SAINT GREGORY THE GREAT

Morals on the Book of Job

Moralia

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

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Liber D

ECIMUS OCTAVUS.

(Continet expositionem capitum XXVIII et libri Job usque ad versum 21 dimidiatum, secundum multiplices sensus).

[Rec. I.] 1. Scripturae sacrae obscuritas ad altiorem ejus sensum investigandum nos movet.---Plerumque in sacro eloquio sic nonnulla mystica describuntur, ut tamen juxta narrationem historicam prolata videantur. Sed saepe dicta talia in eadem historica narratione permista sunt, per quae superficies historiae cuncta cassetur: quae dum nil historicum resonant, aliud in eis inquirere lectorem cogunt. His enim dictis quae aperta credimus, cum interjecta aliqua obscurius invenimus, quasi quibusdam stimulis pungimur, ut ad aliqua altius intelligenda vigilemus, et obscurius prolata sentiamus, ea etiam quae aperte dicta putavimus. Cum ergo beatus Job de sermone Domini et de magnitudine tonitrui loqueretur, eisdem verbis protinus subinfertur:

Caput Primum

[Vet. I, Rec. II].

CAP. XXVII, VERS. 1.---Addidit quoque Job, assumens parabolam suam, et ait.

2. Loquendi genus Job parabolicum et mysticum.---Quo profecto versu ostenditur hujus sanctissimi viri dicta quam mystice sint prolata, dum parabola, id est similitudo assumpta narratur ab eo qui nihil inferius per comparationem vel similitudinem loquitur. Absit enim ne hoc loco parabolam illud musicae organum sentiamus. Neque enim fas est credere quod in afflitione poenarum musicis uteretur, cum per Scripturam suam veritas dicat: Musica in luctu importuna narratio est (Eccli. XXII, 6). Nominata ergo parabola, ecce textu ipso loquente jam discimus, ne justa textum tantummodo ejus verba pensemus. Ad eam itaque similitudinem cuncta trahenda sunt qua figurate Ecclesia designatur. Et in ipso quidem locutionis exordio dicta aperte prolata sunt, sed subjunctis obscurioribus implicantur. Nam plana, ut solet, locutione inchoat, sed verba sua per mysticos sensus gravida narratione consumat. Itaque ait:

BOOK EIGHTEEN.

(Contains the exposition of chapters 28 and 29 of the book of Job as far as the middle of verse 21, according to the multiple senses).

[Rec. I.] 1. The obscurity of sacred Scripture moves us to investigate its deeper sense.---For the most part, some mystical things are so described in the sacred eloquence that they nevertheless seem to be brought forth according to the historical narration. But often such sayings are mixed in that same historical narration, through which the entire surface of the history is made void: which, while they sound nothing historical, compel the reader to seek something else in them. For in those sayings which we believe to be open, when we find some things interjected more obscurely, we are pricked as if by certain goads, that we may watch for the deeper understanding of some things, and perceive the things brought forth more obscurely, even those which we thought were spoken openly. When, therefore, blessed Job was speaking of the word of the Lord and of the greatness of the thunder, it is straightway added in the same words:

Chapter I

[Vet. I, Rec. II].

CH. XXVII, VERS. 1.---Job also added, taking up his parable, and said.

2. Job's parabolic and mystical manner of speaking.---By which verse indeed it is shown how mystically the sayings of this most holy man are brought forth, while a parable, that is, a similitude, is narrated by him who speaks nothing inferior by comparison or similitude. For far be it from us to perceive in this place that parable to be that instrument of music. For it is not right to believe that in the affliction of punishments he would use musical instruments, when through its own Scripture the Truth says: Musick in mourning is an importunate tale (Ecclus. 22:6). A parable therefore being named, behold by the text itself speaking we already learn that we should not weigh his words according to the text alone. To that similitude, therefore, all things are to be drawn by which the Church is figuratively designated. And in the very beginning of the speech the words are brought forth openly, but they are involved with more obscure things joined to them. For he begins, as is his wont, with plain speech, but he consumes his words through mystical senses in a pregnant narration. Therefore he says:

Caput II

[Rec. III].

VERS. 2.---Vivit Deus, qui abstulit judicium meum, et Omnipotens qui ad amaritudinem adduxit animam meam.

3. Contra verba detrahentium sapientia, contra persequentium gladios patientia necessaria.---3. Quibus nimirum verbis beatus Job et sua narrat, et sanctae Ecclesiae tempora afflictae significat, in quibus aperta infidelium pervicacia premitur, et persecutionis amaritudine perturbatur. Duobus namque modis Ecclesia tentari ab adversariis solet, ut videlicet persecutionem aut verbis patiatur, aut gladiis. Sancta vero Ecclesia summopere habere sapientiam et patientiam studet. Sed exercetur ejus sapientia cum tentatur verbis, exercetur ejus patientia cum tentatur gladiis. Nunc vero de ea persecutione loquitur, in qua non gladiis, sed falsis assertionibus lacessitur. Multos autem novimus qui cum in hac vita aliqua adversa patiuntur, Deum esse credunt. Nonnulli vero Deum esse aestimant, sed res humanas minime curare. De illis quippe per David dicitur: Dixit insipiens in corde suo, Non est Deus (Psal. XIII, 1). Isti vero apud eum dicunt: Quomodo scit Deus, et si est scientia in excelso (Psal. LXXII, 11)? Et rursus: Et dixerunt, non videbit Dominus, nec intelliget Deus Jacob (Psal. LXXXXIII, 7). Vir ergo iste sanctae Ecclesiae typum gestans in ipsa afflictionis suae amaritudine constitutus, contra utrosque respondit. Nam quia essentiam vita habet, mors non habet, ut Deum esse fateretur, ait: Vivit Deus. Ut vero eum res humanas curare perhiberet, subdidit: Qui abstulit judicium meum, et ad amaritudinem adduxit animam meam. Ista etenim quae patitur, non casu se perpeti, sed Deo omnia disponente testatur; nec tentatori suo amaritudinis suae potestatem tribuit, sed auctori.

4. Diabolus nullam, nisi Deo per mittente tentandi potestatem habet.---Scit namque quia diabolus licet afflitionem justorum semper appetat, tamen si ab auctore nostro potestatem non accipit, ad tentationis articulum nullatenus convescit. Unde et omnis voluntas diaboli injusta est, et tamen permittente Deo omnis potestas justa. Ex se enim tentare quoslibet injuste appetit, sed eos qui tentandi sunt, prout tentandi sunt, non nisi tentari Deus juste permittit. [Vet. II.] Unde etiam in libris Regum de diabolo scriptum est: Quia spiritus Domini malus irruebat in Saul (I Reg. XVIII, 10).

Chapter II

[Rec. III].

VERS. 2.---As God liveth, who hath taken away my judgment, and the Almighty who hath brought my soul to bitterness.

3. Wisdom against the words of detractors, patience against the swords of persecutors necessary.---3. By which words, doubtless, blessed Job both relates his own case, and signifies the times of the holy Church when afflicted, in which she is pressed by the open perversity of the unfaithful, and is disturbed by the bitterness of persecution. For the Church is wont to be tempted by her adversaries in two ways, so that she suffers persecution either by words or by swords. But the holy Church is exceedingly studious to have wisdom and patience. But her wisdom is exercised when she is tempted by words, her patience is exercised when she is tempted by swords. But now he speaks of that persecution in which she is harassed not by swords, but by false assertions. Moreover, we have known many who, when they suffer any adverse things in this life, believe that there is a God. But some think that God exists, but that He by no means cares for human affairs. Concerning those indeed it is said through David: The fool hath said in his heart, There is no God (Psal. 14:1). But these say among themselves: How doth God know, and is there knowledge in the most High? (Psal. 73:11). And again: And they said, The Lord shall not see, neither shall the God of Jacob understand (Psal. 94:7). This man, therefore, bearing the type of the holy Church, being placed in the very bitterness of his affliction, answered against both. For because life has essence, and death has not, that he might confess that God is, he says: As God liveth. But that he might declare that He cares for human affairs, he added: Who hath taken away my judgment, and hath brought my soul to bitterness. For he testifies that these things which he suffers, he does not suffer by chance, but by God disposing all things; nor does he attribute to his tempter the power of his bitterness, but to the Author.

4. The devil has no power of tempting except by God's permission.---For he knows that the devil, although he always desires the affliction of the just, yet if he does not receive power from our Author, he by no means attains to the point of temptation. Whence also every will of the devil is unjust, and yet every power, God permitting, is just. For of himself he unjustly desires to tempt whomsoever, but those who are to be tempted, as they are to be tempted, God does not permit them to be tempted but justly. [Vet. II.] Whence also in the books of Kings it is written concerning the devil: That the evil spirit of the Lord came upon Saul (1 Sam. 18:10).

Ubi juste quaeritur: si Domini, cur malus; et si malus, cur Domini dicatur? Sed duobus verbis comprehensa est et potestas justa in diabolo, et voluntas injusta. Nam et ipse dicitur spiritus malus per nequissimam voluntatem; et idem spiritus Domini per acceptam justissimam potestatem. Bene ergo dicitur: Vivit Deus, qui abstulit judicium meum, et Omnipotens qui ad amaritudinem adduxit animam meam, quia etsi hostis saevit, qui ferire appetit, creator tamen est qui eum ad aliquid praevalere permittit. Sed quia sanctus vir ad aliquid invocat a Dei vita se constrinxit, audiamus quid sese constringendo subjungit. Sequitur:

Caput III

[Rec. IV].

VERS. 34.---Quia donec superest halitus in me, et Spiritus Dei in naribus meis, non loquentur labia mea iniquitatem, nec lingua mea meditabitur mendacium.

5. Cum omne amendacium iniquitas sit, ne quidem licet vitam cujuslibet mendacio defendere.---Quod prius iniquitatem, hoc postmodum repetens mendacium dicit. Nam et omne mendacium iniquitas est, et omnis iniquitas mendacium, quia profecto ab aequitate discrepat quidquid a veritate discordat. Sed inter hoc quod ait, loqui, et postmodum subdit, meditari, magna distantia est. Nonnunquam enim pejus est mendacium meditari, quam loqui. Nam loqui plerumque praecipitationis est, meditari vero studiosae pravitatis. Et quis ignoret in quanta distantia culpa distinguitur utrum praecipitatione aliquis, an studio mentiatur? Sed vir sanctus, ut perfecte adhaereat veritati, nec studio se perhibet, nec praecipitatione mentiri. Summopere enim cavendum est omne mendacium, quamvis nonnunquam sit aliquod mendacii genus culpae levioris, si quisquam praestando mentitur. Sed quia scriptum est: Os quod mentitur, occidit animam (Sap. I, 11). Et: Perdes omnes qui loquuntur mendacium (Psal. V, 7), hoc quoque mendacii genus perfecti viri summopere fugiunt, ut nec vita cujuslibet per eorum fallaciam defendatur, ne suae animae noceant, dum praestare vitam carni nituntur alienae; quanquam hoc ipsum peccati genus facillime credimus relaxari. Nam si quaelibet culpa (22, q. 2, c. 20), sequenti solet pia operatione purgari; quanto magis haec facile abstergitur, quam mater boni operis pietas ipsa comitatur?

6. Respondetur objectioni ex obstetricum Aegyptiarum mendacio petitae.---Nonnulli vero ex obstetricum fallacia conantur asserere hoc mendacii genus non esse peccatum, maxime quod illis mentientibus scriptum est: Quia aedificavit illis Dominus domos (Exod. I, 21). In qua magis recompensatione cognoscitur quid mendacii culpa mereatur.

Where it is justly asked: if of the Lord, why evil; and if evil, why of the Lord? But in two words are comprehended both the just power in the devil, and the unjust will. For he himself is called an evil spirit through his most wicked will; and the same is the spirit of the Lord through the most just power received. Well therefore it is said: As God liveth, who hath taken away my judgment, and the Almighty who hath brought my soul to bitterness, because although the enemy rages, who desires to strike, yet it is the Creator who permits him to prevail to some extent. But because the holy man calls upon something by the life of God, let us hear what he joins to his self-binding. It follows:

Chapter III

[Rec. IV].

VERS. 3.---As long as breath remains in me, and the Spirit of God in my nostrils, my lips shall not speak iniquity, nor my tongue meditate a lie.

5. Since every lie is iniquity, it is not even lawful to defend anyone's life by a lie.--- What he first calls iniquity, he afterwards repeating calls a lie. For both every lie is iniquity, and every iniquity a lie, because whatever discordeth from the truth doubtless departeth from equity. But between that which he says, to speak, and afterwards adds, to meditate, there is a great distance. For sometimes it is worse to meditate a lie than to speak it. For to speak is for the most part of precipitation, but to meditate of studious depravity. And who knows not in how great distance the fault is distinguished, whether any one lies by precipitation or by study? But the holy man, that he may perfectly adhere to the truth, says that he lies neither by study nor by precipitation. For every lie is to be avoided with the utmost care, although sometimes there is some kind of lie of lighter fault, if any one lies for the sake of benefiting. But because it is written: The mouth that belieth killeth the soul (Wisd. 1:11). And: Thou shalt destroy all them that speak leasing (Psal. 5:6), perfect men also flee this kind of lie with the utmost care, so that not even anyone's life should be defended by their deceit, lest they should hurt their own souls while they strive to benefit the life of another's flesh; although we believe this very kind of sin to be most easily relaxed. For if any fault is wont to be purged by the following pious operation, how much more easily is this wiped away, which piety itself, the mother of good work, accompanies?

6. An answer to the objection drawn from the lie of the Egyptian midwives.---But some from the deceit of the midwives try to assert that this kind of lie is not a sin, especially because when they lied it is written: That the Lord built them houses (Exod. 1:21). In which recompense it is rather known what the fault of the lie deserves.

Nam benignitatis earum merces, quae eis in aeterna potuit vita retribui, pro admista culpa mendacii, in terrenam est recompensationem declinata, ut in vita sua quam mentiendo tueri voluerunt ea quae fecerunt bona reciperent, et ulterius quod exspectarent mercedis suae praemium non haberent. Nam si subtiliter perpendatur, amore vitae praesentis mentitae sunt, non intentione mercedis. Parcendo quippe conatae sunt infantium vitam tegere; mentiendo, suam.

7. In vet. test. mendacium levior erat culpa, quam in novo.---Et licet in testamento veteri nonnulla possint talia reperiri, pene nunquam tamen hoc vel tale genus mendacii a perfectis admissum studiosus ibi lector inveniet, quamvis mendacium quamdam tenere veritatis imaginem videatur, et sub veteri forsitan testamento minoris culpae esse potuit, in quo per taurorum hircorumque victimas sacrificium non fuit ipsa veritas, sed umbra veritatis. Nam in testamento novo praeceptis altioribus manifestata per carnem Veritate proficimus; justumque est ut facta quaedam quae in illo populo umbrae veritatis deservierant deseramus. [Vet. III.] Si quis vero per testamentum vetus vult suum tueri mendacium (22, q. 2, c. 19), quia minus illic quibusdam fortasse nocuerit, dicat necesse est rerum alienarum raptum, et retributionem injuriae, quae infirmis illic concessa sunt, sibi nocere non posse. Quae omnia cunctis liquet quanta adnimadversione Veritas insequitur, quae nobis, jam significationis suae umbra postposita, in vera carne declaratur. Sed quia sanctus vir nec loqui se, nec meditari mendacium spondet, haec ipsa in quibus veritati congruit exsequendo subjungit:

CAPUT IV.

VERS. 5.---Absit a me ut justos vos esse judicem, donec deficiam, non recedam ab innocentia mea.

8. Peccatoribus adulari quam noxium.---Ab innocentia quippe recederet, si bona de malis aestimaret, Salomone attestante, qui ait: Qui justificat impium, et qui condemnat justum, uterque abominabilis est ante Deum (Prov. XVII, 15). Sunt namque nonnulli (Dist. XLVI. c. 2) qui dum male facta hominum laudibus efferunt, augent quae increpare debuerunt. Hinc enim per prophetam dicitur: Vae qui consuunt pulvillos sub omni cubito manus, et faciunt cervicalia sub capite universae aetatis (Ezech. XIII, 18). Ad hoc quippe pulvillus ponitur, ut mollius quiescatur.

For the reward of their kindness, which could have been retributed to them in eternal life, was turned aside into a terrestrial recompense on account of the mixed fault of the lie, so that they should receive in their life, which they wished to protect by lying, those good things which they did, and should not have any further prize of their reward to expect. For if it be subtly weighed, they lied for the love of the present life, not with the intention of a reward. For by sparing they tried to cover the life of the infants; by lying, their own.

7. In the Old Testament a lie was a lighter fault than in the new.---And although some such things may be found in the Old Testament, yet the studious reader will find there almost never this or such a kind of lie admitted by perfect men, although a lie may seem to hold a certain image of the truth, and under the Old Testament perhaps it could have been of less fault, in which through the victims of bulls and goats the sacrifice was not the truth itself, but the shadow of the truth. For in the New Testament we profit by the Truth manifested through the flesh with higher precepts; and it is just that we should desert certain deeds which in that people had served the shadows of the truth. [Vet. III.] If any one, indeed, wishes to protect his lie by the Old Testament, because it perhaps hurt less there to some, he must needs say that the taking away of other men's goods, and the retribution of injury, which were granted to the weak there, cannot hurt him. All which things it is clear to all with how great animadversion the Truth pursues, which is now declared to us in true flesh, the shadow of its signification being laid aside. But because the holy man promises that he will neither speak nor meditate a lie, he joins these very things in which he agrees with the truth by following them out:

CHAPTER IV.

VERS. 5.---Far be it from me that I should judge you to be just; till I die I will not depart from my innocence.

8. How noxious it is to flatter sinners.---For he would recede from innocence if he should think good things of evil ones, Solomon attesting, who says: He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord (Prov. 17:15). For there are some who while they extol the evil deeds of men with praises, increase those things which they ought to have rebuked. For hence it is said through the prophet: Woe to them that sew pillows under every elbow of the hand, and make cushions under the head of every age (Ezek. 13:18). For to this end a pillow is placed, that one may rest more softly.

Quisquis ergo male agentibus adulatur, pulvillum sub capite, vel cubito jacentis ponit, ut qui corripi ex culpa debuerat, in ea fultus laudibus molliter quiescat. Hinc rursum scriptum est: Ipse aedificabat parietem, illi autem liniebant eum (Ibid. XIII, 10). Parietis quippe nomine peccati duritia designatur. Aedificare ergo parietem est contra se quempiam obstacula peccati construere. Sed parietem liniunt, qui peccata perpetrantibus adulantur, ut quod illi perverse agentes aedificant, ipsi adulantes quasi nitidum reddant. Sed sanctus vir sicut mala de bonis non aestimat, ita judicare bona de malis recusat, dicens: Absit a me ut justos vos judicem, donec deficiam, non recedam ab innocentia mea. Ubi aperte subjunxit:

VERS. 6.---Justificationem meam quam coepit tenere, non deseram.

Coeptam namque justificationem desereret, si in peccantium laudem declinaret. Sed quia tunc verius a peccatis alienis absistimus, cum prius nos a propriis custodimus, cur de eis peccare pertimescat, rationis causas insinuat, cum subjungit:

Caput V

[Rec. V].

IBID.---Neque enim reprehendit me cor meum in omni via mea.

9. Audientes praecepta divina nec facientes coarguit.---Ac si aperte dicat: Pro vobis non debeo ad culpam pertrahi, qui peccare in propriis formidavi. Sciendum vero est quod quisquis a praeceptis dominicis discordat opere, quoties ea audit a corde suo reprehenditur atque confunditur, quia id quod non fecerit memoratur. Nam in quo se errasse considerat, ipsa se latenter conscientia accusat. Unde David propheta deprecatur, dicens: Tunc non confundar, dum respicio in omnia mandata tua (Psal. CXVIII, 6). Graviter namque unusquisque confunditur quando mandata Dei vel legendo, vel audiendo respicit, quae vivendo contempsit. Hinc enim Joannis voce dicitur: Si cor nostrum non reprehenderit nos, fiduciam habemus ad Deum; et quidquid petierimus ab eo, accipiemus (Joan. III, 21); ac si diceret: Si id quod praecipit facimus, id quod petimus obtinebimus.

Whoever therefore flatters those who act evilly, places a pillow under the head or elbow of the one lying down, so that he who ought to have been rebuked for his fault, being supported by praises, may rest softly in it. Hence again it is written: One built up a wall, and they daubed it (Ezek. 13:10). For by the name of a "wall" the hardness of sin is designated. To build a wall, therefore, is for anyone to construct obstacles of sin against himself. But they daub the wall who flatter those who commit sins, so that what those others by acting perversely build up, these by flattering may render as it were bright. But the holy man as he does not think evil things of good ones, so he refuses to judge good things of evil ones, saying: Far be it from me that I should judge you to be just; till I die I will not depart from my innocence. Where he openly subjoined:

VERS. 6.---My justification, which I have begun to hold, I will not desert.

For he would desert the justification he had begun, if he should decline into the praise of those who sin. But because we then more truly keep ourselves from the sins of others when we first guard ourselves from our own, he suggests the causes of his reason why he should fear to sin concerning them, when he subjoins:

CHAPTER V.

IBID.---For my heart has not reproached me in all my life.

9. He rebukes those who hear the divine precepts but do not perform them.---As if he were to say plainly: I ought not to be drawn to guilt for your sake, I who have feared to sin in my own affairs. For it must be known that whoever disagrees in work from the Lord's precepts, as often as he hears them, is reproached and confounded by his own heart, because that which he has not done is brought to remembrance. For in that wherein he considers himself to have erred, his own conscience secretly accuses him. Whence the prophet David prays, saying: Then shall I not be confounded, when I have respect unto all thy commandments (Ps. 119:6). For everyone is heavily confounded when, either by reading or hearing, he has respect to the commandments of God which he has despised in living. For hence it is said by the voice of John: If our heart reproach us not, we have confidence toward God; and whatsoever we shall ask of him, we shall receive (1 John 3:21); as if he were to say: If we do that which He commands, we shall obtain that which we ask.

10. Oratione actio, et actione oratio fulciatur.---Valde namque apud Deum utraque haec sibi necessario congruunt, ut et oratione operatio, et operatione fulciatur oratio. Hinc enim Jeremias ait: Scrutemur vias nostras, et quaeramus, et revertamur ad Dominum. Levemus corda nostra cum manibus ad Deum in coelos (Thren. III, 40). Vias etenim nostras scrutari est cogitationum interna discutere. Corda vero cum manibus levat, qui orationem suam operibus roborat. Nam quisquis orat, sed operari dissimulat, cor levat, et manus non levat. Quisquis vero operatur, et non orat, manus levat, et cor non levat. Juxta ergo Joannis vocem, tunc cor fiduciam in oratione accipit, cum sibi vitae pravitas nulla contradicit. De qua recte fiducia a sancto viro nunc dicitur: Neque enim reprehendit me cor meum in omni vita mea. Ac si aperte dicat: Nequaquam se fecisse reminiscitur unde in suis precibus confundatur. [Vet. IV.] Sed quaeri potest quo pacto a corde suo reprehendi se denegat, qui se peccasse superius accusat, dicens: Peccavi, quid faciam tibi, o custos hominum (Job. VII, 20)? Vel certe: Si justificare me voluero, os meum condemnabit me (Job. IX, 20).

11. Quaedam peccata vitari nequeunt.---Sed sciendum est quod sunt peccata quae a justis vitari possunt, et sunt nonnulla quae etiam a justis vitari non possunt. Cujus enim cor in hac corruptibili carne consistens in sinistra cogitatione non labitur, vel si usque ad consensus foveam non mergatur? Et tamen haec ipsa prava cogitare peccare est. Sed dum cogitationi resistitur, a confusione sua animus liberatur. Mens ergo justorum etsi libera est a perverso opere, aliquando tamen corruit in perversa cogitatione. Et in peccatum ergo labitur, quia saltem in cogitatione declinatur; et tamen unde semetipsam postmodum flendo reprehendat, non habet, quia ante se reparat, quam per consensum cadat. Recte ergo is qui peccatorem se confessus est, nequaquam se a suo corde reprehendi confitetur, quia etsi qua illicita fortasse cogitando defuit unquam rectitudini, forti tamen mentis certamine restitit cogitationi. Sequitur:

Caput VI

[Rec. VI].

VERS. 7.---Sicut impius inimicus meus, et adversarius meus quasi iniquus.

12. Ecclesia pro infideli habet, quem intra se positum, pravis moribus videt.---In sacro eloquio sicut, et quasi, aliquando non pro similitudine ponitur, sed pro veritate. Unde est illud: Vidimus gloriam ejus, gloriam quasi unigeniti a Patre (Joan. I, 14). Unde et hic quoque sicut, et quasi, pro affirmatione potius quam pro similitudine dictum videtur. Inter impium vero et iniquum, hoc distare nonnunquam solet, quia omnis impius iniquus, non tamen omnis iniquus est impius.

10. Let action be supported by prayer, and prayer by action.---For both of these are very necessarily joined together before God, so that both operation may be supported by prayer, and prayer by operation. For hence Jeremiah says: Let us search our ways, and seek, and return to the Lord. Let us lift up our hearts with our hands to God in the heavens (Lam. 3:40). For to search our ways is to discuss the internal things of our thoughts. But he lifts up his heart with his hands, who strengthens his prayer by his works. For whoever prays, but dissembles working, lifts up his heart, but does not lift up his hands. But whoever works, but does not pray, lifts up his hands, but does not lift up his heart. According therefore to the voice of John, the heart then receives confidence in prayer, when no depravity of life contradicts it. Of which confidence it is now rightly said by the holy man: For my heart has not reproached me in all my life. As if he were to say plainly: He by no means remembers that he has done anything for which he should be confounded in his prayers. But it may be asked in what way he denies that he is reproached by his heart, who above accuses himself of having sinned, saying: I have sinned, what shall I do to thee, O keeper of men (Job 7:20)? Or certainly: If I would justify myself, my own mouth shall condemn me (Job 9:20).

11. Certain sins cannot be avoided.---But it must be known that there are sins which can be avoided by the just, and there are some which cannot be avoided even by the just. For whose heart, consisting in this corruptible flesh, does not slide into a sinister thought, even if it be not plunged into the pit of consent? And yet to think these same depraved things is to sin. But while the thought is resisted, the mind is delivered from its own confusion. The mind of the just, therefore, although it is free from perverse work, yet sometimes falls into perverse thought. And it slides into sin, therefore, because it is declined at least in thought; and yet it has not that for which it should afterwards reproach itself by weeping, because it repairs itself before it falls by consent. Rightly therefore he who has confessed himself a sinner, by no means confesses that he is reproached by his heart, because although by thinking perchance on some unlawful things he has ever failed of rectitude, yet by a strong conflict of the mind he has resisted the thought. It follows:

CHAPTER VI.

VERS. 7.---Let my enemy be as the impious, and my adversary as the iniquitous.

12. The Church considers as an infidel him whom, placed within her, she sees in depraved morals.---In sacred eloquence, as (sicut) and as if (quasi) are sometimes placed not for likeness, but for truth. Whence is that: We saw his glory, the glory as it were of the only-begotten of the Father (John 1:14). Whence here also as and as if seem to be said for affirmation rather than for likeness. But between the impious and the iniquitous, this is often wont to differ, that every impious man is iniquitous, yet not every iniquitous man is impious.

Impius namque pro infideli ponitur, id est a pietate religionis alienus; iniquus vero dicitur, qui pravitate operis ab aequitate discordat, vel si fortasse Christianae fidei nomen portat. Beati igitur Job voce typica sancta Ecclesia, quae alios rectae fidei contradicentes tolerat. impium se habere fatetur inimicum. Quia vero alios sub praetextu fidei intus positos in pravis operibus patitur, iniquum suum adversarium detestatur. Si autem sicut, et quasi, oportet magis ut pro similitudine positum sentiamus, sancta Ecclesia eos quos viventes carnaliter intra se tolerat de similitudine impiorum notat. Intus quippe ei inimicus est, qui fidelem se dum affirmat vocibus, moribus negat. Et quia eum velut infidelem aestimat qui illam specie tenus intus positus vitio pravae actionis impugnat, recte dicit: Sicut impius inimicus meus, et adversarius meus quasi iniquus. Ac si aperte dicat: A me etiam fide discrepat, qui mihi opere non concordat. Sequitur:

Caput VII

[Rec. VII].

VERS. 8.---Quae enim spes est hypocritae, si avare rapiat, et non liberet Deus animam ejus?

13. Hypocrita avarus est et raptor.---Hypocrita, qui Latina lingua dicitur simulator, justus esse non appetit, sed videri. Et idcirco avarus raptor est, quia dum inique agens desiderat de sanctitate venerari, laudem vitae rapit alienae. Studium vero esse hypocritarum solet ut et quod sunt supprimant, et hoc quod non sunt esse se hominibus innotescant, quatenus mensuram suam per aestimationem transeant, et praeire se caeteros actionis nomine ostendant. Refugiunt videri quod sunt, et ante oculos hominum superducta quadam innocentiae honestate se vestiunt. [Vet. V.] Unde recte per Evangelium voce nostri Redemptoris increpantur, cum eis dicitur: Vae vobis, hypocritae, quia similes facti estis sepulcris dealbatis, quae a foris quidem apparent hominibus speciosa, intus vero sunt plena ossibus mortuorum, et omni spurcitia. Ita et vos foris quidem apparetis hominibus justi, intus vero pleni estis avaritia et iniquitate (Matth. XXIII, 27; Luc. XI, 39). Quo contra omnes veraciter sancti non solum gloriam supra modum suum omnino non appetunt, sed etiam hoc ipsum videri refugiunt quod esse meruerunt.

For the impious is placed for the infidel, that is, one alien from the piety of religion; but the iniquitous is called he who by the depravity of his work disagrees from equity, even if he perchance bears the name of the Christian faith. By the typical voice of blessed Job, therefore, the holy Church, which tolerates others who contradict the right faith, confesses that she has an impious enemy. But because she suffers others, placed within under the pretext of faith, in depraved works, she detests her iniquitous adversary. But if it is more fitting that we should feel as and as if to be placed for likeness, the holy Church notes from the likeness of the impious those whom, living carnally, she tolerates within herself. For he is an enemy to her within, who while he affirms himself faithful with his voice, denies it by his morals. And because she esteems him as an infidel who, placed within only in appearance, impugns her by the vice of a depraved action, she rightly says: Let my enemy be as the impious, and my adversary as the iniquitous. As if she were to say plainly: He also disagrees from me in faith, who does not agree with me in work. It follows:

CHAPTER VII.

VERS. 8.---For what is the hope of the hypocrite, if he greedily rob, and God deliver not his soul?

13. The hypocrite is avaricious and a robber.---The hypocrite, who in the Latin language is called a dissembler, does not desire to be just, but to seem so. And he is therefore an avaricious robber, because while acting iniquitously he desires to be venerated for sanctity, he robs the praise of another's life. For it is wont to be the study of hypocrites that they both suppress what they are, and make themselves known to men as that which they are not, in order that they may pass beyond their own measure by estimation, and show themselves to go before others in the name of action. They fly from being seen as what they are, and before the eyes of men they clothe themselves with a certain superinduced honesty of innocence. Whence they are rightly rebuked through the Gospel by the voice of our Redeemer, when it is said to them: Woe to you, hypocrites, because you are made like to whited sepulchres, which outwardly indeed appear beautiful to men, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear just to men, but within you are full of avarice and iniquity (Matth. 23:27; Luke 11:39). On the contrary, all who are truly saints not only do not at all desire glory beyond their measure, but they even fly from being seen as that which they have deserved to be.

Unde ille praedicator egregius veritatis, contra pseudoapostolos loquens, dum virtutes eximias operationis suae pro discipulorum eruditione narraret (II Cor. XI, 13, seq.), dum tot se pericula tolerasse coacervata persecutione describeret, et post haec usque ad tertium coelum, rursumque in paradisum raptum se esse memoraret, ubi tanta cognoscere potuisset, quanta loqui omnino non posset (Ibid. XII, 2), erat de se adhuc fortasse admirabiliora locuturus, sed ab humana laude alta se consideratione temperans, subdit: Parco autem, ne quis me existimet supra id quod videt in me, aut audit aliquid ex me (Ibid. XII, 6). Habebat ergo adhuc dicendum de se aliquid, qui parcit dicere; sed egit utrumque doctor egregius, ut et loquendo quae egerat discipulos instrueret, et tacendo sese intra humilitatis limitem custodiret. Nimis namque esset ingratus, si de se discipulis tota reticeret, et fortasse nimis incautus, si de se tota vel discipulis proderet. Sed mirabiliter, ut dictum est, egit utrumque, ut loquendo erudiret vitam audientium, et tacendo custodiret suam.

14. Sancti aliquando se laudant innoxie.---Sciendum vero est quod sancti viri quoties de se aliquid sequentibus innotescunt, morem creatoris sui imitantur. Nam Deus, qui nos prohibet ne proprio ore lauremur, per Scripturam sacram laudes suas loquitur, non quia ipse eis indiget, qui proficere laudibus nescit, sed dum suam nobis magnitudinem narrat, nostram ad se imperitiam sublevat; et bona sua loquendo nos edocet, quem omnino homo non cognosceret, si de se tacere voluisset. Idcirco ergo laudes suas indicat, ut valeamus eum audientes cognoscere, cognoscentes amare, amantes sequi, sequentes adipisci, adipiscentes vero ejus visione perfrui. Unde Psalmista ait: Virtutem operum suorum annuntiabit populo suo, ut det illis haereditatem gentium (Psal. CX, 6). Ac si aperte dicat: Idcirco fortitudinem suae operationis insinuat, ut eam qui audierit donis ditescat. Morem ergo sui creatoris imitantes sancti viri, nonnunquam quaedam de se, ut audientes instruant, non ut ipsi proficiant, manifestant; et tamen in his alta se consideratione custodiunt, ne dum alios a terrena intentione erigunt, ipsi in terrenae laudis appetitione mergantur. Quorum plerumque dicta imitantur hypocritae, sed dictorum sensum penitus ignorant, quia quod justi agunt ad utilitatem proximi, hoc ipsi faciunt ad extensionem nominis sui.

Whence that eminent preacher of truth, speaking against false apostles, while he related the extraordinary virtues of his own operation for the instruction of his disciples (2 Cor. 11:13, seq.), while he described himself as having tolerated so many dangers in a heaped-up persecution, and after these remembered that he was caught up even to the third heaven, and again into paradise, where he could know such things as he could by no means speak (Ibid. 12:2), was perhaps about to speak yet more admirable things of himself, but tempering himself from human praise by high consideration, he subjoins: But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me (Ibid. 12:6). He had therefore yet something to say of himself, who forbears to speak; but the eminent doctor acted in both ways, that both by speaking he might instruct his disciples in what he had done, and by being silent he might keep himself within the limit of humility. For he would be too ungrateful, if he should keep everything concerning himself from his disciples, and perhaps too incautious, if he should disclose everything concerning himself even to his disciples. But wonderfully, as has been said, he acted in both ways, that by speaking he might erudite the life of those who heard him, and by being silent he might guard his own.

14. Saints sometimes praise themselves innocently.---It must be known that holy men, as often as they make known something concerning themselves to those following them, imitate the manner of their Creator. For God, who forbids us to be praised by our own mouth, speaks His own praises through Holy Scripture; not because He Himself needs them, who knows not how to advance by praises, but while He relates His own magnitude to us, He raises our unskilfulness to Himself; and by speaking His own good things He teaches us, whom man would not have known at all if He had willed to be silent concerning Himself. Therefore He indicates His own praises so that, hearing them, we may be able to know Him, knowing Him to love Him, loving Him to follow Him, following Him to obtain Him, and obtaining Him to enjoy His vision. Whence the Psalmist says: He will declare the power of his works to his people, that he may give them the inheritance of the nations (Ps. 111:6). As if he were to say plainly: For this reason He suggests the fortitude of His own operation, that he who hears it may be enriched with gifts. Imitating therefore the manner of their Creator, holy men sometimes manifest certain things concerning themselves so that they may instruct their hearers, not that they themselves may profit; and yet in these they guard themselves with high consideration, lest while they raise others from earthly intention, they themselves be plunged into the desire of earthly praise. Whose words hypocrites mostly imitate, but they are entirely ignorant of the sense of the words, because what the just do for the utility of their neighbor, these do for the extension of their own name.

Sanctus autem vir hypocritas intuens, nequaquam gloriam futuram appetere, sed cupere praesentem tenere ait: Quae enim spes est hypocritae? quia dum praesentia diligit, futura minime sperat. Scriptum namque est: Quod enim videt quis, quid sperat (Rom. VIII, 24)? Idcirco ergo ab hypocrita ad aeterna praemia per spem minime tenditur, quia quod alio quaerendum fuerat, hic se tenere gloriatur. Cujus quia culpa prolata est, etiam poena subjungitur, cum protinus subinfertur:

CAPUT VIII.

VERS. 9.---Nunquid clamorem ejus audiet Deus, cum venerit super illum angustia?

15. Qui Deum non audit in lege loquentem, orans in extremis a Deo non audietur.---Clamorem ejus angustiae tempore Deus non audit, quia tranquillitatis tempore in praeceptis suis ipse clamantem Dominum non audivit. Scriptum quippe est: Qui avertit aurem suam ne audiat legem, oratio ejus erit exsecrabilis (Prov. XXVIII, 9). Sanctus itaque vir intuens quia omnes qui nunc operari recta contemnunt extremo se tempore ad petitionis verba convertunt, dicit: Nunquid clamorem ejus audiet Deus? Quibus profecto verbis vocibus nostri Redemptoris obsequitur, qui ait: Novissime veniunt et fatuae virgines, dicentes: Domine, Domine, aperi nobis. Et respondetur eis: Amen dico vobis, nescio vos (Matth. XXV, 11); quia tanto magna tunc exercetur severitas, quanto nunc major misericordia prorogatur; et districte tunc judicium non correctis exerit, qui pietatem nunc delinquentibus patienter impendit. Hinc etenim propheta ait: Quaerite Dominum dum inveniri potest, invocate eum dum prope est (Isai. LV, 6). Modo enim non videtur, et prope est; tunc videbitur, et prope non erit. Necdum in judicio apparuit, et si quaeritur, invenitur. Nam miro modo cum in judicio apparuerit, et videri potest, et non potest inveniri. [Vet. VI.] Hinc Salomon sapientiam refert et suaviter blandientem, et terribiliter judicantem, dicens: Sapientia foris praedicat, in plateis dat vocem suam (Prov. I, 20). Cujus vocem quoque insinuat, subdens: Usquequo parvuli diligitis infantiam, et stulti ea quae sibi sunt noxia cupiunt, et imprudentes odibunt scientiam (Ibid., 22)? Convertimini ad correptionem meam; en proferam vobis spiritum meum, et ostendam verba mea (Ibid., 23). En qualibus verbis expressa est dulcedo vocantis. Videamus nunc quibus insinuatur modis severitas increpantis, ut in fine quandoque se exerceat districtio punientis. Quia vocavi, inquit, et renuistis; extendi manum meam, et non fuit qui aspiceret; despexistis omne consilium meum, et increpationes meas neglexistis (Ibid., I, 24). Dicat jam qualiter feriat, quos ad se nullatenus revertentes tanta longanimitate sustentat.

But the holy man, looking at hypocrites, says that they by no means desire future glory, but long to hold the present: For what is the hope of the hypocrite? because while he loves present things, he least hopes for future ones. For it is written: For what a man seeth, why doth he yet hope for? (Rom. 8:24). For this reason, therefore, there is no reaching forth by hope to eternal rewards from the hypocrite, because what ought to have been sought elsewhere, he glories that he holds here. Since his fault has been brought forth, his punishment is also subjoined, when it is immediately added:

CHAPTER VIII.

VERS. 9.---Will God hear his cry, when trouble comes upon him?

15. He who hears not God speaking in the law, will not be heard by God when praying in his last moments.---God hears not his cry in the time of trouble, because in the time of tranquility he himself did not hear the Lord crying in His precepts. For it is written: He that turneth away his ear from hearing the law, even his prayer shall be abomination (Prov. 28:9). The holy man therefore, seeing that all who now despise to work right things turn themselves in their last hour to words of petition, says: Will God hear his cry? By which words he indeed obeys the voices of our Redeemer, who says: At last come also the foolish virgins, saying: Lord, Lord, open to us. And it is answered to them: Amen I say to you, I know you not (Matth. 25:11); because so much great severity is then exercised, as greater mercy is now extended; and He then strictly exerts judgment on those not corrected, who now patiently bestows piety on those who offend. For hence the prophet says: Seek ye the Lord while he may be found, call ye upon him while he is near (Isa. 55:6). For now He is not seen, and is near; then He will be seen, and will not be near. He has not yet appeared in judgment, and if He is sought, He is found. For in a wonderful manner when He shall have appeared in judgment, He both can be seen, and cannot be found. [Vet. VI.] Hence Solomon relates Wisdom both sweetly flattering and terribly judging, saying: Wisdom preacheth without, she giveth her voice in the streets (Prov. 1:20). Whose voice also he suggests, subjoining: How long, ye little ones, do ye love infancy, and fools desire those things which are noxious to them, and the imprudent hate knowledge? (Ibid., 22). Turn ye at my reproof; behold I will utter my spirit to you, and will show my words to you (Ibid., 23). Behold with what words the sweetness of Him who calls is expressed. Let us see now in what ways the severity of Him who rebukes is suggested, that in the end the strictness of Him who punishes may at some time exert itself. Because I have called, he says, and you refused; I stretched out my hand, and there was none that regarded; you have despised all my counsel, and neglected my reproofs (Ibid., I, 24). Let him say now how He strikes those whom, in no way returning to Him, He sustains with such long-suffering.

Ego quoque in interitu vestro ridebo et subsannabo, cum vobis quod timebatis advenerit, cum irruerit repentina calamitas, et interitus quasi tempestas ingruerit, quando venerit super vos tribulatio et angustia. Tunc invocabunt me, et non exaudiam; mane consurgent, et non invenient me (Ibid., I, 26). Ore itaque sapientissimi Salomonis cuncta de superno judicio diligenter expressa sunt, quia et prius dulciter vocat, et postmodum terribiliter increpat, et ad extremum inretractabiliter damnat. Bene ergo dicitur: Nunquid clamorem ejus audiet Deus, quando venerit super illum angustia? Quia nimirum omnis hypocrita tunc remedium in clamore non invenit, qui nunc tempus congruum clamoris perdit. De cujus adhuc pravitate subjungitur:

Caput IX

[Rec. VIII].

VERS. 10.---Aut poterit in Omnipotente delectari?

16. Utrique amores Dei et mundi, uno in corde se non capiunt.---Qui enim terrenarum rerum amore vincitur, in Deo nullatenus delectatur. Esse quidem sine delectatione anima nunquam potest, nam aut infimis delectatur aut summis, et quanto altiori studio exercetur ad summa, tanto majori fastidio torpescit ad infima; quantoque acriore cura inardescit ad infima, tanto tepore damnabili frigescit a summis. Utraque enim simul et aequaliter amari non possunt. Unde Joannes apostolus sciens inter spinas amorum saecularium supernae charitatis messem germinare non posse, priusquam aeterni amoris semina proferat, de audientium cordibus sancta verbi manu amorum saecularium spinas eradicat, dicens: Nolite diligere mundum, neque ea quae in mundo sunt (I Joan. II, 15). Moxque subjungit: Quia si quis diligit mundum, non est charitas Patris in eo. Ac si aperte dicat: Utrique se amores in uno corde non capiunt; nec in eo seges supernae charitatis pullulat, in quo illam spinae infimae delectationis necant. Atque illas ex hac infima delectatione nascentes enumerat punctiones, dicens: Quia omne quod in mundo est, concupiscentia carnis est, et concupiscentia oculorum, et superbia vitae, quae non est ex Patre, sed ex mundo est; et mundus transit, et concupiscentia ejus (Ibid. II, 16). Delectari ergo in Deo hypocrita non valet, quia in ejus mente desideria superna non prodeunt, quam profecto spinae terreni amoris premunt. De quo apte subditur.

CAPUT X.

IBID.---Et invocare Deum omni tempore?

I also will laugh at your destruction and will mock, when that which you feared shall come upon you, when sudden calamity shall rush in, and destruction shall come as a tempest, when tribulation and distress shall come upon you. Then shall they call upon me, and I will not hear; they shall rise in the morning, and shall not find me (Ibid., I, 26). By the mouth therefore of the most wise Solomon all things concerning the heavenly judgment are diligently expressed, because He both first sweetly calls, and afterwards terribly rebukes, and at the last unretractably damns. Well therefore is it said: Will God hear his cry, when trouble comes upon him? Because doubtless every hypocrite then finds no remedy in his cry, who now loses the fitting time for crying. Concerning whose depravity it is yet subjoined:

CHAPTER IX.

VERS. 10.---Or can he delight in the Almighty?

16. Both loves, of God and of the world, do not fit in one heart.---For he who is overcome by the love of earthly things, in no way delights in God. Indeed, the soul can never be without delight, for it is delighted either by the lowest things or the highest, and by how much it is exercised with higher study toward the highest, by so much it grows torpid with greater loathing toward the lowest; and by how much it glows with sharper care toward the lowest, by so much it grows cold with damnable tepidity from the highest. For both cannot be loved together and equally. Whence John the Apostle, knowing that among the thorns of secular loves the harvest of heavenly charity cannot germinate, before he brings forth the seeds of eternal love, eradicates with the holy hand of the word the thorns of secular loves from the hearts of his hearers, saying: Love not the world, neither the things that are in the world (1 John 2:15). And he immediately subjoins: If any man love the world, the charity of the Father is not in him. As if he were to say plainly: Both loves do not fit in one heart; nor does the crop of heavenly charity sprout in that heart, in which the thorns of the lowest delight kill it. And he enumerates those pricks rising from this lowest delight, saying: For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world; and the world passeth away, and the concupiscence thereof (Ibid. 2:16). Therefore the hypocrite cannot delight in God, because in his mind heavenly desires do not come forth, which the thorns of earthly love certainly press down. Of which it is aptly added:

CHAPTER X.

IBID.---And call upon God at all times?

17. Hypocrita Deum non invocat, nisi in angustiis positus.---Tunc quippe hypocrita Deum invocat, cum hunc terrenarum rerum tribulatio angustat. Nam cum in hoc saeculo effectum quaesitae felicitatis invenerit, auctorem qui hanc ipsam felicitatem tribuit non requirit. Quia vero, ut praediximus, esse ars docentium debet ut in auditorum suorum mentibus prius studeant perversa destruere, et postmodum recta praedicare, ne bonum sanctae praedicationis semen plena malis corda non capiant; unde ad Jeremiam dicitur: Ecce constitui te hodie super gentes et regna, ut evellas et destruas, et disperdas et dissipes, et aedifices, et plantes (Jerem, I, 10) (prius itaque jubetur ut destruat, et postmodum aedificet; prius ut evellat, et postmodum plantet, quia nequaquam rectae veritatis fundamentum ponitur, nisi prius erroris fabrica destruatur); beatus Job postquam causas universalis Ecclesiae amicorum suorum dictis quasi contra haereticorum verba respondit, eorumque elationem multimoda responsione destruxit, jam docere se perhibet, ut videlicet aperte videatur in his quae subdidit recta plantare, in his vero quae praemisit evulsisse perversa. Sequitur:

Caput XI

[Rec. IX].

VERS. 11.---Docebo vos per manum Dei, quae Omnipotens habeat, nec abscondam.

18. Sancti Deo suam sapientiam tribuunt, superbi sibi.---Sic beatus Job loquitur verbis suis, ut aliquid signet ex nostris. Nam sancta Ecclesia docens, in quantum cognoscere expedit, nihil veritatis abscondit. Quia enim manus Dei vocatur Filius (Omnia quippe per ipsum facta sunt (Joan. I, 3), per manum Dei docere se perhibet eos quos in propria sapientia remanere fatuos videt. Ac si aperte dicat: Ego ex me aliquid nescio; sed quidquid de veritate sentio, hoc ex ejusdem Veritatis largitate comprehendo. Vos idcirco recta non sapitis, quia hanc eamdem vestram sapientiam non Dei manui, sed vobismetipsis datis. Nam hostes sanctae Ecclesiae, si quid veri aliquando sentiunt, id propriis viribus tribuunt; et tanto magis se privant superna sapientia, quanto illam quasi ex suo ingenio habere privatam volunt. Quibus aliquando datur ad judicium suum ut recte quidem aliqua sciant, sed ex ipsa hac scientia obligatiores ad poenam fiant. Unde apte subditur:

Caput XII

[Vet. VII].

17. The hypocrite does not call upon God, except when placed in straits.---For then indeed the hypocrite calls upon God, when the tribulation of earthly things narrows him. For when he has found the effect of sought-for felicity in this world, he does not seek the Author who bestowed this same felicity. But because, as we have said before, it ought to be the art of those who teach that they should first study to destroy perverse things in the minds of their hearers, and afterwards to preach right things, lest the good seed of holy preaching should not be received by hearts full of evil; whence it is said to Jeremiah: Behold I have set thee this day over the nations and kingdoms, to root out, and to pull down, and to waste, and to destroy, and to build, and to plant (Jer. 1:10) (he is therefore first commanded to destroy, and afterwards to build; first to root out, and afterwards to plant, because the foundation of right truth is by no means placed, unless the fabric of error be first destroyed); blessed Job, after he has responded to the causes of the universal Church in the words of his friends as if against the words of heretics, and has destroyed their elation by a manifold response, now declares that he teaches, that it may clearly be seen that in those things which he subjoined he plants right things, but in those things which he premised he has rooted out perverse things. It follows:

CHAPTER XI.

VERS. 11.---I will teach you by the hand of God, what the Almighty has, I will not hide.

18. Saints attribute their wisdom to God, the proud to themselves.---So blessed Job speaks with his words, as to signify something from ours. For the holy Church teaching, in so far as it is expedient to know, hides nothing of the truth. Because the Son is called the Hand of God (for all things were made by Him, John 1:3), he declares that he teaches by the hand of God those whom he sees remaining foolish in their own wisdom. As if he were to say plainly: I know nothing of myself; but whatever I feel concerning the truth, this I comprehend from the bounty of that same Truth. You for this reason do not savor right things, because you give this same wisdom of yours not to the hand of God, but to yourselves. For the enemies of the holy Church, if they sometimes feel anything of the truth, attribute it to their own strengths; and they deprive themselves of heavenly wisdom by so much the more, as they will to have it as their own, as if from their own genius. To whom it is sometimes given to their judgment that they indeed know some things rightly, but from this same knowledge they become more bound to punishment. Whence it is aptly subjoined:

CHAPTER XII.

VERS. 12.---Ecce vos omnes nostis, et quid sine causa vana loquimini?

19. Quibusdam datur ad judicium ut recte nonnulla sciant.---Scriptum est: Servus qui cognovit voluntatem domini sui, et non praeparavit, et non fecit secundum voluntatem ejus, vapulabit multis. Qui autem non cognovit, et non fecit digna, plagis vapulabit paucis (Luc. XII, 47). Rursumque scriptum est: Scienti igitur bonum facere, et non facienti, peccatum est illi (Jac. IV, 17). Ad majoris ergo culpae cumulum hostes suos sancta Ecclesia perhibet et scire quod sequi debeant, et sequi nolle quod sciant. De quibus alias dictum est: Descendant in infernum viventes (Psal. LIV, 16). Vivi sunt qui sentiunt quae erga illos fiunt. Mortui enim nec sciunt omnino, nec sentiunt. Mortui itaque qui non sentiunt pro nescientibus, viventes vero qui sentiunt pro scientibus poni solent. Viventes ergo in infernum descendere est scientes sentientesque peccare. [Rec. X.]

Sequitur, VERS. 13,---Haec est pars hominis impii apud Deum, et haereditas violentorum, quam ab Omnipotente suscipient. Quam profecto partem haereditatemque protinus insinuat, cum subjungit:

CAPUT XIII.

VERS. 14.---Si multiplicati fuerint filii ejus, in gladio erunt, et nepotes ejus non saturabuntur pane.

20. Haeretici sacrae Scripturae vim inferentes a Deo feriendi.---Non absurde impii vocantur haeretici, qui per errorem pravi dogmatis a cognitione sunt veritatis alieni, quos sequenti verbo etiam violentos appellat, quippe qui Scripturae sacrae sententias recta dogmata continentes ad intellectum pravum conantur violenter inflectere. Violenti ergo sunt, et si non rebus hominum, certe sensibus praeceptorum. Filii autem violentorum sunt sequaces haereticorum, qui dum eorum errori consentiunt, quasi ex eorum praedicatione generantur. Sed multiplicati in gladio erunt, quia quamvis modo immensa multitudine in perdita libertate succrescant, venturi tamen judicis sententia feriuntur. Unde per Moysen Dominus dicit: Gladius meus manducabit carnes (Deut. XXXII, 42). Dei enim gladius carnes comedit, quia in extremo judicio ejus sententia eos qui carnaliter sapiunt occidit. Qua in re quaerendum est cur dicatur quod hanc partem atque haereditatem suam pravi ab Omnipotente percipiunt. Sed recte considerantibus liquet quia etsi a seipsis habuerunt injuste agere, supernae tamen aequitati suppetit injuste acta juste judicare, ut divina sententia ordinet in poenam quos inordinata sua actio traxit ad culpam. De quibus apte subjungitur: Et nepotes ejus non saturabuntur pane.

VERS. 12.---Behold you all know, and why do you speak vain things without cause?

19. To some it is given for judgment that they should know some things rightly.---It is written: That servant who knew the will of his lord, and prepared not, and did not according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes (Luke 12:47). And again it is written: To him therefore who knoweth to do good, and doeth it not, to him it is sin (James 4:17). To the heap of greater guilt, therefore, the holy Church declares her enemies both to know what they ought to follow, and to be unwilling to follow what they know. Of whom it is said elsewhere: Let them go down alive into hell (Ps. 55:15). They are alive who feel those things which are done concerning them. For the dead neither know at all, nor feel. The dead, therefore, who do not feel, are wont to be placed for the ignorant; but the living who do feel, for the knowing. To go down alive into hell, therefore, is to sin knowing and feeling. [Rec. X.]

It follows, VERS. 13.---This is the portion of an impious man with God, and the inheritance of the violent, which they shall receive from the Almighty. Which portion and inheritance indeed he immediately suggests, when he subjoins:

CHAPTER XIII.

VERS. 14.---If his sons be multiplied, they shall be for the sword, and his grandsons shall not be satisfied with bread.

20. Heretics who do violence to Holy Scripture are to be struck by God.---Not absurdly are heretics called impious, who through the error of a depraved dogma are alien from the knowledge of the truth, whom in the following word he also calls violent, as being those who endeavor to violently bend the sentences of Holy Scripture containing right dogmas to a depraved understanding. They are violent, therefore, even if not in the things of men, certainly in the senses of the precepts. But the sons of the violent are the followers of heretics, who while they consent to their error, are as it were generated from their preaching. But multiplied they shall be for the sword, because although they now grow up in immense multitude in a lost liberty, they are nevertheless struck by the sentence of the coming Judge. Whence through Moses the Lord says: My sword shall devour flesh (Deut. 32:42). For the sword of God eats flesh, because in the last judgment His sentence kills those who savor carnally. In which matter it is to be asked why it is said that the depraved perceive this portion and inheritance from the Almighty. But it is clear to those who rightly consider that although they had it from themselves to act unjustly, yet it belongs to heavenly equity to judge justly things unjustly acted, so that the divine sentence may order for punishment those whom their own inordinate action drew to guilt. Of whom it is aptly subjoined: And his grandsons shall not be satisfied with bread.

21. A veritatis cognitione jejunant Scripturam legentes ad quaestionem, non ad refectionem.---Nepotes quippe haereticorum sunt qui de errantium filiorum praedicatione nascuntur. Quos nequaquam panis satiat, quia dum in sacri verbi pabulo plus quaerunt sentire quam capiunt, semper a veritatis cognitione jejunant; et praedicamenta doctrinae quae student ad quaestionem quaerere, habere non valent ad refectionem. Quia vero nonnullos ex iisdem haereticis sancta Ecclesia colligit, nonnullos in malitia sua pertinaces relinquit, protinus additur:

CAPUT XIV

VERS. 15.---Qui reliqui fuerint ex eo, sepelientur in interitu.

22. In errore morientium poena.---Ex eo videlicet haereticorum populo derelicti sepeliuntur in interitu, quia dum ad lucem veritatis non redeunt, profecto in poena perpetua, intelligentia terrena deprimuntur. Et quia nonnunquam dum auctor errantium plebium rapitur ad poenam, seductae plebes reformantur ad veritatis scientiam, et tunc ad veram cognitionem redeunt subditi, cum ad aeterna supplicia perveniunt hi qui male fuerant praelati, apte subjungitur:

IBID.---Et viduae illius non plorabunt.

23. Erroris doctoribus ad poenam raptis, deceptae plebes saepe resipiscunt. Quas viduas ejus accipimus, nisi subjectas plebes morte illius feliciter destitutas? Quia saepe, ut dictum est, dum praedicator erroris ad aeterna supplicia rapitur, subjectae plebes illius ad cognitionis verae gratiam revertuntur. His enim plebibus perversus praedicator quasi maritus praefuit, quia male eis conjunctus inhaeserat corruptor mentis. Nequaquam ergo viduae, vel destitutae plorant, quia morte pravi doctoris viam veritatis inveniunt, ex cujus interitu affligi posse videbantur. Vel certe non plorant viduae, quia in suo errore remanentes, dum sanctum fuisse aestimant praedicatorem suum, spe falsa ne lugeant consolantur. Sequitur:

Caput XVI

[Vet. VIII, Rec. XI].

VERS. 16, 17.---Si comportaverit sicut terra margentum, et sicut lutum praeparaverit vestimenta, praeparabit quidem, sed justus vestietur illis, et argentum innocens dividet.

21. They fast from the knowledge of truth who read Scripture for question, not for refreshment.---The grandsons of heretics are indeed those who are born from the preaching of erring sons. Whom by no means bread satisfies, because while in the food of the sacred word they seek to feel more than they receive, they always fast from the knowledge of the truth; and the preachings of doctrine which they study to seek for question, they cannot have for refreshment. Because indeed the holy Church gathers some from the same heretics, and leaves some persistent in their malice, it is immediately added:

CHAPTER XIV

VERS. 15.---Those who are left of him shall be buried in destruction.

22. The punishment of those dying in error.---From that people of heretics, those who are left are buried in destruction, because as long as they do not return to the light of truth, they are certainly weighed down in perpetual punishment by earthly understanding. And because sometimes while the author of erring peoples is snatched away to punishment, the seduced peoples are reformed to the knowledge of truth, and then the subjects return to true knowledge when those who had been evilly set over them reach eternal torments, it is aptly subjoined:

IBID.---And his widows shall not weep.

23. When the teachers of error are snatched away to punishment, the deceived peoples often repent. We understand his widows as none other than the subject peoples happily destitute by his death? Because often, as has been said, while the preacher of error is snatched away to eternal torments, his subject peoples return to the grace of true knowledge. For over these peoples the perverse preacher presided as a husband, because, evilly joined to them, the corrupter of the mind had clung. By no means, therefore, do the widows, or those left destitute, weep, because by the death of the depraved doctor they find the way of truth, from whose destruction they seemed able to be afflicted. Or certainly the widows do not weep because, remaining in their error, while they think their preacher was holy, they are consoled by a false hope so that they may not mourn. It follows:

Chapter XVI

[Vet. VIII, Rec. XI].

VERS. 16, 17.---If he shall heap up silver as the earth, and prepare garments as the clay, he shall indeed prepare, but the just shall be clothed with them, and the innocent shall divide the silver.

24. Catholici haereticos eisdem Scrip. sacrae testimoniis quae proferunt, debellant.---Argentum intelligi sacri eloquii claritas solet, sicut alias dicitur: Eloquia Domini eloquia casta, argentum igne examinatum (Psal. XI, 7). Et quia nonnulli eloquium Dei non interius per exhibitionem, sed exterius per ostensionem habere concupiscunt; idcirco per prophetam dicitur: Disperierunt omnes involuti argento (Saphon. I, 11). Hi nimirum qui eloquio Dei non interiori refectione se replent, sed exteriori ostensione se vestiunt. Unde et horum argentum, id est haereticorum eloquium, terrae est comparatum, quia de Scriptura sacra ut aliquid sciant ex appetitu terrenae laudis elaborant. Qui etiam sicut lutum praeparant vestimenta, quia fluxe et inquinabiliter ea quibus se tueri volunt Scripturae sacrae contexunt testimonia. Praeparabit quidem, sed justus vestietur illis, quia vir recta fide plenus, quae sanctis solet ad justitiam deputari, ea ipsa Scripturae sacrae quae haereticus affert testimonia colligit, et erroris ejus pertinaciam inde convincit. Contra nos namque dum sacrae legis testimonia apportant, secum nobis afferunt unde vincantur. Unde et David typum Domini, Golias vero haereticorum superbiam signans, hoc rebus locuti sunt quod nos verbis aperimus. Golias quippe cum gladio, David vero cum pera pastorali venit ad praelium. Sed eumdem Goliam David superans suo gladio occidit, quod nos quoque agimus, qui promissi David membra ex ejus fieri dignatione meruimus. Nam cum superbientes haereticos et sacrae Scripturae sententias deferentes, eisdem verbis atque sententiis quas proferunt vincimus, quasi elatum Goliam suo gladio detruncamus. Justus ergo vestitur eis vestimentis quae praeparat injustus, quia vir sanctus eisdem sententiis ad veritatem utitur, quibus se perversus quisque doctum ostendere contra veritatem conatur.

25. Verbum Dei discrete debet exponi, et singulis aptari. Et argentum innocens dividet. Argentum innocens dividere, est eloquia Domini minute discreteque exponere, et unicuique quid digne congruat coaptare. Nam eloquium Domini, quod hic argentum, vel vestimenta, hoc alibi spolia nominatur. Quod etiam Psalmista testatur per comparationem, dicens: Laetabor ego super eloquia tua, sicut qui invenit spolia multa (Psal. CXVIII, 162). Quae spolia idcirco vocata sunt, quia ad fidem Domini gentilitate transeunte, Judaei sacris eloquiis, quibus induti fuerant, exuuntur.

24. Catholics defeat heretics with the same testimonies of Holy Scripture which they bring forward.---Silver is usually understood as the brightness of the sacred eloquence, as is said elsewhere: The words of the Lord are pure words, as silver tried by fire (Psal. 11:7). And because some desire to have the eloquence of God not inwardly through exhibition, but outwardly through show; therefore it is said by the prophet: All those involved in silver have perished (Zeph. 1:11). These are surely they who do not fill themselves with the eloquence of God by inward refreshment, but clothe themselves with it by outward show. Whence also their silver, that is, the eloquence of heretics, is compared to the earth, because they labor to know something from Holy Scripture out of appetite for earthly praise. They also prepare garments as clay, because they weave the testimonies of Holy Scripture with which they wish to protect themselves in a flowing and polluting manner. He shall indeed prepare, but the just shall be clothed with them, because a man full of right faith, which is usually deputed to the saints for justice, gathers those same testimonies of Holy Scripture which the heretic brings, and convicts the pertinacity of his error from them. For while they bring testimonies of the sacred law against us, they bring with them to us that by which they are overcome. Whence also David, signifying the type of the Lord, and Goliath signifying the pride of heretics, spoke this in deeds which we open in words. For Goliath came to the battle with a sword, but David with a shepherd's bag. But David, overcoming that same Goliath, killed him with his own sword, which we also do, who have merited to become members of the promised David by His condescension. For when we overcome the proud heretics bringing sentences of Holy Scripture, with those same words and sentences which they bring forward, we as it were behead the elated Goliath with his own sword. The just man, therefore, is clothed with those garments which the unjust man prepares, because the holy man uses those same sentences for the truth, with which every perverse person endeavors to show himself learned against the truth.

25. The word of God ought to be expounded discreetly, and adapted to individuals. And the innocent shall divide the silver. To divide the innocent silver is to expound the words of the Lord minutely and discreetly, and to adapt to each one what worthily fits. For the eloquence of the Lord, which is here called silver, or garments, is elsewhere called spoils. Which also the Psalmist testifies by comparison, saying: I will rejoice over Thy words, as one that findeth great spoils (Psal. 119:162). Which are therefore called spoils, because as Gentility passes over to the faith of the Lord, the Jews are stripped of the sacred words with which they had been clothed.

[Vet. IX.] De hac quoque argenti vel spoliorum divisione alias dicitur: Benjamin lupus rapax, mane comedet praedam, vespere dividet spolia (Genes. XLIX, 27). Quibus profecto dictis Paulus apostolus designatur, de Benjamin stirpe progenitus, qui mane praedam comedit, quia in primordiis suis fideles quos potuit rapiens crudelitati propriae satisfecit. Vespere spolia divisit, quia fidelis postmodum factus sacra eloquia exponendo distribuit.

26. Discernenda sunt quae salubriter ab haereticis dicta.---Quamvis hoc argentum quod dividit innocens intelligi et aliter potest. Haeretici namque, ut facile valeant perversa suadere, dictis suis quaedam recta permiscent, ut animos audientium ex rectis sensibus trahant, ex perversis feriant. Qui in praeceptis Dei, quia sana insanaque locutione variantur, bene in Evangelio decem leprosorum sunt specie designati (Luc. XVII, 12), quorum colori sano dum vitiosus candor aspergitur, immoderato hoc candore foedantur. Unde admonemur non plus sapere, quam oportet sapere, sed sapere ad sobrietatem (Rom. XII, 3). Qui etiam quia necdum Deum diligunt, de quo male sentiunt, nec proximum, a quo dividuntur, decalogi praeceptis adversi sunt, atque ideo ad deprecandum Dominum decem veniunt. Pro eo autem quod sanis insana miscuerunt, coloris diversitate variantur. Sed quia in ejus praeceptis offenderunt, id illum unde offenderant vocant dicentes: Jesu praeceptor (Luc. XVII, 13); unde et mox curari meruerunt. Ergo quia vir catholicus quae ab eis recte, vel quae prave sentiuntur, intelligit, argentum innocens dividit, id est quae ab eis salubriter, vel quae pestifere fuerint dicta discernit. Sequitur:

CAPUT XVII.

VERS. 18.---Aedificavit sicut linea domum suam.

27. Haeresum magistri mentes quas occupant corrumpunt.---Tinea sibi domum corrumpendo aedificat. Nec meliori potuit comparatione haereticus demonstrari, qui locum suae perfidiae non nisi in mentibus quas corruperit facit, qui etiam sequaces suos ab aeterno igne liberos esse pollicetur. Spondet quippe eis refrigerium quietis aeternae; sed verba ejus soliditatem non habent, quia plenitudine veritatis carent. Unde subjungitur: Et sicut custos fecit umbraculum. Umbraculum namque custodis nullo fundamento solidatur, sed tempore mox transeunte destruitur.

[Vet. IX.] Concerning this division of silver or spoils it is also said elsewhere: Benjamin is a ravening wolf, in the morning he shall eat the prey, and in the evening he shall divide the spoils (Gen. 49:27). By which words surely the Apostle Paul is designated, sprung from the stock of Benjamin, who in the morning ate the prey, because in his beginnings, snatching what faithful he could, he satisfied his own cruelty. In the evening he divided the spoils, because having afterwards become faithful, he distributed the sacred words by expounding them.

26. Those things are to be discerned which are healthfully said by heretics.---Although this silver which the innocent divides can be understood also in another way. For heretics, so that they may easily be able to persuade perverse things, mingle certain right things with their sayings, so that they may draw the minds of the hearers from the right senses, and strike them from the perverse ones. Who in the precepts of God, because they vary in sound and unsound speech, are well designated in the Gospel by the species of the ten lepers (Luke 17:12), by whose sound color while a vicious whiteness is sprinkled, they are defiled by this immoderate whiteness. Whence we are admonished not to be more wise than it behooveth to be wise, but to be wise unto sobriety (Rom. 12:3). Who also because they do not yet love God, of whom they think evilly, nor their neighbor, from whom they are divided, are adverse to the precepts of the decalogue, and therefore ten come to pray to the Lord. But because they have mingled unsound things with sound, they are varied by the diversity of color. But because they have offended in His precepts, they call Him from that in which they had offended, saying: Jesus, Master (Luke 17:13); whence also they soon merited to be cured. Therefore, because the Catholic man understands what things are felt rightly by them, or what depravedly, he divides the innocent silver, that is, he discerns what things have been said healthfully by them, or what pestiferously. It follows:

CHAPTER XVII.

VERS. 18.---He hath built his house as a moth.

27. The masters of heresies corrupt the minds which they occupy.---A moth builds a house for itself by corrupting. Nor could the heretic be demonstrated by a better comparison, who makes a place for his perfidy only in the minds which he shall have corrupted, who also promises his followers to be free from the eternal fire. He promises them indeed the refreshment of eternal rest; but his words have no solidity, because they lack the fullness of truth. Whence it is subjoined: And as a keeper he hath made a booth. For the booth of a keeper is solidified by no foundation, but is soon destroyed as the time passes.

Et promissa ab haereticis requies cum tempore destruitur, quae post hanc vitam nullatenus invenitur. Et quia saepe haereticis in contemptu universalis Ecclesiae potentum saeculi patrociniis fulciuntur, eisque divites protectione atque administratione quanta praevalent opitulari non cessant, ipse etiam quilibet contra conditorem suum rebus temporalibus intumescens sancti viri nunc sententia tangitur, atque ab speciali haereticorum interitu ad generalem elatorum omnium definitionem sermo derivatur, cum subditur:

CAPUT XVIII.

VERS. 19.---Dives cum dormierit, nihil secum auferet; aperiet oculos suos, et nihil inveniet.

28. Bona temporalia nobis servando amittimus, pauperibus erogando servamus.---Cui nimirum sententiae Psalmsta concinens dicit: Turbati sunt omnes insipientes corde; dormierunt somnum suum, et nihil invenerunt omnes viri divitiarum in manibus suis (Psal. LXXV, 6). Ut enim in sua manu divites post mortem quidquam inveniant, eis ante mortem dicitur divitias suas in quorum manibus ponant: Facite vobis amicos de mammona iniquitatis, ut cum defeceritis, recipiant vos in aeterna tabernacula (Luc. XVI, 9). Dives cum dormierit, nihil secum auferet. Res suas cum moreretur secum tolleret, si ad petentis vocem cum viveret sibi tulisset. Nam terrena omnia quae servando amittimus, largiendo servamus; patrimoniumque nostrum retentum perditur, manet erogatum. Diu enim cum rebus nostris durare non possumus, quia aut nos illas moriendo deserimus, aut illae nos viventes quasi deserunt pereundo. Agendum ergo nobis est ut res absolute perituras, in non pereuntem cogamus transire mercedem.

29. Peccatoris oculos mors aperit, ut fugere a se bona temporalia videat, poenamque succedere.---Sed mirandum valde est quod dicitur: Cum dormierit, aperiet oculos suos, et nihil inveniet. Ut dormiamus quippe, oculos claudimus, et evigilantes aperimus. Sed hac in re, quia homo ex anima constat et corpore, cum unius rei somnus dicitur, alterius vigiliae demonstrantur, quia cum corpus obdormiscit in morte, tunc anima evigilat in vera cognitione. Et dormit ergo dives, et oculos aperit, quia cum carne moritur, ejus anima videre cogitur, quod providere contempsit.

And the rest promised by heretics is destroyed with time, which after this life is found by no means. And because often heretics in contempt of the universal Church are supported by the patronages of the mighty of the world, and the rich do not cease to help them with as much protection and administration as they can prevail, even he who swells against his Maker with temporal things is now touched by the sentence of the holy man, and from the special destruction of heretics the discourse is derived to the general definition of all elated ones, when it is subjoined:

CHAPTER XVIII.

VERS. 19.---The rich man when he shall sleep, shall carry nothing with him; he shall open his eyes, and shall find nothing.

28. Temporal goods we lose by keeping them for ourselves, we keep them by bestowing them on the poor.---To which sentence surely the Psalmist concords, saying: All the foolish in heart were troubled; they have slept their sleep, and all the men of riches have found nothing in their hands (Psal. 76:5). For that the rich may find anything in their hand after death, it is said to them before death in whose hands they should place their riches: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into eternal tabernacles (Luke 16:9). The rich man when he shall sleep, shall carry nothing with him. He would carry his things with him when he died, if while he lived he had carried them to himself at the voice of the petitioner. For all earthly things which we lose by keeping, we keep by bestowing; and our patrimony retained is lost, spent it remains. For we cannot endure long with our things, because either we desert them by dying, or they desert us while living, as it were by perishing. We must act therefore so that things absolutely about to perish, we may compel to pass into a reward that does not perish.

29. Death opens the eyes of the sinner, so that he may see temporal goods flee from him, and punishment succeed.---But it is very much to be wondered at what is said: When he shall sleep, he shall open his eyes, and shall find nothing. For that we may sleep, we close our eyes, and waking we open them. But in this matter, because man consists of soul and body, when the sleep of one thing is said, the vigils of the other are demonstrated, because when the body falls asleep in death, then the soul wakes up in true knowledge. And the rich man therefore sleeps, and opens his eyes, because when he dies in the flesh, his soul is compelled to see what he contemned to provide.

Tunc profecto in vera cognitione evigilat, tunc nihil esse conspicit quod tenebat. Tunc se vacuam invenit, quae plenam rebus prae caeteris se hominibus esse laetabatur. Dormit, et nihil secum aufert, nihil nimirum de rebus quas tenuit. Nam culpa rerum simul ducitur, quamvis hic omnia, pro quibus culpa perpetrata est, relinquantur. Eat ergo nunc, et acceptis rebus tumeat, seseque super caeteros extollat, glorietur se habere quod proximus non habet. Veniet quandoque tempus ut evigilet, et tunc cognoscat quam vacuum fuerit quod in somno tenuerat. Saepe namque contingit dormienti inopi ut se per somnium divitem videat, atque ex eisdem rebus animum extollat, laetetur se habere quod non habuit, jamque dedignari quaerat a quibus dedignatum esse se doluit. Sed repente evigilans, evigilasse se doleat, qui interim divitiarum imaginem vel dormiens tenebat. Gemit enim protinus sub paupertatis pondere, et inopiae suae angustiis premitur; et eo pejus, quo ad tempus brevissimum, vel vacue dives fuit. Sic sic nimirum hujus mundi sunt divites, qui rebus acceptis tument. Bene operari de sua abundantia nesciunt, quasi dormientes sunt divites; sed paupertatem suam evigilantes inveniunt, quia nihil secum ad illud judicium quod permaneat ferunt, et quanto nunc ad breve tempus sublimius elati sunt, tanto contra se in perpetuum gravius ingemiscunt. Dicat ergo: Aperiet oculos suos, et nihil inveniet, quia illic aperit ad supplicia, quos hic ad misericordiam clausos tenebat. Aperit oculos suos, et pietatis fructum non invenit, quos hic clausos tenuit cum invenit. Tarde quoque illi oculos aperiunt, qui, teste Sapientia, damnationis suae tempore dicturi referuntur: Quid nobis profuit superbia, divitiarum jactantia quid contulit nobis? Transierunt omnia illa tanquam umbra, et tanquam nuntius percurrens (Sap. V, 8). Vilia et fugitiva fuisse quae tunuerant, jam amissa cognoscunt, quae quandiu aderant stultis eorum cordibus et magna et mansura videbantur. Sero dives aperuit oculos (Luc. XVI, 23), quando Lazarum requiescentem vidit, quem jacentem ante januam videre contempsit. Intellexit ibi quod hic facere noluit; in damnatione sua cognoscere compulsus est quid fuit quod perdidit, quando indigentem proximum non agnovit. De quo adhuc subditur:

CAPUT XIX.

VERS. 20.---Apprehendet eum quasi aqua inopia, nocte opprimet eum tempestas.

Then surely he wakes up in true knowledge, then he beholds that it was nothing which he held. Then he finds himself empty, who was rejoicing that he was full of things above other men. He sleeps, and carries nothing with him, nothing surely of the things which he held. For the guilt of things is led together, although here all things, for which the guilt was perpetrated, are left. Let him go therefore now, and let him swell with things received, and let him extol himself above others, let him glory that he has what his neighbor has not. The time will come at some point that he may wake up, and then know how empty was that which he had held in sleep. For it often happens to the sleeping needy man that he sees himself rich through a dream, and from those same things he extols his mind, rejoices that he has what he had not, and already seeks to disdain those by whom he grieved that he was disdained. But suddenly waking up, let him grieve that he has woken up, who meanwhile held the image of riches even while sleeping. For he groans immediately under the weight of poverty, and is pressed by the straits of his want; and that much worse, by how much for a very short time, or emptily he was rich. So, so surely are the rich of this world, who swell with things received. They know not how to work well from their abundance, they are rich as it were sleeping; but waking they find their poverty, because they carry nothing with them to that judgment that remains, and by how much now for a short time they are more sublimely elated, by so much against themselves in eternity more heavily they groan. Let him say therefore: He shall open his eyes, and shall find nothing, because there he opens them to punishments, whom here he held closed to mercy. He opens his eyes, and findeth not the fruit of piety, whom here he held closed when he found it. Late also they open their eyes, who, wisdom being witness, are related as about to say in the time of their damnation: What hath pride profited us, what hath the boasting of riches conferred on us? All those things have passed away as a shadow, and as a messenger running by (Wis. 5:8). Vile and fugitive that they had held, they now know them lost, which as long as they were present to their foolish hearts seemed both great and remaining. Late the rich man opened his eyes (Luke 16:23), when he saw Lazarus resting, whom he contemned to see lying before the gate. He understood there what he would not do here; in his damnation he was compelled to know what it was that he lost, when he did not acknowledge his needy neighbor. Of whom it is further subjoined:

CHAPTER XIX.

VERS. 20.---Want shall apprehend him as water, a tempest shall overwhelm him in the night.

30. Stupenda reprobi divitis post mortem inopia.---Videamus nunc inopiam ardentis divitis, cujus tanta abundantia fuit epulantis. Ait enim: Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, et refrigeret linguam meam quia crucior in hac flamma (Luc. XVI, 24). Quibus verbis nobis non hoc innotescitur, quia illic in tanto ardore una tunc ad sufficientiam refrigerii aquae stilla requiratur, sed quod is qui de abundantia peccaverit, illic aestuante nimis cremetur inopia. Videmus enim in verbis divitis ex subtilissimo Dei judicio quam digna tali culpae poena responderit. Agente namque inopia, illic usque ad minima petenda compulsus est, qui hic, agente tenacia, usque ad minima neganda pervenit. Quid retribui subtilius, quid districtius potest? Guttam aquae petit, qui micas panis negavit. Apprehendet ergo eum quasi aqua inopia. Non immerito aquae tunc illa inopia comparatur, quia in inferno cruciat, qui susceptos in profundis absorbens, solet lacus nomine designari. Unde per prophetam quoque humani generis voce dicitur: Lapsa est in lacum vita mea (Thren. III, 53). Ereptorum vero exsultatione cantatur: Domine Deus meus, clamavi ad te, et sanasti me; Domine, abstraxisti ab inferis animam meam, salvasti me a descendentibus in lacum (Psal. XXIX, 3).

[Vet. XI.] 31. Divini judicii turbo, qua non putat hora, ideoque nocte, eum opprimet.---Nocte opprimet eum tempestas. Quid hoc loco noctem, nisi absconditum tempus repentini exitus appellat? Tempestatis vero nomine, judicii turbinem designat. Quod etiam Psalmista testatur, dicens: Deus manifeste veniet, Deus noster, et non silebit; ignis in conspectu ejus ardebit, et in circuitu ejus tempestas valida (Psalm. XLIX, 3). De qua tempestate etiam Sapientia per Salomonem dicit: Ego quoque in interitu vestro ridebo, et subsannabo, cum vobis quod timebatis advenerit, cum irruerit repentina calamitas, et interitus quasi tempestas ingruerit (Prov. I, 26). Et quia ipsa venturi exitus ignorantia nox vocatur, nocte opprimet eum tempestas, id est turbo eum divini judicii dum ignorat apprehendet. Hinc est namque quod per semetipsam Veritas dicit: Si sciret paterfamilias qua hora fur veniret, vigilaret utique, et non sineret perfodi domum suam. Et vos estote parati, quia qua hora non putatis Filius hominis veniet (Matth. XXIV, 43). Hinc etiam contra malum servum dicitur: Si autem dixerit malus servus ille in corde suo: Moram facit dominus meus venire, et coeperit percutere conservos suos; manducet autem et bibat cum ebriis; veniet dominus servi illius in die qua non sperat, et hora qua ignorat (Ibid., 48).

30. The stupendous want of the reprobate rich man after death.---Let us see now the want of the burning rich man, whose abundance was so great when feasting. For he says: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame (Luke 16:24). By which words this is not made known to us, that there in such heat one drop of water is then required for the sufficiency of refreshment, but that he who sinned from abundance, is there burned by an exceeding seething want. For we see in the words of the rich man from the most subtle judgment of God how worthy a punishment responded to such guilt. For want acting, there he was compelled to ask even for the least things, who here, tenacity acting, reached even to denying the least things. What can be retributed more subtly, what more strictly? He asks for a drop of water, who denied crumbs of bread. Want therefore shall apprehend him as water. Not unworthily is that want then compared to water, because it torments in hell, which, absorbing those received into the depths, is usually designated by the name of a lake. Whence through the prophet also it is said by the voice of the human race: My life is fallen into the lake (Lam. 3:53). But it is sung by the exultation of those snatched away: O Lord my God, I cried to Thee, and Thou hast healed me; O Lord, Thou hast brought up my soul from hell, Thou hast saved me from them that go down into the lake (Psal. 30:2-3).

31. The whirlwind of divine judgment shall overwhelm him at an hour when he thinks not, and therefore at night.---A tempest shall overwhelm him in the night. What in this place does he call night, except the hidden time of a sudden departure? But by the name of a tempest, he designates the whirlwind of judgment. Which also the Psalmist testifies, saying: Our God shall come manifestly, and shall not keep silence; a fire shall burn in His sight, and a mighty tempest round about Him (Psal. 50:3). Of which tempest also Wisdom says through Solomon: I also will laugh in your destruction, and will mock, when that which you feared shall come to you, when sudden calamity shall rush in, and destruction shall come as a tempest (Prov. 1:26). And because the very ignorance of the coming departure is called night, a tempest shall overwhelm him in the night, that is, the whirlwind of divine judgment shall apprehend him while he is ignorant. For hence it is that Truth itself says through itself: If the master of the house knew at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you also ready, because at what hour you think not the Son of man will come (Matt. 24:43). Hence also it is said against the evil servant: But if that evil servant shall say in his heart: My lord delayeth his coming, and shall begin to strike his fellow-servants; and shall eat and drink with drunkards; the lord of that servant shall come in a day in which he hopeth not, and in an hour which he knoweth not (Ibid., 48).

Hinc Paulus discipulis dicit: Vos autem, fratres, non estis in tenebris, ut vos dies illa tanquam fur comprehendat. Omnes enim vos filii lucis estis, et filii diei: non sumus noctis neque tenebrarum (I Thess. V, 4). Hic superbienti diviti Dei voce dicitur: Stulte, hac nocte animam tuam repetunt a te; quae autem praeparasti, cujus erunt (Luc. XII, 20)? Nocte animam reddere perhibetur qui, mortem non praevidens, in tenebris cordis abstrahitur. Ait ergo: Nocte opprimet eum tempestas. Quia enim non vult agere bona quae videt, deprehenditur interitus sui tempestate quam non videt. De quo adhuc subditur.

CAPUT XX.

VERS. 21.---Tollet eum ventus urens, et auferet.

32. Auferetur a diabolo, qui merito dicitur ventus urens.---Quis hoc loco ventus urens, nisi malignus spiritus vocatur, qui desideriorum flammas in corde excitat, ut ad aeternitatem suppliciorum trahat? Perversum ergo quemlibet ventus urens tollere dicitur, quia insidiator malignus spiritus, qui viventem quemque accendit ad vitia, morientem trahit ad tormenta. Nam quia ventus urens immundus spiritus solet intelligi, qui malae suggestionis flatu ad terrena desideria iniquorum corda succendit, Jeremias propheta testatur, dicens: Ollam succensam ego video, et faciem ejus a facie Aquilonis (Jerem. I, 13). Olla namque succensa est cor humanum, saecularium curarum ardoribus, desideriorumque anxietatibus fervens. Quae a facie Aquilonis succenditur, id est diaboli suggestionibus inflammatur. Ipse enim vocari nomine Aquilonis solet, qui dixit: Sedebo in monte testamenti, in lateribus Aquilonis, ascendam super altitudinem nubium (Isai. XIV, 13). Ad hujus igitur urentis venti uniuscujusque electi mens adustione temperatur, quando in ea vitiorum fervor exstinguitur, et desideriorum carnalium flamma frigescit. Unde et sancta Ecclesia in sponsi sui laudibus laeta clamat: Sub umbra illius quem desideraveram sedi (Cant. II, 3). De hujus ardoris temperie ei per Isaiam promittente Domino dicitur: Pro saliunca ascendet abies, et pro urtica crescet myrtus (Isai. LV, 13). Pro saliunca namque in ea ascendit abies, dum in sanctorum corde pro abjectione terrenae cogitationis altitudo supernae contemplationis exoritur. Urtica vero igneae omnino naturae est. Myrtus autem temperativae fertur esse virtutis. Pro urtica igitur crescit myrtus, cum justorum mentes a prurigine et ardore vitiorum ad cogitationum temperiem tranquilitatemque perveniunt, dum jam terrena non appetunt, dum flammas carnis desideriis coelestibus exstinguunt.

Hence Paul says to the disciples: But you, brethren, are not in darkness, that that day should overtake you as a thief. For you are all children of light, and children of the day: we are not of the night nor of darkness (1 Thess. 5:4). Here to the proud rich man it is said by the voice of God: Thou fool, this night they require thy soul of thee; and whose shall those things be which thou hast prepared (Luke 12:20)? He is said to render his soul in the night who, not foreseeing death, is drawn away in the darkness of the heart. He says therefore: A tempest shall overwhelm him in the night. Because indeed he will not do the good things which he sees, he is overtaken by the tempest of his destruction which he does not see. Of whom it is further subjoined.

CHAPTER XX.

VERS. 21.---A burning wind shall lift him up, and carry him away.

32. He shall be carried away by the devil, who is deservedly called a burning wind.--- Who in this place is called a burning wind, except the malignant spirit, who excites the flames of desires in the heart, that he may draw to the eternity of punishments? Every perverse person, therefore, is said to be lifted up by a burning wind, because the malignant spirit, the lurker, who inflames every living person to vices, draws him when dying to torments. For that the burning wind is usually understood as the unclean spirit, who by the breath of evil suggestion inflames the hearts of the iniquitous to earthly desires, the prophet Jeremiah testifies, saying: I see a boiling pot, and the face thereof is from the face of the North (Jer. 1:13). For the boiling pot is the human heart, fervid with the heats of secular cares, and the anxieties of desires. Which is kindled from the face of the North, that is, is inflamed by the suggestions of the devil. For he is usually called by the name of the North, who said: I will sit in the mountain of the testament, in the sides of the North, I will ascend above the height of the clouds (Isai. 14:13). To this burning wind, therefore, the mind of every elect person is tempered from burning, when the fervor of vices is extinguished in it, and the flame of carnal desires becomes cold. Whence also the holy Church in the praises of her spouse joyfully cries out: I sat down under his shadow whom I had desired (Cant. 2:3). Concerning the tempering of this heat the Lord says promising to her through Isaiah: For the briar shall come up the fir tree, and for the nettle shall grow the myrtle tree (Isai. 55:13). For for the briar in her comes up the fir tree, when in the heart of the saints instead of the abjection of earthly thought there arises the height of heavenly contemplation. But the nettle is altogether of a fiery nature. But the myrtle is said to be of a tempering virtue. For the nettle therefore the myrtle grows, when the minds of the just reach from the itch and burning of vices to the temper and tranquility of thoughts, while they no longer seek earthly things, while they extinguish the flames of the flesh with heavenly desires.

33. Mentis refrigerium Mariae datum.---Propter hoc quoque mentis refrigerium coelitus datum Mariae dicitur: Virtus Altissimi obumbrabit tibi (Luc. I, 35). Quamvis hac in re per obumbrationis vocabulum incarnandi Dei utraque potuit natura signari. Umbra enim a lumine formatur et corpore. Dominus autem per divinitatem lumen est, qui, mediante anima, in ejus utero fieri dignatus est per humanitatem corpus. Quia ergo lumen incorporeum in ejus erat utero corporandum, ei quae incorporeum concepit ad corpus dicitur: Virtus Altissimi obrumbabit tibi; id est, corpus in te humanitatis accipiet incorporeum lumen divinitatis. Sed jam de iniquo quolibet quod coepimus exsequamur. Tollit ergo eum ventus urens, quia videlicet malignus spiritus eum quem nunc succenderit igne perversae concupiscentiae, rapit postmodum ad flammas gehennae. Sequitur:

CAPUT XXI.

IBID.---Et velut turbo rapiet eum de loco suo.

34. Quis sit iniquorum locus.---Locus perversorum est temporalis vitae delectatio et carnis voluptas. Quasi turbine igitur unusquisque de loco suo rapitur, cum a cunctis suis delectiationibus extremo territus die separatur. De quo extremo die apte mox subditur:

Caput XXII

[Rec. XIII].

VERS. 22.---Emittet super eum, et non parcet.

35. Deus electos flagellat hic ut parcat, reprobos ut punire incipiat. Omnis percussio divina, aut purgatio vitae praesentis est, aut initium poenae sequentis.---Peccatorem Deus quoties feriendo corrigit, ad hoc flagellum emittit, ut parcat. Cum vero ejus vitam in peccato permanentem feriendo concludit, flagellum emittit, sed nequaquam parcit. Qui enim flagellum emisit ut parceret, ad hoc emittit quandoque ne parcat. In hac namque vita Dominus tanto magis studet ut parcat, quanto magis exspectando flagellat, sicut ipse voce angeli ad Joannem ait: Ego quos amo, arguo et castigo (Apoc. III, 19).

33. Refreshment of mind given to Mary.---Because of this refreshment of mind given from heaven it is said to Mary: The power of the Most High shall overshadow thee (Luke 1:35). Although in this matter through the word of overshadowing both natures of the God to be incarnated could be signified. For a shadow is formed by light and a body. But the Lord through His divinity is light, who, by the mediation of the soul, deigned to become a body in her womb through His humanity. Because therefore the incorporeal light was to be embodied in her womb, it is said to her who conceived the Incorporeal as to a body: The power of the Most High shall overshadow thee; that is, the incorporeal light of the divinity will receive in thee a body of humanity. But now let us pursue what we began concerning any iniquitous person. The burning wind therefore lifts him up, because indeed the malignant spirit, who now shall have kindled him with the fire of depraved concupiscence, snatches him afterwards to the flames of Gehenna. It follows:

CHAPTER XXI.

IBID.---And as a whirlwind he shall snatch him out of his place.

34. What is the place of the iniquitous.---The place of the perverse is the delight of temporal life and the pleasure of the flesh. As by a whirlwind therefore each one is snatched out of his place, when he is separated from all his delights on the last day, being terrified. Of which last day it is aptly subjoined:

Chapter XXII

[Rec. XIII].

VERS. 22.---He shall send upon him, and shall not spare.

35. God scourges the elect here so that He may spare, the reprobate so that He may begin to punish. Every divine percussion is either a purgation of the present life, or the beginning of the following punishment.---As often as God corrects a sinner by striking, He sends a scourge for this, that He may spare. But when He concludes his life remaining in sin by striking, He sends a scourge, but by no means spares. For He who sent a scourge that He might spare, sends it at some point so that He may not spare. For in this life the Lord studies so much more that He may spare, by how much more He scourges by waiting, as He Himself says by the voice of the angel to John: Those whom I love, I rebuke and chastise (Apoc. 3:19).

Et sicut alias dicitur: Quem diligit Daminus castigat, flagellat autem omnem filium quem recipit (Hebr. XII, 6). Econtra autem de flagello damnationis scriptum est: In operibus manuum suarum comprehensus est peccator (Psal. IX, 17). De quo per Jeremiam Dominus dicit, dum incorrigibiliter delinquentes populos videt, quos non jam sub disciplina filios, sed sub districta percussione intuetur ut hostes: Plaga inimici percussi te, castigatione crudeli (Jerem. XXX, 14). Et quod hic dicitur: Non parcet; ibi quoque verbis aliis declaratur: Quid clamas super contritione tua? insanabilis est dolor tuus (Ibid., 15). Unde hoc semper electi provident, ut ante ad justitiam redeant, quam sese ira judicis inexstinguibiliter accendat, ne ultimo flagello deprehensi simul eis finiatur vita cum culpa. Flagellum namque tunc diluet culpam, cum mutaverit vitam. Nam cujus mores non mutat, non expiat actiones. Omnis ergo divina percussio, aut purgatio in nobis vitae praesentis est, aut initium poenae sequentis. Propter eos enim qui ex flagello proficiunt dictum est: Qui fingis dolorem in praecepto (Psalm. XCIII, 26). Quia dum flagellatur iniquus, et corrigitur; audire praeceptum noluit, audit dolorem. Dolor ergo in praecepto fingitur, ei qui a malis operibus quasi praecepti vice, dolore cohibetur. De his vero quos damnant flagella et non liberant, dicitur: Percussisti eos, nec doluerunt; attrivisti eos, et renuerunt accipere disciplinam (Jerem. V, 3). His flagella ab hac vita inchoant, et in aeterna percussione perdurant. Unde per Moysen Dominus dicit: Ignis exarsit ab ira mea, et ardebit usque ad inferos deorsum (Deut. XXXII, 22). Quantum ad praesentem etenim percussionem spectat, recte dicitur: Ignis exarsit ab ira mea (De Poenit., d. 3, c. 43). Quantum vero ad aeternam damnationem, apte mox subditur: Et ardebit usque ad inferos deorsum. Licet a quibusdam dici soleat illud quod scriptum est: Non judicat Deus bis in idipsum (Nahum. I, 9). Qui tamen hoc quod per prophetam de iniquis dicitur, non attendunt: Et duplici confusione contere eos (Jerem. XVII, 18). Et quod alias scriptum est: Jesus populum de terra Aegypti salvans, secundo eos qui non crediderunt, perdidit (Judae, V). Quibus tamen si consensum praebemus, quamlibet culpam bis feriri non posse, hoc ex peccato percussis atque in peccato suo morientibus debet aestimari, quia eorum percussio hic coepta illic perficitur, ut incorrectis unum flagellum sit quod temporaliter incipit, sed in aeternis suppliciis consummatur, quatenus eis qui omnino corrigi renuunt jam praesentium flagellorum percussio sequentium sit initium tormentorum. Emittet ergo super eum, et non parcet. Sequitur:

And as is said elsewhere: Whom the Lord loveth He chastiseth, and He scourgeth every son whom He receiveth (Hebr. 12:6). But on the contrary concerning the scourge of damnation it is written: The sinner is caught in the works of his own hands (Psal. 9:16). Of which through Jeremiah the Lord says, while He sees peoples incorrigibly delinquent, whom He no longer regards as sons under discipline, but under strict percussion He beholds as enemies: I have struck thee with the blow of an enemy, with a cruel chastisement (Jer. 30:14). And what is said here: He shall not spare; there also is declared by other words: Why criest thou over thy destruction? thy pain is incurable (Ibid., 15). Whence the elect always provide this, that they return to justice before the wrath of the Judge kindles itself unquenchably, lest overtaken by the last scourge their life end together with their guilt. For a scourge shall then wash away guilt, when it shall have changed life. For whose manners it does not change, it does not expiate actions. Every divine percussion, therefore, is either a purgation in us of the present life, or the beginning of the following punishment. For because of those who profit from the scourge it is said: Who feignest labor in the commandment (Psal. 94:20). Because while the iniquitous is scourged and corrected; he would not hear the commandment, he hears the pain. Pain therefore is feigned in the commandment, for him who is restrained from evil works by pain as if in the place of a commandment. But concerning those whom scourges damn and do not free, it is said: Thou hast struck them, and they have not grieved; Thou hast bruised them, and they have refused to receive discipline (Jer. 5:3). For these the scourges begin from this life, and perdure in eternal percussion. Whence through Moses the Lord says: A fire is kindled from My wrath, and shall burn even to the lowest hell (Deut. 32:22). As much as pertains to the present percussion, it is rightly said: A fire is kindled from My wrath. But as much as to eternal damnation, it is aptly subjoined: And shall burn even to the lowest hell. Although by some it is usually said that which is written: God does not judge twice for the same thing (Nahum 1:9). Who nevertheless do not attend to that which is said through the prophet concerning the iniquitous: And with a double confusion bruise them (Jer. 17:18). And what elsewhere is written: Jesus saving the people out of the land of Egypt, secondly destroyed them that believed not (Jude 5). To whom nevertheless if we yield consent, that any guilt cannot be struck twice, this ought to be estimated concerning those struck out of sin and dying in their sin, because their percussion begun here is perfected there, so that for the uncorrected it is one scourge which begins temporally, but is consummated in eternal torments, so that for those who altogether refuse to be corrected the percussion of present scourges is the beginning of following torments. He shall send therefore upon him, and shall not spare. It follows:

Caput XXIII

[Vet. XIII].

IBID.---De manu ejus fugiens fugiet.

36. Ferientis manum sola emendatione evadimus.---Ille etenim de manu fugit ferientis, qui suae pravitatem corrigit actionis. Vel certe because in sacro eloquio manus operatio solet intelligi, de manu percussi fugit qui, dum pravi interitum conspicit, vias pravitatis relinquit. Unde adhuc subditur:

CAPUT XXIV.

VERS. 23.--- Stringet super eum manus suas. 37.

In aliorum poena quid nobis timendum sit conspicimus.---Manus quippe stringere est vitae suae opera in rectitudine confirmare. Unde etiam Paulus ait: Remissas manus et dissoluta genua erigite (Hebr. Dum itaque alienum interitum conspiciunt, revocantur ad cor, ut recogitent suum; et unde alius ad tormenta ducitur, a tormento alius inde liberatur. Stringit ergo super eum manus suas, quia conspicit in aliena poena quid timeat; et dum delinquentem sic percussum conspicit, dissoluta sua opera justitiae vigore constringit. Sicque fit ut qui iniquus vivens multos ad culpam traxerat delectatione peccati, quosdam moriens a culpa revocet terrore tormenti. Quod etiam provenire bonis Psalmista testatur, dicens: Laetabitur justus cum viderit vindictam impiorum, manus suas tavabit in sanguine peccatorum (Psal. In peccatorum morientium sanguinne justi lavantur manus, quia dum eorum poena conspicitur, conspicientis vita mundatur. Sequitur.

CAPUT XXV.

IBID.---Et sibilabit super illum, intuens locum ejus. 38.

Sicque a peccato compescimur.---Quid in sibilo, nisi intentio admirationis exprimitur? Si vero in sibilo alia fortasse significatio quaeritur moriente peccatore, hi qui interitum ejus aspiciunt, os in sibilo stringunt, dum ad ea quae contempserant verba spiritalia convertuntur, ut jam credere et praedicare incipiant quae prius dum iniquum florere cernerent non credebant. Nam fit plerumque ut infirmorum animus eo magis de auditu veritatis trepidet, quo florere contemptores veritatis videt. Sed dum justa ultio injustos subtrahit, alios a pravitate compescit.

Chapter XXIII

[Vet. XIII].

IBID.---Fleeing he shall flee out of his hand.

36. We evade the hand of the Striker only by emendation.---For he flees out of the hand of the Striker, who corrects the depravity of his own action. Or certainly because in the sacred eloquence the hand is usually understood as operation, he flees from the hand of the struck who, while he beholds the destruction of the depraved, leaves the ways of depravity. Whence it is further subjoined:

CHAPTER XXIV.

VERSE 23.--- He shall clasp his hands over him.

37. We behold in the punishment of others what we ought to fear for ourselves.--- For to clasp the hands is to confirm the works of one's life in rectitude. Whence also Paul says: Lift up the hands which hang down, and the feeble knees (Heb. 12:12). While, therefore, they behold the destruction of another, they are recalled to their own heart, that they may bethink them of their own; and whence one is led to torments, another is thereby delivered from torment. He clasps, therefore, his hands over him, because he beholds in the punishment of another what he should fear; and while he beholds the delinquent thus struck, he binds up his own loose works with the vigor of justice. And so it comes to pass that he who, living iniquitously, had drawn many to guilt by the delight of sin, by dying recalls some from guilt by the terror of torment. Which the Psalmist also testifies happens to the good, saying: The righteous shall rejoice when he seeth the vengeance of the ungodly; he shall wash his hands in the blood of sinners (Ps. 58:10). In the blood of dying sinners the hands of the righteous are washed, because while their punishment is beheld, the life of the beholder is cleansed. It follows.

CHAPTER XXV.

IBID.--- And he shall hiss over him, beholding his place.

38. And so we are restrained from sin.--- What is expressed in hissing but the intent of admiration? But if another significance is perhaps sought in the hissing at the death of the sinner, they who behold his destruction contract their mouth in a hiss, while they turn back to those spiritual words which they had despised, so that they may now begin to believe and preach what they previously did not believe while they saw the iniquitous flourish. For it often happens that the mind of the weak trembles the more at the hearing of the truth, the more it sees the despisers of the truth flourish. But while just vengeance takes away the unjust, it restrains others from depravity.

Unde per Salomonem dicitur: Multato pestilente, sapientior erit parvulus (Prov. Vir igitur sanctus postquam potentum poenas qui extolluntur in saeculo sufficienter explevit, 573 rursus ad haereticorum superbiam, qui extolluntur in eloquio, verba convertit. Nam sequitur:

Caput XXVI

[Vet. et Rec. XIV].

CAP. XXVIII, VERS. 1.---Habet argentum, venarum suarum principia: et auro locus est in quo conflatur.

39. Haeretici ad sacras paginas veterumque patrum libros provocandi.---In argento eloquium, in auro vitae vel sapientiae claritas designari solet. Et quia haeretici sic de eloquii sui nitore superbiunt, ut nulla sacrorum librorum auctoritate solidentur (qui libri ad loquendum nobis quasi quaedam argenti venae sunt, quia de ipsis locutionis nostrae originem trahimus), eos ad sacrae auctoritatis paginas revocat, ut si vere loqui desiderant, inde sumere debeant quid loquantur. Et ait: Habet argentum, venarum suarum principia. Ac si aperte dicat: Qui ad verae praedicationis verba se praeparat, necesse est ut causarum origines a sacris paginis sumat, ut omne quod loquitur ad divinae auctoritatis fundamentum revocet, atque in eo aedificium locutionis suae firmet. Ut enim praediximus, saepe haeretici dum sua student perversa astruere, ea proferunt quae profecto in sacrorum librorum paginis non tenentur. Unde et discipulum suum praedicator egregius admonet, dicens: O Timothee, depositum custodi, devitans profanas vocum novitates (I Tim. VI, 20); quia dum laudari haeretici tanquam de excellenti ingenio cupiunt, quasi nova quaedam proferunt, quae in antiquorum Patrum libris veteribus non tenentur; sicque fit ut dum videri sapientes desiderant, miseris suis auditoribus stultitiae semina spargant.

40. Sola Ecclesia catholica martyres habet.---Bene autem subditur: Et auro locus est in quo conflatur. Ac si aperte dicat: Vera fidelium sapientia, cui universalis Ecclesia locus est, tribulationem vobis persequentibus patitur, sed a cunctis peccatorum sordibus persecutionis vestrae igne purgatur. Unde scriptum est: In igne probatur aurum et argentum, homines vero receptibiles in camino humiliationis (Eccli. II, 5). Quo in loco potest hoc quoque convenienter intelligi, ut de sua haeretici increpari stulta passione videantur.

Whence it is said by Solomon: When the pestilent man is punished, the little one will be wiser (Prov. 21:11). The holy man, therefore, after he has sufficiently completed the punishments of the powerful who are extolled in the world, again turns his words to the pride of heretics, who are extolled in their eloquence. For there follows:

Caput XXVI

[Vet. et Rec. XIV].

CHAP. XXVIII, VERS. 1.---Silver hath beginnings of its veins: and for gold there is a place wherein it is melted.

39. Heretics to be provoked to the sacred pages and the books of the ancient fathers.---In silver eloquence, in gold the clarity of life or wisdom is wont to be designated. And because heretics so pride themselves on the luster of their eloquence, that they are solidified by no authority of the sacred books (which books are as it were certain veins of silver for us to speak, because from them we draw the origin of our speech), he recalls them to the pages of sacred authority, so that if they truly desire to speak, they ought to take from thence what they should speak. And he says: Silver hath beginnings of its veins. As if he were openly saying: He who prepares himself for the words of true preaching, must of necessity take the origins of causes from the sacred pages, so that he may recall all that he speaks to the foundation of divine authority, and in it establish the edifice of his speech. For as we have said before, often heretics, while they study to build up their own perverse things, bring forward those things which indeed are not held in the pages of the sacred books. Whence also the eminent preacher admonishes his disciple, saying: O Timothy, keep that which is committed to thy trust, avoiding profane novelties of words (1 Tim. 6:20); because while heretics desire to be praised as if for excellent genius, they bring forward as it were certain new things, which are not held in the old books of the ancient Fathers; and thus it happens that while they desire to be seen as wise, they scatter the seeds of folly to their miserable auditors.

40. Only the Catholic Church has martyrs.---But it is well added: And for gold there is a place wherein it is melted. As if he were openly saying: The true wisdom of the faithful, for which the universal Church is the place, suffers tribulation from you persecuting, but is purged from all the filth of sins by the fire of your persecution. Whence it is written: Gold and silver are tried in the fire, but acceptable men in the furnace of humiliation (Ecclus. 2:5). In which place this also can be conveniently understood, that the heretics may seem to be rebuked for their own foolish passion.

Nam saepe pro Jesu Christi Domini ac redemptoris nostri nomine multa patiuntur, seseque eisdem passionibus ejus fieri martyres sperant. Quibus sancti viri voce nunc dicitur: Auro locus est in quo conflatur. Nam juxta hoc quod jam et ante nos dictum est (A Cypr., de unitate Eccl., et alibi), quisquis extra unitatem Ecclesiae patitur, poenas pati potest, martyr fieri non potest, quia auro locus est in quo conflatur. Quid itaque ad haec, haeretici, dicitis? Conflari per afflictionem carnis, vel etiam per martyrium vultis, sed locum in quo debeatis conflari nescitis. Audite quid sancti praedicatoris voce dicitur: Auro locus est in quo conflatur. Hunc ergo conflationis locum quaerite, hanc fornacem, qua aurum apte purgari valeat invenite.

41. Quidquid extra Ecclesiam toleratur, curciat, non purgat.---Una est Ecclesia in qua qui conflari valuerit ab omni etiam poterit peccatorum sorde purgari. Si quid pro Deo amaritudinis, si quid tribulationis extra hanc positi sustinetis, incendi potestis tantummodo, non purgari. Dicat Jeremias, dicat quomodo conflationis vestrae ignis omni virtute sit vacuus: Frustra conflavit conflator, malitiae enim eorum non sunt consumptae (Jerem. VI, 29). Ecce ignis exterius conflans, et durae passionis admovet poenam, 574 et tamen erroris non excoquit culpam, et tormenta crudelium dat poenarum, et bonorum non facit incrementa meritorum. Hujus etiam conflationis ignis qui extra catholicam toleratur Ecclesiam, quam nullius omnino virtutis sit, Paulus Apostolus insinuat, dicens: Si tradidero corpus meum ut ardeat, charitatem autem non habeam, nihil mihi prodest (I Cor. XII, 3) [Vet. XV.] Alii quippe prava de Deo sentiunt; alii recta de auctore tenent; sed unitatem cum fratribus non tenent. Illi errore fidei, isti vero schismatis perpetratione divisi sunt. Unde et in ipsa prima parte decalogi utrarumque partium culpae reprimuntur, cum divina voce dicitur: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota virtute tua (Deut. VI, 5). Atque mox subditur: Diliges proximum tuum sicut teipsum. Qui enim de Deo perversa sentit, liquet profecto quia Deum non diligit. Qui vero de Deo recta sentiens a sanctae Ecclesiae unitate divisus est, constat quia proximum non amat, quem habere socium recusat.

For often for the name of Jesus Christ our Lord and Redeemer they suffer many things, and they hope that by those same passions they become his martyrs. To whom it is now said by the voice of holy men: For gold there is a place wherein it is melted. For according to this which already and before us was said (By Cyprian, on the unity of the Church, and elsewhere), whoever suffers outside the unity of the Church, may suffer punishments, but he cannot become a martyr, because for gold there is a place wherein it is melted. What therefore do you say to these things, heretics? You wish to be melted through the affliction of the flesh, or even through martyrdom, but you know not the place in which you ought to be melted. Hear what is said by the voice of the holy preacher: For gold there is a place wherein it is melted. Seek therefore this place of melting, find this furnace, by which gold may be aptly purged.

41. Whatever is tolerated outside the Church tortures, it does not purge.---There is one Church in which he who shall have been able to be melted can also be purged from every filth of sins. If you sustain anything of bitterness for God, anything of tribulation, placed outside of her, you can only be burned, not purged. Let Jeremiah say, let him say how the fire of your melting is void of all virtue: The melter hath melted in vain, for their malices are not consumed (Jer. 6:29). Behold the fire melting outwardly, and it applies the punishment of hard passion, and yet it does not boil out the fault of error, and it gives the torments of cruel punishments, and does not make increments of good merits. How this fire of melting also, which is tolerated outside the Catholic Church, is of no virtue at all, the Apostle Paul insinuates, saying: If I should deliver my body to be burned, and have not charity, it profiteth me nothing (1 Cor. 13:3). [Vet. XV.] For some feel depraved things concerning God; others hold right things concerning the author; but they do not hold unity with their brethren. The former are divided by error of faith, the latter indeed by the perpetration of schism. Whence also in that first part of the decalogue the faults of both parts are repressed, when it is said by the divine voice: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength (Deut. 6:5). And soon it is subjoined: Thou shalt love thy neighbor as thyself. For he who feels perverse things concerning God, it is clear indeed that he does not love God. But he who, feeling right things concerning God, is divided from the unity of holy Church, it is certain that he does not love his neighbor, whom he refuses to have as a companion.

43. Quia deest charitas tam schismaticis quam haereticis.---Quisquis ergo ab hac unitate matris Ecclesiae, sive per haeresim de Deo perversa sentiendo, seu errore schismatis proximum non diligendo dividitur, charitatis hujus gratia privatur, de qua hoc quod praemisimus Paulus ait: Si tradidero corpus meum ut ardeam, charitatem autem non habeam, nihil mihi prodest (I Cor. XIII, 3). Ac si aperta voce diceret: Extra locum suum conflationis mihi ignis adhibitus tormento me cruciat, mundatione non purgat. Hunc omnes sanctae pacis amatores summo studio locum quaerunt, hunc quaerentes inveniunt, hunc invenientes tenent, scientes peccatorum remissio vel ubi, vel quando, vel qualibus detur. Ubi quippe, nisi in catholicae matris sinu? Quando, nisi ante venturi exitus diem? Quia, ecce nunc tempus acceptabile, ecce nunc dies salutis (II Cor. VI, 2). Et: Quaerite Dominum dum inveniri potest, invocate eum dum prope est (Isai. LV, 6). Qualibus, nisi conversis, qui ad parvulorum imitationem, magistra humilitate formantur? Quibus dicitur: Sinite parvulos venire ad me; talium enim est regnum coelorum (Matth. XIX, 14). Et: Nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum coelorum (Matth. XVIII, 3). [Rec. XV.] Quia ergo non nisi in catholica Ecclesia veri martyres fiunt, dicitur recte: Auro locus est in quo conflatur, quia non clarescet anima in fulgore aeternae pulchritudinis, nisi, ut ita dicam, prius hic arserit in officina charitatis.

41. Quidquid extra Ecclesiam toleratur, cruciat, non purgat.--- Quisquis ergo ab hac unitate matris Ecclesiae, sive per haeresim de Deo perversa sentiendo, seu errore schismatis proximum non diligendo dividitur, charitatis hujus gratia privatur, de qua hoc quod praemisimus Paulus ait: Si tradidero corpus meum ut ardeam, charitatem autem non habeam, nihil mihi prodest (I Cor. XIII, 3). Ac si aperta voce diceret: Extra locum suum conflationis mihi ignis adhibitus tormento me cruciat, mundatione non purgat. Hunc omnes sanctae pacis amatores summo studio locum quaerunt, hunc quaerentes inveniunt, hunc invenientes tenent, scientes peccatorum remissio vel ubi, vel quando, vel qualibus detur. Ubi quippe, nisi in catholicae matris sinu? Quando, nisi ante venturi exitus diem? Quia, ecce nunc tempus acceptabile, ecce nunc dies salutis (II Cor. VI, 2). Et: Quaerite Dominum dum inveniri potest, invocate eum dum prope est (Isai. LV, 6). Qualibus, nisi conversis, qui ad parvulorum imitationem, magistra humilitate formantur?

43. Because charity is lacking to both schismatics and heretics.---Whoever, therefore, is divided from this unity of mother Church, whether by feeling perverse things concerning God through heresy, or by not loving his neighbor through the error of schism, is deprived of the grace of this charity, concerning which Paul says this which we have premitted: If I should deliver my body to be burned, and have not charity, it profiteth me nothing (1 Cor. 13:3). As if he were saying in open voice: The fire applied to me outside its own place of melting tortures me with torment, it does not purge with cleansing. All lovers of holy peace seek this place with the greatest study, seeking they find it, finding they hold it, knowing where, or when, or to what kind of people the remission of sins is given. Where indeed, but in the bosom of the Catholic mother? When, but before the day of the coming end? Because, behold now is the acceptable time, behold now is the day of salvation (2 Cor. 6:2). And: Seek ye the Lord while he may be found, call upon him while he is near (Isai. 55:6). To what kind of people, but to the converted, who are formed to the imitation of little ones, humility being their mistress? To whom it is said: Suffer the little children to come unto me; for of such is the kingdom of heaven (Matth. 19:14). And: Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven (Matth. 18:3). [Rec. XV.] Because therefore not unless in the Catholic Church are true martyrs made, it is rightly said: For gold there is a place wherein it is melted, because the soul shall not shine in the luster of eternal beauty, unless, so to speak, it shall first have burned here in the workshop of charity.

42. Because charity is lacking to both schismatics and heretics.--- Whosoever, therefore, is divided from this unity of Mother Church, whether by feeling perverse things concerning God through heresy, or by not loving his neighbor through error of schism, is deprived of the grace of this charity, concerning which Paul says that which we have premised: If I should deliver my body to be burned, and have not charity, it profiteth me nothing (1 Cor. 13:3). As if he should say in open voice: The fire applied to me outside its own place of refinement cruciates me with torment, it does not purge me with cleansing. All lovers of holy peace seek this place with greatest study; seeking it they find it, finding it they hold it, knowing where, or when, or to what kind of persons the remission of sins is given. Where indeed, but in the bosom of the Catholic Mother? When, but before the day of the coming exit? For, behold now is the acceptable time, behold now is the day of salvation (2 Cor. 6:2). And: Seek ye the Lord while He may be found, call upon Him while He is near (Isa. 55:6). To what kind of persons, but to the converted, who are formed to the imitation of little ones, with humility as their teacher?

Quibus dicitur: Sinite parvulos venire ad me; talium enim est regnum coelorum (Matth. XIX, 14). Et: Nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum coelorum (Matth. XVIII, 3). Quia ergo non nisi in catholica Ecclesia veri martyres fiunt, dicitur recte: Auro locus est in quo conflatur, quia non clarescet anima in fulgore aeternae pulchritudinis, nisi, ut ita dicam, prius hic arserit in officina charitatis.

Deus alios salvat per innocentiam, alios per poenitentiam.---Pensandum praeterea est quod occulto consilio omnipotens Deus quosdam ab ipsis exordiis suis innocentes custodiens, usque ad virtutum provehit summa, ut aetate crescente, simul in eis proficiat et annorum numerositas, et celsitudo meritorum. Alios vero in exordiis suis deserens, scaturientibus vitiis ire per abrupta permittit. Plerumque tamen etiam eos respicit, et ad sequendum se sancti amoris igne succendit, atque inolitas in eorum cordibus prurigines vitiorum vertit in fervorem virtutum, et eo magnis ignescunt ad desiderium requirendae pietatis Dei, quo magis erubescunt memoriam iniquitatis suae, sicut saepe contigit ut in pugnae certamine miles ante ducis sui 575 oculos constitutus, hostili virtuti turpiter cedat, et enerviter praebens terga feriatur: qui tamen hoc ipsum quod turpiter gessit erubescens, ante ducis sui oculos majores ex ipsa verecundia vires sumit, tantoque post fortia exercet, quantum et praesentem gloriam virtutis peragat, et praeteritam ignominiam debilitatis tegat. qui tamen hoc ipsum quod turpiter gessit erubescens, ante ducis sui oculos majores ex ipsa verecundia vires sumit, tantoque post fortia exercet, quantum et praesentem gloriam virtutis peragat, et praeteritam ignominiam debilitatis tegat. Sic ergo nonnunquam quidam in Dei servitio ex anteacta acrius debilitate robarantur, eosque ad custodienda mandata et futurorum trahit desiderium, et impellit memoria praeteritorum, ut hinc ad ventura amor provocet, illinc de praeteritis verecundia instiget. [Vet. XVI.] Quos tamen adversarii Ecclesiae dum summis praeditos virtutibus viderint, eisque in praesenti vita unde derogent quia invenire nequaquam possunt, accusare illos de praeteritis moliuntur, sicut Moysen nostrum Manichaeus impetit, in quo sequentium virtutum gratiam, transacti homicidii conatur culpa foedare. In quo non attendit postmodum quam patiens ad sustinendum, sed prius quam praeceps ad feriendum fuerit. Talibus ergo adversariis beatus Job subtilissima consideratione obvians, postquam dixit: Habet argentum venarum suarum principia, et auro locus est in quo conflatur, apte subdidit:

Caput XXVII

[Rec. XVI].

VERS. 2.---Ferrum de terra tollitur.

To whom it is said: Suffer little children to come unto Me; for of such is the kingdom of heaven (Matt. 19:14). And: Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven (Matt. 18:3). Because therefore it is only in the Catholic Church that true martyrs are made, it is rightly said: For gold there is a place where it is refined, because the soul shall not shine in the brightness of eternal beauty, unless, so to speak, it has first burned here in the workshop of charity.

43. God saves some through innocence, others through penance.--- It is further to be considered that by a hidden counsel Almighty God, keeping some innocent from their very beginnings, advances them even to the heights of virtues, so that as their age increases, there profits in them at once both the number of years and the loftiness of merits. But others He leaves in their beginnings, and permits them to go through precipices with springing vices. Yet for the most part He regards even them, and kindles them with the fire of holy love to follow Him, and turns the ingrained itchings of vices in their hearts into the fervor of virtues, and they are ignited for the desire of seeking the piety of God so much the more, as they more blush at the memory of their own iniquity, as it often happens that in the contest of a battle a soldier set before the eyes of his leader basely yields to the hostile power, and weakly presenting his back is struck: who nevertheless blushing at this very thing which he basely did, takes greater strength from that very shame before the eyes of his leader, and afterwards exercises such strong things, as both to achieve the present glory of virtue and to cover the past ignominy of weakness. Thus therefore sometimes some are strengthened more sharply in the service of God from past weakness, and both the desire of future things draws them and the memory of past things impels them to keep the commandments, so that from one side love provokes them to things to come, and from the other shame instigates them concerning the past. Whom nevertheless the adversaries of the Church, when they see them endowed with highest virtues, and can find nothing at all in their present life for which to detract from them, strive to accuse them concerning past things, as the Manichaean attacks our Moses, in whom he endeavors to defile the grace of following virtues with the guilt of a past homicide. In whom he does not attend how patient he was afterwards for sustaining, but how headlong he was before for striking. Blessed Job, therefore, meeting such adversaries with most subtle consideration, after he had said: Silver hath the beginnings of its veins, and for gold there is a place where it is refined, aptly added:

Caput XXVII

[Rec. XVI].

VERS. 2.---Iron is taken out of the earth.

44. Non est intuendum quid per se sint Ecclesiae doctores, sed quid per gratiam evaserint.---Solent haeretici de justitiae suae contra nos elatione gloriari, atque opera sua ostentationis inflatione jactare, nosque iniquos, ut diximus, aut esse, aut fuisse criminantur. Per humillimam ergo confessionem, et veracem defensionem contra eos vir sanctus loquitur, dicens: Ferrum de terra tollitur. Ac si aperte dicat: Fortes viri, qui acutissimis linguarum gladiis in hac acie defendendae fidei ferrum fiunt, aliquando terra in infimis actionibus fuerunt. Peccanti quippe homini dictum est: Terra es, et in terram ibis (Genes. III, 19). Sed de terra ferrum tollitur (Dist. L, c. 18), cum fortis propugnator Ecclesiae a terrena quam prius tenuit actione separatur. Non ergo in eo debet despici quidquid fuit, qui jam coepit esse quod non fuit. An non Matthaeus in terra inventus est, qui terrenis negotiis implicatus telonii usibus serviebat (Matth. IX, 9)? Sed de terra sublatus, in fortitudinem ferri convaluit, cujus videlicet lingua quasi acutissimo gladio Evangelii administratione Dominus infidelium corda transfixit; et qui infirmus prius despectusque fuerat per terrena negotia, fortis postmodum factus est ad coelestia praedicamenta. Unde adhuc subjungitur:

Caput XXVIII

[Rec.

IBID.---Et lapis solutus calore, in aes vertitur. 45.

Gratiae infusione cor emollitur ad amorem, et roboratur ad operationem.---Tunc lapis calore solvitur, cum cor durum atque a divini amoris igne frigidum eodem divini amoris igne tangitur, et in fervore spiritus liquatur, ut ad sequentem vitam desideriorum aestu ardeat, quam prius audiens insensibilis manebat. [Vet. XVII.] Ex quo ardore scilicet, et emollitur ad amorem, et roboratur ad operationem, ut sicut prius durus fuerat in amore saeculi, ita se postmodum fortem exerat in amorem Dei; et quod ante audire renuebat, jam et credere et praedicare incipiat. Lapis ergo solutus calore, 576 in aes vertitur, quia dura mens superni amoris igne liquefacta ad veram fortitudinem commutatur, ut peccator, qui prius insensibilis exstiterat, postmodum et per auctoritatem fortis et per praedicationem sonorus fiat. Quod bene per Isaiam dicitur: Qui confidunt in Domino, mutabunt fortitudinem (Isai. Fortitudinem mutamus, cum conversi tanta virtute praesens saeculum fugimus quanta hoc ante quaerebamus. Quia autem male ab adversariis catholicorum moribus ante acta vita reputatur, recte subditur:

44. We are not to look at what the teachers of the Church are by themselves, but what they have become through grace.---Heretics are wont to glory in the elation of their own justice against us, and to boast of their own works with the inflation of ostentation, and they criminate us, as we have said, either as being or having been wicked. Through a most humble confession, therefore, and a true defense, the holy man speaks against them, saying: Iron is taken out of the earth. As if he were openly saying: Strong men, who become iron in this line of battle for defending the faith with the most sharp swords of their tongues, were sometimes earth in the lowest actions. For to the sinning man it was said: Earth thou art, and unto earth thou shalt go (Gen. 3:19). But iron is taken out of the earth, when a strong champion of the Church is separated from the earthly action which he held before. Therefore he ought not to be despised for whatever he was, who has already begun to be what he was not. Was not Matthew found in the earth, who, entangled in earthly business, served the uses of the custom-house (Matth. 9:9)? But lifted up from the earth, he grew strong into the fortitude of iron, by whose tongue namely as if by a most sharp sword of the administration of the Gospel the Lord transfixed the hearts of the infidels; and he who before had been weak and despised through earthly business, afterwards was made strong for celestial preachings. Whence still it is subjoined:

Chapter XXVIII

[New XVII].

IBID.--- And a stone dissolved by heat, is turned into brass.

45. By the infusion of grace the heart is softened to love, and strengthened for operation.--- Then is a stone dissolved by heat, when the hard heart and one cold to the fire of divine love is touched by the same fire of divine love, and is melted in the fervor of the spirit, so that it may burn with a glow of desires for the life to come, to which before, hearing it, it remained insensible. From which glow, namely, it is both softened to love and strengthened for operation, so that as it had been hard before in the love of the world, it may afterwards put itself forth strong in the love of God; and what it before refused to hear, it may now begin both to believe and to preach. A stone, therefore, dissolved by heat, is turned into brass, because the hard mind being liquefied by the fire of celestial love is changed into true fortitude, so that the sinner, who before had stood insensible, may afterwards become both strong through authority and sonorous through preaching. Which is well said by Isaiah: They that trust in the Lord shall change their strength (Isa. 40:31). We change our strength, when being converted we flee from the present world with as much virtue as we before sought it. But because the past life is ill-regarded by the adversaries of Catholic manners, it is rightly subjoined:

CAPUT XXIX.

VERS. 3.---Tempus posuit tenebris et universorum finem ipse considerat.

46. Deus electorum et reproborum finem intuetur. Bona facit et ordinat; mala non facit, sed ordinat.--- Ipse posuit tempus tenebris, iniquis videlicet modum quo iniqui esse desistant. Unde eis per Apostolum dicitur: Eratis aliquando tenebrae, nunc autem lux in Domino. Sicut aliis quoque discipulis isdem doctor egregius dicit: Nox praecessit, dies autem appropinquavit. Abjiciamus ergo opera tenebrarum, et induamus nos arma lucis; sicut in die honeste ambulemus. (Ephes. V, 8; Rom. XIII, 12). Unde et in Canticis canticorum Ecclesia veniente dicitur: Quae est ista quae progreditur quasi aurora consurgens (Cant. VI, 9)? Apte enim Ecclesia aurorae comparata describitur, quae per cognitionem fidei a peccatorum suorum tenebris in clara luce justitiae commutatur. Tempus ergo posuit tenebris, et universorum finem ipse considerat. Universorum nomine, et electos voluit et reprobos comprehendi. Nam bona faciens et ordinans Deus, mala vero non faciens, sed ab iniquis facta ne inordinate eveniant ipse disponens, considerat universorum finem, et patienter tolerat omnia, atque intuetur electorum terminum, quod ex malo mutentur ad bonum. Intuetur etiam reproborum finem, quod do malo opere dignum se trahantur ad supplicium. Vidit finem persequentis Sauli, quo prostratus diceret: Domine, quid me vis facere (Act. IX, 6)? Vidit finem quasi obsequentis discipuli, quod pro commisso scelere guttur laqueo stringeret, seque et peccantem puniret, et deterius puniendo deciperet. Vidit Ninivitas delinquentes, sed consideravit finem delinquentium poenitentiam correctorum. Vidit quoque Sodomam delinquentem, sed consideravit finem ardoris luxuriae, ignem gehennae. Vidit gentilitatis finem, quod possessa iniquitatum tenebris, quandoque fidei luce claresceret. Vidit etiam Judaeae terminum, quod ab ea luce fidei quam tenebat obduratae perfidiae se tenebris caecaret. Unde adhuc congrue subditur:

CAPUT XXX

[Rec. XVIII].

IBID. VERS. 4.---Lapidem quoque caliginis et umbram mortis dividit torrens a populo peregrinante.

CAPUT XXIX.

VERS. 3.---He hath set a time for darkness, and he himself considereth the end of all.

46. God beholds the end of the elect and of the reprobate. He makes and ordains good things; he does not make, but ordains evil things.---He himself has set a time for darkness, namely a limit for the wicked by which the wicked may cease to be. Whence it is said to them by the Apostle: You were heretofore darkness, but now light in the Lord. As to other disciples also the same eminent teacher says: The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light; let us walk honestly, as in the day (Ephes. 5:8; Rom. 13:12). Whence also in the Canticle of Canticles it is said of the Church coming: Who is she that cometh forth as the morning rising (Cant. 6:9)? For aptly is the Church described compared to the morning, which through the knowledge of faith is changed from the darkness of her sins into the clear light of justice. He hath set a time for darkness, therefore, and he himself considereth the end of all. By the name of all, he wished both the elect and the reprobate to be comprehended. For God, making and ordaining good things, but not making evil things, but disposing those things done by the wicked lest they should happen inordinately, considereth the end of all, and patiently tolerates all things, and beholds the end of the elect, that they may be changed from evil to good. He beholds also the end of the reprobate, that for their evil work they may be drawn to worthy punishment. He saw the end of the persecuting Saul, by which prostrate he would say: Lord, what wilt thou have me to do (Acts 9:6)? He saw the end of the as it were obedient disciple, that for the committed crime he would bind his throat with a noose, and would both punish himself sinning, and deceive himself by punishing worse. He saw the Ninevites delinquent, but he considered the end of the delinquent, the penance of those corrected. He saw also Sodom delinquent, but he considered the end of the heat of luxury, the fire of Gehenna. He saw the end of Gentility, that possessed by the darkness of iniquities, it would at some time shine with the light of faith. He saw also the end of Judea, that it would blind itself with darkness from that light of faith which it held of hardened perfidy. Whence still congruously is subjoined:

Chapter XXX

[Rec. XVIII].

IBID. VERS. 4.---A torrent also divideth the stone of darkness and the shadow of death from the pilgrimaging people.

47. Probos et malos ignis in extremo judicio dividet. --- Quid durus ille perfidia Judaeorum populus, qui auctorem vitae per fidem videre noluit, quem per prophetiam praedixit, nisi lapis caliginis fuit? quia et crudelitate durus exstitit, et infidelitate nebulosus. Qui alio quoque vocabulo umbra mortis dicitur. Umbra quippe talis exprimitur, qualia ejus rei, de qua trahitur, fuerint lineamenta. Quis autem mortis nomine, nisi diabolus vocatur? De quo per quamdam ministri sui significationem dicitur: Et nomen illi mors (Apoc. VI, 8). Cujus ille populus umbra exstitit, quia iniquitatem illius sequens, ejus in se imaginem expressit. Quid vero torrentis nomine, nisi ille a conspectu tremendi judicis per ultimum examen egrediens, atque electos et reprobos dividens ignis vocatur? Unde et per prophetam dicitur: Fluvius igneus rapidusque egrediebatur a facie ejus (Dan. VII, 10).

[Vet. XVIII, Rec. XIX.] 48. Peregrini sunt in mundo electi omnes. --- Quis autem in hoc mundo peregrinatur populus, nisi qui ad sortem electorum currens, habere se patriam novit in coelestibus; et tanto magis se illic sperat invenire propria, quanto hic cuncta quae praetereunt esse a se deputat aliena? Peregrinus itaque est populus, omnium numerus electorum, qui hanc vitam quoddam sibi exsilium deputantes, ad supernam patriam tota cordis intentione suspirant, de quibus Paulus dicit: Confitentes quia peregrini et hospites sunt super terra (Hebr. XI, 13). Qui enim haec dicunt, significant se patriam inquirere. Hanc peregrinationem idem quoque Apostolus tolerabat, cum diceret: Dum sumus in corpore, peregrinamur a Domino. Per fidem enim ambulamus, et non per speciem (II Cor. V, 6). Hujus peregrinationis aerumnas satagebat evadere, cum dicebat: Desiderium habens dissolvi, et cum Christo esse (Philip. I, 23). Et rursum: Mihi vivere Christus est, et mori lucrum (Ibid. I, 21). Hujus peregrinationis pondus grave sentiebat Psalmista, cum diceret: Heu me! quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar, multum incola fuit anima mea (Psal. CXIX, 5). Ab hac eripi quantocius anhelabat, cum supernis desideriis flagrans diceret; Sitivit anima mea ad Deum vivum; quando veniam et apparebo ante faciem Dei (Psal. XLI, 3)? Sed hoc desiderium nesciunt qui cor in terrenis voluptatibus defigunt. Dum enim sola quae sunt visibilia diligunt, profecto invisibilia, vel si credunt esse, non diligunt, quia dum nimis se exterius sequuntur, etiam mente carnales fiunt.

47. Fire in the last judgment will divide the good and the bad. --- What was that people of the Jews, hard in their perfidy, who would not see the Author of life by faith, whom he foretold by prophecy, but a stone of darkness? because they both stood out as hard in cruelty, and clouded in infidelity. Which by another name also is called the shadow of death. For such a shadow is expressed, as the lineaments of that thing from which it is drawn shall have been. But who is called by the name of death, but the devil? Of whom it is said by a certain signification of his minister: And his name is death (Rev. 6:8). Whose shadow that people stood out to be, because following his iniquity, it expressed his image in itself. But what is called by the name of a torrent, but that fire which, coming forth from the sight of the tremendous Judge through the last examination, and dividing the elect and the reprobate? Whence also it is said by the prophet: A river of fire and rapid went forth from his face (Dan. 7:10).

[Vet. XVIII, Rec. XIX.] 48. All the elect are pilgrims in the world. --- But what people is a pilgrim in this world, but that which, running to the lot of the elect, knoweth that it hath a country in the heavens; and so much the more hopeth to find there its own, as it accounteth as alien here all things that pass away? Therefore the pilgrimaging people is the number of all the elect, who, accounting this life a certain exile for themselves, sigh toward the supernal country with the whole intention of the heart, of whom Paul saith: Confessing that they are pilgrims and strangers upon the earth (Heb. 11:13). For they that say these things, signify that they seek a country. The same Apostle also tolerated this pilgrimage, when he said: While we are in the body, we are pilgrims from the Lord. For we walk by faith, and not by sight (2 Cor. 5:6). He was busy to escape the miseries of this pilgrimage, when he said: Having a desire to be dissolved, and to be with Christ (Phil. 1:23). And again: To me to live is Christ, and to die is gain (Ibid. 1:21). The Psalmist felt the heavy weight of this pilgrimage, when he said: Woe is me! that my sojourning is prolonged: I have dwelt with the inhabitants of Kedar, my soul hath been much a sojourner (Ps. 119:5). He panted to be snatched from this as quickly as possible, when, burning with supernal desires, he said: My soul hath thirsted after the living God; when shall I come and appear before the face of God (Ps. 41:3)? But this desire they know not who fix their heart in earthly pleasures. For while they love only the things which are visible, they certainly love not the invisible, even if they believe they are, because while they follow themselves too much outwardly, they also become carnal in mind.

Simul enim in hac vita uterque populus currit, sed non simul ad perpetuam pervenit, quia Lapidem caliginis et umbram mortis dividit torrens a populo peregrinante. Ac si aperte dicat: Eos quos modo vel infidelitas excaecat, vel crudelitas obdurat, flammarum fluvius a conspectu aeterni judicis exiens, ab electorum tunc populo separat, ut tunc a bonis ignis districti examinis dividat quos nunc in suis concupiscentiis iniquitas inquinat.

Irrigatio praedicationis tanquam torrens dividit bonos a malis.---Potest fortasse in torrentis nomine ipsa irrigatio sanctae praedicationis intelligi, juxta id quod per Salomonem dicitur: Oculum qui subsannat patrem, et qui despicit partum matris suae, effodiant illum corvi de torrentibus (Prov. Perversi quippe dum divina judicia reprehendunt, subsannant patrem. Et quilibet haeretici dum praedicationem sanctae Ecclesiae fecunditatemque illius deridendo contemnunt, quid aliud quam partum matris despiciunt? Quam non immerito eorum quoque matrem dicimus, quia de ipsa exeunt, qui contra ipsam loquuntur; Joanne attestante, qui ait: A nobis exierunt, sed non erant ex nobis; nam si fuissent ex nobis, mansissent utique nobiscum (I Joan. Corvi vero de torrentibus veniunt, cum praedicatores veri ad defensionem sanctae Ecclesiae a sacrorum librorum fluentis procedunt. Qui etiam recte corvi vocati sunt, quia nequaquam de justitiae suae luce superbiunt, 578 sed per humilitatis gratiam peccatorum in se nigredinem confitentur. Unde etiam ab electorum Ecclesia dicitur: Nigra sum, sed formosa (Cant. Et Joannes ait: Si dixerimus quia peccatum non habemus, nos ipsos seducimus (I Joan. Qui videlicet corvi subsannantis oculum effodiunt, quia pravorum ac pervicacium hominum intentionem vincunt. Ex hoc itaque testimonio, si hic quoque torrens praedicatio debet intelligi, Lapidem caliginis et umbram mortis dividit torrens a populo peregrinante, qui sanctorum praedicatio obduratas mentes reproborum deserit, et ad pia humilium se corda convertit. Unde adhuc subditur:

Caput XXXI

[Vet. XIX].

VERS. 4.---Eos quos oblitus est pes egentis hominis, et invios.

For simultaneously both peoples run in this life, but they do not simultaneously arrive at the perpetual, because a torrent divideth the stone of darkness and the shadow of death from the pilgrimaging people. As if he should say openly: Those whom now either infidelity blindeth, or cruelty hardeneth, a river of flames going forth from the sight of the eternal Judge, then separateth from the people of the elect, that then the fire of the strict examination may divide from the good those whom now iniquity defileth in their concupiscences.

49. The irrigation of preaching as it were a torrent divides the good from the evil.--- Perhaps in the name of a torrent the irrigation of holy preaching itself may be understood, according to that which is said by Solomon: The eye that mocketh at his father, and that despiseth the birth of his mother, let the ravens of the torrents pick it out (Prov. 30:17). For the perverse, while they reprehend divine judgments, mock at their father. And any heretics, while by deriding they contemn the preaching of holy Church and her fecundity, what else do they do but despise the birth of their mother? Whom not undeservedly we call also their mother, because they go out from her, who speak against her; as John testifies, who says: They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us (1 John 2:19). But the ravens come from the torrents, when true preachers proceed from the streams of the sacred books for the defense of holy Church. Who also are rightly called ravens, because they by no means pride themselves in the light of their own righteousness, but through the grace of humility confess the blackness of sins in themselves. Whence also it is said by the Church of the elect: I am black, but beautiful (Cant. 1:5). And John says: If we say that we have no sin, we deceive ourselves (1 John 1:8). Which ravens, namely, pick out the eye of the mocker, because they overcome the intention of perverse and headstrong men. From this testimony, therefore, if here also "torrent" ought to be understood as preaching, a torrent divideth the stone of darkness and the shadow of death from the pilgrim people, because the preaching of the saints leaves the obdurate minds of the reprobate, and turns itself to the pious hearts of the humble. Whence it is still subjoined:

Chapter XXXI

[Vet. XIX].

VERSE 4.---Them whom the foot of the needy man hath forgotten, and the pathless.

50. Judaeis relictis, ad gentiles defiuxit.---Quis hoc loco alius accipitur egens homo, nisi ille de quo per Paulum dicitur: Qui propter nos egenus factus est, cum dives esset (II Cor. VIII, 9)? Cujus videlicet egentis hominis pedes sancti praedicatores fuerunt, per quorum profecto praesentiam gentilitatem circumiens, mundum perambulavit universum. De quibus per prophetam dicitur: Et inambulabo in eis (Levit. XXVI, 12; II Cor. VI, 16). An pes ejus non erat, qui tentus in compedibus dicebat: Pro quo legatione fungor in catena (Ephes. VI, 20)? Sed eorum qui umbra mortis et lapis caliginis exstiterunt, pes hominis egentis oblitus est, quia in ipso initio nascentis Ecclesiae, dum sancti apostoli coelorum regnum Judaeae praedicare voluissent, videntes quod ei nihil omnino proficerent, ad praedicandum gentibus defluxerunt, sicut ipsi in suis Actibus dicunt: Vobis oportebat primum loqui verbum Dei; sed quoniam repellitis illud, et indignos vos judicatis aeternae vitae, ecce convertimur ad gentes (Act. XIII, 46). De quibus et per Psalmistam dicitur: Transferentur montes in cor maris (Psal. XLV, 3), quia repulsi a Judaea apostoli in hoc gentilitatis saeculum translati sunt. Qui sunt ergo qui immensa duritia pro obscuritate cordis, quasi quidam lapis caliginis et umbra mortis, a peregrinante sanctorum populo dividuntur, nisi hi quos pes egentis hominis est oblitus, id est quos praedicatores Domini, videlicet per humanitatem pauperis, pro superbiae suae tumore reliquerunt, eorumque omnino obliti sunt, dum praedicationis suae semina ad solam fructificationem gentium transtulerunt? Quos recte quoque et invios vocat, quia dum in infidelitate sua obdurati sunt, verbis vitae ad cor viam praebere noluerunt. Sed Judaea haec, quae sic obduruit, vel qualis dudum fuerit, vel quid post pertulerit, audiamus. Sequitur:

CAPUT XXXII.

VERS. 5.---Terra de qua oriebatur panis, in loco suo igne subversa est.

51. Synagoga quae legis scripturarumque panem ministrabat, invidia conflagrans, destructa est.---Panem Judaea dare consueverat, quae legis verba proferebat. Quam videlicet legem, quia intelligere jam reprobi atque explanare non poterant, propheta Jeremias in lamentis deplorat, dicens: Parvuli petierunt panem, et non erat qui frangeret eis (Thren. IV, 4). Sed haec terra in loco suo igne subversa est, quia fidelium signa conspiciens, invidiae se face concremavit. Quia enim semper invidia de superbia nasci solet, in loco suo igne periit, quae idcirco arsit invidia, quia superbiam non reliquit.

50. The Jews being left, it flowed down to the Gentiles.---Who else in this place is accepted as the "needy man" (egens homo), but He of whom it is said by Paul: Who for our sakes became needy, when He was rich (2 Cor. 8:9)? Of which needy man, namely, the feet were the holy preachers, by whose presence indeed, going about Gentility, He walked through the whole world. Of whom it is said by the prophet: And I will walk in them (Lev. 26:12; 2 Cor. 6:16). Or was he not His foot, who, held in fetters, said: For which I am an ambassador in a chain (Eph. 6:20)? But of those who were a shadow of death and a stone of darkness, the foot of the needy man hath forgotten; because in the very beginning of the nascent Church, while the holy Apostles would have preached the kingdom of heaven to Judea, seeing that they profited her nothing at all, they flowed down to preaching to the Gentiles, as they themselves say in their Acts: It behoved us first to speak the word of God to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (Acts 13:46). Of whom also it is said by the Psalmist: The mountains shall be transferred into the heart of the sea (Ps. 46:2), because the Apostles, being repulsed from Judea, were transferred into this world of Gentility. Who then are they who, by immense hardness for the obscurity of the heart, as it were a certain stone of darkness and shadow of death, are divided from the pilgrim people of the saints, but those whom the foot of the needy man hath forgotten, that is, whom the preachers of the Lord, namely through the humanity of the poor man, have left for the tumor of their pride, and have altogether forgotten them, while they transferred the seeds of their preaching to the fructification of the Gentiles alone? Whom rightly also he calls "pathless" (invios), because while they are obdurate in their unbelief, they would not afford a way to the words of life to their heart. But let us hear this Judea, which was thus obdurate, either what she was lately, or what she afterwards endured. It follows:

CHAPTER XXXII.

VERSE 5.---The earth out of which bread grew, is subverted in its place by fire.

51. The Synagogue, which ministered the bread of the Law and the Scriptures, burning with envy, was destroyed.---Judea had been accustomed to give bread, she who uttered the words of the Law. Which Law, namely, because the reprobate could no longer understand and explain, the prophet Jeremiah deplores in his lamentations, saying: The little ones asked for bread, and there was no one to break it for them (Lam. 4:4). But this earth was subverted in its place by fire, because beholding the signs of the faithful, it burned itself with the torch of envy. For since envy is always wont to be born of pride, it perished by fire in its own place, she who therefore burned with envy because she did not leave pride.

Terra ergo quae prius panem habuit, post igne subversa est, quoniam synagoga, quae mandata Dei per legem protulit, nascentem Ecclesiam persequens, invidiae se igne consumpsit. An non aemulationis suae facibus ardebat, cum Redemptoris nostri signa conspiciens, per quosdam suos diceret: Quid facimus, quia hic homo multa signa facit? vel certe: Videtis quia nihil proficimus, ecce totus mundus post eum vadit (Joan. XI, 47). Videbant unde converti debuerant, atque exinde perversiores fiebant. Quaerebant exstinguere quem cernebant mortuos vivificare. In ore tenebant legem, sed legis persequebantur auctorem. Terra ergo de qua oriebatur panis, in loco suo igne subversa est, quia Judaea in semetipsa et prius habuit legem quae reficeret, et post invidiam quae concremaret. De cujus adhuc descriptione subjungitur:

CAPUT XXXIII.

VERS. 6.---Locus sapphiri lapides ejus, et glebae illius aurum.

52. Auget Judaeorum casum, donorum et gratiarum quibus prius ornati sunt, copia.---Auget reatum culpae sequentis praeconium gloriae praecedentis. Nam uniuscujusque casus tanto majoris est criminis, quanto priusquam caderet majoris potuit esse virtutis. Dicatur ergo Judaea, dicatur quid fuerit, et praecedentium magnitudo virtutum crescat ad cumulum sequentium delictorum. Locus sapphiri lapides ejus, et glebae illius aurum. Quid enim hoc loco per lapides, nisi sanctorum ac fortium mentes accipimus? In Scriptura etenim sacra aliquando lapides in malo, aliquando vero in bono accipi solent. Nam cum lapis pro insensibilitate ponitur, dura per lapides corda signantur. Unde et per Joannem dicitur: Potens est Deus de lapidibus istis suscitare filios Abrahae (Matth. III, 9). Qui videlicet nomine lapidum corda gentilium designat, dura tunc atque insensibilia per infidelitatem. Et per prophetam Dominus pollicetur, dicens: Auferam cor lapideum de carne vestra, et dabo vobis cor carneum (Ezech. XI, 19). Rursum per lapides mentes fortium designari solent. Unde et per Petrum sanctis dicitur: Et vos tanquam lapides vivi superaedificamini domus spiritales (I Petr. II, 5). Et per prophetam Dominus venienti Ecclesiae pollicetur, dicens: Ecce ego sternam per ordinem lapides tuos, et fundabo te in sapphiris, et ponam jaspidem propugnacula tua, et portas tuas in lapides sculptos; et omnes terminos tuos in lapides desiderabiles, universos filios tuos doctos a Domino (Isai. LIV, 11). Stravit namque in illa per ordinem lapides, quia in ea sanctas animas meritorum diversitate distinxit. Fundavit eam in sapphiris, qui scilicet lapides coloris aerei in se similitudinem tenent, quia robur Ecclesiae in animabus coelestia appetentibus solidatur.

The earth, then, which before had bread, was afterwards subverted by fire, since the Synagogue, which brought forth the commandments of God through the Law, persecuting the nascent Church, consumed itself with the fire of envy. Or was she not burning with the torches of her emulation, when, beholding the signs of our Redeemer, she said through certain of her members: What do we, for this man doeth many signs? or indeed: Ye see that we prevail nothing; behold, the whole world is gone after Him (John 11:47). They saw whence they ought to have been converted, and from thence they became more perverse. They sought to extinguish Him whom they saw vivify the dead. In their mouth they held the Law, but they persecuted the Author of the Law. The earth, then, out of which bread grew, was subverted in its place by fire, because Judea had in herself both first the Law which should refresh her, and afterwards envy which should burn her. Of whose description it is still subjoined:

CHAPTER XXXIII.

VERSE 6.---The place of the sapphire are its stones, and its clods gold.

52. The abundance of gifts and graces with which the Jews were formerly adorned increases their fall.---The praise of the preceding glory increases the guilt of the subsequent fault. For the fall of each one is of so much the greater crime, as he could have been of greater virtue before he fell. Let Judea be spoken of, let it be said what she was, and let the magnitude of preceding virtues grow to the heap of subsequent offenses. The place of the sapphire are its stones, and its clods gold. For what else do we understand in this place by "stones," but the minds of the holy and the strong? For in Sacred Scripture stones are sometimes wont to be understood in a bad sense, and sometimes in a good sense. For when a stone is put for insensibility, hard hearts are signified by stones. Whence also it is said by John: God is able of these stones to raise up children unto Abraham (Matt. 3:9). Who namely by the name of stones designates the hearts of the Gentiles, then hard and insensible through unbelief. And through the prophet the Lord promises, saying: I will take away the stony heart out of your flesh, and will give you a heart of flesh (Ezek. 11:19). Again, the minds of the strong are wont to be designated by stones. Whence also it is said to the saints by Peter: Ye also, as living stones, are built up spiritual houses (1 Pet. 2:5). And through the prophet the Lord promises to the coming Church, saying: Behold, I will lay thy stones in order, and will found thee in sapphires, and I will make thy bulwarks of jasper, and thy gates of carved stones; and all thy borders of desirable stones, all thy children taught of the Lord (Is. 54:11). For He laid her stones in order in her, because in her He distinguished holy souls by diversity of merits. He founded her in sapphires, which stones namely hold in themselves a likeness of the color of the air, because the strength of the Church is solidified in souls seeking heavenly things.

Et quoniam jaspis viridis est coloris, jaspidem propugnacula ejus posuit, quia illi contra adversarios pro sanctae Ecclesiae defensione objecti sunt, qui, internis desideriis virentes, nulla teporis reprobi ariditate marcescunt. Portas vero ejus posuit in lapides sculptos. Hi quippe portae sunt Ecclesiae, per quorum vitam atque doctrinam intrat in eam multitudo credentium. Qui pro eo etiam quod magnis operibus pollent, et id quod loquentes asserunt, viventes ostendunt, non puri, sed sculpti lapides esse memorantur. In quorum enim vita recta operatio cernitur, quasi in eisdem ipsis exprimitur quod egerunt. Ubi omnem quoque sanctorum numerum generali collectione concludens, subdidit: Omnes terminos tuos in lapides desiderabiles (Ibid. LIV, 12). Et, tanquam si audientes ista peteremus ut hos lapides quos diceret indicaret, adjunxit: Universos filios tuos doctos a Domino. Quia igitur de Judaea nunquam sanctae animae, quae coelestem vitam ducerent defuerunt, dicitur: Locus sapphiri lapides ejus. Et quia magna vitae ac sapientiae claritate per fidem fulsit, adjungitur: Et glebae illius aurum. Quid per glebas, nisi collectiones singulorum ordinum ac multitudines designantur? Glebae autem ex humore et pulvere constringuntur. Omnes ergo qui, rore gratiae infusi, ex mortis debito se pulverem esse veraci cognitione confessi sunt, dum vitae virtute clarescerent, quasi aureae in illa glebae jacuerunt. Glebas haec terra habuit in prophetis, glebas in doctoribus, glebas in Patribus antiquis, qui magna se infusione gratiae in professionis et operis unanimitate tenuerunt. Dicat ergo: Et glebae illius aurum, quia in ea multitudo spiritalium tanto majori virtute claruit, quanto se in Deum ac proximum majori unanimitate constrinxit.

53. Aurum quo fulgebant, perfidiae tenebris obscuratum.---Sed hoc aurum perfidiae est postmodum tenebris obscuratum. Cujus profecto nigredinem Jeremias propheta intuens deplorat, dicens: Quomodo obscuratum est aurum, mutatus est color optimus (Thren. IV, 1)? Aurum namque obscuratum est, quia in eis antiquus ille fidei atque innocentiae splendor, irruente perfidia, malitiae se nocte fuscavit. Quia igitur quid fuit audivimus: Locus scilicet sapphiri lapides ejus, et glebae illius aurum, nunc jam dilectus ille Deo populus cur tanta haec bona perdiderit audiamus. Sequitur.

Caput XXXIV

[Vet. XXI].

VERS. 7.---Semitam ignoravit avis, nec intuitus est oculos vulturis.

And because jasper is of a green color, He placed jasper as her bulwarks, because those were set against adversaries for the defense of holy Church, who, being green with internal desires, wither by no dryness of reprobate lukewarmness. But He placed her gates in carved stones. These indeed are the gates of the Church, through whose life and doctrine the multitude of believers enters into her. Who, for the reason that they excel in great works, and show by living what they assert by speaking, are mentioned as being not pure, but carved stones. For in whose life right operation is discerned, as it were in themselves is expressed what they have done. Where, concluding also the whole number of the saints in a general collection, he subjoined: All thy borders in desirable stones (Ibid. 54:12). And, as if we who hear these things were asking that He would indicate these stones which He spoke of, He added: All thy children taught of the Lord. Because, therefore, from Judea there were never wanting holy souls, who should lead a heavenly life, it is said: The place of the sapphire are its stones. And because she shone with great clarity of life and wisdom through faith, it is added: And its clods gold. What is designated by "clods" (glebas), but the collections of each order and the multitudes? Now clods are bound together from moisture and dust. All those, therefore, who, being infused with the dew of grace, have by true knowledge confessed themselves to be dust from the debt of death, while they shone by the virtue of life, lay in her as it were golden clods. This earth had clods in the prophets, clods in the doctors, clods in the ancient Fathers, who held themselves in unanimity of profession and work with a great infusion of grace. Let him say, then: And its clods gold, because in her the multitude of spiritual men shone with so much the greater virtue, as it bound itself together with greater unanimity in God and their neighbor.

53. The gold with which they shone, obscured by the darkness of perfidy.---But this gold of perfidy is afterwards obscured by the darkness. Whose blackness indeed the prophet Jeremiah beholding deplores, saying: How is the gold become obscure, the finest color changed? (Lam. 4:1). For the gold is become obscure, because in them that ancient splendor of faith and innocence, perfidy rushing in, has darkened itself with the night of malice. Because therefore we have heard what it was: Namely, the place of the sapphire its stones, and its clods gold, let us now hear why that people beloved of God lost these so great goods. It follows.

Chapter XXXIV

[Vet. XXI].

VERSE 7.---The bird hath not known the path, neither hath the eye of the vulture beheld it.

54. Humilitatis Christi vias ignorantes, ejus mortis fructum amiserunt.---Quis hoc loco avis nomine, nisi ille signatur, qui corpus carneum quod assumpsit, ascendendo ad aethera libravit? Qui apte quoque etiam vulturis appellatione exprimitur. Vultur quippe dum volat, si jacens cadaver conspicit, ad esum se cadaveris deponit; et plerumque sic in morte capitur, dum ad mortuum animal de summis venit. Recte ergo mediator Dei et hominum redemptor noster vulturis appellatione signatur, qui manens in altitudine divinitatis suae, quasi a quodam volatu sublimi cadaver mortalitatis nostrae conspexit in infimis, et sese de coelestibus ad ima submisit. Fieri quippe propter nos homo dignatus est, et dum mortuum animal petiit, mortem apud nos qui apud se erat immortalis invenit. Sed hujus vulturis oculus fuit ipsa intentio nostrae resurrectionis, quia ipse ad triduum mortuus, ab aeterna nos morte liberavit. Ille ergo perfidus Judaeae populus mortalem vidit; sed quomodo morte sua nostram mortem destrueret, minime attendit. Conspexit quidem vulturem, sed oculos vulturis non aspexit. Qui dum humilitatis ejus vias quibus nos ad alta sublevavit considerare noluit, semitam avis ignoravit. Neque enim pensare studuit quod ejus nos humilitas levaret ad coelestia et mortis ejus intentio reformaret ad vitam. Semitam igitur ignoravit avis, nec intuitus est oculos vulturis, quia etsi vidit eum quem in morte tenuit, videre noluit quanta vitam nostram gloria de ejus morte sequeretur. Unde et ad crudelitatem quoque persecutionis exarsit, verba vitae recipere renuit, praedicatores regni coelorum prohibendo, saeviendo, feriendo repulit. Qui scilicet repulsi Judaeam ad quam missi fuerant deserentes, in gentilitatis collectionem dispersi sunt. Unde adhuc subditur:

Caput XXXV

[Rec. XX].

VERS. 8.---Non calcaverunt eam filii institorum, nec pertransivit per eam leaena.

55. Apostoli eorumque successores Judaeam deseruerunt et gentilium conversioni insudarunt.---In cunctis Latinis Codicibus institutores positos reperimus, in Graecis vero negotiatores invenimus. Ex qua re colligi valet quod in hoc loco pro institoribus institutores scriptores quique ignorando posuerunt. Institores enim negotiatores dicimus, pro eo quod exercendo operi insistunt.

54. Ignorant of the ways of Christ's humility, they lost the fruit of His death.---Who in this place is signified by the name of a "bird," but He who poised the fleshly body which He assumed by ascending to the heavens? Who also is aptly expressed even by the appellation of a "vulture." For the vulture, while it flies, if it perceives a carcass lying, lets itself down to eat the carcass; and for the most part is thus taken in death, while it comes from the highest parts to the dead animal. Rightly, therefore, the Mediator between God and men, our Redeemer, is signified by the appellation of a vulture, who, remaining in the height of His Divinity, as it were from a certain sublime flight, beheld the carcass of our mortality in the lowest parts, and submitted Himself from heavenly things to the lowest. For He deigned to be made man for our sakes, and while He sought the dead animal, He who was immortal in Himself found death among us. But the eye of this vulture was the very intention of our resurrection, because He, having been dead for three days, delivered us from eternal death. That perfidious people of Judea, then, saw the mortal; but how He by His death should destroy our death, they by no means attended to. They beheld indeed the vulture, but they did not look upon the eyes of the vulture. Who, while they would not consider the ways of His humility by which He raised us to on high, "knew not the path of the bird." For they did not study to think that His humility should raise us to heavenly things, and the intention of His death should reform us to life. The bird, therefore, hath not known the path, neither hath the eye of the vulture beheld it, because although they saw Him whom they held in death, they would not see how great glory of our life should follow from His death. Whence also it flared up to the cruelty of persecution, refused to receive the words of life, and repulsed the preachers of the kingdom of heaven by forbidding, by raging, by smiting. Who, namely, being repulsed, leaving Judea to which they had been sent, were dispersed into the gathering of Gentility. Whence it is still subjoined:

Chapter XXXV

[Rec. XX].

VERSE 8.---The children of the agents have not trodden it, neither hath the lioness passed by it.

55. The Apostles and their successors left Judea and labored for the conversion of the Gentiles.---In all the Latin Codices we find "institutors" (*institutores*) placed, but in the Greek we find "merchants" (*negotiatores*). From which fact it may be gathered that in this place for "agents" (*institoribus*), "institutors" (*institutores*) was placed by each scribe through ignorance. For we call "agents" (*institores*) merchants, for the reason that they insist upon the exercise of their work.

Sed uterque sermo licet in voce dissonet, in intellectu non discrepat, quia omnes qui fidelium mores instituunt, spiritale negotium gerunt, ut cum praedicationem suis auditoribus praebent, ab eis fidem et opera recta percipiant, sicut de sancta Ecclesia scriptum est; Sindonem fecit et vendidit (Prov. XXXI, 24); de qua et paulo post illic dicitur: Vidit quod bona est negotiatio ejus (Ibid. XXXI, 18). Qui hoc loco institutores nisi prophetae sancti vocati sunt, qui synagogae mores ad fidem instituere curaverunt prophetando? Quorum nimirum filii sancti apostoli nuncupantur, qui ut Deum hominem crederent, ad eamdem fidem ex eorum sunt praedicatione generati. De quibus Ecclesiae per Psalmistam dicitur: Pro patribus tuis nati sunt tibi filii, constitues eos principes super omnem terram (Psal. XLIV, 17). Sed quia repulsi apostoli a synagogae finibus sunt egressi, recte nunc dicitur: Non calcaverunt eam filii institorum. Calcarent quippe eam institorum filii, si praedicatores sancti ejusdem synagogae vitia calce virtutis premerent. Si autem institores eosdem sanctae Ecclesiae praedicatores accipimus, institorum filios pastores et doctores, qui apostolorum viam secuti sunt, nil obstat intelligi. Qui Synagogam minime calcaverunt, quia dum eorum patres, id est apostoli, ab illa repulsi sunt, ipsi quoque ab ejus vocatione cessaverunt.

[Vet. XXII.] 56. Synagoga relicta, gentibus colligendis Ecclesia studuit.---Per quam videlicet Synagogam leaena non pertransiit, quia sancta Ecclesia collectioni gentium dedita nequaquam sese ad illum Judaeae populum diutius occupavit. Recte autem Ecclesia leaena nuncupatur, quia male viventes in vitiis, ore sanctae praedicationis interficit. Unde et ipsi primo pastori quasi hujus leaenae ori dicitur: Macta et manduca (Act. X, 13). Quod mactatur quippe a vita occiditur, id vero quod comeditur, in comedentis corpore commutatur. Macta ergo et manduca dicitur, id est a peccato eos in quo vivunt interfice, et a seipsis illos in tua membra converte. Et quia haec Ecclesia corpus est Domini, ipse etiam Dominus Jacob voce leo vocatur ex se, leaena vocatur ex corpore, dum ei sub Judae specie dicitur: Ad praedam, fili mi, ascendisti, requiescens accubuisti ut leo, et quasi leaena; quis suscitabit eum (Genes. XLIX, 9)? Haec igitur leaena nequaquam dicitur, quia per Judaeam non transiit, sed non pertransiit. Apostolis namque praedicantibus prius ex illa tria millia, postmodum quinque millia crediderunt.

But each word, although it may sound different in voice, does not disagree in understanding, because all who institute the morals of the faithful carry on a spiritual business, so that when they offer preaching to their hearers, they may receive from them faith and right works, as it is written of the holy Church: "She made fine linen, and sold it" (Prov. 31:24); of which also a little after it is said there: "She saw that her negotiation is good" (Ibid. 31:18). Who in this place are called "institutors" but the holy Prophets, who took care to institute the morals of the Synagogue to faith by prophesying? Whose children, forsooth, the holy Apostles are called, who were begotten to the same faith from their preaching, that they might believe in God made man. Of whom it is said to the Church by the Psalmist: "Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth" (Psalm 45:16). But because the Apostles, being repulsed, went forth from the borders of the Synagogue, it is now rightly said: "The children of the agents have not trodden it." For the children of the agents would tread it, if the holy preachers should press the vices of the same Synagogue with the heel of virtue. But if we take those same preachers of the holy Church as "agents" (*institores*), nothing hinders the pastors and doctors who followed the way of the Apostles from being understood as the children of the agents. Who by no means trood the Synagogue, because while their fathers, that is, the Apostles, were repulsed from it, they also ceased from its calling.

[Vet. XXII.] 56. The Synagogue being left, the Church studied to gather the Gentiles.---By which Synagogue, namely, the "lioness" hath not passed through, because the holy Church, being devoted to the gathering of the Gentiles, by no means occupied herself any longer with that people of Judea. Now the Church is rightly called a "lioness," because she slays those who live wickedly in vices with the mouth of holy preaching. Whence also it is said to that first shepherd, as it were to the mouth of this lioness: "Slay, and eat" (Acts 10:13). For that which is slain is killed from life, but that which is eaten is changed into the body of the eater. "Slay, and eat," therefore, it is said, that is, kill them from the sin in which they live, and convert them from themselves into thy members. And because this Church is the body of the Lord, the Lord Himself is also called a lion by the voice of Jacob from Himself, and a lioness from His body, while it is said to Him under the species of Judah: "To the prey, my son, thou art gone up: resting thou hast couched as a lion, and as it were a lioness; who shall rouse him up?" (Gen. 49:9). This, therefore, is by no means said to be a lioness because she "passed not through" Judea, but she "passed not through" it. For as the Apostles preached, first three thousand, afterwards five thousand from it believed.

Ecclesia itaque per Synagogam transiit, sed non pertransiit, quia ex illa ad fidem paucos rapuit, sed tamen illum infidelem populum a perfidia funditus non exstinxit. Sed, quod saepe jam diximus, repulsa ab infidelitate Judaeorum, deflexit ad vocationem gentium. Unde adhuc de eadem leaena dicitur:

CAPUT XXXVI.

VERS. 9.---Ad silicem extendit manum suam, subvertit a radicibus montes.

57. Quarum duritiam emollivit, et superbiam stravit.---Manum quippe ad silicem extendit, quia ad duritiam gentium suae brachium praedicationis misit. Unde et idem beatus Job passionis suae historiam praesciens gentibus innotescendam, dicit: Scribantur haec stylo ferreo in plumbi lamina, vel certe sculpantur in silice (Job. XIX, 24). Qui vero hoc in loco montes, nisi hujus saeculi potentes accipimus, qui pro terrena substantia altum tument? De quibus Psalmista ait: Tange montes, et fumigabunt (Psal. CXLIII, 5). Sed montes a radicibus sunt eversi, quia, praedicante sancta Ecclesia, summae hujus saeculi potestates in adoratum omnipotentis Dei ab intima cogitatione ceciderunt. Radices enim montium cogitationes sunt intimae superborum. Et a radicibus montes cadunt, quia ad colendum Deum potestates saeculi ab imis cogitationibus prosternuntur. Recte etenim per radicem cogitatio occulta signatur, quia per hoc quod intus non cernitur, erumpit quod videatur foris. Unde et in bonam partem per prophetam dicitur: Emittet id quod salvatum fuerit de domo Juda, et quod reliquum est, mittet radicem deorsum, et faciet fructum sursum (Isai. XXXVII, 31). Ac si aperte diceretur: In imis cogitatio nascitur, ut in summis retributio reddatur. Dicat ergo: Ad silicem extendit manum suam, subvertit a radicibus montes, quia dum duritiam gentium sancta praedicatio petiit, superborum altitudinem funditus stravit. Quia vero eos quos a cogitationibus terrenis evacuat donis coelestibus replet, et quos infimis curis exhaurit supernis rigat fluentis, mox subditur:

CAPUT XXXVII.

VERS. 10.---In petris rivos excidit.

The Church, therefore, passed through the Synagogue, but she did not pass through it, because from it she snatched a few to the faith, but yet she did not utterly extinguish that unbelieving people from their perfidy. But, as we have often said already, being repulsed from the unbelief of the Jews, she turned aside to the calling of the Gentiles. Whence it is still said of the same lioness:

CHAPTER XXXVI.

VERSE 9.---He stretched forth His hand to the flint, He hath overturned the mountains from the roots.

57. Whose hardness He softened, and whose pride He laid low.---For He stretched forth His hand to the flint, because He sent the arm of His preaching to the hardness of the Gentiles. Whence also the same blessed Job, foreknowing that the history of his passion would be made known to the Gentiles, says: "Let these things be written with an iron pen in a plate of lead, or surely be graven in the flint" (Job 19:24). But whom in this place do we take for "mountains," but the powerful ones of this world, who are highly puffed up on account of earthly substance? Of whom the Psalmist says: "Touch the mountains, and they shall smoke" (Psalm 144:5). But the mountains were overturned from the roots, because, as the holy Church preached, the highest powers of this world fell from their inward thought into the adoration of Almighty God. For the roots of the mountains are the inward thoughts of the proud. And the mountains fall from the roots, because for the worship of God the powers of the world are prostrated from their lowest thoughts. For rightly is the hidden thought signified by the root, because through that which is not discerned within, that which is seen without breaks forth. Whence also it is said for a good part by the Prophet: "He that shall be saved from the house of Judah shall go forth, and that which is left shall send root downward, and shall bear fruit upward" (Isaiah 37:31). As if it were plainly said: The thought is born in the lowest parts, that the reward may be rendered in the highest. Let him say therefore: "He stretched forth His hand to the flint, He hath overturned the mountains from the roots," because while the holy preaching sought the hardness of the Gentiles, it utterly laid low the loftiness of the proud. But because He fills those with heavenly gifts whom He empties of earthly thoughts, and waters those with supernal streams whom He exhausts of lowest cares, it is soon subjoined:

CHAPTER XXXVII.

VERSE 10.---He hath cut out rivers in the rocks.

58. In saxeis gentilium cordibus Deus fluvios praedicationis aperuit.---Id est, in duris gentilium cordibus fluvios praedicationis aperuit, sicut per prophetam quoque de irriganda dicitur ariditate gentilium: Posuit desertum in stagnum aquarum, et terram sine aqua in exitus aquarum (Psal. CVI, 35). Atque in Evangelio promittit Dominus, dicens: Qui credit in me, sicut dicit Scriptura, flumina aquae vivae de ventre ejus fluent (Joan. VII, 88). Quod promissum tunc audivimus, etiam nunc completum videmus. Ecce enim in sanctis praedicatoribus, et non ex Judaea progenitis, per cunctam Ecclesiam toto orbe diffusam, fluenta caelestium mandatorum ubertim manant ore gentilium. Quia enim in petris rivos aperuit, ex duris quoque cordibus fluvius sanctae praedicationis emanavit. Sequitur:

CAPUT XXXVIII.

IBID.---Et omne pretiosum vidit oculus ejus.

60. Vilis Deo est mundus, et pretiosae animae quas elegit.---Sciendum magnopere est quia tanto unaquaeque anima fit pretiosior ante oculos Dei, quanto prae amore veritatis despectior fuerit ante oculos suos. Hinc ad Saul dicitur: Nonne cum parvulus esses in oculis tuis, caput te constitui in tribubus Israel (I Reg. XV, 17)? Ac si aperte diceret: Magnus mihi fuisti, quia despectus tibi; sed nunc quia magnus tibi es, factus es despectus mihi. Unde et per prophetam dicitur: Vae qui sapientes estis in oculis vestris, et coram vobismetipsis prudentes (Isai. V, 21). Tanto ergo fit quisque vilior Deo, quanto pretiosior sibi; tanto pretiosior Deo, quanto propter eum vilior sibi: Quia humilia respicit, et alta a longe cognoscit (Psal. CXXXVII, 6). [Vet. XXIII.] Omne itaque pretiosum vidit oculus ejus. In Scriptura sacra videre Dei, aliquando pro eligere ponitur, sicut in Evangelio scriptum est: Cum esses sub ficu, vidi te (Joan. I, 48); id est, positum te sub umbra legis elegi. Vidit ergo pretiosum quia humilia elegit: Infirma enim mundi elegit Deus, ut confunderet fortia (I Cor. I, 27). Vidit pretiosum, cum humanam animam de se abjecta sapientem gratiae suae illustratione respexit. De qua videlicet anima per prophetam dicitur: Si separaveris pretiosum a vili, quasi os meum eris (Jerem. XV, 19). Vilis quippe Deo est mundus praesens, pretiosa vero ei est anima humana. Qui ergo pretiosum a vili separat, quasi os Domini vocatur, quia per eum Deus verba sua exerit, qui ab amore praesentis saeculi loquendo quae potest, humanam animam evellit.

58. In the stony hearts of the Gentiles God opened the rivers of preaching.---That is, He opened the rivers of preaching in the hard hearts of the Gentiles, as it is also said by the Prophet concerning the watering of the aridity of the Gentiles: "He hath turned the wilderness into a pool of waters, and the land without water into water-springs" (Psalm 107:35). And in the Gospel the Lord promises, saying: "He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water" (John 7:38). Which promise we then heard, and even now we see fulfilled. For behold in the holy preachers, and those not begotten from Judea, through the whole Church diffused over all the world, the streams of heavenly mandates flow abundantly from the mouth of the Gentiles. Because He hath opened rivers in the rocks, the river of holy preaching hath flowed forth even from hard hearts. It follows:

CHAPTER XXXVIII.

IBID.---And His eye hath seen every precious thing.

60. The world is vile to God, and precious are the souls which He hath chosen.---It is greatly to be known that each soul becomes the more precious before the eyes of God, the more it shall have been despicable before its own eyes for the love of the truth. Hence it is said to Saul: "When thou wast a little one in thine own eyes, did I not make thee the head in the tribes of Israel?" (1 Sam. 15:17). As if He should say plainly: Thou wast great to Me, because thou wast despicable to thyself; but now because thou art great to thyself, thou art made despicable to Me. Whence also it is said by the Prophet: "Woe to you that are wise in your own eyes, and prudent in your own sight" (Isaiah 5:21). For each one becomes the more vile to God, the more precious he is to himself; the more precious to God, the more for His sake he is vile to himself: "Because He hath respect to the lowly, and knoweth the high afar off" (Psalm 138:6). [Vet. XXIII.] "And His eye hath seen every precious thing." In holy Scripture "to see" of God is sometimes put for "to choose," as it is written in the Gospel: "When thou wast under the fig tree, I saw thee" (John 1:48); that is, I chose thee placed under the shadow of the Law. He saw, therefore, the precious thing because He chose the lowly: "For God hath chosen the weak things of the world, that He might confound the strong" (1 Cor. 1:27). He saw the precious thing, when He looked upon the human soul, wise concerning things cast away from itself, by the illumination of His grace. Concerning which soul, namely, it is said by the Prophet: "If thou shalt separate the precious from the vile, thou shalt be as My mouth" (Jer. 15:19). For the present world is vile to God, but the human soul is precious to Him. He therefore who separates the precious from the vile is called as it were the mouth of the Lord, because through him God puts forth His words, who by speaking what he can, plucks the human soul from the love of the present world.

Et quia novi Testamenti doctores ad hoc usque perducti sunt, ut occultas quoque allegoriarum caligines in veteri Testamento rimentur, recte subditur:

Caput XXXIX

[Rec. XXI].

VERS. 11.---Profunda quoque fluviorum scrutatus est, et abscondita produxit in lucem.

60. Deus doctoribus sacris profunda et abscondita legis ac prophetarum revelavit.---Quid namque hic aliud flumina nisi antiquorum Patrum dicta nuncupantur? Quis enim pensare sufficiat quam vehemens fluvius, dum legem conderet, ex pectore Moysi erupit quam vehemens fluvius ex David corde defluxit; quanta a Salomonis ore atque omnium prophetarum fluminum fluenta manarunt? Sed horum fluminum Judaea speciem tenuit, dum litterae superficiem servans, eorum profunda nescivit. Nos vero qui veniente Domino in eis interna spiritalia quaerimus, eorum profunda rimamur. Quod ipse Dominus facere dicitur, quia id nos agere ipso donante praevalemus. Per nos ergo qui non litteram quae occidit, sed spiritum qui vivificat sequimur, profunda fluviorum Dominus scrutatur, et abscondita in lucem producit, quia dicta legis, quae caliginosa nimis historia obscurat, nunc expositio spiritalis illuminat. Unde et loquens in parabolis per Evangelium Veritas discipulis praecepit, dicens: Quod dico vobis in tenebris, dicite in lumine; et quod in aure auditis, praedicate super tecta (Matth. X, 27). Aperte namque dicta exponentium fecerunt nobis esse jam conspicuas sententias antiquorum Patrum. Unde Isaias propheta plana sanctae Ecclesiae expositionis verba conspiciens, et non allegoriarum tenebris obscura, exclamavit dicens: Locus fluviorum rivi latissimi et patentes. (Isai. XXXIII. 21). Testamenti enim veteris dicta quasi angusti et clausi rivi fuerant, qui immensas scientiae suae sententias collectione obscurissima constringebant. At contra doctrina sanctae Ecclesiae rivi et lati et patentes sunt, quia ejus dicta et invenientibus multa sunt et quaerentibus plana.

And because the doctors of the New Testament were brought even to this, that they should also search out the hidden darknesses of allegories in the Old Testament, it is rightly subjoined:

Chapter XXXIX

[Rec. XXI].

VERSE 11.---The depths also of the rivers He hath searched out, and the hidden things He hath brought forth to light.

60. God hath revealed to holy doctors the depths and hidden things of the Law and the Prophets.---For what else are called "rivers" here but the sayings of the ancient Fathers? For who can suffice to think how vehement a river, while he founded the Law, broke forth from the breast of Moses; how vehement a river flowed from the heart of David; how great streams of rivers flowed from the mouth of Solomon and of all the Prophets? But Judea held the appearance of these rivers, while observing the surface of the letter, it knew not their depths. But we who, at the coming of the Lord, seek the inward spiritual things in them, search out their depths. Which the Lord Himself is said to do, because we prevail to do it by His gift. Through us, therefore, who follow not the letter which killeth, but the spirit which giveth life, the Lord searcheth out the depths of the rivers, and bringeth forth the hidden things to light, because the spiritual exposition now illuminates the sayings of the Law, which the too dark history obscures. Whence also the Truth, speaking in parables through the Gospel, commanded the disciples, saying: "That which I tell you in darkness, speak ye in light; and that which ye hear in the ear, preach ye upon the housetops" (Matt. 10:27). For the plain sayings of those expounding them have made the sentences of the ancient Fathers to be now conspicuous to us. Whence the Prophet Isaiah, beholding the plain words of the holy Church's exposition, and not things obscure with the darkness of allegories, exclaimed saying: "The place of rivers, streams very broad and open" (Isaiah 33:21). For the sayings of the Old Testament had been as it were narrow and closed streams, which constrained the immense sentences of their knowledge in a most obscure gathering. But on the contrary, the doctrine of the holy Church is as rivers both broad and open, because its sayings are both many to those who find them, and plain to those who seek them.

Ait ergo: Profunda fluviorum scrutatus est, et abscondita produxit in lucem. Quia dum suis expositoribus intelligentiae spiritum infudit, antiquas prophetantium obscuritates aperuit. Et hoc jam sancta Ecclesia per spiritum agnoscit, quod Synagoga prius per litteram intelligere omnino non valuit. Unde et Moyses cum populo loqueretur (Exod. XXXIV, 33), faciem velabat, ut videlicet designaret quod ille Judaeorum populus legis verba cognosceret, sed ejusdem claritatem legis omnimodo non videret. Unde recte et per Paulum dicitur: Usque in hodiernum enim diem cum legitur Moyses, velamen est positum super eor eorum (II Cor. III, 15). Sed quia dicta Dei nullatenus sine ejus sapientia penetrantur (nisi enim qui spiritum ejus acceperit, ejus nullo modo verba cognoscit), sanctus vir de investiganda eadem Dei sapientia verba subjungit, dicens:

Caput XL

[Vet. XXIV, Rec. XXII].

VERS. 12-15.---Sapientia vero ubi invenitur, et quis est locus intelligentiae? Nescit homo pretium ejus, nec invenitur in terra suaviter viventium. Abyssus dicit, Non est in me, et mare loquitur: Non est mecum. Non dabitur aurum obryzum pro ea, nec appendetur argentum in commutatione ejus.

61. Sapientiae Dei locus et pretium assignari non possunt.---Notandum prius est quod duo sibi proposuit, et duo subdit respondendo. Ad id namque quod superius dixit: Sapientia vero ubi invenitur, et quis est locus intelligentiae? Isto versu respondit: Abyssus dicit: Non est in me, et mare loquitur: Non est mecum. Ad id vero quod dixerat: Nescit homo pretium ejus, nec invenitur in terra suaviter viventium, inferiorem versum reddidit, dicens: Non dabitur aurum obryzum pro ea, nec appendetur argentum in commutatione ejus. Ad utraque ergo respondit, sed augendo quod objecerat, non solvendo. Cum sapientiae namque locum quaereret, ac deinde inferius responderet: Abyssus dicit: Non est in me, non ubi esset, sed ubi non esset indicavit. Rursus cum ab homine ejus pretium diceret ignorari, atque ad hoc inferius redderet: Non dabitur aurum obrysum pro ea, non quid esset ejus pretium, sed quid non esset ostendit. Cunctis autem liquet quod neque haec humana sapientia vel teneri loco, vel emi divitiis potest. Sed vir sanctus, mysticis sensibus plenus, ad alia nos intelligenda transmittit, ut non creatam sed creantem sapientiam requiramus.

He says therefore: "The depths of the rivers He hath searched out, and the hidden things He hath brought forth to light." Because while He infused the spirit of understanding into His expounders, He opened the ancient obscurities of those prophesying. And this the holy Church now recognizes through the spirit, which the Synagogue before could by no means understand through the letter. Whence also Moses, when he spoke to the people (Exod. 34:33), veiled his face, that he might forsooth designate that that people of the Jews should know the words of the Law, but should by no means see the brightness of the same Law. Whence also it is rightly said by Paul: "For until this day, when Moses is read, the veil is laid upon their heart" (2 Cor. 3:15). But because the sayings of God are by no means penetrated without His wisdom (for unless one has received His spirit, he by no means knows His words), the holy man subjoins words concerning the investigating of the same wisdom of God, saying:

Chapter XL

[Vet. XXIV, Rec. XXII].

VERSES 12-15.---But where is wisdom found, and what is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of them that live sweetly. The abyss saith, It is not in me, and the sea speaketh: It is not with me. Pure gold shall not be given for it, neither shall silver be weighed in exchange for it.

61. The place and price of the Wisdom of God cannot be assigned.---It is first to be noted that he proposed two things to himself, and subjoins two things by responding. For to that which he said above: "But where is wisdom found, and what is the place of understanding?" he responded by this verse: "The abyss saith: It is not in me, and the sea speaketh: It is not with me." But to that which he had said: "Man knoweth not the price thereof, neither is it found in the land of them that live sweetly," he rendered the lower verse, saying: "Pure gold shall not be given for it, neither shall silver be weighed in exchange for it." To both, therefore, he responded, but by increasing what he had objected, not by solving it. For when he sought the place of wisdom, and thereafter responded below: "The abyss saith: It is not in me," he indicated not where it was, but where it was not. Again, when he said that its price was unknown by man, and to this rendered below: "Pure gold shall not be given for it," he showed not what its price was, but what it was not. Now it is clear to all that neither can this human wisdom be either held in a place, or bought with riches. But the holy man, full of mystic senses, sends us to understand other things, that we should seek not created but creating Wisdom.

Nam nisi in verbis istis allegoriarum secreta rimemur, ea utique quae sequuntur omnino sunt digna despectu, si ex sola historica narratione pensentur. Paulo post namque dicit: Non adaequabitur ei aurum vel vitrum. Et cum, sicut novimus, vitrum longe atque dissimiliter auro sit vilius, cur post auri nomen, metalli utique pretiosi, pro immensa laude vitrum quoque dixit sapientiae non aequari? Ipsa ergo litterae difficultate compellimur, ut ad sententias horum verborum mysticas vigilemus. Vir itaque sanctus quam sapientiam contemplatur, nisi eam de qua Paulus apostolus dicit: Christum Dei virtutem, et Dei sapientiam (I Cor. I, 24)? De qua per Salomonem scriptum est: Sapientia aedificavit sibi domum (Prov. IX, 1); et de qua Psalmista ait: Omnia in sapientia fecisti (Psal. CIII, 24). Hujus nimirum sapientiae homo pretium nescit, quia nihil dignum aestimatione illius invenit. Non autem hoc sapientiae pretium et esse dicitur et nesciri, sed idcirco nesciri, quia deest: eo scilicet loquendi genere, quo in angustiis quisque deprehensus, cum remedium subventionis non invenit, fateri solet quia quid faciat nescit.

62. Nullius boni operis merito debetur.---Hujus ergo sapientiae pretium nescire, est digni operis meritum quo illam percipiat non invenire. Ad hoc namque pretium damus, ut ejus vice rem quam appetimus possidere debeamus. Quid autem nos dedimus ut hanc sapientiam, quae Christus est (Rom. XI, 6), percipere mereremur? Gratia quippe redempti sumus. Illa namque sola opera male vivendo dedimus, quibus si justa retributio servaretur, non Christus, sed supplicia redderentur. Sed aliud homo per justitiam meruit, aliud per gratiam accepit. Testetur Paulus, priusquam mens illius semen gratuitae veritatis acciperet, quibus sentibus premeretur erroris: Qui prius, inquit, fui blasphemus, et persecutor, et contumeliosus; sed misericordiam consecutus sum, quia ignorans feci in incredulitate (I Tim. I, 13). Testetur pro qualibus Christus mori dignatus est: Cum adhuc, inquit, peccatores essemus, secundum tempus Christus pro impiis mortuus est (Rom. V, 8). Qui ergo veniente sapientia impii inventi sumus, quid boni operis dedimus, quo accipere eamdem sapientiam mereremur? Hujus itaque sapientiae homo pretium nescit, quia quisquis a brutis animalibus rationis intellectu discretus est, quoniam quod suis meritis non sit salvatus intelligit, nihil se dedisse boni operis ut ad fidem veniret agnoscit. Quasi enim ad percipiendam sapientiam pretium dare est cognoscendum Deum actionis suae mercede praevenire.

For unless we search out the secrets of allegories in these words, those things which follow are certainly worthy of contempt, if they be weighed from historical narration alone. For a little after he says: "Gold or glass shall not be equal to it." And since, as we know, glass is far and differently more vile than gold, why after the name of gold, a precious metal forsooth, for immense praise did he say that glass also is not equal to wisdom? We are compelled, therefore, by the very difficulty of the letter, to be watchful for the mystic meanings of these words. What wisdom, then, does the holy man contemplate, but that of which the Apostle Paul says: "Christ the power of God, and the wisdom of God" (1 Cor. 1:24)? Concerning which it is written by Solomon: "Wisdom hath built herself a house" (Prov. 9:1); and of which the Psalmist says: "In wisdom hast Thou made all things" (Psalm 104:24). The price of this wisdom, forsooth, man knoweth not, because he findeth nothing worthy of the estimation thereof. Now this price of wisdom is not said both to be and to be unknown, but therefore to be unknown, because it is wanting: by that mode of speaking, forsooth, in which anyone caught in straits, when he finds not the remedy of subvention, is wont to confess that he knows not what he should do.

62. It is due to the merit of no good work.---To be ignorant, therefore, of the price of this wisdom, is to find no merit of a worthy work by which one may receive it. For to this end we give a price, that in its stead we ought to possess the thing which we desire. But what did we give that we might deserve to receive this wisdom, which is Christ (Rom. 11:6)? For we are redeemed by grace. For we gave those works alone by living badly, for which if a just retribution were reserved, not Christ, but punishments would be rendered. But man deserved one thing through justice, he received another through grace. Let Paul bear witness, before his mind received the seed of gratuitous truth, with what briers of error he was pressed: "Who before," he says, "was a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:13). Let him bear witness for what kind of persons Christ deigned to die: "While we were yet sinners," he says, "according to the time Christ died for the ungodly" (Rom. 5:8). We, therefore, who were found ungodly when wisdom came, what good work did we give, by which we might deserve to receive the same wisdom? Man, therefore, knoweth not the price of this wisdom, because whosoever is distinguished from brute animals by the understanding of reason, since he understands that he was not saved by his own merits, acknowledges that he gave no good work that he might come to the faith. For to give a price for the receiving of wisdom is as it were to prevent God by the reward of one's own action.

63. Gratia gratis datur, non ex meritis.---Non esse hujus sapientiae pretium cognoverat, qui dicebat: Quis prior dedit illi, et retribuetur ei? (Rom. XI, 35). Hinc iterum scriptum est: Gratia salvi facti estis per fidem, et hoc non ex vobis, sed Dei donum est; non ex operibus, ut ne quis glorietur (Ephes. II, 8). Hinc de semetipso iterum loquitur, dicens: Gratia Dei sum id quod sum (I Cor. XV, 10). Ex cujus nimirum aspiratione gratiae, quia virtutum opera protinus in corde generantur, ut ex libero quoque arbitrio subsequatur actio, cui post hanc vitam retributio aeterna respondeat, illico adjecit: Et gratia ejus in me vacua non fuit (Ibid. XV, 10). [Vet. XXV.] Sed sunt nonnulli qui sanos se suis viribus exsultant, suisque praecedentibus meritis redemptos se esse gloriantur. Quorum profecto assertio invenitur sibimetipsis contraria, quia dum et innocentes se asserunt, et redemptos, hoc ipsum in se redemptionis nomen evacuant. Omnis namque qui redimitur, ex aliqua procul dubio captivitate liberatur. Unde ergo quilibet iste redemptus est, si prius non fuit sub culpa captivus? Liquet itaque quia multum desipit quisquis haec sapit. Hominis quippe meritum superna gratia non ut veniat invenit, sed postquam venerit, facit; atque et ad indignam mentem veniens Deus, dignam sibi exhibet veniendo; et facit in ea meritum quod remuneret, qui hoc solum invenerat quod puniret.

[Ret. XXIII.] 64. Praedestinationis gratuitae exemplum in latrone salutem consecuto.---Libet inter haec mentis oculos ad illum latronem reducere, qui de fauce diaboli ascendit crucem, de cruce paradisum. Intueamur qualis ad patibulum venerit, et a patibulo qualis abscessit. Venit reus fraterno sanguine, venit cruentus, sed interna gratia est mutatus in cruce; et ille qui mortem fratri intulit, morientis Domini vitam praedicavit, dicens: Memento mei, Domine, dum veneris in regnum tuum (Luc. XXIII, 42). In cruce clavi manus ejus pedesque ligaverant, nihilque in eo a poenis liberum nisi cor et lingua remanserant. Inspirante Deo totum illi obtulit, quod in se liberum invenit, ut juxta hoc quod scriptum est: Corde crederet ad justitiam, ore confiteretur ad salutem (Rom. X, 10). In corde autem fidelium tres summopere manere virtutes testatur Apostolus, dicens: Nunc autem manent fides, spes, charitas (I Cor. XIII, 13). Quas cunctas subita repletus gratia et accepit latro, et servavit in cruce.

63. Grace is given freely, not from merits.---He had known that there is no price of this wisdom, who said: "Who hath first given to Him, and it shall be recompensed unto him?" (Rom. 11:35). Hence again it is written: "By grace are ye saved through faith, and that not of yourselves, but it is the gift of God; not of works, lest any man should boast" (Eph. 2:8). Hence again he speaks concerning himself, saying: "By the grace of God I am what I am" (1 Cor. 15:10). From the breathing of which grace, forsooth, because works of virtues are immediately generated in the heart, so that from free will also an action follows, to which after this life eternal retribution may respond, he immediately added: "And His grace in me was not in vain" (Ibid. 15:10). [Vet. XXV.] But there are some who exult that they are sound by their own strengths, and boast that they are redeemed by their own preceding merits. Whose assertion is found certainly contrary to themselves, because while they assert themselves to be both innocent and redeemed, they evacuate this very name of redemption in themselves. For everyone who is redeemed is liberated from some captivity without doubt. Whence, therefore, was anyone who he is redeemed, if he was not first a captive under guilt? It is clear, therefore, that whosoever savors these things dotes much. For supernal grace does not find the merit of man so that it may come, but after it shall have come, it makes it; and God, coming even to an unworthy mind, exhibits it worthy to Himself by coming; and He makes in it the merit which He may remunerate, who had found this alone which He might punish.

[Ret. XXIII.] 64. An example of gratuitous predestination in the thief who attained salvation.---It is pleasing among these things to reduce the eyes of the mind to that thief, who from the jaw of the devil ascended the cross, from the cross paradise. Let us look upon what kind of man he came to the gibbet, and what kind of man he departed from the gibbet. He came guilty of brotherly blood, he came bloody, but by inward grace he was changed on the cross; and he who brought death upon his brother, preached the life of the dying Lord, saying: "Lord, remember me when Thou shalt come into Thy kingdom" (Luke 23:42). On the cross the nails had bound his hands and feet, and nothing in him had remained free from pains but his heart and tongue. By the inspiration of God he offered to Him all that he found free in himself, so that according to that which is written: "With the heart he might believe unto righteousness, with the mouth he might confess unto salvation" (Rom. 10:10). But the Apostle witnesses that three virtues especially remain in the heart of the faithful, saying: "But now remain faith, hope, charity" (1 Cor. 13:13). All which the thief, filled with sudden grace, both received and kept on the cross.

Fidem namque habuit, qui regnaturum Dominum credidit, quem secum pariter morientem vidit: spem habuit qui regni ejus aditum postulavit, dicens: Memento mei, Domine, dum veneris in regnum tuum (Luc. XXIII, 42). Charitatem quoque in morte sua vivaciter tenuit, qui fratrem et collatronem pro simili scelere morientem, et de iniquitate sua arguit, et ei vitam quam cognoverat praedicavit dicens: Neque tu times Deum, qui in eadem es damnatione. Et nos quidem juste; nam digna factis recipimus; hic vero nihil mali gessit (Ibid., 40). Ille qui talis ad crucem venit ex culpa, ecce qualis a cruce recedit ex gratia. Confitebatur Dominum, quem videbat secum humana infirmitate morientem, quando negabant apostoli eum quem miracula viderant divina virtute facientem.

[Vet. XXVI.] 65. Error eorum qui salvari hominem propriis viribus astruunt.---Sed hi qui salvari hominem propriis viribus astruunt, eamdem confessionem hominis ab ipsius esse hominis virtute suspicantur. Quod si ita esset, in Dei laude Psalmista non diceret: Confessio et magnificentia opus ejus (Psal. CX, 3). Ab eo itaque accipimus recta confiteri, a quo nobis et magna datur operari. Quia ergo nil boni operis dedimus quo hanc sapientiam percipere mereremur, dicatur recte: Nescit homo pretium ejus, quoniam quisquis jam ratione utitur, tanto altius sub hujus sapientiae intellectu se despicit, quanto ejusdem sapientiae verius interna cognoscit, ut indignum se ad hanc pervenisse videat, per quam gratuito agitur ut dignus fiat. De qua bene mox subditur.

Caput XLI

[Rec. XXIV].

VERS. 13.---Nec in terra suaviter viventium.

66. Quisquis hujus vitae voluptatibus pascitur, ab aeternae sapientiae intellectu separatur.---Quid hoc in loco terrae signatur nomine, nisi anima humana? De qua Psalmista dicit: Anima mea sicut terra sine aqua tibi (Psal. CXLII, 6). Haec autem sapientia inveniri in terra suaviter viventium non valet, quia quisquis adhuc hujus vitae voluptatibus pascitur, ab aeternae sapientiae intellectu separatur. Nam si vere saperet, expulsus ab internis gaudiis, de ea in quam cecidit, exsilii sui caecitate lugeret.

For he had faith, who believed that the Lord would reign, whom he saw dying equally with himself: he had hope, who asked for an entrance to His kingdom, saying: "Lord, remember me when Thou shalt come into Thy kingdom" (Luke 23:42). Charity also he held lively in his death, who both rebuked for his iniquity his brother and fellow-thief dying for a similar crime, and preached to him the life which he had known, saying: "Neither dost thou fear God, who art in the same condemnation. And we indeed justly; for we receive things worthy of our deeds; but this man hath done nothing evil" (Ibid. 40, 41). He who came such as he was to the cross from guilt, behold what kind of man he recedes from the cross from grace. He confessed the Lord, whom he saw dying with him in human infirmity, when the Apostles denied Him whom they had seen doing miracles by divine power.

[Vet. XXVI.] 65. The error of those who assert that man is saved by his own strengths.---But these who assert that man is saved by his own strengths, suspect the same confession of man to be from the virtue of the man himself. But if it were so, the Psalmist would not say in the praise of God: "Confession and magnificence are His work" (Psalm 111:3). We receive, therefore, to confess right things from Him, from whom also it is given to us to work great things. Because, therefore, we gave no good work by which we might deserve to receive this wisdom, let it be rightly said: "Man knoweth not the price thereof," since whosoever already uses reason, by so much the more deeply despises himself under the understanding of this wisdom, as he more truly knows the inward things of the same wisdom, so that he may see himself unworthy to have come to it, through which it is gratuitously acted that he may become worthy. Concerning which it is well subjoined:

Caput XLI

[Rec. XXIV].

VERSE 13.---Neither is it found in the land of them that live sweetly.

66. Whosoever is fed with the pleasures of this life, is separated from the understanding of eternal wisdom.---What is signified in this place by the name of "earth," but the human soul? Concerning which the Psalmist says: "My soul is as earth without water unto Thee" (Psalm 143:6). But this wisdom cannot be found in the land of them that live sweetly, because whosoever is still fed with the pleasures of this life, is separated from the understanding of eternal wisdom. For if he truly were wise, being expelled from inward joys, he would mourn concerning that into which he fell, in the blindness of his exile.

Hinc namque per Salomonem dicitur: Qui apponit scientiam, apponit et dolorem (Eccle. I, 18), quia quanto plus homo coeperit scire quid perdidit, tanto plus lugere incipit corruptionis suae sententiam quam invenit. Considerat namque unde quo lapsus est; quod a paradisi gaudiis ad aerumnas vitae praesentis, ab angelorum societatibus venit ad curas necessitatum; pensat in quot jam periculis jacet, qui prius sine periculo stare contempsit; luget exsilium quod damnatus patitur, et suspirat ad coelestis gloriae statum, quo perfrui securus posset si peccare noluisset. Quod bene Psalmista considerans, ait: Ego dixi in pavore meo: Projectus sum a vultu oculorum tuorum (Psal, XXX, 23). Contemplatus quippe interna gaudia visionis Dei, et socialem frequentiam angelorum persistentium, reduxit oculos ad ima, vidit quo jaceret, qui ad hoc conditus fuerat, ut in coelestibus stare potuisset; pensavit ubi esset, et quo deesset ingemuit; projectumque se a vultu oculorum Dei doluit, quia in comparatione lucis intimae graviores senserat exsilii sui tenebras quas tolerabat [Vet. XXVII]. Hinc est quod ad animum suum ex praesenti vita nullius gratiae consolationem admittit, dicens: Negavi consolari animam meam (Psal. LXXVI, 3). Nam plerumque hujus saeculi divites solent mentis taedio affecti, bona temporaliter accepta conspicere, et tristitiam delinire. Cum enim moerore quodam se tangi sentiunt, equos aspiciunt, auri argentique sui vascula contemplantur, praedia circumeunt. Cumque per haec temporalia oculos libenter trahunt, obortum animae moerorem vincunt. Unde eis et in Evangelio Veritas dicit: Vae vobis divitibus, qui hic habetis consolationem vestram (Luc. VI, 24). But sanctus vir qui hoc luget, quia ab aeternis gaudiis cecidit, consolationem de temporalibus non admittit, dicens: Negavi consolari animam meam. Ac si aperte dicat: Qui de temporalium amissione non lugeo, de temporalium abundantia consolari nequaquam possum. Cui tanquam si nos audientes ista diceremus: Quid igitur quaeris, qui consolari in his quae mundi sunt renuis? illico adjecit: Memor fui Dei, et delectatus sum (Psal. LXXVI, 4). Ac si aperte dicat: Terrenarum rerum me nec abundantia refovet, auctoris autem mei quem adhuc videre non valeo vel sola memoria delectat. Haec est igitur amaritudo sapientium, quia dum spe in alta erecti sunt, nullis hic gaudiis animum sternunt. Hinc enim scriptum est: Cor sapientium ubi tristitia est, et cor stultorum ubi laetitia (Eccle. VII, 5). Hinc Jacobus dicit: Miseri estote, et lugete, et plorate, et risus vester in luctum convertatur, et gaudium in moerorem (Jac. IV, 9). Hinc per semetipsam Veritas attestatur, dicens: Beati qui lugent, quoniam ipsi consolabuntur (Matth, V, 5).

For hence it is said by Solomon: "He that addeth knowledge, addeth also sorrow" (Eccl. 1:18), because the more a man shall have begun to know what he lost, the more he begins to mourn the sentence of his corruption which he found. For he considers whence and whither he has lapsed; that he came from the joys of paradise to the tribulations of the present life, from the societies of angels to the cares of necessities; he weighs in how many dangers he now lies, who before contemned to stand without danger; he mourns the exile which being condemned he suffers, and sighs for the state of heavenly glory, which he might securely enjoy if he had not willed to sin. Which the Psalmist well considering, says: "I said in my fear: I am cast out from before the face of Thine eyes" (Psalm 31:22). For having contemplated the inward joys of the vision of God, and the social frequency of the angels persisting, he reduced his eyes to the lowest parts, he saw where he lay, who had been created for this, that he might have been able to stand in heavenly things; he weighed where he was, and groaned for what he was wanting; and he grieved that he was cast out from the face of the eyes of God, because in comparison of the inward light he had felt more heavily the darknesses of his exile which he was enduring. [Vet. XXVII.] Hence it is that he admits the consolation of no grace from the present life to his mind, saying: "My soul refused to be comforted" (Psalm 77:2). For for the most part the rich of this world are wont, when affected with weariness of mind, to behold the goods received temporally, and to soothe their sadness. For when they feel themselves touched by a certain sorrow, they look upon their horses, they contemplate their vessels of gold and silver, they go around their estates. And when they willingly draw their eyes through these temporal things, they overcome the sorrow arisen in the soul. Whence also the Truth says to them in the Gospel: "Woe to you rich, who have your consolation here" (Luke 6:24). But the holy man who mourns this, because he fell from eternal joys, admits not consolation from temporal things, saying: "My soul refused to be comforted." As if he should say plainly: I who do not mourn concerning the loss of temporal things, can by no means be comforted by the abundance of temporal things. To whom as if we hearing these things should say: What then dost thou seek, who refusest to be comforted in these things which are of the world? he immediately added: "I was mindful of God, and was delighted" (Psalm 77:3). As if he should say plainly: Neither the abundance of earthly things refreshes me, but only the memory of my Author, whom I cannot yet prevail to see, delights me. This is, therefore, the bitterness of the wise, because while they are raised up by hope into high things, they lay low their mind by no joys here. For hence it is written: "The heart of the wise is where sadness is, and the heart of fools where mirth" (Eccl. 7:4). Hence James says: "Be afflicted, and mourn, and weep, and let your laughter be turned into mourning, and your joy into heaviness" (James 4:9). Hence the Truth Himself witnesses, saying: "Blessed are they that mourn, for they shall be comforted" (Matt. 5:4).

Inveniri ergo sapientia in eorum terra non potest, qui suaviter vivunt, quia tanto verius stulti sunt, quanto majora perdentes, in minimis laetantur. Hinc Petrus eamdem pravorum stultitiam reprehendit, dicens: Voluptatem existimantes diei delicias, coinquinationis et maculae (II Pet. II, 13). Hinc Salomon ait: Risum deputavi errorem, et gaudio dixi: Quid frustra deciperis (Eccle. II, 2). Dicat itaque vir sanctus de sapientia: Nec invenitur in terra suaviter viventium, quia nimirum qui in hoc mundo suaviter vivunt ita adhuc stulti sunt, ut hoc ipsum quoque nesciant, unde ceeiderunt. Sequitur:

Caput XLII

[Rec. XXV].

VERS. 14.---Abyssus dicit, Non est in me.

67. A Dei sapientia sunt alieni, qui secundum carnem mundumque sapiunt.---Quid hoc loco abyssum nisi corda hominum vocat? quae et per lapsum fluida et per duplicitatis sunt caliginem tenebrosa. Quae nimirum abyssus non esse in se hanc sapientiam profitetur, quia iniqua mens dum esse sapiens carnaliter appetit, stultam se ad spiritalia ostendit. Nam quia, teste Paulo, Sapientia hujus mundi stultitia est apud Deum (I Cor. III, 19), tanto quisque amplius intus stultus fit, quanto conatur exterius sapiens videri. De hac abysso per Joannem dicitur: Vidi angelum descendentem de coelo, habentem clavem abyssi, et catenam magnam in manu sua; et apprehendit draconem serpentem antiquum, qui est diabolus, et satanas, et ligavit eum per annos mille, et misit in abyssum, et clausit, et signavit super illum, ut non seducat amplius gentes, donec consumentur mille anni (Apoc. XX, 1). Millenario etenim numero non quantitatem temporis, sed universitatem, qua regnat Ecclesia, designavit. Antiquus autem serpens ligatus catena in abyssum mittitur, quia religatus a bonorum cordibus, apud reproborum mentes reclusus, eis atrocius dominatur. Qui paulo post quoque de puteo abyssi educi describitur, quia de iniquorum cordibus nunc occulte saevientibus, tunc accepta contra Ecclesiam potestate, in vim aperte persecutionis erumpet. Haec itaque abyssus, in qua nunc diabolus servatur occultus, non esse in se sapientiam dicit, quia alienam se a vera sapientia iniquis operibus ostendit.

Wisdom, therefore, cannot be found in their land who live sweetly, because they are by so much the more truly fools, as losing greater things, they rejoice in the least. Hence Peter rebukes the same folly of the wicked, saying: "Accounting as pleasure the delights of the day, spots and blemishes" (2 Pet. 2:13). Hence Solomon says: "I counted laughter an error, and said to mirth: Why art thou vainly deceived?" (Eccl. 2:2). Let the holy man therefore say concerning wisdom: "Neither is it found in the land of them that live sweetly," because forsooth they who live sweetly in this world are still so foolish, that they know not even this very thing, whence they fell. It follows:

Caput XLII

[Rec. XXV].

VERSE 14.---The abyss saith, It is not in me.

67. They are alien from the wisdom of God, who savor according to the flesh and the world.---What does he call the "abyss" in this place but the hearts of men? which are both fluid through the fall and dark through the darkness of duplicity. Which abyss, namely, professes that this wisdom is not in itself, because the iniquitous mind, while it desires to be wise carnally, shows itself foolish as to spiritual things. For because, as Paul witnesses, "The wisdom of this world is foolishness with God" (1 Cor. 3:19), by so much the more does each one become foolish within, as he endeavors to seem wise without. Concerning this abyss it is said by John: "I saw an angel descending from heaven, having the key of the abyss, and a great chain in his hand; and he apprehended the dragon, the old serpent, which is the devil, and Satan, and bound him for a thousand years, and sent him into the abyss, and closed it, and sealed over him, that he should no longer seduce the nations, until the thousand years should be consumed" (Rev. 20:1-3). For by the number of a thousand he designated not the quantity of time, but the universality in which the Church reigns. But the old serpent, bound with a chain, is sent into the abyss, because being bound from the hearts of the good, and shut up in the minds of the reprobate, he rules over them more atrociously. Who also a little after is described as being brought forth from the pit of the abyss, because from the hearts of the iniquitous now raging secretly, then, having received power against the Church, he shall break forth into the force of open persecution. This abyss, therefore, in which the devil is now kept hidden, says that wisdom is not in itself, because it shows itself alien from true wisdom by iniquitous works.

Dum enim malitiam quisque tegit in corde, ore autem blandimenta exhibet, dum cogitationes suas duplicitate obnubilat, dum puritatis verba quasi fatuitatem devitat, dum vias simplicis innocentiae declinat, quasi habere se abyssus Dei sapientiam recusat. Et quia huic mundo mentes deditae praesentis vitae curis et sollicitudinibus perturbantur, et idcirco ejusdem sapientiae tranquillitate perfrui nequaquam possunt, recte subjungitur:

CAPUT XLIII.

IBID.---Et mare loquitur: Non est mecum.

68. Ea non fruuntur, qui terrenis distrahuntur curis.---Quid enim maris nomine nisi saecularium mentium amara inquietudo signatur? Quae dum se vicissim inimicitiis impetunt, quasi adversantes se undae collidunt. Recte etenim mare vita saecularium dicitur, quia dum procellosis actionum motibus concitatur, ab internae sapientiae quiete atque stabilitate disjungitur. Quo contra bene per prophetam dicitur: Super quem requiescet spiritus meus, nisi super humilem et quietum, et trementem sermones meos (Isai. LXVI, 2)? A terrenis autem mentibus tanto longius spiritus fugit, quanto apud has quietem non invenit. Hinc est enim quod de quibusdam per Psalmistam dicitur: Contritio et infelicitas in viis eorum, et viam pacis non cognoverunt (Psal. XIII, 3). A qua nimirum contritione perturbationis nos Dominus revocat, dicens: Venite ad me omnes, qui laboratis et onerati estis, et ego vos reficiam; tollite jugum meum super vos, et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris (Matth. XI, 28). Quid enim in hac vita laboriosius quam terrenis desideriis aestuare? aut quid hic quietius quam hujus saeculi nihil appetere?

[Vet. XXVIII.] Hinc est quod Israeliticus populus custodiam Sabbati accepit in munere (Exod. XVI, 29); hinc e contra est Aegyptus muscarum multitudine percussa (Exod. VIII, 21). Populus namque qui Deum sequitur accipit sabbatum, id est requiem mentis, ut nullo in hac vita desideriorum carnalium appetitu fatigetur. Aegyptus vero quae hujus mundi speciem tenet muscis percutitur. Musca enim nimis insolens et inquietum animal est. In qua quid aliud quam insolentes curae desideriorum carnalium designantur? Unde alias dicitur: Muscae morientes perdunt suavitatem unguenti (Eccle. X, 1), quia cogitationes superfluae, quae assidue in animo carnalia cogitante et nascuntur et deficiunt, eam suavitatem qua unusquisque intrinsecus per spiritum unctus est perdunt, quoniam integritate ejus perfrui non permittunt. Aegyptus ergo muscis percutitur, quia eorum corda qui terrenam vitam diligunt, dum desideriorum suorum inquietudinibus feriuntur, turbis cogitationum carnalium ad ima depressa sunt, ut ad quietis intimae desiderium non leventur.

For while each one covers malice in his heart, but exhibits flatteries with his mouth, while he clouds his thoughts with duplicity, while he avoids words of purity as it were fatuity, while he declines the ways of simple innocence, the abyss as it were refuses that it has the wisdom of God. And because minds devoted to this world are perturbed by the cares and solicitudes of the present life, and therefore can by no means enjoy the tranquility of the same wisdom, it is rightly subjoined:

CHAPTER XLIII.

IBID.---And the sea saith, It is not with me.

68. They do not enjoy it, who are distracted by earthly cares.---For what is signified by the name of the "sea" but the bitter restlessness of worldly minds? Which, while they attack each other in turn with hostilities, clash like opposing waves. For rightly is the life of worldly men called a sea, because while it is tossed by the tempestuous motions of actions, it is disjoined from the quiet and stability of internal wisdom. On the contrary, it is well said by the Prophet: "Upon whom shall my spirit rest, but upon the humble and quiet, and him that trembleth at my words?" (Isa. 66:2). But the spirit flees the further from earthly minds, the more it finds no rest in them. Hence it is that it is said of certain persons by the Psalmist: "Contrition and unhappiness are in their ways, and the way of peace they have not known" (Ps. 14:3). From which contrition of perturbation, namely, the Lord recalls us, saying: "Come to me all you that labor and are burdened, and I will refresh you; take my yoke upon you, and learn of me, for I am meek and humble of heart, and you shall find rest for your souls" (Matt. 11:28-29). For what in this life is more laborious than to be in a heat with earthly desires? or what here is more quiet than to desire nothing of this world?

[Vet. XXVIII.] Hence it is that the Israelitish people received the keeping of the Sabbath as a gift (Exod. 16:29); hence on the contrary is Egypt struck with a multitude of flies (Exod. 8:21). For the people that follows God receives the Sabbath, that is, rest of mind, so that it may be fatigued by no appetite for carnal desires in this life. But Egypt, which holds the form of this world, is struck with flies. For the fly is an exceedingly insolent and restless animal. In which what else are designated but the insolent cares of carnal desires? Whence it is said elsewhere: "Dying flies lose the sweetness of the ointment" (Eccl. 10:1), because superfluous thoughts, which are both born and fail continually in the mind thinking carnal things, lose that sweetness with which each one is anointed within by the spirit, since they do not permit him to enjoy its integrity. Egypt, therefore, is struck with flies, because the hearts of those who love earthly life, while they are struck by the restlessness of their desires, are depressed to the lowest depths by crowds of carnal thoughts, so that they are not raised to the desire of inward rest.

Unde cum mira ope pietatis ad cor veritas venit, prius ab eo cogitationum carnalium aestus ejicit, et post in eo virtutum dona disponit. Quod bene nobis sacra Evangelii historia innuit, in qua dum ad resuscitandam filiam principis invitatus Dominus duceretur, protinus additur: Et cum ejecta esset turba, intravit, et tenuit manum ejus, et surrexit puella (Matth. IX, 25). Foras ergo turba ejicitur, ut puella suscitetur, quia si non prius a secretioribus cordis expellitur importuna saecularium multitudo curarum, anima quae intrinsecus jacet mortua non resurgit. Nam dum se per innumeras terrenorum desideriorum cogitationes spargit, ad considerationem sui sese nullatenus colligit. In his itaque inquietudinum fluctibus habitare sapientiam non posse cognoscens, ait: Et mare loquitur: Non est mecum. Nullus quippe eam plene recipit, nisi qui ab omni se abstrahere actionum carnalium fluctuatione contendit. Unde et alias dicitur: Sapientiam scribe in tempore otii, et qui minoratur actu, ipse percipiet eam (Eccli. XXXVIII, 25). Et rursum: Vacate et videte, quoniam ego sum Deus (Psal. LV, 11).

[Vet. XXIX.] 69. Nisi eis non terreno studio serviatur.---Sed quid est quod plerosque antiquorum patrum novimus hanc sapientiam et intrinsecus vivaciter tenuisse, et curas mundi extrinsecus solemniter ministrasse (Genes. XLII, 43, etc.)? An perceptione hujus sapientiae Joseph privatum dicimus, qui famis tempore totius Aegypti curas suscipiens, non solum Aegyptiis alimenta praebuit, sed vitam quoque exterorum advenientium ministerii sui arte servavit? An ab hac sapientia Daniel alienus exstitit, qui a Chaldaeorum rege in Babylonia princeps magistratuum effectus, tanto majoribus curis occupatus est, quanto et sublimiori dignitate omnibus praelatus (Dan. II, 48)? Cum igitur constet plerumque etiam bonos non terreno studio terrenis curis implicari, patenter agnoscimus quia sic nonnunquam cives Jerusalem angarias solvunt Babyloniae, sicut saepe cives Babyloniae impendunt angarias Jerusalem. Nam sunt nonnulli qui verbum vitae pro sola sapientiae ostentatione praedicant, eleemosynarum opem pro appetitu vanae gloriae subministrant. Et quidem Jerusalem videntur esse quae agunt, sed tamen Babyloniae cives sunt.

70. Deo soli vacare cupiendum est, et curis externis ex Dei voluntate serviendum.---Sic itaque aliquando contingit ut qui solam coelestem patriam diligunt, terrenae patriae curis subjacere videantur. Quorum tamen ministerium a pravorum operibus plerumque in actu, nonnunquam vero ante supernum judicem in sola cogitatione discernitur.

Whence, when with the wonderful aid of piety truth comes to the heart, it first ejects from it the heat of carnal thoughts, and afterwards disposes in it the gifts of virtues. Which the sacred history of the Gospel well intimates to us, in which, while the Lord being invited was led to raise the daughter of the ruler, it is immediately added: "And when the crowd was cast out, He went in, and took her hand, and the girl arose" (Matt. 9:25). The crowd, therefore, is cast out of doors, that the girl may be raised, because if the importunate multitude of worldly cares is not first expelled from the more secret parts of the heart, the soul which lies dead within does not arise. For while it scatters itself through innumerable thoughts of earthly desires, it by no means collects itself to the consideration of itself. Recognizing, therefore, that wisdom cannot dwell in these waves of restlessness, he says: "And the sea saith, It is not with me." For no one fully receives it, unless he strives to abstract himself from every fluctuation of carnal actions. Whence also it is said elsewhere: "Write wisdom in the time of leisure, and he that is lessened in action, he shall perceive it" (Ecclus. 38:24). And again: "Be still, and see, that I am God" (Ps. 46:10).

[Vet. XXIX.] 69. Unless they are served not with earthly study.---But what is it that we know many of the ancient fathers both to have held this wisdom lively within, and to have solemnly ministered the cares of the world without (Gen. 42:43, etc.)? Or do we say that Joseph was deprived of the perception of this wisdom, who, undertaking the cares of all Egypt in the time of famine, not only provided food for the Egyptians, but also saved the life of the strangers coming by the art of his ministry? Or did Daniel stand alien from this wisdom, who, being made prince of the magistrates in Babylonia by the king of the Chaldeans, was occupied with so much greater cares, as he was also preferred above all by a more sublime dignity (Dan. 2:48)? Since, therefore, it is evident that even the good are for the most part implicated in earthly cares, not with earthly study, we plainly acknowledge that sometimes the citizens of Jerusalem pay forced services to Babylonia, just as often the citizens of Babylonia spend forced services on Jerusalem. For there are some who preach the word of life for the sole ostentation of wisdom, and minister the aid of alms for the appetite of vain glory. And indeed they seem to be of Jerusalem what they do, but nevertheless they are citizens of Babylonia.

70. We must desire to be at leisure for God alone, and external cares must be served out of the will of God.---Thus, then, it sometimes happens that they who love only the heavenly country, seem to be subject to the cares of the earthly country. Whose ministry, nevertheless, is for the most part discerned from the works of the wicked in act, but sometimes before the heavenly Judge in thought alone.

Pleni quippe superna sapientia discernunt qualiter debeant et ad aliud vacare intrinsecus, et ad aliud extrinsecus occupari ut si forte occulta Dei ordinatione aliquid eis non appetentibus de hujus saeculi curis imponitur, cedant Deo quem diligunt, et prae amore ejus intrinsecus solam illius desiderent visionem; prae timore vero ejus impositam sibi extrinsecus humiliter expleant actionem, ut et vacare Deo appetant ex gratia dilectionis, et rursum curas superimpositas ex conditione expleant servitutis. Cumque occupationes extrinsecus perstrepunt, intrinsecus in amore pacatissima quies tenetur; atque occupationum tumultus exterius perstrepentes dispensat interius praesidens judex ratio, et tranquillo moderamine ea quae circa se minus sunt tranquilla disponit. Sicut enim vigor mentis frenandis praeest motibus carnis, sic saepe superimpositos tumultus occupationis bene regit amor quietis, quia exteriores curae si perverso amore non appetuntur, non confuso, sed ordinato animo ministrari queunt. Sancti etenim viri nequaquam eas appetunt, sed occulto ordine sibi superimpositas gemunt; et quamvis illas per meliorem intentionem fugiant, tamen per subditam mentem portant. Quas quidem summopere, si liceat, vitare festinant; sed timentes occultas dispensationes Dei, tenent quod fugiunt, et exercent quod vitant. Intrant enim ad cor suum, et ibi consulunt quid velit occulta voluntas Dei; seseque subditos debere esse summis ordinationibus cognoscentes, humiliant cervicem cordis jugo divinae dispensationis. Quisquis vero talis est, quilibet tumultus versentur extrinsecus, nunquam ad ejus interiora perveniunt. Itaque agitur ut aliud intrinsecus voto, aliud extrinsecus teneatur officio; et hac sapientia non jam turbulenta atqua confusa, sed tranquilla corda repleantur. Bene ergo de ea dicitur quia Abyssus dicit: Non est in me, et mare loquitur: Non est mecum. Ac si aperte diceretur: Perturbatae mentes saecularium eo ipso clamant, quoniam a vera sapientia longe divisae sunt, quo quietae non sunt. Quia vero haec Dei sapientia manens cum Patre ante saecula incarnanda erat in fine saeculorum, ut ad redimendum genus humanum non sanctos angelos, non justos homines mitteret, sed in manifestatione visionis per semetipsam veniret, recte subjungitur:

Caput XLIV

[Rec. XXVI].

VERS. 15.---Non dabitur aurum obryzum pro ea.

For those full of heavenly wisdom discern how they ought both to be at leisure for one thing within, and to be occupied with another without; so that if by the secret ordination of God anything of the cares of this world is imposed on them not desiring it, they may yield to God whom they love, and for the love of Him may desire only the vision of Him within; but for the fear of Him may humbly fulfill the action imposed on them without, so that they may both desire to be at leisure for God by the grace of love, and again may fulfill the superimposed cares by the condition of servitude. And when occupations make a noise without, a most peaceful rest is held in love within; and reason, the judge presiding within, dispenses the tumults of occupations making a noise without, and disposes with a tranquil moderation those things which around itself are less tranquil. For as the vigor of the mind presides over the motions of the flesh which are to be bridled, so often the love of quiet well rules the superimposed tumults of occupation, because exterior cares, if they are not desired with a perverse love, can be ministered not with a confused but with an ordered mind. For holy men by no means desire them, but groan at those superimposed on them by a secret order; and although they flee them by a better intention, yet they bear them by a subject mind. Which indeed they hasten to avoid to the utmost, if it be permitted; but fearing the secret dispensations of God, they hold what they flee, and exercise what they avoid. For they enter into their heart, and there they consult what the secret will of God wills; and knowing that they ought to be subject to the highest ordinations, they humble the neck of the heart to the yoke of divine dispensation. But whoever is such, whatever tumults are turned without, they never reach to his interior parts. Thus it is brought about that one thing is held within by vow, another without by office; and with this wisdom not now turbulent and confused, but tranquil hearts are filled. Well, therefore, is it said of it, that "The abyss saith: It is not in me, and the sea saith: It is not with me." As if it were plainly said: The perturbed minds of worldly men cry out by that very fact, since they are far divided from true wisdom, in that they are not quiet. But because this wisdom of God, remaining with the Father before the ages, was to be incarnate at the end of the ages, that for the redeeming of the human race He might not send holy angels, nor just men, but might come by Himself in the manifestation of vision, it is rightly subjoined:

Chapter XLIV

[Rec. XXVI].

VERSE 15.---Pure gold shall not be given for it.

71. Angeli ab omni labe mundi, non homines.---Quid namque per aurum obryzum nisi sancti angeli designantur? Qui recte et aurum vocantur, et obryzum: aurum, quia fulgent claritate justitiae; obryzum, quia nullum habuerunt unquam contagium culpae. Homines vero justi quandiu in hac carne corruptibili mortaliter vivunt, aurum quidem esse possunt, obryzum omnino non possunt, quia corpus quod corrumpitur aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem (Sap. IX, 15). Nam quamvis in hac vita ex magna justitiae claritate resplendeant, nequaquam tamen ad purum peccatorum sordibus carent; Joanne Apostolo attestante, qui dicit: Si dixerimus quia peccatum non habemus, nosmetipsos seducimus, et veritas in nobis non est (I Joan. I, 8); et affirmante Jacobo, qui astruit, dicens: In multis enim offendimus omnes (Jac. III, 2). Propheta etiam deprecante, qui ait: Ne intres in judicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens (Psal. CXLII, 2). Aurum ego obryzum illi nuncupantur, qui in ea qua conditi sunt innocentia perdurantes, et fulgent claritate justitiae, et nullis vel minimis maculantur sordibus culpae.

[Vet. XXX.] 72. Nullus tamen angelorum ad redimendum hominem missus est, aut sufficit.---Sed quia pro hac sapientia nullus angelorum redemptor humani generis mittendus fuit, ne quis spem in his, quos in adjutorium hominum saepe apparuisse didicimus, angelis poneret, dictum est: Non dabitur aurum obryzum pro ea. Ac si aperte diceretur: Per semetipsam sapientia manifestabitur, ut humanum genus a culpa redimatur. Nullus vice ejus angelus mittitur, quia per creatorem necesse est ut creatura liberetur. Unde et in Evangelio Dominus dicit: Si vos filius liberaverit, vere liberi eritis (Joan. VIII, 36). Sed vir sanctus, spiritu ejusdem sapientiae repletus, quosdam in Judaea praevidit non esse defuturos qui spem in legislatore ponerent, et suae salutis auctorem Moysen putarent, sicut et cuidam sanato maledicentes dicunt: Tu discipulus sis ejus, nos enim Moysi discipuli sumus (Joan. IX, 28). Unde adhuc congrue subinfertur:

CAPUT XLV.

IBID.---Nec appendetur argentum in commutatione ejus.

73. Eorum qui Moysen aut quempiam sanctorum, suae salutis auctorem putant, insania.---Quia enim argento saepe eloquia divina designantur possunt argenti vocabulo etiam ejusdem eloquii scriptores intelligi, quorum vita inter turbas hominum resplenduit luce virtutum. Sed quia lex peccata indicare potuit, non auferre, non quisquam veterum patrum, non legislator Moyses humani generis redemptor exstitit.

71. Angels are free from every stain of the world, not men.---For what are designated by "pure gold" but the holy angels? Who are rightly called both gold and pure: gold, because they shine with the brightness of justice; pure, because they have never had any contagion of fault. But just men, as long as they live mortally in this corruptible flesh, can indeed be gold, but they can by no means be pure, because "the body which is corrupted burdens the soul, and the earthly habitation presses down the sense thinking many things" (Wisd. 9:15). For although in this life they shine from the great brightness of justice, they are by no means purely free from the dregs of sins; the Apostle John attesting, who says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8); and James affirming, who asserts, saying: "For in many things we all offend" (James 3:2). The Prophet also praying, who says: "Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified" (Ps. 143:2). They are called pure gold, who, enduring in that innocence in which they were created, both shine with the brightness of justice, and are stained by no dregs of fault, even the least.

[Vet. XXX.] 72. Yet none of the angels was sent to redeem man, or is sufficient.---But because for this wisdom no one of the angels was to be sent as the redeemer of the human race, lest anyone should place hope in those angels whom we have learned to have often appeared for the aid of men, it is said: "Pure gold shall not be given for it." As if it were plainly said: Wisdom shall be manifested by itself, that the human race may be redeemed from fault. No angel is sent in its stead, because it is necessary that the creature be liberated by the Creator. Whence also in the Gospel the Lord says: "If the Son shall make you free, you shall be free indeed" (John 8:36). But the holy man, filled with the spirit of the same wisdom, foresaw that there would not be wanting some in Judea who would place hope in the lawgiver, and would think Moses the author of their salvation, as also slandering a certain healed man they say: "Be thou his disciple, for we are the disciples of Moses" (John 9:28). Whence it is still congruously subjoined:

CHAPTER XLV.

IBID.---Neither shall silver be weighed in exchange for it.

73. The madness of those who think Moses or any of the saints the author of their salvation.---For because by silver the divine elocutions are often designated, by the word silver can also be understood the writers of the same elocution, whose life shone among the crowds of men with the light of virtues. But because the law could indicate sins, not take them away, no one of the ancient fathers, not the lawgiver Moses, stood as the redeemer of the human race.

Argentum ergo in commutatione hujus sapientiae non appenditur, quia quilibet sancti esse potuerunt, in comparatione unigeniti Filii Dei nullius meriti fuisse pensantur, qui nisi hujus sapientiae servos se esse cognoscerent, sancti nullatenus fuissent. Ad hoc quippe illi missi sunt, ut in cordibus hominum viam huic sapientiae praedicando praepararent, neque ut pro ea, sed per eam subjectos populos regerent. Quia enim certum erat quod per accessum temporum deficientis saeculi languores excrescerent, actum est ut aeterna Dei sapientia in fine saeculorum per semetipsam veniret ad grandem hunc et nimiae infirmitatis aegrotum, id est per totum mundum jacens languidum genus humanum, ut transmissis prius praedicatoribus, quasi quibusdam visitatoribus, tanto postmodum major veniret potentia medici, quanto magis morbus crevisset aegroti. Quia vero nullus vice ejus ad salvandos nos mittitur, dicatur recte: Nec appendetur argentum in commutatione ejus, quoniam vita justorum praedicantium quantalibet sanctitatis luce poileat, adventum nobis supernae sapientiae per suam praesentiam non commutat. Sed fuere multi gentilium qui, mundi hujus sapientum disciplinis dediti, ea quae sunt inter homines honesta servarent, et salvandos servata honestate se crederent, nec jam mediatorem Dei et hominum quaererent, cum quasi sufficientem sibi philosophorum doctrinam tenerent. In quorum despectu mox subditur:

Caput XLVI

[Rec. XXVII].

VERS. 16.---Non conferetur tinctis Indiae coloribus.

74. Quantum praestet Dei sapientia, fucatae nitore sermonis philosophioe. Quid enim per Indiam quae nigrum populum mittit, nisi hic mundus accipitur, in quo vita hominum per culpam obscura generatur. Tincti autem colores indiae, sunt hujus mundi sapientes; qui quamvis per infidelitatem et plerumque per actionem foedi sint, ante humanos tamen oculos superductae honestatis colore fucantur. Sed coaeterna Dei sapientia tinctis Indiae coloribus non confertur, quia quisquis hanc veraciter intelligit, ab his hominibus quos mundus sapientes coluit quam longe distet agnoscit.

Silver, therefore, is not weighed in exchange for this wisdom, because whoever the saints might have been, in comparison of the only-begotten Son of God they are weighed to have been of no merit, who unless they had known themselves to be servants of this wisdom, would by no means have been saints. For to this end they were sent, that they might prepare the way for this wisdom in the hearts of men by preaching, not that they should rule the subject peoples in its stead, but through it. For because it was certain that through the access of times the languors of the failing age would increase, it was brought about that the eternal wisdom of God should come by itself at the end of the ages to this great patient and one of exceeding infirmity, that is, the human race lying languid through the whole world, so that preachers having been sent first, as it were certain visitors, so much afterwards the greater power of the Physician might come, as much the more the disease of the patient had increased. But because no one is sent in its stead to save us, let it be rightly said: "Neither shall silver be weighed in exchange for it," since the life of the just preaching, with however much light of sanctity it may prevail, does not exchange for us the advent of heavenly wisdom by its presence. But there were many of the Gentiles who, being devoted to the disciplines of the wise of this world, would keep those things which are honest among men, and would believe themselves to be saved by the honesty kept, and would not now seek the Mediator of God and men, since they held as it were the sufficient doctrine of the philosophers for themselves. In contempt of whom it is presently subjoined:

Chapter XLVI

[Rec. XXVII].

VERSE 16.---It shall not be compared to the dyed colors of India.

74. How much the wisdom of God excels the philosophy that is painted with the brightness of speech. For what is understood by India, which sends forth a black people, but this world, in which the life of men is generated obscure through fault? Now the dyed colors of India are the wise ones of this world; who although they are foul through unbelief and mostly through action, yet before human eyes they are painted with the color of a superficial honesty. But the coeternal wisdom of God is not compared to the dyed colors of India, because whoever understands this truly acknowledges how far it differs from those men whom the world has worshipped as wise.

Ipsaque ejus mandatorum verba ab hujus mundi sapientibus differunt, qui dum intendunt eloquentiae, eorum dicta quasi pulchra apparent specie, et fucatione tincturae; et cum virtute rerum careant, aliud se esse quam sunt verborum compositionibus, quasi superductis coloribus, mentiuntur. At contra, doctrina sapientiae et praedicatione pulchra est, et pura veritate conspicua; nec aliud se per fallaciam praetendit exterius, et aliud reservat interius; neque in dictis suis pulchra videri appetit nitore sermonis, sed integritate veritatis. In mandatis igitur suis Dei sapientia non confertur tinctis Indiae coloribus, quia dum fucata eloquentiae ornamenta non habet, quasi vestis sine tinctura placet. Quam fucationem tincturae bene Paulus despexerat, cum dicebat: Quae et loquimur non in doctis humanae saplentiae verbis, sed in doctrina spiritus (I Cor. II, 13). Malebat quippe hanc sapientiam sola puritate veritatis ostendere, non autem eloquii tinctione fucare. Sequitur:

CAPUT XLVII.

IBID.---Nec lapidi sardonycho pretiosissimo, vel sapphiro.

75. Christo nullus aut hominum aut angelorum comparandus. Sardonychum, vel sapphirum, lapides pretiosos non esse quis nesciat? Et dum multi alii pretiosi sint lapides, qui longe istos aestimatione magnitudinis antecellant, cur sapphirus vel sardonychus potissimum pretiosus nominatus est, cum uterque lapis iste aliorum lapidum comparatione vilissimus sit? nisi ut eos lapides qui pretiosi describuntur, dum pretiosos non esse cognoscimus, in eorum intelligentia aliud exquiramus. Sardonychus quippe terrae rubrae similitudinem tenet, sapphirus vero aeream habet speciem. Possunt ergo in sardonycho per terram rubram homines, in sapphiro autem per aeream visionem angeli designari. Nam cum rubrae terrae speciem lapis sardonychus habeat, non immerito hominem designat, quia et Adam, qui primus est conditus, Latino sermone terra rubra nominatur. Quid est ergo quod dicitur, quia haec sapientia lapidi sardonycho, vel sapphiro non confertur, nisi quod is qui est Dei virtus, et Dei sapientia, mediator scilicet Dei et hominum, homo Christus Jesus, tanta magnitudine excellat omnia, ut ei nec in terra primi homines, nec in coelo angeli comparentur? Unde et per Psalmistam, dicitur: Quis in nubibus aequabitur Domino, aut quis similis erit Deo inter filios Dei (Psal. LXXXVIII, 7)?

And the very words of its commandments differ from the wise ones of this world, who while they intend to eloquence, their sayings appear as if beautiful in appearance and by the painting of a dye; and since they lack the virtue of things, they lie that they are something other than they are by compositions of words, as if by colors laid over. But on the contrary, the doctrine of wisdom is beautiful both in preaching and conspicuous in pure truth; nor does it pretend one thing outwardly through fallacy and reserve another inwardly; nor in its sayings does it desire to seem beautiful by the brightness of speech, but by the integrity of truth. In its commandments, therefore, the wisdom of God is not compared to the dyed colors of India, because while it has not the painted ornaments of eloquence, it pleases as a garment without dye. Which painting of a dye Paul had rightly despised when he said: "Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the Spirit" (1 Cor. 2:13). For he preferred to show this wisdom by the sole purity of truth, but not to paint it over with the dye of eloquence. It follows:

CHAPTER XLVII.

IBID.---Nor to the most precious sardonyx stone, or the sapphire.

75. No one either of men or of angels is to be compared to Christ. Who does not know that the sardonyx or the sapphire are not precious stones? And while there are many other stones that are precious, which far excel these in the estimation of their greatness, why are the sapphire or the sardonyx especially named as precious, since both these stones are very cheap in comparison with other stones? unless it be that while we know those stones which are described as precious are not precious, we should seek something else in the understanding of them. For the sardonyx holds a likeness to red earth, while the sapphire has an airy appearance. Therefore, in the sardonyx men may be designated by the red earth, and in the sapphire angels by the airy vision. For since the sardonyx stone has the appearance of red earth, not without reason does it designate man, because Adam also, who was first created, is called in the Latin language "red earth." What is it then that is said, because this wisdom is not compared to the sardonyx stone or the sapphire, except that He who is the power of God and the wisdom of God, namely the Mediator of God and men, the man Christ Jesus, excels all things with such greatness that neither the first men on earth nor the angels in heaven are compared to Him? Whence also it is said by the Psalmist: "Who in the clouds shall be equal to the Lord, or who shall be like to God among the sons of God?" (Ps. 88:7).

76. Quantum apostoli caelibes antecellant veteris testamenti patres conjugatos. Possunt autem per sardonychum lapidem patres testamenti veteris, per sapphirum vero praedicatores exprimi testamenti novi. Illi quippe quamvis magnam justitiae vitam tenerent, carnali tamen propagationi serviebant. Quia igitur constat quod quaedam terrena agerent, non immerito per sardonychum lapidem, qui, ut praediximus, terrae rubrae tenet speciem, designantur. Per sapphirum vero, qui aetherei est coloris, testamenti novi congrue praedicatores accepimus, qui carnalis propaginis desideria postponentes, coelestia sola sectati sunt. Unde et propheta, conspiciens cuncta carnis desideria sanctos apostolos spiritali ardore transcendere, admiratus ait: Qui sunt hi qui ut nubes volant (Isai. LX, 8)? Ac si aperte dicat: Nos per terram gradimur, qui adhuc conjugiis implicamur, et propagandae soboli opera carnis impendimus; isti vero in terra non ambulant, sed ut nubes volant, qui dum coelestia appetunt, de terrenis desideriis nihil tangunt. Ait ergo quia Dei sapientia sardonycho, vel sapphiro lapidi non confertur, ac si patenter insinuet, dicens: Ei qui homo inter homines cernitur, nec in antiquis quisquam, nec in novis patribus aequatur, quia ex Deitate habet quod in humanitate quemquam similem non habet. Unde adhuc subditur:

CAPUT XLVIII.

Vers. 17.---Non adaequabitur ei aurum vel vitrum.

77. Beati fulgebunt in coelo tanquam aurum, translucebunt ut vitrum. Quis hoc sanum sapiens juxta litteram sentire dignetur? Vitrum quippe, ut superius diximus, auro longe est vilius; et postquam dictum est quod aurum huic sapientiae non adaequatur, adhuc quasi crescendo subjungitur quod ei quoque nec vitrum possit aequari. Sed ipsa nos littera ab historico intellectu deficiens, ad indagandum allegoriae mysterium mittit. Auri namque metallum novimus potiori metullis omnibus claritate fulgere. Vitri vero naturae est ut extrinsecus visum, pura intrinsecus perspicuitate luceat. In alio metallo quidquid intrinsecus continetur absconditur; in vitro vero quilibet liquor qualis continetur interius, talis exterius demonstratur, atque, ut ita dixerim, omnis liquor in vitreo vasculo clausus patet. Quid ergo aliud in auro vel vitro accipimus, nisi illam supernam patriam, illam beatorum civium societatem, quorum corda sibi invicem et claritate fulgent, et puritate translucent? Quam joannes in Apocalypsi conspexerat, cum dicebat: Et erat structura muri ejus ex lapide jaspide; ipsa vero civilas aurum mundum similis, vitro mundo (Apoc. XXI, 18). Quia enim sancti omnes summa in ea beatitudinis claritate fulgebunt, instructa auro dicitur.

76. How much the celibate Apostles excel the married Fathers of the Old Testament. Moreover, by the sardonyx stone the fathers of the Old Testament may be expressed, and by the sapphire the preachers of the New Testament. For they, although they held a life of great righteousness, yet served carnal propagation. Because, therefore, it is clear that they performed certain earthly things, not without reason are they designated by the sardonyx stone, which, as we said before, holds the appearance of red earth. By the sapphire, indeed, which is of an ethereal color, we fitly understand the preachers of the New Testament, who, postponing the desires of carnal offspring, followed heavenly things alone. Whence also the Prophet, beholding the holy Apostles transcending all the desires of the flesh with spiritual ardor, said in admiration: "Who are these that fly as clouds?" (Isa. 60:8). As if he should say openly: We walk upon the earth, who are still involved in marriages and bestow the works of the flesh for the propagation of offspring; but these walk not on the earth, but fly as clouds, who while they seek heavenly things, touch nothing of earthly desires. He says, therefore, that the wisdom of God is not compared to the sardonyx or the sapphire stone, as if he should plainly insinuate, saying: To Him who is seen as a man among men, no one either among the ancient or among the new fathers is equal, because He has from His Divinity that which has no one like Him in His humanity. Whence it is further subjoined:

CHAPTER XLVIII.

VERSE 17.---Gold or glass shall not be equal to it.

77. The blessed shall shine in heaven like gold, and be transparent like glass. Who that is of sound mind would deign to understand this according to the letter? For glass, as we said above, is far cheaper than gold; and after it was said that gold is not equalled to this wisdom, it is still subjoined as if in increasing order that glass also cannot be equalled to it. But the letter itself, failing of a historical understanding, sends us to search out the mystery of allegory. For we know that the metal of gold shines with a brightness superior to all metals. But it is of the nature of glass that, seen from without, it shines with a pure transparency within. In another metal, whatever is contained within is hidden; but in glass, whatever liquid is contained inside is shown such from without, and, so to speak, every liquid closed in a glass vessel is open to view. What else then do we understand by gold or glass, except that heavenly country, that society of blessed citizens, whose hearts shine with brightness toward one another, and are transparent with purity? Which John had beheld in the Apocalypse when he said: "And the building of the wall thereof was of jasper stone; but the city itself was pure gold, like to clear glass" (Apoc. 21:18). For because all the saints shall shine in it with the highest brightness of beatitude, it is said to be built of gold.

78. In eorum vultu intimi animi sensus conspiciuntur. Et quoniam ipsa eorum claritas vicissim sibi in alternis cordibus patet, et cum uniuscujusque vuitus attenditur, simul et conscientia penetratur, hoc ipsum aurum vitro mundo simile esse memoratur. Ibi quippe uniuscujusque mentem ab alterius oculis, membrorum corpulentia non abscondet, sed patebit animus, patebit corporalibus oculis ipsa etiam corporis harmonia, sicque unusquisque tunc erit conspicabilis alteri, sicut nunc esse non potest conspicabilis sibi. Nunc autem corda nostra quandiu in hac vita sumus, quia ab altero in alterum videri non possunt, non intra vitrea, sed intra lutea vascula concluduntur, cui scilicet luto per passionem mentis inhaerere Propheta formidabat, cum diceret: Eripe me de luto, ut non inhaeream (Psal. LXVIII, 15). Quod nimirum habitaculum corporum Paulus domum terrestrem nominat, dicens: (Scimus quoniam si terrestris domus nostra hujus habitationis dissolvatur, quod aedificationem ex Deo habemus, domum non manufactam aeternam in coelis (II Cor. V, 1). In hac itaque terrestri domo quousque vivimus, ipsum, ut ita dicam, corruptionis nostrae parietem mentis oculis nullatenus penetramus, et vicissim in aliis videre occulta non possumus. Unde sancta Ecclesia sponsi sui speciem videre in divinitate desiderans, nec tamen valens, quia aeternitatis illius formam quam intueri concupiverat ab ejus oculis assumpta humanitas abscondebat, in Canticis canticorum moerens dicit: En ipse stat post parietem nostrum (Cant. II, 9). Ac si aperte dicat: Ego hunc in divinitatis suae jam specie videre desidero, sed adhuc a visione illius per assumptae carnis parietem excludor. Quousque itaque in hac corruptibili carne vivimus, cogitationes nostras in alterutrum non videmus. Unde rursum per eumdem Paulum dicitur: Quis scit hominum quae sunt hominis, nisi spiritus hominis qui in ipso est [I Cor. II, 11]? Et rursum: Nolite judicare ante tempus, donec veniat Dominus, qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium (I Cor. IV, 5). Illa itaque civitas quae sua vicissim singulis corda manifestat, ex auro dicitur similis vitro mundo, ut designetur auro clara, vitro perspicua.

79. Quomodo sancti Deo similes sint et dissimiles. Sed quamvis in ea sancti omnes tanta claritate fulgeant, tanta perspicuitate transluceant, ei tamen sapientiae de cujus imagine habent omne quod sunt, aequari non possunt. Bene ergo dicitur: Non adaequabitur ei aurum vel vitrum. Ad hoc enim sancti omnes ad illa gaudia aeterna perveniunt, ut esse Deo similes possint, sicut scriptum est: Cum apparuerit, similes ei erimus, quoniam videbimus eum sicuti est (I. Joan. III, 2)? Et tamen scriptum est: Domine Deus virtutum, quis similis tibi (Psal. LXXXVIII, 9)?

78. In their countenances the innermost feelings of the mind are beheld. And because their very brightness is mutually open to one another in their alternate hearts, and when the countenance of each one is attended to, the conscience is at the same time penetrated, this same gold is recorded to be like clear glass. For there the massiveness of the limbs will not hide the mind of each one from the eyes of another, but the soul will be open, and even the harmony of the body will be open to bodily eyes, and thus each one will then be visible to another, as he cannot now be visible to himself. But now our hearts, as long as we are in this life, because they cannot be seen by one another, are enclosed not within glass, but within earthen vessels; to which clay, indeed, through the passion of the mind the Prophet feared to adhere when he said: "Deliver me out of the mire, that I may not stick fast" (Ps. 68:15). Which habitation of bodies, doubtless, Paul calls an earthly house, saying: "For we know that if our earthly house of this habitation be dissolved, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1). In this earthly house, therefore, as long as we live, we by no means penetrate the very wall, so to speak, of our corruption with the eyes of the mind, and we cannot mutually see hidden things in others. Whence the holy Church, desiring to see the appearance of her Spouse in His Divinity, and yet not being able, because the assumed humanity hid from her eyes the form of that eternity which she had concupisced to behold, says mourning in the Song of Songs: "Behold, He standeth behind our wall" (Cant. 2:9). As if she should say openly: I desire to see Him now in the appearance of His Divinity, but as yet I am excluded from the vision of Him by the wall of the assumed flesh. As long, therefore, as we live in this corruptible flesh, we do not see our thoughts in one another. Whence again it is said by the same Paul: "For what man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. 2:11). And again: "Judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. 4:5). That city, therefore, which manifests its hearts to each one in turn, is said to be of gold like to clear glass, that it may be designated as bright with gold and transparent with glass.

79. How the saints are both like and unlike God. But although all the saints in that city shine with such brightness and are transparent with such clarity, yet they cannot be equalled to that Wisdom from whose image they have all that they are. Well, therefore, is it said: "Gold or glass shall not be equal to it." For to this end all the saints arrive at those eternal joys, that they may be able to be like God, as it is written: "When He shall appear, we shall be like to Him, because we shall see Him as He is" (1 John 3:2). And yet it is written: "O Lord God of hosts, who is like to Thee?" (Ps. 88:9).

Et iterum: Aut quis erit similis Deo inter filios Dei? Unde ergo similes, et unde non similes, nisi quia huic sapientiae et similes erunt ad imaginem et tamen non erunt ad aequalitatem? Aspiciendo quippe aeternitatem Dei, fit eis ut aeterni sint; et dum visionis ejus donum percipiunt, ex perceptione beatitudinis imitantur quod vident. Et similes ergo sunt, quia beati fiunt; et tamen creatori similes non sunt, quia creatura sunt. Et habent itaque quamdam Dei similitudinem, quia non habent finem; et tamen incircumscripti aequalitatem non habent, qui habent circumscriptionem. Dicatur igitur recte: Non adaequabitur ei aurum vel vitrum, 595 quia quantalibet sancti claritate et perspicuitate fulgeant, aliud est homines esse sapientes in Deo, atque aliud esse hominem sapientiam Dei. Quam profecto sapientiam ille veraciter agnovit, qui mediatori Dei et hominum aliquem comparare sanctorum minime praesumpsit. Unde et subditur:

Caput XLIX

[Vet. XXXIII].

IBID---Nec commutabuntur pro ea vasa auri excelsa et eminentia.

80. Sanctiomnes pertranseundi, ut ad Christum Deum et hominem perveniatur. Excelsum quippe vas auri Elias exstitit, excelsum vas auri Jeremias, excelsa atque eminentia auri vasa priores patres fuere. Sed haec Dei sapientia, ut a carnali nos conversatione redimeret, apparuit in carne, et qui illam veraciter non agnovit, mediatorem Dei et hominum, hominem Jesum Christum unum esse ex prophetis putavit quem electorum oculi fide tenuerunt Deum, cum viderunt hominem. Unde ab eo sanctis discipulis dicitur: Quem dicunt homines esse Filium hominis (Matth. XVI, 13)? Cui cum protinus responderent: Alii Joannem Baptistam, alii Eliam, alii vero Jeremiam, aut unum ex prophetis (Ibid., 14), de suo mox sensu requiruntur: Vos quem me esse dicitis (Ibid., 15)? Cui protinus Petrus totius Ecclesiae voce respondens, ait: Tu es Christus Filius Dei vivi (Ibid., 16). Quia igitur juxta Pauli vocem Christum novimus Dei virtutem, et Dei sapientiam (I Cor. I, 18, 30), Petrus pro hac sapientia vasa auri excelsa et eminentia commutare noluit, quia de illa non aliud quam erat intellexit. Magnum quippe, ut dictum est, vas auri Joannes, magnum vas auri Elias vel Jeremias fuit.

And again: "Or who shall be like to God among the sons of God?" Whence therefore like, and whence not like, except because they shall be both like to this Wisdom according to the image, and yet they shall not be so according to equality? For by beholding the eternity of God, it comes to them that they are eternal; and while they receive the gift of His vision, from the perception of beatitude they imitate what they see. And they are therefore like, because they are made blessed; and yet they are not like to the Creator, because they are a creature. And they have, therefore, a certain likeness to God, because they have no end; and yet they have not the equality of the Uncircumscribed, who have circumscription. Let it be rightly said, therefore: "Gold or glass shall not be equal to it," because with however much brightness and transparency the saints may shine, it is one thing for men to be wise in God, and another thing for a man to be the Wisdom of God. Which Wisdom, indeed, he truly acknowledged, who presumed not at all to compare any of the saints to the Mediator of God and men. Whence also it is subjoined:

Chapter XLIX

[Vet. XXXIII].

IBID.---Neither shall high and eminent vessels of gold be exchanged for it.

80. All the saints must be passed through, that one may arrive at Christ, God and man. Indeed, Elias was a high vessel of gold, Jeremias a high vessel of gold, the former fathers were high and eminent vessels of gold. But this Wisdom of God, that He might redeem us from a carnal conversation, appeared in the flesh, and he who did not truly acknowledge it, thought that the man Jesus Christ, the Mediator of God and men, was one of the prophets, whom the eyes of the elect held by faith to be God when they saw a man. Whence it is said by Him to His holy disciples: "Whom do men say that the Son of man is?" (Matt. 16:13). To which when they immediately replied: "Some John the Baptist, others Elias, and others Jeremias, or one of the prophets" (Ibid., 14), they are presently asked of their own sense: "But whom say ye that I am?" (Ibid., 15). To which Peter immediately replying with the voice of the whole Church, says: "Thou art Christ, the Son of the living God" (Ibid., 16). Because, therefore, according to the voice of Paul, we know Christ to be the power of God and the wisdom of God (1 Cor. 1:18, 30), Peter would not exchange high and eminent vessels of gold for this Wisdom, because he understood of it nothing other than it was. For, as has been said, John was a great vessel of gold, Elias or Jeremias was a great vessel of gold.

Sed quisquis eumdem Deum quemlibet eorum esse credidit, vas auri excelsum et eminens pro sapientia commutavit. Ecclesia vero pro hae sapientia, vasa auri excelsa et eminentia non commutat, quia Christum Filium Dei non unum esse prophetarum, sed unum prophetarum Dominum credit. Ipsam quippe ad se venisse sapientiam videns, noluit se in illis aureis vasis figere, sed in cam studuit fide certissima pertransire. Unde in Canticis canticorum dicit: Invenerunt me vigiles qui custodiunt civitatem. Num quem diligit anima mea vidistis? Paululum cum pertransissem eos, inveni quem diligit anima mea (Cant. III, 3). Quos enim vigiles qui custodiunt civitatem, nisi priores Patres vel prophetas accipimus, qui studuerunt ad custodiam nostram sanctae praedicationis voce vigilare? Sed cum Redemptorem suum Ecclesia quaereret, in ipsis antiquis praedicatoribus spem figere noluit, quae dicit: Paululum cum pertransissem eos, inveni quem diligit anima mea (Ibid., III, 4). Illum quippe invenire non posset si istos pertransire noluisset. In istis se custodibus infideles fixerant, qui Christum Dei Filium unum quemlibet esse illorum credebant. Voce igitur ac fide Petri inventos vigiles sancta Ecclesia transiit, quae prophetarum Dominum unum quemlibet ex prophetis credere contempsit. Dicatur ergo: Nec commutabuntur pro ea vasa auri excelsa et eminentia, quia electi quique sanctorum vitam et venerantur ex sublimitate, et tamen non suscipiunt ad errorem. Quos enim puros homines esse sciunt, Deo homini omnino non conferunt. Unde adhuc subditur:

CAPUT L.

Vers. 18.---Nec commemorabuntur in comparatione ejus.

81. Omnes coelestes cives sancti et justi, sed participatione divinae sapientiae, non comparatione. Omnes enim supernae patriae electi, sancti quidem et justi sunt; sed participatione sapientiae, non comparatione. Quid enim sunt homines Deo comparati? Lumen autem sapientia, lumen et servi sapientiae vocari solent. Sed illa lumen illuminans, isti lumen illuminatum, sicut scriptum est: Erat lux vera quae illuminat omnem hominem venientem in hunc mundum (Joan. I, 9). Istis autem tantummodo dicitur: Vos estis lux mundi (Matth. V, 14). Justitia quidem sapientia, justitia et servi sapientiae nuncupantur; sed illa justitia justificans, isti autem justitia justificata. De Deo quippe, qui sapientia est, dicitur: Ut sit ipse justus et justificans (Rom. III, 26); isti vero dicunt: Ut nos efficeremur justitia Dei in ipso (II Cor. V, 21). Aliter ergo venerandum est lumen illuminans, aliter lumen illuminatum; aliter justitia justificans, aliter justitia justificata.

But whoever believed the same God to be any one of them, exchanged a high and eminent vessel of gold for Wisdom. But the Church for this Wisdom does not exchange high and eminent vessels of gold, because she believes Christ the Son of God to be not one of the prophets, but the one Lord of the prophets. For seeing that Wisdom itself had come to her, she would not fix herself in those golden vessels, but she strove to pass through them with the most certain faith. Whence she says in the Song of Songs: "The watchmen who keep the city found me. Have you seen him whom my soul loveth? When I had a little passed by them, I found him whom my soul loveth" (Cant. 3:3). For whom do we understand by the watchmen who keep the city, except the former Fathers or prophets, who strove to watch for our custody with the voice of holy preaching? But when the Church sought her Redeemer, she would not fix her hope in those ancient preachers, as she says: "When I had a little passed by them, I found him whom my soul loveth" (Ibid., 3:4). For she could not have found Him if she had been unwilling to pass through them. In these watchmen the unfaithful had fixed themselves, who believed Christ the Son of God to be any one of them. By the voice, therefore, and faith of Peter, the holy Church passed by the watchmen she had found, she who contemned to believe the Lord of the prophets to be any one of the prophets. Let it be said, therefore: "Neither shall high and eminent vessels of gold be exchanged for it," because the elect both venerate the life of the saints for its sublimity, and yet do not receive it to the point of error. For those whom they know to be pure men, they by no means compare to the God-man. Whence it is further subjoined:

CHAPTER L.

VERSE 18.---Nor shall they be mentioned in comparison with it.

81. All the heavenly citizens are holy and just, but by participation in divine wisdom, not by comparison. For all the elect of the heavenly country are indeed holy and just; but by participation in wisdom, not by comparison. For what are men compared to God? Moreover, wisdom is called light, and the servants of wisdom are also accustomed to be called light. But that is the light illuminating, these are the light illuminated, as it is written: "That was the true light, which enlighteneth every man that cometh into this world" (John 1:9). But to these it is only said: "Ye are the light of the world" (Matt. 5:14). Wisdom, indeed, is called justice, and the servants of wisdom are called justice; but that is justice justifying, while these are justice justified. For of God, who is wisdom, it is said: "That He Himself may be just, and the justifier" (Rom. 3:26); but these say: "That we might be made the justice of God in Him" (2 Cor. 5:21). In one way, therefore, is the light illuminating to be venerated, in another way the light illuminated; in one way justice justifying, in another way justice justified.

Sapientia vero est, et sapit; nec habet aliud esse, aliud sapere; servi autem sapientiae esse quidem sapientes possunt, nec tamen hoc habent esse quod sapere; nam esse possunt, et sapientes non esse. Habet vitam sapientia, sed non aliud habet, et aliud est, quippe cui hoc est esse quod vivere. Servi autem sapientiae cum habent vitam, aliud sunt, et aliud habent, quippe quibus non est hoc ipsum esse quod vivere; nam possunt juxta aliquid esse, nec vivere. Aliud quippe illis est esse, aliud vivere, quia in ipso parente primo essentiam habuere per initium, vitam per accessum; quoniam prius de terra factus est homo, et postmodum, sicut scriptum est: Inspiravit in faciem ejus spiraculum vitae, et factus est homo in animam viventem (Genes. II, 7). Sapientia vero habet essentiam, habet vitam; sed hoc quod habet, ipsa est. Proinde incommutabiliter vivit, quia non ex accidenti, sed essentialiter vivit. Sola ergo cum Patre et sancto Spiritu veraciter est, cujus essentiae comparatum esse nostrum, non esse est. Huic si conjungimur, sumus, vivimus, sapimus; huic si comparamur, nec sapimus, nec vivimus omnino, nec sumus.

82. Sancti quanto magis Deum cognoscunt, tanto sibi vilescunt. Hinc est quod sancti omnes, quando in Dei visione proficiunt, quanto magis divinitatis interna conspiciunt, tanto magis se nihil esse cognoscunt. Nusquam quippe legitur quod Abraham cinerem et pulverem se esse professus est, nisi cum habere Dei meruit collocutionem. Ait enim: Loquar ad Dominum meum, cum sim pulvis et cinis (Genes. XVIII, 27). Esse enim se aliquid fortasse crederet, si veracem essentiam quae super ipsum est minime sensisset. At vero ubi ad incommutabilem contemplandum super se raptus est, impletus tanta contemplationis potentia, dum videret illum, nil se esse nisi pulverem vidit. Hinc est etiam quod Propheta repletus eadem sapientia, exclamat: Memento, Domine, quod pulvis sumus (Psal. CII, 15). Qui rursus ejusdem incommutabilitatem essentiae contemplatus, ait: Omnia sicut vestimentum veterascent, et sicut opertorium mutabis ea, et mutabuntur; tu autem idem ipse es, et anni tui non deficient (Psal. CI, 27, 28). Hinc ad Moysen dicitur: Ego sum qui sum; et dices filiis Israel: Qui est misit me ad vos (Exod. III, 14, 15). Solus quippe veraciter est, qui solus incommutabiliter permanet. Nam omne quod modo sic, et modo aliter est, juxta non esse est. Permanere enim in statu suo non potest. Atque aliquo modo ad non esse itur, dum ab eo quod fuerat semper ad aliud per momenta temporum ducitur. Ut ergo in participatione illius essentiae aliquid simus, cognoscamus nosmetipsos, quia prope nihil sumus.

But Wisdom is, and is wise; nor has it one thing to be, and another to be wise; but the servants of wisdom can indeed be wise, yet they have not this as being identical with being wise; for they can be, and yet not be wise. Wisdom has life, but it has not one thing and is another, seeing that to it to be is to live. But the servants of wisdom when they have life, are one thing and have another, since to them to be is not the same as to live; for they can be according to something, and yet not live. For to them it is one thing to be, and another to live, because in their first parent they had essence by beginning, and life by accession; since man was first made of the earth, and afterwards, as it is written: "He breathed into his face the breath of life, and man was made into a living soul" (Gen. 2:7). But Wisdom has essence, it has life; but that which it has, it is itself. Therefore it lives unchangeably, because it lives not by accident, but essentially. It alone, therefore, with the Father and the Holy Spirit, truly is, compared to whose essence our being is non-being. If we are joined to this, we are, we live, we are wise; if we are compared to this, we are not wise, nor do we live at all, nor are we.

82. The more the saints know God, the more they become vile to themselves. Hence it is that all the saints, when they profit in the vision of God, the more they behold the internal things of the Divinity, the more they know themselves to be nothing. For it is nowhere read that Abraham professed himself to be ashes and dust, except when he merited to have speech with God. For he says: "I will speak to my Lord, whereas I am dust and ashes" (Gen. 18:27). For perhaps he would believe himself to be something, if he had least felt the true essence which is above him. But in truth when he was snatched up to contemplate the Unchangeable above himself, filled with such power of contemplation, while he saw Him, he saw himself to be nothing but dust. Hence it is also that the Prophet, filled with the same wisdom, exclaims: "Remember, O Lord, that we are dust" (Ps. 102:15). Who again, having contemplated the unchangeability of the same essence, says: "All of them shall grow old like a garment, and as a vesture Thou shalt change them, and they shall be changed; but Thou art the same, and Thy years shall not fail" (Ps. 101:27, 28). Hence it is said to Moses: "I AM WHO I AM; and thou shalt say to the children of Israel: HE WHO IS hath sent me to you" (Exod. 3:14, 15). For He alone truly is, who alone remains unchangeably. For everything that is now thus, and now otherwise, is close to non-being. For it cannot remain in its own state. And in some way one goes toward non-being, while from that which one had been, one is always led to something else through moments of time. That we may therefore be something in the participation of that essence, let us know ourselves, because we are almost nothing.

Bene itaque dicitur: Nec commemorabuntur in comparatione ejus, quia vasa auri excelsa et eminentia, quae ex participatione sapientiae nobis veneranda sunt, in comparatione sapientiae etiam memoranda non sunt. Quia vero haec sapientia humanis cordibus latenter infunditur, sicut de sancto Spiritu quoque dictum est: Spiritus ubi vult spirat, et vocem ejus audis, et nescis unde veniat, aut quo vadat (Joan. III, 8), idcirco subjungitur:

CAPUT LI.

IBID.---Trahitur enim sapientia de occultis.

83. Dei sapientia ex occultis revelata. Ecelesia cum deessent aperti hostes, tentari coepit a suis. De occultis sapientia trahitur, quia cum sit invisibilis, non nisi invisibiliter invenitur. Quae recte quoque trahi dicitur, quia sicut flatum trahimus, ut corpus vivat, sic ab intimis sapientiae spiritus ducitur, ut ad vitam anima subsistat. Unde Psalmista ait: Os meum aperui, et attraxi spiritum (Psal. CXVIII, 131). Quia nimirum sapientia, humana carne cum anima rationali suscepta, dum ab intimis apparuisset in promptu, mundus hic quia auctorem suum invisibilem videre non potuit, quem visibilem conspexit hominem, eum quoque et invisibilem agnovit Deum. Conversa est ab infidelitatis suae tenebris superba prius sua aversione gentilitas, ostensis signis atque prodigiis crevit fides; propagata autem fide, in veneratione omnium sanctae Ecclesiae culmen emicuit. Cui cum deessent aperti adversarii, tentari coepit a suis. Nam multae quoque in ea haereses exortae contra eam duri certaminis bella paraverunt. Exercenda quippe est hoc tempore per laborem, quae sequenti tendit ad remunerationem. Qua ex re factum est ut in ea nonnulli prodirent, qui mediatorem Dei et hominum, hominem Christum Jesum purum hominem creatum dicerent, sed ex gratia deificatum; tantumque ei sanctitatis tribuerent, quantum de sanctis caeteris, ejus videlicet famulis, agnovissent. Quos beatus Job, prophetiae spiritu afflatus, sententiae suae definitione redarguit, dicens:

Caput LII

[Vet. XXXV].

VERS. 19.---Non adaeguabitur ei topazium de Aethiopia.

Well, therefore, is it said: "Neither shall they be mentioned in comparison with it," because the high and eminent vessels of gold, which are to be venerated by us from their participation in wisdom, are not even to be mentioned in comparison with wisdom. But because this wisdom is infused secretly into human hearts, even as it was also said of the Holy Spirit: "The Spirit breatheth where He will, and thou hearest His voice, and thou knowest not whence He cometh, or whither He goeth" (John 3:8), therefore it is subjoined:

CHAPTER LI.

IBID.---For wisdom is drawn from hidden places.

83. The wisdom of God revealed from hidden places. The Church, when open enemies were wanting, began to be tempted by her own. Wisdom is drawn from hidden places, because, since it is invisible, it is not found except invisibly. Which is also rightly said to be drawn, because as we draw breath that the body may live, so from the inmost parts the spirit of wisdom is drawn, that the soul may subsist unto life. Whence the Psalmist says: "I opened my mouth, and drew in the spirit" (Ps. 118:131). Because, indeed, Wisdom, having taken human flesh with a rational soul, when it had appeared openly from the inmost parts, this world, because it could not see its invisible Author, acknowledged Him as invisible God whom it beheld as visible man. The Gentiles, formerly proud in their aversion, were converted from the darkness of their unbelief; faith increased as signs and wonders were shown; and faith being propagated, the height of the holy Church shone forth in the veneration of all. When open adversaries were wanting to her, she began to be tempted by her own. For many heresies also, having arisen in her, prepared wars of hard contest against her. For she must be exercised by labor at this time, who in the following time tends toward reward. From which circumstance it came to pass that some came forth in her, who said that the Mediator of God and men, the man Christ Jesus, was a pure man created, but deified by grace; and they attributed to Him only as much sanctity as they had acknowledged in the rest of the saints, His servants. Whom blessed Job, inspired with the spirit of prophecy, refuted by the definition of his sentence, saying:

Chapter LII

[Vet. XXXV].

VERSE 19.---The topaz from Ethiopia shall not be equal to it.

84. Refelluntur qui Christum tanquam purum hominem caeteris sanctis similem docent. Quid Aethiopiam, nisi praesentem mundum accipimus? quae coloris nigredine designat peccatorem populum, foeditate meritorum. Aliquando vero Aethiopiae nomine specialiter gentilitas designari solet, infidelitatis prius nigra peccatis. Quam veniente Domino Habacuc propheta vidit timore perterritam, et ait: Tanacula Aethiopium expavescunt, tabernacula terrae Madian (Habac. III, 7). David quoque propheta videns quod ad Judaeam redimendam veniret Dominus, sed ante gentilitas crederet, et postmodum Judaea sequeretur, sicut scriptum est: Donec plenitudo gentium introiret, et sic omnis Israel salvus fieret (Rom. XI, 25); dicit: Aethiopia praeveniet manus ejus Deo (Psal. LVII, 32); id est, priusquam Judaea credat, salvandam se offert omnipotenti Deo peccatis nigra gentilitas. Topazium vero pretiosus lapis est; et quia Graeca lingua *παν* omne dicitur, pro eo quod omni colore resplendet, topazium quasi topantium vocatur. Dum vero in Deum conversa gentilitas credidit, ex ea multi ita sunt dono sui Spiritus locupletati, ut quasi multis coloribus, sic multis virtutibus luceant. Sed ne acceptis quisquam virtutibus extollatur, a sancto viro nunc dicitur: Non adaequabitur ei topazium de Aethiopia. Ac si aperte dicat: Nullus sanctorum quibuslibet virtutibus plenus, ex ista tamen nigredine mundi collectus, aequari ei potest, de quo scriptum est: Quod nascetur ex te sanctum, vocabitur Filius Dei (Luc. I, 35). Nos quippe etsi sancti efficimur, non tamen sancti nascimur, quia ipsa naturae corruptibilis conditione constringimur, ut cum Propheta dicamus: Ecce enim in iniquitatibus conceptus sum, et in delictis peperit me mater mea (Psal. L, 7). Ille autem solus veraciter sanctus natus est, qui ut ipsam conditionem naturae corruptibilis vinceret, ex commistione carnalis copulae conceptus non est.

85. Nestorii insania contra Christum. Quem etsi purum hominem, meritis assecutum esse ut Deus fieret, docuit. Refellitur. Modus Incarnationis Verbi. Christus aliud ex Patre, aliud ex matre, non alius. Huic se sapientiae quasi quoddam topazium de Aethiopia aequari voluit, cum quidam haeresiarches dixit: Non invideo Christo Deo facto, quoniam si volo, et ipse possum fieri. Qui Jesum Christum Dominum nostrum, non per mysterium conceptionis, sed per profectum gratiae Deum putavit, perversa allegatione astruens cum purum hominem natum, sed, ut Deus esset, per meritum profecisse, atque ob hoc aestimans et se et quoslibet alios posse ei coaequari, qui filii Dei per gratiam fiunt, non intelligens, non attendens, quia non adaequabitur ei topazium de Aethiopia. Aliud est enim natos homines gratiam adoptionis accipere, aliud unum singulariter per divinitatis potentiam Deum ex ipso conceptu prodiisse.

84. They are refuted who teach that Christ is like the rest of the saints, as a pure man. What do we understand by Ethiopia but this present world? which by its blackness of color designates a sinful people, by the foulness of their merits. But sometimes by the name of Ethiopia the Gentiles are specifically designated, formerly black with the sins of unbelief. Whom the prophet Habakkuk saw terrified with fear at the coming of the Lord, and said: "The tents of Ethiopia are in dread, the curtains of the land of Midian" (Habak. 3:7). David also the prophet, seeing that the Lord would come to redeem Judea, but that the Gentiles would believe first, and Judea would follow afterwards, as it is written: "Until the fullness of the Gentiles should come in, and so all Israel should be saved" (Rom. 11:25); says: "Ethiopia shall stretch out her hands to God" (Ps. 67:32); that is, before Judea believes, the black Gentility of sins offers herself to be saved by Almighty God. Now the topaz is a precious stone; and because in the Greek language *pan* means "all," because it shines with every color, it is called *topazium*, as if *topantium*. But while the Gentiles, converted to God, believed, many of them were so enriched by the gift of His Spirit that, as if with many colors, so they shine with many virtues. But lest anyone should be extolled by the virtues he has received, it is now said by the holy man: "The topaz from Ethiopia shall not be equal to it." As if he should say openly: No one of the saints, full of whatever virtues, yet gathered from that blackness of the world, can be equal to Him of whom it is written: "That holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). For we, although we are made holy, yet are not born holy, because we are bound by the very condition of our corruptible nature, so that we say with the Prophet: "For behold, I was conceived in iniquities, and in sins did my mother conceive me" (Ps. 50:7). But He alone was truly born holy, who, that He might overcome that very condition of corruptible nature, was not conceived from the mixture of carnal union.

85. The insanity of Nestorius against Christ. Who taught that He, although a pure man, attained by merits to become God. It is refuted. The manner of the Incarnation of the Word. Christ is one thing from the Father, another from His mother, but not another person. To this Wisdom a certain heresiarch wished to equal himself, as if a certain topaz from Ethiopia, when he said: "I envy not Christ made God, since if I will, I myself can become so." Who thought Jesus Christ our Lord to be God, not through the mystery of conception, but through the progress of grace, asserting by a perverse allegation that He was born a pure man, but had progressed through merit to be God, and on this account estimating that both he and any others could be co-equalled to Him, who are made sons of God by grace, not understanding, not attending to the fact that "the topaz from Ethiopia shall not be equal to it." For it is one thing for born men to receive the grace of adoption, another for one uniquely to have come forth as God from the very conception by the power of the Divinity.

Nec aequari potest gloriae Unigeniti habitae per naturam alia accepta per gratiam; Mediator quippe Dei atque hominum, homo Christus Jesus (I Tim. II, 5), non sicut iste haereticus desipit, alter in humanitate, alter in Deitate est. Non purus homo conceptus atque editus, post per meritum ut Deus esset accepit, sed nuntiante angelo, et adveniente Spiritu, mox Verbum in utero, mox intra uterum Verbum caro, et manente incommutabili essentia, quae ei est cum Patre et cum sancto Spritu coaeterna, assumpsit intra virginea viscera unde et impassibilis pati, et immortalis mori, et aeternus ante saecula temporalis posset esse in fine saeculorum, ut per ineffabile sacramentum, conceptu sancto, et partu inviolabili, secundum veritatem utriusque naturae, eadem virgo et ancilla Domini esset et mater. Sic quippe ei ab Elisabeth dicitur: Unde hoc mihi, ut veniat mater Domini mei ad me (Luc. I, 43)? Et ipsa Virgo concipiens dixit: Ecce ancilla Domini; fiat mihi secundum verbum tuum (Ibid., I, 38). Et quamvis ipse aliud ex Patre, aliud ex Virgine, non tamen alius ex Patre, alius ex Virgine, sed ipse est aeternus ex Patre, ipse temporalis ex matre; ipse qui fecit, ipse qui factus est; ipse speciosus forma prae filiis hominum per divinitatem, et ipse de quo dictum est: Vidimus eum, et non erat aspectus, et non est species ei neque decor (Isai. LIII, 2), per humanitatem. Ipse ante saecula de Patre sine matre, ipse in fine saeculorum de matre sine patre. Ipse templum, ipse conditor templi; ipse auctor operis, ipse opus auctoris; manens unus ex utraque et in utraque natura, nec naturarum copulatione confusus, nec naturarum 599 distinctione geminatus. Sed quia non haec tractanda suscepimus, ad exponendi ordinem redeamus.

86. Superius dictorum recapitulatio. Notandum nobis est quod sanctus vir, ut longe distare ab hac sapientia angelos demonstraret, dicit: Non dabitur aurum obryzum pro ea. Qui ut antiquos etiam Patres sacri eloquii tractatores inferiores ostenderet, adjunxit: Nec appendetur argentum in commutatione ejus. Ut philosophorum quoque sapientiam huic monstraret longe subesse, intulit: Non conferetur tinctis Indiae coloribus. Atque subjunxit: Nec lapidi sardonycho pretiosissimo, vel sapphiro.

Nor can the glory of the Only-begotten had by nature be equalled by another glory received by grace; for the Mediator of God and men, the man Christ Jesus (1 Tim. 2:5), is not as this heretic dotes, one in humanity and another in Divinity. He was not conceived and brought forth a pure man, receiving afterwards through merit to be God, but at the announcement of the angel and the coming of the Spirit, presently the Word was in the womb, presently within the womb the Word was flesh, and while the unchangeable essence remained, which is coeternal with Him with the Father and the Holy Spirit, He assumed within the virginal bowels that from which He might both be able as impassible to suffer, and as immortal to die, and as eternal before ages to be temporal in the end of ages, so that through an ineffable sacrament, by a holy conception and an inviolable birth, according to the truth of both natures, the same Virgin was both the handmaid of the Lord and His mother. For so it was said to her by Elizabeth: "Whence is this to me, that the mother of my Lord should come to me?" (Luke 1:43). And the Virgin herself conceiving said: "Behold the handmaid of the Lord; be it done to me according to thy word" (Ibid., 1:38). And although He is one thing from the Father, another from the Virgin, yet He is not another person from the Father, another from the Virgin, but He is the same who is eternal from the Father, the same who is temporal from His mother; the same who made, the same who was made; the same who is beautiful in form above the sons of men through His Divinity, and the same of whom it is said: "We have seen Him, and there was no sightliness, and there is no sightliness in Him, nor comeliness" (Isa. 53:2), through His humanity. He is the same before the ages from the Father without a mother, the same in the end of the ages from His mother without a father. He is the same temple, the same builder of the temple; the same author of the work, the same work of the author; remaining one from both and in both natures, neither confused by the coupling of the natures, nor doubled by the distinction of the natures. But because we have not undertaken to treat of these things, let us return to the order of exposition.

86. Recapitulation of the things said above. We must note that the holy man, that he might demonstrate the angels to be far distant from this Wisdom, says: "Pure gold shall not be given for it." Who that he might also show the ancient Fathers, the treaters of sacred eloquence, to be inferior, added: "Neither shall silver be weighed in exchange for it." That he might show the wisdom of philosophers also to be far beneath this, he brought in: "It shall not be compared to the dyed colors of India." And he subjoined: "Nor to the most precious sardonyx stone, or the sapphire."

Ut in illa quoque superna civitate nullum pervenire ad aequalitatem Unigeniti demonstraret, addidit: Non adaequabitur ei aurum vel vitrum. Ut prophetas quoque ei subesse ostenderet, adjunxit: Nec commutabuntur pro ea vasa auri excelsa et eminentia, nec commemorabuntur in comparatione ejus. Trahitur enim sapientia de occultis. Ad extremum vero ut ipsos quoque in Ecclesia haereticos increparet, qui a gentilitatis errore venientes, fidem quam percipiunt, per superbiam scindunt. addidit: Non adaequabitur ei topazium de Aethiopia. Ac si patenter insinuet, dicens: Hi qui ex peccati nigredine ad conversionem veniunt, aequari Deo homini non possunt, quamvis multis colorum virtutibus resplendere videantur. Quorum ut superbia refutetur, apte subjungitur:

CAPUT LIII.

IBID.---Nec tincturae mundissimae componentur.

87. Vere humiles et sancti sunt qui suis meritis nihil tribuunt.---Tincturae enim mundissimae vocantur hi qui veraciter sunt humiles et veraciter sancti, qui sciunt quidem quia ex semetipsis virtutum speciem non habent, sed hanc ex dono gratiae supervenientis tenent. Tincti enim non essent si sanctitatem naturaliter habuissent. Sed mundissimae tincturae sunt, quia humiliter custodiunt supervenientem in se virtutum gratiam quam acceperunt. Hinc est enim quod sponsi voce de sancta Ecclesia dicitur: Quae est ista quae ascendit dealbata (Cant. VI, 9; III, 6)? Quia enim sancta Ecclesia coelestem vitam naturaliter non habet, sed superveniente Spiritu, pulchritudine donorum componitur, non alba, sed dealbata memoratur. Et notandum quod superius cum dixisset: Non conferetur tinctis Indiae coloribus, eosdem colores non intulit mundos. Hoc vero in loco ut tincturam veracium virtutum ab illa philosophorum fucatione distingueret, tincturas dicens, addidit mundissimas. Tincturae enim mundissimae recte nominantur hi qui prius per prava opera foedi fuerant, superveniente tamen spiritu, nitore gratiae vestiuntur, ut longe aliud appareant esse quam erant. Unde etiam baptisma, id est tinctio, dicitur ipsa nostra in aquam descensio. Tingimur quippe, et qui prius indecori eramus deformitate vitiorum, accepta fide reddimur pulchri gratia et ornamento virtutum. Sequitur:

CAPUT LIV

[Rec. XXVIII].

VERS. 20, 21.---Unde ergo sapientia venit, et quis est locus intelligentiae? Abscondita est ab oculis omnium viventium.

That he might demonstrate that in that heavenly city also no one arrives at the equality of the Only-begotten, he added: "Gold or glass shall not be equal to it." That he might show the prophets also to be beneath Him, he added: "Neither shall high and eminent vessels of gold be exchanged for it, nor shall they be mentioned in comparison with it. For wisdom is drawn from hidden places." At the last, indeed, that he might also rebuke those heretics in the Church, who coming from the error of Gentility, rend by pride the faith which they receive, he added: "The topaz from Ethiopia shall not be equal to it." As if he should plainly insinuate, saying: These who from the blackness of sin come to conversion, cannot be equalled to the God-man, although they may seem to resplend with many virtues of colors. Whose pride that it may be refuted, it is aptly subjoined:

CHAPTER LIII.

IBID.--- "Neither shall the purest dyes be matched [with it]."

87. The truly humble and holy are those who attribute nothing to their own merits.---For those are called "purest dyes" (tincturae mundissimae) who are truly humble and truly holy, who indeed know that they do not have the appearance of virtues from themselves, but hold this from the gift of supervening grace. For they would not be "dyed" (tincti) if they had possessed holiness by nature. But they are "purest dyes," because they humbly guard the grace of virtues supervening in them which they have received. Hence it is that it is said of the holy Church by the voice of the Bridegroom: "Who is she that cometh up whitened?" (Cant. 6:9; 3:6). For because the holy Church does not have heavenly life by nature, but by the supervening Spirit is composed in the beauty of gifts, she is mentioned not as "white," but as "whitened" (dealbata). And it is to be noted that when he had said above, "It shall not be compared to the dyed colors of India," he did not bring in those same colors as "pure." But in this place, that he might distinguish the dye of true virtues from that painting of philosophers, in saying "dyes," he added "purest." For those are rightly named "purest dyes" who were previously foul through wicked works, yet by the supervening Spirit are clothed with the brightness of grace, so that they appear to be far other than they were. Whence also baptism, that is, "dyeing" (tinctio), is called our very descent into the water. For we are dyed, and we who were previously uncomely by the deformity of vices, upon the reception of faith are rendered beautiful by the grace and ornament of virtues. It follows:

CHAPTER LIV

[Rec. XXVIII].

VERSES 20, 21.--- "Whence then cometh wisdom, and where is the place of understanding? It is hidden from the eyes of all living."

88. Quandiu mortaliter vivimus, Deum non in propria natura, sed per quasdam imagines videmus, nisi prius carnali vitae, funditus exstincto ejus amore, moriamur.--- Pensandum magnopere est quod a sancto viro requiritur unde sapientia veniat. Ab eo etenim venit a quo orta est. Sed quia ab invisibili et coaeterno Patre nascitur, ejus via occulta est. Unde et per prophetam dicitur: Generationem illius quis enarrabit (Isai. LIII, 8)? Locus vero intelligentiae ejus, est mens humana, quam haec Dei sapientia dum repleverit, sanctam facit. Quia ergo et invisibilis est de quo prodiit, et incertum nobis est in cujus mente intellecta requiescat, recte nunc dicitur: Unde ergo sapientia venit, et quis est locus intelligentiae [Vet. XXXVII]? Sed hoc valde mirum est quod protinus subinfertur: Abscondita est ab oculis omnium viventium. Sapientia quippe quae Deus est, si omnium viventium oculis occulta esset, hanc procul dubio sanctorum nemo vidisset. Sed ecce huic sententiae Joannem audio concordantem, qui ait: Deum nemo vidit unquam (I Joan. IV, 12). Rursumque cum testamenti veteris patres intucor, multos horum, teste ipsa sacrae lectionis historia, Deum vidisse cognosco. Vidit quippe Jacob Dominum, qui ait: Vidi Dominum facie ad faciem, et salva facta est anima mea (Genes. XXXII, 30). Vidit Moyses Deum, de quo scriptum est: Loquebatur Dominus ad Moysen facie ad faciem, sicut loqui solet homo ad amicum suum (Exod. XXXIII, 11). Vidit isdem Job Dominum, qui dicit: Auditu auris audivi te, nunc autem oculus meus videt te (Job. XLII, 5). Vidit Isaias Dominum, qui ait: Anno quo mortuus est rex Ozias, vidi Dominum sedentem super solium excelsum et elevatum (Isai. VI, 1). Vidit Michaeas Dominum, qui ait: Vidi Dominum sedentem super solium suum, et omnem exercitum coeli assistentem ei a dextris et a sinistris (III Reg. XXII, 19). Quid est ergo quod tot testamenti veteris patres Deum se vidisse testati sunt, et tamen de hac sapientia quae Deus est, dicitur: Abscondita est ab oculis omnium viventium; et Joannes ait: Deum nemo vidit unquam (I Joan. IV, 12), nisi hoc quod patenter datur intelligi, quia quandiu hic mortaliter vivitur, videri per quasdam imagines Deus potest, sed per ipsam naturae suae speciem non potest, ut anima, gratia spiritus afflata, per figuras quasdam Deum videat, sed ad ipsam vim ejus essentiae non pertingat? Hinc est enim quod Jacob, qui Deum se vidisse testatur, hunc non nisi in angelo vidit (Exod. XXXIII, 11). Hinc est quod Moyses, qui cum Deo facie ad faciem loquebatur, sicut loqui solet homo cum amico suo, ei inter ipsa verba suae locutionis dicit: Si inveni gratiam in conspectu tuo, ostende mihi temetipsum manifeste, ut videam te (Exod. XXXIII, 13). Certe enim si Deus non erat cum quo loquebatur, ostende mihi Deum diceret, et non ostende temetipsum. Si autem Deus erat cum quo facie ad faciem loquebatur, cur se petebat videre quem videbat?

88. As long as we live mortally, we see God not in His own nature, but through certain images, unless we first die to carnal life, its love being utterly extinguished.--- It is to be considered with great care that it is asked by the holy man whence wisdom comes. For it comes from Him from whom it arose. But because it is born from the invisible and coeternal Father, its way is hidden. Whence also it is said by the prophet: "Who shall declare His generation?" (Isa. 53:8). But the place of its understanding is the human mind, which this wisdom of God, while it shall have filled it, makes holy. Because therefore both He from whom it proceeded is invisible, and it is uncertain to us in whose mind understood it rests, it is rightly now said: "Whence then cometh wisdom, and where is the place of understanding?" (Vet. 37). But this is very wonderful which is immediately subjoined: "It is hidden from the eyes of all living." For the wisdom which is God, if it were hidden from the eyes of all living, none of the saints would doubtless have seen it. But behold, I hear John agreeing with this sentence, who says: "No man hath seen God at any time" (1 John 4:12). And again when I look upon the fathers of the Old Testament, I know many of them to have seen God, as the history of the sacred reading itself testifies. For Jacob saw the Lord, who says: "I have seen the Lord face to face, and my soul has been saved" (Gen. 32:30). Moses saw God, of whom it is written: "The Lord spoke to Moses face to face, as a man is wont to speak to his friend" (Exod. 33:11). The same Job saw the Lord, who says: "With the hearing of the ear I have heard thee, but now mine eye seeth thee" (Job 42:5). Isaiah saw the Lord, who says: "In the year that King Uzziah died, I saw the Lord sitting upon a throne high and elevated" (Isa. 6:1). Micah saw the Lord, who says: "I saw the Lord sitting upon His throne, and all the host of heaven standing by Him on the right hand and on the left" (1 Kings 22:19). What is it then that so many fathers of the Old Testament testified that they had seen God, and yet of this wisdom which is God, it is said: "It is hidden from the eyes of all living"; and John says: "No man hath seen God at any time" (1 John 4:12), unless this which is plainly given to be understood, because as long as it is lived mortally here, God can be seen through certain images, but through the very appearance of His nature He cannot be, so that the soul, inspired by the grace of the Spirit, may see God through certain figures, but may not reach to the very force of His essence? Hence it is that Jacob, who testifies that he had seen God, saw Him not but in an angel (Exod. 33:11). Hence it is that Moses, who spoke with God face to face, as a man is wont to speak with his friend, says to Him in the midst of the very words of his speaking: "If I have found grace in thy sight, show me thyself manifestly, that I may see thee" (Exod. 33:13). For surely if it were not God with whom he was speaking, he would say "show me God," and not "show me thyself." But if it were God with whom he was speaking face to face, why did he ask to see Him whom he saw?

Sed ex hac ejus petitione colligitur quia eum sitiebat per incircumscriptae naturae suae claritatem cernere, quem jam coeperat per quasdam imagines videre, ut sic superna essentia mentis ejus oculis adesset, quatenus ei ad aeternitatis visionem nulla imago creata temporaliter interesset. Et viderunt ergo patres testamenti veteris Dominum, et tamen, juxta Joannis vocem: Deum nemo vidit unquam (Joan. IV, 12); et juxta beati Job sententiam, sapientia quae Deus est, abscondita est ab oculis omnium viventium, quia in hac mortali carne consistentibus, et videri potuit per quasdam circumscriptas imagines, et videri non potuit per incircumscriptum lumen aeternitatis.

89. Sin vero a quibusdam potest in hac adhuc corruptibili carne viventibus, sed tamen inaestimabili virtute crescentibus, quodam contemplationis acumine aeterna Dei claritas videri; hoc quoque a beati Job sententia non abhorret, qui ait: Abscondita est ab oculis omnium viventium; quoniam quisquis sapientiam, quae Deus est, videt, huic vitae funditus moritur, ne jam ejus amore teneatur. Nullus quippe eam vidit, qui adhuc carnaliter vivit, quia nemo potest Deum simul amplecti et saeculum. Qui enim Deum videt, eo ipso moritur, quo vel intentione cordis, vel effectu operis ab hujus vitae delectationibus tota mente separatur. Unde adhuc ad eumdem quoque Moysen dicitur: Non enim videbit me homo, et vivet (Exod. XXXIII, 21). Ac si aperte diceretur: Nullus unquam Deum spiritaliter videt, et mundo carnaliter vivit. Unde Paulus quoque apostolus, qui adhuc Dei invisibilia, sicut ipse testatur, ex parte cognoverat (I Cor. XIII, 12), jam huic mundo totum se mortuum esse perhibebat, dicens: Mihi mundus crucifixus est, et ego mundo (Galat. VI, 14). Sicut enim jam longe superius diximus, non sufficit ut diceret, Mundo crucifixus sum, nisi etiam praemitteret, Mihi mundus crucifixus est, ut non solum se mundo mortuum, sed etiam mundum sibi mortuum esse testaretur, quatenus nec ipse mundum, nec ipsum jam mundus appeteret. Si enim duo fortasse in uno loco sint, quorum unus vivus, alter vero sit mortuus, etsi mortuus viventem non videt, vivus tamen mortuum videt. Praedicator autem Dei ut ostenderet quia per abjectionem qua se humiliando dejecerat, talis jam factus esset, ut nec ipse mundum, nec mundus ipsum concupisceret, non solum ait se mundo crucifixum, ut ipse mundi gloriam quam appeteret tanquam mortuus non videt, sed etiam mundum sibi asseruit crucifixum, in quo tanta se humilitate dejecerat, ut et ipse mundus tanquam ad eum mortuus Paulum humilem atque despectum jam videre nequaquam posset.

But from this his petition it is gathered that he thirsted to behold Him through the brightness of His uncircumscribed nature, whom he had already begun to see through certain images, so that the heavenly essence might be present to the eyes of his mind, in such wise that no created image might intervene temporally for him for the vision of eternity. And therefore the fathers of the Old Testament saw the Lord, and yet, according to the voice of John: "No man hath seen God at any time" (John 4:12); and according to the sentence of blessed Job, the wisdom which is God is hidden from the eyes of all living, because to those consisting in this mortal flesh, He could both be seen through certain circumscribed images, and could not be seen through the uncircumscribed light of eternity.

89. But if by some still living in this corruptible flesh, but yet increasing in inestimable virtue, the eternal brightness of God can be seen by a certain sharpness of contemplation; this also is not abhorrent to the sentence of blessed Job, who says: "It is hidden from the eyes of all living"; since whoever sees the wisdom which is God, dies utterly to this life, lest he be held now by its love. For no one has seen it who still lives carnally, because no one can at the same time embrace God and the world. For he who sees God, by that very fact dies, in that either by the intention of the heart, or by the effect of the work, he is separated with his whole mind from the delights of this life. Whence it is said as yet to the same Moses: "For man shall not see me, and live" (Exod. 33:21). As if it were plainly said: No one ever sees God spiritually, and lives carnally to the world. Whence Paul the apostle also, who as yet had known the invisible things of God in part, as he himself testifies (1 Cor. 13:12), already declared himself to be altogether dead to this world, saying: "To me the world is crucified, and I to the world" (Gal. 6:14). For as we have said far above, it was not enough that he should say, "I am crucified to the world," unless he also premised, "To me the world is crucified," that he might testify not only that he was dead to the world, but also that the world was dead to him, in so far as neither he should seek the world, nor the world now seek him. For if by chance two be in one place, of whom one is alive, but the other be dead, although the dead man sees not the living, yet the living man sees the dead. But the preacher of God, that he might show that through the rejection by which he had cast himself down by humbling himself, he had already become such that neither he should covet the world, nor the world him, not only said that he was crucified to the world, so that he himself should not see the glory of the world which he should seek, as one dead, but also asserted the world to be crucified to him, in whom he had cast himself down in so great humility, that even the world as if dead to him could by no means now see the humble and despised Paul.

90. Refelluntur qui Deum a beatis videri tantum in claritate, non in sua natura asserunt.---Sciendum vero est quod fuere nonnulli qui Deum dicerent etiam in illa regione beatitudinis in claritate quidem sua conspici, sed in natura minime videri. Quos nimirum minor inquisitionis subtilitas fefellit. Neque enim illi simplici et incommutabili essentiae aliud est claritas et aliud natura, sed ipsa ei natura sua claritas, ipsa claritas natura est. Quia enim suis dilectoribus haec Dei sapientia se quandoque ostenderet, ipse pollicetur, dicens: Qui diligit me, diligetur a Patre meo; et ego diligam eum, et manifestabo me ipsum illi (Joan. XIV, 21). Ac si patenter dicat: Qui in vestra me cernitis, restat, ut in mea me natura videatis. Hinc rursus ait: Beati mundo corde, quoniam ipsi Deum videbunt (Matth. V, 8). Hinc Paulus dicit: Nunc videmus per speculum in aenigmate, tunc autem facie ad faciem. Nunc cognosco ex parte, tunc autem cognoscam sicut et cognitus sum (I Cor. XIII, 12).

91. Refelluntur et qui angelos divinae visionis expertes somniant.---Sed quia de Deo per primum Ecclesiae praedicatorem dicitur: In quem desiderant angeli prospicere (I Pet. I, 12), sunt nonnulli qui nequaquam Deum videre vel angelos suspicantur, et tamen dictum per Veritatis sententiam scimus: Angeli eorum in coelis semper vident faciam Patris mei qui in coelis est (Matth. XVIII, 10). Nunquid ergo aliud veritas, aliud praedicator insonat veritatis? Sed si sententia utraque confertur, quia sibi nequaquam discordet agnoscitur. Deum quippe angeli et vident, et videre desiderant; et sitiunt intueri et intuentur. Si enim sic videre desiderant ut effectu sui desiderii minime perfruantur, desiderium sine fructu anxietatem habet, et anxietas poenam. Beati vero angeli ab omni poena anxietatis longe sunt, quia nunquam simul poena et beatitudo conveniunt. Rursum cum eos dicimus Dei visione satiari, quia et Psalmista ait: Satiabor dum manifestabitur gloria tua (Psal. XVI, 15), considerandum nobis est quoniam satietatem solet fastidium subsequi. Ut ergo recte sibi utraque conveniant, dicat veritas: Quia semper vident; dicat praedicator egregius: Quia semper videre desiderant. Ne enim sit in desiderio anxietas, desiderantes satiantur; ne autem sit in satietate fastidium, satiati desiderant. Et desiderant igitur sine labore, quia desiderium satietas comitatur; et satiantur sine fastidio, quia ipsa satietas ex desiderio semper accenditur. Sic quoque et nos erimus quando ad ipsum fontem vitae venerimus. Erit nobis delectabiliter impressa sitis simul atque satietas. Sed longe abest ab ista siti necessitas, longe a satietate fastidium, quia et sitientes satiabimur, et satiati sitiemus. Videbimus igitur Deum, ipsumque erit praemium laboris nostri, ut post mortalitatis hujus tenebras, accessa ejus luce gaudeamus.

90. Those are refuted who assert that God is seen by the blessed only in brightness, not in His nature.---But it is to be known that there were some who said that God even in that region of beatitude is indeed beheld in His brightness, but by no means seen in His nature. Whom doubtless a lesser subtlety of inquisition deceived. For to that simple and unchangeable essence, brightness is not one thing and nature another, but His very nature is His brightness, His very brightness is His nature. For because this wisdom of God would some time show itself to its lovers, He Himself promises, saying: "He that loveth me, shall be loved by my Father; and I will love him, and will manifest myself to him" (John 14:21). As if He should plainly say: You who behold me in yours [nature], it remains that you should see me in my nature. Hence again He says: "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). Hence Paul says: "Now we see through a glass in a riddle, but then face to face. Now I know in part, but then I shall know as I also am known" (1 Cor. 13:12).

91. Those are also refuted who dream that the angels are void of the divine vision.---But because it is said of God by the first preacher of the Church: "Into whom the angels desire to look" (1 Pet. 1:12), there are some who by no means suspect that the angels see God, and yet we know it was said by the sentence of the Truth: "Their angels in heaven always see the face of my Father who is in heaven" (Matt. 18:10). Does therefore the Truth sound one thing, and the preacher of the Truth another? But if both sentences are compared, it is recognized that they by no means disagree with each other. For the angels both see God, and desire to see Him; and they thirst to behold Him, and they behold Him. For if they so desire to see that they do not at all enjoy the effect of their desire, desire without fruit has anxiety, and anxiety has punishment. But the blessed angels are far from all punishment of anxiety, because punishment and beatitude never meet together. Again, when we say that they are satiated with the vision of God, because the Psalmist also says: "I shall be satiated when thy glory shall be manifested" (Ps. 16:15), we must consider that fastidiousness [boredom] is wont to follow satiety. That therefore both may rightly agree together, let the Truth say: "Because they always see"; let the eminent preacher say: "Because they always desire to see." For lest there should be anxiety in desire, those desiring are satiated; but lest there should be fastidiousness in satiety, those satiated desire. And therefore they desire without labor, because satiety accompanies desire; and they are satiated without fastidiousness, because satiety itself is always kindled from desire. So also we shall be when we shall have come to the very fountain of life. There will be to us a thirst and satiety delightfully imprinted at the same time. But necessity is far from that thirst, and fastidiousness far from satiety, because both thirsting we shall be satiated, and satiated we shall thirst. We shall see God therefore, and He Himself will be the reward of our labor, so that after the darkness of this mortality, we may rejoice in His light having been approached.

92. Quo sensu Deus lucem habitet inaccessibilem.---Sed cum ejus lucem dicimus accessam, obsistit animo quod Paulus dicit: Qui lucem habitat inaccessibilem, quem vidit nullus hominum, sed nec videre potest (I Tim. VI, 16). Et rursum audio quod Psalmista ait: Accedite ad eum, et illuminamini (Psal. XXXIII, 6). Quomodo ergo accedendo illuminamur, si ipsam lucem qua illuminari possumus non videmus? Si vero accedendo ad eum ipsam qua illuminamur lucem vimus, quomodo inaccessibilis esse perhibetur? Qua in re pensandum est quod inaccessibilem dixit ised omni homini humana sapienti. Scriptura quippe sacra omnes carnalium sectatores, humanitatis nomine notare solet. Unde isdem apostolus quibusdam discordantibus dicit: Cum enim sit inter vos zelus et contentio, nonne carnales estis, et secundum hominem ambulatis (I Cor. III, 3, 4)? Quibus paulo post subjicit: Nonne homines estis? Et unde alias testimonium protulit, Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit quae praeparavit Deus diligentibus se (I Cor. II, 2). Et cum hoc hominibus dixisset absconditum, mox subdidit: Nobis autem revelavit Deus per spiritum suum (Ibidem); ipsum se ab hominis vocatione discernens, qui raptus supra hominem divina jam saperet. Ita etiam hoc loco cum lucem Dei inaccessibilem perhiberet, ut ostenderet quibus, subdidit: Quem vidit nullus hominum, sed nec videre potest. More suo homines vocans omnes humana sapientes, quia qui divina sapiunt, videlicet supra homines sunt. Videbimus igitur Deum, si per coelestem conversationem supra homines esse mereamur. Nec tamen ita videbimus sicut videt ipse seipsum. Longe quippe dispariliter videt creator se, quam videt creatura creatorem. Nam quantum ad immensitatem Dei, quidam nobis modus figitur contemplationis, quia eo ipso pondere circumscribimur, quo creatura sumus.

92. In what sense God dwells in light inaccessible.---But when we say that His light is approached, it opposes the mind what Paul says: "Who dwelleth in light inaccessible, whom no man hath seen, nor can see" (1 Tim. 6:16). And again I hear what the Psalmist says: "Approach to Him, and be enlightened" (Ps. 33:6). How then by approaching are we enlightened, if we see not that very light by which we can be enlightened? But if by approaching to Him we see that very light by which we are enlightened, how is it asserted to be inaccessible? In which matter it is to be considered that he said "inaccessible" indeed to every man, to human wisdom. For sacred Scripture is wont to note all followers of carnal things by the name of humanity. Whence the same apostle says to certain disagreeing ones: "For whereas there is among you zeal and contention, are you not carnal, and walk according to man?" (1 Cor. 3:3, 4). To whom a little after he subjoins: "Are you not men?" And whence in another place he brought forth testimony: "That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. 2:9). And when he had said this was hidden from men, he presently added: "But to us God hath revealed them by His Spirit" (Ibid.); discerning himself from the vocation of man, who being caught up above man already tasted divine things. So also in this place when he should assert the light of God to be inaccessible, that he might show to whom, he subjoined: "Whom no man hath seen, nor can see." Calling all who are wise according to human things "men" after his manner, because those who are wise according to divine things are surely above men. We shall see God therefore, if we deserve to be above men through heavenly conversation. Nor yet shall we see Him so as He sees Himself. For the Creator sees Himself far differently than the creature sees the Creator. For as much as concerns the immensity of God, a certain measure of contemplation is fixed for us, because we are circumscribed by that very weight by which we are creatures.

Liber D

ECIMUS NONUS.

Ab extrema parte vers. 21 cap. XXVIII usque ad vers. 21 sequentis cap. exclusive perducta expositione, varii sensus non minus docte quam pie aperiuntur, maxime de Christo et Ecclesiae. [Vet. et Rec. I] 1. Quid mirum si aeterna Dei sapientia conspici non valet, quando ipsa quoque invisibilia quae per eam condita sunt humanis oculis comprehendi non possunt? In rebus ergo creatis discimus creatorem omnium quanta humilitate veneremur, ut in hac vita usurpare sibi de omnipotentis Dei specie mens humana nil audeat, quod solum electis suis praemium in subsequenti remuneratione servat. Unde bene postquam dictum est: Abscondita est ab oculis omnium viventium, illico subinfertur:

CAPUT PRIMUM.

CAP. XXVIII, VERS. 21.---Volucres quoque coeli latet.

2. Volucres coeli aliquando in malam partem accipiuntur, aliquando in bonam.--- In Scriptura enim sacra volucres aliquando in malo, aliquando in bono dantur intelligi. Per volucres quippe nonnunquam potestates aereae designantur, bonorum studiis adversae. Unde Veritatis ore dicitur: Quoniam senem quod secus viam cecidit, venerunt volucres, et comederunt illud (Matth. XIII, 4; Luc. VIII, 5); quia nimirum maligni spiritus humanas mentes obsidentes, dum cogitationes noxias ingerunt, verbum vitae a memoria evellunt. Hinc rursum cuidam diviti superba sapienti dicitur: Vulpes foveas habent, et volucres coeli nidos; Filius autem hominis non habet ubi caput suum reclinet (Matth. VIII, 20; Luc. IX, 58). Vulpes valde fraudulenta sunt animalia, quae in fossis vel specubus se abscondunt; cumque apparuerint, nunquam rectis itineribus, sed tortuosis anfractibus currunt. Volucres vero, ut novimus, alto volatu se in aera sublevant. Nomine ergo vulpium dolosa atque fraudulenta, nomine autem volucrum, haec eadem superba daemonia designantur.

BOOK NINETEEN.

Having brought the exposition from the last part of verse 21 of chapter 28 to verse 21 of the following chapter exclusively, various senses no less learnedly than piously are opened, especially concerning Christ and the Church. [Vet. et Rec. I] 1. What wonder if the eternal wisdom of God cannot be beheld, when even the invisible things themselves which were created by it cannot be comprehended by human eyes? In created things therefore we learn with how great humility the Creator of all is to be venerated, so that in this life the human mind may dare nothing for itself concerning the appearance of almighty God, which reward alone He keeps for His elect in the subsequent remuneration. Whence well after it was said: "It is hidden from the eyes of all living," it is immediately subjoined:

CHAPTER I.

JOB 28:21.--- "It is hidden also from the birds of the heaven."

2. The birds of heaven are sometimes taken in a bad part, sometimes in a good.--- For in sacred Scripture the birds are sometimes understood in a bad, sometimes in a good sense. For by the birds are sometimes designated the powers of the air, adverse to the studies of the good. Whence it is said by the mouth of the Truth: "Because the seed which fell by the way side, the birds came and ate it" (Matt. 13:4; Luke 8:5); because doubtless the malignant spirits, besieging human minds, while they suggest noxious thoughts, pluck away the word of life from the memory. Hence again it is said to a certain one wise in pride: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matt. 8:20; Luke 9:58). Foxes are very fraudulent animals, which hide themselves in ditches or caves; and when they have appeared, they never run by straight paths, but by tortuous windings. But birds, as we know, raise themselves into the air by a high flight. By the name of foxes therefore are designated the deceitful and fraudulent, but by the name of birds, these same proud demons.

Ac si dicat: Fraudulenta et elata daemonia in corde vestro, id est in cogitatione superbiae inveniunt habitationem suam; Filius autem hominis ubi caput suum reclinet non habet, id est, humilitas mea requiem in superba mente vestra non invenit. Quasi enim quodam volatu volucris illa prima se extulit, quae per elatam cogitationem dixit: In coelum conscendam, super astra coeli exaltabo solium meum, sedebo in monte testamenti, in lateribus Aquilonis, ascendam super altitudinem nubium, et ero similis Altissimo (Isai. XIV, 13). Ecce quam alta superbe volando petiit. Quem etiam volatum et primis hominibus persuasit. Ipsi quippe volando quasi super se ire conati sunt, quando eis dictum est, ut gustarent, et essent sicut dii (Genes. III, 5, 19). Cumque similitudinem divinitatis appetunt, immortalitatis munera perdiderunt (Ibid., 19). Qui in terram moriendo non issent, si super terram humiliter stare voluissent.

3. At contra in bono volucres poni solent, sicut in Evangelio Dominus cum similitudinem regni coelestis ex grano sinapis denuntiaret, dixit: Cui simile est regnum Dei, et cui simile aestimabo illud? Simile est grano sinapis, quod acceptum homo misit in, hortum suum, et crevit, et factum est in arborem magnam, et volucres coeli requieverunt in ramis ejus (Matth. XIII, 31). Ipse quippe est granum sinapis qui in horti sepultura plantatus, arbor magna surrexit. Granum namque fuit cum moreretur, arbor cum resurgeret. Granum per humilitatem carnis, arbor per potentiam majestatis. Granum, quia vidimus eum, et non erat aspectus (Isai. LIII, 2); arbor autem, quia speciosus forma prae filiis hominum (Psal. XLIV, 3). [Vet. II.] Hujus arboris rami sancti praedicatores sunt. Et videamus quam late tendantur. Quid enim de eis dicitur? In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum (Psal. XVIII, 5). In istis ramis volucres requiescunt, quia sanctae animae, quae quibusdam virtutum pennis a terrena cogitatione se sublevant, in eorum dictis atque consolationibus ab hujus vitae fatigatione respirant. Hoc igitur in loco postquam de sapientia dictum est: Abscondita est ab oculis omnium viventium, recte subjungitur: Volucres quoque coeli latet, quia in hac corruptibili carne constituti, naturae ejus potentiam ipsi quoque videndo non penetrant, qui jam per meritum sanctae contemplationis volant. Ubi apte subjungitur:

Caput II

[Rec. II].

VERS. 22.---Perditio et mors dixerunt: Auribus nostris audivimus famam ejus.

As if He should say: Fraudulent and elated demons find their habitation in your heart, that is, in the thought of pride; but the Son of man hath not where to lay His head, that is, my humility findeth not rest in your proud mind. For as if by a certain flight of a bird that first one [Lucifer] lifted himself up, who said through elated thought: "I will ascend into heaven, I will exalt my throne above the stars of heaven, I will sit in the mountain of the covenant, in the sides of the North, I will ascend above the height of the clouds, and I will be like the Most High" (Isa. 14:13). Behold how high he sought by flying proudly. Which flight he also persuaded to the first men. For they by flying as if attempted to go above themselves, when it was said to them that they should taste, and be as gods (Gen. 3:5, 19). And while they sought the likeness of divinity, they lost the gifts of immortality (Ibid. 19). Who would not have gone into the earth by dying, if they had willed to stand humbly upon the earth.

3. But on the contrary, birds are wont to be put in a good sense, as in the Gospel the Lord, when He denounced the similitude of the kingdom of heaven from a grain of mustard seed, said: "To what is the kingdom of God like, and to what shall I compare it? It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air rested in its branches" (Matt. 13:31). For He Himself is the grain of mustard seed who, being planted in the burial of the garden, rose a great tree. For it was a grain when He died, a tree when He rose again. A grain through the humility of the flesh, a tree through the power of majesty. A grain, because "we saw Him, and there was no sightliness" (Isa. 53:2); but a tree, because "beautiful in form above the sons of men" (Ps. 44:3). [Vet. II.] The branches of this tree are holy preachers. And let us see how widely they are stretched. For what is said of them? "Their sound hath gone forth into all the earth, and their words unto the ends of the world" (Ps. 18:5). In these branches the birds rest, because holy souls, which by certain wings of virtues raise themselves from earthly thought, breathe from the fatigue of this life in their sayings and consolations. In this place therefore, after it was said of wisdom: "It is hidden from the eyes of all living," it is rightly subjoined: "It is hidden also from the birds of the heaven," because they also, consisting in this corruptible flesh, do not penetrate by seeing the power of its nature, who already fly through the merit of holy contemplation. Where it is aptly subjoined:

Chapter II

[Rec. II].

VERSE 22.--- "Destruction and death said: With our ears we have heard the fame thereof."

4. Superbi angeli divinam sapientiam, quia ea non fruuntur, minime vident.---Qui perditionis et mortis nomine nisi maligni spiritus designantur? qui inventores mortis et perditionis exstiterunt, sicut de ipso eorum principe sub ministri ejus specie per Joannem dicitur: Et nomen illi mors (Apoc. VI, 8). Cui subjecti omnes superbiae spiritus de hac sapientia quae Deus est dicunt: Auribus nostris audivimus famam ejus; quia nimirum visionem illius plena beatitudine habere nequiverunt. Videre quippe perfecte coaeternam Deo sapientiam, hoc est quod habere. Unde ad Joannem de munere vincentis dicitur: Dabo illi calculum candidum, et in calculo nomen novum scriptum, quod nemo scit, nisi qui accipit (Apoc. II, 17). In hac enim vita scire aliquid vel videre possumus, etiam quod non accepimus; habere vero nomen novum in calculo scriptum, est in aeterno praemio notitiam Dei humanis sensibus inusitatam, quam scire non potest nisi qui accipit, habere. Quia itaque, ut diximus, videre Deum, hoc est quod habere, ideo iniqui spiritus hanc sapientiam non vident, quia repulsi per superbiam nequaquam eam habere potuerunt. Ad lucem quippe ejus clauserunt oculos cordis, superfusis ejus radiis repugnantes, sicut intelligi etiam de eisdem malignis spiritibus potest, quod scriptum est: Ipsi rebelles fuerunt lumini (Job. XXIV, 13). Famam ergo sapientiae malignis spiritibus audisse, sed eamdem sapientiam non vidisse, est et ejus potentiam ex virtute illius cognovisse, et tamen sub ea humiliter stare noluisse. Unde et Veritatis voce de ipso malignorum spirituum capite dicitur: Ille homicida erat ab initio, et in veritate non stetit (Joan. VIII, 44). Sequitur:

Caput III

[Rec. III].

VERS. 23.---Deus intelligit viam ejus, et ipse novit locum illius.

5. Homines latuit quando per carnem Sapientia ventura esset ad homines; vel quomodo foris apparens invisibilis apud Patrem permaneret.---Haec coaeterna Deo sapientia aliter viam habet, atque aliter locum. Locum vero si quis intelligat, non localem. Nam teneri corporaliter non potest Deus; sed, ut dictum est, locus intelligitur non localis. Locus sapientiae Pater est, locus Patris sapientia. sicut ipsa Sapientia attestante dicitur: Ego in Patre, et Pater in me. Aliter ergo ipsa sapientia habet viam, atque aliter locum. Viam per humanitatis transitum, locum vero per flatum divinitatis.

4. The proud angels, because they do not enjoy it, by no means see divine wisdom.--- Who are designated by the name of destruction and death but the malignant spirits? who stood forth as the inventors of death and destruction, as is said of their very prince under the appearance of his minister by John: "And his name was Death" (Rev. 6:8). To whom all the spirits of pride being subject say of this wisdom which is God: "With our ears we have heard the fame thereof"; because doubtless they were unable to have the vision of it in full beatitude. For to see the wisdom coeternal with God perfectly, this is what it is to have [it]. Whence it is said to John concerning the gift of the winner: "I will give him a white stone, and in the stone a new name written, which no man knoweth but he that receiveth" (Rev. 2:17). For in this life we can know or see something even which we have not received; but to have a new name written in a stone, is to have in the eternal reward a notice of God unusual to human senses, which no one can know but he who receives it. Because therefore, as we have said, to see God, this is what it is to have [Him], therefore the iniquitous spirits do not see this wisdom, because being repelled through pride they were by no means able to have it. For they closed the eyes of the heart to its light, resisting its superinfused rays, as can also be understood of those same malignant spirits, that which is written: "They themselves were rebels to the light" (Job 24:13). For the malignant spirits to have heard the fame of wisdom, but not to have seen the same wisdom, is both to have known its power from its virtue, and yet not to have willed to stand humbly under it. Whence also it is said by the voice of the Truth of the very head of the malignant spirits: "He was a murderer from the beginning, and stood not in the truth" (John 8:44). It follows:

Chapter III

[Rec. III].

VERSE 23.--- "God understandeth the way thereof, and He knoweth the place thereof."

5. It was hidden from men when Wisdom was to come to men through the flesh; or how appearing without He should remain invisible with the Father.---This wisdom coeternal with God has a way in one sense, and a place in another. But if anyone understands a "place," it is not a local one. For God cannot be held corporally; but, as was said, a place is understood which is not local. The place of wisdom is the Father, the place of the Father is wisdom, as is said by the testimony of Wisdom itself: "I in the Father, and the Father in me." In one way therefore wisdom itself has a way, and in another way a place. A way through the passage of humanity, but a place through the breath of divinity.

[Vet. III.] Inde enim non transit. unde aeterna est; sed inde transit, unde propter nos apparuit temporalis. Sic namque in Evangelio scriptum est: Quia egrediens ab Jericho Dominus transibat; duo autem caeci sedentes juxta viam clamaverunt, dicentes: Domine, miserere nostri fili David (Joan. XIV, 10, 11; Matth. XX, 29, 30). Ad quorum vocem, sicut illic scriptum est, stetit Jesus, et lumen reddidit. Quid est autem transeundo audire, stando lumen restituere, nisi quod per humanitatem suam nobis misertus est, qui per divinitatis suae potentiam a nobis mentis nostrae tenebras exclusit? Quod enim propter nos natus et passus est, quod resurrexit, ascendit in coelum, quasi transit Jesus, quia haec nimirum actio temporalis est. Sed stans eos tetigit et illuminavit, quia non sicut illa dispensatio temporalis, ita verbi aeternitas transit, quae in se manens innovat omnia. Stare enim Dei, est incommutabili cogitatione mutabilia cuncta disponere. Qui ergo voces petentium transiens audivit, stans lumen reddidit, quia etsi propter nos temporalia pertulit, inde tamen nobis lucem tribuit, unde habere mutabilitatis transitum nescit. Quia igitur quando per carnem appareret hominibus incertum fuit, 606 recte nunc dicitur: Deus intelligit viam ejus, et ipse novit locum illius. Ac si aperte diceretur: Humanae cogitationi occulta sunt, vel quando per carnem ad homines sapientia veniat, vel quomodo apud Patrem invisibilis, etiam cum foris apparuerit, persistat.

6. Ejusdem adventus et mansio in cordibus hominum ignorantur.---Quamvis hoc intelligi et aliter potest. Nam via ejus non inconvenienter accipitur hoc ipsum quod venit ad cor, seseque nobis intrinsecus infundit. Locus vero ejus fit cor, ad quod veniens permanet. De hac quippe via illius dicitur: Vox clamantis in deserto, parate viam Domino (Matth. III, 3); id est, in corde vestro venienti Sapientiae aditum reserate, sicut alias dicitur: Iter facite ei qui ascendit super occasum (Psal. LXVII, 5). Super occasum fuit ascendere, ipsam mortem quam pertulerat resurgendo superasse. Ait ergo: Ei qui ascendit super occasum, iter facite; id est, resurgenti Domino in vestris cordibus per fidem viam praebete. Hinc Joanni per spiritum dicitur: Praeibis ante faciem Domini parare vias ejus (Luc. I, 76). Quisquis etenim praedicando a sordibus vitiorum corda audientium mundat, venienti sapientiae viam praeparat. Habet ergo viam ista sapientia, habet et locum: Viam qua venit, locus quo manet, sicut ipsa ait: Si quis diligit me, sermonem meum servabit; et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus (Joan. XIV, 23).

[Vet. III.] For it does not pass from where it is eternal; but it passes from where it appeared temporal for us. For so it is written in the Gospel: "Because Jesus departing from Jericho was passing by; and two blind men sitting by the way side cried out, saying: Lord, have mercy on us, Son of David" (John 14:10, 11; Matt. 20:29, 30). At whose voice, as is written there, Jesus stood, and restored light. But what is it to hear in passing, to restore light while standing, unless that He had mercy on us through His humanity, who through the power of His divinity excluded from us the darkness of our mind? For that He was born and suffered for us, that He rose again, ascended into heaven, Jesus as it were passes, because this action is doubtless temporal. But standing He touched and enlightened them, because not as that temporal dispensation, so does the eternity of the Word pass, which remaining in itself renews all things. For the standing of God is to dispose all mutable things by unchangeable thought. He therefore who heard the voices of the petitioners in passing, restored light while standing, because although He bore temporal things for us, yet He bestowed light on us from where He knows not the passage of mutability. Because therefore when He should appear through the flesh to men was uncertain, it is rightly now said: "God understandeth the way thereof, and He knoweth the place thereof." As if it were plainly said: They are hidden to human thought, both when wisdom should come to men through the flesh, and how it should persist invisible with the Father, even when it shall have appeared without.

6. His coming and dwelling in the hearts of men are unknown.---Although this can also be understood otherwise. For His way is not inconveniently taken as this very thing that He comes to the heart, and pours Himself into us from within. But His place becomes the heart, to which coming He remains. Of this His way it is said: "The voice of one crying in the desert: Prepare ye the way of the Lord" (Matt. 3:3); that is, open the entrance in your heart to Wisdom as He comes, as is said elsewhere: "Make a way for Him who ascendeth above the setting" (Ps. 67:5). To ascend above the setting was to have overcome by rising again that very death which He had endured. He says therefore: "For Him who ascendeth above the setting, make a way"; that is, provide a way in your hearts through faith to the rising Lord. Hence it is said to John through the Spirit: "Thou shalt go before the face of the Lord to prepare His ways" (Luke 1:76). For whoever by preaching cleanses the hearts of the hearers from the filth of vices, prepares a way for the coming wisdom. This wisdom therefore has a way, it has also a place: A way by which it comes, a place in which it remains, as He Himself says: "If any man love me, he will keep my word; and my Father will love him, and we will come to him, and will make our abode with him" (John 14:23).

Via est igitur qua venit, locus quo manet. Sed quo venit, quae ubique est? An venire est sapientiae per illuminationem mentis nostrae indicare praesentiam majestatis suae? Et quia hominibus incertum est vel in cujus cor veniat, vel in quo postquam venerit permanendo requiescat, recte nunc dicitur: Deus intelligit viam ejus, et ipse novit locum illius, quia solius divinae visionis est cernere, vel quibus modis intellectus sapientiae ad cor hominis veniat, vel cujus mens intellectum vitae, quem perceperit, mortiferis cogitationibus non amittat. Et quia haec eadem sapientia per humanitatis gratiam manifestata in cunctis mundi partibus electorum fuerat corda repletura, recte subditur.

Caput IV

[Vet. IV].

VERS. 24.---Ipse enim fines mundi intuetur, et omnia quae sub coelo sunt respicit.

Deus nos respiciendo per gratiam reformat.---7. Respicere quippe Dei est ea quae amissa ac perdita fuerant ad suam gratiam reformare. Unde scriptum est: Rex qui sedet in solio judicii, dissipat omne malum intuitu suo (Prov. XX, 8). Respiciendo namque levitatis nostrae mala coercuit, et magna merita maturitatis dedit. Unde adhuc subditur:

Caput V

[Rec. IV].

VERS. 25.---Qui fecit ventis pondus,

8. Animas vagas figit et gravitate donat.---Velocitate enim ac subtilitate ventorum in Scriptura sacra solent animae designari, sicut per Psalmistam de Deo dicitur: Qui ambulat super pennas ventorum (Psal. CIII, 3); id est, qui transgreditur virtutes animarum Fecit ergo ventis pondus, quia dum superna sapientia replet animas, eas maturitate indita graves reddit; non illa gravitate qua dicitur: Filii hominum usquequo gravi corde (Psal. IV, 3)? Aliud namque est gravem esse per consilium, aliud per peccatum; aliud est gravem esse per constantiam, aliud per culpam.

It is therefore a way by which He comes, a place in which He remains. But where does He come, who is everywhere? Or is the coming of wisdom to indicate the presence of its majesty through the enlightenment of our mind? And because it is uncertain to men either into whose heart He comes, or in whom having come He rests by remaining, it is rightly now said: "God understandeth the way thereof, and He knoweth the place thereof," because it belongs to the divine vision alone to discern either in what ways the understanding of wisdom comes to the heart of man, or whose mind does not lose the understanding of life, which it has perceived, through deadly thoughts. And because this same wisdom manifested through the grace of humanity was about to fill the hearts of the elect in all parts of the world, it is rightly subjoined:

Chapter IV

[Vet. IV].

VERSE 24.--- "For He beholdeth the ends of the world, and looketh upon all things that are under heaven."

God by looking upon us through grace reforms us.---7. For God to look back is to reform those things which had been lost and perished to His grace. Whence it is written: "A king that sitteth on the throne of judgment, dissipateth all evil with his look" (Prov. 20:8). For by looking back He coerced the evils of our levity, and gave great merits of maturity. Whence it is subjoined:

Chapter V

[Rec. IV].

VERSE 25.---Who made a weight for the winds,

8. He fixes wandering souls and endows them with gravity.---For by the velocity and subtlety of the winds, souls are wont to be designated in Holy Scripture, as it is said of God by the Psalmist: "Who walketh upon the wings of the winds" (Ps. 104:3); that is, who transcends the virtues of souls. He therefore "made a weight for the winds," because while heavenly wisdom fills souls, it renders them grave by an implanted maturity; not with that gravity of which it is said: "O ye sons of men, how long will ye be dull (heavy) of heart?" (Ps. 4:2). For it is one thing to be grave through counsel, another through sin; one thing to be grave through constancy, another through fault.

Ista enim gravitas pondus habet oneris, illa virtutis. Pondus ergo accipiunt animae, ut ab intentione Dei non jam levi motu desiliant, sed in eum fixa constantiae gravitate consistant. Adhuc ille populus leviter movebatur, de quo per prophetam dicitur: Abiit vagus in viam cordis fui; viam ejus vidi, et dimisi eum (Isai. LVII, 17). Grave autem consilium cordis omnem inconstantiam vagationis expellit. Et quoniam sunt animae quae levi motu nunc ista, nunc illa desiderant, omnipotens Deus, quia ipsas leves fluctuationes mentium non leviter pensat, vagationem cordis relinquendo dijudicat. Sed cum per gratiam respicit vagam mentem, in consilii stabilitatem figit. Recte ergo nunc dicitur: Qui fecit ventis pondus, quia cum leves motus animi misericorditer dignatur aspicere, hunc protinus ad constantiae maturitatem format. Vel certe ventis pondus facere est concessam hic electis de virtutibus gloriam, permista infirmitate temperare. Unde et subditur:

CAPUT VI.

IBID.---Et aquas appendit mensura.

9. Virtutes electorum permista, ne extollantur, infirmitate temperat. Aquae in Scriptura sacra aliquando Spiritum sanctum, aliquando scientiam sacram, aliquando scientiam pravam, aliquando tribulationem, aliquando defluentes populos, aliquando mentes fidem sequentium, designare solent. Per aquam quippe sancti Spiritus infusio designatur, sicut in Evangelio dicitur: Qui credit in me, sicut dicit Scriptura, flumina de ventre ejus fluent aquae vivae (Joan. VII, 38). Ubi evangelista secutus adjunxit: Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum. Rursum per aquam sacra scientia designatur, sicut dicitur: Aqua sapientiae salutaris potabit eos (Eccli. XV, 3). Per aquam quoque prava scientia appellari solet, sicut apud Salomonem mulier, quae typum haereseos tenet, callidis suasionibus blanditur dicens: Aquae furtivae dulciores sunt (Prov. IX, 17). Aquarum etiam nomine nonnunquam solent tribulationes intelligi, sicut per Psalmistam dicitur: Salvum ne fac, Deus, quoniam intraverunt aquae usque ad animam meam (Psal. XLVIII, 2). Per aquam populi designantur, sicut per Joannem dicitur: Aquae vero sunt populi (Apoc. XVII, 15).

For this gravity has the weight of a burden, that of virtue. Therefore souls receive weight, that they may no longer leap away from the intention of God by a light motion, but may stand fast in Him, fixed by the gravity of constancy. That people was still moved lightly, of whom it is said by the prophet: "He went on wandering in the way of his own heart; I have seen his ways, and I have dismissed him" (Isai. 57:17). But the grave counsel of the heart expels all the inconstancy of wandering. And since there are souls which by a light motion desire now these things, now those, Almighty God, because He does not lightly weigh those very light fluctuations of minds, judges the wandering of the heart by leaving it. But when through grace He looks upon a wandering mind, He fixes it in the stability of counsel. Rightly therefore is it now said: "Who made a weight for the winds," because when He mercifully deigns to look upon the light motions of the soul, He straightway forms it to the maturity of constancy. Or surely, to make a weight for the winds is to temper the glory of virtues granted here to the elect, by an intermixture of infirmity. Whence also it is subjoined:

CHAPTER VI.

IBID.---And He weighed the waters by measure.

9. He tempers the virtues of the elect by an intermixture of infirmity, lest they be extolled. Waters in Holy Scripture are wont to designate sometimes the Holy Spirit, sometimes sacred knowledge, sometimes evil knowledge, sometimes tribulation, sometimes flowing peoples, sometimes the minds of those following the faith. For by water the infusion of the Holy Spirit is designated, as it is said 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). Where the Evangelist followed and added: "But this He spake of the Spirit, which they that believe on Him should receive." Again, by water sacred knowledge is designated, as it is said: "The water of wholesome wisdom shall give them to drink" (Ecclus. 15:3). By water also evil knowledge is wont to be called, as in Solomon the woman, who holds the type of heresy, flatters with crafty persuasions, saying: "Stolen waters are sweeter" (Prov. 9:17). By the name of waters also tribulations are sometimes wont to be understood, as it is said by the Psalmist: "Save me, O God, for the waters are come in even unto my soul" (Ps. 69:1). By water peoples are designated, as it is said by John: "The waters are peoples" (Rev. 17:15).

Per aquam quoque non solum fluxus decurrentium populorum, sed etiam bonorum mentes, fidei praedicamenta sequentium, designantur, sicut propheta ait: Beati qui seminatis super omnes aquas (Isai. XXXII, 20) Et per Psalmistam dicitur: Vox Domini super aquas (Psal. XXVIII, 3) Hoc ergo in loco quid aquarum nomine nisi electorum corda signantur, quae per intellectum sapientiae auditum jam supernae vocis acceperunt? De quibus recte dicitur: Et aquas appendit mensura. [Vet. et. Rec. V]. Quia sancti ipsi qui sancto sublevante Spiritu ad summa rapiuntur, quandiu in hac vita sunt, ne aliqua elatione superbiant, quibusdam tentationibus reprimuntur, ut nequaquam tantum proficere valeant quantum volunt, sed ne extollantur superbia, sit in eis ipsarum quaedam mensura virtutum.

10. Quod confirmatur exemplo Eliae Jezabelem fugientis.---Hinc est enim quod Elias dum tot virtutibus in alta profecisset, quadam mensura suspensus est, dum Jezabel postmodum quamvis reginam, tamen mulierculam fugit (III Reg. XIX, 3). Perpendo quippe hunc mirae virtutis virum, ignem de coelo trahere, et secundo quinquagenarios cum suis omnibus petitione subita concremare, verbo coelos a pluviis claudere, verbo coelos ad pluvias aperire, suscitantem mortuos, ventura quaeque praevidentem; et ecce rursus animo occurrit, quo pavore ante unam mulierculam fugerit. Considero virum timore perculsum de manu Dei mortem petere, nec accipere; de manu mulieris mortem fugiendo vitare. Quaerebat enim mortem dum fugeret, dicens: Sufficit mihi, tolle animam meam; neque enim melior sum quam patres mei (Ibid. XIX, 4). Unde ergo sic potens, ut tot illas virtutes faciat? unde sic infirmus, ut ita feminam pertimescat, nisi quia aquae appenduntur mensura, ut ipsi sancti Dei homines et multum valeant per potentiam Dei, et rursum quadam mensura moderati sint per infirmitatem suam? In illis virtutibus Elias quid de Deo acceperat, in istis infirmitatibus quid de se esse poterat, agnoscebat. Illa potentia virtus fuit, ista infirmitas custos virtutis. In illis virtutibus ostendebat quid acceperat, in istis infirmitatibus hoc quod acceperat custodiebat. In miraculis monstrabatur Elias, in infirmitatibus servabatur.

By water also is designated not only the flux of decurrent peoples, but also the minds of the good, following the preachings of the faith, as the prophet says: "Blessed are ye that sow upon all waters" (Isai. 32:20). And it is said by the Psalmist: "The voice of the Lord is upon the waters" (Ps. 29:3). What therefore is signified in this place by the name of waters but the hearts of the elect, which have already received the hearing of the heavenly voice through the understanding of wisdom? Of whom it is rightly said: "And He weighed the waters by measure" [Vet. et Rec. V]. Because the saints themselves, who are snatched up to the highest things by the lifting up of the Holy Spirit, as long as they are in this life, are repressed by certain temptations, lest they should be proud with any elation, so that they may by no means be able to profit as much as they wish; but lest they should be extolled by pride, there is in them a certain measure of those very virtues.

10. Which is confirmed by the example of Elijah fleeing from Jezebel.---For hence it is that Elijah, while he had profited in high things by so many virtues, was suspended by a certain measure, while he afterwards fled from Jezebel, though a queen, yet but a weak woman (1 Kings 19:3). For I consider this man of wonderful virtue, drawing down fire from heaven, and twice consuming the fifties with all their men by a sudden petition, closing the heavens from rains by a word, opening the heavens to rains by a word, raising the dead, foreseeing all things to come; and behold, there occurs again to my mind, with what fear he fled before one weak woman. I consider the man, struck with fear, seeking death from the hand of God, and not receiving it; avoiding death by fleeing from the hand of a woman. For he sought death while he fled, saying: "It is enough for me, take away my soul; for I am not better than my fathers" (1 Kings 19:4). Whence then was he so powerful, as to do all those virtues? whence so infirm, as to so greatly fear a woman, except because "the waters are weighed by measure," that the very holy men of God may both be of great power through the potency of God, and again be moderated by a certain measure through their own infirmity? In those virtues Elijah recognized what he had received from God; in those infirmities, what he could be of himself. That potency was virtue, that infirmity was the keeper of virtue. In those virtues he showed what he had received, in those infirmities he guarded that which he had received. Elijah was manifested in miracles, he was preserved in infirmities.

11. Et Pauli mortem declinantis, aut Satanae tentationes patientis.---Sic Paulum video fluminum et latronum, civitatis et solitudinis, maris ac terrae pericula sustinentem (II Cor. XI, 26), frenantem jejuniis ac vigiliis corpus, sustinentem frigoris et nuditatis aerumnam, ad ecclesiarum custodiam vigilanter se ac pastoraliter exercentem, ad tertium coelum raptum, rursumque eum in paradisum raptum (Ibid., XII, 4), et audisse arcana verba quae non licet homini loqui; et tamen Satanae angelo ad tentandum conceditur (Ibid. XII, 7), orat ut eximi debeat, et non exauditur. Cujus cum ipsa initia conversionis aspicio, perpendo quod ei superna pietas coelos aperit, seseque illi Jesus de sublimibus ostendit. Qui lumen corporis ad tempus perdidit, lumen cordis in perpetuum accepit. Ad Ananiam mittitur (Act. IX, 7), vas electionis vocatur; et tamen de civitate eadem quam post visionem Jesu ingressus fuerat fugiens recedit, sicut ipse testatur dicens: Damasci praepositus gentis Arethae regis custodiebat civitatem Damascenorum, ut me comprehenderet; et per fenestram in sporta dimissus sum per murum, et sic effugi manus ejus (II Cor. XI, 32). Cui licenter dicam: O Paule, in coelo jam Jesum conspicis, et in terra adhuc hominem fugis? In paradisum duceris, secreta Dei verba cognoscis, et adhuc a Satanae angelo tentaris? Unde sic fortis, ut ad coelestia rapiaris? Unde sic infirmus, ut in terra hominem fugias, et adhuc a Satanae angelo adversa toleres, nisi quia ipse qui te sublevat rursum subtilissima te mensura moderatur, ut et in miraculis tuis nobis praedices virtutem Dei, et rursum in timore tuo reminisci nos faciat infirmitatis nostrae? Quae tamen infirmitas ne in desperationem nos pertrahat cum pulsat, dum de infirmitate tua Dominum rogares, quia auditus non es, nobis quoque locutus es quid audisti: Sufficit tibi gratia mea, nam virtus in infirmitate perficitur (II Cor. XII, 9).

12 Custos virtutis est infirmitas.---Aperta ergo voce Dei ostenditur quia custos est virtutis infirmitas. Tunc quippe bene interius custodimur, cum per dispensationem Dei tolerabiliter tentamur exterius, aliquando vitiis, aliquando pressuris. Nam eis quoque quos viros novimus fuisse virtutum, tentationes atque certamina non defuere vitiorum.

11. And of Paul declining death, or suffering the temptations of Satan.---So I see Paul sustaining dangers of rivers and robbers, of the city and the wilderness, of the sea and the land (2 Cor. 11:26), curbing his body by fastings and watchings, sustaining the trouble of cold and nakedness, vigilantly and pastorally exercising himself for the keeping of the churches, caught up to the third heaven, and again caught up into paradise (Ibid. 12:4), and having heard secret words which it is not lawful for a man to utter; and yet he is given to an angel of Satan to be tempted (Ibid. 12:7), he prays that he may be delivered, and is not heard. When I look upon the very beginnings of his conversion, I consider that heavenly piety opens the heavens to him, and Jesus shows Himself to him from on high. He who lost the light of the body for a time, received the light of the heart forever. He is sent to Ananias (Acts 9:7), he is called a vessel of election; and yet he recedes fleeing from the same city which he had entered after the vision of Jesus, as he himself testifies, saying: "In Damascus the governor of the nation under Aretas the king kept the city of the Damascenes, that he might apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands" (2 Cor. 11:32). To whom I might freely say: O Paul, dost thou already behold Jesus in heaven, and dost thou still flee from a man on earth? Art thou led into paradise, dost thou know the secret words of God, and art thou still tempted by an angel of Satan? Whence art thou so strong, as to be caught up to heavenly things? Whence so infirm, as to flee from a man on earth, and still to tolerate adversities from an angel of Satan, except because He who lifts thee up again moderates thee by a most subtle measure, that both in thy miracles thou mayest preach to us the virtue of God, and again in thy fear He may make us remember our own infirmity? Which infirmity, however, lest it should draw us into despair when it knocks, while thou didst ask the Lord concerning thy infirmity, because thou wast not heard, thou hast spoken to us also what thou didst hear: "My grace is sufficient for thee, for virtue is perfected in infirmity" (2 Cor. 12:9).

12 Infirmity is the keeper of virtue.---By the open voice of God, therefore, it is shown that infirmity is the keeper of virtue. For then we are well kept within, when by the dispensation of God we are tolerably tempted without, sometimes by vices, sometimes by pressures. For to those also whom we know to have been men of virtues, temptations and conflicts of vices were not wanting.

Hinc est enim quod ad consolationem nostram isdem praedicator egregius de se quaedam talia prodere dignatur, dicens: Video aliam legem in membris meis, repugnantem legi mentis meae, et captivum me ducentem in lege peccati, quae est in membris meis (Rom. VII, 23). Ad ima quippe pertrahit caro, ne extollat spiritus: et ad summa trahit spiritus, ne prosternat caro. Spiritus levat, ne jaceamus in infimis; caro aggravat, ne extollamur ex summis. Si non sublevante spiritu nos caro tentaret, procul dubio tentationis suae in ima dejiceret. Rursum vero si non tentante carne ad summa nos spiritus sublevaret, in superbiae casu ipsa nos pejus sublevatione prosterneret. Sed fit certo moderamine ut dum unusquisque sanctorum jam quidem interius ad summa rapitur, sed adhuc tentatur exterius, nec desperationis lapsum, nec elationis incurrat, quoniam nec tentatio exterior culpam perficit, quia interior intentio sursum trahit; nec rursum intentio interior in superbiam elevat, quia tentatio exterior humiliat dum gravat. Sicque magno ordine cognoscimus in interiori profectu quid accipimus, in exteriori defectu quid sumus. Et miro modo agitur, ut nec de virtute quisquam extolli debeat, nec de tentatione desperare, quia dum spiritus trahit, et caro retrahit, subtilissimo judicii interni moderamine, infra summa, et supra infima in quodam medio anima libratur. Bene ergo dicitur: Et aquas appendit mensura. Sequitur:

CAPUT VII.

VERS. 26, 27.---Quando ponebat pluviis legem, et viam procellis sonantibus, tunc vidit illam, et enarravit, et praeparavit, et investigavit.

13. Verbi Dei praeconibus lex posita, ut opere impleant quod praedicant. Hanc legem servantibus ad hominum corda aditus patet.---Solent per pluvias praedicantium dicta signari. Unde per Moysen dicitur: Exspectetur sicut pluvia eloquium meum (Deut XXXII, 2). Quorum videlicet verba cum blande persuadent, pluviae sunt; cum vero terribilia de venturo judicio intonant, sonantes procellae. Et notandum quod pluviis lex ponitur, ut via procellis sonantibus aperiatur. Lex quippe est ipsis praedicatoribus posita, ut vivendo impleant quod loquendo suadere festinant.

For hence it is that for our consolation the same eminent preacher deigns to bring forth some such things concerning himself, saying: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:23). For the flesh draws down to the lowest things, lest the spirit should be extolled: and the spirit draws to the highest things, lest the flesh should prostrate. The spirit lifts up, lest we lie in the lowest things; the flesh weighs down, lest we be extolled from the highest. If the flesh tempted us without the spirit lifting us up, it would beyond doubt cast us down into the lowest things by the perfection of its temptation. But again, if the spirit lifted us up to the highest things without the flesh tempting, it would prostrate us in the fall of pride by that very lifting up. But it is done by a certain moderation that while each one of the saints is already indeed snatched up within to the highest things, but is still tempted without, he incurs neither the lapse of despair nor of elation; since neither does the exterior temptation perfect the fault, because the interior intention draws upward; nor again does the interior intention elevate into pride, because the exterior temptation humiliates while it weighs down. And thus in great order we recognize in interior progress what we receive, in exterior defect what we are. And in a wonderful way it is acted, that neither should anyone be extolled for virtue, nor despair for temptation, because while the spirit draws, and the flesh draws back, by a most subtle moderation of internal judgment, the soul is balanced in a certain mean below the highest and above the lowest things. Well therefore is it said: "And He weighed the waters by measure." It follows:

CHAPTER VII.

VERS. 26, 27.---When He made a law for the rain, and a way for the sounding storms, then did He see it, and declare it, and prepare it, and search it out.

13. A law is imposed on the heralds of the Word of God, that they may fulfill by work what they preach. To those who keep this law, the entrance to the hearts of men lies open.---The sayings of those who preach are wont to be signified by rains. Whence it is said by Moses: "Let my speech be expected as the rain" (Deut. 32:2). Whose words, forsooth, when they gently persuade, are rains; but when they thunder forth terrible things concerning the future judgment, they are sounding storms. And it is to be noted that a law is imposed on the rains, that a way may be opened for the sounding storms. For a law is imposed on the preachers themselves, that they may fulfill by living what they hasten to persuade by speaking.

Nam loquendi auctoritas perditur, quando vox opere non adjuvatur. Hinc enim per Psalmistam dicitur: Peccatori autem dixit Deus: Quare tu enarras justitias meas, et assumis testamentum meum per os tuum? Tu vero odisti disciplinam, et projecisti sermones meos post te (Psal. XLIX, 16). Sermones etenim Dei post se praedicator projicit, cum hoc quod dicit facere contemnit. Quando autem dictis ejus alter obediat, dum ipse respuit opere quod praedicat voce, et dissimulat audire quod narrat? De ista praedicationis lege scriptum est: Qui solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno coelorum. Qui autem fecerit, et docuerit sic, magnus vocabitur in regno coelorum (Matth. V, 19). Regnum coelorum videlicet Ecclesiam praesentem appellat, de qua scriptum est: Et colligent de regno ejus omnia scandala (Matth. XIII, 41). In superno etenim regno scandala quae ex eo colligi debeant non habentur. Qui ergo solvit opere, et sic docet voce, in isto regno coelorum erit minimus, in illo nec minimus. Viam autem procellis sonantibus posuit, cum praedicatoribus suis ad corda hominum terrore venturi judicii perculsa aditum fecit. Prius itaque lex ponitur, ut post modum via pandatur, quia illa vox cor audientis penetrat, quae hoc quod ore sonuerit, opere conservat. Tunc autem cum legem pluviis et viam procellis sonantibus poneret, hanc sapientiam Deus vidit, enarravit, praeparavit, et investigavit. Usitata sacri eloquii locutione videre Deus dicitur, videre nos facere, sicut justo viro Dominus dicit: Nunc cognovi quod timeas Deum (Genes. XXII, 12). Et Israelitae praemonentur: Tentat vos Dominus Deus vester, ut sciat si diligitis eum (Deut. XIII, 3); id est, ut scire vos faciat. Tunc ergo cum legem pluviis poneret, hoc est mandatum custodiae praedicatoribus daret, hanc incarnatam sapientiam videri et enarrari a praedicatoribus, praeparari et investigari ab auditoribus fecit. Sibi quippe illam praeparat, quisquis illam bene vivendo in diem judicii propitiam parat. Et notandum quod de ea quatuor dicta sunt, Ait enim: Vidit, enarravit, praeparavit, investigavit. Vidit namque, quia species est; enarravit, quia verbum; praeparavit, quia remedium; investigavit quia occultum. Sed hoc quod aeterna Dei sapientia species Patris et Verbum dicitur, quando ad humana mente penetratur? Quis namque intelligat, vel verbum sine tempore, vel speciem sine circumscriptione? Dicendum ergo erat aliquid quod de illa homo cognosceret in se. Unde apte subditur:

Caput VIII

[Rec. VI].

For the authority of speaking is lost, when the voice is not assisted by work. For hence it is said by the Psalmist: "But unto the sinner God said: Why dost thou declare My justices, and take My covenant in thy mouth? seeing thou hatest discipline, and hast cast My words behind thee" (Ps. 50:16). For a preacher casts the words of God behind him, when he contemns doing that which he says. But when should another obey his sayings, while he himself rejects by work what he preaches by voice, and dissembles hearing what he relates? Concerning this law of preaching it is written: "Whosoever shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven; but whosoever shall do and so teach, shall be called great in the kingdom of heaven" (Matt. 5:19). Forsooth, He calls the present Church the kingdom of heaven, of which it is written: "And they shall gather out of His kingdom all scandals" (Matt. 13:41). For in the heavenly kingdom there are no scandals which ought to be gathered out of it. He therefore who breaks by work, and so teaches by voice, shall be the least in this kingdom of heaven, and in that other not even the least. But He made a way for the sounding storms, when He made an entrance for His preachers to the hearts of men struck with the terror of the future judgment. A law therefore is first imposed, that afterwards a way may be opened, because that voice penetrates the heart of the hearer, which preserves by work that which it has sounded by mouth. But when He made a law for the rain and a way for the sounding storms, then did God see this Wisdom, declare it, prepare it, and search it out. By a common mode of speech of sacred eloquence, God is said to see, when He makes us to see, as the Lord says to the just man: "Now I know that thou fearest God" (Gen. 22:12). And the Israelites are forewarned: "The Lord your God trieth you, to know if ye love Him" (Deut. 13:3); that is, to make you to know. Then therefore when He made a law for the rains, that is, gave the commandment of keeping it to the preachers, He made this incarnate Wisdom to be seen and declared by the preachers, to be prepared and searched out by the hearers. For he prepares it for himself, whosoever prepares it propitious for the day of judgment by living well. And it is to be noted that four things are said of it. For He says: "He saw, He declared, He prepared, He searched out." For He saw it, because it is the Image (Form); He declared it, because it is the Word; He prepared it, because it is the Remedy; He searched it out, because it is Hidden. But when is it penetrated by the human mind, that the eternal Wisdom of God is called the Image (Form) of the Father and the Word? For who should understand either a Word without time, or an Image without circumscription? Something therefore was to be said which man might recognize of it in himself. Whence it is aptly subjoined:

Chapter VIII

[Rec. VI].

VERS. 28.---Et dixit homini: Ecce timor Domini ipsa est sapientia, et recedere a malo intelligentia.

14. Deum timens ejus sapientiam possidere incipit, et in se cognoscit, quem in ipsius natura cognoscere non potest.---Ac si aperte diceretur: Ad temetipsum homo revertere, cordis tui secreta perscrutare. Si Deum te timere deprehendis, profecto constat quia hac sapientia plenus es. Quam si adhuc cognoscere non potes quid sit in se, jam cognoscis interim quid sit in te. Quae enim apud se ab angelis metuitur, apud te timor Domini vocatur, quia hanc habere te certum est, si timere te Deum incertum non est. Hinc etiam per Psalmistam dicitur: Initium sapientiae, timor Domini (Psal. CX, 10); quia tunc penetrare cor inchoat, cum hoc extremi judicii pavore perturbat. Ad parvitatem igitur nostram divinus sermo se attrahit: sicut pater cum parvulo filio loquitur, ut ab eo possit intelligi, sponte balbutit. Quia enim naturam sapientiae penetrare non possumus quid sit in se, ex condescensione Dei audivimus quid sit in nobis, cum dicitur: Ecce timor Domini, ipsa est sapientia. Sed quia ille veraciter vim divini timoris intelligit, qui se a cunctis pravis operibus custodit, recte subditur: Et recedere a malo, intelligentia. Ea igitur quae sequuntur, quia prophetiae spiritu plena sunt, ipsa sacrae historiae verba testantur, cum dicitur:

Caput IX

[Vet. VIII, Rec. VII].

Cap. XXIX, VERS. 1.---Addidit quoque Job, assumens parabolam suam, et dixit.

15. Job ultima Ecclesiae tempora praenuntiat, quibus carnales et haereticos passura est.---Quia enim parabola similitudo nominatur, aperte constat quod per exteriorum verborum formam mysteria loquitur, qui ad loquendum parabolam assumpsisse memoratur. Cum etenim sua narrat, quaecunque sunt sanctae Ecclesiae ventura denuntiat; et per hoc quod ipse patitur, indicat quid illa patiatur. Nonnunquam vero sic suae historiae verba permiscet, ut nil allegoricum insonet; nonnunquam vero sic suos dolores loquitur, ac si ex voce dolentis Ecclesiae loquatur. In hac vero ultima sui parte sermonis ultimum tempus designat Ecclesiae, quando adversarios suos, id est carnales quosque, vel haereticos atque gentiles, quos nunc studet sapientiae auctoritate comprimere, effrenata jactantia elatos cogitur irrisa tolerare. Unde in hoc quoque sermone dicitur: Nunc autem derident me juniores tempore, quorum non dignabar patres ponere cum canibus gregis mei (Job XXX, 1).

VERSE 28.---And He said unto man: Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

14. He who fears God begins to possess His wisdom, and recognizes it in himself, which he cannot recognize in His own nature.---As if it were openly said: Return to thyself, O man, search the secrets of thy heart. If thou findest that thou fearest God, it certainly is clear that thou art full of this wisdom. Which if thou canst not yet know what it is in itself, thou already knowest meanwhile what it is in thee. For she who is feared among the angels for herself, is called among thee the fear of the Lord, because it is certain that thou hast her, if it is not uncertain that thou fearest God. Hence also it is said by the Psalmist: "The fear of the Lord is the beginning of wisdom" (Ps. 111:10); because it then begins to penetrate the heart, when it perturbs it with this dread of the extreme judgment. The divine word, therefore, draws itself down to our littleness; as a father speaks with his little son, that he may be understood by him, he of his own accord lisps (stammers). For because we cannot penetrate the nature of wisdom as to what it is in itself, we have heard out of the condescension of God what it is in us, when it is said: "Behold, the fear of the Lord, that is wisdom." But because he truly understands the force of divine fear, who keeps himself from all evil works, it is rightly subjoined: "And to depart from evil is understanding." Therefore those things which follow, because they are full of the spirit of prophecy, the very words of the sacred history testify, when it is said:

Chapter IX

[Vet. VIII, Rec. VII].

CHAP. XXIX, VER. 1.---Job also added, taking up his parable, and said.

15. Job foretells the last times of the Church, in which she is to suffer from carnal men and heretics.---For since a parable is called a similitude, it is clearly evident that he speaks mysteries through the form of exterior words, who is remembered to have taken up a parable for speaking. For while he relates his own things, he denounces whatsoever things are to come upon Holy Church; and by that which he himself suffers, he indicates what she suffers. Sometimes, indeed, he so intermixes the words of his history, that nothing allegorical sounds; but sometimes he so speaks his own griefs, as if he spoke from the voice of the grieving Church. But in this last part of his speech he designates the last time of the Church, when she is compelled to tolerate with derision her adversaries, that is, all carnal men, or heretics and gentiles, whom she now studies to repress by the authority of wisdom, when they are puffed up with unbridled boastfulness. Whence also in this speech it is said: "But now they that are younger than I in time have me in derision, whose fathers I disdained to set with the dogs of my flock" (Job 30:1).

Et ipsa ordinis ratio exposcit ut per verba beati Job ultima extremi sanctae Ecclesiae designentur dies, quando, persecutione crescente, apertas haereticorum voces tolerare compellitur, cum motus cordis sui, quos nunc intra cogitationum sinus contegunt, tunc in voce manifestati erroris aperiunt. Nunc enim, sicut per Joannem dicitur (Apoc. XX, 3), draco in abysso clausus tenetur, quia diabolica malitia in eorum subdolis cordibus occultatur. Sed sicut illic dictum est, educetur draco de puteo abyssi, quia quod modo prae timore tegitur, tunc contra Ecclesiam publice de iniquorum cordibus omne serpentinum virus aperitur. Nunc enim abscondit se sub blandiente lingua, saeviens conscientia, et malitia calliditatis, quasi quadam se tegit abysso simulationis; nunc Dominus, sicut Psalmistae voce dicitur, Congregat sicut in utre aquas maris (Psal. XXXII, 7). Uter quippe carnalis est cogitatio. Aquae ergo maris in utre congregatae sunt, cum amaritudo perversae mentis non erumpit exterius in vocem pravae libertatis. Veniet profecto tempus, quando contra hanc perversi atque carnales aperta voce praedicent quod nunc occulta cogitatione moliuntur. Veniet tempus, quando catholicam Ecclesiam non solum injustis vocibus, sed etiam crudelibus plagis premant.

16. Duobus modis Ecclesia persecutionem patitur, verbis et gladiis.---Ab adversariis namque suis duobus modis Ecclesia persecutionem patitur, scilicet aut verbis, aut gladiis. Sed cum verbis persecutionem sustinet, exercetur ejus sapientia; cum vero gladiis, exercetur ejus patientia. Sed verborum persecutiones ab haereticis nunc etiam quotidie toleramus, cum ipsi haeretici linguis nobis subdolis, et falsa humilitate blandiuntur. Persecutiones vero gladiorum juxta finem mundi secuturae sunt, ut grana coelestibus horreis recondenda tanto verius a peccatorum paleis exuantur, quanto arctius affliguntur. Tunc electi omnes qui in illa fuerint tribulatione comprehensi reminiscuntur horum temporum in quibus nunc Ecclesia fidei pacem tenet, et superba haereticorum colla comprimit, non potentatu culminis, sed jugo rationis. Reminiscuntur nostri, qui quieta fidei tempora ducimus; qui etsi in bellis coarctamur gentium, non tamen in dictis expugnamur patrum. Beatus ergo Job sanctae Ecclesiae typum tenens, quae tunc in illis angustiis invenitur; et tamen nostrae, ut dixi, quietis reminiscitur, sua transacta narrat, et aliis ventura denuntiat, dicens:

Caput X

[Rec. VIII].

VERS. 2.---Quis mihi tribuat, ut sim juxta menses pristinos?

And the very reason of the order requires that by the words of blessed Job the last days of Holy Church should be designated, when, persecution increasing, she is compelled to tolerate the open voices of heretics, when the motions of their heart, which they now cover within the bosoms of their thoughts, they then open in the voice of manifested error. For now, as it is said by John (Rev. 20:3), the dragon is kept shut up in the abyss, because diabolical malice is hidden in their crafty hearts. But as it is there said, the dragon shall be brought out of the pit of the abyss, because that which is now covered through fear, then against the Church all the serpentine poison is opened publicly from the hearts of the iniquitous. For now the raging conscience hides itself under a flattering tongue, and the malice of craftiness covers itself as if with an abyss of simulation; now the Lord, as it is said by the voice of the Psalmist, "gathereth the waters of the sea together as in a skin" (Ps. 33:7). For a skin (bottle) is carnal thought. The waters of the sea, therefore, are gathered in a skin, when the bitterness of a perverse mind does not break out exteriorly into the voice of depraved liberty. The time will certainly come, when against this the perverse and carnal will preach with an open voice what they now plot with secret thought. The time will come, when they shall press the Catholic Church not only with unjust voices, but also with cruel blows.

16. In two ways the Church suffers persecution, by words and by swords.---For from her adversaries the Church suffers persecution in two ways, namely, either by words or by swords. But when she sustains persecution by words, her wisdom is exercised; but when by swords, her patience is exercised. But we tolerate daily even now the persecutions of words from heretics, when the heretics themselves flatter us with crafty tongues and false humility. But the persecutions of swords are to follow near the end of the world, that the grains which are to be stored in the heavenly barns may be the more truly stripped from the chaff of sins, the more straitly they are afflicted. Then all the elect who shall be caught in that tribulation remember these times in which the Church now holds the peace of faith, and represses the proud necks of heretics, not by the potency of high place, but by the yoke of reason. They remember us, who lead quiet times of faith; who although we are straitened in the wars of nations, yet are not vanquished in the sayings of the fathers. Blessed Job therefore holding the type of Holy Church, which is then found in those straits; and yet remembering, as I said, our quiet, relates his past things, and denounces to others things to come, saying:

Chapter X

[Rec. VIII].

VERSE 2.---Who will grant me, that I might be as in the months of old?

17. Etsi gravia jam passa sit Ecclesia, longe graviora passura est.---Multa enim talia sancta Ecclesia doloribus pressa dictura est. Tantis quippe illam futurum est tribulationibus angustari, ut haec tempora cum magno suspirio desideret quae nos cum magno dolore toleramus. Dicat ergo, dicat per vocem beati Job: Quis mihi tribuat ut sim juxta menses pristinos? Quia enim statutus dierum numerus menses vocantur, quid aliud nomine signat mensium, nisi collectiones animarum? Dies quippe dum colliguntur in mensibus, subtrahuntur, quia et in hoc tempore sancta Ecclesia, dum veritatis luce splendentes animas colligit, in intimis abscondit. Aliquando etiam mensis pro perfectione ponitur, sicut propheta ait: Erit mensis ex mense (Isai. LXVI, 23); perfectio videlicet eis in requie, quibus nunc perfectio fuerit in operatione. Reminiscatur ergo perfectionis pristinae, reducat ad memoriam quanta praedicatione sua collectis animabus reportabat lucra, et angustata tribulationibus dicat: Quis mihi tribuat, ut sim juxta menses pristinos? In quibus profecto mensibus qualis fuerit, enumerando subjungit, dicens:

CAPUT XI.

VERS. 2, 3.---Secundum dies, quibus Deus custodiebat me, quando splendebat lucerna ejus super caput meum, et ad lumen ejus ambulabam in tenebris.

18.---Tunc multi infirmi cadent, fortibus ob eorum casum dolentibus. Tunc quippe videt ex se, persecutione cogente, infirmorum multos cadere, quos nunc ut mater intra pacis sinum parvulos fovet, et intra tranquillas fidei cunas continet, quia admisti fortibus, ipsa fidei tranquillitate nutriuntur. Tunc vero tales multi casuri sunt, et per viscera charitatis, quidquid in damno parvulorum sustinet, se perpeti animus perfectorum dolet. Infirmorum etenim damna ad corda fortium per compassionem transeunt. Unde per Paulum dicitur: Quis infirmatur et ego non infirmor? quis scandalizatur, et ego non uror (II Cor. XI, 29)? Tanto enim quisque perfectus est, quanto perfecte sentit dolores alienos. Unde sancta Ecclesia infirmis tunc cadentibus angustiata, cum horum reminiscitur temporum, jure dictura est: Secundum dies quibus Deus custodiebat me, quia se tunc in illis aestimat cadere, quae se nunc in istis respicit custodiri. Bene autem dicitur: Quando splendebat lucerna ejus super caput meum, et ad lumen ejus ambulabam in tenebris.

17. Although the Church has already suffered heavy things, she is to suffer far heavier.---For Holy Church, pressed with griefs, will say many such things. For it is to come to pass that she shall be straitened with so great tribulations, that she shall desire with a great sigh these times which we tolerate with great grief. Let her say therefore, let her say by the voice of blessed Job: "Who will grant me that I might be as in the months of old?" For since a certain number of days are called months, what else does he signify by the name of months but the collections of souls? For while days are collected in months, they are withdrawn, because also in this time Holy Church, while she collects souls shining with the light of truth, hides them in her inmost parts. Sometimes also a month is put for perfection, as the prophet says: "There shall be month from month" (Isai. 66:23); namely, perfection in rest to them, to whom there has now been perfection in work. Let her therefore remember the former perfection, let her bring back to memory how great gains she used to bring back to souls collected by her preaching, and straitened by tribulations let her say: "Who will grant me, that I might be as in the months of old?" In which months forsooth what she was, she subjoins by enumerating, saying:

CHAPTER XI.

VERS. 2, 3.---As in the days when God preserved me, when His lamp shined upon my head, and by His light I walked through darkness.

18.---Then many weak ones shall fall, the strong grieving for their fall.---For then she sees of herself, persecution compelling, many of the weak fall, whom now as a mother she cherishes as little ones within the bosom of peace, and contains within the quiet cradles of faith, because being mixed with the strong, they are nourished by that very tranquility of faith. But then many such are about to fall, and through the bowels of charity, the mind of the perfect grieves that it suffers whatever it sustains in the loss of the little ones. For the losses of the weak pass over to the hearts of the strong through compassion. Whence it is said by Paul: "Who is weak, and I am not weak? who is scandalized, and I burn not?" (2 Cor. 11:29). For each one is so much the more perfect, as he perfectly feels the griefs of others. Whence Holy Church, straitened by the weak then falling, when she remembers these times, will rightly say: "As in the days when God preserved me," because she then estimates herself to fall in those, who she now regards herself to be preserved in these. But it is well said: "When His lamp shined upon my head, and by His light I walked through darkness."

Lucernae enim nomine, lumen signatur sacrae Scripturae, de qua ipse Ecclesiae pastor dicit: Habemus firmiorem propheticum sermonem, cui bene facitis attendentes, quasi lucernae lucenti in caliginoso loco, donec dies illucescat, et lucifer oriatur in cordibus vestris (II Pet. I, 19). Et Psalmista ait: Lucerna pedibus meis verbum tuum, Domine (Psal. CXVIII, 105). Quia autem principale nostrum mens est, appellatione capitis mens vocatur. Unde per Psalmistam dicitur: Impinguasti in oleo caput meum (Psal. XXII, 5). Ac si aperte dicat: Charitatis pinguedine replesti mentem meam. Nunc ergo lucerna super caput Ecclesiae splendet, quia sacra eloquia tenebras nostrae mentis irradiant, ut in hoc caliginoso vitae praesentis loco, dum verborum Dei lucem percipimus, quae sunt agenda videamus. Nunc ad lumen ejus in tenebris ambulat, quoniam sancta universalis Ecclesia, etsi alienae occulta cogitationis non penetrat, quia quasi faciem non cognoscit in nocte, tamen ponit gressus boni operis, directa lumine supernae locutionis. Sequitur:

Caput XII

[Rec. IX].

VERS. 4.---Sicut fui in diebus adolescentiae meae, quando secreto Deus erat in tabernaculo meo.

19. Variae Ecclesiae aetates. Infantia, adolescentia, senium. In fine tamen multos susceptura est filios.---Sicut uniuscujusque hominis, sic sanctae Ecclesiae aetas describitur. Parvula quippe tunc erat, cum a nativitate recens verbum vitae praedicare non poterat. Hinc enim de illa dicitur: Soror nostra parvula est, et ubera non habet (Cant. VIII, 8), quia nimirum sancta Ecclesia priusquam proficeret per incrementa virtutis, infirmis quibusque auditoribus praebere non potuit ubera praedicationis. Adulta vero Ecclesia dicitur, quando Dei verbo copulata, sancto repleta Spiritu, per praedicationis ministerium in filiorum conceptione fetatur, quos exhortando parturit, convertendo parit. De hac ejus aetate Domino dicitur: Adolescentulae dilexerunt te (Cant. I, 3). Universae quippe Ecclesiae, quae unam catholicam faciunt, adolescentulae vocantur, non jam vetustae per culpam, sed novellae per gratiam; non senio steriles, sed aetate mentis ad spiritalem congruae fecunditatem.

For by the name of a lamp, the light of Holy Scripture is signified, of which the pastor of the Church himself says: "We have a more firm prophetical word, whereunto ye do well that ye take heed, as unto a lamp that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. 1:19). And the Psalmist says: "Thy word, O Lord, is a lamp unto my feet" (Ps. 119:105). But because our principal part is the mind, the mind is called by the appellation of the head. Whence it is said by the Psalmist: "Thou hast anointed my head with oil" (Ps. 23:5). As if he should say openly: Thou hast filled my mind with the fatness of charity. Now therefore the lamp shines upon the head of the Church, because the sacred elocutions irradiate the darkness of our mind, so that in this dark place of the present life, while we perceive the light of the words of God, we may see what things are to be done. Now she walks in darkness by His light, because the holy universal Church, although she does not penetrate the hidden things of another's thought, because as it were she does not recognize a face in the night, yet she sets the steps of good work, directed by the light of the heavenly elocution. It follows:

Chapter XII

[Rec. IX].

VERSE 4.---As I was in the days of my youth, when God was secretly in my tabernacle.

19. The various ages of the Church: infancy, youth, old age. In the end, however, she is to receive many sons.---As of each individual man, so the age of Holy Church is described. For she was a little one then, when fresh from her birth she could not preach the word of life. For hence it is said of her: "Our sister is a little one, and she hath no breasts" (Cant. 8:8), because forsooth Holy Church, before she profited by the increments of virtue, could not offer the breasts of preaching to any weak hearers. But the Church is called adult, when coupled to the Word of God, filled with the Holy Spirit, she is made fruitful in the conception of sons through the ministry of preaching, whom by exhorting she travails with, by converting she brings forth. Of this her age it is said to the Lord: "The young maidens have loved thee" (Cant. 1:3). For all the churches which make up the one Catholic Church are called young maidens, not now aged by fault, but new by grace; not sterile through old age, but by the age of the mind congruous to spiritual fecundity.

Tunc ergo, cum in diebus illis Ecclesia, quasi quodam senio debilitata, per praedicationem filios parere non valet, reminiscitur foecunditatis antiquae dicens: Sicut fui in diebus adolescentiae meae. Quamvis post eosdem dies quibus deprimitur, jam tamen circa ipsum finem temporum grandi praedicationis virtute roboretur. Nam susceptis ad plenum gentibus, omnem Israeliticum populum, qui tunc inventus fuerit, in fidei sinum trahit. Scriptum quippe est: Donec plenitudo gentium introiret, et sic omnis Israel salvus fieret (Rom. XI, 25). Sed ante illa tempora erunt dies in quibus ab adversariis paululum videbitur oppressa, cum et horum dierum reminiscitur, dicens: Sicut fui in diebus adolescentiae meae, quando secreto Deus erat in tabernaculo meo.

20. [Vet. X]. Qui mandata Dei meditatur, habet Deum inhabitantem. Sancti se foris intusque circumspiciunt.---Quid hoc loco tabernaculum, nisi habitationem mentis accipimus? Quia per omne quod cogitando agimus, in consilio nostri cordis habitamus. Quisquis autem mandata Dei tacitus cogitat, secreto illi Deus in tabernaculo est. Habitationem etenim cordis sui ante Dei esse oculos viderat, qui dicebat: Et meditatio cordis mei in conspectu tuo semper (Psal. XVIII, 15). Exteriora namque opera patent oculis hominum, longe vero incomparabiliter interiores ac subtilissimae cogitationes nostrae patent oculis Dei. Omnia enim, sicut scriptum est, nuda et aperta sunt oculis ejus (Hebr. IV, 13). Et saepe in exteriori opere ante oculos hominum inordinati apparere metuimus, et in interiori cogitatione illius respectum non metuimus, quem videntem omnia non videmus. Multo enim magis intrinsecus Deo quam extrinsecus hominibus conspicabiles sumus. Unde et sancti omnes foris se intusque circumspiciunt, et vel reprehendendo se exterius, vel iniquos se interius videri invisibiliter timent. Hinc est quod animalia quae per prophetam videntur, in circuitu et intus plena oculis esse memorantur (Ezech. I, 18; X, 12). Quisquis enim exteriora sua honeste disponit, sed interiora negligit, in circuitu oculos habet, sed intus non habet. Sancti vero omnes, quia et exteriora sua circumspiciunt, ut bona de se exempla fratribus praebeant, et interiora sua vigilanter attendunt, quia sese irreprobabiles interni judicis obtutibus parant, et oculos in circuitu et intus habere perhibentur; magisque se, quo Deo placeant, in sua interna componunt, sicut per Psalmistam quoque de sancta Ecclesia dicitur: Omnis gloria ejus filiae regis ab intus (Psal. XLIV, 14).

Then therefore, when in those days the Church, as if debilitated by a certain old age, is not able to bring forth sons by preaching, she remembers her ancient fecundity, saying: "As I was in the days of my youth." Although after those same days in which she is depressed, she shall nevertheless already about the very end of time be strengthened with great virtue of preaching. For having received the gentiles to the full, she draws into the bosom of faith all the Israelite people that shall then be found. For it is written: "Until the fullness of the gentiles should come in, and so all Israel should be saved" (Rom. 11:25). But before those times there will be days in which she will seem for a little while oppressed by her adversaries, when she also remembers these days, saying: "As I was in the days of my youth, when God was secretly in my tabernacle."

20. [Vet. X]. He who meditates on the commandments of God, has God inhabiting him. The saints look around themselves within and without.---What do we receive in this place by the tabernacle, but the habitation of the mind? Because by all that we do in thinking, we inhabit the counsel of our heart. But whosoever silently thinks on the commandments of God, God is secretly in his tabernacle. For he had seen the habitation of his heart to be before the eyes of God, who said: "And the meditation of my heart always in Thy sight" (Ps. 19:14). For exterior works lie open to the eyes of men, but far and incomparably lie open to the eyes of God our interior and most subtle thoughts. For all things, as it is written, are naked and open to His eyes (Heb. 4:13). And often in exterior work we fear to appear inordinate before the eyes of men, and in interior thought we fear not the regard of Him, whom seeing all things we see not. For we are much more conspicuous within to God than without to men. Whence also all the saints look around themselves within and without, and fear either to be reprehended by themselves exteriorly, or to be seen invisibly iniquitous within. Hence it is that the animals which are seen by the prophet, are remembered to be full of eyes round about and within (Ezek. 1:18; 10:12). For whosoever disposes his exterior things honestly, but neglects his interior things, has eyes round about, but has them not within. But all the saints, because they both look around their exterior things, that they may offer good examples of themselves to their brethren, and vigilantly attend to their interior things, because they prepare themselves irreproachable for the gazes of the internal Judge, are said to have eyes round about and within; and they rather compose themselves in their internal parts, that they may please God, as it is also said by the Psalmist of Holy Church: "All the glory of her, the daughter of the king, is from within" (Ps. 45:13).

Sed qua exteriora sua etiam irreprehensibilia custodit, jure de ea subdidit: In fimbriis aureis circumamicta varietate, ut et pulchra sibi intus sit, et aliis foras; et se provehens per internam gloriam, et alios erudiens per exteriora operum exempla. Beatus igitur Job dicat ex se, dicat ex persona universalis Ecclesiae: Quando secreto Deus erat in tabernaculo meo. Ut enim demonstret quantum intus profecerit, secreto Deum fuisse in suo tabernaculo perhibet. Ut etiam ostendat rectitudinis opera quantum extrinsecus custodivit, adjungit.

CAPUT XIII.

VERS. 5.---Quando erat Omnipotens mecum, et in circuitu meo pueri mei.

21. Sanctis intus Deo vacantibus, mali sola exteriora quaerunt. Religionem non habent, sed simulant. ---Omnes autem qui divina praecepta metuunt, Dei tabernaculum fiunt. Unde, ut supra jam diximus (Num. 6), per semetipsam Veritas dicit de eo qui illius mandata custodit: Ego et Pater veniemus, et mansionem apud eum faciemus (Joan. XIV, 23). Quod contra perversi quique dum interna non appetunt, in suis se cogitationibus foras fundunt. Unde eis per prophetam dicitur: Redite praevaricatores ad cor (Isai. XLVI, 8). Et rursum: Vae qui cogitatis inutile (Michae. II, 1). In actionibus quippe suis verentur homines, quos corporaliter vident, et Deum sibi praesentem non aestimant esse, quem non vident. Quod contra in laude justi dicitur, dum Aegypti regem contemneret, et Dei mandatis obediret: Quia invisibilem tanquam videns sustinuit (Hebr. XI, 27). Perversum quippe terrae principem quasi non vidit, quem ab oculis sui cordis abjecit. Regem vero invisibilem tanquam videns sustinuit, quia ab ejus timoris intuitu mentis oculum non deflexit. Sancta itaque Ecclesia in magnis tunc tribulationibus deprehensa, cum multos a Deo conspicit prava cogitatione discedere, videt profecto mentis eorum habitaculum discendente Deo vacuum remanere, et jure deplorans dicit: Quando secreto Deus erat in tabernaculo meo. [Vet. XI.] Quibus verbis non immerito etiam simulatio religionis plangitur, quia nonnulli etiam nunc Christiani esse non appetunt, sed videri. His videlicet Deus in publico est, non in secreto. Sed sancta Ecclesia Deum in secreto habere desiderat, quia illos vere fideles respicit, quos ad fidei vitam corde pleno permanere cognoscit.

But because she also keeps her exterior things irreprehensible, he rightly subjoined concerning her: "In golden fringes clothed round about with variety," that she may be both beautiful to herself within, and to others without; both advancing herself through internal glory, and instructing others through the exterior examples of works. Let blessed Job therefore say of himself, let him say from the person of the universal Church: "When God was secretly in my tabernacle." For that he may demonstrate how much he profited within, he asserts that God was secretly in his tabernacle. That he may also show how much he guarded the works of rectitude without, he adds:

CHAPTER XIII.

VERS. 5.---When the Omnipotent was with me, and my children were round about me.

21. While the saints are at leisure for God within, the wicked seek only outward things. They have not religion, but simulate it. ---But all who fear the divine precepts become the tabernacle of God. Wherefore, as we have already said above (Num. 6), Truth says by Himself of him who keeps His commandments: We will come and make our abode with him (John 14:23). Contrariwise, the perverse, while they do not desire internal things, pour themselves forth in their thoughts. Whence it is said to them by the prophet: Return, ye transgressors, to the heart (Is. 46:8). And again: Woe to you that devise that which is unprofitable (Mic. 2:1). For in their actions they fear men, whom they see corporally, and do not think that God is present to them, whom they do not see. On the other hand it is said in praise of the just man, when he despised the king of Egypt and obeyed the commands of God: For he endured as seeing Him who is invisible (Heb. 11:27). For he as it were saw not the perverse prince of the earth, whom he cast out from the eyes of his heart. But he endured the invisible King as seeing Him, because he did not turn away the eye of his mind from the intuition of His fear. The holy Church therefore, being then caught in great tribulations, when she beholds many departing from God by a depraved thought, sees indeed that the habitation of their mind remains empty, God departing, and justly deploring says: When God was secretly in my tabernacle. [Vet. XI.] By which words not without reason is the simulation of religion also lamented, because some even now do not desire to be Christians, but to seem so. To these indeed God is in public, not in secret. But the holy Church desires to have God in secret, because she regards those truly faithful, whom she knows to remain in the life of faith with a full heart.

Quae juxta exteriorem quoque vigoris sui rectitudinem dicit: Quando erat Omnipotens mecum, et in circuitu meo pueri mei. Pueri scilicet vocantur, qui coelestibus mandatis inserviunt. Unde per prophetam Dominus dicit: Ecce ego et pueri mei quos mihi dedit Deus (Isa. VIII, 18). Et rursus in Evangelio: Pueri, nunquid pulmentarium habetis (Joan. XXI, 5)? Nunc ergo in circuitu ejus sunt pueri, quia in cunctis fere gentibus reperiuntur qui coelestia mandata custodiunt, et spiritalis disciplinae regulis obsequuntur. Qui profecto tunc ad obsequium pueri deerunt, quando pravi qui reperti fuerint spiritalia ejus mandata contemnunt. Sequitur:

Caput XIV

[Rec. X].

VERS. 6.---Quando lavabam pedes meos butyro.

22. Pedes Domini praedicatores, quos ungit et mundit. ---Quia Christum et Ecclesiam unam esse personam crebro jam diximus, illum videlicet hujus corporis caput, hanc autem illius capitis corpus, aliter haec verba juxta vocem capitis accipi, atque aliter juxta vocem corporis debent. Quos ergo pedes Domini, nisi sanctos praedicatores accipimus? De quibus dicit: Et inambulabo in eis (Levit. XXVI, 12). Butyro ergo pedes lavantur, quia praedicatores sancti bonorum operum pinguedine replentur. Etenim, ut supra jam diximus (Lib. I, n. 30), vix ipsa praedicatio sine aliquo transitur admisso. Nam quilibet praedicans, aut ad quantulamcunque indignationem trahitur, si contemnitur; aut ad aliquantulamcunque gloriam, si ab audientibus veneratur. Unde et apostolis pedes loti sunt, ut a quamlibet parvo contagio in ipsa praedicatione contracto, quasi a quodam itinere collecto pulvere mundarentur. Et beatus Jacobus dicit: Nolite plures magistri fieri, fratres mei (Jac. III, 1). Et paulo post: In multis enim offendimus omnes (Ibid., 2). Pedes ergo lavantur butyro, quia pinguedine boni operis infunditur atque mundatur collectus pulvis de gloria praedicationis. Vel certe butyro pedes lavantur, dum sanctis praedicatoribus debita ab audientibus stipendia conferuntur, et quos fatigat injunctus praedicationis labor exhibita a discipulis pinguedo boni operis fovet, non quod ideo praedicent ut alantur, sed ideo alantur ut praedicent; id est, ut praedicare subsistant, non ut in intentionem sumendi victus transeat actio praedicatoris, sed ad utilitatem praedicationis deserviant ministeria sustentationis. Unde a bonis praedicatoribus non causa victus praedicatio impenditur, sed causa praedicationis accipitur victus.

She also says, according to the outward rectitude of her vigor: When the Omnipotent was with me, and my children were round about me. For they are called children, who serve the heavenly commands. Wherefore the Lord says by the prophet: Behold I and my children whom God hath given me (Is. 8:18). And again in the Gospel: Children, have ye any meat? (John 21:5). Now therefore her children are round about her, because there are found in almost all nations those who keep the heavenly commands, and obey the rules of spiritual discipline. Who truly will then be wanting to the obedience of children, when the wicked who shall be found shall despise her spiritual commands. It follows:

Chapter XIV

[Rec. X].

VERS. 6.---When I washed my feet with butter.

22. The feet of the Lord are the preachers, whom He anoints and cleanses. ---Since we have already frequently said that Christ and the Church are one person, namely, Him the head of this body, and her the body of that head, these words must be understood in one way according to the voice of the head, and in another according to the voice of the body. Whom then do we accept as the feet of the Lord, but the holy preachers? Of whom He says: And I will walk in them (Lev. 26:12). Therefore the feet are washed with butter, because holy preachers are filled with the fatness of good works. For, as we have already said above (Book I, n. 30), preaching itself can scarcely be passed through without some fault. For any preacher is either drawn to some small degree of indignation, if he is despised; or to some small degree of glory, if he is venerated by his hearers. Wherefore also the feet of the apostles were washed, that they might be cleansed from any small contagion contracted in preaching itself, as from dust collected on a journey. And blessed James says: My brethren, be not many masters (James 3:1). And a little after: For in many things we offend all (Ibid., 2). The feet then are washed with butter, because by the fatness of a good work the collected dust of the glory of preaching is poured over and cleansed. Or certainly the feet are washed with butter, while the due stipends are conferred on the holy preachers by the hearers, and the fatness of the good work exhibited by the disciples cherishes those whom the enjoined labor of preaching fatigues, not that they should preach in order to be fed, but that they should be fed in order to preach; that is, that they may subsist to preach, not that the action of the preacher should pass into the intention of receiving food, but that the ministries of support should serve the utility of preaching. Wherefore by good preachers preaching is not bestowed for the sake of food, but food is received for the sake of preaching.

Et quoties praedicantibus necessaria ab audientibus conferuntur, non solent de rerum munere, sed de conferentium gaudere mercede. Unde per Paulum dicitur: Non quaero datum, sed requiro fructum (Phil. IV, 17). Datum quippe est res ipsa quae impenditur; fructus vero dati est, si benigna mente futurae mercedis studio aliquid impendatur. Ergo datum in re accipimus, fructum in corde. Et quia discipulorum suorum Apostolus mercede potius quam munere pascebatur, nequaquam datum, sed fructum se quaerere fatetur. Unde et subdidit protinus, dicens: Habeo autem omnia, et abundo (Ibid., 18). Butyro ergo lavantur pedes, cum praedicatores sancti, ut diximus, ipsa praedicatione fatigati, auditorum suorum bonis operibus foventur. Fessos namque pedes butyro unxerat ille qui audiebat: Viscera sanctorum requieverunt per te, frater (Philem. 7). Hoc butyro unctus fuerat pes qui in catena tenebatur, dicens: Det misericordiam Dominus Onesiphori domui; quia saepe me refrigeravit, et catenam meam non erubuit (I Tim. II, 16). Si ergo ex voce capitis haec verba pensamus, recte pedes, sicut dictum est, praedicatores accipimus.

[Vet. XII.] 23. Pedes Ecclesiae sunt inferiores ministri, qui terrena curant. ---Si autem sentire ista ex voce solius corporis debemus, nimirum pedes Ecclesiae sunt inferiorum operum ministri, qui dum ad usus necessarios ea quae sunt exterius exercent, per extremum ministerium velut pedes terrae inhaerent. Sed debent hi qui praesunt, qui doctrinae studio invigilant, solerti cura occupatorum corda requirere, eisque eam quam ipsi vacando percipiunt, crebrae admonitionis voce, infusionem pinguedinis ministrare. Nam quia in uno corpore invicem pro se membra sollicita sunt, sicut illorum ministeriis nostra extrema fulciuntur, ita necesse est ut nostris studiis illorum interiora repleantur. Quando igitur sancti doctores quibusdam ad extrema ministeria deditis, unctionem dominicae incarnationis praedicant, butyro eloquii pedes lavant. Solent etiam pedes ipsa itineris asperitate lacerari. Unde et omnino difficile est in terrenis actionibus hujus vitae iter agere, et nulla ex labore itineris vulnera sustinere. Cum ergo vigilantes praepositi, auditores suos curis exterioribus intentos ad cor revocant, ut quae inter ipsa licita opera admiserint mala cognoscant, et quae cognoverint defleant, pedes butyro lavant, quia eorum vulneribus poenitentiae unguenta subministrant. Reminiscatur igitur tunc Ecclesia vehementer afflicta, quomodo pacis suae tempore per exhortationis verbum, membra in se etiam extrema mundabat, et dicat: Quando lavabam pedes meos butyro.

And as often as necessaries are conferred on the preachers by the hearers, they are not wont to rejoice for the gift of the things, but for the reward of those who confer them. Wherefore it is said by Paul: I seek not the gift, but I require the fruit (Phil. 4:17). For the gift is the thing itself which is bestowed; but the fruit of the gift is, if anything be bestowed with a benign mind for the sake of the future reward. Therefore we receive the gift in the thing, the fruit in the heart. And because the Apostle was fed rather by the reward than by the gift of his disciples, he confesses that he by no means sought the gift, but the fruit. Wherefore also he added immediately, saying: But I have all, and abound (Ibid., 18). The feet then are washed with butter, when holy preachers, as we have said, fatigued by preaching itself, are cherished by the good works of their hearers. For he had anointed the weary feet with butter, who heard: The bowels of the saints have been refreshed by thee, brother (Philem. 7). With this butter had been anointed the foot which was held in the chain, saying: The Lord give mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain (2 Tim. 1:16). If therefore we weigh these words from the voice of the head, we rightly accept the preachers as the feet, as has been said.

[Vet. XII.] 23. The feet of the Church are the inferior ministers, who take care of earthly things. ---But if we ought to understand these things from the voice of the body alone, doubtless the feet of the Church are the ministers of inferior works, who while they exercise for necessary uses those things which are without, by their extreme ministry adhere to the earth like feet. But they who preside, who watch over the study of doctrine, ought with skillful care to seek the hearts of those who are occupied, and to minister to them that infusion of fatness which they themselves perceive in their leisure, by the voice of frequent admonition. For because in one body the members are solicitous for one another, as by their ministries our extreme parts are supported, so it is necessary that by our studies their inner parts should be filled. When therefore holy doctors preach the unction of the Lord's incarnation to some who are devoted to extreme ministries, they wash the feet with the butter of eloquence. The feet also are wont to be lacerated by the very roughness of the journey. Wherefore it is also altogether difficult to go the journey of this life in earthly actions, and to sustain no wounds from the labor of the journey. When therefore watchful prelates recall their hearers, who are intent on outward cares, to the heart, so that they may know the evils they have admitted among those very lawful works, and weep for what they have known, they wash the feet with butter, because they minister the ointments of penance to their wounds. Let the Church then, vehemently afflicted, remember how in the time of her peace, by the word of exhortation, she cleansed in herself even her extreme members, and let her say: When I washed my feet with butter.

Quod de beato Job admirabiliter libet intueri, qui inter tot curas rerum, inter tot affectus pignerum, inter tot studia sacrificiorum, subjectis suis quamlibet extremis, bona sequentis vitae praedicabat, ut eos de coelestibus imbueret, qui sibi ad terrena opera deservirent. Quid ad haec nos episcopi dicimus, qui commissis nobis verbum vitae impendere non curamus, quando conjugatum virum prohibere non valuit ab officio praedicationis vel saecularis habitus, vel magnae occupatio facultatis? [Rec. XI]. Sed servata veritate historiae, ad sanctae Ecclesiae jam verba redeamus, quae per beatum Job, id est per os membri sui loquitur, quanta sint quae tempore extremo patietur, cum transactorum suorum reminiscitur, cum per eam videlicet verbi pinguedinem operantium vita lavaretur. Quae ipsam quoque praedicatorum suorum vigilantiam plenius exsequens, subdit:

CAPUT XV.

IBID. Et petra fundebat mihi rivos olei.

24. In Ecclesia rivi olei sunt vel sacra dogmata, vel sancti Spiritus gratia. ---Quia petrae nomine Christus accipitur, praedicator egregius fatetur, dicens: Petra autem erat Christus (I Cor. X, 4). Quae videlicet petra nunc ad usum sanctae Ecclesiae olei rivos fundit, quia in ea loquens Dominus, praedicamenta unctionis intimae emanat. De hac petra olei rivus exiit, liber Matthaei, liber Marci, liber Lucae, et liber Joannis. In diversis hujus mundi partibus quod praedicamenta edidit, tot petra haec per ora apostolorum omnium olei rivos fudit. Toties adhuc de petra hac olei rivus funditur, quoties a sancto Spiritu ungendis mentibus auditorum ea quae in libris veteribus de Christo dicta sunt explanantur. Et rivi vocantur olei, quia decurrunt et ungunt. In quibus quisquis tingitur ungitur, quisquis ungitur interius impinguatur [Vet. XIII]. De qua nimirum pinguedine Psalmista ait: Sicut adipe et pinguedine repleatur anima mea (Psal. LXII, 6). Potest nomine olei ipsa sancti Spiritus unctio designari, de qua per prophetam dicitur: Computrescit jugum a facie olei (Isai. X, 27). Jugum quippe a facie olei computrescit, quia dum sancti Spiritus gratia ungimur, a captivitatis nostrae servitute liberamur: dumque maligni spiritus dominatio superba repellitur, jugum conteritur, quo libertatis nostrae colla premebantur. De hoc rursus oleo scriptum est: Vinea facta est dilecto meo in cornu filio olei (Isai. V, 1). Filius quippe olei, fidelis populus dicitur, qui ad fidem Dei interna sancti Spiritus unctione generatur.

Which it is pleasant to behold admirably in blessed Job, who among so many cares of things, among so many affections for children, among so many studies of sacrifices, preached the goods of the following life to his subjects however extreme, that he might imbue them with heavenly things, who served him in earthly works. What do we bishops say to these things, who do not care to bestow the word of life on those committed to us, when neither secular habit nor the occupation of a great estate could prohibit a married man from the office of preaching? [Rec. XI]. But, the truth of history being preserved, let us now return to the words of the holy Church, which speaks by blessed Job, that is, by the mouth of her member, how great are the things she will suffer at the last time, when she remembers her past deeds, when forsooth by that fatness of the word the life of those who worked was washed. Which also following out more fully the same vigilance of her preachers, adds:

CHAPTER XV.

IBID. And the rock poured me out rivers of oil.

24. In the Church the rivers of oil are either the sacred dogmas, or the grace of the Holy Spirit. ---Because by the name of the rock Christ is understood, as the eminent preacher confesses, saying: And the rock was Christ (1 Cor. 10:4). Which rock indeed now pours out rivers of oil for the use of the holy Church, because the Lord speaking in her, emanates the preachings of inward unction. From this rock a river of oil came forth, the book of Matthew, the book of Mark, the book of Luke, and the book of John. In the diverse parts of this world where she gave forth preachings, so many rivers of oil did this rock pour forth through the mouths of all the apostles. So often still is a river of oil poured from this rock, as often as the things which were said of Christ in the ancient books are explained by the Holy Spirit to anoint the minds of the hearers. And they are called rivers of oil, because they run down and anoint. In which whosoever is dipped is anointed, whosoever is anointed is inwardly made fat [Vet. XIII]. Of which fatness forsooth the Psalmist says: My soul shall be satisfied as with marrow and fatness (Ps. 62:6). By the name of oil the unction of the Holy Spirit itself may be designated, of which it is said by the prophet: The yoke shall rot because of the oil (Is. 10:27). For the yoke rots because of the oil, because while we are anointed by the grace of the Holy Spirit, we are delivered from the servitude of our captivity; and while the proud dominion of the malignant spirit is repelled, the yoke is broken, with which the necks of our liberty were oppressed. Of this oil again it is written: My well-beloved hath a vineyard in a very fruitful hill [literally, in a horn, a son of oil] (Is. 5:1). For the faithful people is called the son of oil, who are begotten for the faith of God by the internal unction of the Holy Spirit.

Multis ergo tunc sancta Ecclesia tribulationibus depressa, dona Spiritus, et mira quae nunc habet praedicamenta, ad memoriam revocet, et suum silentium deploret, dicens: Petra fundebat mihi rivos olei. Quibus verbis congrue subjicit:

CAPUT XVI.

VERS. 7-10.---Quando procedebam ad portam civitatis, et in platea parabant mihi cathedram. Videbant me juvenes, et abscondebantur, et senes assurgentes stabant. Principes cessabant loqui, et digitum superponebant ori suo. Vocem suam cohibebant duces, et lingua eorum gutturi suo adhaerebat.

25. Bona opera et doctrinae cathedra, Ecclesiae insignia sunt. ---Mos veterum fuit ut seniores in porta consisterent, et causas introeuntium judicarent, quatenus tanto esset pacificus urbis populus, quanto ad hanc discordes ingredi non liceret. Sed nos sacram historiam venerantes, haec egisse beatum Job pro cultu justitiae certum tenemus, atque ad indaganda allegoriae mysteria ducimur. Quid ergo per civitatis portam, nisi bona quaeque actio designatur, per quam anima ad conventum regni coelestis ingreditur? Unde et Propheta ait: Qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiae Sion (Psal. IX, 15). Portae quippe mortis sunt actiones pravae, quae ad interitum trahunt. Quia autem Sion speculatio dicitur, portas Sion, actiones bonas accipimus, per quas supernam patriam ingredimur, ut Regis nostri gloriam contemplemur. Quid vero per cathedram, nisi magisterii auctoritas designatur? Graeca autem voce platea pro latitudine ponitur. Nunc ergo sancta Ecclesia ad civitatis portam procedit, quia ut aditum coelestis regni percipiat, in sanctis se actionibus exerit. Cui in platea paratur cathedra, quia in magnae auctoritatis latitudine sui magisterii exhibet libertatem. Quae enim recta quae sentit publica voce praedicat, quasi in platea cathedram sedet, cum nullum de sua praedicatione metuit, nullius pressa terroribus, se sub silentio abscondit. An non in publico ad docendum praesidet, quam simul et sentiendi veritas, et docendi potestas fulcit? Sed cum ad portam procederet, et in platea cathedram sederet, quid a levibus, quidve a gravibus ageretur, adjungit dicens:

CAPUT XVII.

VERS. 8.---Videbant me juvenes, et abscondebantur, et senes assurgentes stabant.

Let the holy Church then, depressed by many tribulations, recall to memory the gifts of the Spirit, and the wonderful preachings she now has, and deplore her silence, saying: The rock poured me out rivers of oil. To which words she congruously adds:

CHAPTER XVI.

VERS. 7-10.---When I went out to the gate of the city, and they prepared me a seat in the street. The young men saw me and hid themselves, and the old men rose up and stood. The princes refrained from talking, and laid their finger on their mouth. The leaders held their peace, and their tongue cleaved to the roof of their mouth.

25. Good works and the chair of doctrine are the insignia of the Church. ---It was the custom of the ancients that the elders should sit in the gate, and judge the causes of those entering, so that the people of the city might be so much more peaceful, as the discordant were not allowed to enter it. But we, venerating the sacred history, hold it certain that blessed Job did these things for the service of justice, and are led to investigate the mysteries of allegory. What then is designated by the gate of the city, but every good action, through which the soul enters into the assembly of the heavenly kingdom? Whence also the Prophet says: Thou that liftest me up from the gates of death, that I may declare all Thy praises in the gates of the daughter of Sion (Ps. 9:15). For the gates of death are depraved actions, which draw to destruction. But because Sion is called speculation, we accept the gates of Sion as good actions, through which we enter the supernal country, that we may contemplate the glory of our King. But what is designated by the chair, but the authority of teaching? But in the Greek word platea is put for breadth. Now therefore the holy Church goes forth to the gate of the city, because that she may perceive the access to the heavenly kingdom, she exerts herself in holy actions. For her a chair is prepared in the street, because in the breadth of great authority she exhibits the freedom of her teaching. For she preaches with a public voice the right things which she feels, as if sitting in a chair in the street, when she fears nothing for her preaching, and, not oppressed by the terrors of any one, she does not hide herself under silence. Does she not preside in public for teaching, whom at the same time the truth of feeling and the power of teaching support? But having said that she went out to the gate, and sat in a chair in the street, she adds what was done by the light, or by the grave, saying:

CHAPTER XVII.

VERS. 8.---The young men saw me and hid themselves, and the old men rose up and stood.

618 26. Ecclesiae vigorem, et rectitudinem imperfecti formidant; diligunt perfecti. ---Si historiae intendimus, quae dixit credimus; si allegoriae, quae praedixit videmus. Juvenes namque dici solent qui nulla consilii gravitate deprimuntur. Senes vero non eos Scriptura sacra vocare consuevit, qui sola quantitate temporum, sed morum grandaevitate maturi sunt. Unde per quemdam sapientem dicitur: Senectus enim venerabilis est, non diuturna, neque numero annorum computata. Cani autem sunt sensus hominis, et aetas senectutis vita immaculata (Sap. IV, 8). Unde recte quoque Dominus ad Moysen dicit: Congrega mihi septuaginta viros de senioribus Israel, quos tu nosti quod senes populi sunt (Num. XI, 16). In quibus quid aliud quam senectus cordis requiritur, cum tales jubentur eligi qui senes esse sciuntur? Si enim senectus in eis corporis quaereretur, a tantis sciri poterant, a quantis videri. Dum vero dicitur: Quos tu nosti quod senes populi sunt, profecto liquet quia senectus mentis, non corporis, eligenda nuntiatur. [Vet. XIV.] Sanctam ergo Ecclesiam vident nunc juvenes, et absconduntur, senes vero ei assurgentes assistunt, quia vigorem ejus atque rectitudinem immaturi formidant, grandaevi glorificant. Leves quique sunt, fugiunt; graves vero atque perfecti hanc vitae suae meritis assurgendo venerantur. Disciplinam quippe illius perfecti diligunt, imperfecti reprehendunt. Vident ergo hanc juvenes et absconduntur, quia deprehendi in suis occultis actionibus metuunt. Senes vero assurgentes stant, quia perfecti quique ex humilitate indicant, quantum in bona operatione profecerunt. Sed quia haec de suis loquitur, narret quoque qualiter ab exteris timeatur:

CAPUT XVIII.

VERS. 9, 10.---Principes cessabant loqui, et digitum superponebant ori suo. Vocem suam cohibebant duces, et lingua eorum gutturi suo adhaerebat.

27. Haeretici silere coacti S. Gregorii temporibus. Haeretici in culpa concordant, in sententiis discrepant. In Ecclesiae adversis, haeretici libere praedicant. ---Qui hoc loco alii duces intelligi vel principes possunt nisi haereticae pravitatis auctores? De quibus per Psalmistam dicitur: Effusa est contentio super principes eorum, et seduxerunt eos in invio, et non in via (Psal. CVI, 40). Ipsi etenim dum dispensationem Dei perverse interpretari non metuunt, profecto plebes subditas non in eam viam quae Christus est, sed in invium trahunt.

618 26. The imperfect fear the vigor and rectitude of the Church; the perfect love them. ---If we attend to the history, we believe what he said; if to the allegory, we see what he foretold. For they are wont to be called young men who are not weighed down by any gravity of counsel. But the sacred Scripture has not been accustomed to call them old men who are mature by the quantity of time alone, but by the antiquity of their manners. Whence it is said by a certain wise man: For venerable old age is not that of long time, nor counted by number of years. But the understanding of a man is grey hairs, and a spotless life is old age (Wisdom 4:8). Wherefore also the Lord rightly says to Moses: Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people (Num. 11:16). In whom what else but old age of the heart is required, since such are ordered to be chosen who are known to be old men? For if old age of the body were sought in them, they could be known by as many as they could be seen by. But when it is said: Whom thou knowest to be the elders of the people, it is indeed clear that an old age of the mind, not of the body, is announced to be chosen. [Vet. XIV.] The young men then now see the holy Church and hide themselves, but the old men rising up assist her, because the immature fear her vigor and rectitude, but the aged glorify them. All who are light flee; but the grave and perfect venerate her by rising up by the merits of their life. For the perfect love her discipline, the imperfect reprove it. The young then see her and hide themselves, because they fear to be detected in their secret actions. But the old men rise up and stand, because all the perfect indicate by their humility how much they have profited in good work. But because she speaks these things of her own, let her also relate how she is feared by strangers:

CHAPTER XVIII.

VERS. 9, 10.---The princes refrained from talking, and laid their finger on their mouth. The leaders held their peace, and their tongue cleaved to the roof of their mouth.

27. Heretics were forced to be silent in the times of St. Gregory. Heretics agree in guilt, but differ in their opinions. In the adversities of the Church, heretics preach freely. ---Who else can be understood in this place as leaders or princes, but the authors of heretical depravity? Of whom it is said by the Psalmist: Contempt was poured upon their princes, and He caused them to wander in the pathless place, and not in the way (Ps. 106:40). For while they do not fear to interpret the dispensation of God perversely, they indeed draw the subject peoples not into that way which is Christ, but into the pathless place.

Super quos recte quoque effusa contentio dicitur, quia suis sibi vicissim allegationibus contradicunt. Arius quippe tres personas in divinitate suscipiens, tres etiam deos credidit. Quem contra Sabellius unum Deum suscipiens, unam credidit esse personam. Inter quos sancta Ecclesia rectum praedicationis suae tramitem indeclinabiliter tenens, et unum Deum praedicans, tres personas contra Sabellium asserit, et tres personas asserens, unum Deum contra Arium confitetur. Quia autem in sacro eloquio Manichaeus virginitatem laudari comperit, conjugia damnavit. At contra Jovinianus quia concedi conjugia cognovit, virginitatis munditiam despexit. Unde fit ut semper haereticis perversa intelligentia confusis, vicissim sibi eorum nequitia et in culpa concordet, et in sententia discrepet. At contra sancta Ecclesia per medias utrarumque partium lites ordinata pace graditur, et sic scit superiora bona suscipere, ut noverit etiam inferiora venerari, quatenus nec summa aequet infimis, nec rursum ima despiciat, cum summa veneratur. Nunc ergo haereticarum plebium principes, auctoritatem sanctae Ecclesiae perpendentes, cessant loqui, et quasi ori suo digitum superponunt, dum falsis querelis non ratione vocis se reprimi, sed virtutis manu significant. Vocem suam duces cohibebant, quia nimirum hi qui post se errantes populos trahere conantur, ne loqui perversa nunc audeant, et auctoritatis frenantur pondere, et virtute rationis. Quorum lingua suo gutturi adhaerebat, quia etsi perversa loqui libera voce non audeant, intus tamen apud se contegunt cuncta quae contra veram fidem proponere falsa moliuntur. Horum ergo temporum, sequenti tribulatione deprehensa, reminiscens Ecclesia deplorat, dicens: Quando procedebam ad portam civitatis, et in platea parabant cathedram mihi. Videbant me juvenes, et abscondebantur, et senes assurgentes stabant. Principes cessabant loqui, et digitum superponebant ori suo. Vocem suam duces cohibebant, et lingua eorum gutturi suo adhaerebat. Ac si aperte dicat: Cum praedicare mihi voce publica licuit, omnis me qui veritati non fuit subjectus expavit. Illo namque tempore cum sancta Ecclesia adversitate premitur, pravis quibusque praedicatoribus licentia locutionis datur. [Vet. XV.] Quod longe ante Jeremias intuens, ait: Sed et lamiae nudaverunt mammam, lactaverunt catulos suos (Thren. IV, 3). Quid namque lamias, nisi haereticos appellat, humanam quidem faciem, sed belluina per impietatem corda gestantes? Qui tunc mammam nudant, cum errorem suum libere praedicant. Tunc catulos lactant, quia male sequaces parvulorum animas dum perversa insinuant, ad impietatem nutriendo confirmant. Sequitur:

Over whom also contention is rightly said to be poured out, because they contradict one another with their allegations in turn. For Arius, receiving three persons in the divinity, believed also in three gods. Against whom Sabellius, receiving one God, believed that there was one person. Between whom the holy Church, holding indeclinably the right path of her preaching, and preaching one God, asserts three persons against Sabellius, and asserting three persons, confesses one God against Arius. But because Manichaeus found virginity praised in the sacred eloquence, he condemned marriages. On the other hand, Jovinianus, because he knew that marriages were allowed, despised the cleanness of virginity. Whence it comes to pass that, heretics being always confused by a perverse understanding, their wickedness in turn agrees in guilt and differs in opinion. But on the other hand the holy Church walks with ordered peace through the midst of the strifes of both parties, and so knows how to receive superior goods, that she knows also how to venerate inferior ones, so that she neither equals the highest to the lowest, nor again despises the lowest when she venerates the highest. Now therefore the princes of the heretical peoples, weighing the authority of the holy Church, refrain from talking, and as it were lay their finger on their mouth, while they signify by false complaints that they are repressed not by reason of voice, but by the hand of power. The leaders held their peace, because indeed these who endeavor to draw wandering peoples after them, that they may not now dare to speak perverse things, are curbed both by the weight of authority and by the power of reason. Whose tongue cleaved to their throat, because although they dare not speak perverse things with a free voice, yet they hide within themselves all the falsehoods they strive to propose against the true faith. Remembering these times, the Church, being caught in the following tribulation, deplores, saying: When I went out to the gate of the city, and they prepared me a seat in the street. The young men saw me and hid themselves, and the old men rose up and stood. The princes refrained from talking, and laid their finger on their mouth. The leaders held their peace, and their tongue cleaved to the roof of their mouth. As if she said openly: When it was allowed me to preach with a public voice, everyone who was not subject to the truth was afraid of me. For in that time when the holy Church is pressed by adversity, license of speech is given to all depraved preachers. [Vet. XV.] Which Jeremiah beholding long before, says: Even the sea-monsters [lamiae] draw out the breast, they give suck to their young ones (Lam. 4:3). For whom does he call sea-monsters [lamiae] but heretics, who carry indeed a human face, but bestial hearts through impiety? Who then draw out the breast, when they freely preach their error. Then they give suck to their young ones, because while they insinuate perverse things to the souls of the little ones who follow them evilly, they confirm them in impiety by nourishing them. It follows:

Caput XIX

[Rec. XII].

VERS. 11.---Auris audiens beatificabat me, et oculus videns testimonium reddebat mihi.

28. Ecclesiae testimonium reddere debemus bene vivendo. ---Dum beatificari se ab audientibus, sibique testimonium reddi a videntibus fatetur beatus Job, qualis in sermone, qualis in opere fuerit, ostenditur. Neque enim aut in opere jam perfectus est, cui adhuc linguae pravitas contradicit; aut in sermone laudabilis, qui hoc quod loquitur opere non ostendit. Ut igitur beatus Job amicorum suorum increpationibus exactus utraque se habuisse perhibeat, sese et audientibus et videntibus venerationi fuisse manifestat. Quod si ad vocem sanctae Ecclesiae referamus, ille ejus verba beatificat, quia ea quae audierit opere consummat. Ille ei testimonium reddit, qui exemplis vitae illi bene vivendo respondet. Sanctam etenim Ecclesiam ille veraciter videt, cujus testatur vita quia videt. Ad hoc namque bonorum intra eam rectitudo cernitur, ut quique hanc viderint, a suis pravitatibus corrigantur. Necdum ergo intra sanctam Ecclesiam videt bonos, qui non est emendatus a malis. Sed unde ei testimonium reddatur, ostenditur cum subjungit:

CAPUT XX.

VERS. 12, 13.---Eo quod liberassem pauperem vociferantem, et pupillum cui non erat adjutor. Benedictio perituri super me veniebat, et cor viduae consolatus sum.

29. Ecclesia filios suos et pascit et protegit. ---Magnae misericordiae ista sunt opera, liberare 620 vociferantem pauperem, pupillo adjutorium ministrare, periturum eripere, cor viduae consolari. Superius enim dictum est quid exhibuit per doctrinam. Ait namque: Auris audiens beatificabat me. Nunc autem narrat quae per misericordiam impendit, dicens: Eo quod liberassem pauperem vociferantem, et pupillum cui non erat adjutor. Vox quippe cum opere sibi necessario concordat. Haec beatus Job et exhibuit subditis, et tamen per sanctam Ecclesia exhibenda signavit. Quae utrumque nunc incessabiliter exercet, ut videlicet filios suos et loquendo pascat, et defendendo protegat, quatenus et per verba bonos satiet, et per patrocinia tueatur a malis. Bene autem scriptum est: Germinet terra herbam virentem, et facientem semen, et lignum fructiferum faciens fructum juxta genus suum (Genes. I, 11). Quod sic est veraciter factum, ut significaret aliquid veraciter faciendum.

Chapter XIX

[Rec. XII].

VERS. 11.---When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me.

28. We ought to give witness to the Church by living well. ---While blessed Job confesses that he was blessed by his hearers, and that witness was given to him by those who saw him, it is shown what he was in speech, and what in work. For neither is he yet perfect in work, whom the depravity of the tongue still contradicts; nor is he laudable in speech, who does not show by work what he speaks. That therefore blessed Job, being driven by the rebukes of his friends, may show that he possessed both, he manifests that he was an object of veneration both to his hearers and to those who saw him. Which if we refer to the voice of the holy Church, he blesses her words who consummates by work what he has heard. He gives witness to her, who responds to her by living well according to the examples of life. For he truly sees the holy Church, whose life witnesses that he sees her. For to this end is the rectitude of the good within her discerned, that whosoever shall see it may be corrected from their depravities. He does not yet then see the good within the holy Church, who has not been amended from his evils. But whence witness is given to her, is shown when he adds:

CHAPTER XX.

VERS. 12, 13.---Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy [literally, I comforted the widow's heart].

29. The Church both feeds and protects her children. ---These are works of great mercy: to deliver the poor man that cries, to minister help to the fatherless, to rescue him that is perishing, to comfort the heart of the widow. For above it was said what he exhibited by doctrine. For he says: The ear that heard me blessed me. But now he relates what he bestowed through mercy, saying: Because I delivered the poor man that cried, and the fatherless who had no helper. For the voice necessarily agrees with its work. These things blessed Job both exhibited to his subjects, and yet signified that they were to be exhibited by the holy Church. Which now incessantly exercises both, namely, that she may both feed her children by speaking, and protect them by defending, so that she may both satisfy the good by words, and guard them from the evil by patronages. But it is well written: Let the earth bring forth green herb, and yielding seed, and the fruit tree yielding fruit after his kind (Gen. 1:11). Which was so done in truth, that it might signify something that was to be done in truth.

Per terram quippe figuratur Ecclesia, quae et verbi nos pabulo reficit, et patrocinii umbraculo custodit; quae et loquendo pascit, et opitulando protegit, ut non solum herbam refectionis proferat, sed et cum fructu operis arborem protectionis.

[Vet. XVI.] 30. In Ecclesiae rectoribus nec vigor sit rigidus, nec mansuetudo dissoluta. ---Perpendendum quoque video his qui plebium gubernationibus praesunt, quod superius dicens: Videbant me juvenes, et abscondebantur; nunc astruit: Cor viduae consolatus sum. Quanta disciplina regminis, ut ante eum juvenes abscondantur; quanta mansuetudo pietatis, ut per eum viduarum corda consolentur! Sunt namque nonnulli ita districti, ut omnem etiam mansuetudinem benignitatis amittant, et sunt nonnulli ita mansueti, ut perdant districti jura regiminis. Unde cunctis rectoribus utraque summopere sunt tenenda, ut nec in disciplinae vigore benignitatem mansuetudinis, nec rursum in mansuetudine districtionem deserant disciplinae, quatenus nec a compassione pietatis obdurescant, cum contumaces corrigunt; nec disciplinae vigorem molliant, cum infirmorum animos consolantur. Regat ergo disciplinae vigor mansuetudinem, et mansuetudo ornet vigorem, et sic alterum commendetur ex altero ut nec vigor sit rigidus, nec mansuetudo dissoluta.

31. Pietatis opera corporaliter et spiritaliter exhibentur ab Ecclesia. ---Haec autem quae supra diximus pietatis opera sancta Ecclesia et corporaliter exhibet, et spiritaliter exhibere non cessat. Nam pauperem vociferantem liberat, cum peccatori veniam deprecanti eas quas commiserat culpas relaxat. De talibus quippe pauperibus dicitur: Beati pauperes spiritu, quoniam ipsorum est regnum coelorum (Matth. V, 3). Et talium pauperum clamor est Psalmistae voce dicentium: Cito nos anticipet misericordia tua, quia pauperes facti sumus nimis (Psal. LXXVIII, 8). Pupillum vero cui non est adjutor liberat, dum unusquisque, mortuo antiquo patre diabolo, ad sanctae Ecclesiae sinum currens, in ea exhortationis adjutorium invenit, qui jam desideria mundi persequentis fugit. Potest pupilli nomine fidelis quisque etiam propter mortem boni patris intelligi, cujus ad tempus visione destitutus est, quamvis solatio destitutus non est. Benedictio etiam perituri super eam venit, cum peccatoris interitum praevenit, et cum sanctis exhortationibus a culpae fovea reducit.

For by the earth the Church is figured, which both refreshes us with the food of the word, and guards us with the shadow of patronage; which both feeds us by speaking, and protects us by helping, so that she may not only bring forth the herb of refreshment, but also with the fruit of work the tree of protection.

[Vet. XVI.] 30. In the rulers of the Church let there be neither rigid vigor, nor dissolute mildness. ---I see that this also ought to be weighed by those who preside over the governments of the people, that having said above: The young men saw me and hid themselves; he now adds: I comforted the heart of the widow. How great discipline of government, that the young men should hide themselves before him; how great mildness of pity, that the hearts of widows should be comforted by him! For there are some so strict, that they lose even all mildness of benignity, and there are some so mild, that they lose the rights of strict government. Wherefore by all rulers both are to be held in the highest degree, so that they neither desert the benignity of mildness in the vigor of discipline, nor again desert the strictness of discipline in mildness, that they may neither grow hard through the compassion of pity, when they correct the contumacious; nor soften the vigor of discipline, when they comfort the minds of the infirm. Let the vigor of discipline then rule mildness, and let mildness adorn vigor, and so let the one be commended by the other, that neither vigor be rigid, nor mildness dissolute.

31. The works of piety are exhibited both corporally and spiritually by the Church. ---And these works of piety which we have mentioned above, the holy Church both exhibits corporally, and does not cease to exhibit spiritually. For she delivers the poor man that cries, when she releases to the sinner entreating pardon those faults which he had committed. For of such poor it is said: Blessed are the poor in spirit, for theirs is the kingdom of heaven (Matt. 5:3). And the cry of such poor is that of those saying by the voice of the Psalmist: Let Thy tender mercies speedily prevent us, for we are brought very low [literally, made very poor] (Ps. 79:8). She delivers the fatherless who has no helper, when everyone, the old father the devil being dead, running to the bosom of the holy Church, finds in her the help of exhortation, who now flees the desires of the world that pursues him. By the name of the fatherless every faithful person may also be understood on account of the death of the good father, of whose vision he is for a time deprived, although he is not deprived of comfort. The blessing of him that is ready to perish also comes upon her, when she prevents the destruction of the sinner, and with holy exhortations brings him back from the pit of fault.

Unde scriptum est: Qui converti fecerit peccatorem ab errore viae suae, salvabit animam ejus a morte, et operiet multitudinem peccatorum (Jac. V, 20). Si enim magnae mercedis est a morte eripere carnem quandoque morituram, quanti est meriti a morte animam liberare, in coelesti patria sine fine victuram? Cor autem viduae consolatur, dum fideli cuique animae qui aeternas Domini retributiones narrat, quasi viri sui bona ad memoriam revocat. Cui quia spiritaliter anima juncta est, eo mortuo vidua dicitur, sed sanctae Ecclesiae vocibus ex ejus resurrectione refovetur. Magnam ergo consolationem cor viduae suscipit, quando fidelis anima in verbis Ecclesiae de adventu illius aliquid, cui spiritaliter est conjuncta, cognoscit. Sequitur:

CAPUT XXI.

VERS. 14.---Justitia indutus sum, et vestivi me sicut vestimento.

32. Nulla bona opera sunt, si pravis quibusdam maculentur.---Vestimento utique cum vestimur, ex omni parte circumdamur. Ille ergo justitia sicut vestimento vestitur, qui se undique bono opere protegit, et nullam partem actionis suae peccato nudam relinquit. Nam qui in aliis actionibus justus est, in aliis injustus; quasi hoc latus cooperuit, illud nudavit, nec jam bona sunt opera, quae subortis aliis pravis operibus inquinantur. Hinc enim per Salomonem dicitur: Qui in uno offenderit, multa bona perdet (Eccle. IX, 18). Hinc Jacobus dicit: Quicunque totam legem servaverit, offendat autem in uno, factus est omnium reus (Jac. II, 10). Quam videlicet sententiam suam ipse diligenter exposuit, cum subjunxit: Qui enim dixit, Non moechaberis, dixit et, Non occides. Quod si non moechaberis, occidas autem, factus es transgressor legis (Ibid., 11).

33. Hinc adhibenda undique custodia et vigilantia. Frustra munita sunt caetera, cum vel unus hosti panditur aditus.---Cordis ergo oculis circumquaque porrectis, undique nobis adhibenda custodia est. Unde recte quoque per Salomonem dicitur: Omni custodia serva cor tuum, quia ex ipso vita procedit (Prov. IV, 23).

Whence it is written: He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins (James 5:20). For if it is of great reward to rescue from death the flesh that must some time die, of how great merit is it to deliver from death the soul, that is to live without end in the heavenly country? But she comforts the heart of the widow, while to every faithful soul she relates the eternal retributions of the Lord, as it were bringing to memory the goods of her husband. To whom because the soul is spiritually joined, He being dead [according to the flesh], she is called a widow, but is refreshed by the voices of the holy Church from His resurrection. Great comfort then the heart of the widow receives, when the faithful soul knows in the words of the Church something of the advent of Him to whom she is spiritually joined. It follows:

CHAPTER XXI.

VERS. 14.---I was clad with justice, and I clothed myself as with a garment.

32. No good works are good, if they be stained by certain wicked ones.---When we are clad with a garment, we are surely encompassed on every side. He, therefore, is clothed with justice as with a garment, who protects himself on every side with good work, and leaves no part of his action naked to sin. For he who is just in some actions, but unjust in others; as it were, has covered this side, but left that one naked, nor are those now good works, which are defiled by other wicked works that have arisen. For hence it is said by Solomon: He that shall offend in one point, shall lose many good things (Eccl. 9:18). Hence James says: Whosoever shall keep the whole law, yet offend in one point, is become guilty of all (James 2:10). Which sentence of his he himself diligently explained, when he added: For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law (Ibid. 11).

33. Hence custody and vigilance must be applied on every side. In vain are the rest fortified, when even one approach is opened to the enemy.---Therefore, our eyes of the heart being stretched out all around, we must apply custody to ourselves on every side. Whence also it is rightly said by Solomon: With all custody keep thy heart, because out of it proceedeth life (Prov. 4:23).

Dicturus enim custodia, praemisit omni, ut videlicet unusquisque hinc inde se diligenter inspiciat, et quandiu in hac vita est, contra spiritales inimicos in acie se positum sciat, ne mercedem quam per has actiones colligit, per alias amittat, ne hinc hosti fores obstruat, et aliunde aditum pandat. Si qua etenim civitas contra insidiantes inimicos magno valletur aggere, fortibus cingatur muris, ex omni parte insomni muniatur custodia, unum vero in ea foramen tantummodo immunitum per negligentiam relinquatur; inde procul dubio hostis ingreditur, qui undique exclusus videbatur. Pharisaeus namque ille, qui in templum oraturus ascendit, civitatem mentis suae quanta munitione vallaverit, audiamus: Jejuno, inquit, bis in sabbato, decimas do omnium quae possideo (Luc. XVIII, 12). Qui praemisit: Gratias ago tibi, magna certe munimina adhibuit. Sed videamus ubi insidianti hosti immunitum foramen reliquit: Quia non sum sicut publicanus iste (Ibid., 11). Ecce civitatem cordis sui insidiantibus hostibus per elationem aperuit, quam frustra per jejunium et eleemosynas clausit. Incassum munita sunt caetera, cum locus unus, de quo hosti patet aditus, munitus non est. Gratias recte egit, sed perverse se super publicanum extulit. Civitatem cordis sui extollendo prodidit, quam abstinendo et largiendo servavit. Victa est per abstinentiam gula, destructa ventris ingluvies, superata est largitate tenacia, avaritia depressa. Quibus hoc laboribus actum credimus? Sed o quot labores uno vitio percussi ceciderunt, quanta bona unius culpae gladio sunt perempta! Unde magnopere oportet et bona semper agere, et ab ipsis nos bonis operibus caute in cogitatione custodire, ne si mentem elevant, bona non sint, quae non auctori militant, sed elationi.

34. Maxime cavendum a superbia.---De qua re non inordinate agimus, si ex libris, licet non canonicis, sed tamen ad aedificationem Ecclesiae editis, testimonium proferamus. Eleazar namque in praelio elephantem feriens stravit, sed sub ipso quem exstinxit occubuit (I Mach. VI, 46). Quos ergo iste significat quem sua victoria oppressit, nisi eos qui vitia superant, sed sub ipsa quae subigunt, superbiendo succumbunt? Quasi enim sub hoste quem prosternit moritur, qui de culpa quam superat elevatur. Pensandum ergo magnopere est quia bona prodesse nequeunt, si mala quae subrepunt non caventur.

For when he was about to say custody, he prefixed all, so that surely everyone should diligently inspect himself on this side and on that, and as long as he is in this life, should know that he is placed in battle array against spiritual enemies, lest he should lose the reward which he gathers by these actions through others, lest he should block the doors to the enemy on one side, and open an approach on another. For if any city be intrenched with a great mound against lying-in-wait enemies, be girt with strong walls, and be fortified on every side with sleepless custody, but only one hole in it be left unfortified through negligence; there without doubt the enemy enters, who seemed excluded on every side. For that Pharisee, who went up into the temple to pray, let us hear with how great fortification he intrenched the city of his mind: I fast, says he, twice in the week, I give tithes of all that I possess (Luke 18:12). Who prefixed: I give Thee thanks; he certainly applied great fortifications. But let us see where he left an unfortified hole for the lying-in-wait enemy: Because I am not as this publican (Ibid. 11). Behold, he opened the city of his heart to lying-in-wait enemies through elation, which in vain he closed through fasting and alms. In vain are the rest fortified, when one place, from which an approach is open to the enemy, is not fortified. He rightly gave thanks, but perversely exalted himself above the publican. By exalting himself he betrayed the city of his heart, which by abstaining and bestowing he had kept. Gluttony was conquered through abstinence, the voracity of the belly destroyed, tenacity was overcome by largess, avarice depressed. By what labors do we believe this was done? But O how many labors, struck by one vice, have fallen; how many good things have been destroyed by the sword of one fault! Whence it is greatly necessary both to do good always, and to guard ourselves cautiously in thought from those very good works, lest if they lift up the mind, they be not good, which do not fight for the Author, but for elation.

34. We must especially beware of pride.---Concerning which matter we do not act inordinately, if we bring forward a testimony from the books, though not canonical, yet published for the edification of the Church. For Eleazar, in battle, striking an elephant, overthrew it, but fell under the very one which he slew (1 Maccabees 6:46). Whom then does that one signify, whom his own victory oppressed, except those who overcome vices, but succumb by pride under those very things which they subdue? For he dies as it were under the enemy whom he prostrates, who is puffed up by the fault which he overcomes. It must, therefore, be greatly weighed, that good things cannot profit, if the evil things which creep in are not avoided.

Perit omne quod agitur, si non sollicite in humilitate custoditur. Unde bene quoque de ipso primo parente dicitur: Posuit eum Dominus in paradiso voluptatis, ut operaretur et custodiret (Genes. II, 15). Operatur quippe qui agit bonum quod praecipitur, sed quod operatus fuerit non custodit, cui hoc subrepit quod prohibetur. Beatus igitur Job, quia ex omni parte bono se opere texerat, dicat: Justitia indutus sum, et vestivi me sicut vestimento. Ubi protinus subditur:

Caput XXII

[Vet. XVIII].

IBID.---Et diademate, judicio meo.

35. Justi sollicite attendunt, quid Deo, quid proximo debeant.---Justorum judicia recte diademati comparantur, quia per magni operis gloriam ad retributionis ducunt coronam. Quae nimirum judicia secum quotidie introrsus agunt, quid Deo, quid proximo debeant, solerter aspiciunt, atque ad agenda bona se vehementer accendunt, et de perpetratis malis districte redarguunt. Unde bene quoque per Salomonem dicitur: Cogitationes justorum judicia (Prov. XII, 5). Intus quippe ab omni strepitu saeculari ad corda sua redeunt, ibique ascendunt tribunal mentis, atque ante oculos se et proximum statuunt, deducunt ad medium regulam testamenti, qua dicitur: Quae vultis ut faciant vobis homines, et vos eadem facite illis (Matth. VII, 12). Transferunt in se personam proximi, et sollicite attendunt quid sibi si ita essent fieri vel non fieri juste voluissent, sicque districto jure atque judicio causam suam et proximi juxta tabulas divinae legis in foro cordis examinant. Bene ergo dicitur: Cogitationes justorum judicia, quia ipse eorum intimus motus cordis, quasi quaedam libra est judiciariae potestatis. Quibus peractis, quia retributionem inferius non requirunt, recte eorum judicia diademati comparantur. Diadema quippe in superiori parte corporis ponitur. Justorum ergo judicium diadema dicitur, quia per hoc non in terrenis et infimis, sed sursum remunerari concupiscunt.

CAPUT XXIII.

VERS. 15, 16.---Oculus fui caeco, et pes claudo. Pater eram pauperum, et causam quam nesciebam, diligentissime investigabam.

All that is done perishes, if it be not anxiously guarded in humility. Whence it is well said also of that first parent himself: The Lord placed him in the paradise of pleasure, that he might work it and keep it (Gen. 2:15). For he works who does the good that is commanded, but he does not keep what he has worked, in whom that creeps which is forbidden. Therefore, let the blessed Job, because he had covered himself on every side with good work, say: I was clad with justice, and I clothed myself as with a garment. Where it is immediately added:

CHAPTER XXII

IBID.---Et diademate, judicio meo.

35. Justi sollicite attendunt, quid Deo, quid proximo debeant.---The judgments of the just are rightly compared to a diadem, because through the glory of a great work they lead to the crown of retribution. Which judgments they surely carry on daily within themselves; they skillfully look at what they owe to God, and what to their neighbor, and they vehemently kindle themselves to doing good things, and strictly reprove themselves for the evil things they have committed. Whence also it is well said by Solomon: The thoughts of the just are judgments (Prov. 12:5). Within, from all secular noise, they return to their own hearts, and there they ascend the tribunal of the mind, and place themselves and their neighbor before their eyes, they bring to the midst the rule of the testament, by which it is said: Whatsoever ye would that men should do to you, do ye even so to them (Matt. 7:12). They transfer into themselves the person of their neighbor, and anxiously attend to what they would have wished justly to be done or not to be done to themselves if they were so; and thus with strict law and judgment they examine the cause of themselves and of their neighbor according to the tables of the divine law in the forum of the heart. Well therefore is it said: The thoughts of the just are judgments, because that very inward motion of their heart is as it were a certain balance of judicial power. Which being performed, because they do not seek retribution below, their judgments are rightly compared to a diadem. Diadema quippe in superiori parte corporis ponitur. The judgment of the just, therefore, is called a diadem, because through this they desire to be rewarded not in earthly and lowest things, but above.

CHAPTER XXIII.

VERS. 15, 16.---I was an eye to the blind, and a foot to the lame. I was a father of the poor, and the cause which I knew not, I searched out most diligently.

36. Bona opera etsi humilitate occultanda, necessitate tamen aliquando publicanda.---Inter haec lectoris animus forsitan quaerat cur beatus Job suas tam subtiliter virtutes enumeret. Sanctorum quippe virorum est bona quae fecerint occultare, ne contingat eos lapsum elationis incurrere. Unde per semetipsam Veritas dicit: Attendite ne justitiam vestram faciatis coram hominibus, ut videamini ab eis (Matth. VI, 1). Hinc est etiam quod duos caecos juxta viam sedentes illuminans, praecepit dicens: Videte ne quis sciat (Matth. IX, 30). De quibus illico scriptum est quia illi abeuntes diffamaverunt eum per totam terram illam. Sed quaerendum nobis est quid sit hoc quod ipse Omnipotens, cui hoc est velle quod posse, et taceri virtutes suas voluit, et tamen ab his qui illuminati sunt quasi invitus indicatur, nisi quod servis suis se sequentibus exemplum dedit, ut ipsi quidem virtutes suas occultari desiderent, et tamen, ut alii eorum exemplo proficiant, prodantur inviti, et facta quidem sua occultando seipsos custodiant, sed dum produntur inviti, bona ad proximos suos exempla transmittant. Occultentur ergo studio, necessitate publicentur; et eorum occultatio sit custodia propria, eorumque publicatio sit utilitas aliena. Rursum quia scriptum est: Neque accendunt lucernam, et ponunt eam sub modio, sed super candelabrum, ut luceat omnibus qui in domo sunt. Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum qui in coelis est (Matth. V, 15). Aliquando sancti viri et coram hominibus compelluntur bona facere, aut eadem hominibus sua facta narrare; sed ad eum finem omnia referentes, ut non ipsi eisdem operibus, sed Pater eorum qui in coelis est debeat glorificari. Dum enim sancta praedicant, ipsi praedicatio eorum fortasse despicitur, quorum vita nescitur. Compelluntur ergo vitam suam dicere, ut auditorum suorum valeant vitam mutare. Et facta sua referunt, ut venerationi sint; venerari appetunt, ut reverenter audiantur. Scriptum quippe est: Cum elevarentur animalia de terra, elevabantur pariter et rotae (Ezech. I, 19), quia videlicet cum auditorum mentes praedicantium vitam suspiciunt, necessario utique etiam vim praedicationis admirantur.

[Vet. XIX]. 37. Quod sanctus Paulus exempto suo comprobavit. Qui eum imitantur non elationi serviunt, sed humilitati.---Hinc est ergo quod praedicatores boni et honorem propter elationi fugiunt, et honorari tamen propter imitationem volunt. Sic nimirum Paulus apostolus discipulis loquens, et honorem fugit, et tamen quantum esset honorandus ostendit.

36. Good works, although they are to be hidden by humility, must nevertheless sometimes be made public by necessity.---In the midst of these things, the mind of the reader may perhaps ask why the blessed Job enumerates his virtues so subtly. For it is the part of holy men to hide the good things which they have done, lest it happen that they incur the fall of elation. Whence Truth says through Itself: Take heed that ye do not your justice before men, to be seen of them (Matt. 6:1). Hence it is also that when He enlightened two blind men sitting by the way, He commanded them, saying: See that no man know it (Matt. 9:30). Of whom it is immediately written that they, departing, spread abroad His fame in all that country. But we must ask what this is, that the Almighty Himself, to whom to will is to be able, both wished His virtues to be kept silent, and yet is indicated by those who were enlightened, as it were against His will; except that He gave an example to His servants following Him, that they indeed should desire their virtues to be hidden, and yet, that others may profit by their example, they should be brought forth against their will; and that by hiding their deeds they should guard themselves, but while they are brought forth against their will, they should transmit good examples to their neighbors. Let them be hidden, therefore, by study, but be made public by necessity; and let their occultation be their own custody, and their publication be another's utility. Again, because it is written: Neither do they light a candle, and put it under a bushel, but on a candlestick, that it may shine to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:15, 16). Sometimes holy men are also compelled to do good things before men, or to relate those same deeds of theirs to men; but referring all things to that end, that not they themselves should be glorified in those same works, but their Father who is in heaven. For while they preach holy things, perhaps their very preaching is despised, whose life is not known. They are compelled, therefore, to tell their life, that they may be able to change the life of their hearers. And they relate their deeds, that they may be held in veneration; they seek to be venerated, that they may be heard with reverence. For it is written: When the living creatures were lifted up from the earth, the wheels were lifted up likewise (Ezek. 1:19); because surely when the minds of hearers respect the life of those who preach, they necessarily also admire the force of preaching.

[Vet. XIX]. 37. Which the holy Paul proved by his example. They who imitate him do not serve elation, but humility.---Hence it is, therefore, that good preachers both flee honor on account of elation, and yet wish to be honored on account of imitation. So surely the Apostle Paul, speaking to his disciples, both flees honor, and yet shows how much he was to be honored.

Nam cum Thessalonicensibus diceret: Neque aliquando fuimus in sermone adulationis, sicut scitis, neque in occasione avaritiae, Deus testis est (I Thess. II, 5), secutus adjunxit: Neque quaerentes ab hominibus gloriam, neque a vobis, neque ab aliis, cum possimus oneri vobis esse, ut Christi apostoli, sed facti sumus parvuli in medio vestrum (Ibid., 6, 7). Rursus Corinthiis, honorem fugiens, dicit: Non enim nosmetipsos praedicamus, sed Jesum Christum Dominum nostrum, nos autem servos vestros per Jesum Christum (II Cor. IV, 5). Quos tamen videns falsorum apostolorum persuasionibus a verae fidei tramite deviare, eis se summopere quantum esset venerandus ostendit, dicens: In quo quis audet, in insipientia dico, audeo et ego. Hebraei sunt, et ego. Israelitae sunt, et ego. Semen Abrahae sunt, et ego. Ministri Christi sunt, et ego. Ut minus sapiens dico, plus ego (II Cor. XI, 21-23). Quibus etiam subjungit quod ei quoque tertii coeli secreta patuerint, quod raptus etiam paradisi arcana penetrarit. Ecce honorem fugiens servum se discipulorum praedicat. Ecce honorem pro utilitate audientium quaerens falsis apostolis vitae suae merita superponit. Egit quippe doctor egregius ut dum ipse qualis esset agnoscitur, et vita et lingua male praedicantium, ejus comparatione vilesceret. Illos videlicet commendaret, si se absconderet; cumque se non ostenderet, errori locum dedisset. Miro igitur modo et humilitatis exhibet gratiam, et utilitatis quaerit incrementa, ut et servum se discipulorum praedicat, et adversariis potiorem demonstret. Ostendit discipulis quid humilitatis acceperit, ostendit adversariis quid sublimitatis. Innotescit contra adversarios quid habent ex munere, innotescit discipulis qualis apud se maneat in cogitatione, innotescit adversariis qualis foris appareat in operatione. Sancti ergo viri cum coguntur bona narrare quae faciunt, non elationi serviunt, sed utilitati. Unde beatus Job amicis suis se injuste increpantibus, atque idcirco nescientibus bona sua, loquendo aperit, ut nimirum discerent non contra ejus vitam increpantes erigi, sed hanc tacentes imitari, quamvis, ut supra jam diximus, hunc ad memoriam facta sua reducere, invecta ab increpantibus desperatio compellebat. Nam inter tot dolores vulneris et verba desperationis, cum bona quae fecit narrat, quasi collapsum verbis et verberibus ad spem animum reformat. Dicat ergo bona quae fecit, ut non cogatur inter tot mala de se desperare quae audit. Oculus fui caeco, et pes claudo.

For when he said to the Thessalonians: Neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness (1 Thess. 2:5), he followed and added: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome to you, as the apostles of Christ, but we were gentle [literally, little ones] in the midst of you (Ibid. 6, 7). Again to the Corinthians, fleeing honor, he says: For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants for Jesus' sake (2 Cor. 4:5). Whom nevertheless seeing to deviate from the path of true faith by the persuasions of false apostles, he showed them with the greatest effort how much he was to be venerated, saying: Whereinsoever any is bold, I speak foolishly, I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? so am I. I speak as a fool, I am more (2 Cor. 11:21-23). To which he also subjoins that the secrets of the third heaven were open to him, that his rapture also penetrated the secrets of paradise. Behold, fleeing honor, he preaches himself a servant of the disciples. Behold, seeking honor for the utility of the hearers, he places the merits of his life above the false apostles. For the excellent doctor acted so that while he himself was recognized as what he was, both the life and tongue of those preaching badly should become vile by comparison with him. Forsooth he would have commended them, if he had hidden himself; and when he did not show himself, he would have given place to error. In a wonderful way, therefore, he both exhibits the grace of humility, and seeks the increments of utility, that he both preaches himself a servant of the disciples, and shows himself superior to his adversaries. He shows his disciples what of humility he has received; he shows his adversaries what of sublimity. It becomes known against adversaries what they have from gift; it becomes known to disciples what he remains within himself in thought; it becomes known to adversaries what he appears without in operation. Holy men, therefore, when they are compelled to relate the good things they do, do not serve elation, but utility. Whence the blessed Job opens his good things by speaking to his friends who were unjustly rebuking him, and therefore ignorant of them, so that surely they might learn not to be lifted up rebuking against his life, but to imitate this in silence; although, as we have already said above, the despair brought in by those rebuking him compelled him to bring back his deeds to memory. For in the midst of so many pains of his wound and words of despair, when he relates the good things he has done, he reforms his mind to hope, which had collapsed through words and stripes. Let him tell therefore the good things he has done, lest he be compelled to despair of himself in the midst of so many evil things which he hears. I was an eye to the blind, and a foot to the lame.

38. Justitiae opera praemitti debent operibus misericordiae. Qui eleemosynas largitur, nec abstinet a peccato, rem suam Deo tribuit, et seipsum peccato.---Cum sancti operis exempla pensamus, intuendum nobis prius est, quam rectus narrandi ordo servetur, ut ante justitiae, et post misericordiae opera describantur. Ille quippe bene agit quae pia sunt, qui scit prius servare quae justa, ut collatus in proximos rivus misericordiae de justitiae fonte ducatur. Nam multi proximis quasi opera misericordiae impendunt, sed injustitiae facta non deserunt. Qui si veraciter proximis misericordiam facere student, sibi ipsis prius debuerant juste vivendo misereri. Unde scriptum est: Miserere animae tuae placens Deo (Eccli. XXX, 24). Qui ergo misereri vult proximo, a se trahat necesse est originem miserendi. Scriptum namque est: Diliges proximum tuum sicut teipsum (Matth. XIX, 19). Quomodo ergo alteri miserendo pius est, qui adhuc injuste vivendo fit impius sibimetipsi? Unde per quemdam sapientem dicitur: Qui sibi nequam est, cui bonus erit (Eccli. XIV, 5)? Ad exhibendam quippe misericordiam ut indigentibus plene exterius valeat impendi, duo sibi necessaria congruunt, id est homo qui praebeat, et res quae praebeatur. Sed longe incomparabiliter melior est homo quam res. Qui itaque indigenti proximo exteriorem substantiam praebet, sed vitam suam a nequitia non custodit, rem suam Deo tribuit, et se peccato. Hoc quod minus est obtulit auctori, et hoc quod majus est servavit iniquitati. Bene itaque per beatum Job prius dicitur: Justitia indutus sum, et vestivi me sicut vestimento; et sicut diademate, judicio meo. Ac deinde subjungitur: Oculus fui caeco, et pes claudo. Quia tunc est apud Deum oblatio verae rectitudinis, cum de radice justitiae prodeunt rami pietatis. Sed quia in ipso misericordiae opere plus solet apud internum judicem animus pensari quam factum, notandum quod caeco oculum fuisse se asserit, pedem claudo. Haec etenim dicens, profecto indicat quia et illi per semetipsam manum praebuerat, et hunc portando sustinebat. Ex qua re colligitur, super egenos ac debiles quantum misericordiae illius viscera fundebantur. Unde et subditur: Pater eram pauperum.

39. Ecclesia caecos illuminat, claudos sustentat.---Quae videlicet verba si ad vocem sanctae Ecclesiae typica interpretatione referamus, ipsa est oculus caeco, quia per verbum lucet, ipsa pes claudo, quia per adjutorium continet. Caecos enim praedicando illuminat, claudos vero opitulando sustentat. Caecus quippe est qui adhuc quo pergat non videt; claudus autem est, qui non potest ire quo videt. Crebro namque peccatum aut ignorantia aut infirmitate perpetratur, ut vel nesciat homo quid velle debeat, vel non omne quod voluerit possit.

38. The works of justice ought to be prefixed to the works of mercy. He who bestows alms, and does not abstain from sin, bestows his thing on God, and himself on sin.---When we weigh the examples of holy work, we must first behold how right an order of narration is preserved, so that the works of justice are described first, and after them the works of mercy. For he surely does well those things which are pious, who knows how first to keep those which are just, so that the river of mercy poured out upon neighbors may be derived from the fountain of justice. For many bestow as it were works of mercy on their neighbors, but do not desert deeds of injustice. Who, if they truly study to do mercy to their neighbors, ought first to have pitied themselves by living justly. Whence it is written: Have pity on thy own soul, pleasing God (Ecclus. 30:24). He, therefore, who wishes to pity his neighbor, must necessarily draw from himself the origin of pitying. For it is written: Thou shalt love thy neighbor as thyself (Matt. 19:19). How then is he pious in pitying another, who by still living unjustly becomes impious to himself? Whence it is said by a certain wise man: He that is evil to himself, to whom will he be good? (Ecclus. 14:5)? To exhibit mercy, indeed, so that it may be able to be fully bestowed outwardly on the indigent, two things meet together as necessary for it, that is, the man who should bestow, and the thing which should be bestowed. But the man is incomparably better than the thing. He, therefore, who bestows his outward substance on an indigent neighbor, but does not guard his life from wickedness, has given his thing to God, and himself to sin. He has offered to the Author that which is less, and has kept for iniquity that which is greater. Well therefore is it said first by the blessed Job: I was clad with justice, and I clothed myself as with a garment; and as with a diadem, my judgment. And then it is subjoined: I was an eye to the blind, and a foot to the lame. Because then is the offering of true rectitude before God, when the branches of piety come forth from the root of justice. But because in the very work of mercy the mind is more accustomed to be weighed before the inward Judge than the deed, it must be noted that he asserts that he had been an eye to the blind, and a foot to the lame. For in saying these things, he surely indicates that he had both offered his hand through himself to the former, and supported the latter by carrying him. From which thing it is gathered, how greatly the bowels of his mercy were poured out over the needy and the weak. Whence it is also added: I was a father of the poor.

39. The Church enlightens the blind, and supports the lame.---Which words surely if we refer to the voice of the holy Church by a typical interpretation, she herself is an eye to the blind, because she shines through the word; she herself is a foot to the lame, because she contains through help. For she enlightens the blind by preaching, but she supports the lame by helping. For he surely is blind who as yet sees not whither he should go; but he is lame, who cannot go whither he sees. For frequently sin is perpetrated either through ignorance or through infirmity, so that either a man knows not what he ought to will, or he is not able to do all that he has willed.

Quo contra recte per Psalmistam dicitur: Dominus illuminatio mea et salus mea (Psal. XXVI, 1). Quia enim Dominus et scientiam et virtutem praebet, et contra ignorantiam illuminatio, et contra infirmitatem salus vocatur. Hinc etiam de iniquis dicitur: Fiant viae illorum tenebrae, et lubricum (Psal. XXXIV, 6), ut scilicet per tenebras quo ire debent non videant, qui etsi recta viderent, in eis tamen per lubricum stare non possent. Isti itaque per lubricum inter bona claudicant, illi per tenebras quae bona sequantur ignorant. Sancta itaque Ecclesia extremis tribulationibus deprehensa, antiquorum reminiscitur temporum, quando et docendo illuminare consueverat, et adjuvando firmare, et praecedentis membri sui ore loquitur, dicens: Oculus fui caeco, et pes claudo.

40. Caeci sunt gentiles, claudi vero Judaei.---Quae quia duos in se populos collegit, Judaicum scilicet atque gentilem, recte etiam potest caeco gentilis, claudo autem Judaicus populus designari. Gentilis quippe quasi oculos non habuit, quia non accepta lege non vidit quo ire debuisset. At contra Judaicus habens oculos, claudus fuit, quia legem quidem sciendo tenuit, sed in ea gressum recti operis non tetendit. Si enim gentilis populus caecus minime fuisset, propheta non diceret: Populus qui sedebat in tenebris, vidit lucem magnam (Isai. IX, 2). Rursum si Israeliticus populus a bono opere minime claudicasset, nequaquam voce Domini Psalmista dixisset: Filii alieni mentiti sunt mihi, filii alieni inveterati sunt, et claudicaverunt a semitis suis (Psal. XVII, 46). Qui nimirum populus claudus idcirco nominatur, qui sanum gressum in operatione non habuit, quippe qui utroque pede uti noluit, dum unum Testamentum recepit, aliud sprevit. Quem cum ad se venientem sancta Ecclesia suscipit, quia ei jam Vetus tenenti, etiam Novum Testamentum inserit, ad dirigendos gressus illius, quasi alterum pedem jungit. Qui fidelis sanctae Ecclesiae populus adhuc recte subjungit: Pater eram pauperum, quia videlicet humiles, qui pauperes spiritu dicti sunt, ex ejus praedicatione generantur. Sed oportet ut in his omnibus ipsa historiae subtiliter verba pensemus. Ait enim:

CAPUT XXIV.

VERS. 16.---Pater eram pauperum, et causam quam nesciebam diligentissime investigabam.

On the contrary wherefore it is rightly said by the Psalmist: The Lord is my light and my salvation (Ps. 27:1). For because the Lord bestows both knowledge and virtue, He is called both light against ignorance, and salvation against infirmity. Hence also it is said of the wicked: Let their way be dark and slippery (Ps. 35:6), so that forsooth through darkness they should not see whither they ought to go, who even if they saw right things, yet could not stand in them through the slippery way. These, therefore, through the slippery way halt among good things; those through darkness know not what good things they should follow. The holy Church, therefore, overtaken by extreme tribulations, remembers the ancient times, when she had been accustomed both to enlighten by teaching, and to strengthen by helping, and speaks by the mouth of her preceding member, saying: I was an eye to the blind, and a foot to the lame.

40. The Gentiles are the blind, but the Jews the lame.---Because she has gathered into herself two peoples, namely, the Jewish and the Gentile, the Gentile people may also rightly be designated by the blind, but the Jewish people by the lame. For the Gentile as it were had no eyes, because not having received the Law he did not see whither he ought to have gone. But on the other hand, the Jewish [people] having eyes, was lame, because it held the Law indeed by knowing it, but did not stretch out the step of right work in it. For if the Gentile people had not been blind, the prophet would not have said: The people that sat in darkness saw a great light (Is. 9:2). Again, if the Israelite people had not halted from good work, the Psalmist would by no means have said by the voice of the Lord: The strange children have lied unto Me, the strange children have faded away, and have halted from their paths (Ps. 18:45, 46). Which people is surely named lame, because it had not a healthy step in operation, forsooth because it would not use both feet, while it received one Testament, but despised the other. Whom when the holy Church receives coming to her, because she inserts the New Testament also into it already holding the Old, she joins as it were another foot for directing its steps. Which faithful people of the holy Church rightly subjoins: I was a father of the poor, because surely the humble, who are called poor in spirit, are generated from her preaching. But it is necessary that in all these things we weigh subtly the very words of the history. For he says:

CHAPTER XXIV.

VERS. 16.---I was a father of the poor, and the cause which I knew not I searched out most diligently.

41. Praestat bonum opus ex affectu facere, quam ex praecepto.---Plerumque enim multa homines pauperibus largiuntur, non quia eosdem pauperes diligunt, sed quia si minime tribuant, iram judicis superni formidant; qui si Deum non metuerent, quae habent dare noluissent. Et quidem in bono opere primus incipientium gradus est ut qui adhuc proximum sicut se nescit diligere, jam tamen incipiat judicia superna formidare. Quia igitur aliud est bonum opus ex praecepto, aliud vero etiam ex affectu facere, sanctus vir ut mentem nobis suae operationis insinuet, dicat: Pater eram pauperum. Non enim patronum se, vel proximum, vel adjutorem pauperum, sed patrem fuisse testatur, quia nimirum magno charitatis officio studium misericordiae vertit in affectum naturae, ut eos quasi filios cerneret per amorem, quibus quasi pater praeerat per protectionem. Quia igitur vis misericordiae illius naturam fuerat imitata, patrem se pauperum fuisse commemorat. Ubi etiam subdit.

CAPUT XXV.

IBID.---Et causam quam nesciebam diligentissime investigabam.

42. Etsi nulla bona opera negligenda, minora tamen potioribus postponi debent.---In quibus videlicet verbis pensanda sunt omnia quam distincte narrentur, quod nulla ab eo merces praetermittitur. Justus quippe est in actionibus suis, pius in infirmitatibus proximorum, strenuus in negotiis pauperum. Qui enim aeternae retributionis bona cogitat, necesse est ut ad omnem se causam secuturae mercedis extendat. Hinc enim per Salomonem dicitur: Qui Deum timet, nihil negligit (Eccle. VII, 19). Hinc etiam Paulus ait: Ad omne opus bonum parati (II Tim. II, 21). Sed inter haec sciendum est quia aliquando in actionibus nostris minora bona praetermittenda sunt pro utilitate majorum. Nam quis ignoret esse boni operis meritum, mortuum sepelire? et tamen cuidam qui ad sepeliendum patrem se dimitti poposcerat dictum est: Sine ut mortui sepeliant mortuos suos, tu autem vade et annuntia regnum Dei (Luc. IX, 60). Postponendum namque erat obsequium hujus ministerii officio praedicationis, quia illo carne mortuos in terram conderet, isto autem anima mortuos ad vitam resuscitaret. Per prophetam quoque primatibus synagogae dicitur: Quaerite judicium, subvenite oppresso (Isai. I, 17). Et tamen Paulus apostolus dicit: Contemptibiles qui sunt in Ecclesia, illos constituite ad judicandum (I Cor. VI, 4). Auditores etenim suos ad virtutem sapientiae, ad linguarum genera, ad prophetiae quoque indaganda mysteria succendebat, dicens: Aemulamini spiritalia, magis autem ut prophetetis (I Cor. XIV, 1).

41. It is better to do a good work from affection, than from precept.---For mostly men bestow many things on the poor, not because they love those same poor, but because if they should not bestow, they dread the wrath of the heavenly Judge; who if they did not fear God, would have been unwilling to give what they have. And indeed in a good work the first step of those beginning is that he who as yet knows not how to love his neighbor as himself, should nevertheless now begin to dread the heavenly judgments. Because, therefore, it is one thing to do a good work from precept, but another even from affection, the holy man, that he might insinuate the mind of his operation to us, should say: I was a father of the poor. For he does not witness that he had been a patron, or a neighbor, or a helper of the poor, but a father, because surely with a great office of charity he turned the study of mercy into an affection of nature, so that he should look upon them as children through love, over whom as a father he was set through protection. Because, therefore, the force of his mercy had imitated nature, he records that he had been a father of the poor. Where also he subjoins.

CHAPTER XXV.

IBID.---And the cause which I knew not I searched out most diligently.

42. Although no good works are to be neglected, yet smaller ones ought to be postponed to better ones.---In which words truly it must be weighed how distinctly all things are related, that no reward is passed over by him. For he is just in his actions, pious in the infirmities of his neighbors, strenuous in the business of the poor. For he who thinks on the good things of eternal retribution, must necessarily extend himself to every cause of a following reward. Hence it is said by Solomon: He that feareth God, neglecteth nothing (Eccl. 7:18). Hence also Paul says: Prepared unto every good work (2 Tim. 2:21). But in the midst of these things it is to be known that sometimes in our actions smaller good things are to be passed over for the utility of greater ones. For who knows not that it is a merit of good work to bury the dead? and yet to a certain one who had asked to be dismissed to bury his father, it was said: Let the dead bury their dead; but go thou and preach the kingdom of God (Luke 9:60). For the service of this ministry was to be postponed to the office of preaching, because in that he would hide the dead in flesh in the earth, but in this he would raise up the dead in soul to life. By the prophet also it is said to the chief men of the synagogue: Seek judgment, relieve the oppressed (Is. 1:17). And yet the Apostle Paul says: Set them to judge who are least esteemed in the Church (1 Cor. 6:4). For he kindled his hearers to the virtue of wisdom, to kinds of tongues, to searching out also the mysteries of prophecy, saying: Desire spiritual gifts, but rather that ye may prophesy (1 Cor. 14:1).

Sed quia spiritalia dona non caperent, si terrena eos negotia depressissent, longe ante praemisit, dicens: Contemptibiles qui sunt in Ecclesia, illos constituite ad judicandum (I Cor. VI, 4). Ac si aperte dicat, qui minoris meriti sunt in Ecclesia, et nullis magnorum donorum virtutibus pollent, ipsi de terrenis negotiis judicent, quatenus per quos magna nequeunt, bona minora suppleantur. Quos et contemptibiles nominat, et tamen sapientes vocat, cum dicit: Sic non est sapiens inter vos quisquam, qui possit judicare inter fratrem suum (Ibid., 5)? Qua ex re quid colligitur, nisi ut hi terrenas causas examinent, qui exteriorum rerum sapientiam perceperunt? Qui autem spiritalibus donis ditati sunt, profecto terrenis non debent negotiis implicari, ut dum non coguntur inferiora bona disponere, exercitati valeant bonis superioribus deservire.

[Vet. XXII.] 43. Qui per se non possunt, per alios officia charitatis exercere tenentur.---Sed curandum magnopere est ut hi qui donis spiritalibus emicant nequaquam proximorum infirmantium negotia funditus deserant, sed haec aliis quibus dignum est tractanda committant. Unde Moyses quoque ac populum viros pro se septuaginta constituit, ut quanto se ab exterioribus causis absconderet, tanto ardentius interna penetraret. Sicque fit ut summi viri magis ad spiritalia dona proficiant, dum eorum mentes res infimae non conculcant; et rursum viri in Ecclesia ultimi sine bono opere non vivant, dum in rebus exterioribus inveniunt recta quae agant. Sancta quippe Ecclesia sic consistit unitate fidelium, sicut corpus nostrum unitum est compage membrorum. Alia namque sunt membra in corpore quae intuendae luci deserviunt, alia quae a terrae tactu minime disjunguntur. Oculus quippe luci intenditur, et ne caecari valeat, a pulvere custoditur. Pes vero tunc suum officium recte peragit, cum suscipiendum terrae pulverem non refugit. Quae tamen corporis membra vicissim sibi sua officia impartiendo copulantur, ut pes oculis currat, et oculus pedi prospiciat.

44. Membra Ecclesiae, etsi officio distincta, sunt charitate conjuncta.---Sic itaque sic sanctae Ecclesiae membra debent et officio esse distincta, et charitate conjuncta, ut summi viri eorum viam provideant, qui in terrenis negotiis vacant, quatenus velut ad lumen oculorum pes ambulet, et rursum quidquid terrenis negotiis implicati agunt, hoc ad majorum utilitatem referant, ut pes cujus via prospicitur, non sibi tantummodo, sed etiam oculis gradiatur.

But because they would not receive spiritual gifts, if earthly business had depressed them, he prefixed long before, saying: Set them to judge who are least esteemed in the Church (1 Cor. 6:4). As if he should say openly, those who are of less merit in the Church, and are endowed with no virtues of great gifts, let them judge concerning earthly business, so that through those through whom great things cannot [be done], smaller good things may be supplied. Whom he both names least esteemed, and yet calls wise, when he says: Is it so, that there is not a wise man among you, no, not one that shall be able to judge between his brethren? (Ibid. 5). From which thing what is gathered, except that those should examine earthly causes, who have perceived the wisdom of outward things? But those who are enriched with spiritual gifts, surely ought not to be entangled in earthly business, so that while they are not compelled to dispose of inferior good things, being exercised they may be able to serve superior good things.

[Vet. XXII.] 43. Those who are not able by themselves, are bound to exercise the offices of charity through others.---But it must be greatly cared for, that those who shine with spiritual gifts should by no means fundamentally desert the business of their infirm neighbors, but should commit these things to be handled by others for whom it is worthy. Whence Moses also appointed seventy men for himself over the people, that by as much as he should hide himself from outward causes, by so much he might more ardently penetrate internal things. And so it is brought to pass that supreme men more profit unto spiritual gifts, while the lowest things do not trample their minds; and again the last men in the Church should not live without good work, while in outward things they find right things which they may do. For the holy Church so consists in the unity of the faithful, as our body is united by the framework of members. For some are members in the body which serve for beholding the light, others which are by no means disjoined from the touch of the earth. For the eye is intended for the light, and that it may be able to be blinded, is guarded from the dust. But the foot then rightly performs its office, when it does not flee the dust of the earth to be received. Which members of the body nevertheless are coupled by imparting their offices to themselves in turn, so that the foot runs for the eyes, and the eye looks out for the foot.

44. The members of the Church, although distinct in office, are joined in charity.---So therefore, so the members of the holy Church ought to be both distinct in office, and joined in charity, that the supreme men should provide the way for those who are vacant in earthly business, so that the foot may walk as if to the light of the eyes; and again whatever those entangled in earthly business do, they should refer this to the utility of the greater ones, so that the foot whose way is looked out for, should walk not for itself only, but also for the eyes.

Dum itaque sibi invicem alterna administratione conveniunt, miro modo agitur, ut quia electi quique vicissim sibimet impendendo quod valent faciunt, eorum fiant opera etiam quae facere ipsi non possunt.

45. Necessitate suadente, contemplatio intermittenda, ut proximi utilitati serviatur.---Sed inter haec sciendum est quia cum proximorum causis exterioribus qui apte deserviant desunt, debent hi quoque qui spiritalibus donis pleni sunt eorum infirmitati condescendere terrenisque illorum necessitatibus, in quantum decenter valeant, charitatis condescensione servire. Nec taedere animum debet, si sensus ejus contemplationi spiritalium semper intentus aliquando dispensandis rebus minimis quasi minoratus inflectitur, quando illud Verbum per quod constant omnia creata, ut prodesset hominibus, assumpta humanitate, voluit paulominus ab angelis minorari. Quid ergo mirum si homo se propter hominem attrahit, dum creator hominum et angelorum formam hominis propter hominem suscepit? Nec tamen minoratur sensus cum sic attrahitur, quia tanto subtilius superiora penetrat, quanto humilius pro amore conditoris nec inferiora contemnit. Quid indignum nobis vel difficile est, si supra infraque animum ducimus, qui eadem manu corporis lavamus faciem, qua etiam calceamus pedem? Beatus igitur Job quia cum magna ageret minima non despexit, dicat: [Vet. XXIII.] Et causam quam nesciebam diligentissime investigabam.

46. In judiciis non simus praecipites. Majora crimina tardius credenda; sed cum agnoscuntur, citius punienda.---Qua in re notandum video ne ad proferendam sententiam unquam praecipites esse debeamus, ne temere indiscussa judicemus, ne quaelibet mala audita nos moveant, ne passim dicta sine probatione credamus. Quod profecto perpetrare pertimescimus, si auctoris nostri subtilius facta pensamus. Ipse quippe ut nos a praecipitata sententiae prolatione compesceret, cum omnia nuda et aperta sint oculis ejus, mala tamen Sodomae noluit audita judicare, qui ait: Clamor Sodomorum et Gomorrhaeorum multiplicatus est, et peccatum eorum aggravatum est nimis; descendam et videbo utrum clamorem qui venit ad me opere compleverint, an non est ita, ut sciam (Genes. XVIII, 20). Omnipotens itaque Dominus (2, q. 1, c. Deus omnipotens) et omnia sciens, cur ante probationem quasi dubitat, nisi ut gravitatis nobis exemplum proponat, ne mala hominum ante praesumamus credere quam probare?

While therefore they agree among themselves by mutual administration, it is done in a wonderful way, that because all the elect do what they are able by bestowing on themselves in turn, their works should become even those which they themselves are not able to do.

45. Necessity persuading, contemplation is to be interrupted, that the utility of the neighbor may be served.---But in the midst of these things it is to be known that when those are wanting who should aptly serve the outward causes of neighbors, those also who are full of spiritual gifts ought to condescend to their infirmity and serve their earthly necessities, as far as they decently may be able, by the condescension of charity. Nor ought it to tire the mind, if its sense always intent on the contemplation of spiritual things is sometimes bent, as if minorated, to disposing of the smallest things, when that Word through which all created things consist, that He might profit men, assuming humanity, wished to be made a little less than the angels. What wonder therefore if a man attracts himself on account of a man, while the Creator of men and angels took the form of a man on account of a man? Nor nevertheless is the sense minorated when it is so attracted, because it penetrates superior things so much more subtly, as it does not despise even inferior ones more humbly for the love of the Creator. What is unworthy to us or difficult, if we lead our mind above and below, who wash the face of the body with the same hand, with which also we shoe the foot? Therefore, the blessed Job, because while he did great things he did not despise the smallest, let him say: [Vet. XXIII.] And the cause which I knew not I searched out most diligently.

46. In judgments we should not be headlong. Greater crimes are to be believed more slowly; but when they are acknowledged, more quickly punished.---In which matter I see it is to be noted that we ought never to be headlong to bring forth a sentence, lest we judge unexamined things rashly, lest any heard evils move us, lest we believe things said everywhere without proof. Which indeed we fear to perpetrate, if we weigh more subtly the deeds of our Author. For He Himself, that He might restrain us from a headlong bringing forth of a sentence, although all things are naked and open to His eyes, nevertheless did not wish to judge the heard evils of Sodom, who says: The cry of the Sodomites and Gomorrahites is multiplied, and their sin is aggravated exceedingly; I will go down and see whether they have completed in work the cry which has come to me, or if it is not so, that I may know (Gen. XVIII, 20). Therefore the Almighty Lord and All-knowing, why does He doubt as it were before proof, unless that He might propose to us an example of gravity, lest we should presume to believe the evils of men before we prove them?

Ecce per angelos ad cognoscenda mala descendit, moxque facinorosos percutit; atque ille patiens, ille mitis, ille de quo scriptum est: Tu autem Domine, cum tranquillitate judicas (Sap. XII, 18), ille de quo scriptum est rursum: Dominus patiens est redditor (Eccli. V, 4); tanto crimine involutos inveniens, quasi patientiam praetermisit, et diem extremi judicii exspectare ad vindictam noluit, sed eos igne judicii, ante judicii diem praevenit. Ecce malum quasi cum difficultate credidit cum audivit, et tamen sine tarditate percussit, cum verum cognoscendo reperit, ut nobis videlicet daret exemplum, quod majora crimina et tarde credenda sunt cum audiuntur, et citius punienda sunt cum veraciter agnoscuntur. Hujus ergo diligentiae beatus Job sollicitudinem gerens, ait: Et causam quam nesciebam, diligentissime investigabam. Quae scilicet verba etiam per vocem Ecclesiae ad interpretationem typicam possumus non inconvenienter referre. Ipsa quippe per electos suos cum mala carnalium judicat, hoc quod nescit investigat, quia mala quae nescit operando investigat per judicium corrigendo. Sancta itaque Ecclesia cum injustorum fuerit ad tempus improbitate compressa, reminiscitur dicens: Causam quam nesciebam diligentissime investigabam. Ac si aperte dicat: Mala quae in electis meis agendo non noveram, in iniquis hominibus districte judicando plectebam. Et quia nunc virtute praedicationis suae diabolum conterit, atque ex ejus ore uniuscujusque quem suscipit animam rapit, sequitur dicens:

Caput XXVI

[Rec. XV]. VERS. 17.---Conterebam molas iniqui, et de dentibus illius auferebam praedam.

47. Ecclesia diabolo praedam eripit, cum aliquem ab errorem aut peccato revocat.---O qualem de ore diaboli praedam tulit, quando ipsum raptorem Saulum convertendo rapuit quando adhuc spirans minarum, acceptis epistolis, pergebat Damascum, et dum persequendo fideles congregaret praedam diabolo, cognoscendo fidem ipse aggregatus est Christo (Act. IX, 2)! Toties ex iniqui dentibus Ecclesia praedam tulit, quoties ex erroris morsu animam praedicando diripuit. Quis namque iniquus verius dici potest, quam diabolus? Cujus molas conterimus, quoties disserendo contra ejus insidias occulta illius machinamenta monstramus; ac si de ejus dentibus praedam tollimus, quia mentem quam jam ad peccatum frangendo momorderat, ad salutem vitae convertendo revocamus. Per molas quippe occultae ejus insidiae, per dentes vero aperta jam culpae perpetratio demonstratur. De quibus nimirum molis ac dentibus per Psalmistam scriptum est: Deus vero conteret dentes eorum in ore ipsorum, molas leonum confringet Dominus (Psal. LVII, 7).

Behold, He goes down by angels to know the evils, and soon strikes the wicked; and He, patient, He, mild, He of whom it is written: But Thou, Lord, judgest with tranquillity (Wisd. XII, 18), He of whom it is written again: The Lord is a patient rewarder (Ecclus. V, 4); finding them involved in so great a crime, as if He passed over patience, and did not wish to wait for the day of extreme judgment for vengeance, but He forestalled them with the fire of judgment, before the day of judgment. Behold, He believed the evil as if with difficulty when He heard it, and nevertheless He struck without delay, when He found it by knowing the truth, that He might give us an example, that greater crimes are both to be believed slowly when they are heard, and are to be punished more quickly when they are truly acknowledged. Of this diligence the blessed Job, bearing the solicitude, says: And the cause which I knew not, I searched out most diligently. Which words indeed we can not inconveniently refer also through the voice of the Church to a typical interpretation. For she herself, when she judges the evils of carnal men through her elect, investigates this which she knows not, because she investigates the evils which she knows not by working, by correcting through judgment. Therefore the holy Church, when she shall have been for a time compressed by the impropriety of the unjust, remembers saying: The cause which I knew not I searched out most diligently. As if he should say plainly: The evils which I did not know by doing in my elect, I punished in wicked men by judging strictly. And because now by the virtue of her preaching she crushes the devil, and snatches from his mouth the soul of each one whom she receives, it follows saying:

Chapter XXVI

[Rec. XV]. VERS. 17.---I broke the jaws of the wicked, and from his teeth I snatched the prey.

47. The Church snatches prey from the devil when she recalls anyone from error or sin.---O what a prey she took from the mouth of the devil, when she snatched that same robber Saul by converting him, when still breathing threats, having received letters, he was going to Damascus; and while by persecuting the faithful he was gathering prey for the devil, by knowing the faith he himself was gathered to Christ (Acts IX, 2)! So many times the Church has taken prey from the teeth of the wicked, as many times as she has snatched away a soul from the bite of error by preaching. For who can more truly be called wicked than the devil? Whose jaw-teeth (molas) we break as often as by discussing against his snares we show his hidden machinations; and we take the prey as it were from his teeth, because the mind which he had already bitten for sin by breaking it, we recall by converting it to the salvation of life. By the jaw-teeth (molas) indeed his hidden snares, but by the teeth the open perpetration of fault is demonstrated. Of which jaw-teeth and teeth indeed it is written by the Psalmist: But God shall break their teeth in their mouth, the Lord shall break the jaw-teeth of the lions (Psal. LVII, 7).

Sed sanctus vir ante se asserit molas conterere, ut post de dentibus illius praedam potuisset auferre, quia tunc veraciter praedam de ejus dentibus tollimus, cum prius molas illius conterere scimus. Prius enim necesse est occulta consiliorum illius machinamenta prodere, ut auditoris nostri animam valeamus postmodum ab aperto lapsu revocare. Hujus iniqui molas ipse summus pastor Ecclesiae praedicando conterebat, cum diceret: Sobrii estote et vigilate, quia adversarius vester diabolus tanquam leo rugiens circuit, quaerens quem devoret; cui resistite fortes in fide (I Petr. V, 8). Contra hunc leonem sancta Ecclesia, quia ejus insidias conspicit, fidei caulas munit. Cujus toties molas frangit, quoties haereticorum argumenta destruit; totiesque ab ejus dentibus praedam diripit, quoties ab errore quempiam praedicando convertit. Et quia plerique justorum tunc erunt qui se ecclesiasticae pacis tempore ab hoc mundo exituros esse crediderunt, beatus Job dum sua narrat, voces quoque justorum sequentium indicat, dicens:

Caput XXVII

[Rec. XVI]. VERS. 18.---Dicebamque: In nidulo meo moriar, et sicut palma multiplicabo dies.

48. Ejus filii, si pace frui desiderant, in ejus nido et sinu remaneant.---Quid hoc loco per nidi nomen exprimitur, nisi tranquilla quies fidei, qua unusquisque infirmus nutritur? Multitudo quippe illa bonorum, quae persecutionum temporibus fuerit deprehensa, nutrimentorum suorum dies quasi in nido, sic in loco quietis, explere se credidit. Nam nisi sancta Ecclesia infirmos quosque filios nunc in nido pacis enutriret, Psalmista non diceret: Etenim passer invenit sibi domum, et turtur nidum, ubi reponat pullos suos (Psal. LXXXIII, 4). Jam quippe domum invenit sibi passer, quia aeternum coeli habitaculum noster Redemptor intravit. Et turtur invenit nidum, quia sancta Ecclesia amore conditoris affecta, crebris gemitibus utitur, et velut nidum sibi, id est pacatissimam fidei quietem construit, in qua crescentes filios quasi plumescentes pullos, quousque ad superiora evolent, charitatis gremio calefactos fovet. Igitur quia tunc erunt qui pacis tempore se ad superna migrare, id est a nido evolare crediderunt, eorum vox beati Job voce praevenitur, cum ait: Dicebamque: In nidulo meo moriar.

But the holy man asserts that he first breaks the jaw-teeth, that afterwards he might be able to take the prey from his teeth, because then we truly take the prey from his teeth, when we first know how to break his jaw-teeth. For it is first necessary to bring forth the hidden machinations of his counsels, that we may afterwards be able to recall the soul of our hearer from an open fall. The supreme Shepherd of the Church himself was breaking the jaw-teeth of this wicked one by preaching, when he said: Be sober and watch, because your adversary the devil as a roaring lion goeth about, seeking whom he may devour; whom resist ye strong in faith (I Pet. V, 8). Against this lion the holy Church, because she beholds his snares, fortifies the folds of faith. Whose jaw-teeth she breaks as many times as she destroys the arguments of heretics; and she snatches prey from his teeth as many times as she converts anyone from error by preaching. And because there will then be many of the just who believed themselves about to depart from this world in the time of ecclesiastical peace, the blessed Job, while he relates his own things, indicates also the voices of the following just, saying:

Chapter XXVII

[Rec. XVI]. VERS. 18.---And I was saying: In my nest I shall die, and as a palm tree I shall multiply my days.

48. Her sons, if they desire to enjoy peace, should remain in her nest and bosom.--- What is expressed in this place by the name of the nest, but the tranquil rest of faith, by which each weak one is nourished? For that multitude of good men, which shall have been caught in the times of persecutions, believed themselves to fulfill the days of their nourishments as if in a nest, so in a place of rest. For unless the holy Church now nourished all her weak sons in the nest of peace, the Psalmist would not say: For the sparrow hath found herself a house, and the turtle-dove a nest, where she may lay her young ones (Psal. LXXXIII, 4). For now the sparrow hath found himself a house, because our Redeemer hath entered the eternal habitation of heaven. And the turtle-dove hath found a nest, because the holy Church affected by the love of the Creator, employs frequent groanings, and builds for herself as it were a nest, that is, the most peaceful rest of faith, in which she cherishes her growing sons as if fledging young ones, warmed in the bosom of charity, until they may fly away to the things above. Therefore because there will then be those who in the time of peace believed themselves to migrate to the heavenly things, that is, to fly away from the nest, their voice is forestalled by the voice of the blessed Job, when he says: And I was saying: In my nest I shall die.

Quia vero hoc ipsum sibi pacis otium ex multorum dierum longitudine promittebant, recto subjungit, dicens: Et sicut palma multiplicabo dies. Palma enim tarde proficit, sed diu in viriditate subsistit. Cum multis autem difficultatibus sancta Ecclesia ad fidei statum venit, et pro collectione plurimorum in ejusdem fidei gloria diutius stare concupiscit. Sicut palma ergo multiplicare se dies credidit, quae, emergente subitae tentationis articulo, pacis suae gratiam et tarde a fidelibus adeptam, et citius ab infidelibus interceptam dolet.

[Vet. XXV.] 49. Cur justi palmae comparantur.---Nec immerito justorum vita palmae comparatur, quia scilicet palma inferius tactu aspera est, et quasi aridis corticibus obvoluta; superius vero et visu fructibus pulchra; inferius corticum suarum involutionibus angustatur, sed superius amplitudine pulchrae viriditatis expanditur. Sic quippe est electorum vita, despecta inferius, superius pulchra; in imo ista quasi multis corticibus obvolvitur, dum innumeris tribulationibus angustatur, in summo vero illa quasi pulchrae viriditatis foliis amplitudine retributionis expanditur. Habet quidem aliud palma quo a cunctis arborum generibus differt. Omnis namque arbor in suo robore juxta terram vasta subsistit, sed crescendo superius angustatur, et quando paulisper sublimior, tanto in altum subtilior redditur. Palma vero minoris amplitudinis ab imis inchoat, et juxta ramos ac fructus ampliori robore exsurgit; et quae tenuis ab imis proficit, vastior ad summa succrescit. Quibus itaque alia arbusta nisi terrenis mentibus inveniuntur esse similia, inferius vasta, superius angusta? quia nimirum omnes hujus saeculi dilectores in terrenis rebus fortes sunt (Ger. 47, c. 3), in coelestibus debiles. Nam pro temporali gloria usque ad mortem desudare appetunt, et pro spe perpetua ne parum quidem in labore subsistunt. Pro terrenis lucris quaslibet injurias tolerant, et pro coelesti mercede vel tenuissimi verbi ferre contumelias recusant; terreno judici toto etiam die assistere fortes sunt, in oratione vero coram Domino vel unius horae momento lassantur. Saepe nuditatem, dejectionem, famem, pro acquirendis divitiis atque honoribus tolerant, et earum rerum se abstinentia cruciant ad quas adipiscendas festinant; superna autem laboriose quaerere tanto magis dissimulant, quanto ea retribui tardius putant. Hi itaque quasi aliarum arborum more deorsum vasti sunt, sursum angusti, quia fortes in inferiora subsistunt, sed ad superiora deficiunt. At contra ex qualitate palmarum designatur proficiens vita justorum, qui nequaquam sunt in terrenis studiis fortes, et in coelestibus debiles; sed longius atque distantius studiosos se Deo exhibent quam saeculo fuisse meminerunt.

But because they were promising to themselves this very leisure of peace from the length of many days, he rightly subjoins, saying: And as a palm tree I shall multiply my days. For the palm tree profits slowly, but remains long in greenness. But with many difficulties the holy Church comes to the state of faith, and for the collection of many she desires to stand longer in the glory of the same faith. As a palm tree therefore she believed her days to multiply, she who, the point of sudden temptation emerging, grieves that the grace of her peace was both slowly obtained from the faithful, and more quickly intercepted by the unfaithful.

[Vet. XXV.] 49. Why the just are compared to the palm.---Nor is the life of the just compared to the palm without merit, because, to wit, the palm is rough to the touch below, and as if wrapped in dry barks; but beautiful above and in sight with fruits; below it is narrowed by the involvements of its barks, but above it is expanded in the amplitude of beautiful greenness. So indeed is the life of the elect, despised below, beautiful above; in the lowest part it is as if wrapped in many barks, while it is narrowed by innumerable tribulations, but in the highest part it is as if expanded in the amplitude of retribution by the leaves of beautiful greenness. The palm indeed has another thing by which it differs from all kinds of trees. For every tree subsists vast in its strength near the earth, but by growing is narrowed above, and when it is a little more sublime, it is rendered so much more subtle on high. But the palm begins from the lowest part with less amplitude, and rises with greater strength near the branches and fruits; and that which profits thin from the lowest parts, grows more vast to the highest. To what therefore are other shrubs found to be similar but to earthly minds, vast below, narrow above? because indeed all the lovers of this world are strong in earthly things, but weak in heavenly ones. For for temporal glory they desire to labor even unto death, and for perpetual hope they do not subsist even a little in labor. For earthly gains they tolerate any injuries, and for heavenly reward they refuse to bear the contumelies even of the thinnest word; they are strong to assist even the whole day a terrestrial judge, but in prayer before the Lord they are tired even in the moment of one hour. Often they tolerate nakedness, dejection, hunger, for acquiring riches and honors, and they torture themselves with abstinence from those things to which they hasten to attain; but they dissemble to seek superior things laboriously, so much the more as they think them to be repaid more slowly. These therefore, as if in the manner of other trees, are vast downwards, narrow upwards, because they subsist strong in the inferior things, but fail in the superior ones. But on the contrary from the quality of palms is designated the profiting life of the just, who are by no means strong in earthly studies, and weak in heavenly ones; but more longly and distantly they exhibit themselves studious to God than they remembered to have been to the world.

Nam cum quibusdam per praedicatorem nostrum dicitur: Humanum dico, propter infirmitatem carnis vestrae; sicut enim exhibuistis membra vestra servire immunditiae et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire justitiae in sanctificationem (Rom. VI, 19); eorum procul dubio infirmitati condescenditur, ac si eis apertius diceretur: Si nequaquam amplius potestis, saltem tales estote in fructu bonorum operum, quales fuistis dudum in actione vitiorum, ne debiliores vos habeat sancta libertas charitatis, quos in carne validos habuit usus terrenae voluptatis.

Non vero palmae comparantur qui cum bene coeperint, minime perseverant.--- Sunt vero nonnulli qui cum coelestia appetunt, 631 atque hujus mundi noxia facta derelinquunt, ab inchoatione sua quotidie inconstantiae pusillanimitate deficiunt. Quibus hos nisi arbustis reliquis similes dixerim qui nequaquam tales superius surgunt quales inferius oriuntur? Hi quippe ad conversionem venientes non tales quales coeperunt perseverant, et quasi more arborum inchoatione vasti sunt, sed tenues crescunt, quia paulisper per augmenta temporum patiuntur detrimenta virtutum. Sensim quippe in eis desideria superna languescunt; et qui robusta ac fortia proposuerant, debilia atque infirma consummant; dumque aetatis augmento proficiunt, quasi flexibiles crescunt. Palma vero, sicut dictum est, vastioris in summitate est quam esse coeperit quantitatis ex radice, quia saepe electorum conversio plus finiendo peragit quam proponit inchoando; et si tepidius prima inchoat, ferventius extrema consummat, videlicet semper inchoare se aestimat, et idcirco infatigabilis in novitate perdurat. Hanc scilicet justorum constantiam propheta intuens, ait: Qui confidunt in Domino, mutabunt fortitudinem suam, assument pennas ut aquilae, current et non laborabunt, ambulabunt et non deficient (Isai. Mutant quippe fortitudinem, quia fortes student esse in spiritali opere, qui dudum fuerant fortes in carne. Assumunt autem pennas ut aquilae, quia contemplando volant. Currunt et non laborant, quia velocibus magna celeritate praedicant. Ambulant et non deficiunt, quia intellectus sui velocitatem retinent, ut tardioribus condescendant. In cunctis vero bona quae accipiunt quanto aliis libenter accommodant, tanto ipsi incommutabiles in novitate perdurant; et qui tenues a radice inchoationis exeunt, fortes in culminis perfectione convalescunt. Dicat itaque beatus Job ex persona sua, dicat ex voce sanctae Ecclesiae pro his quos pacis tempore ad se conversos habuerat, atque in bonis moribus perseveraturos credebat: Dicebamque: In nidulo meo moriar, et sicut palma multiplicabo dies. Quasi enim palma multiplicare se dies credidit, quae mentes fidelium ad extremum usque robustiores exsurgere putabat.

For when it is said to some by our preacher: I speak a human thing, because of the infirmity of your flesh; for as you exhibited your members to serve uncleanness and iniquity unto iniquity, so now exhibit your members to serve justice unto sanctification (Rom. VI, 19); it is condescended to their infirmity without doubt, as if it were said to them more plainly: If you can by no means do more, at least be such in the fruit of good works, as you were lately in the action of vices, lest the holy liberty of charity should have you more weak, whom the use of earthly pleasure had valid in the flesh.

[Vet. XXVI.] 50. But they are not compared to palms who, when they have begun well, by no means persevere.---There are indeed some who, when they desire heavenly things, and leave behind the noxious deeds of this world, from their beginning daily fail by the pusillanimity of inconstancy. To what but the rest of the shrubs should I say these are similar, who by no means rise such above as they arise below? For these coming to conversion do not persevere such as they began, and in the manner of trees are vast in the beginning, but grow thin, because by little and little through the increases of times they suffer detriments of virtues. For insensibly the heavenly desires languish in them; and they who had proposed robust and strong things, consummate weak and infirm ones; and while they profit by the increase of age, they grow as if flexible. But the palm, as has been said, is of more vast quantity in the summit than it began to be from the root, because often the conversion of the elect performs more by finishing than it proposes by beginning; and if it begins more tepidly at first, it consummates more fervently at the last, for it always judges itself to be beginning, and therefore indefatigable it endures in novelty. Beholding this constancy of the just, the prophet says: They that trust in the Lord shall change their strength, they shall take wings as eagles, they shall run and not labor, they shall walk and not fail (Isai. XL, 31). For they change their strength, because they study to be strong in spiritual work, who lately had been strong in the flesh. But they take wings as eagles, because by contemplating they fly. They run and do not labor, because with great speed they preach to the swift. They walk and do not fail, because they retain the speed of their understanding, that they may condescend to the slower ones. But in all things the good which they receive, as much as they freely accommodate to others, so much they themselves endure unchangeable in novelty; and they who come out thin from the root of beginning, grow strong in the perfection of the summit. Let the blessed Job therefore speak from his own person, let him speak from the voice of the holy Church for those whom in the time of peace he had had converted to himself, and believed about to persevere in good morals: And I was saying: In my nest I shall die, and as a palm tree I shall multiply my days. For as a palm tree she believed her days to multiply, she who thought the minds of the faithful to rise up more robust even to the end.

Cum enim multorum corda persecutionibus coeperint lassata mollescere, dolet jam in se quasi ad debilitatem tendere, quos mirabatur fortia proposuisse. Et quia mente semper spiritali scientiae intendit, recte subjungitur

Caput XXVIII.

VERS. 19.---Radix mea aperta est secus aquas.

51. Spiritali scientiae semper intendit Ecclesia.---Juxta aquas enim radix aperitur, quando ad percipienda veritatis fluenta latenter cogitatio mentis expanditur. Ut enim in superiori libro jam diximus (Lib. VIII, n. 81), solet in sacro eloquio radicis nomine occulta cogitatio designari. Radicem igitur nostram secus aquas aperimus, cum infusioni intimae cogitationem taciti cordis intendimus. [Vet. XXVII.] Quae scilicet verba si ad vocem sanctae Ecclesiae ducimus, radix illius ipsa debet incarnatio Redemptoris intelligi. Quae juxta aquas aperta est, dum Deus invisibilis per assumptionem humanitatis suae patuit aspectibus visionis nostrae. Creator quippe qui in divinitate videri non poterat, assumpsit a nobis unde videretur a nobis. Radix ergo secus aquas aperitur, quia auctor humani generis per humanitatem suam hominibus demonstratur. Unde recte quoque per Psalmistam dicitur: Et erit tanquam lignum quod plantatum est secus decursus aquarum (Psal. I, 3). Decursus quippe aquarum sunt quotidiani transitus deficientium populorum. Et de semetipsa Veritas dicit: Si in ligno viridi haec faciunt, in arido quid fiet (Luc. XXIII, 51)? Lignum ergo secus decursus aquarum est, quia fructum et protectionem sui nobis umbraculi proferens, apparuit creator in carne, ut humanum genus per resurrectionem figeret, quod per defectum quotidie ibat in mortem. Sequitur:

Caput XXIX.

IBID.---Et ros morabitur in messione mea.

52. Ejus messio rori gratiae tribuenda.---Subaudis, dicebam. Messio enim sanctae Ecclesiae non inconvenienter accipitur, cum perfectae animae a corporibus abstractae, velut maturae segetes a terra decisae, ad coelestia horrea demigrant; quod quia non nostra virtute, sed coelesti gratia largiente agitur, bene ait: Et ros morabitur in messione mea. Ros namque desuper cadit, messis deorsum colligitur. Ergo ros moratur in messione, quia gratia desuper veniens agit ut digni simus qui de inferioribus colligamur. Ipsa quippe nos desuper infundente, fructum bonorum operum ferimus.

For when the hearts of many shall have begun to grow soft, being tired by persecutions, she grieves that they now tend as it were to debility in her, whom she was wondering to have proposed strong things. And because she always intends with the mind to spiritual knowledge, it is rightly subjoined:

Chapter XXVIII.

VERS. 19.---My root is opened beside the waters.

51. The Church always intends to spiritual knowledge.---For beside the waters the root is opened, when for perceiving the floods of truth the thought of the mind is expanded secretly. For as we have already said in the superior book (Lib. VIII, n. 81), the hidden thought is accustomed to be designated in sacred eloquence by the name of the root. We open therefore our root beside the waters, when we intend the thought of the silent heart to the inward infusion. [Vet. XXVII.] Which words indeed if we lead to the voice of the holy Church, her root itself ought to be understood as the incarnation of the Redeemer. Which was opened beside the waters, while the invisible God through the assumption of His humanity lay open to the aspects of our vision. For the Creator who could not be seen in His divinity, assumed from us that from which He might be seen by us. The root therefore is opened beside the waters, because the Author of the human race is demonstrated to men through His humanity. Whence also it is rightly said by the Psalmist: And he shall be like a tree which is planted beside the runnings of waters (Psal. I, 3). For the runnings of waters are the daily passages of failing peoples. And concerning itself the Truth says: If in the green wood they do these things, in the dry what shall be done (Luke XXIII, 51)? A tree therefore beside the runnings of waters is, because bringing forth the fruit and protection of His shelter (umbraculi) for us, the Creator appeared in the flesh, that He might fix the human race through resurrection, which through failing was daily going into death. It follows:

Chapter XXIX.

IBID.---And the dew shall abide in my harvest.

52. Her harvest is to be attributed to the dew of grace.---Understand, I was saying. For the harvest of the holy Church is not inconveniently received, when perfect souls abstracted from bodies, like ripe corn cut from the earth, migrate to the heavenly barns; which because it is done not by our virtue, but by the largess of heavenly grace, he well says: And the dew shall abide in my harvest. For the dew falls from above, the harvest is gathered below. Therefore the dew abides in the harvest, because the grace coming from above acts so that we may be worthy who are gathered from the lower things. She herself infusing us from above, we bear the fruit of good works.

Unde recte quoque per Paulum dicitur: Gratia Dei sum id quod sum, et gratia ejus in me vacua non fuit (I Cor. XV, 10). Si enim quaeratur quid sit ros desuper veniens, ait: Gratia Dei sum id quod sum. Si intueamur messem sub rore crescentem, ait: Et gratia ejus in me vacua non fuit, sed abundantius illis omnibus laboravi. Sequitur:

Caput XXX.

VERS. 20.---Gloria mea semper innovabitur, et arcus meus in manu mea instaurabitur.

53. Ecclesia deflet filios quos ad veterem vitam redire cognoscit.---Subaudis dicebam. Superiori quippe sententiae conjungitur quod locutione continua subinfertur, cum ait: Dicebamque: In nidulo meo moriar, et sicut palma multiplicabo dies. Ac deinde subjungitur: Radix mea aperta est secus aquas, et ros morabitur in messione mea. Gloria mea semper innovabitur, et arcus meus in manu mea instaurabitur. Cunctis vera scientibus liquet quod ad veteram vitam vitia pertinent, virtutes ad novam. Hinc enim Paulus dicit: Exuentes vos veterem hominem cum actibus suis, et induentes novum (Coloss. III, 9). Hinc rursus ait: Vetus homo noster simul crucifixus est (Rom. VI, 6). Hinc Psalmista ex typo humani generis loquens, inter malignos spiritus deprehensus dicit: Inveteravi inter omnes inimicos meos (Psal. VI, 8). A fervore etenim mentis vel inter spiritales inimicos, vel inter carnales quosque proximos, ipso aliquo modo vivendi usu veterascimus, et assumptae novitatis speciem fuscamus. A qua tamen vetustate quotidie si studia circumspectionis invigilent, orando, legendo, bene vivendo renovamur, quia vita nostra dum lacrymis lavatur, bonis operibus exercetur, sanctis meditationibus tenditur, ad novitatem suam sine cessatione reparatur. Beatus igitur Job sic sua narrat, ut nostra significet, quia sancta Ecclesia cum fideles suos conspicit ad vitae veteris culpas redire, eos quos novitatem mentis intuetur perdere, cogitur plorare. Praedicator quippe egregius discipulis suis dicit: Quae est enim nostra spes, aut gaudium, aut corona gloriae? nonne vos ante Dominum (I Thess. II, 19)? Sancta ergo Ecclesia quasi amissam gloriam deplorat, cum fideles suos ad vitam veterem redire considerat. Ait enim: Dicebam: Gloria mea semper innovabitur, quia eos quos in se novae vitae militare credidit, vetustis desideriis servire cognoscit.

Whence also it is rightly said by Paul: By the grace of God I am what I am, and His grace in me hath not been void (I Cor. XV, 10). For if it be sought what is the dew coming from above, he says: By the grace of God I am what I am. If we behold the harvest growing under the dew, he says: And His grace in me hath not been void, but I have labored more abundantly than all they. It follows:

Chapter XXX.

VERS. 20.---My glory shall always be renewed, and my bow shall be restored in my hand.

53. The Church bewails her sons whom she knows to return to the old life.--- Understand, I was saying. For to the superior sentence is joined what is subjoined by continuous speech, when he says: And I was saying: In my nest I shall die, and as a palm tree I shall multiply my days. And then it is subjoined: My root is opened beside the waters, and the dew shall abide in my harvest. My glory shall always be renewed, and my bow shall be restored in my hand. It is clear to all who know the truth that vices pertain to the old life, virtues to the new. Hence indeed Paul says: Putting off the old man with his acts, and putting on the new (Coloss. III, 9). Hence again he says: Our old man is crucified together (Rom. VI, 6). Hence the Psalmist, speaking from the type of the human race, found among malignant spirits, says: I have grown old among all my enemies (Psal. VI, 8). For from the fervor of the mind, either among spiritual enemies, or among any carnal neighbors, by the very use of living in some way we grow old, and we dim the appearance of the assumed novelty. From which old age nevertheless we are daily renewed, if the studies of circumspection watch, by praying, by reading, by living well; because our life, while it is washed by tears, is exercised by good works, and is stretched by holy meditations, is repaired without cessation to its novelty. The blessed Job therefore so relates his own things, that he may signify ours; because the holy Church, when she beholds her faithful return to the faults of the old life, is compelled to weep for those whom she beholds lose the novelty of the mind. For the eminent preacher says to his disciples: For what is our hope, or joy, or crown of glory? are not you before the Lord? (I Thess. II, 19). The holy Church therefore bewails as it were a lost glory, when she considers her faithful return to the old life. For she says: I was saying: My glory shall always be renewed, because those whom she believed to serve in her for the new life, she knows to serve old desires.

[Vers. XXVIII.] 54. Quot significentur in sacris Scripturis, arcus nomine.---Arcus autem nomine in sacro eloquio aliquando malorum insidiae, aliquando dies judicii, aliquando vero ipsa eadem sacra eloquia designantur. Per arcum quippe insidiae figurantur, sicut per Psalmistam dicitur: Intenderunt arcum suum, rem amaram (Psal. LXIII, 4). Per arcum quoque dies extremi judicii designatur, sicut per eumdem rursum Psalmistam dicitur: Ostendisti populo tuo dura, potasti nos vino compunctionis; dedisti metuentibus te significationem, ut fugiant a facie arcus (Psal. LIX, 5). In arcu enim quanto longe trahitur chorda, tanto de eo districtior exit sagitta. Sic nimirum sic extremi judicii dies quanto longe differtur ut veniat, tanto cum venerit de illo districtior sententia procedit. Idcirco autem diversis nunc cladibus percutimur, ut his correcti paratiores tunc inveniri valeamus. Unde illic praemissum est: Ostendisti populo tuo dura, flagella videlicet saeculi, quae secuturum gravius judicii diem praecurrunt. Potasti nos vino compunctionis, ut terrena gaudia in lacrymas verterentur. Dedisti metuentibus te significationem, ut fugiant a facie arcus. Ac si aperte diceret: Hoc tempus misericordiae est, illud tempus judicii erit. Per ista ergo hujus temporis flagella significas quomodo tunc percussurus es quando non parcens judicas, qui sic districte modo percutis quando parcis.

55. Ipsa Script. sacra arcus est Ecclesiae.---Aliquando autem per arcum etiam sacra Scriptura signatur. Ipsa quippe arcus est Ecclesiae, ipsa arcus est Domini, de qua ad corda hominum sicut ferientes sagittae, sic terrentes sententiae veniunt. Unde recte quoque per Psalmistam dicitur: Arcum suum tetendit et paravit illum, et in ipso paravit vasa mortis, sagittas suas ardentibus effecit (Psal. VII, 13). Arcum namque suum Dominus tetendit; quia cunctis peccatoribus per Scripturam sacram minas exhibuit. In quo arcu scilicet vasa mortis praeparat, quia secundum eloquii sui sententiam eos qui nunc corrigi negligunt reprobos damnat. In quo etiam sagittas suas ardentibus effecit, quia in eos quos per terrorem corrigit, accensas verborum sententias emittit. De hoc praedicatorum arcu per Isaiam dicitur: Cum sagittis et arcu ingrediuntur illuc (Isai. VII, 24), quia nimirum sancti apostoli ad feriendam gentilis vitae duritiam cum districtis verborum spiculis venerunt. Quid igitur hoc in loco arcus nomine nisi sacrum eloquium debet intelligi?

[Vers. XXVIII.] 54. How many things are signified in the sacred Scriptures by the name of the bow.---But by the name of the bow in sacred eloquence sometimes the snares of the wicked, sometimes the day of judgment, but sometimes the same sacred eloquences themselves are designated. For by the bow snares are figured, as it is said by the Psalmist: They have bent their bow, a bitter thing (Psal. LXIII, 4). By the bow also the day of extreme judgment is designated, as it is said by the same Psalmist again: Thou hast shown thy people hard things, thou hast made us drink the wine of compunction; thou hast given a sign to them that fear thee, that they may flee from the face of the bow (Psal. LIX, 5). For in the bow, as much as the string is drawn long, so much more strictly the arrow goes out from it. So indeed, so the day of extreme judgment, as much as it is long deferred that it may come, so much more strict the sentence proceeds from it when it shall have come. But for this reason we are now struck by diverse slaughters, that being corrected by these we may be able to be found more prepared then. Whence it is there premised: Thou hast shown thy people hard things, to wit, the scourges of the world, which go before the more grave day of judgment that is to follow. Thou hast made us drink the wine of compunction, that earthly joys might be turned into tears. Thou hast given a sign to them that fear thee, that they may flee from the face of the bow. As if he should say plainly: This is the time of mercy, that will be the time of judgment. By these scourges of this time therefore thou signifiest how thou art about to strike then when thou judgest not sparing, who now strikest so strictly when thou sparest.

55. Sacred Scripture itself is the Church's bow.---Sometimes also by the bow even sacred Scripture is signed. For she herself is the bow of the Church, she herself is the bow of the Lord, from which as striking arrows, so terrifying sentences come to the hearts of men. Whence also it is rightly said by the Psalmist: He hath bent His bow and prepared it, and in it He hath prepared the vessels of death, He hath made His arrows for them that burn (Psal. VII, 13). For the Lord hath bent His bow; because He exhibited threats to all sinners through sacred Scripture. In which bow to wit He prepares the vessels of death, because according to the sentence of His eloquence He damns as reprobates those who now neglect to be corrected. In which also He hath made His arrows for them that burn, because into those whom He corrects through terror, He emits kindled sentences of words. Of this bow of preachers it is said by Isaiah: With arrows and bow they enter in thither (Isai. VII, 24), because indeed the holy apostles came with strict points of words to strike the hardness of Gentile life. What therefore in this place except sacred eloquence ought to be understood by the name of the bow?

In chorda etenim Testamentum Novum, in cornu vero Testamentum Vetus accipitur. In arcu autem dum chorda trahitur, cornu curvatur; sic in hoc eodem sacro eloquio dum Testamentum Novum legitur, duritia Testamenti Veteris emollitur. Ad ejus namque spiritalia et blanda praecepta illius litterae se rigor inclinat, quia Testamentum Novum, dum quasi quodam bonae operationis brachio trahitur, in Testamento Veteri severitatis jura flectuntur. Nec indecenter dicimus chordam Testamento Novo congruere, quod de incarnatione dominica certum est exstitisse. Quasi ergo chorda trahitur, et cornua curvantur, quia dum in Testamento Novo incarnatio mediatoris agnoscitur, ad spiritalem intelligentiam rigor Testamenti Veteris inclinatur. Ait igitur sanctus vir: Dicebam: Gloria mea semper innovabitur, et arcus meus in manu mea instaurabitur.

56. Hoc arcu recte utitur, qui divina eloquia intelligens, opere perficit.---Arcus in manu est Scriptura sacra in operatione. In manu etenim arcum tenet qui divina eloquia quae intellectu cognoscit operatione perficit. Instauratur ergo arcus in manu, dum quidquid de sacro eloquio studendo cognoscitur, vivendo completur. Hinc etiam Salomon dum fortes spiritalis pugnae describeret bellatores, ait: Omnes tenentes gladios, et ad bella doctissimi (Cant. III, 8). Quid namque in divina Scriptura per gladium figuretur, Paulus aperuit, dicens: Et gladium spiritus, quod est verbum Dei (Ephes. VI, 17). [Vet. XXIX.] Salomon autem non ait: Omnes habentes gladios, sed tenentes, quia videlicet verbum Dei non est mirabile solummodo scire, sed facere. Habet quippe, sed non tenet gladium, qui divinum quidem eloquium novit, sed secundum illud vivere negligit. Et doctus esse ad bella jam non valet, qui spiritalem quem habet gladium minime exercet. Nam resistere tentationibus omnino non sufficit, qui hunc verbi Dei tenere gladium male vivendo postponit. Sancta itaque Ecclesia, quae subsequenti persecutione deprimitur, malorum abundantiam et bonorum inopiam pensans, beati Job vocibus damna sua praenuntiet, dicens: Dicebamque: In nidulo meo moriar, et sicut palma multiplicabo dies. Radix mea aperta est secus aquas, et ros morabitur in messione mea. Gloria mea semper innovabitur, et arcus meus in manu mea instaurabitur. Quae videlicet cuncta considerans, nequaquam spe cassa fallebatur. Nam perfecti quique multos nunc ejus conspiciunt adjutores, sed pensant procul dubio quod emergente persecutionis articulo, ex his plerique hostes illius fiunt, qui esse pacis tempore ejus cives videntur. Non autem de omnibus ita desperant, sed tamen plerumque contingit ut hi de quibus majorem fidei fiduciam habuerant, ipsi ejusdem fidei hostes atrociores fiant, ut eos tunc videant contra sacra eloquia agere, ex quorum se operatione crediderant haec eadem sacra eloquia ad praedicationis gratiam restaurare.

For in the string the New Testament, but in the horn the Old Testament is received. But in the bow while the string is drawn, the horn is curved; so in this same sacred eloquence while the New Testament is read, the hardness of the Old Testament is softened. For its rigor inclines itself to its spiritual and bland precepts, because the New Testament, while it is drawn as it were by a certain arm of good operation, the laws of severity in the Old Testament are bent. Nor do we say indecently that the string corresponds to the New Testament, which is certain to have existed from the Lord's incarnation. As if therefore the string is drawn, and the horns are curved, because while in the New Testament the incarnation of the Mediator is acknowledged, the rigor of the Old Testament is inclined to spiritual understanding. The holy man says therefore: I was saying: My glory shall always be renewed, and my bow shall be restored in my hand.

56. He uses this bow rightly who, understanding the divine eloquences, fulfills them in work.---The bow in the hand is the sacred Scripture in operation. For he holds the bow in the hand who fulfills by operation the divine eloquences which he knows by understanding. The bow is restored in the hand, therefore, while whatever is known by studying from sacred eloquence, is completed by living. Hence also Solomon, when he would describe the strong warriors of spiritual fight, says: All holding swords, and most learned to wars (Cant. III, 8). For what is figured by the sword in divine Scripture, Paul opened, saying: And the sword of the spirit, which is the word of God (Ephes. VI, 17). [Vet. XXIX.] But Solomon did not say: All having swords, but holding, because to wit the word of God is not wonderful only to know, but to do. For he has, but does not hold the sword, who indeed knows the divine eloquence, but neglects to live according to it. And he is not able now to be learned to wars, who by no means exercises this spiritual sword which he has. For he by no means suffices to resist temptations, who postpones holding this sword of the word of God by living badly. The holy Church therefore, which is depressed by the following persecution, weighing the abundance of the wicked and the want of the good, may pre-announce her losses by the voices of the blessed Job, saying: And I was saying: In my nest I shall die, and as a palm tree I shall multiply my days. My root is opened beside the waters, and the dew shall abide in my harvest. My glory shall always be renewed, and my bow shall be restored in my hand. All which indeed considering, she was by no means deceived by a void hope. For all the perfect now behold many of her helpers, but they weigh without doubt that, the point of persecution emerging, many of these become her enemies, who in the time of peace seem to be her citizens. But they do not so despair of all, but nevertheless it happens for the most part that those of whom they had had greater confidence of faith, themselves become the more atrocious enemies of the same faith, so that they see those then act against the sacred eloquences, from whose operation they had believed these same sacred eloquences to be restored to the grace of preaching.

Quae tamen tempora jam nunc inchoasse ingemiscimus, cum multos intra Ecclesiam positos cernimus, qui aut nolunt operari quod intelligunt, aut hoc ipsum quoque sacrum eloquium intelligere ac nosse contemnunt. A veritate etenim avertentes auditum, ad fabulas convertuntur, dum omnes quae sua sunt quaerunt, non quae sunt Jesu Christi (Philip. II, 21). Scripta Dei ubique reperta opponuntur oculis, sed haec cognoscere homines dedignantur. Pene nullus quaerit scire quod credidit. Multitudo ergo bonorum praecedentium arcum suum destrui doleat, quae sacrum eloquium restaurari semper per studium subsequentium credebat.

Which times nevertheless we now groan to have begun, when we behold many placed within the Church, who either will not work what they understand, or also contemn to understand and know this same sacred eloquence. For turning away the hearing from the truth, they are converted to fables, while all seek those things which are their own, not those which are of Jesus Christ (Phil. II, 21). The writings of God found everywhere are opposed to the eyes, but men deign not to know these. Almost no one seeks to know what he has believed. Therefore the multitude of good men preceding may bewail that their bow is destroyed, which believed the sacred eloquence to be always restored through the study of those following.

Liber VI

GESIMUS.

Explicantur fusius quinque ultimi versus cap. XXIX lib. Job, cum integro cap. XXX, maxime de haereticis et carnalibus Ecclesiam vexantibus.

CAPUT PRIMUM.

635 1. Scriptura sacra caeteris libris anteponenda.---Quamvis omnem scientiam atque doctrinam Scriptura sacra sine aliqua comparatione transcendat, ut taceam quod vera praedicat, quod ad coelestem patriam vocat; quod a terrenis desideriis ad superna amplectenda cor legentis immutat; quod dictis obscurioribus exercet fortes, et parvulis humili sermone blanditur, quod nec sic clausa est ut pavesci debeat, nec sic patet ut vilescat, quod usu fastidium tollit, et tanto amplius diligitur quanto amplius meditatur; quod legentis animum humilibus verbis adjuvat, sublimibus sensibus levat, quod aliquo modo cum legentibus crescit, quod a rudibus lectoribus quasi recognoscitur, et tamen doctis semper nova reperitur; ut ergo de rerum pondere taceam, scientias tamen omnes atque doctrinas ipso etiam locutionis suae more transcendit, quia uno eodemque sermone dum narrat textum, prodit mysterium, et sic scit praeterita dicere, ut eo ipso noverit futura praedicare, et non immutato dicendi ordine, eisdem ipsis sermonibus novit et anteacta describere, et agenda nuntiare, sicut haec eadem beati Job verba sunt, qui dum sua dicit, nostra praedicit; dumque lamenta propria per sermonem indicat, sanctae Ecclesiae causas per intellectum sonat. Ait enim:

CAPUT II.

CAP. XXIX, VERS. 21-23.---Qui me audiebant, exspectabant sententiam, et intenti tacebant ad consilium meum. Verbis meis addere nihil audebant, et super illos stillabat eloquium meum. Exspectabant me sicut pluviam, et os suum aperiebant, quasi ad imbrem serotinum.

BOOK TWENTY.

The five last verses of the twenty-ninth chapter of the Book of Job are explained more at large, with the whole of the thirtieth chapter, chiefly concerning heretics and carnal men troubling the Church.

CHAPTER I.

635 1. Holy Scripture is to be preferred to all other books.---Although Holy Scripture transcends every science and doctrine without any comparison, to say nothing of the fact that it preaches what is true, that it calls to the heavenly country; that it changes the heart of the reader from earthly desires to the embracing of things above; that it exercises the strong with its darker sayings, and with humble speech allures the little ones; that it is not so closed as that it should be feared, nor so open as that it should become cheap; that it takes away loathing by use, and is loved so much the more as it is more meditated upon; that it helps the mind of the reader with humble words, and raises it with sublime senses; that it grows in a certain manner with the readers; that it is recognized as it were by rude readers, and yet is found ever new by the learned; that I may say nothing therefore of the weight of things, yet it transcends all sciences and doctrines even by the very mode of its speech, because in one and the same speech while it tells the text, it brings forth a mystery; and it knows how to speak of the past so that by that very thing it knows how to preach of the future; and, the order of speaking not being changed, it knows how to describe things gone by and to announce things to be done in the same words; just as these very words of the blessed Job are, who while he speaks his own things, preaches ours; and while he indicates his own laments by speech, sounds the causes of the holy Church by understanding. For he says:

CHAPTER II.

CAP. XXIX. VERS. 21-23.---They that heard me, waited for my sentence, and being attentive, held their peace at my counsel. To my words they durst add nothing, and my speech dropped upon them. They waited for me as for rain, and they opened their mouth as for the latter rain.

2. Fideles Ecclesiam docentem audiunt, ejus verba secuturi, non judicaturi.---Hanc etenim apud beatum Job fuisse subjectorum reverentiam indubitanter credimus. Sed, sicut jam saepe diximus, sancta Ecclesia, haereticorum vel carnalium tribulationibus pressa, praeteritorum reminiscitur temporum, in quibus omne quod ab ea dicitur cum metu a fidelibus auditur, et adversariorum suorum proterviam deplorans, dicit: [Rec. II.] Qui me audiebant, exspectabant sententiam, et intenti tacebant ad consilium meum. Ac si aperte dicat: Non ut hi protervi ac tumidi, qui dum veritatis verba suscipere renuunt, praedicationis meae sententias quasi docendo praecurrunt. Cujus nunc discipuli intenti ad ejus consilium tacent, quia verba ejus non audent impugnare, sed credere. Ut enim proficere ex ipsis possint, ea procul dubio non judicaturi, sed secuturi audiunt.

3. Ejus doctrinae nihil addunt. Secus haeretici.---De quibus recte subjungitur: Verbis meis addere nihil audebant, quia nimirum tunc haeretici cum contra hanc libertate pessima fuerint effrenati, dictis ejus addere aliquid praesumunt, cum praedicamentorum ejus rectitudinem quasi emendare moliuntur, Quae adhuc de bonis auditoribus subdit: Et super illos stillabat eloquium meum.

4. Praedicatores ad auditorum captum debent se contrahere.---In hac stillatione eloquii quid aliud 636 quam mensura sanctae praedicationis accipitur? quia oportet ut exhortationis gratia singulis juxta capacitatem ingenii conferatur. Per hoc ergo quod dicitur: Verbis meis addere nihil audebant, reverentia laudatur audientium. Per hoc vero quod subditur: Et super illos stillabat eloquium meum, indicatur dispensatio magistrorum. Debet enim subtiliter is qui docet perspicere, ne plus studeat quam ab audiente capitur praedicare. Debet enim ad infirmitatem audientium semetipsum contrahendo descendere, ne dum parvis sublimia, et idcirco non profutura loquitur, se magis curet ostendere quam auditoribus prodesse. [Vet. II.] Jubente autem Domino, non solum phialae ad mensam tabernaculi, sed etiam cyathi praeparantur (Exod. XXXVII, 16). Quid enim per phialas nisi larga praedicatio, quid vero per cyathos nisi minima et tenuis de Deo locutio designatur? In mensa igitur Domini et phialae praeparantur et cyathi, quia videlicet in doctrina sacri eloquii, non solum exhibenda sunt magna et arcana quae debriant, sed etiam parva et subtilia quae quasi per gustum notitiam praestant. Hujus ergo discretissimae dispensationis suae sancta Ecclesia extremis pressa temporibus reminiscatur, et dicat: Super illos stillabat eloquium meum.

2. The faithful hear the Church teaching, to follow her words, not to judge them.---For we believe without doubt that this reverence of subjects existed in the case of the blessed Job. But, as we have now often said, the holy Church, pressed by the tribulations of heretics or carnal men, remembers the past times, in which all that is said by her is heard with fear by the faithful, and bewailing the insolence of her adversaries, says: [Rec. II.] They that heard me, waited for my sentence, and being attentive, held their peace at my counsel. As if she should say openly: Not as these insolent and puffed up men, who while they refuse to receive the words of truth, forestall the sentences of my preaching as if by teaching. Whose disciples now being attentive to her counsel are silent, because they dare not to impugn her words, but to believe them. For that they may be able to profit from them, they hear them without doubt not to judge them, but to follow them.

3. They add nothing to her doctrine. Otherwise heretics.---Of whom it is rightly subjoined: To my words they durst add nothing, because forsooth heretics then, when they have been unbridled against her with the worst liberty, presume to add something to her sayings, while they strive as it were to emend the rectitude of her predicaments. Which things she yet subjoins concerning good hearers: And my speech dropped upon them.

4. Preachers ought to contract themselves to the capacity of the hearers.---In this dropping of speech what else 636 is understood but the measure of holy preaching? because it is behoving that the grace of exhortation be conferred on each according to the capacity of their wit. By this therefore which is said: To my words they durst add nothing, the reverence of the hearers is praised. But by this which is subjoined: And my speech dropped upon them, the dispensation of the masters is indicated. For he who teaches ought subtly to look through, lest he study to preach more than is taken in by the hearer. For he ought to descend to the infirmity of the hearers by contracting himself, lest while he speaks sublime things to little ones, and therefore not likely to profit them, he care more to show himself than to profit the hearers. [Vet. II.] But at the command of the Lord, not only vials for the table of the tabernacle, but also cups are prepared (Exod. XXXVII, 16). For what is designed by vials but large preaching, but what by cups but a very small and thin speaking concerning God? In the table of the Lord therefore both vials are prepared and cups, because to wit in the doctrine of sacred eloquence, there are not only to be exhibited great and secret things which inebriate, but also small and subtle things which as if by taste afford knowledge. Of this her most discrete dispensation therefore let the holy Church, pressed in the last times, remember, and say: My speech dropped upon them.

5. Eorum doctrinae tanquam pluviae serotinae excipiendae humiles os aperiunt.---Ubi apte quoque subjungitur: Exspectabant me sicut pluviam, et os suum aperiebant quasi ad imbrem serotinum. Verba quippe sanctae praedicationis sicut pluviam sustinemus, cum vera humilitate ariditatem nostri cordis agnoscimus, ut potu sanctae praedicationis irrigemur. Unde Deo recte per Psalmistam dicitur: Anima mea sicut terra sine aqua tibi (Psal. CXLII, 6). His doctrinae fluentis infundi propheta nos admonet, dicens: Sitientes, venite ad aquas (Isai. LV, 1). Qui dum in extrema parte jam saeculi verba sanctae praedicationis accipimus, quasi ad imbrem serotinum os cordis aperimus. Nam si os in corde non esset, Psalmista non diceret: Labia dolosa in corde, et corde locuti sunt mala (Psal. XI, 3). Os igitur cordis quia verbis intendimus ultimae praedicationis, hoc velut serotinis aperimus fluentis. Quae nimirum praedicatio ex ejus ad nos sacrificio prodiit, qui per Psalmistam dicit: Elevatio manuum mearum sacrificium vespertinum (Psal. CXL, 2). Quia enim Redemptor noster juxta mundi finem vim persequentium pertulit, semetipsum pro nobis sacrificium vespertinum dedit. De hoc imbre serotino alias scriptum est: Dabo vobis pluviam temporivam et serotinam (Jerem. V, 24). Temporivam quippe pluviam dedit, quia electis suis priori tempore legis intellectum contulit. Serotinam quoque pluviam tribuit, quia praedicari diebus ultimis incarnationis suae mysterium fecit. Quod quia sancta Ecclesia quotidie annuntiare non desinit, ora cordis audientium velut ex imbre serotino infundit. Sequitur:

Caput III

[Rec. III].

VERS. 24.---Si quando ridebam ad eos, non credebant, et lux vultus mei non cadebal in terram.

637 6. Praelatus sic se gravem exhibeat, ut non sit odiosus; sic hilarem, ut vilis non sit.---Hoc si juxta historiae verba percipimus, credi necesse est quod vir sanctus talem se exhibuerit subditis, ut etiam ridens timeri potuisset. Sed cum superius patrem se pauperum, viduarum vero consolatorem fuisse perhibet, magna valde discretione res indiget, quomodo in tanto terrore regiminis, tanta quoque affuerit lenitas, et mansuetudo pietatis. Sine magna enim benignitatis lenitate non fuit hoc, quod se patrem pauperum et viduarum consolatorem dicit.

5. The humble open their mouth to receive their doctrine as the latter rain.---Where also it is aptly subjoined: They waited for me as for rain, and they opened their mouth as for the latter rain. For we sustain the words of holy preaching as rain, when with true humility we acknowledge the drought of our heart, that we may be watered by the drink of holy preaching. Whence it is rightly said to God by the Psalmist: My soul is as earth without water to Thee (Ps. CXLII. 6). The Prophet admonishes us to be infused by these streams of doctrine, saying: Ye thirsty, come to the waters (Isai. LV. 1). Who while we receive the words of holy preaching now in the last part of the world, open the mouth of the heart as for the latter rain. For if there were not a mouth in the heart, the Psalmist would not say: Deceitful lips in the heart, and with the heart they have spoken evil things (Ps. XI. 3). The mouth of the heart therefore, because we attend to the words of the last preaching, we open as it were for the latter streams. Which preaching indeed proceeded from His sacrifice for us, Who says by the Psalmist: The lifting up of my hands as an evening sacrifice (Ps. CXL. 2). For because our Redeemer at the end of the world endured the violence of those persecuting Him, He gave Himself for us an evening sacrifice. Concerning this latter rain it is written elsewhere: I will give you rain, the timely and the latter (Jer. V. 24). For He gave the timely rain, because He conferred on His elect in the prior time the understanding of the Law. He bestowed also the latter rain, because He caused the mystery of His incarnation to be preached in the last days. Which because the holy Church ceases not daily to announce, she infuses the mouths of the hearts of the hearers as if from the latter rain. It follows:

Chapter III.

[Rec. III.]

VERS. 24.---If I laughed on them, they believed it not; and the light of my countenance fell not on the earth.

637 6. A Prelate should so show himself grave, as not to be hateful; so cheerful, as not to be cheap.---If we perceive this according to the words of history, it must needs be believed that the holy man showed himself such to his subjects, that even laughing he might have been feared. But since he above asserts that he was a father of the poor, and a consoler of widows, the matter needs very great discretion, how in so great terror of government, there was also present so great lenity, and mildness of piety. For without great lenity of benignity this was not, that he calls himself a father of the poor and a consoler of widows.

Sed rursum sine magna severitate non potuit etiam ridens timeri. Qua in re quid aliud docemur, nisi quod talis debet esse dispensatio regiminis, ut is qui praeest ea se circa subditos mensura moderetur, quatenus et arridens timeri debeat, et iratus amari? ut eum nec nimia laetitia vilem reddat, nec immoderata severitas odiosum. Saepe enim subjectos frangimus, dum plus justo vigorem justitiae tenemus. Qui profecto vigor jam justitiae non erit, si se sub justo moderamine non custodit. Et saepe a disciplinae metu resolvimus subditos, si nostro regimini hilaritatis frena laxamus, quia dum nos quasi licenter laetos aspiciunt, audacter ipsi ad illicitis resolvuntur. [Vet. III.] Sed ut rectoris vultus etiam laetus debeat timeri, necesse est ut ipse vultum sui conditoris sine cessatione timeat. Illi etenim menti difficile de laetitia creditur, quae quod se pro amore Domini continue affligat a subditis scitur. Qui enim incessanti aestu spiritalis desiderii superna appetit, valde de eo in dubium venit hoc, quod aliquando ante homines hilarescit. Unde et isdem beatus Job non longe post dicturus: Semper enim quasi tumentes super me fluctus timui Deum (Job. XXXI, 23). Sic quippe metuebat judicem suum, quasi subimminentes impetus fluctuum, jamjamque moriturus. Cujus ergo in mentem moeror divini timoris infuderat, recte hilaritati illius subditi non credebant, quia cogebantur ridenti non credere, cujus cor in timore conditoris noverant quam continua moestitia tenebat.

7. Lux nostra in terram cadit, cum terrena concupiscimus.---Hoc quoque juxta historiam non inconvenienter accipitur, quod protinus subinfertur: Et lux vultus mei non cadebal in terram. [Rec. IV.] Scriptum quippe est: Oculi stultorum in finibus terrae (Prov. XVII, 24). Rursumque per eumdem Salomonem dicitur: Oculi sapientis in capite ejus (Eccle. II, 14). Oculi ergo sapientis in capite ejus sunt, dum Redemptoris sui semper opera quae imitari debeat, contemplatur. Lux ergo vultus ejus in terram non cecidit, quia ea quae terrena sunt per concupiscentiam non aspexit.

8. Sancti nunquam securi sunt. Grave periculum est incauta securitas.---Sed quia superficiem historiae sub brevitate discussimus, quid in his de intellectu mystico lateat perpendamus. Unam esse personam Christum et Ecclesiam plerumque jam diximus, et saepe vox capitis ad vocem corporis, saepe vox corporis ad vocem capitis transit. Qui enim sunt in carne una, nil obstat ut conveniant etiam in voce una. Dicat ergo ex voce capitis de electis suis, dicat Ecclesia: Si quando ridebam ad eos, non credebant.

But again without great severity he could not even laughing be feared. In which thing what else are we taught, but that such ought to be the dispensation of government, that he who is set over should moderate himself by such a measure towards his subjects, so that both smiling he ought to be feared, and being angry he ought to be loved? so that neither too much gladness should render him cheap, nor immoderate severity hateful. For often we break our subjects, while more than is just we hold the vigor of justice. Which vigor indeed will not now be of justice, if it keeps not itself under a just moderation. And often we relax our subjects from the fear of discipline, if we loosen the reins of cheerfulness to our government, because while they behold us as it were licentiously glad, they themselves are boldly relaxed to things unlawful. [Vet. III.] But that the countenance of the ruler even glad ought to be feared, it is necessary that he himself should fear the countenance of his Maker without ceasing. For to that mind gladness is with difficulty believed, which is known by the subjects to afflict itself continually for the love of the Lord. For he who with incessant heat of spiritual desire seeks things above, very much comes into doubt concerning him this, that he sometimes becomes cheerful before men. Whence also the same blessed Job not long after is about to say: For I always feared God like waves swelling over me (Job. XXXI. 23). For so indeed he feared his Judge, as it were the imminent impulses of waves, even now about to die. Upon whose mind therefore the sorrow of divine fear had infused itself, his subjects rightly believed not his cheerfulness, because they were compelled not to believe him laughing, whose heart they knew in the fear of his Maker with how continual a sadness it was held.

7. Our light falls to the earth when we desire earthly things.---This also according to history is not inconveniently taken, which is immediately subjoined: And the light of my countenance fell not on the earth. [Rec. IV.] For it is written: The eyes of fools are in the ends of the earth (Prov. XVII. 24). And again it is said by the same Solomon: The eyes of a wise man are in his head (Eccl. II. 14). The eyes of a wise man therefore are in his head, while he always contemplates the works of his Redeemer which he ought to imitate. The light of his countenance therefore fell not on the earth, because he did not look through concupiscence at those things which are earthly.

8. The Saints are never secure. Incautious security is a grave danger.---But because we have discussed the surface of history with brevity, let us weigh what lies hid in these as to the mystical understanding. We have now for the most part said that Christ and the Church are one person, and often the voice of the head passes to the voice of the body, often the voice of the body to the voice of the head. For those who are in one flesh, nothing hinders but that they should agree also in one voice. Let the Church say therefore from the voice of the head concerning her elect: If I laughed on them, they believed it not.

Ridere etenim Dei est sanctorum vias prosequenti favore prosperari, sicut de his quoque per usum dicitur, quos in hoc saeculo felicitatis 638 blandimenta comitantur: Arrisit illis tempus. Unde e contrario, ira appellatur Domini, a bonis actionibus infirmari, sicut scriptum est: Ne quando irascatur Dominus, et pereatis de via justa (Psal. II, 12). Si igitur irasci Dominus perhibetur, cum viam justitiae homines perdunt, recte arridere Dominus dicitur, cum bona nostra opera favor gratiae supernae comitatur.

[Res. V.] Sed electi quique quandiu in hac vita sunt, securitatis sibi confidentiam non promittunt. Horis enim omnibus contra tentamenta suspecti, occulti hostis insidias metuunt, qui etiam tentatione cessante, vel sola graviter suspicione turbantur. Nam saepe multis grave periculum incauta securitas fuit, ut callidi hostis insidias non tentati, sed jam prostrati cognoscerent. Vigilandum quippe semper est, ut mens continue sollicita nunquam relaxetur intentione superna, ne laboriosa deserens, in cogitationibus fluxis, quasi in quibusdam mollibus stramentis jacens, venienti corruptori diabolo mens se resoluta prostituat. Semper vero est ad certamen adversarii erigendus animus; semper contra occultas insidias cautela providenda. Hinc etenim Habacuc propheta ait: Super custodiam meam stabo (Hab. II, 1). Hinc rursum scriptum est: Statue tibi speculam; pone tibi amaritudines, qui evangelizas Sion (Jerem. XXXI, 21). Hinc per Salomonem dicitur: Beatus vir qui semper est pavidus; qui autem mentis est durae, corruet in malum (Prov. XXVIII, 14). Hinc iterum dicit: Uniuscujusque ensis super femur suum, propter timores nocturnos (Cant. III, 8). Nocturni quippe timores sunt insidiae tentationis occultae. Ensis autem super femur est custodia vigilans, carnis illecebras premens. Ne ergo nocturnus timor, id est occulta et repentina tentatio subrepat, semper necesse est ut lemur nostrum superpositus custodiae ensis premat.

[Vet. IV.] Sancti etenim viri sic de spe certi sunt, ut tamen semper sint de tentatione suspecti; quippe quibus dicitur: Servite Domino in timore, et exsultate ei cum tremore (Psal. II, 11), ut et de spe exsultatio, et de suspicione nascatur tremor. Quorum voce iterum Psalmista dicit: Laetetur cor meum, ut timeat nomen tuum (Psal. LXXXV, 11). Qua in re notandum quod non ait: Laetetur ut securum sit, sed, Laetetur ut timeat. Meminerunt namque, quamvis eorum actio prosperetur, quia adhuc in hac vita sunt; de qua per eumdem Job dicitur: Tentatio est vita humana super terram (Job. VII, 1).

For to laugh, on the part of God, is for the ways of the Saints to be prospered by following favor, as it is also said by use concerning those whom in this world the 638 blandishments of happiness accompany: Fortune smiled on them. Whence on the contrary, the wrath of the Lord is called, to be weakened from good actions, as it is written: Lest at any time the Lord be angry, and ye perish from the right way (Ps. II. 12). If therefore the Lord is asserted to be angry when men lose the way of justice, rightly is the Lord said to smile, when the favor of heavenly grace accompanies our good works.

[Res. V.] But all the elect, as long as they are in this life, do not promise themselves the confidence of security. For being suspect of temptations at all hours, they fear the snares of the hidden enemy, who even when temptation ceases, are disturbed by a heavy suspicion alone. For often incautious security has been a grave danger to many, so that they knew the snares of the crafty enemy not being tempted, but now being prostrate. For one must always watch, that the mind, continually solicitous, may never be relaxed from heavenly intention, lest deserting laborious things, lying in flux thoughts, as if on some soft straw-beds, the relaxed mind prostitute itself to the coming corrupter the devil. But always the mind is to be raised to the contest with the adversary; always against hidden snares caution is to be provided. For hence the prophet Habakkuk says: Upon my watch I will stand (Hab. II. 1). Hence again it is written: Set thee up a watchtower; place bitterness to thyself, thou that evangelizest Sion (Jer. XXXI. 21). Hence it is said by Solomon: Blessed is the man that is always fearful; but he that is of a hard mind shall fall into evil (Prov. XXVIII. 14). Hence again he says: Every man's sword upon his thigh, because of nightly fears (Cant. III. 8). For nightly fears are the snares of hidden temptation. But the sword upon the thigh is vigilant custody, pressing down the allurements of the flesh. Lest therefore nightly fear, that is, a hidden and sudden temptation steal on, it is always necessary that our sword placed over our custody should press.

[Vet. IV.] For holy men are so certain of hope, that nevertheless they are always suspect of temptation; as to whom it is said: Serve the Lord in fear, and exult to Him with trembling (Ps. II. 11), so that both exultation may be born from hope, and trembling from suspicion. In whose voice again the Psalmist says: Let my heart rejoice, that it may fear Thy name (Ps. LXXXV. 11). In which thing it is to be noted that he says not: Let it rejoice that it may be secure, but, Let it rejoice that it may fear. For they remember, although their action be prospered, that they are still in this life; concerning which it is said by the same Job: Human life upon earth is a temptation (Job VII. 1).

Meminerunt rursum quod scriptum est: Corpus quod corrumpitur aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem (Sap. IX, 15). Meminerunt et metuunt, et certitudinem sibi in se promittere non praesumunt; sed positi inter gaudium spei, et tentationis metum, confidunt, et timent; confortantur, et titubant; certiorantur, et suspecti sunt. Bene ergo per vocem electi membri sub figura nostri capitis dicitur: Si quando ridebam ad eos, non credebant, quia Redemptori nostro quasi arridenti non credimus, dum multis jam ejus donis testantibus, et gratiam favoris ejus accipimus, et tamen adhuc sub ejus judicio de nostra infirmitate titubamus.

9. S. Paulus jam ad tertium coelum raptus a timore liber non fuit.---Videamus qualiter Paulo et arridetur jam per supernam gratiam, et ipse adhuc quasi non credit per suspicionis metum. Jam e coelo illi Dominus 639 loquens, ejusque interius oculos aperiens, exterius claudens, potentiam suae majestatis ostenderat (Act. IX, 4); jam de eo Ananiae dixerat, Vas electionis mihi est (Ibid. IX, 15), jam ad tertium coelum super se raptus fuerat (II Cor. XII, 2); jam in paradisum ductus arcana verba quae dicere non posset audierat; et tamen adhuc timidus dicit: Castigo corpus meum, et in servitutem redigo, ne forte aliis praedicans ipse reprobus efficiar (I Cor. IX, 27). Ecce arridenti sibi divinae gratiae et jam credit per spem, et necdum tamen credit per securitatem. Nam quia bene haec verba Redemptoris nostri vocibus congruunt, etiam subjuncta testantur, cum dicitur: Et lux vultus mei non cadebat in terram. Quid namque terra, nisi peccator vocatur, cui prima sententia dictum est: Terra es, et in terram ibis (Genes. III, 19)? Lux ergo vultus Domini in terram nequaquam cadit, quia visionis ejus claritas peccatoribus non apparet. Scriptum namque est: Tollatur impius, ne videat gloriam Dei (Isai. XXVI, 10). Quasi enim lux in terram caderet, si in extremo judicio veniens, claritatem majestatis suae peccatoribus aperiret.

10. Infirmis fortia non praedicanda.---Quod si haec verba ex sanctae Ecclesiae voce suscipimus, non incongrue intelligere poterimus lucem vultus ejus in terram non cadere, quia occupatis in terrenis actionibus vetat summa contemplationis suae mysteria praedicare. Dici enim infirmis fortia prohibet, ne dum incapabilia audiunt, praedicationis verbis quibus sublevari debuerant opprimantur. Lux quippe ipsa corporea, quae oculos sanos irradiat, infirmos obscurat; et dum lippientibus oculis claritati solis intenditur, plerumque eis caecitas ex luce generatur.

They remember again what is written: The body which is corrupted burdens the soul, and the earthly habitation depresses the sense thinking many things (Wisd. IX. 15). They remember and they fear, and they presume not to promise to themselves certainty in themselves; but placed between the joy of hope and the fear of temptation, they trust, and they fear; they are comforted, and they waver; they are certified, and they are suspect. Well therefore is it said by the voice of the elect member under the figure of our Head: If I laughed on them, they believed it not, because we believe not our Redeemer as if smiling, while now many of His gifts witnessing, we both receive the grace of His favor, and nevertheless we still waver concerning our infirmity under His judgment.

9. St. Paul though now caught up to the third heaven was not free from fear.---Let us see how Paul is both smiled upon now by heavenly grace, and himself yet as if believes not through the fear of suspicion. Already the Lord speaking to him from heaven, 639 and opening his inner eyes, closing the outer ones, had shown the power of His majesty (Acts IX. 4); already He had said concerning him to Ananias, He is a vessel of election to Me (Ibid. IX. 15), already he had been caught up above himself to the third heaven (II Cor. XII. 2); already led into paradise he had heard secret words which he could not speak; and nevertheless still fearful he says: I chastise my body, and bring it into servitude, lest perhaps preaching to others I myself should become a reprobate (I Cor. IX. 27). Behold he both now believes by hope in the divine grace smiling upon him, and yet does not yet believe by security. For because these words agree well with the voices of our Redeemer, those subjoined also witness, when it is said: And the light of my countenance fell not on the earth. For what is called earth but the sinner, to whom it was said in the first sentence: Dust thou art, and unto dust shalt thou go (Gen. III. 19)? The light of the countenance of the Lord therefore by no means falls on the earth, because the brightness of His vision appears not to sinners. For it is written: Let the impious be taken away, lest he see the glory of God (Isai. XXVI. 10). For it would be as if light fell on the earth, if coming in the last judgment, He should open the brightness of His majesty to sinners.

10. Strong things are not to be preached to the weak.---But if we receive these words from the voice of holy Church, we shall be able not incongruously to understand that the light of her countenance falls not on the earth, because she forbids to preach the highest mysteries of her contemplation to those occupied in earthly actions. For she prohibits strong things to be told to the weak, lest while they hear things they are incapable of, they be oppressed by the words of preaching by which they ought to have been raised. For the very bodily light, which irradiates healthy eyes, obscures the weak; and while the brightness of the sun is gazed at by blear eyes, blindness is for the most part generated for them from the light.

Sancta itaque Ecclesia oppressa persecutionis tempore, memor autem praeteritae discretionis suae, dicat: Lux vullus mei non cadebat in terram. Sed quia ex ejus capite haec verba intelligere coepimus, in ipso adhuc quod sequitur exsequamur. Nam subditur:

Caput IV

[Rec. VI].

VERS. 25.---Si voluissem ire ad eos, sedebam primus.

11. In carnalium corde Christus ultimus sedet, in corde justorum primus.---Quia in corde reproborum priori loco actiones carnis sunt, et posteriori actiones animae, in eorum procul dubio cogitationibus Christus non primus, sed ultimus sedet. Sed electi quique quia ea prae omnibus quae aeterna sunt cogitant, et posteriori cura, ac minima, si qua sunt temporalia disponunt, quibus et magistra voce Veritatis dicitur: Quaerite primum regnum Dei et justitiam ejus, et haec omnia adjicientur vobis (Matth. VI, 33), in eorum corde Dominus primus sedet. Ubi apte praemittitur: Si voluissem ire ad eos. Quia enim, sicut scriptum est (Ephes. I, 5), omnia operatur secundum consilium voluntatis suae; non secundum nostrum meritum, sed quia ipse ita vult, visitatione sua nos Dominus illustrat. Itaque et cum vult venit; et cum venerit, primus sedet, quia et adventus ejus in corde nostro gratuitus est, et appetitus ejus desiderii, in cogitatione nostra aequalis caeteris desideriis non est. Sequitur:

Caput V

[Rec. VII].

IBID.---Cumque sederem quasi rex circumstante exercitu, eram tamen moerentium consolator.

12. Christus in nobis sedens quasi rex moerentes consolatur. Idem praestat Ecclesia.---Quasi rex Dominus sedet in corde, quia circumstrepentes regit animorum motus in nostra cogitatione. In mente quippe quam inhabitat, 640 dum torpentia excitat, inquieta frenat, frigida accendit, accensa moderatur, emollit rigida, fluxa restringit; ex ipsa hac diversitate cogitationum quasi quidam illum exercitus circumstat. Sive certe quasi rex sedet circumstante exercitu, quia praesidentem illum mentibus electorum circumstat turba virtutum.

Let the holy Church therefore, pressed in the time of persecution, but mindful of her past discretion, say: The light of my countenance fell not on the earth. But because we have begun to understand these words from her Head, let us follow out in Him that which follows. For it is subjoined:

Chapter IV.

[Rec. VI.]

VERS. 25.---If I had a mind to go to them, I sat first.

11. In the heart of carnal men Christ sits last, in the heart of the just first.---Because in the heart of the reprobate the actions of the flesh are in the prior place, and the actions of the soul in the posterior, in their thoughts without doubt Christ sits not first, but last. But all the elect, because they think of those things which are eternal before all, and dispose by a posterior and very small care if there are any things temporal, to whom it is also said by the master voice of Truth: Seek first the kingdom of God and His justice, and all these things shall be added to you (Matth. VI. 33), in their heart the Lord sits first. Where it is aptly premised: If I had a mind to go to them. For because, as it is written (Eph. I. 5), He works all things according to the counsel of His will; not according to our merit, but because He Himself so wills, the Lord illustrates us by His visitation. Therefore both when He wills He comes; and when He has come, He sits first, because both His advent in our heart is gratuitous, and the appetite for the desire of Him is not equal to other desires in our thought. It follows:

Chapter V.

[Rec. VII.]

IBID.---And when I sat as a king with an army standing round, yet was I a comforter of them that mourned.

12. Christ sitting in us as a king comforts the mourning. The Church performs the same.---The Lord sits in the heart as a king, because He rules the noisy motions of the minds in our thought. For in the mind which He inhabits, 640 while He excites the torpid, reins the unquiet, kindles the cold, moderates the kindled, softens the rigid, restrains the flux; from this very diversity of thoughts as it were a certain army stands round Him. Or certainly He sits as a king with an army standing round, because the crowd of virtues stands round Him presiding over the minds of the elect.

Qui etiam moerentium consolator est, ex ea promissione qua dicit, Beati qui lugent, quoniam ipsi consolabuntur (Matth. V, 5). Et rursus, Iterum videbo vos, et gaudebit cor vestrum; et gaudium vestrum nemo tollet a vobis (Joan. XVI, 22). Ea vero quae de sanctae Ecclesiae capite diximus, nil obstat, si ad vocem quoque ejusdem Ecclesiae referamus. In ea quippe ordo doctorum quasi rex praesidet, quem fidelium suorum turba circumstat. Quae scilicet multitudo fidelium recte quoque exercitus dicitur, quia in procinctu bonorum operum indesinenter quotidie contra tentationum bella praeparatur. [Vet. V.] Corda quoque moerentium sancta Ecclesia consolatur, dum praesentis peregrinationis aerumna afflictas mentes electorum pensat, et has aeternae patriae promissione laetificat. Considerat etiam quod cogitationes fidelium divino sint timore percussae; et quos de Deo conspicit districta audisse ut timeant, agit quoque quatenus et mansuetudinem pietatis ejus audiant ut praesumant.

13. Spem miscet et metum, ne incaute de misericordia confidamus, aut desperate justitiam timeamus.---Sic namque sancta Ecclesia fidelibus suis de pietate et justitia Redemptoris in praedicationis serie spem miscet et metum, quatenus nec incaute de misericordia confidant, nec desperate justitiam timeant. Nam verbis sui capitis formidantes refovet, dicens: Nolite timere, pusillus grex, quia complacuit Patri vestro dare vobis regnum (Luc. XII, 32). Atque iterum praesumentes terret cum dicit: Vigilate et orate, ut non intretis in tentationem (Marc. XIV, 38). Rursum formidantes refovet, dicens: Gaudete quia nomina vestra scripta sunt in coelo (Luc. X, 20). Sed in semetipsis praesumentes deterret, cum ait: Videbam satanam sicut fulgur de coelo cadentem (Ibid., X, 18). Formidantes refovet, cum dicit: Oves meae vocem meam audiunt; et ego cognosco eas, et sequuntur me, et ego vitam aeternam do eis; et non peribunt in aeternum, et non rapiet eas quisquam de manu mea (Joan. X, 27). Sed in semetipsis praesumentes deterret, dicens: Dabunt signa magna et prodigia, ita ut in errorem inducantur, si fieri potest, etiam electi (Matth. XXIV, 24). Formidantes refovet, dicens: Qui perseveraverit usque in finem, hic salvus erit (Ibid., 13). Praesumentes deterret, dicens: Cum venerit Filius hominis, putas inveniet fidem in terra (Luc. XVIII, 8)? Metuentes refovet, cum latroni dicit: Hodie mecum eris in paradiso (Luc. XXIII, 43). Sed terret praesumentes, dum Judas ex apostolatus gloria in tartarum labitur. De quo per sententiae definitionem dicitur: Duodecim vos elegi, et unus ex vobis diabolus est (Joan. VI, 70).

Who also is a comforter of the mourning, from that promise in which He says: Blessed are they that mourn, for they shall be comforted (Matth. V. 5). And again: I will see you again, and your heart shall rejoice; and your joy no man shall take from you (John XVI. 22). But those things which we have said concerning the Head of the holy Church, nothing hinders if we refer also to the voice of the same Church. For in her the order of doctors presides as a king, whom the crowd of her faithful stands round. Which multitude of faithful indeed is rightly also called an army, because in the girt of good works it is incessantly prepared daily against the wars of temptations. [Vet. V.] The holy Church also comforts the hearts of the mourning, while she weighs the minds of the elect afflicted by the distress of the present pilgrimage, and gladdens these by the promise of the eternal country. She considers also that the thoughts of the faithful are struck by divine fear; and those whom she beholds to have heard strict things concerning God that they might fear, she acts also that they might hear the mildness of His piety that they might presume.

13. She mixes hope and fear, lest we should incautiously trust in mercy, or desperately fear justice.---For so the holy Church mixes hope and fear for her faithful concerning the piety and justice of the Redeemer in the series of preaching, so that they may neither incautiously trust in mercy, nor desperately fear justice. For by the words of her Head she refreshes those fearing, saying: Fear not, little flock, for it hath pleased your Father to give you the kingdom (Luke XII. 32). And again she terrifies those presuming when she says: Watch and pray, that ye enter not into temptation (Mark XIV. 38). Again she refreshes those fearing, saying: Rejoice because your names are written in heaven (Luke X. 20). But she deters those presuming in themselves, when she says: I was beholding Satan as lightning falling from heaven (Ibid. X. 18). She refreshes those fearing, when she says: My sheep hear My voice; and I know them, and they follow Me, and I give to them eternal life; and they shall not perish for ever, and no man shall snatch them out of My hand (John X. 27). But she deters those presuming in themselves, saying: They shall give great signs and wonders, so that even the elect, if it be possible, should be led into error (Matth. XXIV. 24). She refreshes those fearing, saying: He that shall persevere unto the end, he shall be saved (Ibid. 13). She deters those presuming, saying: When the Son of man shall come, thinkest thou He shall find faith on the earth (Luke XVIII. 8)? She refreshes those fearing, when she says to the thief: To-day shalt thou be with Me in paradise (Luke XXIII. 43). But she terrifies those presuming, while Judas from the glory of the apostleship falls into tartarus. Concerning whom it is said by the definition of the sentence: Have I not chosen you twelve, and one of you is a devil (John VI. 70)?

Formidantem refovet, cum dicit: Si dimiserit vir uxorem suam, et recedens ab eo duxerit virum alterum, nunquid revertetur ad eam ultra? Nunquid non contaminata, et polluta erit mulier illa? Tu autem fornicata es cum amatoribus tuis multis; tamen revertere ad me, dicit Dominus (Jerem. III, 1). Sed praesumentem deterret, cum dicit: Quid clamas super contritione tua? insanabilis est dolor tuus (Jerem. XXX, 12). Formidantem refovet, dicens: Ergo saltem amodo voca me: pater meus, dux 641 virginitatis meae tu es (Jerem. III, 4). Sed praesumentem deterret, dicens, Pater tuus Amorrhaeus, et mater tua Chetea (Ezech. XVI, 3). Formidantem refovet, cum ait: Revertere, adversatrix Israel, et non avertam faciem meam a vobis, quia sanctus ego sum, dicit Dominus, et non irascar in perpetuum (Jerem. III, 12). Sed praesumentem deterret, cum prophetam suum ab intercessione prohibet, dicens: Non assumas pro eis laudem et orationem, quia non exaudiam in tempore clamoris eorum ad me in tempore afflictionis, quia si steterint coram me Moyses et Samuel, non est anima mea ad populum istum (Jerem. VII, 16).

[Rec. VIII.] Sancta itaque Ecclesia auditorum suorum mentem et de misericordiae benignitate sublevat, et de judicii districtione perturbat, quatenus in praedicatione sua dum bene utrumque permiscet electi ejus nec de exhibita justitia praesumant, nec de praeterita iniquitate desperent.

14. In bonis pastoribus sociantur benignitas et auctoritas, misericordia et disciplina.---Sed hoc quod ait: Cum sederem quasi rex circumstante exercitu, eram tamen moerentium consolator; sciendum nobis est quod valde lectorem aedificare etiam juxta historiam potest, si perpendat quomodo bonis rectoribus permista sit et regendi auctoritas, et benignitas consolandi. Ait enim: Cumque sederem quasi rex circumstante exercitu, ecce auctoritas regiminis: Eram tamen moerentium consolator; ecce ministerium pietatis. [Vet. VI.] Disciplina enim (Dist. 45, cap. Disciplina) vel misericordia multum destituitur, si una sine altera teneatur. Sed circa subditos suos inesse rectoribus debet et juste consolans misericordia, et pie saeviens disciplina. Hinc est quod semivivi illius vulneribus, qui a Samaritano in stabulum ductus est, et vinum adhibetur et oleum (Luc. X, 33, 34), ut per vinum mordeantur vulnera, per oleum foveantur, quatenus unusquisque qui sanandis vulneribus praeest, in vino morsum districtionis adhibeat, in oleo mollitiem pietatis; per vinum mundentur putrida, per oleum sananda foveantur.

She refreshes the fearing, when she says: If a man shall put away his wife, and she going from him shall marry another man, shall he return to her any more? Shall not that woman be polluted and defiled? But thou hast played the harlot with many lovers; yet return to Me, saith the Lord (Jer. III. 1). But she deters the presuming, when she says: Why criest thou over thy contrition? thy sorrow is incurable (Jer. XXX. 12). She refreshes the fearing, saying: Therefore at least from henceforth call Me: My father, Thou art the guide of my virginity (Jer. III. 4). But she deters the presuming, saying: Thy father was an Amorite, and thy mother a Hittite (Ezek. XVI. 3). She refreshes the fearing, when she says: Return, O thou backsliding Israel, and I will not turn away My face from you, for I am holy, saith the Lord, and I will not be angry for ever (Jer. III. 12). But she deters the presuming, when she prohibits her prophet from intercession, saying: Lift not up praise and prayer for them, for I will not hear in the time of their cry to Me in the time of affliction, for if Moses and Samuel stood before Me, My soul is not toward this people (Jer. VII. 16).

[Rec. VIII.] The holy Church therefore both raises the mind of her hearers by the benignity of mercy, and perturbs them by the strictness of judgment, so that in her preaching while she well mixes both, her elect may neither presume concerning exhibited justice, nor despair concerning past iniquity.

14. In good pastors, kindness and authority, mercy and discipline are joined.---But as to what he says: When I sat as a king with an army standing round, yet was I a comforter of them that mourned; we must know that it can greatly edify the reader even according to the history, if he considers how in good rulers there is mixed both the authority of ruling and the kindness of comforting. For he says: And when I sat as a king with an army standing round, behold the authority of governance: Yet was I a comforter of them that mourned; behold the ministry of piety. [Vet. VI.] For discipline (Dist. 45, chap. Discipline) or mercy is much destitute, if one be held without the other. But toward their subjects there ought to be in rulers both mercy justly comforting, and discipline piously raging. Hence it is that to the wounds of that half-dead man, who was led by the Samaritan into the inn, both wine and oil are applied (Luke 10:33, 34), that by the wine the wounds may be bitten, by the oil they may be cherished, so that everyone who is set over the healing of wounds, should apply in the wine the bite of strictness, in the oil the softness of piety; by the wine let the rotten parts be cleansed, by the oil let those to be healed be cherished.

Miscenda est ergo lenitas cum severitate, faciendumque quoddam, ex utraque temperamentum, ut neque multa asperitate exulcerentur subditi, neque nimia benignitate solvantur. Hoc nimirum illa tabernaculi arca significat, in qua cum tabulis virga simul, ac manna est (Hebr. IX, 4), quia cum Scripturae sacrae scientia est in boni rectoris pectore, si est virga districtionis, sit et manna dulcedinis. Hinc etiam David ait: Virga tua et baculus tuus ipsa me consolata sunt (Psal. XXII, 4). Virga etenim percutimur, et baculo sustentamur. Si ergo est districtio virgae quae feriat, sit et consolatio baculi quae sustentet. Sit itaque amor, sed non emolliens; sit vigor, sed non exasperans; sit zelus, sed non immoderate saeviens; sit pietas, sed non plus quam expediat parcens. Intueri libet in Moysi pectore misericordiam cum severitate sociatam. Videamus amantem pie, et districte saevientem. Certe cum Israeliticus populus ante Dei oculos pene inveniabilem contraxisset offensam, ita ut ejus rector audiret: Descende, peccavit populus tuus (Exod. XXXII, 7); ac si ei divina mox diceret: Qui in tali peccato lapsus est, jam meus non est, atque subjungeret: Dimitte me, ut irascatur furor meus contra eos, et deleam eos, faciamque te in gentem magnam; ille semel et iterum pro populo cui praeerat obicem se ad impetum Dei irascentis opponens, ait: Aut dimitte eis hanc noxam; aut si non facis, dele me de libro tuo quem scripsisti (Ibid. XXXII, 32). Pensemus ergo quibus visceribus eumdem populum amavit, pro cujus vita de libro vitae deleri se petiit. Sed tamen iste, qui tanto ejus populi amore constringitur, contra ejus culpas pensemus quanto zelo rectitudinis accendatur. Mox enim ut petitione prima, ne delerentur, culpae veniam obtinuit, ad eumdem populum veniens, ait: Ponat vir gladium suum super femur suum. Ite et redite de porta usque ad portam per medium castrorum, et occidat unusquisque fratrem, et amicum, et proximum suum. Cecideruntque in die illo quasi viginti tria millia hominum (Ibid., XXXII, 27). Ecce qui vitam omnium etiam cum sua morte petiit, paucorum vitam gladio exstinxit. Intus arsit igne amoris, foris accensus est zelo severitatis. Tanta fuit pietas, ut se pro illis coram Domino morti offerre non dubitaret; tanta severitas, ut eos quos divinitus feriri timuerat, ipse judicii gladio feriret. Sic amavit eos quibus praefuit, ut pro eis nec sibi parceret; et tamen delinquentes sic persecutus est, quos amavit, ut eos etiam Domino parcente prosterneret.

Therefore lenity is to be mixed with severity, and a certain temperament made from both, so that neither by much asperity the subjects be exasperated, nor by too much kindness be relaxed. This surely that ark of the tabernacle signifies, in which with the tables the rod is together, and the manna (Heb. 9:4), because when the knowledge of Sacred Scripture is in the breast of a good ruler, if there is the rod of strictness, let there be also the manna of sweetness. Hence also David says: Thy rod and Thy staff they have comforted me (Psalm 23:4). For by the rod we are struck, and by the staff we are sustained. If therefore there is the strictness of the rod which strikes, let there be also the consolation of the staff which sustains. Let there be therefore love, but not softening; let there be vigor, but not exasperating; let there be zeal, but not immoderately raging; let there be piety, but not sparing more than is expedient. It is pleasing to behold in the breast of Moses mercy joined with severity. Let us see him loving piously, and strictly raging. Certainly when the Israelite people had contracted an almost unpardonable offense before the eyes of God, so that its ruler heard: Go down, thy people hath sinned (Exod. 32:7); as if the Divine voice presently said to him: He who has fallen into such sin, is no longer Mine, and should subjoin: Let me alone, that My fury may be kindled against them, and that I may destroy them, and I will make of thee a great nation; he once and again opposing himself as an obstacle to the onset of the raging God for the people over whom he was set, says: Either forgive them this trespass; or if Thou do not, blot me out of Thy book which Thou hast written (Ibid. 32:32). Let us weigh then with what bowels he loved that same people, for whose life he asked himself to be blotted out of the book of life. But yet let us weigh with how great zeal of rectitude he is kindled against their faults. For as soon as by the first petition, that they should not be destroyed, he obtained pardon for the fault, coming to the same people, he says: Put every man his sword upon his thigh. Go in and out from gate to gate throughout the camp, and slay every man his brother, and his friend, and his neighbor. And there fell of the people that day about twenty-three thousand men (Ibid. 32:27). Behold he who asked the life of all even with his own death, extinguished the life of a few with the sword. Within he burned with the fire of love, without he was kindled with the zeal of severity. So great was the piety, that he did not hesitate to offer himself to death for them before the Lord; so great the severity, that those whom he had feared should be struck by God, he himself struck with the sword of judgment. He so loved those over whom he was set, that for them he spared not even himself; and yet he so persecuted the delinquents, whom he loved, that he prostrated them even while the Lord was sparing.

Utrobique legatus fortis, utrobique mediator admirabilis, causam populi apud Deum precibus, causam Dei apud populum gladiis allegavit. Intus amans, divinae irae supplicando obstitit; foris saeviens, culpam feriendo consumpsit. Succurrit citius omnibus, ostensa morte paucorum. Et idcirco omnipotens Deus fidelem famulum suum citius exaudivit agentem pro populo, quia vidit quid super populum acturus esset ipse pro Deo. In regimine ergo populi utrumque Moyses miscuit, ut nec disciplina deesset misericordiae, nec misericordia disciplinae. Unde hic quoque juxta utramque virtutem dicitur: Cumque sederem quasi rex circumstante exercitu, eram tamen moerentium consolator. Sedere quippe circumstante exercitu, vigor est ac disciplina regiminis; moerentium vero corda consolari, ministerium pietatis. Sed quia inter haec necesse est ut expositionis sermo ad spiritalem intelligentiam recurrat, sancta Ecclesia, ab adversariis suis extremis temporibus pressa, reminiscitur transacti jura regiminis; reminiscitur et quanta afflictis exhibuerit beneficia pietatis. Cujus videlicet disciplina et misericordia tunc a levibus irridetur. Unde et subditur:

Caput VI

[Vet. VII, Rec. IX].

CAP. XXX, VERS. 1.---Nunc autem derident me juniores tempore.

15. Omnes haeretici Ecclesia sunt juniores.---Omnes haeretici aetati universalis Ecclesiae comparati, juniores tempore congrue vocantur, quia ipsi ab ea, non autem ipsa egressa est ab illis. Unde recte quoque per Joannem dicitur: A nobis exierunt, sed non erant ex nobis; nam si fuissent ex nobis, permansissent utique nobiscum (I Joan. II, 19). Juniores ergo tempore sanctam Ecclesiam irrident, cum hi qui ab ea egressi sunt doctrinae ejus verba despiciunt, de quibus adhuc subditur:

IBID.---Quorum non dignabar patres ponere cum canibus gregis mei.

Quis est grex sanctae Ecclesiae, nisi multitudo fidelium? Vel qui alii hujus gregis canes vocantur, nisi doctores sancti, qui eorumdem fidelium custodes exstiterunt? Qui dum pro Domino suo diurnis nocturnisque vigiliis intenti clama verunt, magnos, ut ita dixerim, latratus praedicationis dederunt. De quibus eidem Ecclesiae per Psalmistam dicitur: Lingua canum tuorum ex inimicis ab ipso (Psal. LXVII, 24). Nonnulli quippe ab idolorum cultibus revocati, facti sunt praedicatores Dei. Lingua ergo canum Ecclesiae ex inimicis prodit, quia conversos gentiles Dominus etiam praedicatores facit.

On both sides a strong legate, on both sides an admirable mediator, he pleaded the cause of the people before God with prayers, the cause of God before the people with swords. Within loving, he resisted the divine wrath by supplicating; without raging, he consumed the fault by striking. He succored all more quickly, by showing the death of a few. And therefore Almighty God more quickly heard His faithful servant acting for the people, because He saw what he himself was about to do upon the people for God. In the governance of the people, therefore, Moses mixed both, so that neither discipline should be wanting to mercy, nor mercy to discipline. Hence here also according to both virtues it is said: And when I sat as a king with an army standing round, yet was I a comforter of them that mourned. For to sit with an army standing round, is the vigor and discipline of governance; but to comfort the hearts of the mourning, is the ministry of piety. But because among these things it is necessary that the word of exposition should recur to the spiritual understanding, the holy Church, pressed by her adversaries in the last times, remembers the rights of past governance; she remembers also how great benefits of piety she exhibited to the afflicted. Whose discipline and mercy, namely, is then derided by the light-minded. Whence also it is subjoined:

Chapter VI

[Vet. VII, Rec. IX].

CHAP. XXX, VER. 1.---But now they that are younger than I in time have me in derision.

15. All heretics are younger than the Church.---All heretics, compared to the age of the Universal Church, are fittingly called younger in time, because they went out from her, but she did not go out from them. Whence also it is rightly said by John: They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us (1 John 2:19). Those younger in time, therefore, deride the holy Church, when they who have gone out from her despise the words of her doctrine, of whom it is further added:

IBID.---Whose fathers I disdained to set with the dogs of my flock.

Who is the flock of the holy Church, but the multitude of the faithful? Or who else are called the dogs of this flock, but the holy teachers, who have stood as keepers of those same faithful? Who, while intent on day and night watches for their Lord, have given out, so to speak, great barkings of preaching. Concerning whom it is said to the same Church by the Psalmist: The tongue of Thy dogs from the enemies by himself (Psalm 68:23). For some, being recalled from the worship of idols, were made preachers of God. The tongue of the dogs of the Church, therefore, comes forth from the enemies, because the Lord makes even converted Gentiles to be preachers.

Unde Judaeorum tarditas, qui pro Deo loqui noluerunt, increpante propheta, reprehenditur, qui ait: Canes muti, non valentes latrare (Isai. LVI, 10).

16. Eorum duces, etiam in his quae bene gesta videnter, reprobati.---Patres vero haereticorum dicimus, eos videlicet quos haeresiarchas vocamus; de quorum perversa praedicatione, id est locutionis semine, sequentes sunt populi in errore generati. Sancta ergo Ecclesia cum canibus gregis sui haereticorum patres ponere dedignatur, quia inventores errorum dijudicando respuit, eosque inter veros patres numerare contemnit. Qui etsi quosdam visi sunt a gentilitatis errore revocasse, quorumdam mores ad honesta agenda docuisse, pro eo tamen quod de Deo recta non senserunt, eos cum canibus gregis sui non ponit, quia cum rectis praedicatoribus non ponit, quia cum rectis praedicatoribus non ascribit. Liquet enim quod Arius, Photinus, Macedonius, Nestorius, Eutyches, Dioscorus, Severus, multique his similes, docendo atque suadendo conati sunt patres videri; sed errores eorum sancta universalis Ecclesia districta severitate dijudicans, eos inter custodes gregis sui non numerat, quos ejusdem gregis unitatem dissipantes damnat. De quibus voce Pauli Ephesiis dicitur: Scio quia post discessum meum ingredientur ad vos lupi graves, non parcentes gregi (Act. XX, 29). Et quia nonnunquam haeretici quanto magis in perfidiae errorem dilabuntur, tanto amplius in exteriori sese operatione custodiunt, ita ut agere prae caeteris magna videantur, sancta universalis Ecclesia cuncta eorum opera despicit, quae ex auctoritate fidei non prodire perpendit. Unde recte quoque beati Job voce subjungitur:

CAPUT VII.

VERS. 2.---Quorum virtus manuum erat mihi pro nihilo: et vita ipsa putabantur indigni.

17. Quia charitatem Dei et proximi deseruerunt. Quidam haeretici miracula fecerunt. Haeretici vita indigni, quod sub nomine Christi contra Christum militent.---Virtus quippe in manu est magnitudo, in operatione. Sed virtus manuum haereticorum sanctae Ecclesiae pro nihilo ducitur, quia nullius esse meriti conspicit, vera fide perdita, quidquid operantur. Charitatem quippe Dei et proximi deserunt, qui et de Deo falsa sentiunt, et a proximis jurgando dividuntur. Sed virtutem manuum sine charitate testatur praedicator egregius nil valere, qui ait: Si distribuero omnes facultates meas in cibos pauperum, et si tradidero corpus meum ut ardeam, charitatem autem non habeam, nihil mihi prodest (I Cor. XIII, 3). [Vet. VIII.] Nonnunquam vero haeretici signa quoque ac miracula faciunt, sed ut hic praemia afflictionis suae abstinentiaeque recipiant, videlicet laudes, quas quaerunt.

Whence the slowness of the Jews, who would not speak for God, is rebuked by the prophet, who says: Dumb dogs, not being able to bark (Isaiah 56:10).

16. Their leaders, even in those things which seem well done, are reprobated.---We call those the fathers of heretics, namely, whom we call heresiarchs; from whose perverse preaching, that is, the seed of speech, the following peoples were generated in error. The holy Church therefore disdains to set the fathers of heretics with the dogs of her flock, because in judging she rejects the inventors of errors, and scorns to number them among the true fathers. Who, even if they seemed to have recalled some from the error of Gentilism, or to have taught the manners of some to act honestly, yet because they did not feel rightly concerning God, she does not set them with the dogs of her flock, because she does not ascribe them with the upright preachers. For it is clear that Arius, Photinus, Macedonius, Nestorius, Eutyches, Dioscorus, Severus, and many like these, by teaching and persuading endeavored to seem fathers; but the holy Universal Church, judging their errors with strict severity, does not number them among the keepers of her flock, whom she condemns as dissipating the unity of the same flock. Concerning whom it is said by the voice of Paul to the Ephesians: I know that after my departing shall grievous wolves enter in among you, not sparing the flock (Acts 20:29). And because sometimes heretics, the more they slide into the error of perfidy, the more they keep themselves in exterior operation, so that they seem to act great things above others, the holy Universal Church despises all their works, which she perceives do not come forth from the authority of faith. Whence rightly also by the voice of blessed Job it is subjoined:

CHAPTER VII.

VERS. 2.---The strength of their hands was to me as nothing: and they were thought unworthy of life itself.

17. Because they have forsaken the charity of God and neighbor. Some heretics have done miracles. Heretics are unworthy of life, because under the name of Christ they fight against Christ.---The strength in the hand is greatness in operation. But the strength of the hands of heretics is accounted as nothing by the holy Church, because whatever they work is seen to be of no merit, true faith being lost. For they forsake the charity of God and neighbor, who both feel falsely concerning God, and are divided by brawling from their neighbors. But the eminent preacher testifies that the strength of hands without charity is of no avail, saying: If I distribute all my goods to feed the poor, and if I give my body to be burned, but have not charity, it profiteth me nothing (1 Cor. 13:3). [Vet. VIII.] But sometimes heretics also do signs and miracles, but that they may here receive the rewards of their affliction and abstinence, namely, the praises which they seek.

Unde et Redemptoris voce dicitur: Multi mihi dicent in illa die: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejecimus, et in nomine tuo virtutes multas fecimus? Et tunc confitebor illis quia nunquam novi vos; discedite a me qui operamini iniquitatem. Qua nimirum sententia quid datur intelligi, nisi ut hominibus charitatis humilitas, non autem debeant virtutum signa venerari? Unde nunc sancta Ecclesia, etiam si qua fiant haereticorum miracula, despicit, quia haec sanctitatis specimen non esse cognoscit. Probatio quippe sanctitatis non est signa facere, sed unumquemque ut se diligere, de Deo autem vera, de proximo vero meliora quam de semetipso sentire. Nam quia vera virtus in amore est, non autem in ostensione miraculi, veritas demonstrat, quae ait: In hoc cognoscent omnes quia mei discipuli estis, si dilectionem habueritis ad invicem (Joan. XIII, 35). Qui enim non ait: In hoc cognocetur quia mei discipuli estis, si signa feceritis, sed ait: Si dilectionem habueritis ad invicem, aperte indicat quia veros Dei famulos non miracula, sed sola charitas probat. Testimonium ergo superni discipulatus est donum fraternae dilectionis. Quam videlicet dilectionem, quia omnes haeretici habere refugiunt, dum ab universalis Ecclesiae unitate dividuntur, jure de eis dicitur: Quorum virtus manuum erat mihi pro nihilo. Et quia ad eadem signa quae exhibent nulla humilitate concordant, recte subditur: Et vita ipsa putabantur indigni. Vel certe omnes haereticos sancta Ecclesia vita ipsa fatetur indignos, quia nimirum sub nomine Christi militant contra nomen Christi. De quibus adhuc subditur:

Caput VIII

[Rec. X].

VERS. 3.---Egestate et fame steriles.

18. Curiose divina scrutantes, egestate et sterilitate laborant.---Omnes haeretici, dum in sacro eloquio plus secreta Dei student perscrutari quam capiunt, fame sua steriles fiunt. Neque enim ea quaerunt ex quibus semetipsos ad humilitatem erudiant, mores in tranquillitate disponant, patientiam servent, longanimitatem exhibeant; sed ea solummodo quae eos doctos atque loquaces demonstrent, illa scire appetunt ex quibus singulariter eruditi videantur. Plerumque enim audacter de natura divinitatis tractant, cum semetipsos miseri nesciant.

Whence also it is said by the voice of the Redeemer: Many will say to Me in that day: Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works? And then will I confess unto them, I never knew you; depart from Me, ye that work iniquity. By which sentence what is to be understood, but that the humility of charity, and not the signs of virtues, ought to be venerated in men? Whence now the holy Church, even if any miracles are done by heretics, despises them, because she knows that these are not a specimen of holiness. For the proof of holiness is not to do signs, but to love everyone as oneself, and to feel true things concerning God, and better things concerning one's neighbor than concerning oneself. For because true virtue is in love, and not in the showing of a miracle, Truth demonstrates, which says: By this shall all men know that ye are My disciples, if ye have love one to another (John 13:35). For He who said not: By this shall it be known that ye are My disciples, if ye do signs, but said: If ye have love one to another, clearly indicates that not miracles, but charity alone, proves the true servants of God. The testimony therefore of heavenly discipleship is the gift of fraternal love. Which love, namely, because all heretics refuse to have, while they are divided from the unity of the Universal Church, it is rightly said of them: The strength of their hands was to me as nothing. And because they do not agree with the same signs which they exhibit in any humility, it is rightly subjoined: And they were thought unworthy of life itself. Or certainly the holy Church confesses all heretics unworthy of life itself, because namely under the name of Christ they fight against the name of Christ. Concerning whom it is further added:

Caput VIII

[Rec. X].

VERS. 3.---Barren with want and hunger.

18. Curiously scrutinizing divine things, they labor with want and sterility.---All heretics, while in the sacred word they study to scrutinize the secrets of God more than they can grasp, become barren with their hunger. For they do not seek those things by which they may instruct themselves to humility, dispose their manners in tranquility, keep patience, or exhibit long-suffering; but only those things which may show them learned and talkative, those things they desire to know by which they may seem singularly erudite. For they often boldly treat of the nature of the Divinity, while the wretches know not themselves.

Egestate ergo ac fame sua steriles fiunt, quia ea perscrutari desiderant, ex quibus bonae vitae germina non producant. Ultra se quippe sunt quae perscrutantur, dumque ad hoc tendunt quod comprehendere nequeunt, ea cognoscere negligunt ex quibus erudiri potuerant. Quam bene eorum audaciam praedicator egregius refrenat, dicens: Non plus sapere quam oportet sapere, sed sapere ad sobrietatem (Rom. XII, 3). Hinc Salomon ait: Prudentiae tuae pone modum (Prov. XXIII, 4). Hinc rursum dicit: Mel invenisti, comede quod sufficit tibi, ne forte saturatus evomas illud (Prov. XXV, 16). Dulcedinem quippe spiritalis intelligentiae qui ultra quam capit comedere appetit, etiam quod comederat evomit, quia dum summa intelligere ultra vires quaerit, etiam quae bene intellexerat amittit. Hinc rursum dicit: Sicut qui mel multum comedit, non est ei bonum, sic qui 645 perscrutator est majestatis, opprimetur a gloria (Ibid., 27). Gloria quippe invisibilis conditoris, quae moderate inquisita nos erigit, ultra vires perscrutata premit. Itaque haeretici, quia de sublimi intelligentia quanto amplius repleri ambiunt, tanto amplius inanescunt, bene de eis dicitur: Egestate et fame steriles. Immoderatis namque ausibus cognitionis supernae scientiam quo plus appetunt, plus amittunt.

[Vet. IX.] 19. Humiles coelestia intelligunt, aut non intellecta venerantur.---At contra, hi qui in sancta Ecclesia veraciter sunt humiles, et veraciter docti, norunt de secretis coelestibus et quaedam considerata intelligere, et quaedam non intellecta venerari, ut et quae intelligunt veneranter teneant, et quae necdum intelligunt humiliter exspectent. Unde nobis per Moysen dicitur: Ut comedentes agnum, quidquid de eo reliquum fuerit igni comburamus (Exod. XII, 10). Agnum quippe comedimus, cum multa dominicae humanitatis intelligendo recondimus in ventrem mentis. Ex quo quaedam nobis remanent, quae comedi nequeunt, quia multa adhuc de illo restant, quae intelligi nequaquam possunt. Quae tamen igne comburenda sunt, quia ea quae capere de illo non possumus, humiliter sancto Spiritui reservamus. Quae plerumque humilitas ea etiam electorum sensibus aperit, quae ad intelligendum impossibilia esse videbantur. Nam perversae haereticorum mentes dum sibi superbe intellectum tribuunt, quasi certas dare sententias etiam de incognitis praesumunt. Unde fit ut ipsa eos elatio, quae intus apud semetipsos elevat, a veritate foras repellat, vixque in dictis Dei exteriora capiant, qui se secreta spiritalia penetrasse singulariter putabant. Unde hic quoque subditur:

They become barren therefore with want and hunger, because they desire to scrutinize those things from which they produce no germs of a good life. For those things are beyond them which they scrutinize, and while they tend to that which they cannot comprehend, they neglect to know those things by which they might have been instructed. How well the eminent preacher restrains their audacity, saying: Not to be more wise than it behooveth to be wise, but to be wise unto sobriety (Rom. 12:3). Hence Solomon says: Put a bound to thy prudence (Prov. 23:4). Hence again he says: Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith and vomit it (Prov. 25:16). For he who desires to eat the sweetness of spiritual understanding beyond what he can grasp, even vomits that which he had eaten, because while he seeks to understand the highest things beyond his strength, he loses even those which he had understood well. Hence again he says: As it is not good for him that eats much honey, so he that is a searcher of majesty shall be overwhelmed by glory (Ibid. 27). For the glory of the invisible Creator, which being moderately sought erects us, being scrutinized beyond our strength oppresses us. Therefore heretics, because the more they ambition to be filled with sublime understanding, the more they become empty, it is well said of them: Barren with want and hunger. For by immoderate attempts, the more they desire the knowledge of heavenly science, the more they lose it.

[Vet. IX.] 19. The humble understand heavenly things, or venerate what is not understood.---But on the contrary, they who in the holy Church are truly humble, and truly learned, know both how to understand some things considered from the heavenly secrets, and to venerate some things not understood, so that they may both hold venerably those which they understand, and humbly expect those which they do not yet understand. Whence it is said to us by Moses: That eating the lamb, whatever shall remain of it we should burn with fire (Exod. 12:10). For we eat the lamb, when by understanding we recondite many things of the Lord's humanity in the belly of the mind. From which some things remain to us, which cannot be eaten, because many things still remain of Him, which can by no means be understood. Which yet are to be burned with fire, because those things which we cannot grasp of Him, we humbly reserve for the Holy Spirit. Which humility often opens even to the senses of the elect those things which seemed to be impossible to be understood. For the perverse minds of heretics while they proudly attribute understanding to themselves, presume to give certain sentences even concerning unknown things. Whence it comes that that very elation, which raises them within themselves, repels them without from the truth, and they scarcely grasp the exterior things in the words of God, who thought they had singularly penetrated the spiritual secrets. Whence here also it is subjoined:

Caput IX

[Rec. XI].

VERS. 3, 4.---Qui rodebant in solitudine, squalentes calamitate et miseria; et mandebant herbas, et arborum cortices.

20. Haeretici non medullam Scripturae sacrae comedunt, sed corticem rodunt.---Rodi solet quod comedi non potest. Haeretici autem quia Scripturam sacram intelligere sua virtute moliuntur, eam procul dubio apprehendere nequaquam possunt; quam dum non intelligunt, quasi non edunt. Et quia per supernam gratiam non adjuti hanc comedere nequeunt, quasi quibusdam illam nisibus rodunt. Exterius quippe illam contrectant, cum quidem conantur, sed non ad ejus interiora perveniunt. Qui quia ab universalis Ecclesiae societate disjuncti sunt, non quolibet rodere, sed in solitudine memorantur. Ad quam nimirum solitudinem, quia praedicatores falsi sequaces suos traherent, longe ante Veritas praemonuit, dicens: Si dixerint vobis: Ecce in deserto est, nolite exire (Matth. XXIV, 26). Qui recte perhibentur calamitate et miseria squalidi, quia et morum sunt pernicie, et sensuum pravitate despecti. Qui herbas quoque et arborum cortices mandunt, quia elationis suae obice repulsi, in sacro eloquio magna et intima percipere nequeunt, sed vix in illo quaedam tenera et exteriora cognoscunt. Per herbas quippe dicta planiora, per arborum cortices Patrum eloquia exteriora signantur. Qui ergo ea scire appetunt ex quibus docti nequaquam sint, sed esse videantur, dum in sacris voluminibus vim charitatis erga Deum ac proximum medullitus non exquirunt, quasi ex herba et cortice pascuntur, quia vel ima, 646 vel exteriora sunt, quae mentes superbientium nutriunt. Vel certe herbas mandere est de Scriptura sacra minima praecepta servare, majora contemnere. Quos bene Veritas increpat, dicens: Vae vobis, Scribae et Pharisaei hypocritae, qui decimatis mentam, et anethum, et cuminum, et reliquistis quae graviora sunt legis (Matth. XXIII, 23). Qui arborum quoque cortices mandunt, quia sunt nonnulli qui in sacris voluminibus solam litterae superficiem venerantur, nec quidquam de spiritali intellectu custodiunt, cum nihil in verbis Dei amplius nisi hoc quod exterius audierint esse suspicantur. Quos tamen in cunctis erroribus suis inanis gloriae appetitus possidet, eosque honoris ambitus captivos tenet, et plerumque per ipsa quae loquuntur nihil aliud quam terrena lucra appetunt. De quibus per Paulum dicitur: Hujusmodi enim Christo Domino non serviunt, sed suo ventri (Rom. XVI, 18). Unde recte quoque subjungitur:

Caput X

[Rec. XII]

Caput IX

[Rec. XI].

VERS. 3, 4.---Who gnawed in solitude, squalid with calamity and misery; and ate herbs, and the barks of trees.

20. Heretics do not eat the marrow of Sacred Scripture, but gnaw the bark.---That which cannot be eaten is wont to be gnawed. But heretics, because they strive to understand Sacred Scripture by their own strength, can by no means apprehend it; which while they do not understand, they as it were do not eat. And because not helped by supernal grace they cannot eat this, they as it were gnaw it by certain efforts. For they handle it exteriorly, when indeed they endeavor, but do not reach its interior parts. Who because they are disjoined from the society of the Universal Church, are recorded not to gnaw anywhere, but in solitude. To which solitude, namely, because false preachers would draw their followers, Truth forewarned long before, saying: If they shall say unto you: Behold, He is in the desert, go not forth (Matt. 24:26). Who are rightly reported squalid with calamity and misery, because they are despicable both by the destruction of their manners, and by the depravity of their senses. Who also eat herbs and the barks of trees, because repelled by the obstacle of their own elation, they cannot perceive great and intimate things in the sacred word, but scarcely know some tender and exterior things in it. For by herbs the plainer words, by the barks of trees the exterior words of the Fathers are signified. They therefore who desire to know those things from which they may by no means be learned, but may seem to be, while in the sacred volumes they do not heartily seek the force of charity toward God and neighbor, are fed as it were from herb and bark, because they are either low or exterior things, which nourish the minds of the proud. Or certainly to eat herbs is to keep the least precepts of Sacred Scripture, and to despise the greater. Whom Truth well rebukes, saying: Woe unto you, Scribes and Pharisees, hypocrites, for ye tithe mint, and anise, and cummin, and have left the weightier things of the law (Matt. 23:23). Who also eat the barks of trees, because there are some who in the sacred volumes venerate only the surface of the letter, nor keep anything of the spiritual understanding, when they suspect nothing further in the words of God than this which they have heard exteriorly. Whom yet in all their errors the appetite of vain glory possesses, and the ambition of honor holds captive, and often through those very things which they speak they desire nothing else than earthly gains. Of whom it is said by Paul: For such serve not our Lord Christ, but their own belly (Rom. 16:18). Whence rightly also it is subjoined:

Caput X

[Rec. XII]

VERS. 4.---Et radix juniperorum erat cibus eorum.

21. Sola temporalia lucra quaerunt.---Arbor namque juniperi pro foliis punctiones habet. Sic quippe sunt hirsuta quae profert, ut spinis similia contrectantem pungere valeant. Spina vero est omne peccatum, quia dum trahit ad delectationem, quasi pungendo lacerat mentem. Unde justi voce et poenitentis dicitur: Conversus sum in aerumna mea dum confringitur spina (Psal. XXXI, 4), quia scilicet mens ad lamentum vertitur, ut peccati punctio poenitendo frangatur. In translatione vero alia non confringi, sed configi spina perhibetur, quod videlicet ab eodem sensu non dissonat, quia poenitentis animus ad luctum ducitur, dum perpetrata culpa in memoria fixa retinetur [Vet. X]. Quid ergo per radicem juniperi nisi avaritia designatur, ex qua peccatorum omnium spinae producuntur? De qua per Paulum dicitur: Radix omnium malorum est cupiditas (I Tim. VI, 10). Ipsa quippe latenter oritur in mente, sed punctiones peccatorum omnium patenter producit in opere. Quas videlicet punctiones ab hac radice surgentes, statim praedicator egregius insinuat, cum subdit: Quam quidam appetentes erraverunt a fide, et inseruerunt se doloribus multis (Ibid., 10). Qui enim multos dolores dixit, quasi nascentes innotuit ex hac radice punctiones. In juniperis ergo peccata, in radice vero juniperorum quid aliud quam avaritiam, id est, materiam intelligimus peccatorum? Quia igitur plerumque haeretici sola in verbis suis exteriora lucra sectantur, nec ignorant quia perversa astruunt, sed erroris praedicamenta non deserunt, dum sumptus percipere quasi doctorum volunt, bene de eis sancti viri nunc voce dicitur: Et radix juniperorum erat cibus eorum, quia dum totis mentis suae sensibus avaritiam cogitant, quasi eo alimento vescuntur, de quo nasci procul dubio peccatorum sequentium punctiones solent. Qui si quando in sacro eloquio quaedam quasi prudenter inveniunt, quae dum non intelligunt, pro suis esse assertionibus suspicantur, mox miseris auditoribus suis, quorum non animas, sed substantias appetunt, haec vociferantes apsergunt. Unde congrue subinfertur:

Caput XI

[Rec. XIII].

VERS. 5.---Qui de convallibus ista rapientes, cum singula reperissent, ad ea cum clamore currebant.

VERS. 4.---And the root of junipers was their food.

21. They seek only temporal gains.---For the juniper tree has prickles instead of leaves. For those things which it brings forth are so hairy, that like thorns they are able to prick him who handles them. But a thorn is every sin, because while it draws to delight, it as it were lacerates the mind by pricking. Whence it is said by the voice of the just and penitent one: I was turned in my anguish while the thorn is broken (Psalm 32:4), because namely the mind is turned to lamentation, that the pricking of sin may be broken by repenting. But in another translation the thorn is reported not to be broken, but to be fixed, which namely does not differ from the same sense, because the mind of the penitent is led to grief, while the committed fault is held fixed in the memory [Vet. X]. What then is signified by the root of the juniper but avarice, from which the thorns of all sins are produced? Concerning which it is said by Paul: The root of all evils is cupidity (1 Tim. 6:10). For it arises latently in the mind, but patently produces the prickings of all sins in operation. Which prickings rising from this root, the eminent preacher immediately insinuates, when he subjoins: Which some coveting have erred from the faith, and pierced themselves through with many sorrows (Ibid. 10). For he who said many sorrows, made known as it were the prickings rising from this root. In junipers, therefore, we understand sins, but in the root of junipers what else than avarice, that is, the matter of sins? Because therefore heretics often follow only exterior gains in their words, nor are ignorant that they assert perverse things, but do not desert the predicaments of error, while they wish to receive expenses as it were of teachers, it is well said now by the voice of the holy man: And the root of junipers was their food, because while they think of avarice with all the senses of their mind, they are as it were fed by that nourishment, from which the prickings of following sins are wont undoubtedly to be born. Who if ever they find some things as it were prudently in the sacred word, which while they do not understand, they suspect to be for their own assertions, presently they sprinkle these crying out to their wretched hearers, whose substances, not souls, they desire. Whence congruously it is subjoined:

Caput XI

[Rec. XIII].

VERS. 5.---Who snatching these things from the valleys, when they had found each one, ran to them with a cry.

22. Obscuras Scripturae sacrae Patrumque sententias ad se detorquent et trahunt.---De convallibus illa rapiunt, quia haec de humilibus dictis Patrum superbo spiritu colligunt. 647 Quae dum pro suis se partibus invenisse gloriantur, ad ea cum clamoribus currunt, quia videlicet omne quod sentiunt appetitu laudis ad aures hominum diffamare conantur. Sequitur:

CAPUT XII

VERS. 6.---In desertis habitabant torrentium, et in cavernis terrae, vel super glaream.

23. Haeretici latebris et instabilitate sunt insignes.---Torrentes dicimus rivos qui aquis hiemalibus colliguntur, qui certis etiam temporibus arescunt. Jure itaque inventores perversorum dogmatum torrentes vocantur, quia a calore charitatis frigidi, quasi in torpore temporis hiemalis excrescunt, quia non perpetua plenitudine profluunt, sed Catholicorum allegationibus quasi aestivis solibus exsiccantur. Et quidem inventores perversorum dogmatum contra sanctam Ecclesiam exorti, fervore jam veritatis exstincti sunt, sed tamen eorum discipuli ea quae illi docuerunt tenere ac defendere non desistunt. Hi ergo qui illorum sequuntur errores, in desertis torrentium habitant, id est in eorum praedicatione confidunt, quorum eloquia Catholicorum jam responsione et ratiocinatione siccata sunt. [Vet. XI.] Quid vero aliud cavernas terrae quam occultas haereticorum praedicationes accipimus? Sic enim haeretici inter se clandestinis conventiculis coeunt, ut errori suo reverentiam, quam ex ratione non valent, praebeant ex occultatione, et infirmis animabus pravitatis sermo tanto reverendus appareat, quanto secretus. Unde apud Salomonem mulier ex typo haereseos suadet dicens: Aquae furtivae dulciores sunt, et panis absconditus suavior (Prov. IX, 17). Quae occulta scilicet praedicamenta detestatur Veritas, dicens: Si quis vobis dixerit: Ecce hic est Christus, aut ecce illic, nolite credere. Et rursum: Si dixerint vobis: Ecce in deserto est, nolite exire: ecce in penetralibus, nolite credere. Sicut enim fulgur exit ab Oriente, et paret usque in Occidentem, ita erit et adventus Filii hominis (Matth. XXIV, 23, 26). Hoc itaque illic in penetralibus, quod hic dicitur in cavernis. In cavernis ergo haeretici habitant, quia plerumque errorem suum secretis praedicationibus occultant, ut quo se doctioribus prudentioribusque non indicant, eo ad se vehementius imperitos trahant. Unde bene etiam subinfertur: Vel super glaream.

22. They distort and draw to themselves the obscure sentences of the Sacred Scripture and the Fathers.---They snatch those things from the valleys, because they gather these from the humble sayings of the Fathers with a proud spirit. Which while they glory to have found for their own parts, they run to them with cries, because namely they endeavor to publish everything they feel to the ears of men with the appetite of praise. It follows:

CHAPTER XII

VERS. 6.---In the deserts of torrents they dwelt, and in the caves of the earth, or upon the gravel.

23. Heretics are noted for lurking places and instability.---We call torrents the streams which are gathered by winter waters, which also dry up at certain times. Rightly therefore are the inventors of perverse dogmas called torrents, because cold from the heat of charity, they grow large as it were in the numbness of winter time, because they do not flow with perpetual fullness, but are dried up by the allegations of Catholics as by summer suns. And indeed the inventors of perverse dogmas having arisen against the holy Church, are now extinct from the fervor of truth, but yet their disciples do not cease to hold and defend those things which they taught. These therefore who follow their errors, dwell in the deserts of torrents, that is, they trust in their preaching, whose words are now dried up by the response and reasoning of Catholics. [Vet. XI.] But what else do we understand by the caves of the earth than the secret preachings of heretics? For heretics thus come together among themselves in clandestine meetings, that they may provide to their error a reverence which they cannot from reason, from concealment, and to weak souls the word of depravity may appear the more to be revered, the more it is secret. Whence in Solomon the woman from the type of heresy persuades, saying: Stolen waters are sweeter, and hidden bread is more pleasant (Prov. 9:17). Which secret preachings Truth detests, saying: If any man shall say to you: Behold, here is Christ, or behold, there, believe it not. And again: If they shall say to you: Behold, He is in the desert, go not forth: behold, He is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be (Matt. 24:23, 26). This therefore there in the secret chambers, which is here said in the caves. In caves therefore heretics dwell, because they often conceal their error with secret preachings, that by which they do not indicate themselves to the more learned and prudent, by that they may the more vehemently draw the unskilful to themselves. Whence also it is well subjoined: Or upon the gravel.

Glaream quippe illos minutissimos lapides dicimus quos aqua fluvialis trahit. Doctores igitur perversorum dogmatum super glaream habitant, quia illas hominum mentes trahunt, quae nulla gravitatis stabilitate solidantur, quas velut de loco semper ad locum flumina errorum ducunt. Unde et praedicator egregius, cum auditores suos non temporaliter duci, sed forti gravitate solidari cupiret, admonuit dicens: Ut jam non simus parvuli fluctuantes, nec circumferamur omni vento doctrinae (Ephes. IV, 14). Sancta itaque Ecclesia ab adversariis ad modicum depressa, cum sibi audaces errantium mentes insultare conspexerit; quae eorum conversatio fuerit, ad memoriam reducit, dicens: In desertis habitabant torrentium, et in cavernis terrae, vel super glaream. Quia enim eorum perversa praedicatio, amisso igne charitatis, ex frigore mentis convaluit, profecto in torrentium desertis habitavit. Quia vero aperta et libera non fuit, in cavernis latuit. Quia autem plebem non fixam, sed mobilem tenuit, non super petram, 648 sed super glaream mansit; de quibus adhuc subditur:

Caput XIII

[Rec. XIV].

VERS. 7.---Qui inter hujuscemodi laetabantur, et esse sub sentibus delicias computabant.

24. In rebus pessimis exsultant et delectantur.---Quid nomine sentium nisi eas quas jam supra diximus (Num. 21 hujus lib.) punctiones peccatorum intelligimus? Quia autem perversae mentes gaudent in iniquitatibus, quas flere debuerunt, omnes haeretici tanto se inani laetitia extollunt, quanto magis ad pejora convalescunt; atque esse sub sentibus delicias deputant, quia inde perversam mentem ad gaudium sublevant, unde spinas peccatorum portant. Nam si quando ad errorem suum valuerint quempiam trahere, sese per laetitiam jactant; atque unde sibi peccata quotidie, etiam alios perdendo, congregant, inde se esse quasi duces ad justitiam exsultant. Bene ergo dicitur: Qui inter hujuscemodi laetabantur, et esse sub sentibus delicias computabant. Trahunt enim quos valent ad perditionem suam, et sub peccatis esse, vel culpis culpas addere credunt se virtutum opulentiam cumulare.

Caput XIV

[Rec. XV].

VERS. 8.---Filii stultorum et ignobilium, et in terra penitus non parentes.

For we call gravel those very minute stones which the river water draws. The teachers therefore of perverse dogmas dwell upon the gravel, because they draw those minds of men, which are solidified by no stability of gravity, which as if from place to place the rivers of errors always lead. Whence also the eminent preacher, when he desired his hearers not to be led temporally, but to be solidified with strong gravity, admonished saying: That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine (Ephes. 4:14). The holy Church therefore, for a little while depressed by her adversaries, when she shall see the bold minds of the erring insult her; she recalls to memory what their conversation was, saying: In the deserts of torrents they dwelt, and in the caves of the earth, or upon the gravel. For because their perverse preaching, having lost the fire of charity, grew strong from the coldness of the mind, it surely dwelt in the deserts of torrents. Because truly it was not open and free, it lurked in caves. But because it held a people not fixed, but movable, it remained not upon a rock, but upon the gravel; of whom it is further added:

Caput XIII

[Rec. XIV].

VERS. 7.---Who among such as these rejoiced, and computed it a delight to be under the briers.

24. They exult and take pleasure in the worst things.---What do we understand by the name of briers but those prickings of sins which we have already mentioned above (Num. 21 of this book)? But because perverse minds rejoice in iniquities, which they ought to have wept over, all heretics extol themselves with so much the more vain joy, the more they grow strong in worse things; and they compute it a delight to be under the briers, because from that they raise their perverse mind to joy, whence they bear the thorns of sins. For if ever they have been able to draw anyone to their error, they boast themselves through joy; and whence they gather sins for themselves daily, even by losing others, thence they exult themselves as it were leaders to justice. Well therefore is it said: Who among such as these rejoiced, and computed it a delight to be under the briers. For they draw whom they can to their own destruction, and believe that to be under sins, or to add faults to faults, is to accumulate an opulence of virtues.

Caput XIV

[Rec. XV].

VERS. 8.---Children of fools and of ignoble men, and in the earth not appearing at all.

25. Parentes haereticorum stulti et ignobiles.---Eorum videlicet filii, qui fuerunt errorum magistri. Filii igitur dicuntur, non de eorum semine, sed de imitatione generati, qui docendo perversa, stulti fuerunt per ignorantiam; vivendo nequiter, ignobiles per actionem. Qui Redemptori nostro nulla sapientiae, nulla vitae cognatione conjuncti sunt. De quo Salomonis voce in laude sanctae Ecclesiae dicitur: Nobilis in portis vir ejus (Prov. XXXI, 23). Hi itaque quia perversa errantium exempla secuti sunt, filii stultorum et ignobilium esse memorantur. Recte autem subjungitur: Et in terra penitus non parentes, quia dum hic videri aliquid appetunt, nimirum a terra viventium exsortes fiunt.

26. Eadem de carnalibus dici possunt quae de haereticis.---Sed hoc quod in haereticorum typo diximus, omnino nil obstat si etiam de perversis atque carnalibus, quamvis in recta fide positis, sentiamus. Neque enim sancta electorum Ecclesia solos sibi adversarios deputat qui ab ejus fide positi extra dissentiunt, sed eos quoque qui vitam illius male vivendo interius premunt. Contempletur igitur aerumna irruentis adversitatis afflicta, quomodo prosperitatis suae tempore iniquorum et intra se viventium pravitate gravata sit. Contempletur quod exigentibus meritis quorumdam, non injuste in illa vita turbata sit omnium, et dicat: Qui rodebant in solitudine, squalentes calamitate et miseria. Sicut in prima hujus operis parte praefatus sum, per virtutem contemplationis nonnunquam solet intelligi solitudo mentis. Sed hoc in loco cum solitudo per objurgationem dicitur, quid aliud quam boni destitutio demonstratur? Unde et sub Judaeae typo Jeremias peccatoris animam deplorat, dicens: Quomodo sedet sola civitas plena populo (Thren. I, 1)? Sed cum per beatum Job de pravis dicitur: Rodebant in solitudine, libet intueri hoc etiam quod per Psalmistam dictum est: Inimici ejus terram lingent (Psal. LXXI, 9).

649 27. [Vet. XII]. Alii adulatione, alii aperta vi avaritiae student. Duo quippe sunt genera hominum ambitioni suae servientium: unum videlicet quod semper ad avaritiam blandimentis utitur linguae; aliud vero quod aperta vi intendit rapinae. Nam rodimus, cum aliquid exterius forti adnisu atterimus. Lambitur enim quando hoc quod edi facile non potest, impressa linguae lenitate gustatur. Omnes igitur etiam sub specie fidei prave viventes, qui aliena appetunt, sed ea quae appetunt rapere nequaquam possunt, blandis autem sermonibus et quasi mollitie dulcedinis concupita abstrahere conantur, quid aliud quam terram lingunt? quia terrena quaeque quae virtute nequeunt auferre, mollitie linguae moliuntur.

25. The parents of heretics are fools and ignoble.---The children of those, namely, who were masters of errors. They are called children, therefore, not generated from their seed, but from imitation, who by teaching perverse things, were fools through ignorance; by living wickedly, ignoble through action. Who are joined to our Redeemer by no kinship of wisdom, by no kinship of life. Of whom it is said by the voice of Solomon in the praise of the holy Church: Her husband is noble in the gates (Prov. 31:23). These therefore because they followed the perverse examples of the erring, are recorded to be children of fools and of ignoble men. But it is rightly subjoined: And in the earth not appearing at all, because while they desire to be seen as something here, they surely become excluded from the land of the living.

26. The same things can be said of carnal men which are said of heretics.---But this which we have said in the type of heretics, nothing at all prevents if we also feel it concerning perverse and carnal men, although placed in the right faith. For the holy Church of the elect does not account as her adversaries only those who being placed without her faith dissent, but those also who press her life within by living ill. Let her consider therefore, afflicted with the distress of rushing adversity, how in the time of her prosperity she was burdened by the depravity of the wicked and of those living within her. Let her consider that by the exigency of the merits of some, not unjustly the life of all was disturbed in her, and let her say: Who gnawed in solitude, squalid with calamity and misery. As I have prefaced in the first part of this work, by the virtue of contemplation the solitude of the mind is sometimes wont to be understood. But in this place when solitude is said through rebuke, what else is shown but the destitution of good? Whence also under the type of Judea Jeremiah deplores the soul of the sinner, saying: How doth the city sit solitary that was full of people (Lam. 1:1)? But when it is said by blessed Job concerning the wicked: They gnawed in solitude, it is pleasing to behold this also which was said by the Psalmist: His enemies shall lick the earth (Psalm 72:9).

649 27. [Old Ed. XII]. Some study flattery, others open force of avarice. For there are two kinds of men serving their own ambition: one, namely, which always uses flatteries of the tongue for avarice; the other indeed which intends rapine by open force. For we gnaw, when we wear away something externally with strong effort. For a thing is licked when that which cannot easily be eaten is tasted by the applied smoothness of the tongue. All therefore, even living wickedly under the appearance of faith, who lust after the things of others, but are by no means able to seize those things which they lust after, yet try to draw away the desired things by smooth speeches and as it were by the softness of sweetness, what else do they do but lick the earth? because whatever earthly things they cannot take away by force, they attempt by the softness of the tongue.

Qui vero in hoc mundo aliqua potestate suffulti sunt, et concupiscentes aliena, blandiri quidem ex fraude despiciunt, quia etiam injusto robore possunt implere quod volunt, hi hoc quod appetunt non lambunt, sed rodunt, quoniam propinquorum vitam fortitudine virium velut adnisu dentium demoliuntur. Conspiciat itaque sancta Ecclesia veras divitias aeternae patriae; conspiciat frequentiam supernorum civium; conspiciat in electis suis cultum mentis, et innumerabilium bona virtutum, atque ab eis ad pravorum vitam omni bono destitutam, mentis oculum revocet; et ex illorum comparatione videat qualiter ista cunctis virtutibus sit vacua, quia superna deseruit, et infima concupivit. Videat quomodo plerumque id quod appetit, si fortasse praevalet, etiam violenter rapit. Videat tales quasi intra se positos diu tolerasse, atque ex eorum culpis usque ad bonorum quoque pericula ac detrimenta pervenisse, et dicat: Qui rodebant in solitudine. Ac si aperte conqueratur, dicens: Aliena etiam violenter rapiendo non roderent, nisi prius ipsi in interioribus suis soli ac vacui a virtutum cultura remanerent. Bene autem eorum qualitatem explicat, dicens: Squalentes calamitate et miseria. Aegra namque caro si studiose curari negligitur, squalore desuper ducto in infirmitate deterius gravatur: et dum calamitati aegritudinis negligentiae miseria additur, gravior molestia oborto squalore toleratur.

28. Naturae necessitatibus plus aequo servientes, ejus infirmitates augemus. Natura igitur humana bene condita, sed ad infirmitatem vitio propriae voluntatis lapsa, in calamitatem cecidit, quia pressa innumeris necessitatibus, nihil in hac vita nisi unde affligeretur invenit. Sed cum eisdem naturae nostrae necessitatibus plerumeque plus quam expedit deservimus, mentisque curam negligimus, ex miseria negligentiae infirmitati nostrae addimus squalorem culpae. Necessitates namque naturales hoc habere valde periculosum solent, quod saepe in eis minime discernitur quid circa illas per utilitatis studium et quid per voluptatis vitium agatur. Crebro enim occasione seductionis inventa, dum necessitati debita reddimus, voluptatis vitio deservimus, et infirmitatis velamine ante discretionis oculos excusatio nostra se palliat, ac quasi sub patrocinio explendae utilitatis occultat. Infirmitatem vero naturae nostrae per negligentiam relaxare, nihil est aliud quam calamitati miseriam addere, ac vitiorum squalorem ex eadem miseria multiplicare.

But they who in this world are supported by some power, and lusting after the things of others, despise indeed to flatter out of fraud, because even by unjust strength they can fulfill what they will, these do not lick this which they lust after, but gnaw it, since they demolish the life of those near them by the strength of their powers as if by the effort of their teeth. Let the holy Church therefore behold the true riches of the heavenly country; let her behold the frequency of the supernal citizens; let her behold in her elect the cultivation of the mind, and the goods of innumerable virtues, and from them let her recall the eye of the mind to the life of the wicked, destitute of every good; and from the comparison of those let her see how this life is void of all virtues, because it has deserted heavenly things, and has lusted after the lowest things. Let her see how for the most part that which it lusts after, if perchance it prevails, it even seizes violently. Let her see that such men, placed as it were within her, she has long endured, and from their faults she has come even to the perils and detriments of the good also, and let her say: Who gnawed in solitude. As if she should openly complain, saying: They would not gnaw even by seizing the things of others violently, unless they themselves first remained in their inner parts alone and empty from the cultivation of virtues. But he well explains their quality, saying: Squalid with calamity and misery. For sick flesh, if it is neglected to be carefully tended, is burdened more heavily in infirmity with squalor drawn over it; and while to the calamity of sickness the misery of negligence is added, a heavier trouble is endured with the squalor that has arisen.

28. Serving the necessities of nature more than is right, we increase its infirmities. Human nature therefore, well established, but fallen into infirmity by the fault of its own will, fell into calamity, because, pressed by innumerable necessities, it found nothing in this life but whence it might be afflicted. But when we serve these same necessities of our nature for the most part more than is expedient, and neglect the care of the mind, we add the squalor of fault from the misery of negligence. For natural necessities are wont to have this very dangerous quality, that often in them it is least discerned what is done about them through the study of utility and what through the vice of pleasure. For frequently, the occasion of seduction being found, while we render the debts due to necessity, we serve the vice of pleasure, and under the veil of infirmity our excuse cloaks itself before the eyes of discretion, and hides itself as it were under the patronage of fulfilling utility. But to relax the infirmity of our nature through negligence, is nothing else than to add misery to calamity, and to multiply the squalor of vices from the same misery.

Unde sancti viri in omne quod agunt studiosissima intentione discernunt, 650 ne quid plus ab eis naturae suae infirmitas, quam debetur exigat, ne sub necessitatis tegmine in eis vitium voluptatis excrescat. Aliud enim ex infirmitate, aliud ex tentationis suggestione sustinent; et quasi quidam rectissimi arbitri inter necessitatem voluptatemque constituti, hanc consolando sublevant, illam premendo frenant. Unde fit ut et si infirmitatis suae calamitatem tolerent, tamen ad squalorem miserie per negligentiam non descendant. Hoc ipsum enim esse in calamitate, est necessitates naturae ex carnis adhuc corruptibilis infirmitate sustinere. Quas videlicet necessitates cupiebat evadere, qui dicebat: De necessitatibus meis eripe me (Psal. XXIV, 17). Sciebat enim plerumeque voluptatum culpas ex necessitatum occasione prorumpere; et ne quid sponte illicitum admitteret, hoc ipsum satagebat evelli, quod nolens ex radice tolerabat.

29. Carnales, dum necessitati obsequi videntur, voluptati serviunt. Utinam pravis mors sua sola sufficeret. At contra pravi gaudent in eis corruptionis suae necessitatibus, quia nimirum eas ad usum voluptatum retorquent. Cum enim reficiendis cibo corporibus naturae serviunt, per delectationem gulae in voluptatis ingluvie distenduntur. Cum tegendis membris vestimenta quaerunt, non solum quae tegant, sed etiam quae extollant expetunt; et contra torporem frigoris, non solum quae per pinguedinem muniant, sed etiam quae per mollitiem delectent; non solum quae per mollitiem tactum mulceant, sed etiam quae per colorem oculos seducant. Necessitatis igitur causam in usum voluptatis vertere, quid est aliud quam calamitati suae squalorem miseriae sociare? Pressa itaque tempore adversitatis Ecclesia, reminiscatur eorum ex quorum merito talia sustinet, et dicat: Qui rodebant in solitudine, squalentes calamitate et miseria. Calamitate scilicet non squalerent, si insitis necessitatibus voluptatum miseriam non superadderent. Quas videlicet necessitates ex parentis primi culpa meruimus. Hi vero qui calamitati suae miseriam adjungunt, ex cruciatu poenae ad augmenta prorumpunt culpae. Sed utinam tales cum ad melius permutari despiciunt, ita perversa agerent, ut non ea etiam aliis propinarent. Utinam illis mors sua sola sufficeret, et non virulentis persuasionibus alienam etiam vitam necarent. Invident enim alios esse quod non sunt, dolent alios adipisci quod perdunt. Nam si qua forte in aliorum actibus exoriri bona conspiciunt, mox ea manu pestiferae exprobrationis evellunt. Unde et sequitur [Vet. XIII]: Et mandebant herbas, et arborum cortices.

Whence holy men in all that they do discern with most studious intention, 650 lest the infirmity of their nature should exact from them more than is due, lest under the cover of necessity the vice of pleasure should increase in them. For they endure one thing from infirmity, another from the suggestion of temptation; and like certain most upright arbiters placed between necessity and pleasure, they relieve the one by consoling, they curb the other by pressing. Whence it happens that even if they endure the calamity of their infirmity, yet they do not descend to the squalor of misery through negligence. For to be in calamity is this itself, to endure the necessities of nature from the infirmity of the flesh as yet corruptible. Which necessities namely he desired to escape, who said: Deliver me from my necessities (Psalm 25:17). For he knew that for the most part the faults of pleasures burst forth from the occasion of necessities; and lest he should admit anything illicit of his own will, he was busy that this itself should be plucked out, which he endured unwillingly from the root.

29. Carnal men, while they seem to obey necessity, serve pleasure. Would that their own death alone were enough for the wicked. But on the contrary the wicked rejoice in these necessities of their corruption, because surely they turn them back to the use of pleasures. For when they serve nature for refreshing their bodies with food, they are distended in the gluttony of pleasure through the delight of the throat. When they seek garments for covering their limbs, they seek not only what may cover, but also what may extol; and against the numbness of cold, not only what may fortify through thickness, but also what may delight through softness; not only what may soothe the touch through softness, but also what may seduce the eyes through color. To turn the cause of necessity therefore into the use of pleasure, what else is it than to associate the squalor of misery with one's calamity? The Church therefore, pressed by the time of adversity, let her remember those from whose merit she endures such things, and let her say: Who gnawed in solitude, squalid with calamity and misery. They would not indeed be squalid with calamity, if they did not superadd the misery of pleasures to the innate necessities. Which necessities namely we have merited from the fault of the first parent. But these who join the misery of negligence to their calamity, burst forth from the torture of punishment to the increases of fault. But would that such men, when they despise to be changed for the better, did so act perversely, as not to proffer those same things also to others. Would that their own death alone were enough for them, and they did not kill also the life of another by poisonous persuasions. For they envy others for being what they are not, they grieve that others obtain what they lose. For if perchance they behold any good things arise in the acts of others, they soon pluck them out by the hand of pestiferous reproach. Whence also follows [Old Ed. XIII]: And they ate herbs, and the barks of trees.

30. Incipientes et in bono proficientes pervertere conantur. Quid enim per herbas nisi tenera ac terrae proxima bene inchoantium vita, et quid per arborum cortices nisi exteriora opera eorum qui jam sublimia appetunt designantur? Pravi namque cum recta incipientes aspiciunt, aut irridendo, aut quasi consulendo contradicunt. Cum vero jam quosdam pensant ad summa proficere, quia eorum profectus funditus dissipare nequeunt, a quibusdam illos suis operibus divertunt. Herbas itaque eis et arborum cortices mandere, est vel studia bene inchoantium, vel operationes quorumdam jam more arborum ad superiora tendentium pestiferis persuasionibus quasi quibusdam malitiae suae dentibus 651 dissipare. Herbas mandunt reprobi cum infirmorum initia irridendo consumunt. Arborum quoque cortices mandunt cum manu perversi consilii a vita recte crescentium tegmen bonorum operum subtrahunt. Hos autem in quibusdam actibus velut arbores exspoliant; illos vero velut herbas, quia despicientes trahunt, quasi quae calcant comedunt. Quorumdam jam fortitudinem in alta surgentem ex parte demoliuntur; quorumdam vero teneritudinem et adhuc in imis positam penitus conterunt. Dicat igitur: Mandebant herbas, et arborum cortices, quia pravis irrisionibus in nonnullis exteriora opera, in nonnullis autem per spem virentia corda dissipabant.

31. Aliqui sola virtutis specie, quasi cortice vescuntur. Vel certe herbas mandere est, levia quaedam ac tenera de antiquis patribus imitari. Arborum vero cortices edere est eorum opera superficie tenus agere, sed intentionem rectam in eisdem operibus non tenere. Sunt enim nonnulli, qui dum praesentis mundi gloriam ejusdem mundi actionibus adipisci non possunt, speciem sanctitatis appetunt, habitum venerationis sumunt, imitatores antiquorum patrum videri concupiscunt, et quaedam quidem parva ac levia peragunt, sed eorum fortia, et quae ex solius charitatis radice prodeunt, imitari contemnunt. Hi videlicet herbas edunt, quia magna negligunt, et vilibus satiantur. Plerumque tamen etiam quaedam quasi robustiora opera exercent, sed intentionem rectam in eisdem operibus non tenent. Quibus profecto arborum cortices mandere est exteriores electorum actus assumere, et intentionem bonam in bonis actibus non habere. Dum enim pro humana laude recta opera exquirunt, sed imitari cor recte operantium negligunt, ex solis arborum corticibus replentur. Toto namque desiderio praesentis vitae gloriam, vel abundantiam quaerunt. Unde et recte subjungitur: Et radix juniperorum erat cibus eorum.

30. They endeavor to pervert those beginning and profiting in good. For what is signified by herbs but the tender life of those beginning well and close to the earth, and what by the barks of trees but the exterior works of those who already desire sublime things? For the wicked, when they behold those beginning right things, contradict either by mocking or by as it were counseling. But when they already weigh that some are profiting to the highest things, because they are utterly unable to dissipate their profiting, they turn them aside from some of their works. To chew herbs therefore and the barks of trees to them, is to dissipate by poisonous persuasions, as if by certain teeth of their malice, 651 either the studies of those beginning well, or the operations of some already tending to higher things after the manner of trees. The reprobate chew herbs when they consume the beginnings of the weak by mocking. They also chew the barks of trees when by the hand of perverse counsel they withdraw the covering of good works from the life of those rightly growing. But they despoil these in certain acts like trees; but those they draw as it were like herbs, because despising them, they as it were eat what they trample. They demolish in part the strength of some already rising on high; but the tenderness of some even as yet placed in the lowest things they utterly crush. Let her say therefore: They ate herbs, and the barks of trees, because by perverse mockings they dissipated in some their exterior works, but in some their hearts flourishing through hope.

31. Some feed on only the appearance of virtue, as it were on the bark. Or certainly to eat herbs is to imitate certain light and tender things of the ancient fathers. But to eat the barks of trees is to perform their works superficially, but not to hold a right intention in the same works. For there are some, who while they cannot obtain the glory of the present world by the actions of the same world, desire the appearance of sanctity, take the habit of veneration, desire to be seen as imitators of the ancient fathers, and indeed perform certain small and light things, but they despise to imitate their strong things, and those which come forth from the root of charity alone. These namely eat herbs, because they neglect great things, and are satiated with vile things. For the most part however they also exercise certain as it were more robust works, but they do not hold a right intention in the same works. To whom indeed to chew the barks of trees is to assume the exterior acts of the elect, and not to have a good intention in good acts. For while for human praise they seek out right works, but neglect to imitate the heart of those working rightly, they are filled from the barks of trees alone. For with all desire they seek the glory of the present life, or abundance. Whence also is rightly subjoined: And the root of junipers was their food.

32. Prava actio quae delectat in culpa, pungit in poena. Intus enim quamvis per fidem positi, dum plerumeque avaritiae cogitationibus serviunt, quasi illud comedunt, unde in extremo vitae suppliciorum aspera proferuntur. Qui dum frugem divini eloquii non concupiscunt, sed ad rerum temporalium ambitum serviunt, nequaquam pane tritici, sed radice juniperi satiantur. Ipsa quippe eos ab imis atque infimis oborta occupant, quae illos more juniperi postmodum ex duritia retributionum velut ex asperitate foliorum pungant. Contemnentes namque Deum hic, minime sentiunt quantum sit mali quod agunt. Adhuc enim juniperi radicem comedunt, sed hujus radicis quam sint rami asperi non attendunt, quia nimirum prava actio modo quasi ex radice delectat in culpa, sed postmodum quasi ex ramis pungit in poena. Ubi et bene subjungitur: Qui de convallibus ista rapientes, cum singula reperissent, ad ea cum clamore currebant.

33. In praesentis vitae convalle, magno clamore pro vili stipe saepe litigatur. In comparatione videlicet supernorum, omnis praesens vita convallis est. Hi autem quia sublimia montium, id est fortia acta sanctorum contemplari nesciunt, semper in oblectatione infima quasi in convallibus conversantur et dum quodlibet lucrum vel parvi stipendii inveniunt, cum 652 clamore currunt, quia hoc abstrahere etiam jurgando moliuntur. In convalle enim repertis singulis cum clamore currere, est subortis causarum occasionibus etiam pro parva stipe litigate. Plerumque autem quem sanctum bona actio ostentat, oborta terreni commodi occasio examinat. Videas namque nonnullis jam sublimia agere, jam in abstinentiae, jam in doctrinae opere patrum praecedentium exempla sectari; sed cum repente praesentis vitae lucrum quasi fructum convallis invenerint, ad hoc cum clamore currunt, quia dirupta ad illud superductae sanctitatis tranquillitate prosiliunt.

Quia igitur blandimenta hic transitoriae consolationis quaerunt, herbas comedunt, quia in cogitationibus suis exteriorem eorum gloriam meditantur, arborum cortices mandunt. Et quoniam in his omnibus soli avaritiae tota intentione deserviunt, radice juniperi replentur. Quae cuncta de convallibus rapiunt, quia ex amore hujus infimae et corruptibilis vitae immensis cupiditatibus inardescunt. Et cum singula reperiunt, ad ea cum clamoribus currunt, quia videlicet sanctorum patrum, quorum merita adipisci non quaerunt, loca atque regimina apprehendere satagunt; et cum tranquille nequeunt haec plerumque assequi, etiam dirupta concordiae pace moliuntur.

32. A perverse action which delights in the fault, pricks in the punishment. For within although placed by faith, while for the most part they serve the thoughts of avarice, they eat that, as it were, whence in the end of life the sharp things of torments are brought forth. Who while they do not desire the fruit of divine eloquence, but serve the ambition of temporal things, are by no means satiated with the bread of wheat, but with the root of juniper. Those very things namely occupy them, arisen from the lowest and deepest parts, which should afterwards prick them after the manner of a juniper from the hardness of retributions as if from the roughness of the leaves. For despising God here, they least feel how great an evil it is which they do. For as yet they eat the root of the juniper, but they do not attend how sharp the branches of this root are, because surely a perverse action now as if from the root delights in the fault, but afterwards as it were from the branches it pricks in the punishment. Where also is well subjoined: Who snatching these from the valleys, when they had found each thing, ran to them with a cry.

33. In the valley of the present life, there is often litigation with a great cry for a vile stipend. In comparison namely of the heavenly things, all present life is a valley. But these, because they know not how to contemplate the heights of the mountains, that is, the strong acts of the saints, always converse in the lowest delight as if in valleys; and while they find any gain even of a small stipend, they run with 652 a cry, because they strive to draw this away even by brawling. For to run with a cry to each thing found in the valley, is to litigate even for a small stipend upon the occasions of causes that have arisen. For the most part however, when a good action shows a man to be holy, the occasion of earthly advantage that has arisen examines him. For you may see some already doing sublime things, already following the examples of the preceding fathers in the work of abstinence, now in the work of doctrine; but when suddenly they have found the gain of the present life as if the fruit of a valley, they run to this with a cry, because having broken the tranquility of the sanctity that was brought over them, they leap forth to it.

Because therefore they seek here the flatteries of transitory consolation, they eat herbs, because in their thoughts they meditate upon their exterior glory, they chew the barks of trees. And because in all these they serve only avarice with their whole intention, they are filled with the root of juniper. All which they snatch from the valleys, because from the love of this lowest and corruptible life they burn with immense desires. And when they find each thing, they run to them with cries, because namely they strive to apprehend the places and governments of the holy fathers, whose merits they do not seek to obtain; and when they cannot for the most part obtain these tranquilly, they strive even by breaking the peace of concord.

35. Quae justi despiciunt, ea maxime concupiscunt. Qui pro eo quod longe a patrum praecedentium actione disjuncti sunt, recte subjungitur: In desertis habitabant torrentium, et in cavernis terrae, vel super glaream. In bona etenim parte recte torrentes, sanctos praedicatores accipimus, qui dum in praesenti vita divinis nobis eloquiis influunt, aquarum multitudine quasi in hieme colliguntur. Qui et aestivo sole adveniente se subtrahunt, quia cum aeternae patriae lux emicuerit, praedicare cessabunt. Horum torrentium deserta sunt vitae temporalis commoda. Ea namque deserunt, et ad lucra se coelestia adipiscedna convertunt. Cuncta autem haec torrens ille reliquerat, qui dicebat: Propter quem omnia detrimentum feci, et arbitror ut stercora (Phil. III, 8). Sed quia pravorum mentes ea in hac vita adipisci appetunt, quae despicientes justi derelinquunt, in desertis torrentium habitare referuntur. Illa enim quae sanctis indigna sunt, ipsi percipere pro magno concupiscunt. Cavernae autem terrae sunt cogitationes pravae, in quibus se ab humanis oculis abscondunt. Pravi quippe ut sunt ab hominibus videri refugiunt, dumque aliud quam sunt simulant, sese in conscientiae suae latibulis quasi in terrae cavernis occultant. Cuncta haec non agerent, nisi de aeterna et solida vita desperarent, nisi in hoc incerto temporalitatis animum figerent. Unde bene subditur: Vel super glaream.

36. Fluxis inhaerentes, ad ima devolvuntur. Glarea namque est vita praesens, quae indesinenter ad terminum suum ipso defectu mutabilitatis, quasi impulsu fluminis ducitur. Super glaream itaque habitare, et fluxui vitae praesentis inhaerere, et ibi intentionem ponere, ubi gressum nequeat fixe stando solidare. Est aliud in glarea quod nequaquam debeat tacendo praeteriri, quia cum pes in ejus superficie ponitur, ipsa ejus volubilitate labitur, atque ad ima devolvuntur. Cui videlicet rei in nullo discrepat vita pravorum, quia cum pro amore mundi aliqua student licita atque honesta agere, quasi planum in superficie pedem ponunt; sed repente pes ad ima labitur, quia eorum actio dum plura semper appetit, usque ad iniqua et illicita descendit. Cum ergo sancta Ecclesia hujus temporis contraria tolerat, ad vitam carnalium, quos adversarios sibi etiam in prosperis sustinuit, per memoriam recurrat, et quorum meritis haec patiatur agnoscat, dicens: In desertis habitabant torrentium, et in cavernis terrae, vel super glaream.

35. What the just despise, those they especially desire. Who for the reason that they are disjoined far from the action of the preceding fathers, it is rightly subjoined: They dwelt in the deserts of torrents, and in the caverns of the earth, or upon the gravel. In a good part indeed we rightly take torrents for the holy preachers, who while they flow into us in the present life with divine speeches, are gathered as if in winter by a multitude of waters. Who also withdraw themselves when the summer sun comes, because when the light of the eternal country shall have shone forth, they will cease to preach. The deserts of these torrents are the advantages of temporal life. For these they desert, and turn themselves to obtaining heavenly gains. But all these things that torrent had left, who said: For whom I have made all things a detriment, and I account them as dung (Phil. 3:8). But because the minds of the wicked desire to obtain those things in this life, which the just leave behind despising them, they are recorded to dwell in the deserts of the torrents. For those things which are unworthy of the saints, they themselves desire as a great thing to perceive. But the caverns of the earth are perverse thoughts, in which they hide themselves from human eyes. For the wicked as they are shun to be seen by men, and while they simulate something other than what they are, they hide themselves in the hiding-places of their conscience as if in the caverns of the earth. All which they would not do, unless they despaired of the eternal and solid life, unless they fixed their mind in this uncertainty of temporality. Whence it is well subjoined: Or upon the gravel.

36. Clinging to the flowing things, they are rolled down to the lowest parts. For gravel is the present life, which is led incessantly to its end by the very defect of mutability, as if by the impulse of a river. To dwell upon the gravel therefore, is both to cling to the flow of the present life, and to place one's intention there, where a step cannot solidify by standing fixed. There is another thing in gravel which ought by no means to be passed over in silence, because when a foot is placed on its surface, it slips by its very volubility, and is rolled down to the lowest parts. From which thing indeed the life of the wicked differs in nothing, because when for the love of the world they study to do some lawful and honest things, they place as it were a level foot on the surface; but suddenly the foot slips to the lowest parts, because their action while it always desires more things, descends even to unjust and illicit things. When therefore holy Church endures the contraries of this time, let her recur through memory to the life of the carnal, whom she sustained as adversaries to her even in prosperous things, and let her recognize by whose merits she suffers these things, saying: They dwelt in the deserts of torrents, and in the caverns of the earth, or upon the gravel.

Quia enim patrum doctrina destituti sunt, in desertis torrentium, quia in occultis se cogitationibus tegunt, in cavernis terrae, quia vero in praesentis saeculi mobilitate intentionem suam figere appetunt, super glaream habitare referuntur. Sed utinam tales, quia peccata nolunt impugnare tentantia, flendo tergerent vel commissa! utinam mala sua saltem perpetrata cognoscerent, atque sterili ficulneae cophinum stercoris, id est infructuosae menti pinguedinem lamentationis admoverent!

[Vet. XV]. 37. Malum quod agimus oculo mentis obicem ponit. Sed habet hoc plerumque humanus animus proprium, quod mox ut in culpam labitur, a sui adhuc longius cognitione separetur. Hoc ipsum namque malum quod agit menti se obicem ante oculum rationis interserit. Unde fit ut anima prius voluntariis tenebris obsessa postmodum bonum jam nec quod quaerat agnoscat. Quanto enim magis malis adhaeret, tanto minus intelligit bona quae perdit. Lux quippe veritatis quia subtiliter reproborum culpas examinat, quo habita negligitur, eo permittit districtius judicans, ut nec amissa requiratur; et cum ab actu repellitur, fugit a sensu, ut cujus quasi facies in opere contemnitur, ejus per recordationem jam nec terga videantur. Hinc itaque est quod reprobi subjecti flendis sceleribus gaudent, de quibus per Salomonem dicitur: Qui laetantur cum malefecerint, et exsultant in rebus pessimis (Prov. II, 14). Hinc est quod lacrymarum causas tripudiantes peragunt; hinc est quod mortis suae negotium ridentes exsequuntur. Unde hic quoque apte subjungitur:

Caput XV

[Rec. XVI].

VERS. 7.---Qui inter hujuscemodi laetabantur, et esse sub sentibus delicias computabant.

38. In transitoriis laetantes, gravibus curis affliguntur.---Inter hujuscemodi laetantur, quia nimirum attendunt transitoria quae percipiunt, et intueri negligunt permanentia bona quae perdunt. Cumque amore temporalium flagrant, veram laetitiam volentes ignorant. Quam si studiose cognoscere quaererent, quam flenda sint gaudia quae appetunt viderent. Sed dum meliora scire contemnunt, sola sibi velut summa eligunt, quae visibiliter oculis fugaci seductione blandiuntur. Visibilia scilicet sequentes cor figunt; et tanto extrinsecus gaudent, quanto recordationem sui intrinsecus non habent.

For because they are destitute of the doctrine of the fathers, they are recorded to dwell in the deserts of the torrents; because they cover themselves in hidden thoughts, in the caverns of the earth; but because they desire to fix their intention in the mobility of the present world, upon the gravel. But would that such men, because they will not attack the temptations that attack them, would at least wash away by weeping the things committed! would that they would at least recognize their evils perpetrated, and apply to the barren fig-tree a basket of dung, that is, to the unfruitful mind the fatness of lamentation!

[Old Ed. XV]. 37. The evil which we do places an obstacle to the eye of the mind. But the human mind has for the most part this proper quality, that as soon as it falls into fault, it is separated further from the knowledge of itself. For this very evil which it does interposes itself as an obstacle to the mind before the eye of reason. Whence it happens that the soul, first obsessed by voluntary darkness, afterwards does not even recognize the good which it should seek. For the more it clings to evils, the less it understands the goods which it loses. For the light of truth, because it examines with subtlety the faults of the reprobate, by how much being possessed it is neglected, by so much it permits more strictly judging, that even what is lost is not sought; and when it is repelled from the act, it flees from the sense, so that of her whose face as it were is despised in the work, her back-parts even may no longer be seen through recordation. Hence therefore it is that the reprobate, subjected to bewailable crimes, rejoice, of whom it is said through Solomon: Who rejoice when they have done evil, and exult in the worst things (Prov. 2:14). Hence it is that they perform the causes of tears dancing; hence it is that they execute the business of their death laughing. Whence here also is aptly subjoined:

Chapter XV

[Rec. XVI].

VERSE 7. --- Who rejoiced among such like, and accounted it delights to be under the briars.

38. Rejoicing in transitory things, they are afflicted by heavy cares. --- They rejoice among such like, because indeed they attend to the transitory things which they perceive, and neglect to look upon the permanent goods which they lose. And while they burn with the love of temporal things, they willfully ignore true joy. Which if they sought to know studiously, they would see how much to be bewailed are the joys which they desire. But while they despise to know better things, they choose for themselves alone, as if the highest, those things which visibly flatter the eyes with a fleeting seduction. Following visible things indeed, they fix their heart; and they rejoice as much outwardly, as they have no recordation of themselves inwardly.

Miscentur tamen eorum gaudiis plerumque tribulationes, atque ex rebus ipsis ex quibus superbiunt flagellantur. Neque enim sine gravibus curarum molestiis possunt temporalia quae appetunt, vel non habita quaerere, vel quaesita servare, inter aequales praestantiorem gloriam appetere, a minoribus reverentiam plus quam oportet exigere, et minus quam debent eamdem majoribus exhibere; plerumque potentiam per impotentiam ostendere; semper prava agere, et tamen ne opinionem pravitatis habeant, formidolose custodire. Haec profecto omnia miseros pungunt, sed easdem punctiones ipso rerum temporalium victi amore non sentiunt. Unde et recte nunc dicitur: Et esse sub sentibus delicias computabant, quia peccatorum delectationibus pressi, ex affectu vitae praesentis quam sint aspera quae patiuntur ignorant.

39. Delicias aestimant manere sub sentibus.---Laetantur itaque, sed sub sentibus, quia rebus quidem temporalibus gaudent, sed tamen dum dispensare sine tribulatione eadem temporalia non valent, ea cura punguntur miseri qua premuntur. Manent sub sentibus, et hoc ipsum delicias aestimant, quia et dura quidem ex praesentis vitae amore tolerant, et tamen affectu nimiae cupiditatis obligati, laborem ejusdem tolerantiae voluptatem putant. Unde recte Jeremias totius in se humanae conversationis speciem sumens, per lamentum queritur, dicens: Inebriavit me absynthio (Thren. III, 15). Ut enim in superiori jam parte praediximus (Lib. VII, n. 25), ebrius quisque quod patitur nescit. Qui vero absynthio debriatur, et hoc quod sumpsit amarum est, et tamen non intelligit eamdem amaritudinem qua repletur. Humanum igitur genus recto Dei judicio in voluptatibus suis sibi dimissum, atque per easdem voluptates spontaneis tribulationibus traditum, absynthio est ebrium, quia et amara sunt quae pro hujus vitae amore tolerat, et tamen eamdem amaritudinem caecitate cupiditatis quasi insensibilitate ebrietatis ignorat. Mundi enim gloriam sitiens, dum multas pro ea tribulationes reperit, amarum est quod bibit. Sed quia hoc nimis inhianter sumpsit, ejusdem amaritudinis malum discernere jam prae ipsa ebrietate non sufficit. [Vet. XVI.] Amant enim perversi homines pro hujus mundi gloria etiam tribulationes, cunctisque pro ea sudoribus libenter serviunt, et gravium laborum jugo devotissime colla submittunt. Quod bene sub Ephraïm specie Osee prophetante describitur, qui ait: Ephraim vitula docta diligere trituram (Osee X, 11).

Yet tribulations are for the most part mixed with their joys, and they are scourged by those very things from which they take pride. For neither can they, without the heavy molestations of cares, either seek the temporal things which they desire when not possessed, or preserve them when sought, or desire a more excellent glory among equals, or exact more reverence than is proper from inferiors, or exhibit less of the same than they ought to superiors; for the most part to show power through impotence; always to do base things, and yet, lest they have a reputation for baseness, to guard themselves fearfully. All these things indeed sting the wretched ones, but they do not feel those same stings, being overcome by the love of temporal things themselves. Whence also it is rightly said now: And they accounted it delights to be under the briars, because being pressed by the delights of sins, from the affection of the present life they are ignorant of how harsh are the things which they suffer.

39. They estimate it a delight to remain under the briars. --- They rejoice therefore, but under the briars, because they rejoice indeed in temporal things, but yet while they are not able to dispense those same temporal things without tribulation, they are stung, wretched ones, by that care by which they are pressed. They remain under the briars, and they estimate this very thing to be delights, because they both endure harsh things indeed from the love of the present life, and yet, bound by the affection of excessive cupidity, they think the labor of that same endurance to be pleasure. Whence rightly Jeremiah, taking into himself the figure of the whole human conversation, complains through lamentation, saying: He hath filled me with bitterness (Lam. 3:15). For as we have said before in a former part (Lib. VII, n. 25), every drunkard knows not what he suffers. But he who is drunk with wormwood (absynthio), both that which he has taken is bitter, and yet he does not understand that same bitterness with which he is filled. The human race therefore, by the right judgment of God, being left to itself in its pleasures, and handed over through those same pleasures to spontaneous tribulations, is drunk with wormwood, because those things are bitter which it endures for the love of this life, and yet it ignores that same bitterness through the blindness of cupidity as if by the insensibility of drunkenness. For thirsting for the glory of the world, while it finds many tribulations for it, that which it drinks is bitter. But because it has taken this too greedily, it does not suffice to discern the evil of that same bitterness already before the drunkenness itself. [Old Ed. XVI.] For perverse men love even tribulations for the glory of this world, and they willingly serve with all toils for it, and they most devotedly submit their necks to the yoke of heavy labors. Which is well described under the figure of Ephraim by Hosea prophesying, who says: Ephraim is a heifer taught to love threshing (Hosea 10:11).

Vitula enim triturae laboribus assueta, relaxata plerumque ad eumdem laboris usum etiam non compulsa revertitur. Ita pravorum mens hujus mundi servitiis dedita, et rerum temporalium fatigationibus assueta, etiamsi sibi libere vacare liceat, subesse tamen terrenis laboribus festinat, et usum miserae conversationis trituram laboris quaerit, ut a jugo mundanae servitutis cessare non libeat, etiam si liceat. Quod videlicet jugum Dominus a discipulorum cervice solvebat, cum dixit: Attendite vobis, ne forte graventur corda vestra in crapula et ebrietate (Luc. XXI, 34), illico adjunxit: Et in curis hujus vitae; et superveniat in vos repentina dies illa. Et rursus: Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite a me, quia mitis sum et humilis corde (Matth. XI, 28). Quid est enim Domino mitem se in magisterio atque humilem dicere, nisi relictis exercendae elationis difficultatibus plana quaedam bene vivendi itinera demonstrare? Sed quia pravorum mentes plus per aspera elationis quam per blanda humilitatis ac mansuetudinis delectantur, esse sub sentibus delicias deputant. Dura enim prae amore saeculi quasi quaedam mollia ac delectabilia ferre parati sunt, dum in hac vita rerum culmina apprehendere conantur.

40. Asperitate laboris magis, quam quietis dulcedine, delectantur.---Cessationem Dominus a mundi laboribus imperat, sanctae quietis dulcedinem persuadet; et tamen vaesana iniquorum mens plus se assequi aspera carnaliter quam tenere blanda spiritualiter gaudet, plus acerbitate fatigationis quam quietis dulcedine pascitur. Quod aperte in semetipso nobis Israeliticus populus ostendit (Exod. XVI, 3), qui dum refectionem mannae desuper perciperet, ab Aegypto ollas carnium, pepones, porros, cepasque concupivit. Quid enim signatur in manna, nisi esca gratiae, suave sapiens, ad refectionem interioris vitae bene vacantibus desuper data? Et quid per ollas carnium, nisi carnalia opera, vix tribulationum laboribus quasi ignibus excoquenda? Quid per pepones, nisi terrenae dulcedines? Quid per porros ac cepas exprimitur, quae plerumque qui comedunt, lacrymas emittunt, nisi difficultas vitae praesentis, quae a dilectoribus suis et non sine luctu agitur, et tamen cum lacrymis amatur? Manna igitur deserentes, cum peponibus ac carnibus porros cepasque quaesierunt, quia videlicet perversae mentes dulcia per gratiam quietis dona despiciunt, et pro carnalibus voluptatibus laboriosa hujus vitae itinera, etiam lacrymis plena, concupiscunt; contemnunt habere ubi spiritualiter gaudeant, et desideranter appetunt, ubi et carnaliter gemant. Horum itaque vecordiam veridica voce Job reprehendat, quia nimirum perverso judicio, perturbata tranquillis, dura lenibus, aspera mitibus, transitoria aeternis, suspecta securis anteponunt.

For a heifer accustomed to the labors of threshing, when released, for the most part returns to the same use of labor even when not compelled. So the mind of the wicked, given to the services of this world, and accustomed to the fatigues of temporal things, even if it be permitted to be freely at leisure for itself, nevertheless hastens to be under earthly labors, and seeks the threshing of labor as the use of a wretched conversation, so that it may not please it to cease from the yoke of worldly servitude, even if it be permitted. Which yoke indeed the Lord was loosening from the neck of the disciples, when He said: Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness (Luke 21:34), He immediately added: And in the cares of this life; and that day come upon you suddenly. And again: Come to Me all you that labor and are burdened, and I will refresh you. Take My yoke upon you, and learn of Me, because I am meek and humble of heart (Matt. 11:28). For what is it for the Lord to call Himself meek in His mastership and humble, except to demonstrate certain level paths of living well, the difficulties of exercising elation being left behind? But because the minds of the wicked are delighted more through the harsh things of elation than through the mild things of humility and gentleness, they reckon it to be delights to be under the briars. For they are prepared to bear harsh things as if certain soft and delectable things for the love of the world, while they strive to apprehend the summits of things in this life.

40. They are delighted more by the harshness of labor than by the sweetness of rest. --- The Lord commands cessation from the labors of the world, He persuades the sweetness of holy rest; and yet the insane mind of the wicked rejoices more to follow harsh things carnally than to hold mild things spiritually, it is fed more by the bitterness of fatigue than by the sweetness of rest. Which the Israelitish people clearly showed to us in itself (Exod. 16:3), who while they perceived the refreshment of manna from above, lusted after the pots of flesh, the melons, the leeks, and the onions from Egypt. For what is signified in the manna, except the food of grace, tasting sweet, given from above for the refreshment of the interior life to those well at leisure? And what by the pots of flesh, except carnal works, hardly to be cooked through by the labors of tribulations as if by fires? What by the melons, except earthly sweetnesses? What is expressed by the leeks and onions, which for the most part those who eat them emit tears, except the difficulty of the present life, which is both spent not without mourning by its lovers, and yet is loved with tears? Leaving the manna therefore, they sought the leeks and onions with the melons and flesh, because indeed perverse minds despise the sweet gifts through the grace of rest, and for carnal pleasures they lust after the laborious paths of this life, even full of tears; they despise to have where they may spiritually rejoice, and they longingly desire where they may also carnally groan. Let Job therefore reprove the madness of these men with a truthful voice, because indeed by a perverse judgment they prefer disturbed things to tranquil, harsh to level, rough to mild, transitory to eternal, suspected to secure.

Horum vecordiae sancta Ecclesia recordetur, cum saevis extrinsecus adversitatibus premitur, quos intra se velut fideles continuit, sed eorum vitam adversantem fidei diu toleravit, et dicat: Qui inter hujuscemodi laetabantur, et esse sub sentibus delicias computabant, quia nimirum mala quae agunt ex iniquorum praecedentium pravitate didicerunt. Unde et recte subjungitur:

Caput XVI

[Vet. XVII].

VERS. 8.---Filii stultorum et ignobilium.

41. Duplex est stultitia; alia summae nobilitati conjuncta.---Sciendum nobis est quod alii intra sanctam Ecclesiam vocantur stulti, sed tamen nobiles, alii vero sunt stulti et ignobiles. Stulti namque dicuntur, sed esse ignobiles nequeunt, qui carnis prudentiam contemnentes, profuturam sibi stultitiam appetunt, et ad novitatem internae prolis virtutis nobilitate sublevantur; qui stultam sapientiam mundi despiciunt, et sapientem Dei stultitiam concupiscunt. Scriptum quippe est: Quod stultum est Dei, sapientius est hominibus (I Cor. I, 25). Hanc nos stultitiam Paulus comprehendere admonet, dicens: Si quis videtur inter vos sapiens esse in hoc saeculo, stultus fiat, ut sit sapiens (Ibid., III, 18). Hanc stultitiam qui perfecte secuti sunt, voce sapientiae audire meruerunt: 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). Ecce relinquentes temporalia gloriam potestatis aeternae mercati sunt. Quid itaque in hoc mundo stultius quam sua deserere? And what in eternity more noble than to come as judges with God? Horum scilicet judicum nobilitas Salomone attestante memoratur, cum hoc quod jam praefatus sum dicitur: Nobilis in portis vir ejus, quando sederit cum senatoribus terrae (Prov. XXXI, 23). Valde quippe nobiles considerat, quos senatores vocat. Hanc in se nobilitatem Paulus aspexerat, cum cognationi conditoris per spiritum junctus dicebat: Genus ergo cum simus Dei, non debemus aestimare auro, vel argento aut lapidi sculpturae artis, et cogitationi hominis divinum esse simile (Act. XVII, 29). Genus videlicet Dei dicimur, non ex ejus natura editi, sed per spiritum illius, et voluntarie conditi, et adoptive recreati. Tanto ergo ad hanc nobilitatem quisque erigitur, quanto per acceptam imaginem ad similitudinem illius ex imitatione renovatur.

Let holy Church record the madness of these men, when she is pressed from without by cruel adversities, whom she contained within herself as if faithful, but she long tolerated their life adverse to the faith, and let her say: Who rejoiced among such like, and accounted it delights to be under the briars, because indeed they learned the evils which they do from the depravity of the preceding wicked ones. Whence also it is rightly subjoined:

Chapter XVI

[Old Ed. XVII].

VERSE 8. --- Children of fools and base men.

41. Folly is twofold; one joined to the highest nobility. --- We must know that some within the holy Church are called fools, but yet noble, while others truly are fools and base. For those are called fools, but cannot be base, who, despising the prudence of the flesh, desire the folly that will be profitable to them, and are raised to the novelty of an internal offspring by the nobility of virtue; who despise the foolish wisdom of the world, and lust after the wise folly of God. For it is written: For the foolishness of God is wiser than men (1 Cor. 1:25). Paul admonishes us to embrace this folly, saying: If any man among you seem to be wise in this world, let him become a fool, that he may be wise (Ibid. 3:18). Those who have perfectly followed this folly, have merited to hear from the voice of Wisdom: You who have followed Me, in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28). Behold, leaving temporal things, they have purchased the glory of eternal power. What therefore is more foolish in this world than to desert one's own? And what in eternity more noble than to come as judges with God? The nobility of these judges indeed is recorded by the witness of Solomon, when that which I have already mentioned is said: Her husband is noble in the gates, when he sitteth with the senators of the land (Prov. 31:23). For he considers them very noble indeed, whom he calls senators. Paul had seen this nobility in himself, when, joined by the spirit to the kinship of the Creator, he said: Being therefore the offspring of God, we ought not to suppose that the divinity is like unto gold, or silver, or stone, the graving of art, and the device of man (Acts 17:29). For we are called the offspring of God, not as brought forth from His nature, but by His spirit, and voluntarily created, and adoptively recreated. Therefore, by so much is each one raised to this nobility, as he is renewed by imitation through the received image to His likeness.

42. Alia ignobilis, qua superna sapientia relinquitur.---At contra sunt stulti et ignobiles, qui dum supernam sapientiam, semetipsos sequentes, fugiunt, in sua ignorantia quasi in abjectae prolis vilitate sopiuntur. Quo enim id ad quod conditi sunt, non intelligunt, eo etiam cognationem acceptae per imaginem generositatis perdunt. Stulti sunt ergo et ignobiles, quos ab aeternae haereditatis consortio repellit servitus mentis. Scriptum quippe est: Omnis qui facit peccatum, servus est peccati (Joan. VIII, 34). Et voce egregii praedicatoris dicitur: Sapientia hujus mundi, stultitia est apud Deum (I Cor. III, 19). Qui ergo dum terrena saperent ab intima generositate repulsi sunt, stulti simul et ignobiles fuerunt. Quorum dum plerique actus imitantur, filii stultorum et ignobilium fiunt; dumque eos sensibus ac moribus sequuntur, et stulti sunt, quia veram sapientiam non intelligunt, et ignobiles, quia nulla spiritus libertate renovantur. Sed hi quamvis iniquorum actus exerceant, plerumque tamen in hac vita occupant loca justorum, atque eorum se filios aestimant quorum per honoris concupiscentiam officia exterius administrant. Quos sancta correptio ad cognitionem sui revocat, ut, videlicet, in pravis desideriis positi, quorum sint filii attendant. Non enim eorum sunt filii quorum loca tenent, sed quorum opera exercent. Dicatur igitur recte: Filii stultorum et ignobilium. Ubi apte subjungitur:

CAPUT XVII.

IBID.---Et in terra penitus non parentes.

43. Stulti sunt et ignobiles, quos Deus nescire profitetur. Multi veritatem cognoscendo premunt, non tangunt.---Sicut enim plerique in terra sunt, et a cognitione hominum abjectione vilitatis suae quasi quadam superductione velaminis absconduntur, ita sunt nonnulli in Ecclesia qui dum se abjectioni pravorum operum subdunt, divino conspectui noti non sunt. Quibus et quandoque dicendum est: Amen dico vobis, nescio vos (Matth. XXV, 12). Esse ergo in terra et apparere, est in fide recta per virtutem operis nobilitatem mentis ostendere.

42. Another is base, by which heavenly wisdom is left. --- But on the contrary there are fools and base men, who while they flee heavenly wisdom, following themselves, are put to sleep in their own ignorance as if in the vileness of an abject offspring. For by how much they do not understand that for which they were created, by so much also they lose the kinship of the generosity received through the image. They are fools therefore and base, whom the servitude of the mind repels from the fellowship of the eternal inheritance. For it is written: Whosoever committeth sin, is the servant of sin (John 8:34). And by the voice of the excellent preacher it is said: The wisdom of this world is foolishness with God (1 Cor. 3:19). Those therefore who, while they were wise in earthly things, were repelled from the inward generosity, were fools and base at the same time. While many imitate their acts, they become the children of fools and base men; and while they follow them in senses and morals, they are both fools, because they do not understand true wisdom, and base, because they are renewed by no liberty of the spirit. But these, although they exercise the acts of the wicked, yet for the most part in this life occupy the places of the just, and estimate themselves to be their children whose offices they administer outwardly through the cupidity of honor. Whom holy correction recalls to the knowledge of themselves, so that, placed indeed in base desires, they may attend to whose children they are. For they are not their children whose places they hold, but whose works they exercise. Let it be said therefore rightly: Children of fools and base men. Where it is aptly subjoined:

CHAPTER XVII.

THE SAME. --- And in the earth not appearing at all.

43. They are fools and base, whom God professes not to know. Many by knowing the truth press it, they do not touch it. --- For just as many are in the earth, and are hidden from the knowledge of men by the abjection of their vileness as if by a certain superinduction of a veil, so there are some in the Church who, while they subject themselves to the abjection of perverse works, are not known to the divine sight. To whom also it is sometimes to be said: Amen I say to you, I know you not (Matt. 25:12). To be in the earth therefore and to appear, is to show the nobility of the mind through the virtue of the work in the right faith.

Esse vero in terra et penitus non apparere, et in Ecclesia quidem fide consistere, sed nil dignum fidei in opere demonstrare. Hi itaque intra sanctam Ecclesiam divinitatis oculis et videntur per judicium, et tamen per bonae vitae meritum non videntur, quia ea quae confitendo tenent, vivendo non exhibent. De quibus Paulus dicit: Confitentur se nosse Deum, factis autem negant (Tit. I, 16). Hi in sancta Ecclesia fidem quam tenere se asserunt premunt potius quam venerantur, dum sua magis illius nomine quam ejus adipisci lucra concupiscunt. [Vet. XVIII]. Electi autem dum servare fidei meritum rectis operibus curant, ad auctoris sui notitiam etiam inter reproborum tumultus appropinquant. Quod bene in Evangelio muliere sanguinis fluxu laborante signatum est, de qua cum Dominus diceret: Quis me tetigit (Luc. VIII, 45)? Petrus ratiocinando respondit: Turbae te comprimunt et affligunt, et dicis: Quis me tetigit? Sed audire causas verae rationis meruit, cum ei Dominus dixit: Tetigit me aliquis, nam et ego novi virtutem exisse de me. Ecce turbae premebant Dominum, sed tamen sola tetigit quae ad illum humiliter venit, quia nimirum multi etiam in sancta Ecclesia reprobi veritatem cognoscendo premunt, quam bene vivendo tangere negligunt. Premunt, et longe sunt, quia divinam notitiam professionibus sequuntur, moribus fugiunt. Premunt, inquam, sed longe sunt, quia eidem fidei, quam loquendo astruunt, agendo contradicunt. Sicut ergo hoc testimonio docemur quia nonnulli Dominum tangendo non tangunt, ita nonnulli non videntur a Domino etiam cum videntur, quia occultis ejus obtutibus et ad damnationis supplicium apparent, et ad electionis meritum non apparent. Dicatur igitur recte: Et in terra penitus non parentes, quia etsi illos specie tenus Ecclesia tenuit, eos tamen intra illam conditor quasi non vidit quos ignoravit. Qui tranquillitatis tempore idcirco fidem verbo tenus tenent, quia eamdem fidem florere generaliter vident. Sed cum repentina contra illam procella adversitatis oboritur, mox ab ea negatione publica disjunguntur, et quidquid prius quasi venerantes tenuerant, contra hoc postmodum deridentes pugnant. Unde apte subditur:

Caput XVIII

[Res. XVII].

VERS. 9.---Nunc in eorum canticum versus sum, et factus sum eis proverbium.

But to be in the earth and not to appear at all, is to consist indeed in the faith in the Church, but to demonstrate nothing worthy of the faith in the work. These therefore within the holy Church are both seen by the eyes of the divinity through judgment, and yet are not seen through the merit of a good life, because those things which they hold by confessing, they do not exhibit by living. Of whom Paul says: They profess that they know God: but in their works they deny Him (Tit. 1:16). These in the holy Church press rather than venerate the faith which they assert they hold, while they desire to acquire their own gains more in His name than His own. [Old Ed. XVIII]. But the elect, while they care to preserve the merit of faith by right works, approach to the knowledge of their Author even among the tumults of the reprobate. Which was well signified in the Gospel in the woman laboring with an issue of blood, of whom when the Lord said: Who touched Me (Luke 8:45)? Peter answered by reasoning: The multitudes throng Thee and press Thee, and sayest Thou: Who touched Me? But he merited to hear the causes of true reason, when the Lord said to him: Somebody hath touched Me; for I know that virtue is gone out of Me. Behold the multitudes pressed the Lord, but yet she alone touched Him who came to Him humbly, because indeed many reprobates even in the holy Church by knowing the truth press it, which they neglect to touch by living well. They press, and are far off, because they follow the divine knowledge by professions, they flee it by morals. They press, I say, but are far off, because they contradict by acting that same faith which they build up by speaking. As therefore we are taught by this testimony that some by touching the Lord do not touch Him, so some are not seen by the Lord even when they are seen, because to His hidden gazes they both appear for the punishment of damnation, and they do not appear for the merit of election. Let it be said therefore rightly: And in the earth not appearing at all, because even if the Church held them as far as appearance, yet the Creator within her saw them as if not seeing those whom He knew not. Who in the time of tranquility therefore hold the faith as far as the word, because they see the same faith flourishing generally. But when a sudden storm of adversity arises against it, they are immediately disjoined from it by public negation, and whatever they had before held as if venerating, against this they afterwards fight laughing. Whence aptly is subjoined:

Chapter XVIII

[Old Ed. XVII].

VERS. 9.---Now I am turned into their song, and am become their proverb.

44. Iniquis crescentibus, fides in opprobrium, et veritas in crimen erit.---Quibus videlicet verbis illud sanctae Ecclesiae tempus exprimitur, quo publice a reprobis irridetur, quando iniquis crescentibus, in opprobrium fides, et veritas erit in crimen. Tanto quippe despectior unusquisque erit, quanto justior esse potuerit; tanto abominabilis, quanto laudabilis. Sancta itaque electorum Ecclesia afflictionis tempore proverbium pravis efficitur, quia cum bonos mori per tormenta conspiciunt, ab eis similitudinem maledictionis sumunt. Quo enim transitoriam mortem vident, sed permanentem vitam non vident; tanto magis deridendo mala praesentia fugiunt, quanto per intellectum intrisecus ad bona permanentia non pertingunt. Sed ea quae subjuncta sunt, quia obscurioribus sententiis implicata non sunt, debemus sub brevitate transcurrere, ut ad ea in quibus laborandum est valeamus citius pervenire. Sequitur:

CAPUT XIX.

VERS. 10.---Abominantur me, et longe fugiunt a me, et faciem meam conspuere non verentur.

45. Iniquorum irrisionibus non dejicitur sed erigitur et crescit Ecclesia.---Longe a sancta Ecclesia fugiunt omnes iniqui non passibus gresuum, sed qualitatibus morum; longe fugiunt non loco, sed merito; dum, crescente superbia, aperta eam exprobratione contemnunt. Faciem namque ejus conspuere est non tantum in absentia bonis detrahere, sed unumquemque justum etiam in praesentia confutare. Quos tunc pravi dum aperte irridendo despiciunt, in eorum contumeliis fluxa verba quasi defluentes salivas emittunt. [Vet. XIX.] Sed scit sancta Ecclesia in passionibus crescere, atque inter opprobria honorabilem vitam tenere; scit nec de adversis dejici, nec de prosperis gloriari; novit contra prospera mentem suam in dejectione sternere, novit contra adversa animum ad spem superni culminis exaltare; scit bona sua misericordiae Redemptoris, scit mala sua justitiae tribuere judicis; quod et bona illo largiente habeat, et mala illo permittente patiatur. Unde et mox de Domino subjungit, dicens:

CAPUT XX.

VERS. 11.---Pharetram enim suam aperuit, et afflixit me.

44. In the growth of the wicked, faith shall be for a reproach, and truth for a crime.---By which words indeed that time of holy Church is expressed, in which she is publicly derided by the reprobate, when, in the growth of the wicked, faith shall be for a reproach, and truth shall be for a crime. For each one shall be so much more despicable, as he shall have been able to be more just; so much more abominable, as more laudable. And so the holy Church of the elect in the time of affliction is made a proverb to the wicked, because when they behold the good die through torments, they take from them a similitude of malediction. For in that they see transitory death, but see not permanent life; they so much the more flee present evils by deriding them, as they do not reach through understanding inwardly to permanent goods. But those things which are subjoined, because they are not involved in more obscure sentences, we ought to run through briefly, so that we may be able to arrive more quickly at those things in which we must labor. It follows:

CHAPTER XIX.

VERS. 10.---They abhor me, they flee far from me, and spare not to spit in my face.

45. The Church is not cast down but is raised and grows by the mockeries of the wicked.---All the wicked flee far from the holy Church, not by the steps of their feet, but by the qualities of their morals; they flee far not in place, but in merit; while, with increasing pride, they despise her with open reproach. For to spit on her face is not only to slander the good in their absence, but also to refute each just man even in his presence. Whom then the perverse, while they despise them by openly deriding, emit in their insults flowing words like flowing spittle. [Old Ed. XIX.] But the holy Church knows how to grow in passions, and to hold an honorable life among reproaches; she knows how neither to be cast down by adverse things, nor to glory in prosperous things; she knows how to lay down her mind in dejection against prosperous things, she knows how to exalt her soul to the hope of the heavenly height against adverse things; she knows how to attribute her good things to the mercy of the Redeemer, she knows how to attribute her evil things to the justice of the Judge; because she both has good things by His bounty, and suffers evil things by His permission. Whence also she immediately subjoins concerning the Lord, saying:

CHAPTER XX.

VERS. 11.---For He hath opened His quiver, and afflicted me.

46. Deo permittente, licet occulto judicio, mala se perpeti novit.---Quid per pharetram Dei, nisi occultum consilium designatur? Sagittam vero de pharetra Dominus jacit, quando de occulto consilio apertam sententiam emittit. Quia enim flagellatur quisque, cognoscimus; sed qua ex causa flagellum veniat, ignoramus. Cum vero post flagella vitae correctio sequitur, etiam ipsa consilii virtus aperitur. Pharetra igitur clausa est consilium occultum. Sed aperta pharetra affligimur, quando per id quod post flagellum sequitur quo consilio flagellamur videmus. Cum peccata Dominus videt, et tamen manum ad vindictam non commovet, quasi clausam pharetram tenet, sed feriendo indicat quantum ei in nobis displicuit hoc quod diu videndo toleravit. Sancta itaque electorum Ecclesia tribulationibus pressa dicat: Pharetram enim suam aperuit, et afflixit me. Quae adversariorum voces insolentes sustinens, dum cernit quod ejus praedicatio non admittitur, quorumdam duritiam deserens, praedicationis suae verba moderatur. Perpendens etenim persecutores suos ad exhortationis suae vocem deteriores existere, magis eligit tacere. Cumque indignos qui audiant conspicit, praedicationem suam obducto silentio astringit. Unde apte subjungit:

CAPUT XXI.

IBID.---Et frenum posuit in os meum.

47. A praedicatione feriendum est, cum ii qui verbum Dei excipiunt, inde pejores fiunt.---Frenum sibi apud quosdam positum cognoverant, qui dicebant: Vobis oportebat primum loqui verbum Dei, sed quoniam repellitis illud, et indignos vos judicatis aeternae vitae, ecce convertimur ad gentes (Act. XIII, 46). Frenum silentii sibi superimpositum sancti viri apud dura reproborum corda conspiciunt, qui per Prophetam dicunt: Quomodo cantabimus canticum Domini in terra aliena (Psal. CXXXVI, 4)? Frenum poni etiam Paulus admonuit, qui discipulo praecepit, dicens: Haereticum post primam et secundam correptionem devita, sciens quia subversus est qui ejusmodi est, et delinquit proprio judicio condemnatus (Tit. III, 10). Sancti quippe doctores plerumque alta consideratione resistentium corda conspiciunt, et dum ea derelicta divinitus vident, afflicti gementesque conticescunt. An non aliquando frenum Salomon doctoribus imponit, qui dicit: Noli arguere derisorem, ne oderit te (Prov. IX, 8).

46. By God's permission, although by a hidden judgment, she knows that she suffers evils.---What is designated by the quiver of God, but His hidden counsel? But the Lord casts an arrow from the quiver, when He emits an open sentence from His hidden counsel. For that each one is scourged, we know; but for what cause the scourge comes, we are ignorant. But when after the scourges followeth the correction of life, then even the virtue of the counsel itself is opened. The quiver therefore is closed, which is a hidden counsel. But by the open quiver we are afflicted, when through that which follows after the scourge we see by what counsel we are scourged. When the Lord sees sins, and yet does not move His hand to vengeance, He holds as it were a closed quiver; but by striking He indicates how much that which He tolerated for a long time in seeing displeased Him in us. And so let the holy Church of the elect, pressed by tribulations, say: For He hath opened His quiver, and afflicted me. Which sustaining the insolent voices of her adversaries, while she perceives that her preaching is not admitted, deserting the hardness of some, she moderates the words of her preaching. For considering her persecutors to exist worse at the voice of her exhortation, she chooses rather to be silent. And when she beholds those who are unworthy to hear, she binds up her preaching with a covering of silence. Whence she aptly subjoins:

CHAPTER XXI.

IBID.---And He hath put a bridle in my mouth.

47. One must cease from preaching, when those who receive the word of God become worse thereby.---They knew that a bridle was placed on them among some, who said: It was necessary that the word of God should first have been spoken to you, but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles (Acts 13:46). Holy men behold a bridle of silence imposed upon themselves among the hard hearts of the reprobate, who say through the Prophet: How shall we sing the song of the Lord in a strange land (Psal. 136:4)? Paul also admonished that a bridle be placed, who commanded his disciple, saying: A man that is an heretic after the first and second admonition avoid, knowing that he that is such is subverted, and sinneth, being condemned by his own judgment (Tit. 3:10). For holy doctors often with deep consideration behold the hearts of those who resist, and while they see them deserted by the divinity, they being afflicted and groaning become silent. Does not Solomon sometimes impose a bridle on doctors, who says: Reprove not a scorner, lest he hate thee (Prov. 9:8)?

Sed si ab increpatione idcirco reticemus, quia contra nos insurgere derisoris odia formidamus, non jam lucra Dei, sed nostra quaerimus. Qua in re sciendum est quod nonnunquam cum redarguuntur pravi, deteriores existunt. Ipsis ergo et non nobis parcimus, si ab eorum redargutione pro eorum amore cessamus. Unde necesse est ut aliquando toleremus tacendo quod sunt, quatenus in nobis discant bene vivendo quod non sunt. Quia igitur sancta Ecclesia, quae verba sua semper per charitatem exerit, ea etiam nonnunquam ex charitate restringit, dicat: Frenum posuit in os meum. Ac si aperte fateatur, dicens: Quia in quibusdam provectum non vidi praedicationis, ab eis impetum temperavi, ut vitam meam saltem per patientiam discerent, cum verba mea admittere per oblatam praedicationem nollent. [Vet. XX.] Sed plus nobis hoc plerumque in tribulationibus dolet, quod eas ab illis patimur, in quibus germano amore confidebamus. Unde et subditur:

Caput XXII

[Rec. XVII].

VERS. 12.---Ad dextram orientis calamitates meae illico surrexerunt.

48. Pro sinistra gentiles, pro dextera Judaei intelligendi.---Ad sinistram quippe calamitates surgerent, si a quibuslibet extra religionem positis, et aperte Christum negantibus, persecutionis adversa sustineret. Cum vero ab aliquibus quasi fidelibus tentationem cruciamentorum patitur, quasi ad dexteram illi calamitates oriuntur, quia hi qui sub Christi nomine militant Christi in ea nomen impugnant. Ipso enim locutionis usu pro dextro habere dicimus quod pro magno pensamus, pro sinistro vero id quod despicimus; quod Zacharias aperte insinuat, dicens: Et ostendit mihi Jesum sacerdotem magnum, stantem coram angelo Domini, et Satan stabat a dextris ejus, ut adversaretur ei (Zach. III, 1). Qui ut patentius hoc quod praemisit ostenderet, secutus adjunxit: Et dixit Dominus ad Satan: Increpet Dominus in te, Satan, qui elegit Jerusalem. Nunquid non est iste torris erutus de igne? Et Jesus indutus erat vestibus sordidis (Ibid., 2). Sordidis enim vestibus Jesus indutus erat, quia quamvis alienus ab omni peccato, tamen in similitudinem venit carnis peccati. Cui venienti Satan a dextris stetit. Pro magno namque Dominus Judaicum populum, et pro nihilo gentes habere videbatur. Sed postquam incarnatus apparuit, gentilitas quae pro sinistro habita fuerat credidit; Judaicus vero populus ad perfidiam declinavit. Satan ergo illi a dextris stetit, quia illum ei populum rapuit, qui dudum dilectus fuit.

But if we therefore keep silence from rebuke, because we fear the hatred of the scorner rising against us, we no longer seek the gains of God, but our own. In which matter it is to be known that sometimes when the wicked are rebuked, they become worse. We spare them therefore and not ourselves, if we cease from their rebuke for their love. Whence it is necessary that sometimes we should tolerate by being silent what they are, in order that they may learn in us by living well what they are not. Because therefore the holy Church, which always puts forth her words through charity, sometimes also restrains them out of charity, let her say: He hath put a bridle in my mouth. As if she should openly confess, saying: Because in some I did not see the progress of preaching, I tempered the impulse from them, that they might at least learn my life through patience, since they would not admit my words through the offered preaching. [Old Ed. XX.] But this most of all grieves us in tribulations, that we suffer them from those in whom we trusted with brotherly love. Whence also is subjoined:

Chapter XXII

[Old Ed. XVII].

VERS. 12.---To the right of the orient my calamities immediately arose.

48. By the left hand the Gentiles, by the right the Jews are to be understood.---For calamities would rise to the left hand, if she sustained the adversities of persecution from any placed outside religion, and openly denying Christ. But when she suffers the temptation of torments from some as if faithful, her calamities arise as it were to the right hand, because those who fight under Christ's name impugn Christ's name in her. For by the very use of speech we say we hold for the right what we weigh as great, but for the left that which we despise; which Zechariah openly insinuates, saying: And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him (Zach. 3:1). Who that he might more plainly show this which he premised, following added: And the Lord said to Satan: The Lord rebuke thee, O Satan, who hath chosen Jerusalem. Is not this a brand plucked out of the fire? And Joshua was clothed with filthy garments (Ibid. 2). For Joshua was clothed with filthy garments, because although alien from all sin, yet He came in the likeness of the flesh of sin. To Whom coming Satan stood at His right hand. For the Lord seemed to have the Jewish people for great, and the Gentiles for nothing. But after He appeared incarnate, the Gentility which had been held for the left hand believed; but the Jewish people turned aside to perfidy. Satan therefore stood at His right hand, because he snatched from Him that people which for a long time was beloved.

Sed quia ipse Judaicus populus, modo perditus, in fine est quandoque crediturus, propheta testante, qui ait: Reliquiae salvae fient (Isa. X, 21), Satan a dextris suis Dominus removet, dicens: Increpet Dominus in te, Satan (Zach. III, 1). Et ejusdem populi liberationem indicans, subdit: Quia eligit Jerusalem (Ibid., 2). Qui nimirum populus, quia ad gehennae incendia, perfidia duce, defluebat, sed dum ad fidem reducitur ab eodem aeterni ignis incendio liberatur, statim de eo illic subditur: Nunquid non est iste torris erutus de igne?

49. Et Ecclesiae fidem sectantes, a quibus ipsa aliquando vim patitur.---Sicut ergo illic pro dextra plebs Judaica, ita hoc in loco dextrae vocabulo fidelis populus sanctae Ecclesiae designatur. Unde et venturus judex haedos ad sinistram, agnos ad dexteram ponet (Matth. XXV, 33). Sed cum sanctam Ecclesiam adversitatis tempore ipsi quoque lacessunt qui fideles esse videbantur, ei procul dubio calamitates ad dextram surgunt. [Vet. XXI.] Bene autem haec ipsa dextra Orientis vocatur. De ipso quippe ejusdem capite scriptum est: Oriens est nomen ejus (Zach. VI, 12). Nam quia ab Oriente lux surgit, recte Oriens dicitur cujus justitiae lumine nostrae injustitiae nox illustratur. Ad Orientis ergo dextram calamitates surgunt, quia hi quoque ad persecutionem prosiliunt, qui electa membra Redemptoris nostri esse credebantur. Quas videlicet calamitates recte illico asserit surgere, quia dum non erant extranei qui persequuntur, ab eis repente mala et illico fiunt. Si vero dextra hi qui veraciter fideles sunt appellantur, calamitates ad dextram Orientis surgunt, quia erumpente persecutionis articulo, crudeles pravorum impetus justi patiuntur. Sequitur:

Caput XXIII

[Rec. XIX].

IBID. Pedes meos subverterunt, et oppresserunt quasi fluctibus semitis suis.

50. Ejus extrema membra quasi pedes quandoque subvertuntur.---Quid per pedes Ecclesiae, nisi extrema illius membra signantur? Quae dum ad opera terrena deserviunt, tanto celerius ab adversariis falli possunt, quanto sublimia minus intelligunt. Hos itaque pedes adversarii subvertunt, videlicet cum extrema membra illius ad sui dogmatis errorem trahunt. Subversi pedes viam tenere nequeunt, cum infirmi quique persecutorum suorum vel promissionibus persuasi, vel minis territi, vel cruciatibus fracti, ab itinere recto deviant.

But because the Jewish people itself, now lost, is at some time to believe in the end, the prophet witnessing, who says: The remnant shall be saved (Isa. 10:21), the Lord removes Satan from his right hand, saying: The Lord rebuke thee, O Satan (Zach. 3:1). And indicating the liberation of the same people, He subjoins: Because He hath chosen Jerusalem (Ibid. 2). Which people indeed, because it was flowing down to the burnings of Gehenna, perfidy being the guide, but while it is reduced to the faith it is liberated from the same burning of eternal fire, it is immediately subjoined of it there: Is not this a brand plucked out of the fire?

49. Also those following the faith of the Church, from whom she sometimes suffers violence.---As therefore there the Jewish people for the right hand, so in this place by the word of the right hand the faithful people of holy Church is designated. Whence also the Judge to come will place the goats to the left, the lambs to the right (Matth. 25:33). But when those also who seemed to be faithful provoke the holy Church in the time of adversity, her calamities undoubtedly rise to the right hand. [Old Ed. XXI.] But this same right hand is well called of the Orient. Of its very head it is written: The Orient is His name (Zach. 6:12). For because the light rises from the Orient, He is rightly called the Orient by the light of whose justice the night of our injustice is illustrated. To the right hand of the Orient therefore calamities rise, because those also spring forth to persecution, who were believed to be elect members of our Redeemer. Which calamities indeed he rightly asserts to rise immediately, because while those who persecute were not strangers, evils are done by them suddenly and immediately. But if those who are truly faithful are called the right hand, calamities rise to the right hand of the Orient, because the just suffer the cruel impulses of the wicked when the point of persecution breaks forth. It follows:

Chapter XXIII

[Old Ed. XIX].

IBID. They have subverted my feet, and they have overwhelmed me by their paths as with waves.

50. Her outermost members as it were her feet are sometimes subverted.---What is signified by the feet of the Church, but her outermost members? Which, while they serve for earthly works, can be so much more quickly deceived by adversaries, as they understand less of sublime things. These feet, therefore, the adversaries subvert, namely when they draw her outermost members to the error of their own dogma. Subverted feet cannot hold the way, when the weak, whether persuaded by the promises of their persecutors, or terrified by threats, or broken by torments, deviate from the right path.

Bene autem adversariorum semitae fluctibus comparantur, cum dicitur: Et oppresserunt quasi fluctibus semitis suis, quia scilicet vita pravorum insolenti inquietudine molesta ad obruendam, ut ita dixerim, navem cordis quasi tempestas illabitur. De qua videlicet tempestate per Salomonem dicitur: Quasi tempestas transiens non erit impius (Prov. X, 25). Cumque infirmus quisque perversos florere conspicit, hunc in perversitatis pelagus unda miserae imitationis mergit. Sequitur:

CAPUT XXIV.

VERS. 13.---Dissipaverunt itinera mea, insidiati sunt mihi, et praevaluerunt, et non fuit qui ferret auxilium.

51. Occultis hostium insidiis ejus viae dissipantur, Deo ad tempus utiliter deserente.---Dicat haec beatus Job de malignis spiritibus, videlicet hostibus occultis; dicat universa Ecclesia de pravis persequentibus, scilicet adversariis apertis. Ipsi quippe ejus itinera dissipant, cum in quorumdam infirmorum mentibus, veritatis vias callida persuasione perturbant. Ipsi insidiantes praevalent, cum eos quos aperte ad malum trahere nequeunt, bona simulando pervertunt. Sed mirum valde est quod subbjicit: Non fuit qui ferret auxilium, cum de divino adjutorio Psalmista clamet: Adjutor in opportunitatibus, in tribulatione (Psal. IX, 10); et: Sperent in te, qui noverunt nomen tuum, quoniam non derelinques quaerentes te, Domine. Et cum rursum scriptum sit: Quis speravit in Domino, et confusus est; permansit in mandatis ejus, et derelictus est? Et quis invocavit illum, et despexit eum (Eccli. II, 11, 12)? Qua itaque ratione nunc dicitur: Non fuit qui ferret auxilium, nisi quia omnipotens Deus eos quos in aeternum diligit aliquando ad tempus relinquit? Unde scriptum est: Ad punctum in modico dereliqui te, et in miserationibus magnis congregabo te. In momento indignationis abscondi faciem meam parumper a te, et in misericordia sempiterna misertus sum tui (Isai. LIV, 7). Hinc etiam Psalmista deprecabatur, dicens: Non me derelinquas usquequaque (Psal. CXVIII, 8). Derelinqui igitur sese ad modicum posse utiliter noverat, qui ne usquequaque relinqueretur petebat. Sanctos etenim suos Dominus veniendo adjuvat, relinquendo probat; donis firmat, tribulationibus tentat. Unde recte quoque per quemdam sapientem dicitur: In primis elegit eum, timorem et metum et probationem inducet super illum, et excruciabit illum in tribulatione doctrinae suae, donec tentet illum in cogitationibus illius (Eccli. IV, 18). Justi quippe animam gratia vocat, tentatio interrogat. Et omnipotens Deus electorum suorum adversarios temporaliter permittit excrescere, ut per malorum saevitiam purgetur vita bonorum.

But the paths of the adversaries are well compared to waves, when it is said: And they have overwhelmed me by their paths as with waves, because namely the life of the wicked, troublesome with insolent disquietude, flows in like a tempest to overwhelm, as I might say, the ship of the heart. Of which tempest it is said by Solomon: As a tempest passing by, the wicked shall be no more (Prov. 10:25). And when any weak person beholds the perverse to flourish, the wave of a miserable imitation drowns him in the sea of perversity. It follows:

CHAPTER XXIV.

VERS. 13.---They have marred my paths, they have lied in wait for me, and they have prevailed, and there was none that would bring help.

51. By the hidden snares of enemies her ways are marred, God for a time profitably forsaking her.---Blessed Job may say these things of malignant spirits, namely hidden enemies; the whole Church may say them of the wicked who persecute, namely open adversaries. For they mar her paths, when in the minds of some weak ones they disturb the ways of truth by crafty persuasion. They themselves lying in wait prevail, when those whom they cannot openly draw to evil, they pervert by feigning good things. But it is very wonderful what he subjoins: There was none that would bring help, since the Psalmist cries of divine help: A helper in opportunities, in tribulation (Psal. 9:10); and: Let them trust in Thee, who have known Thy name, because Thou wilt not forsake them that seek Thee, O Lord. And when again it is written: Who hath hoped in the Lord, and was confounded; or hath remained in His commandments, and was forsaken? Or who hath called upon Him, and He despised him? (Ecclus. 2:11, 12). For what reason then is it now said: There was none that would bring help, except because Almighty God sometimes for a time leaves those whom He loves for eternity? Whence it is written: For a small moment have I forsaken thee, and in great mercies will I gather thee. In a moment of indignation have I hid My face a little while from thee, and in everlasting mercy have I had mercy on thee (Isai. 54:7). Hence also the Psalmist deprecated, saying: Forsake me not utterly (Psal. 119:8). He knew therefore that he could be profitably forsaken for a little while, who prayed that he might not be forsaken utterly. For the Lord helps His saints by coming to them, He proves them by leaving them; He confirms them by gifts, He tries them by tribulations. Whence also it is rightly said by a certain wise man: At the first He chooseth him, He will bring fear and dread and trial upon him, and He will torture him in the tribulation of His doctrine, until He try him in his thoughts (Ecclus. 4:18). For grace calls the soul of the just, temptation interrogates it. And Almighty God permits the adversaries of His elect to increase for a time, that by the cruelty of the wicked the life of the good may be purged.

52. Utilitati justorum militat etiam potestas pravorum.---Nunquam quippe Dominus adversos bonis esse permitteret, nisi etiam quantum prodessent videret. Nam dum injusti saeviunt, justi purgantur, et utilitati innocentium militat vita pravorum, dum hanc et premendo humiliat, et humiliando semper ad melius format. Unde recte quoque per Salomonem dicitur: Qui stultus est, serviet sapienti (Prov. XI, 29). Et tamen saepe conspicimus sapientes subesse, stultos vero arcem dominii tenere; sapientes serviliter obsequi, stultos tyrannica elatione dominari. Quomodo igitur definitione divinae sententiae sapienti stultus servit, dum plerumque hunc jure temporalis dominii comprimit? Sed sciendum est quia contra sapientis vitam, dum stultus praeeminens terrorem potestatis exercet, dum hunc laboribus fatigat, contumeliis lacerat, profecto hunc ab omni vitiorum rubigine urendo purgat. Stultus ergo sapienti etiam dominando servit, quem ad meliorem statum premendo provehit. Sic nonnunquam pupillis dominis ad disciplinae magisterium servi praesunt, terrent, premunt, feriunt, et tamen esse servi nullo modo desistunt, quia ad hoc ipsum ordinati sunt, ut proficientibus dominis etiam feriendo famulentur. Quia igitur mala reproborum bonos, dum cruciant, purgant, utilitati justorum militat etiam potestas iniquorum. Sed plerumque justi tribulatione deprehensi, tardam manum subvenientis aestimant, cum se persequentium immanitas paulo longius angustat. Et concita quidem sunt ereptoris remedia, sed hoc quod ab ereptore citius agitur, dolenti tardum videtur. Cumque adesse postulationi auxilium quaeritur, si vocem non statim sequitur, quia desit aestimatur. Unde nunc dicitur: Et non fuit qui ferret auxilium. Qua videlicet in voce ipsa vis passionis exprimitur, quia supernum auxilium, etsi ad est quantum ad ordinatam providentiam protectoris, deesse tamen creditur quantum ad concita vota patientis. Sequitur:

Caput XXV

[Vet. XXII, Rec. XX].

VERS 14.---Quasi rupto muro et aperta janua irruerunt super me, et ad meas miserias devoluti sunt.

52. The power of the wicked also fights for the utility of the just.---For the Lord would never permit any to be adverse to the good, unless He also saw how much they might profit them. For while the unjust rage, the just are purged, and the life of the wicked fights for the utility of the innocent, while it both humbles it by pressing upon it, and by humbling always forms it to better things. Whence it is also rightly said by Solomon: He that is a fool shall serve the wise (Prov. 11:29). And yet we often behold the wise to be subject, but the fools to hold the citadel of dominion; the wise to obey servilely, the fools to dominate with tyrannical elation. How therefore, by the definition of the divine sentence, does the fool serve the wise, while for the most part he oppresses him by the right of temporal dominion? But it is to be known that against the life of the wise man, while the pre-eminent fool exercises the terror of power, while he fatigues him with labors, lacerates him with contumelies, he surely purges him from all the rust of vices by burning him. The fool therefore serves the wise man even by dominating, whom by pressing upon he promotes to a better state. Thus sometimes servants are set over young masters for the mastery of discipline, they terrify, they press upon, they strike, and yet they in no way cease to be servants, because they are ordained for this very thing, that they may serve their profiting masters even by striking them. Because therefore the evils of the reprobate purge the good while they torment them, the power of the iniquitous also fights for the utility of the just. But for the most part the just, caught in tribulation, estimate the hand of the one helping to be slow, when the immensity of those persecuting narrows them a little too long. And the remedies of the deliverer are indeed stirred up, but that which is done more quickly by the deliverer, seems slow to the one grieving. And when help is sought to be present to the petition, if it does not immediately follow the voice, it is estimated to be wanting. Whence it is now said: And there was none that would bring help. In which voice indeed the very force of passion is expressed, because heavenly help, although it is present as to the ordained providence of the protector, is yet believed to be wanting as to the stirred-up vows of the sufferer. It follows:

Chapter XXV

[Old Ed. XXII, Rec. XX].

VERS. 14.---As if the wall were broken and the gate opened they have rushed in upon me, and they have devolved to my miseries.

53. Lugendus animae status, quando in eam hostes irruunt, rupto fidei muro, vel destructa disciplinae materia.---Quid hoc loco muri nomine nisi Redemptor humani generis appellatur? De quo pro sanctae Ecclesiae aedificatione per prophetam dicitur: Ponetur in ea murus et antemurale (Isai. XXVI, 1). Ipse enim nobis murus est, qui ad corda nostra pertingere malignorum spirituum cursum vetat. Qui nostrae quoque fidei etiam antemurale posuit, quia priusquam se per carnem ostenderet praedicatores sui mysterii prophetas misit. Recte quippe antemuralis nomine vocantur, quia dum subsequentem praedicaverunt Dominum, quasi ante murum steterunt. Sed quasi murus rumpitur cum pravorum persuasionibus fides quae in Redemptore nostro est in quorumdam corde dissipatur. Cumque perversis in hac vita potestas tribuitur, quid aliud quam janua erroris aperitur? Quasi rupto ergo muro, et aperta janua, super bonos irruunt mali, cum, accepta temporaliter potestate, perversi ipsa quoque in quorumdam corde destruere munimina fidei conantur. De quibus apte dicitur: Et ad meas miserias devoluti sunt, quia videlicet prius, ad suas. Nisi enim perverse vivendo, ad suas ante miserias caderent, nequaquam ad eas postmodum et alios suaderent. Sed post suas reprobi et ad nostras miserias devolvuntur, quando ad ea mala in quibus jam ipsi implicati sunt etiam quosdam nobis unitos trahunt.

54. Potest quoque intelligi muri nomine munitio disciplinae; Salomone attestante, qui ait: Per agrum hominis pigri transivi, et per vineam viri stulti; et ecce totum repleverant urticae, operuerant superficiem ejus spinae, et maceria lapidum destructa erat (Prov. XXIV, 30). Per agrum enim hominis pigri atque per vineam viri stulti transire est cujuslibet vitam negligentis inspicere, ejusque opera considerare. Quam urticae vel spinae replent, quia in corde negligentium prurientia terrena desideria et punctiones pullulant vitiorum, quippe quia scriptum est: In desideriis est omnis otiosus (Prov. XXVIII, 19, sec. LXX). Maceria lapidum destructa erat, id est, disciplina patrum ab ejus corde dissoluta. Nam quia destructa maceria lapidum, dissolutam esse disciplinam vidit, protinus illic secutus adjunxit: Quod cum vidissem, posui in corde meo, et exemplo didici disciplinani (Prov. XXIV, 32). Quasi rupto ergo muro hostis ingreditur, cum vel malignorum spirituum, vel pravorum hominum persuasione callida, disciplinae munimina in corde dissipantur. Sed cum ejusdem disciplinae vigor in corde reproborum solvitur, ante eorum oculos cuncta honorum opera despectui habentur, nihilque esse aestimant quidquid de virtutibus electorum vident. Unde et subditur:

53. The state of the soul is to be lamented, when enemies rush into it, the wall of faith being broken, or the matter of discipline destroyed.---What is called by the name of a wall in this place but the Redeemer of the human race? Of Whom it is said for the building up of the holy Church by the prophet: A wall and a bulwark shall be set in her (Isai. 26:1). For He Himself is a wall to us, Who forbids the course of malignant spirits to reach our hearts. Who also set a bulwark for our faith, because before He showed Himself through the flesh He sent the prophets as preachers of His mystery. Rightly indeed are they called by the name of a bulwark, because while they preached the Lord who was to follow, they stood as it were before the wall. But the wall is as it were broken when by the persuasions of the wicked the faith which is in our Redeemer is dissipated in the hearts of some. And when power is granted to the perverse in this life, what else is opened than the gate of error? As if therefore the wall were broken, and the gate opened, the evil rush in upon the good, when, power being temporally accepted, the perverse endeavor to destroy the very fortifications of faith in the hearts of some. Of whom it is aptly said: And they have devolved to my miseries, because namely first, to their own. For unless by living perversely they fell to their own miseries before, they would in no way afterwards persuade others to them. But after their own the reprobate devolve also to our miseries, when they draw some united to us to those evils in which they themselves are already implicated.

54. The fortification of discipline can also be understood by the name of a wall; Solomon attesting, who says: I passed by the field of the slothful man, and by the vineyard of the foolish man; and behold, nettles had filled it all, thorns had covered the surface thereof, and the stone wall was destroyed (Prov. 24:30, 31). For to pass by the field of the slothful man and by the vineyard of the foolish man is to look upon the life of any negligent person, and to consider his works. Which nettles or thorns fill, because in the heart of the negligent the itching earthly desires and the pricking of vices bud forth, forasmuch as it is written: Every idle man is in desires (Prov. 28:19, sec. LXX). The stone wall was destroyed, that is, the discipline of the fathers was dissolved from his heart. For because he saw that the stone wall being destroyed, discipline was dissolved, he immediately added there following: Which when I had seen, I laid it up in my heart, and by the example I learned discipline (Prov. 24:32). As if therefore the wall were broken the enemy enters, when whether by the crafty persuasion of malignant spirits, or of wicked men, the fortifications of discipline are dissipated in the heart. But when the vigor of the same discipline is loosed in the heart of the reprobate, all the works of the good are held in contempt before their eyes, and they estimate as nothing whatever they see of the virtues of the elect. Whence also it is subjoined:

CAPUT XXVI.

VERS 15.---Redactus sum in nihilum.

55. Despectis veris bonis, carnales fluxis, cum quibus pereunt, innituntur.---Apud aestimationem quippe malorum in nihilum redigimur, quando ea quae ipsi quasi summa diligunt bona temporalia non tenemus. Despectis namque supernis promissionibus, terrena desiderant; et si quando in eorum mente aliquid de appetitu aeternitatis oritur, suborta citius transitoria delectatione dissipatur. Unde et statim subjungitur:

IBID.---Abstulisti quasi ventus desiderium meum.

Fidelis quippe populus se pati denuntiat, quod eos quos diligit pati dolet. Ventus ergo desiderium tollit, cum res quaelibet transitoria aeternitatis appetitum destruit. Unde adhuc congrue subinfertur:

IBID.---Et velut nubes pertransiit salus mea.

Nubes quippe in alto eminet, sed hanc ad cursum flatus impellit. Sic nimirum, sic sunt temporalia iniquorum bona. Velut in alto quidem per honoris celsitudinem degere videntur; sed ad cursum vitae quotidie, quasi quibusdam mortalitatis suae flatibus impelluntur. Salus ergo ut nubes transit, quia perversorum gloria, quo alta est, fixa non est. Sed expletis desideriis actibusque infirmantium, ad electorum vocem sermo convertitur, cum protinus subinfertur:

CAPUT XXVII.

VERS. 16.---Nunc autem in memetipso marcescit anima mea, et possident me dies afflictionis.

56. Nunc in se marcescunt electi, sed in Deo virent.---Electorum quippe anima nunc marcescit, quia in illa postmodum aeterna exsultatione viridescit. Modo eos dies afflictionis possident, quia dies laetitiae post sequuntur. Scriptum quippe est: Timenti Deum bene erit in extremis (Eccli. I, 13, 19). Et rursum de Ecclesia dicitur: Ridebit in die novissimo (Prov. XXXI, 25). Nunc enim tempus afflictionis est bonis, ut sequatur eos exsultatio quandoque sine tempore. Hinc ab eis alias dicitur: Humiliasti nos in loco afflictionis (Psal. XLIII, 20). Locus namque afflictionis est vita praesens.

CHAPTER XXVI.

VERS. 15.---I am reduced to nothing.

55. True goods being despised, the carnal lean upon fleeting things, with which they perish.---In the estimation of the wicked, indeed, we are reduced to nothing, when we do not hold those temporal goods which they themselves love as the highest. For despising heavenly promises, they desire earthly things; and if at any time anything of the appetite for eternity arises in their mind, it is more quickly dissipated by the transistory delight that has arisen. Whence also it is immediately subjoined:

IBID.---Thou hast taken away my desire like the wind.

The faithful people indeed denounces that it suffers, what it grieves that those whom it loves suffer. The wind, therefore, takes away desire, when any transitory thing destroys the appetite for eternity. Whence it is yet congruously subjoined:

IBID.---And my safety hath passed away as a cloud.

A cloud indeed towers on high, but the breath of the wind impels it to its course. So indeed, so are the temporal goods of the iniquitous. They seem to dwell as it were on high through the loftiness of honor; but they are daily impelled to the course of life, as if by certain breaths of their own mortality. Safety therefore passes as a cloud, because the glory of the perverse, in that it is high, is not fixed. But the desires and acts of the infirm being fulfilled, the speech is converted to the voice of the elect, when it is immediately subjoined:

CHAPTER XXVII.

VERS. 16.---But now my soul withereth in myself, and the days of affliction possess me.

56. Now the elect wither in themselves, but they are green in God.---For the soul of the elect now withereth, because it afterward becometh green in that eternal exultation. Now the days of affliction possess them, because the days of joy follow afterward. For it is written: With him that feareth God it shall go well in the latter end (Ecclus. 1:13). And again it is said of the Church: She shall laugh in the last day (Prov. 31:25). For now is the time of affliction for the good, that exultation without time may follow them at some time. Hence it is said by them elsewhere: Thou hast humbled us in the place of affliction (Psal. 44:19). For the place of affliction is the present life.

Justi ergo hic, id est in loco afflictionis, humiliati sunt, quia in aeterna vita, id est in loco gaudii sublimantur. Cum vero marcescere animam diceret, recte etiam praemisit, In memetipso, quia in nobismetipsis quidem afficitur, sed in Deo mens nostra refovetur; tantoque a viriditate gaudii longe fit, quanto adhuc ab auctoris repulsa lumine ad se recedit. Tunc vero ad verae laetitiae viriditatem pervenit, quando per aeternae contemplationis gratiam sublevata etiam semetipsam transit. Sed haec quae allegorica indagatione transcurrimus, oportet ut per omnia etiam juxta historiam teneamus. Quae tamen nunc idcirco praetereo, quia haec aperta esse legentibus non ignoro. Diebus autem persecutionis ultimae, quia multi sunt qui pereunt, et pauci qui salvantur; idcirco vir sanctus passionis suae tempore et pauca de bonis, et multa de perversis loquitur. Unde et mox ad eorum personam qui corruunt, verba convertit; sicque sua insinuat, ut cadentibus possint congruere quae narrat. Nam sequitur:

Caput XXVIII

[Rec. XXI, Vet. XXIII].

VERS. 17.---Nocte os meum perforatur doloribus, et qui me comedunt non dormiunt.

57. Saeviente persecutione, fortes et qui in corpore Ecclesiae sunt velut ossa deficiunt.---Si ipsi historiae intendimus, patet causa, quoniam sancti viri corpus per sinus ulcerum scaturiens vermium multitudo lacerabat. Si vero allegoriae mysterium perscrutamur, quid per ossa nisi fortes quique in sanctae Ecclesiae corpore designantur? Qui quasi suo robore membra continent, dum mores infirmantium stabiliter portant. Sed cum tribulationis ultimae contra eam fervor excreverit, in nocte os illius perforatur doloribus, quia nonnunquam tormentis victi, etiam ipsi ad perfidiam defluunt, qui ad fidem alios tenere videbantur. Ait ergo: Nocte os meum perforatur doloribus. Ac si aperte dicat: Tribulationis tenebris pressi, ita afflictione terebrantur, ut et ipsi qui in me habebant vigorem fortitudinis, quasi jam quoddam habeant foramen timoris. Bene autem dicitur: Et qui me comedunt non dormiunt, quia maligni spiritus, qui carnales quosque de Ecclesia consumunt, tanto magis quiescere a tentatione nesciunt, quanto nullo carnis pondere gravantur. Sed persecutores sanctae Ecclesiae quia valde perversi sunt, essent utinam pauci. Sequitur:

The just therefore are humbled here, that is, in the place of affliction, because they are sublimated in eternal life, that is, in the place of joy. But when he said that the soul withered, he also rightly premised: *In myself*, because in ourselves indeed it is afflicted, but in God our mind is refreshed; and it becomes so much farther from the greenness of joy, as it yet recedes to itself, repelled from the light of its Author. But then it arrives at the greenness of true joy, when, being raised up by the grace of eternal contemplation, it even passes beyond itself. But these things which we run through by allegorical investigation, it behooves that we also hold through all things according to the history. Which yet I now pass over, because I am not ignorant that these are open to those who read. But in the days of the last persecution, because there are many who perish, and few who are saved; therefore the holy man in the time of his passion speaks both a few things of the good, and many things of the perverse. Whence also he presently converts his words to the person of those who fall; and so insinuates his own things, that those which he narrates may be able to agree with those who are falling. For it follows:

Chapter XXVIII

[Rec. XXI, Old Ed. XXIII].

VERS. 17.---In the night my bone is pierced with sorrows, and they that feed upon me do not sleep.

57. When persecution rages, the strong and those who are in the body of the Church fail like bones.---If we attend to the history itself, the cause is open, because a multitude of worms gushing through the cavities of the ulcers was lacerating the body of the holy man. But if we scrutinize the mystery of the allegory, what is signified by the bones but the strong ones in the body of the holy Church? Who as it were by their own strength contain the members, while they stably bear the manners of the infirm. But when the fervor of the last tribulation shall have grown against her, in the night her bone is pierced with sorrows, because sometimes being overcome by torments, even those themselves flow down to perfidy, who seemed to hold others to the faith. He says therefore: *In the night my bone is pierced with sorrows*. As if he should say openly: Pressed by the darkness of tribulation, they are so bored through by affliction, that even those who had in me the vigor of fortitude, as if now have a certain hole of fear. But it is well said: *And they that feed upon me do not sleep*, because the malignant spirits, who consume the carnal ones of the Church, so much more know not how to rest from temptation, as they are burdened by no weight of flesh. But would that the persecutors of the holy Church, because they are very perverse, were few. It follows:

Caput XXIX

[Rec. XXII].

VERS. 18.---In multitudine eorum consumitur vestimentum meum, et quasi capitio tunicae succinxerunt me.

58. Qui Ecclesiae velut vestimentum adhaerent, nonnunquam ab ea, vi tormentorum, separantur.---Si historiae intendimus, quid aliud vestimentum beati Job quam ejus corpus accipimus? cujus videlicet vestimentum consumitur dum caro cruciatur. Juxta allegoriae vero mysterium, vestimentum est sanctae Ecclesiae fidelium vita. Nam sicut tota simul Ecclesia vestimentum Christi, ita fideles quique ejusdem Ecclesiae vestimenta deputantur. Si enim sancta Ecclesia vestimentum Christi non esset, Paulus profecto non diceret: Ut exhiberet sibi gloriosam Ecclesiam, non habentem maculam neque rugam (Ephes. V, 27); id est, nec per peccatum habentem maculam, nec per duplicitatem rugam, quia et per justitiam munda est, et per simplicem intentionem tensa. Quae igitur abluta est ne habeat maculam, tensa est ne habeat rugam, utique vestis est. Sicut ergo indumentum Christi tota generaliter Ecclesia dicitur, sic indumentum sunt Ecclesiae singulorum animae, quae ab errore conversae eamdem Ecclesiam credendo eique fideliter inhaerendo circumdant. De quibus eidem Ecclesiae per prophetam Dominus dicit: Vivo ego, quia omnibus his velut ornamento vestieris (Isai. XLIX, 18). Sed cum procella saevae persecutionis oboritur, plerique fidelium ab ejus amore separantur, qui ei sedulo inhaerere videbantur. Dicat ergo: In multitudine eorum consumitur vestimentum meum, quia dum multi sunt qui cruciant, destruuntur plurimi qui ei connexione amoris inhaerebant.

59. Reprobi vitam fidei et praedicationis vocem, in Ecclesia exstinguere conantur.---Bene autem subditur: Et quasi capitio tunicae succinxerunt me. Tunicae quippe capitium collum circumdat induentis. Collum vero si stringitur, vocis usus et vitalis flatus necatur. Sanctam ergo Ecclesiam reprobi quasi capitio tunicae constringunt, quia in ea persecutionibus suis vitam fidei, et praedicationis vocem exstinguere conantur. Hoc quippe conari persecutores ejus specialiter solent, ut ab ea ante omnia verbum praedicationis tollant.

Chapter XXIX

[Rec. XXII].

VERS. 18.---By the multitude of them my garment is consumed, and they have girded me about as with the collar of my coat.

58. Those who adhere to the Church like a garment, are sometimes separated from her by the force of torments.---If we attend to the history, what else do we take for the garment of blessed Job than his body? whose garment indeed is consumed while the flesh is tortured. But according to the mystery of allegory, the garment is the life of the faithful of the holy Church. For as the whole Church together is the garment of Christ, so all the faithful are accounted the garments of the same Church. For if the holy Church were not the garment of Christ, Paul surely would not say: *That He might present it to Himself a glorious Church, not having spot or wrinkle* (Ephes. 5:27); that is, neither having spot through sin, nor wrinkle through doubleness, because she is both clean through justice, and stretched through simple intention. She therefore who is washed that she may not have spot, and stretched that she may not have wrinkle, is certainly a garment. As therefore the whole Church generally is called the clothing of Christ, so the souls of individuals are the clothing of the Church, which, being converted from error, surround the same Church by believing and by faithfully adhering to her. Of whom the Lord says to the same Church by the prophet: *As I live, for with all these thou shalt be clothed as with an ornament* (Isai. 49:18). But when the storm of cruel persecution arises, many of the faithful are separated from her love, who seemed to adhere to her sedulously. Let him say therefore: *By the multitude of them my garment is consumed*, because while there are many who torture, most of those who adhered to her by the connection of love are destroyed.

59. The reprobate endeavor to extinguish the life of faith and the voice of preaching in the Church.---But it is well subjoined: *And they have girded me about as with the collar of my coat*. For the collar of a tunic surrounds the neck of the wearer. But if the neck is constricted, the use of the voice and the vital breath are killed. The reprobate therefore constrict the holy Church as if with the collar of a tunic, because in her by their persecutions they endeavor to extinguish the life of faith, and the voice of preaching. The persecutors of her are specially wont to endeavor this, that they may take away from her above all things the word of preaching.

Unde et hi qui sanctae fidei primordiis resistebant, caesis Apostolis denuntiabant, dicentes: Praecipiendo praecepimus vobis ne doceretis in nomine isto, et ecce replestis Jerusalem doctrina vestra (Act. V, 28). Corpus ergo sanctae Ecclesiae quasi capitio tunicae cinxerant, qui constrictis praedicatoribus, velut ejus collum prementes, in ea claudere iter vocis volebant. Sed electi quique persecutionis suae tempore paratiores sunt mori quam tacere. Qui dum in morte corporaliter corruunt, a stultis quibusque et carnalibus despecti ac viles aestimantur, quia cum videre reprobi nequeunt quae electi bona spiritaliter teneant, quos carnaliter exstingui conspiciunt, infelices arbitrantur. Unde et subditur:

CAPUT XXX.

VERS. 19.---Comparatus sum luto, et assimilatus sum favillae et cineri.

60. Hanc tanquam lutum, favillam et cinerem conculcant.---In reproborum quippe judicio, sancta electorum Ecclesia luto comparatur, quia temporaliter conculcata despicitur. Favillae assimilatur et cineri, quia dum bona ejus interiora non vident, ad sola hanc mala pervenisse aestimant, quae in ea exhiberi corporaliter vident. Fidelis autem electorum populus, cum multos ex se cadere conspicit, optat, si obtinere valeat, adversitatis suae tempora mutari. Hujus quia oratio differtur, gemitus augetur, Unde adhuc subditur:

Caput XXXI.

[Vet. XXIV].

VERS. 20.--- Clamabo ad te, et non exaudies; sto, et non respicis me.

61. Ecclesiae liberari postulantis oratio non continuo exauditur. Qua ratione.---Sancta quippe Ecclesia persecutionis suae tempore fide stat, desideriis clamat. Sed dolet se quasi non respici, dum sua videt in tribulationibus vota differri. Alto namque consilio omnipotens Deus, cum sancti ejus adversariorum persecutionibus comprimuntur, eumque assiduis ut liberentur interpellationibus clamant, differre solet voces petentium, ut merita patientium crescant, quatenus eo magis exaudiantur ad meritum, quo citius non exaudiuntur ad votum.

Whence also those who resisted the first beginnings of the holy faith, when the Apostles had been beaten, denounced them, saying: *Commanding we commanded you that you should not teach in this name, and behold you have filled Jerusalem with your doctrine* (Acts 5:28). They had therefore girded the body of the holy Church as if with the collar of a tunic, who, having constricted the preachers, as it were pressing her neck, wished to close in her the way of the voice. But the elect are more ready to die than to be silent in the time of their persecution. Who while they fall corporally in death, are estimated as despised and vile by any foolish and carnal men, because when the reprobate cannot see what goods the elect hold spiritually, they judge those unhappy whom they behold to be extinguished carnally. Whence also it is subjoined:

CHAPTER XXX.

VERS. 19.---I am compared to mud, and I am become like embers and ashes.

60. They tread upon her as mud, embers, and ashes.---In the judgment of the reprobate, indeed, the holy Church of the elect is compared to mud, because being temporally trodden upon she is despised. She is likened to embers and ashes, because while they do not see her interior goods, they estimate that she has arrived at those evils alone, which they see to be exhibited in her corporally. But the faithful people of the elect, when it beholds many of itself to fall, wishes, if it might be able to obtain it, that the times of its adversity might be changed. Because the prayer of this people is deferred, its groaning is increased. Whence it is yet subjoined:

Chapter XXXI

[Old Ed. XXIV].

VERS. 20.---I will cry to Thee, and Thou wilt not hear me; I stand, and Thou dost not regard me.

61. The prayer of the Church seeking to be delivered is not continuously heard. For what reason.---The holy Church indeed in the time of her persecution stands by faith, cries by desires. But she grieves that she is as it were not regarded, while she sees her vows in tribulations to be deferred. For by a deep counsel Almighty God, when His saints are compressed by the persecutions of adversaries, and they cry to Him with assiduous interpellations that they may be delivered, is wont to defer the voices of those petitioning, that the merits of those suffering may grow, so that they may be so much more heard as to merit, as they are not more quickly heard as to their vow.

Unde alias scriptum est: Deus meus, clamabo per diem, nec exaudies, et nocte (Psal. XXI, 3). Atque ipsa utilitas de exaudiendi mora mox subditur, cum illic protinus subinfertur: Et non ad insipientiam mihi (Ibid.). Ad multiplicandam quippe sanctorum sapientiam proficit quod postulata tarde percipiunt, ut ex dilatione crescat desiderium, ex desiderio intellectus augeatur. Intellectus vero cum intenditur, ejus in Deum ardentior affectus aperitur. Affectus autem ad promerenda coelestia tanto fit capax, quanto fuerit exspectando longanimis. Sed tamen inter haec sanctorum patientiam dolor urget ad vocem, et cum dilati proficiunt, metuunt ne deficientibus viribus despecti reprobentur. Sequitur:

Caput XXXII

[Rec. XXIII].

VERS. 21.---Mutatus es mihi in crudelem, et in duritia manus tuae adversaris mihi.

62. De Deo nihil dignum dicere aut cogitare possumus.--- Longe ab hac sententia vetus translatio dissonat, quia quod in hac de Deo dicitur, hoc in illa de adversariis ac persecutoribus memoratur. Sed tamen quia haec nova translatio ex Hebraeo nobis Arabicoque eloquio cuncta verius transfudisse perhibetur, credendum est quidquid in ea dicitur, et oportet ut verba illius nostra expositio subtiliter rimetur. Ait ergo: Mutatus es mihi in crudelem, et in duritia manus tuae adversaris mihi. In Scriptura sancta cum de Deo aliquid indignum dicitur, movetur legentis animus, velut si aliquando de Deo aliquid dignum dicatur. Pene omne quippe quod de Deo dicitur, eo ipso jam indignum est, quo potuit dici. Nam cujus laudi non sufficit obstupescens conscientia, quando sufficiet loquens lingua? Sanctus autem Spiritus hoc ipsum hominibus intelligentibus insinuans, quam sint ineffabilia summa et divina, his etiam verbis nonnunquam de Deo utitur quae apud homines habentur in vitio, ut ex his quae indigna videntur hominibus, et tamen dicuntur de Deo, admoneantur scire homines quod nec illa jam Deo digna sint quae, dum digna habentur apud homines, digna putantur Deo.

Whence elsewhere it is written: *O my God, I will cry by day, and Thou wilt not hear, and by night* (Psal. 22:2). And the utility itself of the delay of being heard is soon subjoined, when it is immediately added there: *And not to foolishness to me* (Ibid.). For it profits to the multiplying of the wisdom of the saints that they perceive the things petitioned for slowly, so that from the dilation desire may grow, and from desire understanding may be increased. But when understanding is intended, a more ardent affection of it is opened toward God. But affection becomes so much more capable of earning heavenly things, as it shall have been long-suffering in expecting. But yet between these things sorrow urges the patience of the saints to the voice, and when being delayed they profit, they fear lest, their strengths failing, they may be reprobated as despised. It follows:

Chapter XXXII

(Rec. XXIII).

VERSE 21. Thou art changed to be cruel to me, and in the hardness of thy hand thou art against me.

62. We can say or think nothing worthy of God.--- The old translation differs widely from this sentence, because what is said in this one concerning God, is mentioned in that one concerning adversaries and persecutors. But yet, because this new translation is held to have more truly transfused everything for us from the Hebrew and Arabic eloquence, whatever is said in it must be believed, and it is necessary that our exposition should subtilely search into its words. He says therefore: Thou art changed to be cruel to me, and in the hardness of thy hand thou art against me. In Holy Scripture, when anything unworthy is said of God, the mind of the reader is moved, as if anything worthy of God could ever be said. For almost everything that is said of God is already unworthy by the very fact that it could be said. For when the amazed conscience is not sufficient for His praise, when shall the speaking tongue be sufficient? But the Holy Spirit, insinuating this very thing to men of understanding —how ineffable are the highest and divine things—sometimes uses even those words concerning God which among men are held as a vice, so that from these things which seem unworthy to men, and yet are said of God, men may be admonished to know that those things are not even now worthy of God which, while they are held worthy among men, are thought worthy of God.

63. Quo sensu dicatur zelari, irasci, poenitere, misereri, praescire. Deo nihil praeteritum est aut futurum. Res non ideo videntur a Deo quia sunt, sed ideo sunt quia videntur.--- Dicitur enim Deus zelans, sicut scriptum est: Dominus zelotes nomen ejus (Exod. XXXIV, 14). Dicitur iratus, unde scriptum est: Iratus est Dominus contra Israel (Num. XXXII, 13). Dicitur Deus poenitens, sicut scriptum est: Poenitet me fecisse hominem super terram (Genes. VI, 7). Et rursus: Poenitet me quod constituerim Saul regem in Israel (I Reg. XV, 11). Dicitur misericors, sicut scriptum est: Misericors et miserator Dominus, patiens et multum misericors (Psal. LXXXV, 15). Dicitur praescius, sicut de illo ait Apostolus: Quos praescivit, et praedestinavit conformes fieri imaginis Filii sui (Rom. VIII, 29), dum nec zelus, nec ira, nec poenitenta, nec proprie misericordia, nec praescientia esse possit in Deo. Haec namque omnia ab humanis in illum qualitatibus tracta sunt, dum ad nostrae infirmitatis verba descenditur, ut, quasi quibusdam nobis gradibus factis, et juxta nos positis, per ea quae nobis vicina conspicimus ad summa ejus ascendere quandoque valeamus. Zelari enim dicitur qui cum cruciatu mentis castitatem custodit uxoris. Irasci dicitur qui fervore animi contra puniendum vitium accenditur. Poenitere dicitur cui id quod fecit displicet, et e contra mutando aliquid aliud facit. Misericors dicitur qui pietate ad proximum permovetur. Misericordia autem a misero corde vocata est, eo quod unusquisque intueatur quempiam miserum, atque ei compatiens, dum dolore animi tangitur, ipse cor miserum facit, ut eum a miseria liberet cui intendit. Praescire dicitur qui unamquamque rem antequam veniat videt, et id quod futurum est priusquam praesens fiat praevidet. Deus ergo quomodo zelans est, qui in custodienda castitate nostra nullo mentis cruciatu tangitur? Quomodo irascitur, qui in ulciscendis vitiis nostris nulla perturbatione animi commovetur? Quomodo est poenitens, qui id quod semel fecerit se fecisse nequaquam dolet? Quomodo habet misericordiam, qui cor nunquam miserum habet? Quomodo est praescius, dum nulla nisi quae futura sunt praesciantur? Et scimus quia Deo futurum nihil est, ante cujus oculos praeterita nulla sunt, praesentia non transeunt, futura non veniunt, quippe quia omne quod nobis fuit et erit, in ejus conspectu praesto est; et omne quod praesens est, scire potest potius quam praescire.

63. In what sense He is said to be jealous, to be angry, to repent, to have mercy, to foreknow. To God nothing is past or future. Things are not seen by God because they are, but they are because they are seen.--- For God is called jealous, as it is written: The Lord, whose name is Jealous (Exod. xxxiv. 14). He is called angry, whence it is written: The Lord's anger was kindled against Israel (Numb. xxxii. 13). God is said to repent, as it is written: It repenteth me that I have made man upon the earth (Gen. vi. 7). And again: It repenteth me that I have set up Saul to be king over Israel (1 Sam. xv. 11). He is called merciful, as it is written: The Lord is merciful and gracious, slow to anger, and plenteous in mercy (Ps. lxxxvi. 15). He is called foreknowing, as the Apostle says of Him: Whom He did foreknow, He also did predestinate to be conformed to the image of His Son (Rom. viii. 29); while yet neither jealousy, nor anger, nor repentance, nor mercy properly so called, nor foreknowledge, can be in God. For all these are drawn into Him from human qualities, while there is a descent to the words of our infirmity, so that, as it were, certain steps being made for us, and placed near us, we may be able some time to ascend to His highest things by those which we behold near to ourselves. For he is said to be jealous, who with torment of mind guards the chastity of his wife. He is said to be angry, who is kindled by the fervor of his spirit against a vice that is to be punished. He is said to repent, whom that which he has done displeases, and on the contrary he does something else by changing it. He is called merciful, who is moved by piety toward his neighbor. But mercy is so called from a miserable heart (misericordia from misero corde), because each one beholds someone who is miserable, and sympathizing with him, while he is touched by the pain of his mind, he himself makes a miserable heart, that he may deliver from misery him whom he intends. He is said to foreknow, who sees each thing before it comes, and foresees that which is future before it becomes present. How then is God jealous, who in guarding our chastity is touched by no torment of mind? How is He angry, who in avenging our vices is moved by no perturbation of spirit? How does He repent, who in no wise grieves that He has done that which He once did? How has He mercy, who never has a miserable heart? How is He foreknowing, while nothing but what is future is foreknown? And we know that to God nothing is future, before whose eyes nothing is past, things present do not pass away, things future do not come; because surely everything which was and shall be to us, is at hand in His sight; and everything which is present, He can know rather than foreknow.

Et tamen dicitur zelans, dicitur iratus, dicitur poenitens, dicitur misericors, dicitur praescius, ut quia castitatem animae uniuscujusque custodit, humano modo zelans vocetur, quamvis mentis cruciatu non tangatur. Et quia culpas percutit, dicitur irasci, quamvis nulla animi perturbatione moveatur. Et quia ipse immutabilis id quod voluerit mutat, poenitere dicitur quamvis rem mutet, consilium non mutet. Et cum miseriae nostrae subvenit, misericors vocatur, quamvis miseris subveniat, et cor miserum nunquam habeat. Et quia ea quae nobis futura sunt videt, quae tamen ipsi semper praesto sunt, praescius dicitur, quamvis nequaquam futurum praevideat, quod praesens videt. Nam et quaeque sunt, non in aeternitate ejus ideo videntur quia sunt, sed ideo sunt, quia videntur. Dum ergo ad verba mutabilitatis nostrae descenditur, ex eis quibusdam gradibus factis ascendat qui potest ad incommutabilitatem Dei, ut videat sine zelo zelantem, sine ira irascentem, sine dolore et poenitentia poenitentem, sine misero corde misericordem, sine praevisionibus praescientem. In illo enim nec praeterita, nec futura reperiri queunt, sed cuncta mutabilia immutabiliter durant, et quae in scipsis simul existere non possunt, illi simul omnia assistunt, nihilque in illo praeterit quod transit, quia in aeternitate ejus modo quodam incomprehensibili, cuncta volumina saeculorum transeuntia manent, currentia stant.

[Vet. XXV.] 64. Deus crudelis videtur, quando, etsi juste feriendo, non parcit.--- Sicut ergo accipimus sine zelo zelantem, sine ira irascentem, ita a sancto viro etiam sine crudelitate dici potuit crudelis. Crudelis quippe dicitur qui districte feriendo non parcit, ut videlicet hoc loco crudelis districte feriens possit intelligi, et ulciscendae culpae non parcens. Unde Isaias quoque cum videret ultimi judicii diem non jam cum venia, sed cum districtione esse venturum, ait: Ecce dies Domini veniet crudelis, et indignationis plenus, et irae furorisque ejus, ad ponendam terram in solitudine, et peccatores ejus conterendos de ea (Isai. XIII, 9). Sanctus igitur vir ut hanc eamdem crudelitatem sibi potius assereret congruere posse, quam Deo, ait: Mutatus es mihi in crudelem. Ac si aperte dicat: Qui in teipso crudelitatis nihil habes, mihi quem respirare a percussione non sinis, crudelis videris. Ita enim Deo crudelis esse non potest, sicut nec mutari ullatenus potest. Sed quoniam in Deo nec crudelitas, nec mutabilitas unquam venit, dum mihi dicit, quod in semetipso Deum nec crudelem nec mutabilem sentiat ostendit. Nam dum circa nos quaedam prospera et adversa variantur, in eo quod nos mutamur quasi ejus circa nos mutatum animum suspicamur. Ipse vero in se incommutabilis permanens, aliter atque aliter in cogitatione sentitur hominum, pro qualitate meritorum.

And yet He is called jealous, He is called angry, He is called repentant, He is called merciful, He is called foreknowing, so that because He guards the chastity of each soul, He may be called jealous after the manner of man, although He is not touched by torment of mind. And because He smites faults, He is said to be angry, although He is moved by no perturbation of spirit. And because He, being Himself unchangeable, changes that which He has willed, He is said to repent, although He changes the thing, but does not change His counsel. And when He succors our misery, He is called merciful, although He succors the miserable, and never has a miserable heart. And because He sees those things which are future to us, which yet are always at hand to Him, He is called foreknowing, although He by no means foresees a future thing, which He sees as present. For also whatever things are, are not seen in His eternity because they are, but they are, because they are seen. While then there is a descent to the words of our mutability, let him who can, by certain steps made from them, ascend to the unchangeableness of God, that he may see Him jealous without jealousy, angry without anger, repenting without sorrow and repentance, merciful without a miserable heart, foreknowing without forevisions. For in Him neither past nor future things can be found, but all changeable things unchangeably endure, and those things which in themselves cannot exist together, all stand together before Him, and nothing in Him passes away which is transitory, because in His eternity, in a certain incomprehensible manner, all the volumes of passing ages remain, and the running ones stand still.

[Vet. XXV.] 64. God seems cruel when, although smiting justly, He does not spare.--- As therefore we receive Him as jealous without jealousy, angry without anger, so by the holy man He could be called cruel even without cruelty. For he is called cruel who, by smiting strictly, does not spare; so that, forsooth, in this place he who smites strictly can be understood as cruel, and not sparing the fault that is to be avenged. Whence Isaiah also, when he saw that the day of the last judgment would come not now with pardon, but with strictness, says: Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it (Is. xiii. 9). The holy man, therefore, that he might assert that this same cruelty could rather agree with himself than with God, says: Thou art changed to be cruel to me. As if he were to say openly: Thou who in Thyself hast nothing of cruelty, to me, whom Thou dost not suffer to breathe from the stroke, seemest cruel. For so God cannot be cruel, as He cannot be changed in any wise. But since in God neither cruelty nor mutability ever comes, when he says to me, he shows that in Himself he feels God neither cruel nor mutable. For while certain prosperous and adverse things are varied around us, in that we are changed, we suspect, as it were, His mind changed toward us. But He, remaining unchangeable in Himself, is felt differently and differently in the thought of men, according to the quality of their merits.

Nam et lux solis cum nequaquam est sibimetipsi dissimilis, infirmis aspera, sanis autem oculis lenis videtur, eorum videlicet immutatione, non sua. Unde, ut praedi-ximus, dicens: Mutatus es, adjunxit, Mihi, ut ipsa haec crudelitas atque immutatio non sit in qualitate judicis, sed in mente patientis. Quod verbis quoque aliis retexit, dicens: Et in duritia 668 manus tuae adversaris mihi. Manus etenim Dei dura creditur cum, voluntati nostrae contraria, hoc quod ei in nobis displicet feriendo persequitur et flagella ingeminat cum dolentis anima clementiam exspectat. Quae tamen juxta allegoriae mysterium bene sanctae Ecclesiae verbis congruunt ex vocibus infirmorum, qui plerumque se plus feriri aestimant quam mereri putant, et quasi crudelitatem arbitrantur judicis districtionem aequissimam sectionis, quia et cum vulnus aegri medicinali ferramento abscinditur, medicus crudelis vocatur, qui tamen per secantis manus duritiam adversatur vulneri, sed concordat saluti.

Sequitur:

Caput XXXIII

[Rec. XXIV].

VERS. 22.---Elevasti me, et quasi super ventum ponens, elisisti me valide.

65. Super ventum sedet, qui transitoriis successibus laetatur. Adversitas non dejicit, quem prosperitas non corrumpit.--- Quia praesentis vitae gloria quasi in alto cernitur, sed nulla stabilitate solidatur, velut elevatus super ventum ponitur, qui prosperitate transitoria laetatur, quoniam ad hoc solum hunc fugitivae felicitatis aura sublevat, ut repente deterius in infimis sternat. Quia enim sancta Ecclesia cunctis in honore est, infirmi quique in ea qui transitoriis successionibus laetantur, quo nisi super ventum positi videntur elevati? quia subsequente persecutionis tempore, dum prosperitatis aura pertransit, eorum protinus elevatio corruit, et repente cadentes discunt, quia elevati prius in ventum sederunt. Quae videlicet verba etiam sancti viri personae specialiter congruunt, non ad id quod erat, sed ad id quod esse videbatur. Neque enim mentem illius prosperitas fugitiva levaverat, quam inter tot rerum affluentias miro semper virtutis pondere premebat; sed juxta hoc quod videri exterius potuit, qui in suis humilis, in alienis oculis elevatus fuit, et quasi super ventum positus, elisus est valide, quia rebus exterioribus fultus, unde aestimabatur surgere, videbatur inde cecidisse. Quem videlicet casum sanctus vir in mente non pertulit, quia nulla adversitas dejicit, quem prosperitas nulla corrumpit.

For also the light of the sun, when it is by no means unlike itself, seems harsh to weak eyes, but gentle to healthy ones—by their change, forsooth, not its own. Whence, as we have said before, saying: Thou art changed, he added, to me, so that this very cruelty and change may not be in the quality of the judge, but in the mind of the sufferer. Which also he unfolded in other words, saying: And in the hardness of thy hand thou art against me. For the hand of God is believed hard when, contrary to our will, it follows up by smiting that which displeases it in us, and redoubles the scourges when the soul of the sufferer expects clemency. Which things, however, according to the mystery of allegory, agree well with the words of the holy Church from the voices of the weak, who for the most part think themselves more smitten than they think they deserve, and regard as cruelty, as it were, the most equitable strictness of the judge's cutting; because also when the wound of the sick man is cut away with the medicinal iron, the physician is called cruel, who yet by the hardness of the cutting hand is against the wound, but agrees with the health.

It follows:

Chapter XXXIII

(Rec. XXIV).

VERSE 22. Thou liftedst me up, and as it were setting me upon the wind, thou dashedst me down strongly.

65. He sits upon the wind, who rejoices in transitory successes. Adversity does not cast down him, whom prosperity does not corrupt.--- Because the glory of the present life is seen as if on high, but is solidified by no stability, he who rejoices in transitory prosperity is set as if lifted up upon the wind; because the breeze of fugitive happiness raises him up for this only, that it may suddenly prostrate him more miserably in the depths. For because the holy Church is in honor with all, who are the weak in her who rejoice in transitory successes, but those who, being set upon the wind, seem to be lifted up? because in the following time of persecution, while the breeze of prosperity passes by, their elevation immediately falls, and falling suddenly they learn that, having been lifted up, they before sat upon the wind. Which words, forsooth, agree specially even to the person of the holy man, not as to that which he was, but as to that which he seemed to be. For fugitive prosperity had not raised his mind, which among so many affluences of things he always pressed down with the wonderful weight of virtue; but according to this which could be seen outwardly, he who was humble in his own eyes, was lifted up in the eyes of others, and as if set upon the wind, was dashed down strongly, because being supported by exterior things, he seemed to have fallen from whence he was thought to rise. Which fall, forsooth, the holy man did not endure in his mind, because no adversity casts down him whom no prosperity corrupts.

Qui enim veritati inhaeret, vanitati nullo modo succumbit, quia dum forti pede cogitationis intus intentionem fixerit, omne quod foras mutabiliter agitur, ad arcem mentis minime pertingit. Sequitur:

Caput XXXIV

[Vet. XXVI, Rec. XXV].

VERS. 23.---Scio quia morti trades me, ubi constituta est domus omni viventi.

66. Nemo mortem effugit; pauci voluptatum foveam et interitum. Elias mortem distulit, non evasit.--- In superiori hujus operis parte (Supra, lib. XII, cap. 6, Edit. Gussanv. novae, n. 13) tractatum est quod ante adventum Domini ad inferni receptacula etiam justi descenderent, quamvis non in suppliciis, sed in requie servarentur. Quod nunc testimoniis edocere negligimus, quia in ea jam sufficienter probatum putamus. Hoc ergo quod dicitur: Scio quia morti trades me, ubi constituta domus est omni viventi, recte beato Job etiam juxta historiam congruit, dum nimirum constat quia ante Redemptoris gratiam ad inferni claustra etiam justi ducerentur. Ipsa quippe inferni receptio domus omnium viventium dicitur, quia nullus huc venit qui ante Mediatoris adventum non 669 illuc ipsa corruptionis suae conditione pertransiit, nullus huc venit qui ad carnis mortem ejusdem corruptionis suae gressibus non tetendit. De qua videlicet morte per Psalmistam dicitur: Quis est homo qui vivit, et non videbit mortem (Psal. LXXXVIII, 49)? Nam etsi ad coelum raptus Elias esse perhibetur, mortem tamen distulit, non evasit. De ipso quippe ore veritatis dicitur: Elias quidem venturus est, et restituet omnia (Matth. XVII, 11). Veniet enim restituturus omnia, quia ad hoc nimirum huic mundo restituitur, ut et praedicationis munera impleat, et carnis debitum solvat. Quae tamen sancti viri sententia juxta allegoriae mysterium sanctae Ecclesiae vocibus ex persona congruit infirmorum, qui fidem verbo tenus tenent, sed contra praecepta fidei suis desideriis famulantur. Ait etenim: Scio quia morti trades me, ubi constituta domus est omni viventi. Quia enim multos in se voluptatibus deditos conspicit, eorumque jam interitum praescit, pensat quod in via vitae praesentis suis quidem desideriis serviunt, sed tamen ad mortis domum perveniunt omnes qui in ea carnaliter vivunt. Sunt vero nonnulli qui in voluptatum suarum foveam corruunt, sed tamen per lamenta poenitentiae ab imis citius pedem reducunt, quos supernae percussionis verbera ad eruditionem potius quam ad exstinctionem secant. Ex quibus apte subjungitur:

For he who cleaves to the truth, in no wise succumbs to vanity, because while he has fixed his intention within with the strong foot of thought, everything which is done changeably without, by no means reaches to the citadel of the mind. It follows:

Chapter XXXIV

(Vet. XXVI, Rec. XXV).

VERSE 23. For I know that thou wilt deliver me to death, where a house is appointed for all living.

66. No one escapes death; few the pit of pleasures and destruction. Elias deferred death, he did not escape it.--- In a former part of this work (Book XII. chap. 6) it was treated that before the coming of the Lord even the just descended to the receptacles of hell, although they were kept not in torments, but in rest. Which we now neglect to teach with testimonies, because we think it has already been sufficiently proved therein. This, therefore, which is said: I know that thou wilt deliver me to death, where a house is appointed for all living, rightly agrees with blessed Job even according to the history, since it is forsooth certain that before the grace of the Redeemer even the just were led to the bars of hell. For that reception of hell itself is called the house of all living, because no one came hither who before the coming of the Mediator did not pass through thither by the very condition of his corruption, no one came hither who did not tend to the death of the flesh by the steps of that same corruption of his. Concerning which death forsooth it is said by the Psalmist: What man is he that liveth, and shall not see death? (Ps. lxxxix. 48). For although Elias is said to have been caught up into heaven, he yet deferred death, he did not escape it. For of him it is said by the very mouth of Truth: Elias truly shall first come, and restore all things (Matth. xvii. 11). For he shall come to restore all things, because surely he is restored to this world for this, that he may both fulfill the offices of preaching, and pay the debt of the flesh. Which sentence of the holy man, however, according to the mystery of allegory, agrees with the voices of the holy Church from the person of the weak, who hold the faith only as far as the word, but serve their own desires against the precepts of the faith. For he says: I know that thou wilt deliver me to death, where a house is appointed for all living. For because he beholds many in her given up to pleasures, and already foreknows their destruction, he considers that in the way of this present life they indeed serve their own desires, but yet all who live carnally therein arrive at the house of death. But there are some who fall into the pit of their pleasures, but yet by the lamentations of penance they more quickly withdraw their foot from the depths, whom the scourges of heavenly smiting cut for instruction rather than for extinction. From whom it is aptly subjoined:

CAPUT XXXV.

VERS. 24.---Verumtamen non ad consumptionem eorum emittis manum tuam et si corruerint, ipse salvabis.

67. Nonnulli a Deo percussi ad eruditionem non ad exstinctionem a peccato liberantur.--- In quibus profecto verbis hoc solerter debet intelligi, quod beatus Job, dum sua narrat, in se alios transfigurat. Velut enim de se specialiter dicebat: Elevasti me, et quasi super ventum ponens elisisti me valide; scio quia morti trades me, ubi constituta est domus omni viventi; et tamen non de se, sed de aliis adjugit: Verumtamen non ad consumptionem eorum emittis manum tuam. Dum enim de se loquens ratiocinando causas de aliis subdit, quam multorum personas in se significet ostendit. Manum itaque suam Dominus ad consumptionem peccantium non emittit, cum feriendo a peccatis corripit, et corruentes salvat, dum cadentes ad culpam in salutem corporis vulnerat, ut prostrati exterius, interius surgant, quatenus jacentes corpore ad interiorem statum redeant, qui stantes exterius a statu mentis jacebant. Sequitur:

Caput XXXVI

[Rec. XXVI].

VERS. 25.---Flebam quondam super eo qui afflictus erat, et compatiebatur anima mea pauperi.

68. Eleemosyna ex mentis affectu quo fit, potissimum aestimanda. Largitorem non faciat rerum abundantia, sed compassio.--- Quamvis vera compassio est passioni proximi ex largitate concurrere, nonnunquam tamen, cum exteriora quaeque abunde ad largiendum suppetunt, celerius dantis manus dationem invenit quam animus dolorem. Unde scire necesse est quia ille perfecte tribuit, qui cum eo quod afflicto porrigit afflicti quoque in se animum sumit, ut prius in se dolentis passionem transferat, et tunc contra dolorem illius per ministerium concurrat. Nam saepe, ut praediximus, largitorem muneris rerum facit abundantia, et non virtus compassionis. Qui enim afflicto perfecte compatitur, 670 plerumque et hoc indigenti tribuit, in quo ipse si dederit angustatur. Et tunc plena est cordis nostri compassio, cum malum inopiae pro proximo suscipere non metuimus, ut illum a passione liberemus.

CHAPTER XXXV.

VERSE 24. Howbeit thou stretchest not out thy hand to their consumption; and if they fall, thou thyself wilt save.

67. Some smitten by God for instruction, not for extinction, are delivered from sin.--- In which words truly this should be skilfully understood, that blessed Job, while he relates his own things, transfigures others in himself. For as he was saying specially of himself: Thou liftedst me up, and as it were setting me upon the wind, thou dashedst me down strongly; I know that thou wilt deliver me to death, where a house is appointed for all living; and yet not of himself, but of others he adds: Howbeit thou stretchest not out thy hand to their consumption. For while speaking of himself he subjoins by reasoning the causes of others, he shows how many persons he signifies in himself. Therefore the Lord does not stretch out His hand to the consumption of sinners, when by smiting He corrects them from their sins, and saves them when falling, while He wounds those who are falling into fault for the health of the body, so that they who are prostrate outwardly, may rise inwardly; that they lying down in the body may return to their interior state, who while standing outwardly were lying down from the state of their mind. It follows:

Chapter XXXVI

(Rec. XXVI).

VERSE 25. I wept once over him that was afflicted, and my soul sympathized with the poor.

68. Almsgiving is to be estimated chiefly from the affection of mind with which it is done. Not abundance of things, but compassion, should make the giver.--- Although true compassion is to concur with the passion of a neighbor from bounty, yet sometimes, when all exterior things are abundantly at hand for giving, the hand of the giver more quickly finds the giving than the mind finds the sorrow. Whence it is necessary to know that he gives perfectly, who with that which he reaches out to the afflicted takes also the mind of the afflicted in himself, so that he first transfers to himself the passion of the sufferer, and then concurs through ministry against his sorrow. For often, as we have said before, abundance of things makes the giver of a gift, and not the virtue of compassion. For he who perfectly sympathizes with the afflicted, for the most part gives even that to the needy, in giving which he himself is straitened. And then the compassion of our heart is full, when we do not fear to take upon ourselves the evil of want for our neighbor, that we may deliver him from passion.

69. Pietatis formam Christus nobis dedit, et docuit Paulus.--- Quam videlicet pietatis formam Mediator nobis Dei et hominum dedit. Qui cum posset nobis etiam non moriendo concurrere, subvenire tamen moriendo hominibus voluit, quia nos videlicet minus amasset, nisi et vulnera nostra susciperet; nec vim nobis suae dilectionis ostenderet, nisi hoc quod a nobis tolleret ad tempus ipse sustineret. Passibiles quippe mortalesque nos reperit, et qui nos existere fecit ex nihilo, revocare videlicet etiam sine sua morte potuit a passione. Sed ut quanta esset virtus compassionis ostenderet, fieri pro nobis dignatus est quod esse nos noluit, ut in semetipso temporaliter mortem susciperet, quam a nobis in perpetuum fugaret. An non in divinitatis suae divitiis nobis invisibilis permanens, miris nos potuit virtutibus ditare? [Vet. XXVII.] Sed ut ad internas divitias rediret homo, foras apparere dignatus est pauper Deus. Unde et praedicator egregius, ut ad largitatis gratiam viscera nostrae compassionis accenderet, dixit: Propter nos egenus factus est, cum dives esset (II Cor. VIII, 9). Qui sic etiam dicit: Non ut aliis sit remissio, vobis autem tribulatio (Ibid., 13). Haec procul dubio condescendendo infirmis intulit, quoniam quibusdam inopiam ferre non valentibus tolerabilius est minus tribuere quam post largitatem suam ex inopiae angustia murmurare. Nam ut ad magna largiendi studia audientium mentes accenderet, paulo post intulit, dicens: Hoc autem dico: Qui parce seminat, parce et metet (II Cor. IX, 6). Plus autem nonnunquam esse dicimus compati ex corde, quam dare, quia quisquis perfecte indigenti compatitur, minus aestimat omne quod dat. Nisi enim dantis manum bona voluntas vinceret, idem praedicator egregius discipulis non dixisset: Qui non solum facere, sed et velle coepistis ab anno priori (II Cor. VIII, 10). Facile quippe est in bono opere obedire etiam nolentem. Sed haec magna in discipulis virtus exstiterat, eos bonum quod illis praeceptum est et ante voluisse.

70. Exteriora largiens, aliquid de suo, compassionem impendens, aliquid dat de seipso.--- Quia itaque vir sanctus apud omnipotentem Deum aliquando majus datum noverat mentis esse quam muneris, dicat: Flebam quondam super eo qui afflictus erat, et compatiebatur anima mea pauperi. Exteriora etenim largiens, rem extra semetipsum praebuit. Qui autem fletum et compassionem proximo tribuit, ei aliquid etiam de semetipso dedit. Idcirco autem plus compassionem quam datum dicimus, quia rem quamlibet plerumque dat etiam qui non compatitur, nunquam autem qui vere compatitur quod necessarium proximo conspicit negat.

69. Christ gave us the form of piety, and Paul taught it.--- Which form of piety forsooth the Mediator of God and men gave to us. Who while He could concur for us even without dying, yet willed to succor men by dying, because surely He would have loved us less, unless He had taken also our wounds; nor would He have shown to us the force of His love, unless He Himself sustained for a time that which He took away from us. For He found us passible and mortal, and He who made us to exist out of nothing, could surely have recalled us from passion even without His death. But that He might show how great was the virtue of compassion, He deigned to become for us what He willed us not to be, that in Himself He might receive death temporally, which He might put to flight from us forever. Could He not, remaining invisible to us in the riches of His divinity, have enriched us with wonderful virtues? [Vet. XXVII.] But that man might return to interior riches, God deigned to appear poor without. Whence also the eminent preacher, that he might kindle the bowels of our compassion to the grace of bounty, said: For your sakes He became poor, when He was rich (2 Cor. viii. 9). Who also speaks thus: Not that there be remission to others, but to you tribulation (Ibid. 13). These things he doubtless brought in by condescending to the weak, since to some who are not able to bear want it is more tolerable to give less, than after their bounty to murmur from the strait of want. For that he might kindle the minds of the hearers to great studies of giving, he added a little after, saying: But this I say: He who soweth sparingly, shall reap also sparingly (2 Cor. ix. 6). But we say that it is sometimes more to sympathize from the heart than to give, because whoever perfectly sympathizes with the needy, estimates less everything that he gives. For unless a good will overcame the hand of the giver, the same eminent preacher would not have said to his disciples: Who have begun not only to do, but also to be willing since a year ago (2 Cor. viii. 10). For it is easy to obey in a good work even against one's will. But this great virtue had existed in the disciples, that they had willed also before the good which was commanded them.

70. He who gives exterior things, gives something of his own; he who bestows compassion, gives something of himself.--- Because therefore the holy man knew that with almighty God a gift of the mind was sometimes greater than a gift of a thing, let him say: I wept once over him that was afflicted, and my soul sympathized with the poor. For giving exterior things, he offered a thing outside himself. But he who gave weeping and compassion to a neighbor, gave to him something even of himself. But on this account we say that compassion is more than a gift, because for the most part even he gives a thing who does not sympathize, but he who truly sympathizes never denies what he sees to be necessary for a neighbor.

71. Ecclesia filiis suis poenitentibus compatiens, lacrymas et orationes jungit.---Quae nimirum sententia bene quoque sanctae Ecclesiae vocibus congruit: quae dum afflictos quosque per lamenta poenitentiae conspicit, suos ei oratione continua fletus jungit, et toties egeno 671 compatitur, quoties menti virtutibus nudatae interventionis suae precibus opitulatur. Super afflictum quippe compatientes plangimus, quando aliena damna nostra deputamus, et culpas delinquentium nostris mundare fletibus nitimur. Quod videlicet agentes, plus plerumque nobis quam his pro quibus agitur subvenimus, quia apud intimum arbitrum et gratiam charitatis aspirantem, commissa quaeque perfecte diluit propria, qui pure plangit aliena. Persecutionis igitur ultimae sancta Ecclesia tribulatione deprehensa, reducat ad memoriam pacis tempore bona quae gessit, dicens: Flebam quondam super eo qui afflictus erat, et compatiebatur anima mea pauperi. Quae internae lucis gaudia aeterna desiderans, sed tamen adhuc dilata, quia malis exterioribus premitur, sancti viri vocibus adjungat:

Caput XXXVII

[Rec. XXVII].

VERS. 26.---Exspectabam bona, et venerunt mihi mala; praestolabor lucem, et eruperunt tenebrae.

72. Electorum, Ecclesiaeque dolor, etiam tempore pacis, a suis persecutionem tolerantium.--- Fidelis enim populus exspectat bona, sed mala suscipit; praestolatur lucem, et tenebras incurrit, quia per remunerationis gratiam interesse jamjamque angelorum se gaudiis sperat, et tamen hic diutius dilatus, manus persequentium tolerat; et qui se quantocius aestimat aeternae lucis retributione perfrui, hic adhuc compellitur persecutorum suorum tenebras pati. Quae videlicet mala persequentium minus dolerent, si ab infidelibus adversariisque consurgerent. Sed eo deterius mentem electorum cruciant, quo ab illis veniunt, de quibus bona praesumebant. Unde adhuc subditur:

VERS. 27.---Interiora mea efferbuerunt absque ulla requie.

Sanctae quippe Ecclesiae interiora effervescere est ipsos quoque quos per amorem fidei velut viscera ante gestaverat in persecutionis atrocitate tolerare. Qui secreta prius illius cognoscentes, quanto sciunt ubi magis doleat, tanto deterius ab afflictione ejus minime quiescunt. Quos tamen et pacis suae tempore graviter tolerat, quia suis praedicationibus eorum mores contrarios pensat. Gemit enim, cum eorum vitam sibi dissimilem conspicit. De quibus et apte subjungitur:

IBID.---Praevenerunt me dies afflictionis.

71. The Church, sympathizing with her penitent children, joins her tears and prayers.--- Which sentence truly agrees well also with the voices of the holy Church: which, while she beholds all who are afflicted by the lamentations of penance, joins her weepings to them by continual prayer, and as often sympathizes with the needy, as she helps the mind stripped of virtues by the prayers of her intercession. For we bewail sympathizing over the afflicted, when we reckon the losses of others as our own, and strive to cleanse the faults of the delinquent with our own tears. Doing which, forsooth, we for the most part succor ourselves more than those for whom it is done, because with the inward Judge, who inspires the grace of charity, he perfectly washes away his own committed sins, who purely bewails those of others. The holy Church, therefore, overtaken by the tribulation of the last persecution, may recall to memory the good things which she did in the time of peace, saying: I wept once over him that was afflicted, and my soul sympathized with the poor. Who, desiring the eternal joys of interior light, but yet they being still delayed, because she is pressed by exterior evils, may join to the voices of the holy man:

Chapter XXXVII

(Rec. XXVII).

VERSE 26. I looked for good, and evil came to me; I waited for light, and darkness broke forth.

72. The sorrow of the elect and of the Church, even in the time of peace, from those of their own whom they tolerate.--- For the faithful people look for good, but receive evil; they wait for light, and incur darkness, because through the grace of remuneration they hope to share already in the joys of the angels, and yet being still longer delayed here, they tolerate the hands of persecutors; and they who think they shall enjoy as soon as possible the retribution of eternal light, are here still compelled to suffer the darkness of their persecutors. Which evils of persecutors would forsooth grieve less, if they arose from infidels and adversaries. But they torture the mind of the elect so much more miserably, as they come from those from whom they presumed good things. Whence it is still added:

VERSE 27. My bowels boiled without any rest.

For the bowels of the holy Church to boil is for her to tolerate also in the atrocity of persecution those very ones whom through the love of the faith she had before carried as it were her own bowels. Who having before known her secrets, the more they know where she may more grieve, so much more miserably do they not at all rest from her affliction. Whom however she tolerates heavily even in her time of peace, because by her preachings she considers their contrary manners. For she groans, when she beholds their life unlike her own. Concerning whom also it is aptly subjoined:

IBID. The days of affliction prevented me.

[Vet. XXVIII.] Scit namque sancta electorum Ecclesia quod persecutione ultima, mala multa passura sit; sed hanc afflictionis suae dies praeveniunt, quia malorum vitam intra se graviter etiam tempore pacis portat. Nam quamvis diebus ultimis aperta infidelium persecutio sequatur, hanc tamen et priusquam appareat, hi qui in ea verbo tenus fideles sunt, pravis moribus antecurrunt. Sequitur:

Caput XXXVIII

[Rec. XXVIII].

VERS. 28.---Moerens incedebam, sine furore consurgens in turba clamavi.

73. Sancti in honoris culmine humilitatem, in rebus laetis moerorem servant. Contra prosperitatem intus dimicant. Omne quod sine Dei visione abundat, inopia est.--- Notandum sollicite juxta historiam video quod sanctus vir, qui paulo superius dixit: Elevasti me, inferius adjungit: Moerens incedebam. Miro enim ordine, uno eodemque tempore convenire in actibus bonorum solet et foris honor culminis, et intus afflictae moeror humilitatis. Unde sanctus quoque vir elevatus rebus et honoribus moerens incedebat, quia etsi hunc praelatum hominibus gloria potestatis ostenderat, 672 interius tamen moerore suo secretum sacrificium Domino contriti cordis offerebat. Sacrificium quippe Deo est spiritus contribulatus (Psal. L, 19). Sciunt autem electi quique consideratione intima contra exterioris excellentiae tentamenta pugnare. Qui si ad exteriorem felicitatem suam cor apponerent, justi profecto non essent. Sed quia cor humanum non potest de ipsis prosperitatibus rerum quantulacunque gloria nullo modo tentari, contra ipsam prosperitatem suam sancti viri intrinsecus dimicant, non dico ne in elatione, sed ne in ejus saltem amore succumbant. Cui valde succubuisse est, captivam mentem ejus desideriis subdidisse. Quis autem terrena sapiens, temporalia amplectens, beatum Job inter tot prospera laetum non crederet, cum ei suppeteret salus corporis, vita filiorum, incolumitas familiae, integritas gregum? Sed quia in his omnibus non gauderet, ipse sibi testis est, qui ait: Moerens incedebam.

[Vet. XXVIII.] For the holy Church of the elect knows that in the last persecution she shall suffer many evils; but the days of her affliction prevent this, because she carries the life of the wicked heavily within herself even in the time of peace. For although in the last days open persecution of the infidels follows, yet before this appears, those who are faithful in her only as far as the word, precede it with their depraved manners. It follows:

Chapter XXXVIII

(Rec. XXVIII).

VERSE 28. I went mourning, rising without fury I cried in the crowd.

73. The saints in the height of honor preserve humility, in joyful things they preserve mourning. They fight inwardly against prosperity. Everything which abounds without the vision of God is want.--- I see it is to be carefully noted according to the history that the holy man, who a little above said: Thou liftedst me up, adds below: I went mourning. For by a wonderful order, it is wont to happen at one and the same time in the acts of the good, both honor of the height without, and mourning of afflicted humility within. Whence the holy man also, being lifted up by things and honors, went mourning, because although the glory of power had shown him a prelate to men, yet within by his mourning he offered a secret sacrifice to the Lord of a contrite heart. For a sacrifice to God is a troubled spirit (Ps. li. 17). But all the elect know how to fight by inward consideration against the temptations of outward excellence. Who, if they set their heart upon their outward happiness, would surely not be just. But because the human heart cannot be in no wise tempted by any glory whatever of the very prosperities of things, the holy men fight inwardly against their very prosperity, I do not say lest they should succumb in elation, but lest they should at least succumb in the love of it. To which it is greatly to have succumbed, to have subjected the captive mind to its desires. But who, being wise in earthly things and embracing temporal ones, would not believe blessed Job happy among so many prosperities, when he had at hand health of body, life of children, safety of family, integrity of flocks? But because he did not rejoice in all these, he is a witness to himself, who says: I went mourning.

Sancto enim viro adhuc in hac peregrinatione posito omne quod sine visione Dei abundat inopia est, quia cum sibi omnia electi adesse vident, gemunt quod omnium auctorem non vident; eisque totum hoc minus est, quia adhuc species unius deest; sicque eos foris exaltat gratia supernae dispensationis, ut tamen intus sub disciplina teneat moeror magistrae charitatis. Per quam videlicet discunt ut de his quae exterius accipiunt, apud semetipsos semper amplius humilientur, mentem sub jugo teneant disciplinae, nunquam ex potestatis licentia ad impatientiam erumpant. Unde et apte subjungitur: Sine furore consurgens in turba clamavi. Saepe namque seditiosorum tumultus hominum, praepositorum suorum mentem lacessunt, suique ordinis limitem inordinatis motibus excedunt.

74. Amica potestati pene semper impatientia est, quam superant boni.---Et plerumque qui praesunt, nisi in ore cordis Spiritus sancti freno teneantur, in iratae retributionis atrocitatem prosiliunt, quantumque praevalent agere, tantum sibi in subditis aestimant licere. Amica etenim potestati pene semper impatientia est; eique etiam malae subjectae imperat, quia quod ipsa sentit, potestas exsequitur. Sed sancti viri plus se interius patientiae jugo subjiciunt, quam foris hominibus praesunt; et eo veriorem principatum foris exhibent, quo humiliorem Deo intrinsecus famulatum tenent; atque idcirco saepe plus quosdam tolerant, quo se de eis ulcisci amplius possunt; ac ne unquam ad illicita transeant, plerumque nolunt pro se exsequi etiam quod licet; subjectorum strepitus sufferunt, per amorem increpant quos per mansuetudinem portant. Unde nunc recte dicitur: Sine furore consurgens in turba clamavi, quia nimirum boni contra tumultus insolentium clamorem habent, et furorem non habent, quoniam eos quos clementer tolerant docere non cessant. Sed haec quae juxta historiam de uno diximus, juxta allegoriam necesse est ut de diversis electis Ecclesiae sentiamus. Ipsa quippe in electis suis etiam per prospera incedit moerens, quia nil sibi vere prosperum deputat, quousque bonum quod singulariter quaerit apprehendat. Fideles quippe illius temporali quidem pace perfruuntur, sed perpetuo suspirant; honorantur, et afflicti sunt; quia plerumque ibi videntur in culmine, ubi cives non sunt. Ipsa etiam in turba sine furore consurgit, et clamat, quia pravorum vitam studio rectae aemulationis, non autem vesania furoris insequitur. Irascitur et amat, saevit et tranquilla est, quatenus infirmos suos corrigat ex aemulatione, faveat ex pietate. Sequitur:

For to a holy man still placed in this pilgrimage, everything which abounds without the vision of God is want, because when the elect see everything present to themselves, they groan that they do not see the Author of all; and all this is less to them, because as yet the sight of the One is wanting; and thus the grace of heavenly dispensation so exalts them without, that yet the mourning of mistress charity may keep them under discipline within. Through which forsooth they learn that from those things which they receive outwardly, they should always be more humbled with themselves, keep the mind under the yoke of discipline, and never break forth into impatience from the license of power. Whence also it is aptly subjoined: Rising without fury I cried in the crowd. For often the tumults of seditious men provoke the mind of those set over them, and they exceed the limit of their order by inordinate motions.

74. Impatience is almost always a friend to power, which the good overcome.--- And for the most part, those who are set over others, unless they be held by the bridle of the Holy Spirit in the mouth of the heart, break forth into the atrocity of an angry retribution; and as much as they are able to do, so much they think is lawful for them to do upon their subjects. For impatience is almost always a friend to power; and it also commands the evil subject to it, because what it feels, power executes. But holy men subject themselves more within to the yoke of patience than they are set over men without; and they exhibit a more true princedom without, by how much they hold a more humble service to God within; and therefore they often tolerate some the more, the more they are able to take vengeance on them; and lest they should ever pass over to illicit things, they for the most part refuse to execute for themselves even what is lawful; they suffer the noise of their subjects, and through love they rebuke those whom they bear through gentleness. Whence it is now rightly said: *Rising without fury I cried in the crowd,* because doubtless the good have a cry against the tumults of the insolent, and have not fury, since they cease not to teach those whom they mildly tolerate. But these things which we have said according to the history of one man, it is necessary that according to the allegory we should feel concerning the different elect of the Church. For she herself in her elect goes mourning even through prosperities, because she accounts nothing truly prosperous to herself, until she may apprehend the good which she singularly seeks. For her faithful ones indeed enjoy temporal peace, but they sigh perpetually; they are honored, and they are afflicted; because for the most part they are seen to be in the height there, where they are not citizens. She also rises in the crowd without fury, and cries, because she follows the life of the wicked with the study of right emulation, but not with the madness of fury. She is angry and loves, she rages and is tranquil, that she may correct her weak ones from emulation, and favor them from piety. It follows:

Caput XXXIX

[Rec. XXIX].

VERS. 29.---Frater fui draconum, et socius struthionum.

75. Nulla vera sanctitas, nisi quae inter malos probata fuit.---Quid draconum nomine nisi malitiosorum hominum vita signatur? De quibus et per prophetam dicitur: Traxerunt ventum quasi dracones (Jerem. XIV, 6). Perversi etenim quique ventum quasi dracones trahunt, cum malitiosa superbia inflantur. Qui autem struthionum appellatione intelligi, nisi simulatores solent? Struthio etenim pennas habet, et volatum non habet; quia simulatores quique speciem sanctitatis habent, sed virtutem sanctitatis non habent. Visio quippe eos bonae actionis decorat, sed a terra minime penna virtutis levat. Electus itaque sanctae Ecclesiae populus, quia pacis suae tempore intra se quosdam malitiosos ac simulatores patitur, dicat: Frater fui draconum, et socius struthionum. Quod beati quoque Job vocibus specialiter congruit, qui ad culmen magnae fortitudinis bonus inter malos fuit. [Vet. XXIX.] Nullus quippe perfectus est, qui inter proximorum mala patiens non est. Qui enim aequanimiter aliena mala non tolerat, ipse sibi per impatientiam testis est quia a boni plenitudine longe distat. Abel quippe esse renuit (7, q. 1, c. Adversitas, § 3, p. Abel), quem Cain malitia non exercet (Genes. IV, 3 seq.).

76. Mali inter bonos hic permisti, cur?---Sic in tritura areae grana sub paleis premuntur, sic flores inter spinas prodeunt, et rosa quae redolet crescit cum spina quae pungit. Duos namque filios habuit primus homo, sed unus electus alter reprobus fuit (Genes. IV, 1, 2). Tres quoque filios Noe arca continuit, sed duobus in humilitate persistentibus, unus ad patris irrisionem ruit (Ibid., IX, 18). Duos Abraham filios habuit, sed unus innocens, alius vero fratris persecutor fuit (Ibid., XVI, 15; XXI, 9). Duos quoque Isaac filios habuit, unus in humilitate servatus, alter vero et priusquam nasceretur reprobatus est (Ibid., XXV, 24 seq.). Duodecim Jacob filios genuit, sed ex his unus per innocentiam venditus, caeteri vero per malitiam venditores fratris fuerunt [Ibid., XXXVII, 27). Duodecim quoque apostoli in sancta Ecclesia sunt electi, sed ne improbati remanerent, unus eis admistus est, qui eos persequens probaret. Sic namque justo peccator cum malitia jungitur, sicut in fornace auro palea cum igne sociatur, ut quo ardet palea, purgetur aurum.

Chapter XXXIX

(Rec. XXIX).

VERSE 29. I was a brother of dragons, and a companion of ostriches.

75. No true sanctity, unless it has been proved among the evil.---What is signified by the name of dragons, but the life of malicious men? Of whom it is also said by the Prophet: *They drew the wind like dragons* (Jerem. xiv. 6). For all the perverse draw the wind like dragons, when they are puffed up with malicious pride. But who are wont to be understood by the appellation of ostriches, but hypocrites? For the ostrich has wings, but has not flight; because all hypocrites have the appearance of sanctity, but have not the virtue of sanctity. For the vision of good action adorns them, but the wing of virtue by no means lifts them from the earth. Therefore the elect people of the holy Church, because in the time of its peace it suffers within itself some malicious persons and hypocrites, let it say: *I was a brother of dragons, and a companion of ostriches.* Which also specially agrees with the words of blessed Job, who to the height of great fortitude was good among the evil. No one indeed is perfect, who is not patient among the evils of his neighbors. For he who does not bear the evils of others with equanimity, is himself a witness to himself by impatience that he is far distant from the fullness of good. For he refuses to be Abel, whom the malice of Cain does not exercise (Gen. iv. 3 seq.).

76. The evil mixed with the good here, why?---Thus in the threshing of the floor the grains are pressed under the chaff, thus flowers come forth among thorns, and the rose which smells sweet grows with the thorn which pricks. For the first man had two sons, but one was elect, the other was reprobate (Gen. iv. 1, 2). The ark also contained three sons of Noah, but while two persisted in humility, one fell to the derision of his father (Ibid. ix. 18). Abraham had two sons, but one was innocent, the other was a persecutor of his brother (Ibid. xvi. 15; xxi. 9). Isaac also had two sons, one preserved in humility, the other reprobated even before he was born (Ibid. xxv. 24 seq.). Jacob begat twelve sons, but of these one was sold through innocence, while the others were the sellers of their brother through malice (Ibid. xxxvii. 27). Twelve apostles also were chosen in the holy Church, but lest they should remain unproved, one was mixed with them, who by persecuting them should prove them. For thus the sinner is joined with malice to the just, as in the furnace chaff is associated with fire to gold, that by that which the chaff burns, the gold may be purged.

Hi ergo veraciter boni sunt, qui in bonitate persistere etiam inter malos possunt. Hinc etiam sponsi voce sanctae Ecclesiae dicitur: Sicut lilium inter spinas, sic amica mea inter filias (Cant. II, 2). Hinc ad Ezechielem Dominus dicit: Fili hominis, increduli et subversores sunt tecum, et cum scorpionibus habitas (Ezech. II, 6). Hinc Petrus vitam beati Lot glorificat, dicens: Et justum Lot oppressum a nefandorum injuria conversatione eripuit (II Pet. II, 7). Aspectu enim et auditu justus erat, habitans apud eos qui de die in diem animam justi iniquis operibus cruciabant. Hinc Paulus discipulorum vitam glorificat, et glorificando confirmat, dicens: In medio nationis pravae et perversae, inter quos lucetis sicut luminaria in mundo, verbum vitae continentes (Philip. II, 15). Hinc per Joannem angelus Pergami Ecclesiae attestatur, dicens: Scio ubi habitas, ubi sedes est Satanae, et tenes nomen meum, et non negasti fidem meam (Apoc. II, 13). Beatus igitur Job ut ostendat cujus fortitudinis fuerit, insinuet cum quibus vixit, dicens: Frater fui draconum, et socius struthionum. Quia minus esset quod ipse bona ageret, nisi et ad bonitatis suae cumulum ab aliis mala toleraret. Sequitur:

Caput XL

[Rec. XXX].

VERS. 30.---Cutis mea denigrata est super me, et ossa mea aruerunt prae caumate.

77. Propter infirmorum casum, fortes zeli sui igne aduruntur.---Haec juxta historiam pensare negligimus, quia videlicet sermonis virtus patet ex poena passionis. Sed quia, ut saepe jam diximus, plerumque beatus Job sic narrat gesta, ut gerenda praenuntiet, bene hoc sanctae Ecclesiae vocibus congruit, quae dolorem persecutionis ultimae in infirmis graviter sentit. Cumque ab illa alii pereunt, valentiores quique moerore cruciantur. Exterior quippe causa ejus est terrena dispensatio, interior vero cura coelestis. Cutis ergo nomine infirmi signantur, qui nunc in ea exteriori utilitati deserviunt. Per ossa vero fortes ejus figurati sunt, in quibus corporis illius tota compago solidatur. Quia igitur aut provocati muneribus, aut persecutionibus afflicti, multi in ea ab statu fidei infirmi cadunt, eamque ipsi postquam ceciderunt persequuntur, quid aliud quam cutis suae nigredinem patitur, ut in ipsis postmodum foeda appareat, in quibus prius pulchra videbatur? Dum enim hi qui prius exteriora bene dispensare consueverant contra electos Dei postmodum saeviunt, quasi cutis Ecclesiae anteactae justitiae colorem perdidit, quae ad nigredinem iniquitatis venit.

These then are truly good, who can persist in goodness even among the evil. Hence also it is said by the voice of the Bridegroom to the holy Church: *As the lily among thorns, so is my love among the daughters* (Cant. ii. 2). Hence the Lord says to Ezekiel: *Son of man, unbelievers and subverters are with thee, and thou dwellest with scorpions* (Ezek. ii. 6). Hence Peter glorifies the life of blessed Lot, saying: *And delivered just Lot, oppressed by the injury of the conversation of the wicked* (2 Pet. ii. 7). For in sight and hearing he was just, dwelling among those who from day to day vexed the soul of the just with their unrighteous deeds. Hence Paul glorifies the life of the disciples, and by glorifying confirms it, saying: *In the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life* (Philip. ii. 15). Hence through John the angel testifies to the Church of Pergamus, saying: *I know where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my faith* (Rev. ii. 13). Blessed Job therefore, that he may show of what fortitude he was, let him intimate with whom he lived, saying: *I was a brother of dragons, and a companion of ostriches.* Because it would be less that he himself did good things, unless to the heap of his goodness he also tolerated evil things from others. It follows:

Chapter XL

(Rec. XXX).

VERSE 30. My skin is become black upon me, and my bones are dried up with heat.

77. Because of the fall of the weak, the strong are burned with the fire of their zeal.---We neglect to weigh these things according to the history, because the virtue of the speech is evident from the punishment of the passion. But because, as we have already often said, blessed Job often so relates things done as to foretell things to be done, this well agrees with the words of the holy Church, which feels the grief of the last persecution heavily in the weak. And when some perish from it, all the more valiant are tortured with mourning. For the outward cause of it is earthly dispensation, but the inward care is heavenly. By the name of skin, therefore, the weak are signified, who now in her serve for outward utility. But by the bones her strong ones are figured, in whom the whole compagination of that body is solidified. Because, therefore, either provoked by gifts or afflicted by persecutions, many weak ones in her fall from the state of faith, and they themselves, after they have fallen, persecute her; what else does she suffer than the blackness of her skin, so that she may afterwards appear foul in those in whom she previously seemed beautiful? For while those who previously were wont to dispense outward things well, afterwards rage against the elect of God, as it were the skin of the Church has lost the color of its former justice, which has come to the blackness of iniquity.

Quod Jeremias etiam sub praecipui metalli specie deplorat, dicens: Quomodo obscuratum est aurum, mutatus est color optimus (Thren. IV, 1)? Perversi ergo dum ab ejus sacramentis exeunt, plerumque inter reprobos locum honoris sumunt, ut ipsi contra sanctam Ecclesiam ex auctoritate saeviant, qui hanc atrocius quasi sciendo contemnunt. Unde et cum diceret: Cutis mea denigrata est, addidit, super me, quia hos quos prius ad decorem justitiae quasi candidos habuit, post deterius nigros portat. Sed cum cutis ad nigredinem vertitur, fortes qui in illa sunt zelo fidei contabescunt. Unde apte subjungit: Et ossa mea aruerunt prae caumate. Sic namque et priori tempore os fortissimum sanctae Ecclesiae quadam ariditate taedii Paulus aestuabat, cum quibusdam cadentibus diceret: Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror (II Cor. XI, 29)? Cutis ergo denigratur, et ossa prae caumate arescunt, quia dum infirmi ad iniquitatem prosiliunt, fortes quique zeli sui igne cruciantur, Sequitur:

Caput XLI

[Vet. XXX, Rec. XXXI].

Vers. 31.---Versa est in luctum cithara mea, et organum meum in vocem flentium.

78. Verbi divini ministri, cum despiciuntur, sileant, et ad poenitentiae luctum confugiant. Abstinentiam discretio moderetur. Vitia carnis exstinguantur, non caro.---Quia organum per fistulas, et cithara per chordas sonat, potest per citharam recta operatio, per organum vero sancta praedicatio designari. Per fistulas quippe organi ora praedicantium, per chordas vero citharae intentionem recte viventium non inconvenienter accipimus. Quae dum ad vitam aliam per afflictionem carnis tenditur, quasi extenuata chorda in cithara per intuentium admirationem sonat. Siccatur etenim chorda, ut congruum in cithara cantum reddat, quia et sancti viri castigant corpus suum, et servituti subjiciunt (I Cor. IX, 27), atque ab infimis ad superiora tenduntur. Pensandum quoque est quod chorda in cithara si minus tenditur, non sonat; si amplius, raucum sonat, quia nimirum virtus abstinentiae aut omnino nulla est, si tantum quisque corpus non edomat quantum valet; aut valde inordinata est, si corpus atterit plus quam valet.

Which Jeremiah also deplores under the appearance of the principal metal, saying: *How is the gold become dim, the most excellent color is changed* (Lam. iv. 1). For the perverse, while they go out from her sacraments, for the most part take a place of honor among the reprobate, that they themselves may rage against the holy Church with authority, who more cruelly contemn her as if by knowing her. Whence also when he said: *My skin is become black,* he added, *upon me,* because those whom she previously had as it were white to the beauty of justice, she afterwards carries as worse black ones. But when the skin is turned to blackness, the strong who are in it pine away with the zeal of faith. Whence he aptly subjoins: *And my bones are dried up with heat.* For thus also in the former time that most strong bone of the holy Church, Paul, was parched with a certain aridity of weariness, when he said to some who were falling: *Who is weak, and I am not weak? who is scandalized, and I burn not?* (2 Cor. xi. 29). The skin therefore is blackened, and the bones are dried up with heat, because while the weak break forth into iniquity, all the strong are tortured with the fire of their zeal. It follows:

Chapter XLI

[Vet. XXX, Rec. XXXI].

VERSE 31. My harp is turned to mourning, and my organ into the voice of those that weep.

78. Let the ministers of the divine word, when they are despised, be silent, and fly to the mourning of penance. Let discretion moderate abstinence. Let the vices of the flesh be extinguished, not the flesh.---Because the organ sounds through pipes, and the harp through strings, right operation can be signified by the harp, and holy preaching by the organ. For we not inaptly receive the mouths of those preaching by the pipes of the organ, but the intention of those living rightly by the strings of the harp. Which, while it is stretched to another life through the affliction of the flesh, sounds as it were a thinned string in the harp through the admiration of those beholding. For the string is dried, that it may return a congruous song in the harp, because holy men also chastise their body, and bring it into subjection (1 Cor. ix. 27), and are stretched from the lowest things to the highest. It is also to be weighed that the string in the harp, if it be stretched too little, does not sound; if too much, it sounds hoarse; because doubtless the virtue of abstinence is either altogether none, if one does not subdue the body as much as he is able; or it is very inordinate, if it wears down the body more than he is able.

Per abstinentiam quippe carnis vitia sunt exstinguenda, non caro; et tanto quisque sibimet debet moderamine praeesse, ut et ad culpam caro non superbiat, et tamen ad effectum rectitudinis in operatione subsistat. Intueri inter haec egregium praedicatorem libet, quanta arte magisterii fidelium animas velut in cithara chordas tensas, alias amplius tendendo extenuat, atque alias a tensione sua relaxando conservat. Aliis etenim dicit: Non in comessationibus et ebrietatibus, non in cubilibus et impudicitiis (Rom. XIII, 13). Et rursus ait: Mortificate membra vestra quae sunt super terram (Coloss. III, 5). Et tamen praedicatori charissimo scribit, dicens: Noli adhuc aquam bibere, sed modico vino utere, propter stomachum tuum, et frequentes tuas infirmitates (I Tim. V, 23). Illas ergo chordas extenuando tendit, ne non tensae omnimodo non sonent; hanc vero a tensione temperat, ne dum plus tenditur, minus sonet.

79. Duplex exhortationis modus, alius verbis, alius operibus.---Sive autem sancti praedicatores in Ecclesia, seu quilibet simplices et abstinentes, prout vires accipiunt, in ea proximis suis canticum bonae exhortationis reddunt. Nam et prudentes quique ad praedicationis fructum solerter invigilant, atque ut alios ad vitam pertrahant, sono magnae persuasionis elaborant; et qui in ea tardioris ingenii videntur, ex ipso suae vitae merito in quantum se posse conspiciunt, exhortationis erga alios auctoritatem sumunt, atque ad coelestem patriam quos valent trahere non desistunt. Sed sancta Ecclesia extremis persecutionibus pressa, cum verba sua a reprobis contemni considerat, amoris sui gratiam ad sola lamenta format, quia nimirum deflet quos exhortando trahere non valet. Dicat ergo: Versa est in luctum cithara mea, et organum meum in vocem flentium. Ac si aperte fateatur dicens: Pacis quidem meae tempore per alios parva more citharae, per alios vero more organi magna et sonora praedicabam, sed nunc in luctum cithara, et organum in vocem flentium versum est, quia dum me contemni conspicio, eos qui praedicationis cantum non audiunt deploro. Haec per quosdam sancta Ecclesia in fine factura est. haec per quosdam in suis jam exordiis fecit. Primus quippe martyr Stephanus Judaeis persequentibus prodesse praedicando conatus est, quos tamen post verba praedicationis, dum videret ad jaciendos lapides convolasse, fixis genibus orabat, dicens: Domine Jesu, ne statuas illic hoc peccatum (Act. VII, 59). Quid ergo buic, qui diu et parva et magna narraverat, nisi jam suae citharae atque organi cantus silebat atque in luctum versa fuerant, quia eos quos praedicando non traxerat, amando flebat?

For by abstinence the vices of the flesh are to be extinguished, not the flesh; and everyone ought to preside over himself with such moderation, that both the flesh may not grow proud to fault, and yet may subsist for the effect of rectitude in operation. It is pleasant to behold the eminent preacher among these things, with how much art of mastery he thins the souls of the faithful like stretched strings in a harp, by stretching some more, and preserves others by relaxing them from their tension. For to some he says: *Not in rioting and drunkenness, not in chambering and wantonness* (Rom. xiii. 13). And again he says: *Mortify your members which are upon the earth* (Coloss. iii. 5). And yet he writes to his dearest fellow-preacher, saying: *Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities* (1 Tim. v. 23). Those strings, therefore, he stretches by thinning them, lest if not stretched they should not sound at all; but this one he tempers from tension, lest while it is stretched more, it should sound less.

79. A double mode of exhortation, one by words, the other by works.---Either then holy preachers in the Church, or any simple and abstinent persons, as they receive strength, return in it to their neighbors the song of good exhortation. For both all the prudent watch skillfully for the fruit of preaching, and that they may draw others to life, they labor with the sound of great persuasion; and they who in it seem of slower wit, from the very merit of their life as far as they see themselves able, take the authority of exhortation toward others, and do not cease to draw whom they are able to the heavenly country. But the holy Church, pressed by extreme persecutions, when she considers her words contemned by the reprobate, forms the grace of her love into only lamentations, because doubtless she bewails those whom by exhorting she is not able to draw. Let her say therefore: *My harp is turned to mourning, and my organ into the voice of those that weep.* As if she should openly confess, saying: In the time of my peace indeed I preached through some small things after the manner of a harp, but through others great and sonorous things after the manner of an organ, but now the harp is turned to mourning, and the organ into the voice of those that weep, because while I behold myself contemned, I deplore those who do not hear the song of preaching. These things the holy Church is to do through some in the end; these things she did through some in her very beginnings. For the first martyr Stephen tried to profit by preaching to the persecuting Jews, whom yet after the words of preaching, when he saw them to have run together to cast stones, he prayed for on his bended knees, saying: *Lord Jesus, lay not this sin to their charge* (Acts vii. 60). What then for him, who for a long time had related both small and great things, but that already the songs of his harp and organ were silent and had been turned into mourning, because those whom he had not drawn by preaching, he wept for by loving?

Quod nimirum quotidie sancta Ecclesia agere non desistit, quae praedicationis verbum pene ubique conticuisse jam conspicit. Alii namque loqui dissimulant, alii recta audire contemnunt. Sed electorum mens dum tacere cantum praedicationis conspicit, gemens ac tacita ad fletus redit. Dicat ergo: Versa est in luctum cithara mea, et organum meum in vocem flentium, quia electus quisque quo sanctae praedicationis vox siluit, eo damna Ecclesiae gravius plangit.

Hucusque beatus Job descripsit mala quae pertulit, hoc vero ex loco incipit narrare subtilius bona quae fecit. Sed doloris verba historica atque allegorica expositione transcurrimus, virtutum vero opera ex magna parte juxta solius historiae textum tenemus, ne si haec ad indaganda mysteria trahimus, veritatem fortasse operis vacuare videamur.

Which doubtless the holy Church does not cease to do daily, which beholds the word of preaching to have already become silent almost everywhere. For some dissemble speaking, others contemn hearing right things. But the mind of the elect, while it beholds the song of preaching to be silent, groaning and silent returns to weeping. Let it say therefore: *My harp is turned to mourning, and my organ into the voice of those that weep,* because every elect one, by how much the voice of holy preaching has become silent, by so much more heavily he bewails the losses of the Church.

Hitherto blessed Job has described the evils which he endured, but from this place he begins to relate more subtly the good things which he did. But we have run through the historical and allegorical exposition of the words of grief, but the works of the virtues we hold for the most part according to the text of the history alone, lest if we draw these to investigating mysteries, we should perhaps seem to make void the truth of the work.

Liber VI

GESIMUS PRIMUS.

Exponitur cap. XXXI lib. Job, ad versum 24 exclusive, et laudatis prius castitate, humilitate, misericordia, multa de occasione peccati fugienda potissimum docentur.

CAPUT PRIMUM.

1. In explicandis sacris Scripturis, nec solus historicus sensus sequendus est, nec semper allegoricus.---Intellectus sacri eloquii inter textum et mysterium tanta est libratione pensandus, ut utriusque partis lance moderata, hunc neque nimiae discussionis pondus deprimat, neque rursus torpor incuriae vacuum relinquat. Multae quippe ejus sententiae tanta allegoriarum conceptione sunt gravidae, ut quisquis eas ad solam tenere historiam nititur, earum notitia per suam incuriam privetur. Nonnullae vero ita exterioribus praeceptis inserviunt, ut si quis eas subtilius penetrare desiderat, intus quidem nihil inveniat, sed hoc sibi etiam quod foris loquuntur abscondat.

2. Probatur prior propositio.---Unde bene quoque narratione historica per significationem dicitur: Tollens Jacob virgas populeas virides, et amygdalinas, et ex platanis, ex parte decorticavit eas, detractisque corticibus, in his quae exspoliata fuerant candor apparuit; illa vero quae integra erant viridia permanserunt, atque in hunc modum color effectus est varius (Genes. XXX, 37). Ubi et subditur: Posuitque eas in canalibus in quibus effundebatur aqua, ut cum venissent greges ad bibendum, ante oculos haberent virgas, et in aspectu earum conciperent. Factumque est ut in ipso calore coitus oves intuerentur virgas, et parerent maculosa et varia, et diverso colore respersa (Ibid., 38, 39). Quid est enim virgas virides, amygdalinas, atque ex platanis ante gregum oculos ponere, nisi per Scripturae sacrae seriem antiquorum Patrum vitas atque sententias in exemplum populis praebere? Quae nimirum quia juxta rationis examen rectae sunt, virgae nominantur.

Book twenty

FIRST.

Chapter XXXI of the book of Job is explained, as far as verse 24 exclusive, and having first praised chastity, humility, and mercy, many things are taught especially concerning the avoiding of the occasion of sin.

CHAPTER I.

1. In explaining the sacred Scriptures, neither the historical sense alone is to be followed, nor always the allegorical.---The understanding of the sacred eloquence is to be weighed with such a balancing between the text and the mystery, that the moderate scale of each part being weighed, neither the weight of too much discussion should depress it, nor again the torpor of neglect leave it empty. For many of its sentences are pregnant with such a conception of allegories, that whosoever strives to hold them to the history alone, is deprived of their knowledge through his own neglect. But some so serve outward precepts, that if anyone desires to penetrate them more subtly, he may indeed find nothing within, but even hide from himself that which they speak without.

2. The former proposition is proved.---Whence also it is well said by historical narration through signification: *Jacob taking green rods of poplar, and of almond, and of plane trees, in part peeled them, and the barks being drawn off, in those which had been spoiled whiteness appeared; but those which were entire remained green, and in this manner the color was made various* (Gen. xxx. 37). Where it is also subjoined: *And he set them in the channels where the water was poured out, that when the flocks should come to drink, they should have the rods before their eyes, and should conceive in the sight of them.* *And it came to pass that in the very heat of coition the sheep looked at the rods, and brought forth spotted and various, and sprinkled with diverse color* (Ibid. 38, 39). For what is it to set green rods of poplar, and almond, and plane trees before the eyes of the flocks, but to provide for the people through the series of sacred Scripture the lives and sentences of the ancient Fathers for an example? Which doubtless because according to the examination of reason they are right, are called rods.

Quibus ex parte corticem subtrahit, ut in his quae exspoliantur, intimus candor appareat; et ex parte corticem servat, ut sicut fuerant exterius, in viriditate permaneant; variusque virgarum color efficitur, dum cortex ex parte subtrahitur, ex parte retinetur. Ante considerationis enim nostrae oculos praecedentium patrum sententiae quasi virgae variae ponuntur. In quibus dum plerumque intellectum litterae fugimus, quasi corticem subtrahimus, et dum plerumque intellectum litterae sequimur, quasi corticem reservamus. Dumque ab ipsis cortex litterae subducitur, allegoriae candor interior demonstratur, et dum cortex relinquitur, exterioris intelligentiae virentia exempla monstrantur. Quas bene Jacob in aquae canalibus posuit, quia et Redemptor noster in libris eas sacrae scientiae, quibus nos intrinsecus infundimur, fixit. Has aspicientes arietes cum ovibus coeunt, quia rationales nostri spiritus, dum in earum intentione defixi sunt, singulis quibusque actionibus permiscentur, ut tales fetus operum procreent, qualia exempla praecedentium in vocibus praeceptorum vident; et diversum colorem proles boni operis habeat, quia et nonnunquam subtracto litterae cortice, acutius interna considerat, et reservato nonnunquam historiae tegmine, bene se in exterioribus format.

3. Probatur altera.---Nam quia divinae sententiae aliquando interius rimandae sunt, aliquando exterius observandae, per Salomonem quoque dicitur: Qui fortiter premit ubera ad eliciendum lac, exprimit butyrum; et qui vehementer emungit, elicit sanguinem (Prov. XXX, 33). Ubera quippe fortiter premimus, cum verba sacri eloquii subtili intellectu pensamus, qua pressione dum lac quaerimus, butyrum invenimus, quia dum nutriri vel tenui intellectu quaerimus, ubertate internae pinguedinis ungimur. Quod tamen nec nimie nec semper agendum est, ne dum lac quaeritur ab uberibus, sanguis sequatur. Plerumque etenim quidam dum verba sacri eloquii plus quam debent discutiunt, in carnalem intellectum cadunt. Sanguinem quippe elicit, qui vehementer emungit, quia carnale efficitur hoc quod ex nimia spiritus discussione sentitur. Unde necesse est ut beati Job opera, quae inter increpantium amicorum verba idcirco narrat ne afflicta mens illius in desperatione deficiat, juxta pondus historiae perscrutemur, ne si haec animus plusquam necesse est spiritaliter investiget, a verborum ejus uberibus sanguis nobis pro lacte respondeat.

From which in part he withdraws the bark, that in those which are spoiled, the inward whiteness may appear; and in part he preserves the bark, that as they had been outwardly, they may remain in greenness; and the color of the rods is made various, while the bark is in part withdrawn, and in part retained. For before the eyes of our consideration the sentences of the preceding fathers are set as various rods. In which while for the most part we fly from the understanding of the letter, we as it were withdraw the bark; and while for the most part we follow the understanding of the letter, we as it were reserve the bark. And while the bark of the letter is withdrawn from them, the inward whiteness of allegory is shown; and while the bark is left, the green examples of outward intelligence are shown. Which Jacob well set in the water channels, because our Redeemer also fixed them in the books of sacred science, with which we are inwardly infused. Looking at these the rams copulate with the sheep, because our rational spirits, while they are fixed in their intention, are mixed with each and every action, that they may procreate such offspring of works as they see examples of the preceding ones in the voices of the precepts; and the offspring of good work may have a diverse color, because both sometimes, the bark of the letter being withdrawn, it considers internal things more sharply, and sometimes, the covering of history being reserved, it forms itself well in outward things.

3. The other is proved.---For because the divine sentences are sometimes to be examined within, and sometimes to be observed without, it is also said by Solomon: *He that strongly presseth the breasts to elicit milk, expresseth butter; and he that vehemently bloweth his nose, eliciteth blood* (Prov. xxx. 33). For we strongly press the breasts, when we weigh the words of sacred eloquence with subtle understanding, by which pressure while we seek milk, we find butter, because while we seek to be nourished even by a thin understanding, we are anointed by the fatness of internal richness. Which nevertheless is not to be done too much nor always, lest while milk is sought from the breasts, blood should follow. For for the most part some, while they discuss the words of sacred eloquence more than they ought, fall into carnal understanding. For he eliciteth blood, who vehemently bloweth his nose, because that which is felt from too much discussion of the spirit is made carnal. Whence it is necessary that we should search out the works of blessed Job, which he therefore relates among the words of his upbraiding friends, lest his afflicted mind should fail in despair, according to the weight of history, lest if the mind investigate these more than is necessary spiritually, blood should answer to us for milk from the breasts of his words.

Si quando vero quaedam mystica in suorum operum narratione permiscet, ad haec necesse est ut mens concita redeat, ad quae hanc ipse, ut datur intelligi, ordo loquentis vocat. Nam sanctus vir postquam ea quae sibi per flagellum Domini fuerant inflicta narravit, nunc per ordinem proprias enumerando virtutes, qualis ante flagellum fuerit innotescit; sic vitae suae historiam texens, ut ei perrarum aliquid quod allegorice intelligi possit interserat, quatenus et ex magna parte historica sint quae memorat, et tamen aliquando per haec eadem ad spiritalem intelligentiam consurgat. Qua itaque fortitudine ab omni lapsu exteriora sua custodiae interioris disciplina constrinxerit, insinuat dicens:

CAPUT II.

CAP. XXXI, VERS. 1.---Pepigi foedus cum oculis meis, ut ne cogitarem quidem de virgine.

4. Ne mens illicita concupiscat, cohibendi sunt sensus exteriores qui sunt aditus mentis. Intueri non decet quod concupiscere non licet.---Cum sit invisibilis anima, nequaquam corporearum rerum delectatione tangitur, nisi quod inhaerens corpori quasi quaedam egrediendi foramina ejusdem corporis sensus habet. Visus quippe, auditus, gustus, odoratus, et tactus, quasi quaedam viae mentis sunt, quibus foras veniat, et ea quae extra ejus sunt substantiam concupiscat. Per hos etenim corporis sensus quasi per fenestras quasdam exteriora quaeque anima respicit, respiciens concupiscit. Hinc etenim Jeremias ait: Ascendit mors per fenestras nostras, ingressa est domos nostras (Jerem. IX, 21). Mors quippe per fenestras ascendit, et domum ingreditur, cum per sensus corporis concupiscentia veniens, habitaculum intrat mentis. Quod contra hoc quod jam saepe diximus de justis per Isaiam dicitur: Qui sunt hi qui ut nubes volant, et quasi columbae ad fenestras suas (Isai. LX, 8)? Justi namque volare ut nubes dicti sunt, quia a terrenis contagiis sublevantur; et quasi columbae ad fenestras suas sunt, quia per sensus corporis exteriora quaeque intentione non respiciunt rapacitatis, eosque foras non rapit concupiscentia carnalis. Quisquis vero per has corporis fenestras incaute exterius respicit, plerumque in delectationem peccati etiam nolens cadit; atque obligatus desideriis, incipit velle quod noluit. Praeceps quippe anima dum ante non providet, ne incaute videat quod concupiscat, caeca post incipit desiderare quod vidit.

If ever indeed he mixes some mystical things in the narration of his works, to these it is necessary that the excited mind should return, to which the order of the speaker himself, as it is given to be understood, calls it. For the holy man, after he has related those things which had been inflicted on him by the scourge of the Lord, now by enumerating his own virtues in order, makes known what he was before the scourge; so weaving the history of his life, as to interweave in it some very rare thing which can be understood allegorically, so that those which he records may be for the most part historical, and yet sometimes through these same things he may rise to spiritual intelligence. In what fortitude, therefore, he constrained his outward things by the discipline of inward custody from every fall, he intimates, saying:

CHAPTER II.

JOB CHAPTER XXXI, VERSE 1.---I made a covenant with mine eyes, that I should not even think upon a virgin.

4. That the mind may not lust for illicit things, the outward senses, which are the entrances of the mind, are to be restrained. It is not becoming to look at what it is not lawful to lust after.---Since the soul is invisible, it is in no wise touched by the delectation of corporeal things, except that being inherent in the body, it has as it were certain outlets of the same body, the senses. For sight, hearing, taste, smell, and touch, are as it were certain ways of the mind, by which it may come forth, and lust after those things which are without its substance. For through these senses of the body, as through certain windows, the soul beholds each of the outward things, and beholding, it lusts. For hence Jeremiah says: *Death is come up through our windows, and entered into our houses* (Jerem. ix. 21). For death comes up through the windows, and enters the house, when concupiscence coming through the senses of the body, enters the habitation of the mind. Which against this which we have already often said of the just, is said by Isaiah: *Who are these that fly as clouds, and as doves to their windows? * (Isai. lx. 8). For the just are said to fly as clouds, because they are raised from earthly contagions; and are as it were doves to their windows, because through the senses of the body they do not behold any outward things with the intention of rapacity, and carnal concupiscence does not snatch them forth. But whosoever through these windows of the body incautiously looks outward, for the most part falls into the delectation of sin even against his will; and being bound by desires, begins to will what he did not will. For the headlong soul, while it does not provide before lest it look incautiously at what it may lust after, begins afterward blindly to desire what it saw.

Unde et Prophetae mens, quae sublevata saepe mysteriis internis intererat, quia alienam conjugem incaute vidit, obtenebrata postmodum sibimet illicite conjunxit (II Reg. XI, 2). Sanctus autem vir, qui acceptis corporis sensibus velut subjectis ministris quidam aequissimus judex praeest, culpas conspicit antequam veniant, et velut insidianti hosti fenestras corporis claudit, dicens: Pepigi foedus cum oculis meis, ut ne cogitarem quidem de virgine. Ut enim cogitationes cordis caste servare potuisset, foedus cum oculis pepigit, ne prius incante aspiceret quod postmodum invitus amaret. Valde namque est quod caro deorsum trahit, et semel species formae cordi per oculos illigata vix magni luctaminis manu solvitur. Ne ergo quaedam lubrica in cogitatione versemus, providendum nobis est; quia intueri non decet quod non licet concupisci. Ut enim munda mens in cogitatione servetur a lascivia voluptatis suae deprimendi sunt oculi, quasi quidam raptores ad culpam. Neque enim Eva lignum vetitum contigisset, nisi hoc prius incaute respiceret. Scriptum quippe est: Vidit mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque delectabile; et tulit de fructu illius, et comedit (Genes. III, 6). Hinc ergo pensandum est quanto debeamus moderamine erga illicita visum restringere nos qui mortaliter vivimus, si et mater viventium per oculos ad mortem venit. Hinc etiam sub Judaeae voce, quae exteriora videndo concupiscens bona interiora perdiderat, propheta dicit: Oculus meus depraedatus est animam meam (Thren. III, 51). Concupiscendo enim visibilia, invisibiles virtutes amisit. Quae ergo interiorem fructum per exteriorem visum perdidit, per oculum corporis pertulit praedam cordis. Unde nobis ad custodiendam cordis munditiam exteriorum quoque sensuum disciplina servanda est. Nam quantalibet virtute mens polleat, quantalibet gravitate vigeat, carnales tamen sensus puerile quiddam exterius perstrepunt, et nisi interioris gravitatis pondere et quasi juvenili quodam vigore refrenentur, ad fluxa quaeque et levia mentem enervem trahunt.

Unde et serpenti a Domino dicitur: Pectore et ventre repes (Genes. III, 14). 5. Exemplum Job non solum carnis, sed etiam cordis et mentis luxuriam refrenantis. Per Moysen luxuria perpetrata, per Christum etiam cogitata damnatur. Qui coeli civis est luxuriam deserat, non timore, sed charitate.---Videamus igitur quomodo beatus Job id quod in eo fluxum ac puerile caro sapere potuit, juvenili sapientiae vigore restrinxit. Ait enim: Pepigi foedus cum oculis meis. Et quia non in se actionem tantummodo, sed et cogitationem luxuriae exstinxit, secutus adjunxit: Ut ne cogitarem quidem de virgine.

Whence also the mind of the Prophet, which often being raised was present at inward mysteries, because it saw another's wife incautiously, was afterward darkened and joined her to itself illicitly (2 Sam. xi. 2). But the holy man, who having received the senses of the body as it were subject ministers, presides as a certain most equitable judge, beholds faults before they come, and as it were closes the windows of the body against the waylaying enemy, saying: *I made a covenant with mine eyes, that I should not even think upon a virgin.* For that he might be able to keep the thoughts of the heart chaste, he made a covenant with his eyes, lest he should first incautiously behold what afterward he would unwillingly love. For it is very much that the flesh draws downward, and the species of form once bound to the heart through the eyes is scarcely loosed by the hand of a great struggle. Lest therefore we should turn over any slippery things in thought, we must provide for ourselves; because it is not becoming to look at what it is not lawful to lust after. For that a pure mind may be kept in thought from the wantonness of its pleasure, the eyes are to be depressed, as it were certain robbers to fault. For neither would Eve have touched the forbidden tree, unless she had first incautiously looked at it. For it is written: *The woman saw that the tree was good for food, and beautiful to the eyes, and delectable to the sight; and she took of the fruit thereof, and did eat* (Gen. iii. 6). From this therefore it is to be weighed with how much moderation we who live mortally ought to restrain our sight toward illicit things, if even the mother of the living came to death through her eyes. Hence also under the voice of Judea, which by seeing outward things and lusting after them had lost inward goods, the prophet says: *Mine eye hath spoiled my soul* (Lam. iii. 51). For by lusting after visible things, she lost invisible virtues. She therefore who lost the inward fruit through the outward sight, suffered the prey of the heart through the eye of the body. Whence for us to guard the purity of the heart, the discipline of the outward senses is to be kept. For by how great virtue soever the mind may prevail, by how great gravity soever it may flourish, yet the carnal senses make as it were a certain childish noise without, and unless they be restrained by the weight of inward gravity and by a certain youthful vigor, they draw the enervated mind to all fluxy and light things.

Whence also it is said by the Lord to the serpent: *Upon thy breast and thy belly shalt thou go* (Gen. iii. 14). 5. The example of Job refraining not only from the luxury of the flesh, but also of the heart and mind. By Moses luxury perpetrated, by Christ also thought is condemned. Let him who is a citizen of heaven desert luxury, not by fear, but by charity.---Let us see therefore how blessed Job restrained that which in him could taste of the fluxy and childish flesh, by the youthful vigor of wisdom. For he says: *I made a covenant with mine eyes.* And because he extinguished in himself not only the action, but also the thought of luxury, he subjoined in following: *That I should not even think upon a virgin.*

Sciebat nimirum luxuriam esse in corde refrenandam, sciebat, per sancti Spiritus donum, quod Redemptor noster veniens legis praecepta transcenderet, et ab electis suis non solum luxuriam carnis, sed etiam cordis aboleret, dicens: Scriptum est: Non adulterabis; ego autem dico vobis, quoniam omnis qui viderit mulierem ad concupiscendum eam, jam moechatus est eam in corde suo (Matth. V, 27). Per Moysen quippe luxuria perpetrata, per auctorem vero munditiae luxuria cogitata damnatur. Hinc est enim quod discipulis primus Ecclesiae pastor dicit: Propter quod succincti lumbos mentis vestrae, sobrii perfecte sperate in eam quae offertur vobis gratiam (I Pet. I, 13). Lumbos enim carnis succingere est luxuriam ab effectu refrenare. Lumbos vero mentis succingere est hanc etiam a cogitatione restringere. Hinc est quod angelus, qui Joannem alloquitur (Apoc. I, 13), zona aurea super mamillas cinctus esse perhibetur. Quia enim Testamenti Novi munditia etiam cordis luxuriam frenat, angelus qui in eo apparuit in pectore cinctus venit. Quem bene zona aurea stringit, quia quisquis supernae patriae civis est, non jam timore supplicii, sed amore charitatis immunditiam deserit. Malum vero luxuriae aut cogitatione perpetratur, aut opere. Callidus namque hostis noster cum ab effectu operis expellitur, secreta polluere cogitatione molitur. Serpens videlicet ventre repit, quando hostis lubricus per humana membra sibimet subdita usque ad expletionem operis luxuriam exercet. Serpens autem repit pectore, quando eos quos in opere luxuriae non valet polluit in cogitatione. Alius itaque luxuriam jam perpetrat actione, huic serpens repit ex ventre. Alius autem perpetrandam versat in mente, huic serpens repit ex pectore. Sed quia per cogitationem ad explenda opera pervenitur, recte serpens prius pectore, et postmodum repere ventre describitur. [Rec. III.] Unde beatus Job, quia disciplinam etiam in cogitatione tenuit, una custodia serpentis pectus ventremque superavit, dicens: Pepigi foedus cum oculis meis, ut ne cogitarem quidem de virgine. [Vet. III.] Quam nimirum cordis munditiam quisquis adipisci non appetit, quid aliud quam ejusdem a se munditiae auctorem repellit? Unde et beatus Job protinus subdit:

CAPUT III.

VERS. 2.---Quam enim partem Deus haberet in me desuper, et haereditatem Omnipotens de excelsis?

He knew doubtless that luxury was to be restrained in the heart, he knew, through the gift of the Holy Spirit, that our Redeemer coming would transcend the precepts of the law, and would abolish from his elect not only the luxury of the flesh, but also of the heart, saying: *It is written: Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart* (Matth. v. 27). For by Moses luxury perpetrated, but by the Author of purity luxury thought is condemned. For hence it is that the first pastor of the Church says to the disciples: *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you* (1 Pet. i. 13). For to gird the loins of the flesh is to restrain luxury from the effect. But to gird the loins of the mind is to restrain this also from thought. Hence it is that the angel, who speaks to John (Rev. i. 13), is related to be girt with a golden zone upon the breasts. Because the purity of the New Testament also restrains the luxury of the heart, the angel who appeared in it came girt in the breast. Whom the golden zone well binds, because whosoever is a citizen of the heavenly country, no longer by fear of punishment, but by the love of charity deserts uncleanness. But the evil of luxury is either perpetrated by thought, or by work. For our crafty enemy, when he is expelled from the effect of work, strives to pollute secret things by thought. The serpent doubtless goes upon his belly, when the slippery enemy through human members subjected to himself exercises luxury even to the fulfillment of the work. But the serpent goes upon his breast, when those whom he is not able to pollute in the work of luxury he pollutes in thought. Therefore one already perpetrates luxury by action, to him the serpent goes from the belly. But another turns over that to be perpetrated in the mind, to him the serpent goes from the breast. But because through thought one comes to the fulfilling of works, rightly the serpent is described first to go upon the breast, and afterward upon the belly. Whence blessed Job, because he held discipline also in thought, by one custody overcame the breast and belly of the serpent, saying: *I made a covenant with mine eyes, that I should not even think upon a virgin.* Which purity of heart whosoever does not appete to attain, what else does he but repel from himself the Author of the same purity? Whence also blessed Job immediately subjoins:

CHAPTER III.

VERS. 2.---For what part should God have in me from above, and what inheritance the Almighty from on high?

6. Ut Dei haereditas simus, in nobis peccatum non regnet. Nihil prodest vel superba castitas, vel humilitas non casta.---Ac si aperte dicat: Si mentem in cogitatione polluero, ejus qui munditiae auctor est, esse haereditas nequaquam possum. Nulla enim bona sunt caetera, si occulti judicis oculis castitatis testimonio non approbantur. Omnes quippe virtutes in conspectu conditoris vicaria ope se sublevant, ut quia una virtus sine alia vel nulla est omnino, vel minima, vicissim sua conjunctione fulciantur. Si enim vel castitatem humilitas deserat, vel humilitatem castitas relinquat, apud auctorem humilitatis et munditiae prodesse quid praevalet vel superba castitas, vel humilitas inquinata? Sanctus igitur vir ut ab auctore suo in bonis reliquis possideri mereatur, cordis munditiam custodiens, dicat: Pepigi foedus cum oculis meis, ut ne cogitarem quidem de virgine. Quam enim partem haberet Deus in me desuper, et haereditatem Omnipotens de excelsis? Ac si aperte fateatur, dicens. Habere me possessionem suam excelsorum conditor renuit, si mens mea ante conspectum illius in infimis desideriis tabescit.

7. Cogitatio immunda non inquinat cum pulsat, sed cum per delectationem subjugat. In carne corruptibili sufficit peccatum non regnare.---Sed inter haec (De poenit., dist. 2, c. 23) sciendum est aliud esse quod animus de tentatione carnis patitur, aliud vero cum per consensum delectationibus obligatur. Plerumque enim cogitatione prava pulsatur, sed renititur; plerumque autem cum perversum quid concipit, hoc intra semetipsum etiam per desiderium volvit. Et nimirum mentem nequaquam cogitatio immunda inquinat cum pulsat, sed cum hanc sibi per delectationem subjugat. Hinc etenim praedicator egregius dicit: Tentatio vos non apprehendat, nisi humana (I Cor. X, 13). Humana quippe tentatio est, qua plerumque in cogitatione tangimur etiam nolentes, quia ut nonnunquam et illicita ad animum veniant, hoc utique in nobismetipsis ex humanitatis corruptibilis pondere habemus. Jam vero daemoniaca est, et non humana tentatio, cum ad hoc quod carnis corruptibilitas suggerit per consensum se animus astringit. Hinc iterum dicit: Non regnet peccatum in vestro mortali corpore (Rom. VI, 12). Peccatum quippe in mortali corpore nequaquam non esse, sed regnare prohibuit, quia in carne corruptibili non regnare potest, sed non esse non potest. Hoc ipsum namque ei de peccato tentari peccatum est, quo quia quandiu vivimus perfecte omnimodo non caremus; sancta praedicatio quoniam hoc expellere plene non potuit, ei de nostri cordis habitaculo regnum tulit, ut appetitus illicitus etsi plerumque bonis nostris cogitationibus occulte se quasi fur inserit, saltem si ingreditur, non dominetur.

6. That we may be the inheritance of God, let not sin reign in us. Neither proud chastity, nor unchaste humility is of any avail.---As if he should say openly: If I pollute my mind in thought, I can by no means be the inheritance of Him who is the author of purity. For no other good things are of any value, if they are not approved by the testimony of chastity in the eyes of the occult Judge. For all virtues in the sight of the Creator support each other by reciprocal aid, so that because one virtue without another is either nothing at all, or very small, they are mutually supported by their conjunction. For if humility should desert chastity, or chastity should leave humility, what can either proud chastity or defiled humility avail before the author of humility and purity? Therefore, that the holy man may deserve to be possessed by his Author in his other good qualities, keeping purity of heart, let him say: *I made a covenant with mine eyes, that I should not even think upon a virgin.* *For what part should God have in me from above, and what inheritance the Almighty from on high?* As if he should openly confess, saying: The Creator of the high ones refuses to have me as His possession, if my mind wastes away in the lowest desires before His sight.

7. An impure thought does not defile when it knocks, but when it subjugates through delight. In corruptible flesh it suffices that sin should not reign.---But among these things it is to be known that it is one thing which the mind suffers from the temptation of the flesh, and another when it is bound to delights by consent. For for the most part it is knocked upon by a wicked thought, but it resists; but for the most part when it conceives anything perverse, it turns this over within itself even through desire. And doubtless an impure thought by no means defiles the mind when it knocks, but when it subjugates this to itself through delight. For hence the eminent preacher says: *There hath no temptation taken you but such as is human* (1 Cor. x. 13). For it is a human temptation by which for the most part we are touched in thought even against our will, because that sometimes even unlawful things come to the mind, this certainly we have in ourselves from the weight of corruptible humanity. But now it is a demoniacal, and not a human temptation, when the mind binds itself by consent to that which the corruptibility of the flesh suggests. Hence again he says: *Let not sin reign in your mortal body* (Rom. vi. 12). For he forbade not that sin should be in the mortal body, but that it should reign; because in corruptible flesh it cannot not reign, but it cannot not be. For this very thing to be tempted by it concerning sin is sin, which because as long as we live we are not perfectly free from in every way; the holy preaching since it could not fully expel this, took away its kingdom from the habitation of our heart, so that an unlawful appetite, although for the most part it inserts itself secretly as a thief into our good thoughts, at least if it enters, it may not dominate.

Vir igitur sanctus dicens: Pepigi foedus cum oculis meis, ut ne cogitarem quidem de virgine, nequaquam vult intelligi quia ejus animum culpa in cogitatione non contigit, sed quia nunquam hunc ex consensu superavit. Nam velut integerrimam possessionem Dei mentem suam contra adversarii depraedationem vindicat, qui protinus adjungit: Quam enim partem haberet Deus in me desuper, et haereditatem Omnipotens de excelsis? Ac si aperte dicat: Carne quidem mortali corruptionis conditioni subjaceo, sed auctori unde servio, si ei integrum a consensu culpae animum non defendo? Sequitur:

Caput IV

[Vet. et Rec. IV].

VERS. 3.---Numquid non perditio est iniquo, et alienatio operantibus iniquitatem.

8. Justi per asperum iter ad salutis patriam, reprobi per amaena prata ad foveam tendunt.---Festina consolatio bonorum est consideratus finis malorum. Dum enim ex eorum interitu malum conspiciunt quod evadunt, leve existimant quidquid adversi in hac vita patiuntur. Eant ergo nunc reprobi, et delectationum suarum desideria compleant, in finis sui damnatione sensuri sunt quia mortem male viventes amaverunt. Transitorio autem verbere affligantur electi, ut a pravitate flagella corrigant quos paterna pietas ad haereditatem servat. Nunc etenim flagellatur justus, et verbere disciplinae corrigitur, quia ad aeternae haereditatis patrimonium praeparatur. In suis autem voluptatibus relaxatur injustus, quia tanto ei temporalia bona suppetunt, quanto aeterna denegantur. Injustus ad debitam mortem currens, effrenatis voluptatibus utitur, quia et vituli qui mactandi sunt in liberis pastibus relinquuntur. At contra justus a delectationis transitoriae jucunditate restringitur, quia et nimirum vitulus ad laboris usum vitae deputatus sub jugo retinetur. Negantur electis in hac vita bona terrena, quia et aegris, quibus spes vivendi est, nequaquam a medico cuncta quae appetunt conceduntur. Dantur autem reprobis bona quae in hac vita appetunt, quia et desperatis aegris omne quod desiderant non negatur. Perpendant igitur justi quae sint mala, quae iniquos manent, et nequaquam eorum felicitati invideant quae percurrit. Quid est enim quod de eorum gaudiis admirentur, quando et ipsi per iter asperum ad salutis patriam, et illi quasi per amoena prata ad foveam tendunt?

Therefore the holy man saying: *I made a covenant with mine eyes, that I should not even think upon a virgin,* by no means wishes it to be understood that fault did not touch his mind in thought, but that it never overcame him by consent. For as if an entire possession of God he vindicates his mind against the depredation of the adversary, who immediately subjoins: *For what part should God have in me from above, and what inheritance the Almighty from on high?* As if he should say openly: I am subject indeed to the condition of corruption in mortal flesh, but whence do I serve the Author, if I do not defend for Him a mind entire from the consent of fault? It follows:

CHAPTER IV.

VERS. 3.---Is not destruction to the wicked, and alienation to the workers of iniquity?

8. The just through a rough way tend to the country of salvation, the reprobate through pleasant meadows to the pit.---A hasty consolation of the good is the considered end of the bad. For while from their destruction they behold the evil which they escape, they think light whatever of adversity they suffer in this life. Let the reprobate go therefore now, and fulfill the desires of their delights; in the damnation of their end they shall perceive that living badly they loved death. But let the elect be afflicted with a transitory scourge, that the scourges may correct from depravity those whom paternal piety keeps for the inheritance. For now the just man is scourged, and is corrected by the scourge of discipline, because he is prepared for the patrimony of the eternal inheritance. But the unjust man is relaxed in his pleasures, because temporal goods are supplied to him in so great a measure as eternal ones are denied. The unjust man running to his due death, uses unbridled pleasures, because also the bullocks which are to be slaughtered are left in free pastures. But on the contrary the just man is restrained from the joy of transitory delight, because also indeed the bullock deputed to the use of labor of life is retained under the yoke. Earthly goods are denied to the elect in this life, because also to the sick, to whom there is hope of living, by no means all things which they appete are granted by the physician. But to the reprobate are given the goods which they appete in this life, because also to the desperate sick every thing which they desire is not denied. Let the just therefore weigh what are the evils which await the iniquitous, and let them by no means envy their felicity which runs through. For what is it that they should wonder at their joys, when both they themselves through a rough way tend to the country of salvation, and those as if through pleasant meadows tend to the pit?

Dicat ergo vir sanctus: Nunquid non perditio est iniquo, et alienatio operantibus iniquitatem? Quod videlicet alienationis verbum durius sonaret, si hoc interpres in suae linguae voce tenuisset. Quod enim apud nos alienatio, hoc apud Hebraeos anathema dicitur. Tunc ergo alienatio erit reprobis, cum ab haereditate districti judicis se anathema esse conspiciunt, quia hic eum perversis moribus contempserunt. Floreant igitur iniqui, a flore aeternae haereditatis alieni; justi vero semetipsos solerter inspiciant, et in cunctis actionibus suis a Domino se videri pertimescant. Unde et apte mox subditur:

CAPUT V.

VERS 4. Nonne ipse considerat vias meas, et cunctos gressus meos dinumerat?

9. Minutissimae cogitationes, et tenuissima verba quae parvi pendimus, in judicio Dei non praetermittentur. Per gradus culpae, crescit ordo sententiae condemnatoriae.---Quid viarum nomine nisi actiones denuntiat? Hinc enim per Jeremiam dicitur: Bonas facite vias vestras et studia vestra (Jerem. VII, 3). Quid vero gressuum appellatione, nisi vel motus mentium, vel profectus accipimus meritorum? Quibus profecto gressibus ad semetipsam nos Veritas vocat, dicens: Venite ad me omnes, qui laboratis, et onerati estis (Matth. XI, 28). Ad se quippe venire nos Dominus praecipit, nimirum non gressibus corporis, sed profectibus cordis. Ipse namque ait: Veniet hora quando neque in monte hoc, neque in Jerosolymis adorabitis Patrem (Joan. IV, 21). Et paulo post: Veri adoratores adorabunt Patrem in spiritu et veritate, nam et Pater tales quaerit qui adorent eum (Ibid., 23). In corde ergo esse gressus insinuat, quando et ut veniamus vocat et tamen motu corporis nequaquam nos ad alia transire denuntiat. [Vet. V.] Sic autem Dominus uniuscujusque considerat vias, sic dinumerat gressus, ut ne minutissimae quidem cogitationes ejus judicio ac verba tenuissima, quae apud nos usu viluerunt, indiscussa remaneant. Hinc enim dicit: Qui irascitur fratri suo, reus erit judicio. Qui dixerit fratri suo: Racha, reus erit concilio. Qui dixerit: Fatue, reus gehennae ignis (Matth. V, 22). Racha quippe in Hebraeo eloquio vox interjectionis est, quae quidem animum irascentis ostendit, nec tamen plenum verbum iracundiae exprimit.

Let the holy man say therefore: *Is not destruction to the wicked, and alienation to the workers of iniquity?* Which word of alienation would indeed sound more harshly, if the interpreter had held this in the voice of his own language. For what among us is alienation, this among the Hebrews is called anathema. Therefore there shall be alienation to the reprobate, when from the inheritance of the strict Judge they behold themselves to be anathema, because here they contemned Him with perverse manners. Let the iniquitous flourish therefore, alien from the flower of the eternal inheritance; but let the just providently inspect themselves, and in all their actions let them fear to be seen by the Lord. Whence also it is aptly subjoined soon:

CHAPTER V.

VERS. 4. Doth not He consider my ways, and count all my steps?

9. The most minute thoughts, and the most slender words which we think little of, shall not be passed over in the judgment of God. Through degrees of fault, grows the order of the condemnatory sentence.---What does He announce by the name of ways but actions? For hence it is said by Jeremiah: *Make your ways and your studies good* (Jerem. vii. 3). But what do we accept by the appellation of steps, but either the movements of minds, or the progress of merits? To which steps indeed the Truth calls us to Himself, saying: *Come unto Me, all ye that labor and are heavy laden* (Matth. xi. 28). For the Lord commands us to come to Him, doubtless not by steps of the body, but by progress of the heart. For He says: *The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father* (John iv. 21). And a little after: *The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him* (Ibid. 23). He insinuates therefore that the steps are in the heart, when He both calls that we should come, and yet by movement of the body He by no means announces us to pass to other things. [Vet. V.] But thus the Lord considers the ways of each one, thus He counts the steps, so that not even the most minute thoughts of him, and most slender words, which have become cheap among us by use, should remain undiscussed by His judgment. For hence He says: *Whosoever is angry with his brother shall be in danger of the judgment:* *and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire* (Matth. v. 22). For *Raca* in the Hebrew eloquence is a voice of interjection, which indeed shows the mind of the one being angry, yet does not express a full word of wrath.

Prius ergo ira reprehenditur sine voce, postmodum vero ira cum voce, sed necdum pleno verbo formata; ad extremum quoque cum dicitur: Fatue ira redarguitur, quae cum excessu vocis expletur etiam perfectione sermonis. Et notandum quod in ira perhibet reum esse judicio; in voce irae, quod est racha, reum concilio; in verbo vocis quod est fatue, reum gehennae ignis. Per gradus etenim culpae crevit ordo sententiae, quia in judicio adhuc causa discutitur, in concilio autem jam causae sententia definitur, in gehenna vero ignis ea quae de concilio egreditur sententia expletur. Quia igitur humanorum actuum Dominus subtili examine gressus enumerat, ira sine voce, judicio; ira in voce, concilio; ira vero in voce atque sermone, gehennae ignibus mancipatur. Hanc subtilitatem considerationis ejus propheta aspexerat, cum dicebat: Fortissime, magne, potens Dominus exercituum; nomen tibi, magnus consilio, incomprehensibilis cogitatu, cujus oculi aperti sunt, super omnes vias filiorum Adam, ut reddas unicuique secundum vias suas, et secundum fructum adinventionum ejus (Jerem. XXXII, 18).

10. Nulla sine mercede bona, nulla mala sine poena. Sic easdem vias Dominus subtili examinatione considerat, ut in unoquoque nostrum nec ea quae remuneret bona praetereat, nec mala, quae videlicet displicent, sine increpatione derelinquat. Hinc est enim quod angelum Ecclesiae Pergami et in quibusdam laudat, et in quibusdam redarguit dicens: Scio ubi habitas, ubi sedes est satanae, et tenes nomen meum, et non negasti fidem meam (Apoc. II, 13, 14). Et paulo post: Sed habeo adversum te pauca, quia habes illic tenentes doctrinam Balaam. Hinc angelo Ecclesiae Thyatirae dicitur: Novi opera tua, et charitatem tuam, et fidem, et ministerium, et patientiam tuam, et opera tua novissima plura prioribus; sed habeo adversum te pauca, quia permittis mulierem Jezabel, quae se dicit propheten, docere et seducere servos meos, et fornicari, et manducare idolothytum (Ibid., 19, 20). Ecce bona memorat, nec tamen resecanda mala sine poenitentia relaxat, quia scilicet sic singulorum vias considerat, sic gressus enumerans pensat, ut subtili examine perpendat vel quantum quisque ad bona proficiat, vel quantum ad mala devians suis profectibus contradicat. Incrementum quippe meritorum, quod bonae vitae studiis augetur, plerumque mali admistione retrahitur; et bonum quod animus operando construit, hoc alia perpetrando pervertit. Unde sancti viri tanto se subtilius in cogitatione constringunt, quanto a superno judice districtius considerari conspiciunt.

First therefore anger is reprehended without voice, afterward indeed anger with voice, but not yet formed in a full word; at the extreme also when it is said: *Thou fool*, anger is redargued, which with excess of voice is fulfilled even by the perfection of speech. And it is to be noted that in anger he relates him to be in danger of the judgment; in the voice of anger, which is *raca*, in danger of the council; in the word of the voice which is *fool*, in danger of hell fire. For through the degrees of fault the order of the sentence grew, because in the judgment the cause is still discussed, but in the council the sentence of the cause is already defined, but in the hell of fire that sentence which goes out from the council is fulfilled. Because therefore the Lord counts the steps of human acts by a subtle examination, anger without voice is assigned to the judgment; anger in voice, to the council; but anger indeed in voice and speech, to the fires of hell. The prophet had looked upon this subtlety of His consideration, when he said: *The most strong, the great, the powerful Lord of hosts; Thy name is, Great in counsel, and incomprehensible in thought: whose eyes are open upon all the ways of the sons of Adam: to give every one according to his ways, and according to the fruit of his devices* (Jerem. xxxii. 18, 19).

10. No good without reward, no evil without punishment. Thus the Lord considers the same ways by subtle examination, so that in each one of us He neither passes over the good things which He may remunerate, nor leaves without increpation the evil things, which doubtless are displeasing. For hence it is that the angel of the Church of Pergamus He both praises in certain things, and in certain things redargues, saying: *I know where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and hast not denied My faith* (Rev. ii. 13). And a little after: *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam* (Ibid. 14). Hence it is said to the angel of the Church of Thyatira: *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols* (Ibid. 19, 20). Behold He mentions the good things, yet He does not relax the evil things to be cut off without penitence, because doubtless He thus considers the ways of each, thus He weighs counting the steps, so that by subtle examination He weighs either how much each one profits toward good things, or how much deviating toward evil things he contradicts his own progress. For the increase of merits, which is augmented by the studies of a good life, for the most part is drawn back by the admixture of evil; and the good which the mind constructs by working, this it perverts by perpetrating other things. Whence holy men constrain themselves so much the more subtly in thought, as they behold themselves to be considered more strictly by the supreme Judge.

Mentem quippe discutiunt, invenire si qua dereliquerint quaerunt, ut tanto fiant irreprehensibiles judici, quanta semetipsos quotidie et sine cessatione reprehendunt. Nec tamen hac de re jam gaudia securitatis sumunt, quia ab illo se videri considerant qui in eis et illa videt quae videre ipsi in semetipsis non valent. And indeed blessed Job held the life of perfection among the ancients; but because his intention through the prophetic spirit breaks out in the advent of the Redeemer, in His precepts he himself weighs how many things he has less of perfection. Unde et subdit:

Caput VI

[Vet. VI, Rec. V].

VERS. 5, 6.---Si ambulavi in vanitate, et festinavit in dolo pes meus, appendat me in statera justa, et sciat Deus simplicitatem meam.

11. Sancti merita sua in Christo tanquam in statera curent appendere, ut quod minus habent, agnoscant.---Scire Deus dicitur scire nos facere, usitato nostrae locutionis modo, qui laetum diem dicimus, ex quo contingit ut laetemur. Hinc est enim quod ad Abraham Dominus dicit: Nunc cognovi quod timeas Deum (Genes. 22, 12). Neque enim creator temporum quidquam cognovit ex tempore; sed cognoscere ejus est ex cujuslibet causae emergentis articulo nobis cognitionem praebere. Quis vero staterae nomine nisi Mediator Dei et hominum designatur? In quo aequa lance omnia merita nostra pensantur, et in cujus praeceptis agnoscimus quid in nostra vita minus habeamus. In hac autem statera appendimur, quoties ad vitae ejus exempla provocamur. Hinc namque scriptum est: Christus pro nobis passus est, vobis relinquens exemplum, ut sequamini vestigia ejus, qui peccatum non fecit, nec inventus est dolus in ore ejus. Qui cum malediceretur, non maledebat; cum pateretur, non comminabatur (I Pet. II, 21). Hinc per Paulum dicitur: Per patientiam curramus ad propositum nobis certamen, aspicientes in auctorem fidei et consummatorem Jesum, qui proposito sibi gaudio sustinuit crucem, confusione contempta (Hebr. XII, 1). Ad hoc itaque Dominus apparuit in carne, ut humanam vitam admonendo excitaret, exempla praebendo accenderet, moriendo redimeret, resurgendo repararet. Cum ergo nulla in se beatus Job jure redarguenda reperit, ad excedentem omnia Redemptoris vitam mentis oculos tendit, ut in illa cognoscat ipse quid minus habeat, cum dicit: Si ambulavi in vanitate, et festinavit in dolo pes meus, appendat me in statera justa, et sciat Deus simplicitatem meam. Ac si aperte dicat: Si qua unquam leviter, si qua perniciose perpetravi, Dei et hominum Mediator appareat, ut in ejus vita cognoscam an ego veraciter simplex fuerim.

For they discuss the mind, they seek to find if they have left any things, so that they may become so much the more irreprehensible to the Judge, as they reprehend themselves daily and without ceasing. Yet they do not from this matter now take the joys of security, because they consider themselves to be seen by Him who also sees in them those things which they themselves are not able to see in themselves. And indeed blessed Job held the life of perfection among the ancients; but because his intention through the prophetic spirit breaks out in the advent of the Redeemer, in His precepts he himself weighs how many things he has less of perfection. Whence also he subjoins:

CHAPTER VI.

VERS. 5, 6.---If I have walked in vanity, and my foot has hasted in deceit, let Him weigh me in a just balance, and let God know my simplicity.

11. Let the saints care to weigh their merits in Christ as in a balance, that they may acknowledge what they have less of.---God is said to know, to make us to know, in the usual mode of our speech, who call a day glad, from which it happens that we are gladdened. For hence it is that the Lord says to Abraham: *Now I know that thou fearest God* (Gen. xxii. 12). For neither did the Creator of times know anything from time; but His knowing is from the article of any emerging cause to provide knowledge to us. But who is designated by the name of the balance but the Mediator of God and men? In whom all our merits are weighed by an even scale, and in whose precepts we acknowledge what we have less of in our life. But in this balance we are weighed, as often as we are provoked to the examples of His life. For hence it is written: *Christ suffered for us, leaving you an example, that ye should follow His footsteps; who did no sin, neither was deceit found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not* (1 Pet. ii. 21, 22, 23). Hence it is said by Paul: *Let us run with patience to the fight proposed to us, looking unto Jesus the author and finisher of faith; who for the joy proposed to Him endured the cross, despising the confusion* (Heb. xii. 1, 2). To this end therefore the Lord appeared in the flesh, that He might excite human life by admonishing, kindle it by providing examples, redeem it by dying, repair it by rising again. When therefore blessed Job finds no things in himself to be justly redargued, he tends the eyes of his mind to the life of the Redeemer exceeding all things, so that in that he himself may acknowledge what he has less of, when he says: *If I have walked in vanity, and my foot has hasted in deceit, let Him weigh me in a just balance, and let God know my simplicity.* As if he should say openly: If I have ever perpetrated any things lightly, if any things perniciously, let the Mediator of God and men appear, so that in His life I may acknowledge whether I have been truly simple.

Qui enim, ut diximus, suorum temporum viros excesserat, Mediatorem Dei et hominum quaerebat, ut in illo pensatus agnosceret si vitam simplicem vere tenuisset. Dicat ergo: Appendat me in statera justa, et sciat Deus simplicitatem meam. Quod est scire me faciat. Ac si patenter fateatur, dicens: Quantum ad humanae vitae modum, nulla in me reprehendenda jam video; sed nisi Mediator Dei et hominum cum subtilioris vitae praeceptis appareat, quantum adhuc a vera simplicitate discrepem, non cognosco. Rectus vero ordo servatur, si prius in vanitate, et postmodum pes in dolo festinasse dicatur. Vanitas quippe ad levitatem, dolus vero ad malitiam pertinet. Et nonnulli plerumque ad quaedam post malitiosa perveniunt, quia prius levia non declinant. Sequitur.

Caput VII

[Vet. VII].

VERS. 7.---Si declinavit gressus meus de via.

12. A via declinamus, quoties errori consentimus.---Toties gressus de via declinat, quoties nostra cogitatio iter rectitudinis per consensum relinquit erroris. Quasi vero tot gressus extra viam ponimus, quot perversis desideriis a coelestis vitae delectatione separamur. Ut enim praefati sumus, adhuc carnis corruptibilis pondere gravati, nequaquam valemus sic vivere, ut nulla nos possit culpae delectatio pulsare. Sed aliud est nolentem tangi, aliud consentientem animum perimi. Sancti autem viri tanto vigilantiori se circumspectione custodiunt, quanto se pulsari sinistris motibus vel transitoriae delectationis dedignantur. Unde et adhuc subditur:

Caput VIII

[Rec VI].

IBID.---Si secutus est ocutus meus cor meum.

13. Cordi illicita concupiscenti oculus famulari deneget. Tentatio aliquando per oculos trahitur, aliquando intrinsecus concipitur. Qui exteriori negligenter utitur, interiori oculo juste caecatur. ---Ecce iterum per interioris vigoris custodiam ad exteriorum membrorum disciplinam redit, ut si quid fortasse cor illicitum concupisceret, pressus disciplinae magisterio oculus videre recusaret. Sicut enim saepe tentatio per oculos trahitur, sic nonnunquam concepta intrinsecus compellit sibi extrinsecus oculos deservire.

For he who, as we have said, had exceeded the men of his own times, sought the Mediator of God and men, so that weighed in Him he might acknowledge if he had truly held a simple life. Let him say therefore: *Let Him weigh me in a just balance, and let God know my simplicity.* Which is, let Him make me to know. As if he should patently confess, saying: As much as to the mode of human life, I now see no things in me to be reprehended; but unless the Mediator of God and men appear with the precepts of a more subtle life, I do not acknowledge how much I still differ from true simplicity. But the right order is served, if first he be said to have walked in vanity, and afterward his foot to have hasted in deceit. For vanity pertains to levity, but deceit to malice. And some for the most part arrive at certain malicious things afterward, because first they do not decline light things. It follows.

CHAPTER VII.

VERS. 7.---If my step has declined from the way.

12. We decline from the way, as often as we consent to error.---The step declines from the way as often as our thought leaves the path of rectitude through the consent of error. For as it were, we place as many steps outside the way, as we are separated from the delight of heavenly life by perverse desires. For as we have said before, being still weighed down by the weight of corruptible flesh, we are by no means able so to live, that no delight of sin can knock at us. But it is one thing for one unwilling to be touched, another for a consenting mind to be destroyed. But holy men keep themselves with so much the more vigilant circumspection, as they disdain to be struck by sinister motions or transitory delight. Whence it is further added:

CHAPTER VIII.

THE SAME.---If my eye has followed my heart.

13. Let the eye deny to serve the heart that covets unlawful things. Temptation is sometimes drawn through the eyes, sometimes conceived within. He who uses the exterior eye negligently, is justly blinded in the interior eye. ---Behold again he returns to the discipline of the exterior members through the custody of the interior vigor, so that if perhaps the heart should covet anything unlawful, the eye, pressed by the mastery of discipline, would refuse to see. For as temptation is often drawn through the eyes, so sometimes when conceived within it compels the exterior eyes to serve it.

Nam plerumque res quaelibet innocenti mente respicitur, sed ipso conspectu animus concupiscentiae gladio confoditur. Non enim, ut exempli causa jam diximus, David Uriae conjugem ideo studiose respexit, quia concupierat, sed potius ideo concupivit quia incaute respexit. Fit vero rectae retributionis examine ut qui exteriori negligenter utitur, interiori oculo non injuste caecetur. Saepe autem intrinsecus concupiscentia dominatur, et illecebratus animus ad usus suos sensus corporeos famulari more tyrannidis exigit, suisque voluptatibus oculos servire compellit, atque, ut ita dicam, fenestras luminis ad tenebras aperit caecitatis. Unde sancti viri cum sinistra pulsari delectatione se sentiunt, ipsa per quae formae species ad mentem ingreditur disciplinae magisterio lumina restringunt, ne pravae cogitationi visio lenocinata famuletur. Quae si unquam subtiliter custodiri negligitur, cogitationis immunditia protinus ad operationem transit. Unde et mox subditur:

Caput IX

[Rec. VII].

IBID.---Et si in manibus meis adhaesit macula.

14. Ne culpa ad opus prodeat, intus ubi nascitur, exstinguatur.---Sanctus ergo vir sciens quod plerumque prava cogitatione per oculos veniat ad mentem, paulo superius dixit: Pepigi foedus cum oculis meis, ut ne cogitarem quidem de virgine. Perpendens etiam quod nonnunquam in mente oritur, sed huic obortae oculi perverse famulantur, ait: Si secutus est oculus meus cor meum. Ac si aperte dicat: Nec passim videre volui quae concupiscerem, nec videndo unquam secutus sum quae concupivi. Dicat ergo: Si secutus est oculus meus cor meum, quia et si quid unquam illicitum mens ejus, ut videlicet humana, concepit, altioris disciplinae magisterio constrictos sequi se per illicita sibique famulari oculos noluit. Pensemus ad haec conscientias nostras, et quanti culminis vir iste fuerit, ex nostri cordis dejectione videamus. Ecce si qua illicita aliquando cogitavit, quia ea citius intra arcana cordis gladio sancti vigoris exstinxit, pervenire illa usque ad opera non permisit. Unde, ut praemisimus, illico subjungit. Et si in manibus meis adhaesit macula.

For for the most part any object is looked upon with an innocent mind, but by the very sight the soul is pierced by the sword of concupiscence. For, as we have already said for example's sake, David did not therefore look studiously upon the wife of Uriah, because he had coveted her, but rather he therefore coveted because he looked incautiously. But it comes to pass by the examination of righteous retribution, that he who uses the exterior eye negligently, is not unjustly blinded in the interior eye. But often concupiscence dominates within, and the enticed soul exacts the bodily senses to serve its uses after the manner of a tyranny, and compels the eyes to serve its pleasures, and, as I may so say, opens the windows of light to the darkness of blindness. Whence holy men, when they feel themselves to be struck by sinister delight, restrain those same lights by which the species of form enters to the mind, by the mastery of discipline, lest a pandering vision should serve a depraved thought. Which if it is ever neglected to be subtly guarded, the impurity of thought immediately passes over to operation. Whence also it is soon added:

CHAPTER IX.

THE SAME.---And if a spot has cleaved to my hands.

14. Lest guilt should go forth to the work, let it be extinguished within where it is born.---The holy man therefore, knowing that for the most part depraved thought comes to the mind through the eyes, said a little above: *I made a covenant with my eyes, that I would not even think upon a virgin.* Considering also that sometimes it arises in the mind, but the eyes perversely serve this that has arisen, he says: *If my eye has followed my heart.* As if he should say openly: I neither wished to see everywhere what I might covet, nor by seeing did I ever follow what I coveted. Let him say therefore: *If my eye has followed my heart,* because even if his mind, as being human, ever conceived anything unlawful, he would not have his eyes, constrained by the mastery of higher discipline, follow him through unlawful things and serve him. Let us weigh our consciences in these things, and let us see from the dejection of our heart of what height this man was. Behold, if he ever thought any unlawful things, because he more quickly extinguished them within the secrets of the heart with the sword of holy vigor, he did not permit them to arrive even to works. Whence, as we have premised, he immediately subjoins: *And if a spot has cleaved to my hands.*

Quando enim macula in manibus, id est culpa actionibus inhaeret, quam censura disciplinae non sinebat in cogitatione proficere? Neque enim culpa ad opus prodire permittitur, si intus ubi nascitur exstinguatur. Si autem tentationi in corde nascenti festine non resistitur, hac eadem qua nutritur mora roboratur; et existens foris in operibus, vinci vix praevalet, quia ipsam intus membrorum dominam mentem captivam tenet. Quia vero vir sanctus superiora omnia sub conditione intulit, si haec unquam perpetraverit, sententia se maledictionis astringit, dicens:

Caput X

[Rec. VIII].

VERS. 8.---Seram, et alius comedat, et progenies mea eradicetur.

15. Serit jejunus praedicator, et alius comedit, quando quae docet non operatur.--- More sacri eloquii serere dicimus, verba vitae praedicare. Hinc etenim propheta ait: Beati qui seminatis super omnes aquas (Isai. XXXII, 20). Sanctae quippe Ecclesiae praedicatores super omnes aquas seminare conspexit, quia cunctis late populis verba vitae, quasi coelestis panis grana, tradiderunt. Comedere autem est bonis operibus satiari. Unde per semetipsam Veritas dicit: Meus cibus est ut faciam voluntatem ejus qui misit me (Joan. IV, 34). Si ergo ea quae protulit facere praetermisit, ait: Seram, et alius comedat. Ac si aperte dicat: Quod os meum loquitur, non ego, sed alter operetur. Praedicator quippe qui a suis vocibus moribus descrepat, jejunus serit quod alius manducet, quia suo semine ipse non pascitur, quando a verbi sui rectitudine prava actione vacuatur. Et quia plerumque discipuli incassum bona audiunt, cum ex magistri vita operum exemplo destruuntur, recte subjungitur: Et progenies mea eradicetur.

16. Ejus progenies eradicatur, quia quos per verbum gignit, per exemplum necat.--- Doctoris enim progenies eradicatur quando is qui per verbum nascitur per exemplum necatur, quia quem lingua vigilans gignit, vitae negligentia occidit. Neque enim torpenti nobis est mente transeundum quod apud Salomonem mulier filium, quem vigilans lactare consueverat, dormiens interemit (III Reg. III, 19), quia nimirum magistri vigilantes quidem scientia, sed vita dormientes, auditores suos quos per vigilias praedicationis nutriunt, dum quod dicunt facere negligunt, per somnum torporis occidunt, et negligendo opprimunt quos alere verborum lacte videbantur.

For when does a spot cleave to the hands, that is, guilt to the actions, which the censure of discipline did not permit to proceed in the thought? For neither is guilt permitted to go forth to the work, if it be extinguished within where it is born. But if resistance is not made quickly to the temptation born in the heart, it is strengthened by the very delay by which it is nourished; and existing without in the works, it can scarcely be overcome, because it holds captive within the mind itself, the mistress of the members. But because the holy man brought in all the former things under a condition, if he should ever have perpetrated these things, he binds himself with a sentence of malediction, saying:

CHAPTER X.

VERS. 8.---Let me sow, and let another eat, and let my offspring be rooted out.

15. The fasting preacher sows, and another eats, when he does not work those things which he teaches.---In the manner of sacred eloquence we call to sow, to preach the words of life. For hence the prophet says: *Blessed are ye that sow upon all waters* (Is. xxxii. 20). For he beheld the preachers of the Holy Church sowing upon all waters, because they delivered to all peoples far and wide the words of life, as it were grains of heavenly bread. But to eat is to be satiated with good works. Whence Truth says through itself: *My meat is to do the will of Him that sent Me* (John iv. 34). If therefore he has omitted to do those things which he brought forth, he says: *Let me sow, and let another eat.* As if he should say openly: What my mouth speaks, let not me, but another work. For the preacher who differs in manners from his own voices, sows fasting that which another may eat, because he is not himself fed by his own seed, when he is made void of the rectitude of his word by depraved action. And because for the most part disciples hear good things in vain, when they are destroyed by the example of works from the master's life, it is rightly subjoined: *And let my offspring be rooted out.*

16. His offspring is rooted out, because those whom he begets by the word, he kills by example.---For the offspring of a teacher is rooted out when he who is born through the word is killed through example, because him whom a vigilant tongue begets, the negligence of life kills. For we must not pass over with a torpid mind that with Solomon the woman killed the son, whom when vigilant she had been accustomed to suckle, while sleeping (1 Kings iii. 19), because doubtless masters vigilant indeed in knowledge, but sleeping in life, kill their auditors whom they nourish through the vigils of preaching, while they neglect to do what they say, through the sleep of torpor, and by neglecting they oppress those whom they seemed to feed with the milk of words.

Unde plerumque dum ipsi reprehensibiliter vivunt, et habere discipulos vitae laudabilis nequeunt, et alienos sibi attrahere conantur, quantenus dum bonos se habere sequaces ostendunt, apud judicia hominum excusent mala quae agunt, et quasi per subditorum vitam mortiferam tegant negligentiam. Unde illic mulier filium quia exstinxit proprium, quaesivit alienum. Sed tamen veram matrem Salomonis gladius invenit, quia videlicet cujus fructus vivat, vel cujus intereat, extremo examine ira districti judicis demonstrat. Ubi et illud est solerter intuendum, quod vivens filius prius dividi praecipitur, ut soli postmodum matri reddatur, quia in hac vita quasi partiri conceditur vita discipuli, dum ex illa nonnunquam alter apud Deum meritum, alter vero apud homines laudem habere permittitur.

Caput XI

[Vet. et Rec. IX].

VERS. 9.---Si deceptum est cor meum super muliere, et si ad ostium amici mei insidiatus sum.

18. In sacris litteris adulterium et fornicatio aliquando distinguuntur, aliquando idem sonant. Utrumque prohibitum. Ab utriusque vel cogitatione Job abstinuit.--- Quamvis nonnunquam a reatu adulterii nequaquam discrepet culpa fornicationis, cum Veritas dicat: Qui viderit mulierem ad concupiscendum eam, jam moechatus est eam in corde suo (Matth. V, 28). (Quia enim Graeco verbo moechus adulter dicitur, cum non aliena conjux, sed mulier videri prohibetur, aperte Veritas ostendit quia etiam solo visu cum turpiter vel innupta concupiscitur, adulterium perpetratur.) Tamen plerumque ex loco, vel ordine concupiscentis discernitur, quia scilicet sic hunc in sacro ordine studiosa concupiscentia, sicut illum adulterii inquinat culpa. In personis tamen non dissimilibus idem luxuriae distinguitur reatus, in quibus fornicationis culpa, quia ab adulterii reatu discernitur, praedicatoris egregii lingua testatur, qui inter caetera asserit, dicens: Neque fornicarii, neque idolis servientes, neque adulteri, regnum Dei possidebunt (I Cor. VI, 9). Quod enim disjuncto reatui sententiam subdit, quam valde a se dissideat ostendit. Per hoc ergo quod dicitur: Si deceptum est cor meum super muliere, neque cogitasse vir sanctus de fornicationis macula demonstratur. Per hoc autem quod subjicit: Et si ad ostium amici mei insiditatus sum, patenter innotescit quod a reatu adulterii liber fuit. Sed ad haec fortasse aliquis dicat: Quid de se mirum sanctus vir asserit, si non solum ab adulterii crimine, verum etiam a fornicationis inquinatione se liberum servavit? Haec autem parvipendimus, si virtutum ejus tempora minime pensamus.

Whence for the most part while they themselves live reprehensibly, and cannot have disciples of a laudable life, they also endeavor to attract to themselves those of others, in order that while they show themselves to have good followers, they may excuse before the judgments of men the evil things which they do, and as it were cover their negligence by the deadly life of their subjects. Whence in that place the woman, because she had extinguished her own son, sought that of another. But yet the sword of Solomon found the true mother, because namely the extreme examination of the wrath of the strict Judge demonstrates whose fruit lives, or whose perishes. Where also that is to be skillfully considered, that the living son is first commanded to be divided, that afterward he may be restored to the mother alone, because in this life the life of a disciple is as it were allowed to be shared, while from it sometimes one is permitted to have merit with God, and another praise with men.

CHAPTER XI.

VERS. 9.---If my heart has been deceived upon a woman, and if I have laid wait at my friend's door.

18. In sacred letters adultery and fornication are sometimes distinguished, sometimes they sound the same. Both are prohibited. Job abstained from even the thought of both.---Although sometimes the fault of fornication does by no means differ from the guilt of adultery, since Truth says: *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart* (Matth. v. 28). (For because by the Greek word *moechus* an adulterer is called, when not another's wife, but a woman is prohibited from being looked upon, Truth openly shows that even by the sight alone when an unmarried woman is basely coveted, adultery is perpetrated.) Yet for the most part it is discerned from the place, or the order of the one coveting, because namely so a studious concupiscence in the sacred order, as the guilt of adultery in that other, defiles. Yet in persons not dissimilar the same guilt of luxury is distinguished, in whom the fault of fornication, because it is discerned from the guilt of adultery, is testified by the tongue of the eminent preacher, who among other things asserts, saying: *Neither fornicators, nor idolaters, nor adulterers, shall possess the kingdom of God* (1 Cor. vi. 9). For in that he subjoins the sentence to the disjoined guilt, he shows how much it differs from itself. By this therefore which is said: *If my heart has been deceived upon a woman,* the holy man is demonstrated not even to have thought of the spot of fornication. But by this which he subjoins: *And if I have laid wait at my friend's door,* it is patently made known that he was free from the guilt of adultery. But to these things perhaps someone may say: What wonder does the holy man assert of himself, if he kept himself free not only from the crime of adultery, but also from the defilement of fornication? But we value these things little, if we do not at all weigh the times of his virtues.

Necdum enim ad restrictionem carnis revelatae gratiae districtior censura processerat, quae non solum corporis, sed et cordis lasciviam reprehendit. Necdum multorum continentium castitatis bona imitanda prodierant, et tamen beatus Job exempla munditiae, quae non acceperat, tradebat. A multis autem nunc etiam post prohibitionem Dei carnis immunditia perpetratur. Hinc ergo colligendum est, cum tanta culpa nunc etiam post praeceptum in gravibus delinquitur, cum quanta laude antea a gravibus abstinebatur. Qui si hoc unquam fecerit, eamdem culpam verti sibi expetit in poenam, dicens:

CAPUT XII.

VERS. 10.---Scortum alterius sit uxor mea, et super illam incurventur alii.

19. Luxuriae crimen usque ad perditionem vorat, omnesque virtutes destruit. Nemo hic sine peccato.---Et quia plerumque hoc quod faciendo non perpendimus quam grave sit, patiendo pensamus ejusdem vim facinoris quod se pati, si reus sit, debere denuntiat, exprimendo manifestat, dicens:

VERS. 11, 12.---Hoc enim nefas est et iniquitas maxima; ignis est usque ad perditionem devorans, et omnia eradicans genimina.

Hoc inter peccatum distat et crimen, quod omne crimen peccatum est, non tamen omne peccatum crimen est. Et in hac vita multi sine crimine, nullus vero esse sine peccatis valet. Unde et praedicator sanctus, cum virum dignum gratia sacerdotali describeret, nequaquam dixit: Si quis sine peccato; sed, Si quis sine crimine est (Tit. I, 6). Quis vero esse sine peccato valeat, cum Joannes dicat: Si dixerimus quia peccatum non habemus, nosmetipsos seducimus, et veritas in nobis non est (I Joan. I, 8). In qua videlicet peccatorum, et criminum distinctione pensandum est quia nonnulla peccata animam polluunt, quam crimina exstinguunt. Unde beatus Job crimen luxuriae definiens, ait: Ignis est usque ad perditionem devorans, quia nimirum reatus hujus facinoris non solum usque ad inquinationem maculat, sed usque ad perditionem vorat. Et quia quamlibet alia fuerint bona opera, si luxuriae scelus non abluitur, immensitate hujus criminis obruuntur, secutus adjunxit: Et omnia eradicans genimina. Genimina quippe sunt animae operationes bonae. Cui tamen si perverso ordine caro dominatur, igne luxuriae omnia bene prolata concremantur. Nulla quippe ante omnipotentis Dei oculos justitiae pietatisque sunt opera, quae corruptionis contagio monstrantur immunda. Quid enim prodest si pie quisquam necessitati compatitur proximi, quando impie semetipsum destruit habitationem Dei?

For not yet had the stricter censure of revealed grace proceeded to the restriction of the flesh, which reprehends the lasciviousness not only of the body, but also of the heart. Not yet had the goods of chastity of many continent persons come forth to be imitated, and yet blessed Job delivered examples of purity, which he had not received. But by many even now after the prohibition of God the impurity of the flesh is perpetrated. Hence therefore it is to be gathered, with how much fault even now after the precept it is offended in heavy things, with how much praise formerly it was abstained from heavy things. Who if he ever did this, expects the same fault to be turned to him for punishment, saying:

CHAPTER XII.

VERS. 10.---Let my wife be the harlot of another, and let others bow down upon her.

19. The crime of luxury devours even to destruction, and destroys all virtues. No one here is without sin.---And because for the most part that which we do not weigh how grave it is in doing, we weigh by suffering the force of the same deed; which he denounces that he ought to suffer, if he be guilty, he manifests by expressing it, saying:

VERS. 11, 12.---For this is a nefarious deed and a most great iniquity; it is a fire devouring even to destruction, and rooting out all offspring.

This differs between sin and crime, that every crime is a sin, yet not every sin is a crime. And in this life many are without crime, but no one is able to be without sins. Whence also the holy preacher, when he described a man worthy of sacerdotal grace, by no means said: *If any be without sin;* but, *If any be without crime* (Tit. i. 6). But who can be without sin, when John says: *If we say that we have no sin, we deceive ourselves, and the truth is not in us* (1 John i. 8)? In which distinction namely of sins and crimes it is to be weighed that some sins defile the soul, which crimes extinguish. Whence blessed Job, defining the crime of luxury, says: *It is a fire devouring even to destruction,* because doubtless the guilt of this deed not only defiles even to defilement, but devours even to destruction. And because whatever other good works there have been, if the wickedness of luxury is not washed away, they are overwhelmed by the immensity of this crime, he subjoined following: *And rooting out all offspring.* For the offspring are the good operations of the soul. To which yet if the flesh dominates by a perverse order, all things well brought forth are burnt up by the fire of luxury. For there are no works of justice and piety before the eyes of Almighty God, which are shown to be impure by the contagion of corruption. For what does it profit if anyone piously compassionates the necessity of his neighbor, when he impiously destroys himself, the habitation of God?

Si ergo per cordis munditiam libidinis flamma non exstinguitur, incassum quaelibet virtutes oriuntur, sicut per Moysen dicitur: Ignis exarsit ab ira mea, et ardebit usque ad inferos deorsum; comedet terram, et nascentia ejus (Deut. XXXII, 22). Ignis quippe terram atque ejus nascentia comedit, cum libido carnem, atque per hanc omnia bene acta consumit. Nam quidquid prodit ex fruge rectitudinis, hoc nimirum concremat flamma corruptionis. Dicat ergo: Ignis est usque ad perditionem devorans, et omnia eradicans genimina, quia si corruptionis malo non resistitur, et illa procul dubio pereunt quae bona videbantur. Sed solent nonnullos ad humilitatem vitia sternere, atque ad tumorem mentis virtutes elevare. Quaerendum ergo nobis est, si beatus Job in tanta castitatis munditia etiam humilis fuit. Sed sanctus vir cum alta virtutum teneat, quam de se humilia sentiat, repente aperit, cum subjungit:

CAPUT XIII.

VERS. 13.---Si contempsi judicium subire cum serva meo et ancilla mea, cum disceptarent adversum me.

20. Mira Job in tanta vitae innocentia humilitas.--- Qui enim judicari cum servis ancillisque non renuit, liquido indicat quod contra nullum unquam proximum apud se tumidus fuit. Inter haec autem libet intueri, vitam suam in omnibus quanta vir sanctus discretione custodivit. Non enim longe superius dixit: Videbant me juvenes, et abscondebantur, et senes assurgentes stabant; principes cessabant loqui, et digitum superponebant ori suo; vocem suam cohibebant duces, et lingua eorum gutturi suo adhaerebat. (Reg. X.] Nunc vero ait: Si contempsi judicium subire cum servo meo et ancilla mea, cum disceptarent adversum me. Quis digne considerare valeat hujus viri tam sublimia virtutum moderamina? In quo tanta est auctoritas regiminis, ut ad silentium restringantur duces: tanta humilitas cordis, ut ex aequo ad judicium venire permittantur ancillae. Ecce apparet miro modo in potestate principibus potior, in certamine servis aequalis; in coetu principum memor regiminis, in certamine famulorum memor conditionis. Se quippe sub vero domino famulum conspicit, ideoque cordis altitudine se super famulos non extollit. Unde et protinus subdit:

CAPUT XIV.

VERS. 14.---Quid enim faciam cum surrexerit ad judicandum Deus? et cum quaesierit, quid respondebo illi?

If therefore the flame of lust is not extinguished by purity of heart, any virtues arise in vain, as is said through Moses: *A fire is kindled in My wrath, and shall burn even to the lowest hell; it shall consume the earth and its increase* (Deut. xxxii. 22). For the fire consumes the earth and its increase, when lust consumes the flesh, and through this all things well done. For whatever comes forth from the fruit of rectitude, this doubtless the flame of corruption burns up. Let him say therefore: *It is a fire devouring even to destruction, and rooting out all offspring,* because if the evil of corruption is not resisted, those things also undoubtedly perish which seemed good. But vices are wont to prostrate some to humility, and virtues to elevate them to tumor of mind. We must therefore seek, if blessed Job in so much purity of chastity was also humble. But the holy man, while he holds the high things of virtues, how humble things he feels of himself, he suddenly opens, when he subjoins:

CHAPTER XIII.

VERS. 13.---If I have despised to undergo judgment with my manservant and my maidservant, when they pleaded against me.

20. The wonderful humility of Job in so much innocence of life.---For he who did not refuse to be judged with manservants and maidservants, clearly indicates that he was never proud in himself against any neighbor. But among these things it is pleasant to look upon with how much discretion the holy man guarded his life in all things. For did he not say a little above: *The young men saw me, and hid themselves; and the old men rose up and stood; the princes ceased to speak, and laid their finger upon their mouth; the leaders held their voice, and their tongue cleaved to their throat*? Now indeed he says: *If I have despised to undergo judgment with my manservant and my maidservant, when they pleaded against me.* Who can worthily consider such sublime orderings of virtues in this man? In whom there is so much authority of governance, that the leaders are restrained to silence; so much humility of heart, that the maidservants are permitted to come to judgment on equal terms. Behold he appears in a wonderful manner more powerful than princes in power, equal to servants in the contest; in the assembly of princes mindful of governance, in the contest of servants mindful of his condition. For he beholds himself a servant under the true Lord, and therefore he does not extol himself above servants by the loftiness of his heart. Whence also he immediately subjoins:

CHAPTER XIV.

VERS. 14.---For what shall I do when God shall rise up to judge? and when He shall seek, what shall I answer Him?

21. Qui aliis praesunt, Deo se subesse semper attendant.---Qui venturum judicem cogitat, indesinenter quotidie rationum suarum in melius causas parat; qui aeternum Dominum tremore cordis intuetur, jura temporalis dominii super subjectos moderari compellitur. Perpendit enim nil esse quod temporaliter praeest caeteris, quando illi ad reddendam rationem subest qui sine fine dominatur. Saepe namque transitoria potestas animum per abrupta elationis rapit. Et quia eo quisque extollitur, quo se esse super aliquos videt, illum oportet qui super se est semper aspiciat, ut ejus metu qui supra omnia est crescentem intrinsecus animi tumorem premat. Intuetur enim qui sub ipso sint, sed consideret sub quo ipse sit, ut ex consideratione veri domini, decrescat tumor falsae dominationis. Unde beatus Job, quia ejus judicium qui super omnia est metuit, hic ad temporale judicium famulis aequalis venit, dicens: Si contempsi judicium subire cum servo meo et ancilla mea, cum disceptarent adversum me. Quid enim faciam cum surrexerit ad judicandum Deus? et cum quaesierit, quid respondebo illi? Qui ut semper cor in humilitate deprimat, nequaquam in eisdem famulis conspicit, quod sibi status est dispar, sed quod natura communis. Unde etiam subdit:

Caput XV

[Vet. XI].

VERS. 15.---Nunquid non in utero fecit me, qui et illum operatus est, et formavit in vulva unus?

22. Cogitent aequalitatem conditionis, non potestatem ordinis? et plus prodesse quam praeesse studeant.---Potentibus viris magna est virtus humilitatis, considerata aequalitas conditionis. Omnes namque homines natura aequales sumus; sed accessit dispensatorio ordine, ut quibusdam praelati videamur. Si igitur hoc a mente deprimimus quod temporaliter accessit, invenimus citius quod naturaliter sumus. Plerumque enim se animo accepta potestas objicit, eumque tumidis cogitationibus fallit. Manu ergo humillimae considerationis deprimendus est tumor elationis. Si enim apud semetipsam mens descendit de vertice culminis, citius planitiem invenit naturalis aequalitatis. Nam, ut praefati sumus, omnes homines natura aequales genuit, sed variante meritorum ordine, alios aliis dispensatio occulta postponit. Ipsa autem diversitas, quae accessit ex vitio, recte est divinis judiciis ordinata, ut quia omnis homo iter vitae aeque non graditur, alter ab altero regatur. Sancti autem viri cum praesunt, non in se potestatem ordinis, sed aequalitatem conditionis attendunt, nec praeesse gaudent hominibus, sed prodesse.

21. Let those who are set over others always attend that they are under God.---He who thinks upon the Judge to come, incessantly every day prepares the causes of his accounts for the better; he who beholds the eternal Lord with trembling of heart, is compelled to moderate the laws of temporal dominion over his subjects. For he considers that it is nothing that he is temporally over others, when he is under Him to render an account who dominates without end. For often transitory power carries away the soul through the precipices of elation. And because everyone is extolled by that, by which he sees himself to be over some, it behooves him to look always upon Him who is over him, that by the fear of Him who is over all things he may press down the increasing tumor of the mind within. For he beholds who are under himself, but let him consider under whom he himself is, that from the consideration of the true Lord, the tumor of false domination may decrease. Whence blessed Job, because he feared the judgment of Him who is over all things, came here to temporal judgment equal to his servants, saying: *If I have despised to undergo judgment with my manservant and my maidservant, when they pleaded against me. For what shall I do when God shall rise up to judge? and when He shall seek, what shall I answer Him?* Who that he might always depress his heart in humility, by no means beholds in those same servants that his status is unequal, but that their nature is common. Whence also he subjoins:

CHAPTER XV.

VERS. 15.---Did not He that made me in the womb make him also? and did not One form us in the womb?

22. Let them consider equality of condition, not power of order; and let them study to benefit more than to be over.---To powerful men equality of condition considered is a great virtue of humility. For all we men are equal by nature; but it has been added by a dispensatory order, that we seem set over some. If therefore we depress from the mind that which has been added temporally, we find more quickly what we are naturally. For for the most part power received objects itself to the soul, and deceives it with proud thoughts. Therefore the tumor of elation is to be depressed by the hand of most humble consideration. For if the mind descends from the summit of its height within itself, it more quickly finds the plain of natural equality. For, as we have said before, nature begat all men equal, but the varying order of merits, a hidden dispensation postpones some to others. But that very diversity, which has been added from vice, is rightly ordered by divine judgments, that because every man does not walk the way of life equally, one may be ruled by another. But holy men when they are over others, do not attend in themselves to the power of order, but the equality of condition, nor do they rejoice to be over men, but to benefit them.

Sciunt enim quod antiqui patres nostri, non tam reges hominum quam pastores pecorum fuisse memorantur. Et cum Noe Dominus filiisque ejus diceret. Crescite et multiplicamini et implete terram, subdit: Et terror vester ac tremor sit super cuncta animalia terrae (Genes. IX, 1, 7). Non enim ait: Sit super homines, qui futuri sunt; sed, Sit super cuncta animalia terrae.

23. Homo irrationalibus animantibus, non autem caeteris hominibus natura est praelatus.---Homo quippe animalibus irrationabilibus, non autem caeteris hominibus natura praelatus est; et idcirco ei dicitur, ut ab animalibus et non ab homine timeatur, quia contra naturam superbire est, ab aequali velle timeri, quamvis plerumque a subditis etiam sancti viri timeri appetunt, sed quando ab eisdem subditis Deum minime timeri deprehendunt, ut humana saltem formidine peccare metuant, qui divina judicia non formidant. Nequaquam ergo praepositi ex hoc quaesito timore superbiunt, in quo non suam gloriam, sed subditorum justitiam quaerunt. In eo enim quod metum sibi a perverse viventibus exigunt, quasi a non hominibus, sed brutis animalibus dominantur, quia videlicet ex qua parte bestiales sunt subditi, ex ea etiam debent formidini jacere substrati.

24. Nulla cogente vitii corrigendi necessitate, praelati metui refugiant, et pluris aestimari. ---Cum vero deest vitium quod corrigatur, non de excellentia potestatis, sed de aequalitate conditionis gaudent; et non solum ab eis metui, sed etiam plus quam necesse est honorari refugiunt. Neque enim leve se perpeti damnum humilitatis credunt, si ab eis pro merito fortasse ordinis pluris aestimentur. Hinc est enim quod primus pastor Ecclesiae, cum, adorante se Cornelio, super se sibi honorem videret oblatum ad aequalitatem conditionis suae citius recurrit, dicens: Surge, et ipse ego homo sum (Act. X, 26). Quis enim nesciat quod conditori suo homo debeat et non homini prosterni? Quia ergo humiliari sibi plus quam debuit proximum vidit, ne ultra humanitatis metas mens intumesceret, esse se hominem recognovit, quatenus illati sibi honoris elationem frangeret ex considerata aequalitate conditionis. Hinc a Joanne angelus adoratus, creaturam se esse cognovit, dicens: Vide ne feceris; conservus tuus sum, et fratrum tuorum (Apoc. XIX, 10; XXII, 9). Hinc propheta, cum ad videnda sublimia rapitur, filius hominis vocatur (Ezec. III, 1), ut ductus ad coelestia, hominem se esse meminerit. Ac si eum divina vox verbis apertioribus admoneat dicens: Memento quid sis, ne de his ad quae raperis extollaris, sed altitudinem revelationis tempera memoria conditionis.

For they know that our ancient fathers are recorded to have been not so much kings of men as shepherds of cattle. And when the Lord said to Noah and his sons: *Increase and multiply and fill the earth,* He subjoins: *And let your terror and trembling be upon all the animals of the earth* (Gen. ix. 1, 2). For He did not say: Let it be upon the men, who are to be; but, *Let it be upon all the animals of the earth.*

23. Man is by nature set over irrational animals, but not over other men.---For man is by nature set over irrational animals, but not over other men; and therefore it is said to him, that he should be feared by animals and not by man, because it is to be proud against nature, to wish to be feared by an equal, although for the most part holy men also desire to be feared by their subjects, but when they find God to be very little feared by those same subjects, that they may at least fear to sin by human dread, who do not fear divine judgments. Therefore those set over do by no means pride themselves from this sought fear, in which they seek not their own glory, but the justice of their subjects. For in that they exact fear to themselves from those living perversely, they dominate as it were over non-men, but brute animals, because namely from that part that the subjects are beast-like, from that they ought also to lie prostrate to dread.

24. When no necessity of correcting vice compels, let prelates flee from being feared and from being esteemed more than is right. ---But when vice that should be corrected is absent, they rejoice not in the excellence of power, but in the equality of condition; and they flee not only from being feared by them, but also from being honored more than is necessary. For they do not believe that they suffer a light loss of humility, if they be esteemed more than perhaps for the merit of their order. Hence it is that the first pastor of the Church, when, as Cornelius was adoring him, he saw honor offered to him above himself, he more quickly recurred to the equality of his condition, saying: Arise, I myself also am a man (Acts x. 26). For who does not know that man ought to be prostrated to his Creator and not to man? Because therefore he saw his neighbor humbled to him more than he ought, lest his mind should swell beyond the bounds of humanity, he recognized himself to be a man, so that he might break the elation of the honor brought upon him from the considered equality of condition. Hence an angel adored by John, recognized himself to be a creature, saying: See thou do it not; I am thy fellow-servant, and of thy brethren (Rev. xix. 10; xxii. 9). Hence the prophet, when he is snatched to see sublime things, is called son of man (Ezek. iii. 1), so that being led to heavenly things, he might remember that he is a man. As if the divine voice should admonish him with more open words saying: Remember what thou art, lest thou be extolled by these things to which thou art snatched, but temper the height of revelation by the memory of thy condition.

Ex ergo colligendum est quanta communis naturae memoria in corde deprimi debeat terrenae potestatis tumor, si ex humanitatis vocabulo agitur, ne cogitationis elatio ex secretis coelestibus generetur. Cujus videlicet humanitatis bene beatus Job semper recordationem tenuit, qui ait: Nunquid non in utero fecit me, qui et illum operatus est, et formavit in vulva unus? Ac si aperte dicat: Cur non aeque debeamus in cujuslibet negotii judicio discuti, qui per conditoris potentiam sumus aequaliter facti? Sed quia castitatis ejus atque humilitatis acta cognovimus, nunc liberalitatis opera cognoscamus. Sequitur:

Caput XVI

[Vet. XII, Rec. XI].

VERS. 16.---Si negavi quod volebant pauperibus, et oculos viduae exspectare feci.

25. Liberalitas Job pauperibus dantis ad eorum votum. Qui extra metas inopiae petunt, obtinere non merentur. ---Per haec dicta vir sanctus ostenditur, non solum ad inopiam pauperibus, sed etiam ad habendi desiderium deservisse. Sed quid si ipsa vellent pauperes quae fortasse accipere non expediret? An quia in Scriptura sacra dici pauperes humiles solent, ea sola aestimanda sunt quae accipere pauperes volunt, quae humiles petunt? Et procul dubio oportet ut incunctanter detur quidquid cum vera humilitate requiritur; id est, quod non ex desiderio, sed ex necessitate postulatur. Nam valde jam superbire est, extra metas inopiae aliquid desiderare. Unde et superbe petentibus dicitur: Petitis et non accipitis, ec quod male petatistis (Jac. IV, 3). Quia ergo illi sunt veraciter pauperes, qui inflati per superbiae spiritum non sunt, quos aperte Veritas exprimit, cum dicit: Beati pauperes spiritu (Matth. V, 3); recte nunc per sanctum virum dicitur: Si negavi quod volebant pauperibus, quoniam qui ea volunt quae profecto liquet quod eis non expediunt, eo ipso quod superbiae abundant spiritu, jam pauperes non sunt. Sed beatus Job dum pauperes humiles appellat, quidquid ab eo accipere pauper voluit, non negavit, quia veraciter quisque humilis quod non potuit oportere, nec voluit.

From that therefore it is to be gathered with how much memory of common nature the tumor of earthly power ought to be depressed in the heart, if it be treated of the name of humanity, lest the elation of thought should be generated from heavenly secrets. Of which humanity namely blessed Job always held the record, who says: Did not He that made me in the womb make him also? and did not One form us in the womb? As if he should say openly: Why ought we not to be discussed equally in the judgment of any business, we who are made equally by the power of the Creator? But because we have known the acts of his chastity and humility, now let us know the works of his liberality. It follows:

CHAPTER XVI.

VERS. 16.---If I have denied what the poor desired, and have made the eyes of the widow to wait.

25. The liberality of Job giving to the poor according to their wish. Those who ask beyond the bounds of want, do not deserve to obtain. ---By these words the holy man is shown, not only to have served the poor in their want, but also in their desire of having. But what if the poor should wish for those things which perhaps it would not be expedient to receive? Or because in sacred Scripture the humble are wont to be called poor, are those things only to be esteemed which the poor wish to receive, which the humble ask? And without doubt it is necessary that whatever is required with true humility be given without delay; that is, what is asked not from desire, but from necessity. For it is already to be very proud, to desire anything beyond the bounds of want. Whence also it is said to those asking proudly: Ye ask, and receive not, because ye ask amiss (James iv. 3). Because therefore those are truly poor, who are not puffed up by the spirit of pride, whom Truth openly expresses, when He says: Blessed are the poor in spirit (Matth. v. 3); it is rightly said now by the holy man: If I have denied what the poor desired, since those who wish for those things which it is surely clear are not expedient for them, by that very fact that they abound in the spirit of pride, are no longer poor. But while blessed Job calls the humble poor, whatever a poor man wished to receive from him, he did not deny, because truly everyone humble neither wished what he could not be right.

26. Munificentia Job non solum ex munere, sed ex dandi celeritate pensanda. --- Sed cum largitatem mentis suae indicat, quia ad votum se pauperibus concurrisse manifestat, necesse est ut quaeramus ne lumen misericordiae dationis tarditate fuscaverit. Unde subjungit: Et oculos viduae expectare feci. Petentem se viduam exspectare noluit, ut non solum ex munere, sed etiam ex celeritate muneris, bonorum operum merita augeret. Unde alias scriptum est: Ne dicas amico tuo, vade et revertere, cras dabo tibi, cum statim possis dare (Prov. III, 28). Sed nonnulli solent exterius multa largiri, communis autem vitae gratiam repellentes habere pauperes socios in domestica conversatione refugiunt. Unde beatus Job, ut non solum se insinuet exterius multa praebuisse, sed apud se quosque inopes etiam in domestica conversatione recepisse, protinus adjungit:

Caput XVII

[Rec. XII].

VERS. 17.---Si comedi buccellam meam solus, et non comedit pupillus ex ea.

27. Inopes hospitio recipiendi et ad mensam adhibendi. ---Scilicet pietati se praejudicium facere aestimans, si solus comederet quod Dominus omnium communiter creasset. Quae profecto communio conversationis esse cum talibus intra domesticos parietes debet, ex quibus aeternae proficiant merita retributionis. Unde sanctus vir non quemlibet, sed ad manducandum socium pupillum se habuisse perhibet. Sed tanta haec pietatis viscera utrum a semetipso habuerit, an conditoris sui gratia sit consecutus, innotescat. Sequitur:

Caput XVIII

[Rec. XIII].

VERS. 18.---Quia ab infantia mea crevit mecum miseratio, et de utero matris meae egressa est mecum.

28. Sancti bona sua non sibi, sed Deo tribuunt. Quidam dum aetate crescunt, ab innocentia decrescunt. ---Miseratio etenim etsi ejus fuerit arbitrii, ut cum ipso proficeret, liquet tamen quia ejus arbitrii non fuit ut cum ipso de utero exiret. Constat ergo quia suae virtuti nil tribuit, qui profecto testatur quia hoc ex conditionis munere accepit.

26. The munificence of Job is to be weighed not only from the gift, but from the speed of giving. ---But when he indicates the largeness of his mind, because he manifests that he has run to the wish of the poor, it is necessary that we seek lest he should have darkened the light of mercy by the slowness of giving. Whence he subjoins: And have made the eyes of the widow to wait. He would not make a widow asking him to wait, so that not only from the gift, but also from the speed of the gift, he might increase the merits of good works. Whence it is written elsewhere: Say not to thy friend, Go and return, to-morrow I will give to thee, when thou canst give immediately (Prov. iii. 28). But some are wont to bestow many things outwardly, but rejecting the grace of common life, they flee from having the poor as associates in domestic conversation. Whence blessed Job, that he may not only insinuate that he has provided many things outwardly, but has received even any needy ones in domestic conversation with himself, immediately adds:

CHAPTER XVII.

VERS. 17.---If I have eaten my morsel alone, and the fatherless has not eaten thereof.

27. The needy are to be received into hospitality and admitted to the table. ---Namely, thinking that he did an injury to piety, if he alone should eat what the Lord of all had created in common. Which communion of conversation truly ought to be with such within the domestic walls, from which the merits of eternal retribution may profit. Whence the holy man shows that he had as a companion for eating, not just anyone, but a fatherless child. But let it be made known whether he had these so great bowels of piety from himself, or attained them by the grace of his Creator. It follows:

CHAPTER XVIII.

VERS. 18.---For from my infancy mercy grew with me, and it came out with me from my mother's womb.

28. Holy men attribute their good things not to themselves, but to God. Some while they grow in age, decrease from innocence. ---For although mercy may have been of his will, so that it profited with him, it is clear however that it was not of his will that it should come out with him from the womb. It is certain therefore that he attributes nothing to his own virtue, who surely testifies that he received this from the gift of condition.

Bonum igitur quod a conditione habuisse se intimat, liquet procul dubio quia ad laudem conditoris narrat, indicans ab ipso se accepisse ut pius esset, a quo accepit ut esset, quia sicut suo opere in utero conditus non fuit, ita nec sua virtute ab utero pius fuit. Sed pensandum nobis est, quod asserit: Crevit mecum. Nonnulli enim quoad aetatem crescunt, ab innocentia decrescunt. Electis vero cum foris aetas corporis, intus, si dici liceat, crescit aetas virtutis. Sequitur:

Caput XIX

[Vet. XIII, Rec. XIV].

VERS. 19, 20.---Si despexi praetereuntem, eo quod non habuerit indumentum, et absque operimento pauperem; si non benedixerunt mihi latera ejus, et de velleribus ovium mearum calefactus est.

29. Misericordiam in pauperes comitetur humilitas. Qui praemissis probris eleemosynam tribuunt, vix pro illata injuria satisfaciunt. ---Quod pauperem non despexit, virtutem humilitatis exhibuit; quod autem operuit, pietatis. Duae quippe istae virtutes ita sibimet esse connexae debent, ut vicario semper opere fulciantur; quatenus nec humilitas, cum veneratur proximum, largitatis gratiam deserat, nec pietas cum largitur intumescat. Erga indigentiam itaque proximi humilitatem pietas fulciat, humilitas pietatem, ut cum indigentem rebus necessariis naturae tuae consortem videris, nec per impietatem desinas tegere, nec per superbiam negligas venerari quem tegis. Nam sunt nonnulli qui mox ut ab egenis fratribus fuerint necessaria postulati, post dona largituri, in eos prius contumeliosa verba jaculantur. Qui etsi rebus ministerium pietatis perficiunt, verbis tamen gratiam humilitatis perdunt; ita ut plerumque videatur quia illatae jam injuriae satisfactionem solvunt, cum post contumelias dona largiuntur. Nec magni est operis quod postulata tribuunt, quia ipso dationis suae munere vix eumdem excessum sermonis tegunt. Quibus bene per Ecclesiasticum librum dicitur: Omni dato non des tristitiam verbi mali (Eccli. XVIII, 16). Et rursum: Ecce verbum super datum bonum, et utraque cum homine justificato (Ibid., 17), videlicet, ut datum exhiberi debeat per pietatem, et bonum verbum tribui per humilitatem. At contra, alii egenos fratres non student rebus fulcire cum possint, sed blandis tantum sermonibus fovere. Quos vehementer Jacobi praedicatio sancta reprehendit, dicens: Si autem frater aut soror nudi sunt, et indigent victu quotidiano, dicat autem aliquis ex vobis illis: Ite in pace, calefacimini et saturamini; non dederitis autem eis quae necessaria sunt corpori, quid vobis proderit? Quos Joannes quoque Apostolus admonet, dicens: Filioli mei, non diligamus verbo, nec lingua, sed opere et veritate (I Joan. III, 13). Dilectio namque nostra semper exhibenda est et veneratione sermonis, et ministerio largitatis.

Therefore the good which he intimates that he had from condition, it is clear without doubt that he tells to the praise of the Creator, indicating that he received from Him to be pious, from whom he received to be, because as he was not created in the womb by his own work, so neither was he pious from the womb by his own virtue. But we must consider what he asserts: It grew with me. For some as they grow in respect of age, decrease from innocence. But for the elect when without is the age of the body, within, if it may be said, grows the age of virtue. It follows:

CHAPTER XIX.

VERS. 19, 20.---If I have despised the passer-by, because he had no garment, and the poor man without covering; if his sides have not blessed me, and he was warmed with the fleeces of my sheep.

29. Humility should accompany mercy towards the poor. Those who bestow alms with prior reproaches, hardly satisfy for the injury inflicted. ---In that he did not despise the poor man, he exhibited the virtue of humility; but in that he covered him, that of piety. For these two virtues ought to be so connected to each other, that they are always supported by a reciprocal work; so that neither humility, when it venerates a neighbor, should desert the grace of largess, nor piety when it bestows should swell. Therefore towards the indigence of a neighbor let piety support humility, and humility piety, so that when you see a sharer of your nature needing necessary things, you may neither through impiety cease to cover him, nor through pride neglect to venerate him whom you cover. For there are some who as soon as necessary things have been asked of them by needy brethren, after about to bestow gifts, first hurl insulting words at them. Who although by things they perform the ministry of piety, yet by words they lose the grace of humility; so that for the most part they seem to pay satisfaction for an injury already inflicted, when after insults they bestow gifts. Nor is it of great work that they give what is asked, because by the very gift of their giving they hardly cover that same excess of speech. To whom it is well said through the book of Ecclesiasticus: In every gift give not the sadness of an evil word (Eccli. xviii. 16). And again: Behold, a word is above a good gift, and both are with a justified man (Ibid. 17), namely, that the gift ought to be exhibited through piety, and a good word bestowed through humility. But on the contrary, others do not study to support needy brethren with things when they can, but only to cherish them with smooth words. Whom the holy preaching of James vehemently reproves, saying: But if a brother or sister be naked, and want daily food, and one of you say to them: Go in peace, be ye warmed and filled; but you have not given them those things which are necessary for the body, what will it profit you? Whom John the Apostle also admonishes, saying: My little children, let us not love in word, nor in tongue, but in deed and in truth (1 John iii. 13). For our love is always to be exhibited both by the veneration of speech, and by the ministry of largess.

[Vet. XIV.] Pauperibus eleemosynam dantes, patronis munera offerimus. Seminamus quae postea cum magno fenore metamus. ---Multum vero ad edomandam dantis superbiam valet, si cum terrena tribuit verba sollicite magistri coelestis penset, qui ait: Facite vobis amicos de mammona iniquitatis, ut cum defeceritis, recipiant vos in aeterna tabernacula (Luc. XVI, 9). Si enim eorum amicitiis aeterna tabernacula acquirimus, dantes procul dubio pensare debemus, quia patronis potius munera offerimus quam egenis dona largimur. Hinc per Paulum dicitur: Vestra abundantia illorum inopiam suppleat, ut et illorum abundantia vestrae inopiae sit supplementum (II Cor. II, 14). Ut videlicet sollicite perpendamus quia et eos quos nunc inopes cernimus, abundantes quandoque videbimus; et qui abundantes aspicimur, si largiri negligimus quandoque inopes erimus. Qui itaque nunc temporale subsidium pauperi tribuit, ab eo postmodum perpetua recepturus, ut ita dicam, quasi ad frugem terram excolit, quae quod acceperit uberius reddit. Restat ergo ut nunquam elatio surgat ex munere quando videlicet dives ex eo quod pauperi tribuit agit ut in perpetuum pauper non sit. Beatus igitur Job ut diligenter ostenderet humilitas atque misericordia quanta in eo fuerit consideratione sociata ait: Si despexi praetereuntem, eo quod non habuerit indumentum, et absque operimento pauperem; si non benedixerunt mihi latera ejus, et de velleribus ovium mearum calefactus est. Ac si aperte diceret: In amore proximi uno eodemque ordine et superbiae vitium, et impietatis premens, praetereuntem quempiam et humiliter aspiciens non despexi, et misericorditer calefeci. Quisquis enim super eum cui aliquid tribuit fastu se elationis extollit, majorem culpam intrinsecus superbiendo peragit, quam extrinsecus largiendo, mercedem, fitque ipse bonis interioribus nudus, cum nudum despicit vestiens; eoque agit ut se ipso deterior fiat, quo se indigenti proximo meliorem putat. Minus quippe inops est qui vestem non habet quam qui humilitatem. Unde necesse est ut cum naturae nostrae consortes exteriora non habere conspicimus, quam multa nobis desint bona interiora pensemus; quatenus sese super inopes cogitatio non elevet, cum solerter videt quia nos tanto verius quanto et interius indigentes sumus.

31. Etiam incognitis erogetur eleemosyna. ---Et quia sunt nonnulli qui pietatis suae viscera tendere usque ad incognitos nesciunt, sed solis quos per assiduitatem notitiae didicerint miserentur, apud quos nimirum plus familiaritas quam natura valet, dum quibusdam necessaria non quia homines, sed quia noti sunt, largiuntur, bene nunc per beatum Job dicitur: Si despexi praetereuntem, eo quod non habuerit indumentum. Ignoto enim proximo misertum se indicat, quem praetereuntem vocat, quia videlicet apud piam mentem plus natura valet quam notitia.

[Vet. XIV.] Giving alms to the poor, we offer gifts to patrons. We sow what we shall afterwards reap with great interest. ---Moreover, it avails much to tame the pride of the giver, if when he bestows earthly things he should solicitously weigh the words of the heavenly Master, who says: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into eternal tabernacles (Luke xvi. 9). For if by their friendships we acquire eternal tabernacles, we givers ought without doubt to weigh, that we offer gifts to patrons rather than bestow gifts on the needy. Hence it is said through Paul: Let your abundance supply their want, that their abundance also may be a supplement to your want (2 Cor. viii. 14). That namely we should solicitously weigh because both those whom we now see needy, we shall sometime see abounding; and we who are seen abounding, if we neglect to bestow, shall sometime be needy. He therefore who now bestows temporal support on the poor, being to receive from him afterwards perpetual support, so to speak, as it were cultivates the earth for fruit, which returns more abundantly what it has received. It remains therefore that elation should never rise from a gift when namely the rich man from that which he bestows on the poor acts so that for ever he may not be poor. Therefore blessed Job, that he might diligently show how much humility and mercy were associated in him in consideration, says: If I have despised the passer-by, because he had no garment, and the poor man without covering; if his sides have not blessed me, and he was warmed with the fleeces of my sheep. As if he should say openly: In the love of a neighbor pressing by one and the same order both the vice of pride and of impiety, looking humbly upon any passer-by I did not despise him, and mercifully I warmed him. For whoever extols himself with the pride of elation over him on whom he bestows anything, performs a greater fault within by being proud, than he performs a reward without by bestowing, and he himself becomes naked of interior goods, when he despises the naked while clothing him; and by that he acts so that he becomes worse than himself, by which he thinks himself better than his needy neighbor. For he is less needy who has not a garment than he who has not humility. Whence it is necessary that when we see the sharers of our nature not having exterior things, we should weigh how many interior goods are wanting to us; so that thought may not elevate itself over the needy, when it skillfully sees that we are so much more truly needy as we are also more interiorly so.

31. Alms should be bestowed even on the unknown. ---And because there are some who know not how to extend the bowels of their piety even to the unknown, but have mercy only on those whom they have learned through assiduitatem of acquaintance, with whom surely familiarity avails more than nature, while they bestow necessary things on some not because they are men, but because they are known, it is well said now by blessed Job: If I have despised the passer-by, because he had no garment. For he indicates that he has had mercy on an unknown neighbor, whom he calls a passer-by, because namely with a pious mind nature avails more than acquaintance.

Nam et unusquisque qui indiget, eo ipso quo homo est, ei jam incognitus non est. Sequitur:

Caput XX

[Rec. XV].

VERS. 21.---Si levavi super pupillum manum meam, etiam cum viderem me in porta superiorem.

32. Sancti libenter injuriam patiuntur, et quae sibi debentur cavent districtius exigere. ---Mos apud veteres fuit ut ad portam seniores sederent, qui certantium jurgia judiciaria examinatione discernerent; quatenus urbem, in qua concorditer oporteret vivere, discordes minime intrarent. Unde et per prophetam Dominus dicit: Constituite in porta judicium. (Amos. V, 15). Hoc itaque loco quid portae nomine exprimitur nisi id quod agebatur in porta? Sicut enim pugnare castra dicimus, pro eo quod pugnatur ex castris; ita judicium, quod in porta agi consueverat, porta nominatur. In porta ergo se superiorem videt, qui se melioris partis esse in judicio aequitatis merito conspicit. Beatus igitur Job, quia nec tunc contra pupillum manum exeruit, cum se etiam per justitiae meritum potiorem vidit, nobis timoris regulam insinuans, dicit: Si levavi super pupillum manum meam, etiam cum viderem me in porta superiorem. Ac si patenter dicat: Neque tunc utilitatis meae negotia virtute contra pupillum exsequi volui, quando me in judicio etiam ex justitia potiorem vidi. [Vet. XV.] Sancti etenim viri quando cum personis minoribus contentionum negotia subeunt, dum gravare vel in minimis timent, ipsi contra justitiam gravari nequaquam refugiunt. Sciunt quippe quia omnis humana justitia injustitia esse reprehenditur, si divinitus districte judicetur. Unde hoc quod sibi competit cavent vehementer exigere, ne eorum actus supernam rectitudinem contingat subtiliter examinare. Sed ut inveniri justi in divino examine valeant, plerumque apud humana judicia gravari se et injuste patiuntur. Beatus autem Job vitae suae celsitudinem narrans, et multa sunt et mira quae dixit. Sed quia plerumque humana mens renuit bona credere, quae nescit operari, maledicti sibi sententiam protinus subjicit, si qua horum quae dixerat opere non implevit, dicens:

Caput XXI

[Rec. XVI].

VERS. 22.---Humerus meus a junctura sua cadat, et brachium meum cum ossibus suis conteratur.

For also everyone who needs, by that very thing that he is a man, is already not unknown to him. It follows:

CHAPTER XX.

VERS. 21.---If I have lifted my hand against the fatherless, even when I saw myself superior in the gate.

32. Holy men willingly suffer injury, and are carefully cautious of exacting what is due to them more strictly. ---It was a custom among the ancients that the elders should sit at the gate, who might discern the disputes of those contending by a judicial examination; so that those disagreeing might by no means enter the city, in which it was necessary to live concordantly. Whence also through the prophet the Lord says: Establish judgment in the gate (Amos v. 15). In this place therefore what is expressed by the name of the gate unless that which was done in the gate? For as we say a camp fights, for that it is fought from a camp; so judgment, which was wont to be done in the gate, is named the gate. In the gate therefore he sees himself superior, who by merit of equity in judgment sees himself to be of the better part. Blessed Job therefore, because neither then did he exert his hand against the fatherless, when he saw himself also by merit of justice more powerful, instilling in us the rule of fear, says: If I have lifted my hand against the fatherless, even when I saw myself superior in the gate. As if he should say plainly: Nor then did I wish to pursue the business of my utility by force against the fatherless, when I saw myself in judgment also from justice more powerful. [Vet. XV.] For holy men when they undergo business of contentions with lesser persons, while they fear to grieve them even in the least things, they themselves by no means flee from being grieved and suffering unjustly against justice. For they know that all human justice is reproved as injustice, if it be strictly judged by God. Whence that which competes to them they are vehemently cautious of exacting, lest their acts should happen to be subtilely examined by heavenly rectitude. But that they may be able to be found just in the divine examination, for the most part they suffer themselves to be grieved and suffer unjustly at human judgments. But blessed Job telling the height of his life, both many and wonderful are the things which he said. But because for the most part the human mind refuses to believe good things, which it knows not how to work, he immediately subjoins the sentence of a curse upon himself, if he has not fulfilled in work any of these things which he had said, saying:

CHAPTER XXI.

VERS. 22.---Let my shoulder fall from its joint, and let my arm be broken with its bones.

33. Concordia in societate, sine patientia perseverare non potest. ---Quia operatio corporea per humerum ac brachium agitur, bona quae ore protulit, si opere non implevit, cadere sibi humerum et conteri brachium exoptat. Ac si aperte dicat: Si ea quae dixi operari renui, ipsum quod mihi ad operandum datum est corporis membrum perdam, ut videlicet cadat a corpore, quod exercere nolui ad utilitatem. Si vero haec maledicti sententia ad spiritualem est intelligentiam referenda, liquet profecto quod brachium corpori per humerum jungitur. Unde propheta quoque intuens sanctos universalis Ecclesiae populos Deo concorditer servituros, ait: Et servient ei in humero uno (Sophon. III, 9). In eo ergo quod dicit: Si levavi super pupillum manum meam, etiam cum viderem me in porta superiorem, miram virtutem patientiae servasse se asserit, qui gravari se a personis minimis, nec contra hoc quod sibi juste competere poterat, declinavit. Quod tamen si minime fecerit, adjungit: Humerus meus a junctura sua cadat. Quia nimirum qui patientiam servare contemnit socialem vitam citius per impatientiam deserit. Et sicut per brachium bona operatio, ita per humerum socialis vitae conjunctio designatur. A junctura etenim humerus cadit, cum adversitatis aliquid ferre animus non valens, fraternam concordiam relinquit; et quasi membrum separatur a corpore, cum is qui operari bona poterat a bonorum omnium abscinditur universitate. Neque enim unquam servari concordia nisi per solam patientiam valet. Crebro namque in humana actione nascitur, unde mentes hominum vicissim a sua unitate ac dilectione separentur; et nisi ad adversa toleranda se animus praeparet, procul dubio humerus corpori non inhaeret. Hinc etenim Paulus ait: Invicem onera vestra portate, et sic adimplebitis legem Christi (Galat. VI, 2). Hinc per semetipsam Veritas dicit: In patientia vestra possidebitis animas vestras (Luc. XXI, 19).

[Vet. XVI.] 34. Sine patientia charitati conjuncta bona opera pereunt. ---Recte autem, humero cadente, subjungitur: Et brachium meum cum ossibus suis conteratur: quia nimirum cuncta nostra operatio, cum quibuslibet videatur esse virtutibus, solvitur, nisi per charitatis vinculum patientia conservetur. Sua enim bona perdit operari qui aliena mala renuit perpeti. Fervore quippe iracundi spiritus laesus quisque a dilectione resilit, et cum se exterius gravari non tolerat, intus se per amissum lumen charitatis obscurat; nec videt jam quo tendat pedem boni operis, qui oculum perdidit dilectionis. Sed sancti viri humerus a junctura sua non cadit, quia videlicet ejus dilectio a socialis vitae concordia per impatientiam non recedit. Ejusque brachium minime frangitur, quia omnis ejus operatio in conjunctione humeri, id est in charitatis connexione custoditur, Sed qua consideratione bona haec tanta egerit, atque a malis omnibus sese abstinuerit, adjungit dicens.

33. Concord in society cannot persevere without patience. ---Because bodily operation is acted through the shoulder and the arm, those good things which he brought forth with his mouth, if he did not fulfill in work, he wishes for his shoulder to fall and his arm to be broken. As if he should say plainly: If those things which I have said I have refused to work, let me lose that very member of the body which was given to me for working, so that namely that should fall from the body which I would not exercise for utility. But if this sentence of a curse is to be referred to spiritual understanding, it is clear surely that the arm is joined to the body through the shoulder. Whence the prophet also beholding the holy peoples of the universal Church about to serve God concordantly, says: And they shall serve Him with one shoulder (Zeph. iii. 9). In that therefore which he says: If I have lifted my hand against the fatherless, even when I saw myself superior in the gate, he asserts that he has kept a wonderful virtue of patience, who did not decline to be grieved by the smallest persons, nor against this which could justly compete to him. Which however if he has by no means done, he adds: Let my shoulder fall from its joint. Because surely he who contemns to keep patience more quickly deserts social life through impatience. And as through the arm good operation, so through the shoulder the conjunction of social life is designated. For from the joint the shoulder falls, when the mind not being able to bear something of adversity, relinquishes fraternal concord; and as a member is separated from the body, when he who could work good things is cut off from the universality of all good things. Nor can concord ever be kept except through patience alone. For it arises frequently in human action, whence the minds of men are in turn separated from their unity and love; and unless the mind prepares itself to tolerate adverse things, without doubt the shoulder does not adhere to the body. Hence forsooth Paul says: Bear ye one another's burdens, and so you shall fulfill the law of Christ (Gal. vi. 2). Hence through itself Truth says: In your patience you shall possess your souls (Luke xxi. 19).

[Vet. XVI.] 34. Without patience joined to charity good works perish. ---But rightly, the shoulder falling, it is subjoined: And let my arm be broken with its bones: because surely all our operation, although it may be seen with any virtues, is dissolved, unless patience be preserved through the bond of charity. For he loses his good things to work who refuses to suffer the evil things of others. For by the fervor of an angry spirit everyone being hurt leaps back from love, and when he does not tolerate being grieved outwardly, within he obscures himself through the lost light of charity; nor does he see now whither he may stretch the foot of good work, who has lost the eye of love. But the shoulder of a holy man does not fall from its joint, because namely his love does not recede from the concord of social life through impatience. And his arm is by no means broken, because all his operation is guarded in the conjunction of the shoulder, that is, in the connection of charity. But with what consideration he has done these so great good things, and has abstained from all evils, he adds saying.

Caput XXII

[Rec. XVII].

VERS. 23.---Semper enim quasi tumentes super me fluctus timui Deum, et pondus ejus ferre non potui.

35. Timoris Dei quanta vis ad omnium contemptum persuadendum. Extremi judicii signa praevia. ---A pavore tantae similitudinis pensemus, si possumus, quanta in sancto viro fuerit vis timoris. Fluctus etenim cum tumentes desuper imminent, cumque eam quam deferunt mortem minantur, nulla tunc navigantibus rerum cura temporalium, nulla carnis delectatio ad mentem reducitur; ea ipsa quoque ex navi projiciunt, pro quibus longa navigia sumpserunt; cunctae res in despectum mentis veniunt, amore vivendi. Quasi ergo tumentes super se fluctus Deum metuit, qui dum veram vitam desiderat, omnia despicit quae hic possidens portat. Nam velut tempestate deprehensi pondus navis abjicimus, quando ab oppressa mente desideria terrena removemus. Fitque ut sublevata navis enatet, quae mergebatur onerata, quia nimirum curae quae in hac vita deprimunt mentem in profundum trahunt. Quae videlicet mens tanto altius inter tentationum fluctus attollitur, quanto sollicitius ab hujus saeculi cogitatione vacuatur. Est vero et aliud quod de maris concussione debeat solerter intueri. Tempestas quippe cum oritur, prius lenes undae, et postmodum volumina majora concitantur; ad extremum fluctus se in alta erigunt, et navigantes quosque ipsa sua altitudine subvertunt. Sic sic nimirum extrema illa properat, quae universum mundum subruat tempestas animarum. Nunc enim bellis et cladibus quasi quibusdam undis sua nobis exordia ostendit, et quanto ad finem quotidie propinquiores efficimur, tanto graviora irruere tribulationum volumina videmus. Ad extremum vero commotis omnibus elementis, supernus judex veniens finem omnium apportat, quia videlicet tunc tempestas fluctus in coelum levat. Unde et dicitur: Adhuc modicum, et ego movebo non solum terram, sed etiam coelum (Aggae. II, 7). Quam scilicet tempestatem quia sancti viri vigilanter aspiciunt quasi tumentes super se quotidie fluctus expavescunt, atque ex his tribulationibus quae mundum feriunt praevident quae sequantur.

36. Judicium extremum sancti formidant; quanto magis expavescere debent peccatores. Bene autem subditur: Et pondus ejus ferre non potui, quoniam qui extremi judicii adventum intenta mente considerat, profecto videt quia tantus pavor imminet, quantum non solum tunc videre, sed se etiam nunc praevidere pertimescat. Consideratione namque tanti terroris metu animus palpitat, et intentionis suae oculos declinans, intueri quod praevidet recusat.

CHAPTER XXII.

VERS. 23.---For I have always feared God like waves swelling over me, and I could not bear His weight.

35. How great is the force of the fear of God to persuade the contempt of all things. Preceding signs of the last judgment. ---From the dread of so great a similitude let us weigh, if we can, how great was the force of fear in the holy man. For waves when they hang over swelling from above, and when they threaten the death which they bring, then to those sailing there is no care of temporal things, no delight of the flesh is reduced to the mind; they also cast those very things from the ship, for which they undertook long voyages; all things come into the contempt of the mind, from the love of living. As if therefore waves swelling over him he feared God, who while he desires true life, despises all things which he carries possessing here. For as if caught in a storm we cast away the weight of the ship, when we remove from the oppressed mind earthly desires. And it happens that the lightened ship floats, which being loaded was merging, because surely the cares which in this life depress the mind draw it into the deep. Which mind namely is raised so much higher among the waves of temptations, as it is more solicitously emptied from the thought of this world. But there is also another thing which should be skillfully beheld concerning the concussion of the sea. For when a storm arises, first gentle waves, and afterwards greater volumes are stirred up; at the last the waves raise themselves on high, and subvert any sailors by their very height. So, so surely that last storm of souls hastens, which subverts the universal world. For now by wars and slaughters as if by certain waves it shows us its beginnings, and by how much we are made daily nearer to the end, by so much we see heavier volumes of tribulations rush in. At the last truly all elements being moved, the heavenly Judge coming brings the end of all, because namely then the storm raises waves into heaven. Whence also it is said: Yet a little while, and I will move not only the earth, but also the heaven (Hag. ii. 7). Which storm because holy men vigilantly behold they dread daily like waves swelling over them, and from these tribulations which strike the world they foresee those things which follow.

36. Holy men dread the last judgment; how much more ought sinners to be terrified. Well moreover it is subjoined: And I could not bear His weight, since he who considers with intent mind the coming of the last judgment, surely sees that so great a dread hangs over, as much as he should very much fear not only then to see, but even now to foresee. For by the consideration of so great a terror the mind palpitates with fear, and turning away the eyes of its intention, refuses to behold what it foresees.

Bene ergo dicitur: Et pondus ejus ferre non potui, quia cum supernae majestatis vim ad judicium venientis terroremque tanti examinis considerando animus conatur exquirere, mox ad semetipsum refugiens, sese expavescit invenisse. Sed inter haec pensandum est quia beatus Job ista de se loquitur laudatus et flagellatus. Si igitur saltem ad meritorum profectum ita percussus est qui sic timuit, quomodo feriendus est qui contemnit? Quomodo depressura sunt Dei judicia eos qui se elevant, si et illos ad tempus deprimunt qui haec semper in humilitate formidant? Quomodo pondus Dei poterit ferre qui despicit, si hoc et ille in verbere pertulit qui per timorem praevidit? Unde summopere formidandum nobis est illud tantae districtionis examen. Constat autem quia in hac vita cum percutit, si percussionem correctio sequitur, disciplina patris est, non ira judicis; amor corrigentis est, non districtio punientis. Ex ipso ergo praesenti verbere judicia aeterna pensanda sunt. Hinc etenim perpendere summopere debemus quomodo feratur illa quae reprobat, si ferri modo vix valet ejus ira quae purgat.

Well therefore it is said: And I could not bear His weight, because when the mind endeavors to search out the force of heavenly majesty coming to judgment and the terror of so great an examination, immediately returning to itself, it dreads to have found itself. But among these things it is to be weighed that blessed Job speaks these things of himself, praised and scourged. If therefore he who so feared was so struck at least to the profit of merits, how is he to be struck who contemns? How shall the judgments of God depress those who elevate themselves, if they depress for a time even those who always dread these things in humility? How shall he be able to bear the weight of God who despises, if he also bore this in the scourge who foresaw through fear? Whence we must dread with the greatest power that examination of so great strictness. For it is certain that in this life when He strikes, if correction follows the striking, it is the discipline of a father, not the wrath of a judge; it is the love of one correcting, not the strictness of one punishing. From the present scourge therefore the eternal judgments are to be weighed. Hence forsooth we ought with the greatest power to consider how that is borne which reproves, if that can hardly be borne now whose wrath purges.

LIBER VI

GESIMUS SECUNDUS.

Quod supererat capitis XXXI libri Job explicatur, commendanturque praesertim animi demissio et moderatio, patientia, charitas, et erga subditos sollicitudo.

CAPUT PRIMUM.

1. Ad cavendam desperationem, licet recte a se gestorum recordari. Quod a me saepe jam dictum est, hoc me crebro repetere onerosum non est, quia et praedicator egregius dicit: Eadem vobis scribere mihi quidem non pigrum, vobis autem necessarium (Phil. III, 1). Beatus Job idcirco gestas virtutes narrat, quia inter increpationis verba et percussionis verbera deprehensus, a spei fiducia mentem suam labefactari considerat. Multa quippe et egisse se mala ab increpantibus amicis audierat, et ne verbis pariter et flagellis pressa in desperationem mens corruat, hanc per suarum virtutum memoriam ad spem reformat, ut nequaquam se debeat in calamitate dejicere, quae tranquillitatis suae tempore se meminerat tam sublimia egisse. Quia igitur intentionis ejus causam diximus, restat ut auditas virtutes illius subtiliter perpendamus.

2. Una virtus sine aliis, aut nulla est, aut minima. Hoc autem primum sciendum est, quia quisquis virtute aliqua pollere creditur, tunc veraciter pollet, cum vitiis ex alia parte non subjacet. Nam si ex alio vitiis subditur, nec hoc est solidum, ubi stare putabatur. Unaquaeque enim virtus tanto minor est, quanto desunt caeterae: Nam saepe quosdam pudicos quidem vidisse nos contigit, sed non humiles; quosdam vero quasi humiles, sed non misericordes; quosdam quasi misericordes, sed nequaquam justos; quosdam vero quasi justos, sed in se potius quam in Domino confidentes. Et certum est quia nec castitas in ejus corde vera est, cui humilitas deest, quippe quia superbia se intrinsecus corrumpente fornicatur, si semetipsum diligens, a divino recedit amore. Nec humilitas vera est cui misericordia juncta non est, quia nec debet humilitas dici, quae ad compassionem fraternae miseriae nescit inclinari. Nec misericordia vera est quae a rectitudine justitiae existit aliena, quia quae potest per injustitiam pollui, nescit procul dubio sibimetipsi misereri.

Book twenty

SECOND.

What remained of the thirty-first chapter of the book of Job is explained, and especially humility and moderation of mind, patience, charity, and solicitude towards subjects are commended.

CHAPTER I.

1. To avoid despair, it is lawful to remember what has been done rightly. What has already been said by me often, it is not burdensome for me to repeat frequently, because even the eminent preacher says: To write the same things to you is not indeed irksome to me, and for you it is necessary (Phil. III, 1). Blessed Job for this reason relates the virtues he performed, because, caught between the words of rebuke and the blows of the scourge, he considers his mind to be weakened in the confidence of hope. For he had heard many evils that he had done from the friends rebuking him, and lest the mind, pressed equally by words and scourges, should fall into despair, he reforms it to hope through the memory of his virtues, so that it ought in no way to cast itself down in calamity, which in the time of its tranquility remembered that it had done such sublime things. Since, therefore, we have stated the cause of his intention, it remains that we subtly weigh those virtues heard of his.

2. One virtue without others is either nothing or very small. This, however, must first be known, that whoever is believed to be powerful in any virtue, then he truly is powerful when he is not subject to vices on another side. For if on another point he is subject to vices, not even this is solid where he was thought to stand. For each virtue is so much the less as the others are missing: For we have often happened to see some indeed chaste, but not humble; some truly as if humble, but not merciful; some as if merciful, but in no way just; and some truly as if just, but trusting in themselves rather than in the Lord. And it is certain that not even chastity in his heart is true, to whom humility is lacking, because pride, corrupting itself inwardly, commits fornication if, loving himself, he departs from divine love. Nor is humility true to which mercy is not joined, because it ought not to be called humility which does not know how to be inclined to compassion for a brother's misery. Nor is mercy true which exists alienated from the rectitude of justice, because that which can be polluted through injustice, knows not without doubt how to pity itself.

Nec justitia vera est quae fiduciam suam non in conditore omnium, sed in se fortasse, aut in rebus conditis ponit, quia dum a creatore spem subtrahit, ipse sibi principalis justitiae ordinem pervertit. Una itaque virtus sine aliis, aut omnino nulla est, aut imperfecta. Ut enim, sicut quibusdam visum est, de primis quatuor virtutibus loquar, prudentia, temperantia, fortitudine, atque justitia; tanto perfectae sunt singulae, quanto vicissim sibimet conjunctae. Disjunctae autem perfectae esse nequaquam possunt, quia nec prudentia vera est quae justa, temperans et fortis non est, nec perfecta temperantia quae fortis, justa et prudens non est, nec fortitudo integra quae prudens, temperans et justa non est, nec vera justitia quae prudens, fortis et temperans non est.

3. Omnes in Job convenerunt. Beatus itaque Job, quod non unam sine alia, sed conjunctas in se virtutes habuerit, enumerando singulas innotescit. Nam bona pudicitiae insinuans, dicit: Si deceptum est cor meum super mulierem (Cap. XXXI, 9). Atque ut eidem pudicitiae demonstraret humilitatis gratiam nullatenus defuisse, post caetera subjungit: Si contempsi subire judicium cum servo meo (Vers. 13). Qui ut humilitati suae ostenderet misericordiam fuisse conjunctam, paulo post dicit: Si negavi quod volebant pauperibus (Vers. 16). Atque ut misericordiam suam ostenderet de justitiae radice descendere, paulo superius praemisit, dicens: Si ambulavi in vanitate, et festinavit in dolo pes meus (Vers. 5). Atque ut monstraretur quam fuerit ad cuncta pavidus, et ad omnia circumspectus inferius asserit, dicens: Semper enim quasi tumentes super me fluctus timui Dominum (Vers. 25). Qui scilicet in prosperis positus, atque abundantia rerum fultus, si spem aut in suis actibus aut in circumfluentibus rebus poneret, profecto justus non esset. Sed quando iste vir sanctus in se spem posuit, qui aperte dicit: Ecce non est auxilium mihi in me (Job. VI, 13)? Quid ergo nunc superest, nisi ut ipsas quoque divitias qua mente possederit innotescat? Ait enim:

CAPUT II.

4. Non in labentibus divitiis, sed in Deo solo confidendum. Obryzum dicimus obrude aurum. Sanctus ergo vir nec aurum robur, nec sibi esse obryzum, id est rudis auri molem fiduciam credidit, quia spem atque delectationem suam in solius gratia conditoris figens, neque de quantitate auri, neque de specie peccavit. De creatore quippe desperasse fuerat, spem in creatura posuisse. In rebus autem dubiis spem fixerat dives ille, qui dicebat: Anima, habes multa bona reposita in annos plurimos, requiesce, comede, bibe, epulare.

Nor is justice true which places its confidence not in the Creator of all, but perhaps in itself or in created things, because while it withdraws hope from the Creator, it perverts for itself the order of principal justice. Therefore one virtue without the others is either altogether nothing or imperfect. For that I may speak, as it has seemed to some, of the first four virtues, prudence, temperance, fortitude, and justice; each is so much the more perfect as they are in turn joined to one another. But when disjoined they can by no means be perfect, because neither is prudence true which is not just, temperate and brave, nor is temperance perfect which is not brave, just and prudent, nor is fortitude complete which is not prudent, temperate and just, nor true justice which is not prudent, brave and temperate.

3. All met in Job. Blessed Job, therefore, makes it known by enumerating each one, that he did not have one without another, but virtues joined in himself. For insinuating the goods of chastity, he says: If my heart has been deceived about a woman (Ch. XXXI, 9). And so that he might demonstrate that the grace of humility was in no way lacking to the same chastity, he adds after the rest: If I have despised to undergo judgment with my servant (Verse 13). Who, that he might show that mercy was joined to his humility, says a little later: If I have denied what they wanted to the poor (Verse 16). And that he might show his mercy to descend from the root of justice, he premised a little above, saying: If I have walked in vanity, and my foot has hastened in deceit (Verse 5). And so that it might be shown how fearful he was towards all things, and circumspect towards everything, he asserts below, saying: For I have always feared the Lord like waves swelling over me (Verse 25). Who, namely, placed in prosperity and supported by the abundance of things, if he placed hope either in his acts or in the things flowing around him, would surely not be just. But when did this holy man place hope in himself, who openly says: Behold, there is no help for me in me (Job VI, 13)? What therefore now remains, but that it should be made known with what mind he possessed the riches themselves also? For he says:

CHAPTER II.

4. Confidence should be placed not in fleeting riches, but in God alone. We call 'obryzum' very pure gold. The holy man therefore believed neither that gold was his strength, nor that very pure gold, that is, a mass of raw gold, was his confidence, because fixing his hope and his delight in the grace of the Creator alone, he sinned neither in the quantity of the gold nor in its appearance. For to have placed hope in a creature would have been to despair of the Creator. But in doubtful things that rich man had fixed his hope, who said: Soul, you have many goods stored up for many years, rest, eat, drink, be merry.

Sed hunc superna vox increpat, dicens: Stulte, hac nocte animam tuam repetunt a te; quae autem parasti, cujus erunt (Luc. XII, 19, 20)? Eadem enim nocte sublatus est, qui in rerum sibi abundantia multa tempora fuerat praestolatus, ut scilicet qui in longum sibi subsidia colligendo prospiceret, subsequentem diem vel unum minime videret. Quasi in aquis enim defluentibus fundamentum ponere est in rebus labentibus spei fiduciam velle solidare. Stante enim in perpetuum Deo, transeunt omnia. Quid ergo a stante fugere est, nisi transeuntibus rebus inhaerere? Quis namque unquam decurrentium fluminum tumidis vorticibus raptus manere ipse fixus potuit, deorsum unda defluente? Quisquis ergo defluere devitat, superest ut quod defluit fugiat, ne per hoc quod amat in hoc cogatur pervenire quod vitat. Qui enim rebus labentibus inhaeret, illo videlicet trahitur, quo tendit quod tenet. Prius itaque curandum est ne quis temporalia diligat, ac deinde ne in eisdem temporalibus quae non ad delectationem sibi, sed ad usum retinet, fiduciam ponat, quoniam conjunctus decurrentibus mox statum suum animus perdit. Nam vitae praesentis fluctus trahit quem levat, et valde demens est qui in unda volvitur, et plantam figere conatur. Sed sunt plerique qui etsi in rebus transeuntibus fiduciam nequaquam ponunt, cum tamen sibimet ad usus necessarios abunde adsunt, mente tacita laetantur. Qua in re dubium non est, quia tanto quisque minus dolet quod desint aeterna, quanto magis gaudet quod adsint temporalia; et qui minus dolet quod desint temporalia, certius exspectat ut adsint aeterna. Hoc itaque de terrenis rebus gaudium beatus Job non se habuisse testificans, subjungit dicens:

Caput III

[Vet. III].

VERS. 25.---Si laetatus sum super multis divitiis meis, et quia plurima reperit manus mea.

5. Sancti bonorum temporalium onus aut largiendo partiuntur, aut contemnendo totum deponunt. Sancti quippe viri in hujus peregrinationis aerumna, quoniam eam quam appetunt adhuc creatoris sui speciem contemplari minime sinuntur, omnem praesentis vitae copiam inopiam deputant, quia videlicet nil extra Deum sufficit menti quae veraciter Deum quaerit; et plerumque eis ipsa sua abundantia fit vehementer onerosa, quia hoc ipsum graviter tolerant, quod festinantes ad patriam in itinere multa portant.

But the heavenly voice rebukes him, saying: Fool, this night they require your soul of you; and the things you have prepared, whose shall they be (Luke XII, 19, 20)? For in the same night he was taken away, who in the abundance of things for himself had waited for a long time, so that namely he who looked forward for a long time by collecting supports for himself, might not see even one subsequent day. For it is like placing a foundation in flowing waters to want to solidify the confidence of hope in fleeting things. For while God stands forever, all things pass away. What therefore is it to flee from Him who stands, but to adhere to passing things? For who, snatched away by the swollen whirlpools of running rivers, was ever able to remain fixed himself, while the wave flowed downward? Whoever therefore avoids flowing away, it remains that he flee from what flows, lest through this which he loves he be forced to reach this which he avoids. For he who adheres to fleeting things is namely drawn to that place where what he holds tends. Therefore care must first be taken lest anyone love temporal things, and then lest he place confidence in those same temporal things which he retains not for his delight but for use, since the mind joined to running things soon loses its state. For the wave of the present life draws him whom it lifts up, and he is very insane who is rolled in the wave and tries to fix his foot. But there are many who, even if they in no way place confidence in passing things, yet when they are abundantly present for their necessary uses, rejoice with a silent mind. In which matter there is no doubt, that each one so much the less grieves that eternal things are missing, as he more rejoices that temporal things are present; and he who less grieves that temporal things are missing, more certainly expects that eternal things will be present. Testifying therefore that he did not have this joy in earthly things, blessed Job adds, saying:

Chapter III

[Vet. III].

VERSE 25.---If I have rejoiced over my great riches, and because my hand has found very many things.

5. The saints either share the burden of temporal goods by bestowing them, or lay it all down by despising it. For holy men in the distress of this pilgrimage, since they are by no means permitted to contemplate as yet that form of their Creator which they desire, account all the plenty of the present life as want, because namely nothing outside of God suffices for a mind which truly seeks God; and for the most part their very abundance becomes vehemently burdensome to them, because they bear this itself with heaviness, that while hastening to their country they carry many things on the journey.

Unde fit ut haec cum indigentibus proximis devote partiantur, quatenus dum sumit iste quod non habet, deponat ille quod amplius habebat; nec conviator vacuus ambulet, nec eum quem retardare in via poterat nimium onus gravet. Electi ergo de multa abundantia minime laetantur, quam videlicet pro amore coelestis patrimonii aut largiendo dispergunt, aut despiciendo deserunt. Sequitur:

CAPUT IV.

VERS. 26-28.---Si vidi solem cum fulgeret, et lunam incedentem clare; et laetatum est in abscondito cor meum, et osculatus sum manum meam ore meo, quae est iniquitas maxima, et negatio contra Deum altissimum.

6. Sensus coercent, et continuo studio intra mentem suam se colligunt. Incertum non est quod utraque haec luminaria humanis ministeriis deputata, coeli militiae vocantur. In quorum cultum multos novimus, scriptura teste, cecidisse, sicut scriptum est: Adoraverunt universam militiam coeli (IV Reg. XVII, 16). Et quia sol et luna aliter videntur ad usum, aliter ad venerationem, eo more quo a cultoribus suis venerari solent, solem et lunam beatus Job nequaquam vidisse se perhibet, nec laetatum fuisse cor suum, nec osculatum manum ore suo. In qua videlicet osculatione, quid aliud quam gratia venerationis exprimitur? Quod si fecisset unquam, hoc iniquitatem maximam et Dei negationem vocat. Sed postquam tanta de se locis superioribus virtutum culmina narravit, quid nunc mirum memorat, si solem ac lunam non se adorasse manifestat? Unde pensandum est quod postquam in auro non habuisse fiduciam, nec in multis divitiis laetatum se fuisse testatur, adhuc ad sublimiora ducitur, ut tanto nos magis erudiat, quanto de se aliqua subtilius narrat. Ait enim: Si vidi solem cum fulgeret, et lunam incedentem clare, et laetatum est in abscondito cor meum. Quid hoc in loco videre dicitur, nisi desideranter intueri? Unde Psalmista ait: Iniquitatem si conspexi in corde meo, non exaudiat Deus (Psal. LXV, 18). Quae nimirum iniquitas in ore exprimi non posset, si non conspiceretur in corde. Sed aliud est videre per judicium, aliud per appetitum. Beatus ergo Job fulgentem solem, et clare incedentem lunam nequaquam vidisse se perhibet, ut se demonstret praesentis lucis speciem non appetisse. Ac si post despectum terrenae suae abundantiae patenter insinuet: Quid dicam, quia nequaquam in auro laetatus sum, qui in ipsa quoque luce corporea delectatus non sum? Sancti etenim viri postquam omnia praesentis vitae oblectamenta despiciunt, prae illius lucis internae dulcedine, ab hac exteriori animum luce quasi a tenebris avertunt: multumque secum intrinsecus contendunt, ne hujus lucis, quae fulget extrinsecus, delectatione rapiantur.

Hence it comes that they devoutly share these things with needy neighbors, so that while the one takes what he has not, the other may lay down what he had in excess; and neither may the fellow-traveler walk empty-handed, nor may the excessive load weigh down him whom it could retard on the way. The elect therefore rejoice very little in great abundance, which namely for the love of the heavenly inheritance they either disperse by bestowing it or desert by despising it. It follows:

CHAPTER IV.

VERSE 26-28.---If I beheld the sun when it shined, and the moon walking clearly; and my heart has been glad in secret, and I have kissed my hand with my mouth, which is a very great iniquity, and a denial against the most high God.

6. They coerce the senses, and with continual study gather themselves within their mind. It is not uncertain that both these luminaries, assigned to human ministries, are called the host of heaven. In whose worship we know many to have fallen, as Scripture testifies, as it is written: They worshipped all the host of heaven (4 Kings XVII, 16). And because the sun and the moon are seen in one way for use, and in another for veneration, in that manner by which they are accustomed to be venerated by their worshippers, blessed Job asserts that he in no way beheld the sun and the moon, nor was his heart glad, nor did he kiss his hand with his mouth. In which kissing, namely, what else is expressed but the sake of veneration? Which if he had ever done, he calls this very great iniquity and a denial of God. But after he has related such great summits of virtues of himself in the former places, what wonderful thing does he mention now, if he manifests that he did not worship the sun and the moon? Whence it is to be considered that after he testifies that he did not have confidence in gold, nor was glad in great riches, he is still led to more sublime things, that he may the more instruct us, as he relates some things of himself more subtly. For he says: If I beheld the sun when it shined, and the moon walking clearly, and my heart has been glad in secret. What is said to 'see' in this place, but to gaze longingly? Whence the Psalmist says: If I have looked at iniquity in my heart, let not God hear (Psalm LXV, 18). Which iniquity certainly could not be expressed in the mouth, if it were not beheld in the heart. But it is one thing to see by judgment, another by appetite. Blessed Job therefore asserts that he in no way beheld the shining sun and the moon walking clearly, that he may demonstrate himself not to have desired the appearance of the present light. As if after the contempt of his earthly abundance he plainly insinuates: What shall I say, that I was in no way glad in gold, who was not even delighted in bodily light itself? For holy men, after they despise all the delights of the present life, for the sake of the sweetness of that internal light, avert their mind from this external light as if from darkness; and they contend much with themselves inwardly, lest they be snatched away by the delight of this light which shines externally.

Lux quippe visibilis si incaute diligitur, a luce invisibili cor caecatur, quia quanto extra se inhians animus funditur, tanto amplius in internis obtutibus reverberatur. Unde solertes quique ne corporeis sensibus nimis ad exteriora dilabantur, continuo studio intra mentem suam occulta custodiae disciplina se colligunt, ut tanto magis inveniantur interius integri, quanto minus sunt exterius fusi. Hoc enim vigore disciplinae intra mentis suae se arcana constrinxerat, qui exterioris vitae appetitum fugiens, dicebat: Diem hominis non concupivi, tu scis (Jerem. XVII, 16). Quod ergo apud prophetam dicitur: Diem hominis non concupivi, tu scis, hoc de semetipso beatus Job verbis aliis asserit, quia fulgentem solem et lunam incedentem clare non viderit, atque ex his in cordis abditis laetatus non sit, quia nimirum gaudere non poterat de his quae per delectationis desiderium non videbat.

[Vet. IV.] 7. Cavent ne suae prudentiae innitantur.---Si vero cuncta haec quae juxta historiam tractando discurrimus per allegoriae quoque mysteria perscrutemur, quid hoc in loco aurum accipimus, nisi praeclari intellectus ingenium; quid obryzum, nisi mentem? quae dum igne amoris excoquitur, semper in se servat claritatem pulchritudinis quotidiana innovatione fervoris. Nescit enim mens per torporem veterascere, quae studet per desiderium semper inchoare. Hinc namque per Paulum dicitur: Renovamini spiritu mentis vestrae (Ephes. IV, 23). Hinc Psalmista, qui ad perfectionis jam culmen pervenerat, quasi inchoans dicebat: Dixi, nunc coepi (Psal LXXVI, 11), quia videlicet si lassescere ab inchoatis bonis nolumus, valde necesse est ut inchoare nos quotidie credamus. Nec abhorret a rationis ordine quod auro dicimus ingenium designari, quia sicut in ornamento aurum supponitur, ut gemmarum desuper ordo disponatur, ita clara sanctorum ingenia divinis muneribus humiliter substernuntur, et distincta super se gratiarum dona percipiunt. Et nisi quid simile aurum cum sapientia haberet, quidam sapiens minime dixisset: Sapientia absconsa, et thesaurus invisus, quae utilitas in utriusque (Eccli. XX, 32; XLI, 17)? Sancti autem viri robur suum aurum non deputant, quia quantolibet ingenio fulgeant, nihil se esse ex suis viribus pensant. Et cum sentire omnia valenter possunt, prius intelligere semetipsos cupiunt, quatenus lumen ingenii more solis prius illustret locum in quo oritur, et postmodum caetera, ad quae procedendo dilatatur, ne si intendendo cognoscendis aliis semetipsos nesciant, ibi solis radius ubi oritur obtenebrescat.

For if visible light is incautiously loved, the heart is blinded from the invisible light, because the more the mind, gaping outside itself, is poured out, the more it is beaten back in internal sights. Whence all the skilful, lest they slide too much toward external things by bodily senses, with continual study gather themselves within their mind with the hidden discipline of custody, that they may be found so much the more whole within, as they are less poured out without. For with this vigor of discipline he had constrained himself within the secrets of his mind, who, fleeing the appetite of external life, said: The day of man I have not desired, You know (Jerem. XVII, 16). That therefore which is said in the prophet: The day of man I have not desired, You know, this blessed Job asserts of himself in other words, that he did not see the shining sun and the moon walking clearly, and by these he was not glad in the hidden parts of the heart, because namely he could not rejoice in those things which he did not see through the desire of delight.

[Old IV.] 7. They take care not to lean on their own prudence.---But if we examine through the mysteries of allegory also all these things which we have run through by treating them according to history, what do we take for gold in this place, but the brilliance of a clear understanding; what for refined gold (obryzum), but the mind? which while it is boiled down by the fire of love, always preserves in itself the brightness of beauty by a daily renewal of fervor. For the mind knows not how to grow old through torpor, which studies to always begin through desire. For hence it is said by Paul: Be renewed in the spirit of your mind (Ephes. IV, 23). Hence the Psalmist, who had already arrived at the summit of perfection, as if beginning said: I said, now I have begun (Psal. LXXVI, 11), because namely if we are unwilling to grow weary from the good things begun, it is very necessary that we believe ourselves to begin daily. Nor does it abhor from the order of reason that we say genius is designated by gold, because as gold is placed under in an ornament, so that an order of gems may be arranged above, so the clear geniuses of the saints are humbly spread under divine gifts, and perceive distinct gifts of graces above themselves. And unless gold had something similar with wisdom, a certain wise man would by no means have said: Wisdom hidden, and a treasure unseen, what utility is in either (Ecclus. XX, 32; XLI, 17)? But holy men do not reckon their strength to be gold, because with whatever genius they may shine, they weigh themselves to be nothing from their own powers. And when they are able to perceive all things strongly, they first desire to understand themselves, so that the light of genius, after the manner of the sun, may first illustrate the place in which it arises, and afterwards the other things, to which it is dilated by proceeding, lest if by intending to know other things they know not themselves, the ray of the sun may grow dark there where it arises.

Ingenii itaque virtutem ad cognoscendam propriam infirmitatem dirigunt, atque ex infirmitatis suae melius cognitione convalescunt. Aurum ergo robur non creditur, si in accepto ingenio fiducia non habetur. Quod bene Salomon admonens, ait: Habe fiduciam in Domino in toto corde tuo, et ne innitaris prudentiae tuae (Prov. III, 3). Dicat ergo: Si putavi aurum robur meum, et obryzo dixi, fiducia mea. Ac si aperte fateatur, dicens: Nec quae veraciter intellexi, meo ingenio tribui, nec menti propriae, si qua egisse me bona contigit, haec principaliter deputavi. Qui adhuc subtilius humilitatem nobis sui cordis insinuans, adjungit dicens:

Caput V

[Rec. III].

VERS 25.---Si laetatus sum super multis divitiis meis, et quia plurima reperit manus mea.

8. Multa in sacris litteris intelligere periculosum, nisi intellecta custodiantur.--- Quid multas divitias appellatas per significationem credimus, nisi abundantia acumina consiliorum? Quae quaerentis manus invenit, cum haec cogitatio tractantis gignit. Has etenim Salomon sapientiae divitias contemplatus ait: Corona sapientium divitiae eorum (Prov. XIV, 24). Qui quia divitias non metalla terrena, sed prudentiam nominat, illico per contrarietatem subdit: Fatuitas stultorum imprudentia (Ibid., 24). Si enim coronam sapientium terrenas divitias diceret, procul dubio fatuitatem stultorum paupertatem potius quam imprudentiam fateretur. Sed dum fatuitatem stultorum imprudentiam subdidit, sapientum divitias quia prudentiam dixerit, indicavit. Has in se Paulus scientiae divitias contemplatus, et contemplationem suam consideratione humanae fragilitatis humilians, ait: Habemus thesaurum istum in vasis fictilibus (II Cor. IV, 7). Multas itaque apud nos divitias reperimus, cum dona abundantis intelligentiae, sacra eloquia investigando percipimus, atque in his plura, nec tamen sibimet diversa sentimus. Non est autem secura laetitia in divinis paginis vel fortia, vel multa cognoscere, sed cognita custodire. Nam qui bene intelligit, quid intelligendo debeat agnoscit. Quanto enim intellectu latius extenditur, tanto ad explenda opera enixius ligatur. Unde in Evangelio Veritas dicit: Cui multum datum est, multum quaeretur ab eo; et cui commendaverunt multum, plus repetent ab eo (Luc. XII, 48).

Therefore they direct the virtue of genius to knowing their own infirmity, and from the knowledge of their infirmity they the better grow strong. Gold therefore is not believed to be strength, if confidence is not had in the genius received. Which Solomon well admonishing, says: Have confidence in the Lord with all your heart, and lean not on your own prudence (Prov. III, 3). Let him say therefore: If I have thought gold my strength, and have said to refined gold, my confidence. As if he should openly confess, saying: Neither those things which I have truly understood, did I attribute to my genius, nor to my own mind, if it happened that I did any good things, did I principally reckon these. Who, still more subtly insinuating to us the humility of his heart, adds saying:

Chapter V

[Rec. III].

VERSE 25.---If I rejoiced over my many riches, and because my hand found very many things.

8. It is dangerous to understand many things in sacred letters, unless the things understood are guarded.---What do we believe are called "many riches" through signification, but the abundance of the sharp points of counsels? Which the hand of the seeker finds, when the thought of the one treating produces these. For Solomon, beholding these riches of wisdom, says: The crown of the wise is their riches (Prov. XIV, 24). Who, because he names prudence as riches, and not earthly metals, immediately adds by contrariety: The fatuity of fools is imprudence (Ibid., 24). For if he called earthly riches the crown of the wise, without doubt he would have confessed the fatuity of fools to be poverty rather than imprudence. But while he added the fatuity of fools to be imprudence, he indicated that he had called the riches of the wise prudence. Paul, beholding these riches of knowledge in himself, and humbling his contemplation by the consideration of human frailty, says: We have this treasure in earthen vessels (2 Cor. IV, 7). We find therefore many riches with us, when we perceive the gifts of abundant understanding by investigating the sacred eloquences, and in these we feel many things, yet not diverse among themselves. But it is not a secure joy to know either strong or many things in the divine pages, but to guard the things known. For he who understands well, recognizes what he owes by understanding. For by as much as he is extended more widely by understanding, by so much is he tied more earnestly to fulfilling works. Whence in the Gospel the Truth says: To whom much is given, much shall be sought from him; and to whom they have committed much, they will ask the more from him (Luke XII, 48).

[Vet. V.] 9. Intelligentia data, est quasi pecunia mutuo accepta, cum fenore reddenda.---Deputemus igitur intelligentiam datam quasi pecuniam mutuam, quia quo plus nobis creditur ex benignitate, eo debitores amplius tenemur in opere; et plerumque eadem intelligentiae accepta pecunia, cum ad usuras auditoribus datur, amittitur, nisi caute tribuatur. Neque enim negligenter intuendum est in Regum volumine, quod prophetarum filii cum in Jordane ligna caederent, uni eorum securis ex manubrio in profundum lapsa disparuit (IV Reg. VI). Ferrum quippe in manubrio est donum intellectus in corde. Ligna vero per hoc caedere est prave agentes increpare. Quod nonnunquam dum fluxe agitur, dum lapsus vanae gloriae in accepta eadem scientia non vitatur, ferrum in aqua perditur, quia ex dissoluto opere intelligentia fatuatur. Quam profecto intelligentiam ad hoc novimus dari, ut ante dantis oculos ex bona debeat actione restitui. Unde recte is qui ferrum amiserat clamabat: Heu! heu! heu! domine mi, et hoc ipsum mutuo acceperam (IV Reg. VI, 5). Habent enim hoc electi proprium, ut si quando eis in sua scientia furtiva vanae gloriae culpa subrepit, ad cor velociter redeant, et quidquid in se ante districti judicis oculos damnabile inveniunt, lacrymis insequantur. Qui flentes non solum caute inspiciunt mala quae commiserunt, sed ex accepto munere quae reddere etiam bona debuerunt, quia nimirum tanto se amplius peccatores sentiunt, quanto ex neglectis bonis quae agere poterant debitores tenentur. Recte ergo qui ferrum perdidit, clamabat: Heu! heu! heu! et hoc ipsum mutuo acceperam. Ac si dicat: Illud per dissolutionem negligentiae perdidi, quod ut per bona opera redderem ex gratia creditoris accepi. Sed nunquam Deus mentem deserit quae in peccatis se veraciter agnoosicit. Unde et mox Elisaeus veniens, lignum deorsum mittit, et ferrum in superficiem attollit, quia videlicet Redemptor noster pie nos respiciens, cor peccatoris humiliat, et ei quam amiserat intelligentiam reformat, lignum mergit, et ferrum relevat, quia cor affligit, et scientiam reparat. Unde bene in alia translatione dicitur quod confregit lignum atque jactavit, et sic ferrum sustulit. Lignum namque confringere est cor ab elatione conterere. Lignum ad ima jactare est elatum cor in cognitione, ut diximus, propriae infirmitatis humiliare. Atque illico ferrum ad superficiem redit, quia ad usum exercitationis pristinae intelligentia recurrit.

[Old IV.] 9. Understanding given, is like money received on loan, to be returned with interest.---Let us therefore reckon the understanding given as money on loan, because by how much the more is committed to us from benignity, by so much the more are we held debtors in work; and for the most part this same money of understanding received, when it is given to hearers for usury, is lost, unless it be bestowed cautiously. For it is not to be looked at negligently in the volume of Kings, that when the sons of the prophets were cutting wood in the Jordan, the axe of one of them, having slipped from the handle, disappeared into the deep (4 Kings VI). For the iron in the handle is the gift of understanding in the heart. But to cut wood through this is to rebuke those acting perversely. Which sometimes while it is done loosely, while the slip of vain glory is not avoided in this same science received, the iron is lost in the water, because understanding is made fatuous from dissolved work. Which understanding indeed we know to be given for this, that it ought to be restored by good action before the eyes of the Giver. Whence rightly he who had lost the iron cried out: Alas! alas! alas! my lord, and this very thing I had received on loan (4 Kings VI, 5). For the elect have this property, that if ever the stealthy fault of vain glory creeps upon them in their knowledge, they quickly return to the heart, and whatever they find damnable in themselves before the eyes of the strict Judge, they follow with tears. Who weeping not only cautiously behold the evils which they have committed, but from the gift received also the good things which they ought to have returned, because namely they feel themselves so much the more sinners, as they are held debtors from the neglected good things which they were able to do. Rightly therefore he who lost the iron, cried out: Alas! alas! alas! and this very thing I had received on loan. As if he should say: I have lost through the dissolution of negligence that which I received from the grace of the Creditor that I might return it through good works. But God never deserts the mind which truly recognizes itself in sins. Whence also presently Elisha coming, sends the wood down, and raises the iron to the surface, because namely our Redeemer, piously beholding us, humbles the heart of the sinner, and reforms to him the understanding which he had lost; he sinks the wood, and raises the iron, because he afflicts the heart, and repairs the knowledge. Whence it is well said in another translation that he broke the wood and cast it in, and thus took up the iron. For to break the wood is to bruise the heart from elation. To cast the wood to the bottom is to humble the elated heart in the knowledge, as we said, of its own infirmity. And immediately the iron returns to the surface, because understanding recurs to the use of its former exercise.

10. Hinc de dono sibi credito justi plus timent quam gaudeant.---Igitur quoniam donum intellectus quod accipitur vix cum tot difficultatibus custoditur (curandum quippe est ne otio torpeat, curandum ne in exercitatione operis vitio elationis evanescat), sancti viri, minime exsultant cum cognoscunt quae faciant, sed cum faciunt quae cognoverant; et si intelligendo congaudent muneri largitoris, moerentes tamen considerant debitum operis, ut videlicet actione persolvant quod eis praerogatum est in cognitione. Stultus namque est debitor qui gaudens pecunias mutuas accipit, et tempus quo reddere debeat non attendit. Moderatur autem laetitia accipiendi, quando solerti providentia etiam constitutum tempus reddendi cogitatur. Quia igitur viri justi in his quae vigilanter intelligunt secura laetitia non extolluntur, dicatur recte: Si laetatus sum super multis divitiis meis, et quia plurima reperit manus mea. Ac si aperte diceretur: Nequaquam me in eo locupletem ex justitia credidi, quo recta quae agere debui etiam multa cognovi, nec intelligentia cor extulit, quia illud consideratio debitae operationis pressit.

[Vet. VI.] Sciendum vero est, quod plerumque contingit, ut cum intelligentiae altitudo percipitur, circa semetipsum animus valde sollicitus ab elationis lapsu teneatur. Sed cum mira quae intelligit etiam operari coeperit, eo ipso nonnunquam quo foras ostenditur labitur, atque in suis actibus se caeteros praeire gloriatur. Beatum igitur Job sicut intelligentiae aurum non extulit, nec lumen quoque ante humanos oculos mirae operationis elevavit. Unde et apte subjungit:

Caput VI

[Rec. IV].

VERS. 26.---Si vidi solem cum fulgeret.

41. Ad bonorum operum suorum fulgorem non exsultant. Non absolvitur debitor qui multa reddit, sed qui omnia.---Sol quippe in fulgore est bonum opus in manifestatione. Scriptum namque est: Luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent patrem vestrum qui in coelis est (Matth. V, 16). Et rursum: Sint lumbi vestri praecincti, et lucernae ardentes (Luc. XII, 33). Quod enim hoc in loco fulgente sole, id in Evangelio lucernis ardentibus designatur.

10. Hence the just fear more than they rejoice concerning the gift committed to them.---Therefore since the gift of understanding which is received is hardly guarded with so many difficulties (for care must be taken lest it grow torpid by sloth, care must be taken lest it vanish by the vice of elation in the exercise of work), holy men by no means exult when they know what they should do, but when they do what they had known; and if they rejoice together in understanding the gift of the Giver, yet mourning they consider the debt of work, that namely they may pay by action what has been reached out to them in knowledge. For foolish is the debtor who rejoicing receives money on loan, and attends not to the time when he ought to return it. But the joy of receiving is moderated, when by skilful providence also the appointed time of returning is thought upon. Because therefore just men are not extolled by secure joy in those things which they vigilantly understand, let it be rightly said: If I rejoiced over my many riches, and because my hand found very many things. As if it were openly said: I in no way believed myself rich from justice in that, in which I also knew many right things which I ought to do, nor did understanding extol the heart, because the consideration of the operation owed pressed it down.

[Old VI.] But it is to be known, that for the most part it happens, that when the height of understanding is perceived, the mind being very solicitous about itself is kept from the slip of elation. But when it has begun to work also the wonderful things which it understands, by that very thing by which it is shown without it sometimes slips, and glories that it surpasses others in its acts. Blessed Job therefore was not extolled by the gold of understanding, nor did the light of wonderful operation elevate him before human eyes. Whence also he aptly subjoins:

Chapter VI

[Rec. IV].

VERSE 26.---If I beheld the sun when it shined.

41. They do not exult at the brightness of their good works. The debtor is not absolved who returns many things, but he who returns all.---For the sun in its brightness is a good work in manifestation. For it is written: Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven (Matth. V, 16). And again: Let your loins be girded, and lamps burning (Luke XII, 33). For that which in this place is designated by the shining sun, is in the Gospel by burning lamps.

Bonum quippe opus cum in medio perfidorum lucet, lucerna ardet in nocte; cum vero in Ecclesia resplendet, sol fulget in die. Bonum opus si adhuc tale est, quod soli mali mirantur, lucerna videlicet in nocte est; si autem ita proficit, ut mirari a bonis ac perfectioribus possit, nimirum sol est in die. Bonum opus cum per activam vitam corporis lucet, quasi lucernae more, lumen ex testa resplendet. Cum vero per solam virtutem mentis in contemplatione attollitur, quasi more solis de coelo veniens lux videtur. Quia igitur multa beatus Job hospitalitatis ac misericordiae de se bona narraverat, quae profecto tanto adhuc minima, quanto et corporaliter noverat gesta, ad virtutum spiritalium culmen mentis oculum revocans, perfectionis suae meminit, et lucem exemplorum, quam de se aliis tribuit, solem vocavit. [Reg. V.] Sunt vero nonnulli qui cum bona aliqua faciunt, iniquitatum suarum protinus obliviscuntur, et cordis oculum in consideratione bonorum operum quae exhibent figunt; atque eo se jam sanctos existimant, quo inter bona quae agunt malorum suorum, in quibus et fortasse adhuc implicati sunt, memoriam declinant. Qui scilicet si districtionem judicis vigilanter attenderent, plus de malis suis metuerent quam de imperfectis bonis exsultarent, plus inspicerent quod de his quae adhuc eis agenda sunt debitores tenentur, quam quod operantes quaedam jam debiti partem solvunt. Neque enim absolutus est debitor qui multa reddit, sed qui omnia; nec ad bravium victoriae pervenit qui in magna parte spectaculi velociter currit, si juxta metas veniens in hoc quod est reliquum deficit. Nec ad quaelibet destinata loca pergentibus inchoando prodest longum iter carpere, si non etiam totum valeant consummare. Qui ergo aeternam vitam quaerimus, qui aliud quam quaedam itinera agimus, per quae ad patriam festinamus? Sed quid prodest quod carpimus tam multa, si ea quae ad perveniendum restant, negligimus reliqua?

12. Non quid itineris jam peractum sit, consideremus, sed quid supersit peragendum.---More itaque viatorum, nequaquam debemus aspicere quantum jam iter egimus, sed quantum superest ut peragamus, ut paulisper fiat praeteritum quod indesinenter et timide adhuc attenditur futurum. Amplius igitur debemus inspicere quae bona necdum fecimus, quam ea quae jam nos fecisse gaudemus. Sed habet hoc humana infirmitas proprium, ut plus ei intueri libeat quod sibi in se placet quam quod sibi in se displicet.

For a good work, when it shines in the midst of the faithless, is a lamp burning in the night; but when it resplends in the Church, it is the sun shining in the day. If a good work is still such as only the evil wonder at, it is namely a lamp in the night; but if it so profits, that it can be wondered at by the good and more perfect, it is certainly the sun in the day. A good work, when it shines through the active life of the body, as after the manner of a lamp, light resplends from a shell. But when it is lifted up in contemplation through the virtue of the mind alone, as after the manner of the sun, light is seen coming from heaven. Because therefore blessed Job had related many good things of himself concerning hospitality and mercy, which were indeed still the least, by as much as he had known them as deeds corporally, recalling the eye of the mind to the summit of spiritual virtues, he remembered his perfection, and called the light of examples, which he gave of himself to others, the sun. [Reg. V.] But there are some who when they do some good things, immediately forget their iniquities, and fix the eye of the heart in the consideration of the good works which they exhibit; and already they think themselves holy by that, by which they turn away the memory of their evils, in which perhaps they are still entangled, among the good things which they do. Who namely if they vigilantly attended to the strictness of the Judge, would more fear for their evils than exult for their imperfect good things; they would more look at that for which they are held debtors concerning those things which are still to be done by them, than that by working some things they already pay part of the debt. For the debtor is not absolved who returns many things, but he who returns all; nor has he arrived at the prize of victory who runs swiftly in a great part of the spectacle, if coming near the goals he fails in that which is left. Nor does it profit those going to any destined places to have snatched up a long journey by beginning, if they are not also able to complete the whole. We therefore who seek eternal life, what else do we do but some journeys, through which we hasten to the country? But what does it profit that we snatch up so many, if we neglect those remaining things which are left for arriving?

12. Let us not consider what of the journey has already been completed, but what remains to be completed.---After the manner therefore of travelers, we ought in no way to behold how much of the journey we have already made, but how much remains for us to complete, so that for a little while that may become past which is yet incessantly and fearfully attended to as future. We ought therefore more to inspect those good things which we have not yet done, than those which we already rejoice to have done. But human infirmity has this as its own, that it more likes to gaze at what pleases it in itself than what displeases it in itself.

Aeger quippe oculus cordis, dum laborare in consideratione sua metuit, quasi quoddam stratum delectationis in animo, ubi molliter jaceat, requirit; atque idcirco quae commoda de peractis bonis sit assecutus intelligit, sed quae damna de neglectis patitur nescit. Plerumque enim hoc vitio tentantur etiam electi. Plerumque eorum cordi suggeritur ut bona quaeque quae fecerunt ad animum revocent, et securitatis jam laetitia exsultent. Sed si vere electi sunt, ab eo in quo sibi placent mentis oculos divertunt, omnem in se de peractis bonis laetitiam deprimunt, et de his quae se minus egisse intelligunt tristitiam requirunt, indignos se aestimant, et pene soli bona sua non vident, quae in se videnda omnibus ad exemplum praebent. Hinc est quod Paulus, dum expleta in se bona postponeret, et sola adhuc reliqua quae essent explenda cogitaret, dixit: Ego me non arbitror apprehendisse (Philip. III, 13). Hinc est quod ut posset se de bonis quae agebat humiliare, studebat ad animum praeterita mala reducere, dicens: Qui prius fui blasphemus, et persecutor, et contumeliosus (I Tim. I, 13).

[Vet. VII.] 13. Quando bona a se facta in memoriam revocari, aut narrare liceat.--- Qui et si aliquando dixit: Bonum certamen certavi, cursum consummavi, fidem servavi (II Tim. IV, 7)? Intuendum summopere est quia illud eo tempore intulit quo jam ex corpore discessurum se esse cognovit. Ibi quippe praemisit dicens: Ego enim jam delibor, et tempus meae resolutionis instat (Ibid., 6). Tunc ergo ad memoriam perfectionem reduxit operis, cum jam praevidit ad largitatis spatium minime subesse tempus operationis. Sicut enim, dum vivimus, debemus bona nostra a memoria repellere, ne extollant, ita appropinquante exitu, plerumque ea ad memoriam iterum revocamus, ut videlicet fiduciam praebeant, et desperatum timorem premant. Qui etsi Corinthiis bona sua enumerando narravit, illos confirmare studuit, non se ostendere. Nam quia eadem bona non in se attenderet, patefacta tribulatione propriae tentationis edocuit qua expressa subjunxit: Propter quod placeo mihi in infirmitatibus meis (II Cor. XII, 10).

For the sick eye of the heart, while it fears to labor in its own consideration, seeks as it were a certain bed of delight in the mind, where it may lie softly; and therefore it understands what advantages it has attained from completed good things, but it knows not what losses it suffers from neglected ones. For for the most part even the elect are tempted by this vice. For the most part it is suggested to their heart that they recall to the mind whatever good things they have done, and exult already with the joy of security. But if they are truly elect, they turn away the eyes of the mind from that in which they please themselves, they press down all joy in themselves from completed good things, and they seek sadness from those things which they understand themselves to have done less; they estimate themselves unworthy, and almost alone they see not their own good things, which they exhibit in themselves to be seen by all for an example. Hence it is that Paul, while he postponed the good things fulfilled in himself, and thought only of those remaining which were to be fulfilled, said: I do not count myself to have apprehended (Philip. III, 13). Hence it is that that he might be able to humble himself concerning the good things which he was doing, he studied to bring back past evils to the mind, saying: Who was before a blasphemer, and a persecutor, and injurious (I Tim. I, 13).

[Old VII.] 13. When it is permitted to recall to memory or to relate the good things done by oneself.---Who also if he ever said: I have fought a good fight, I have finished the course, I have kept the faith (II Tim. IV, 7)? It is to be looked at especially that he brought that in at that time in which he knew that he was already about to depart from the body. For there he premised saying: For I am already being sacrificed, and the time of my resolution is at hand (Ibid., 6). Then therefore he recalled to memory the perfection of the work, when he already foresaw that time of operation was in no way underlying for the space of largess. For as, while we live, we ought to repel our good things from the memory, lest they extol us, so as the end approaches, for the most part we recall them again to memory, that namely they may afford confidence, and press down despairing fear. Who even if he related his good things by enumerating them to the Corinthians, studied to confirm them, not to show himself. For because he would not attend to those same good things in himself, he taught by the revealed tribulation of his own temptation, which being expressed he subjoined: For which reason I please myself in my infirmities (II Cor. XII, 10).

Ut ergo discipulos instrueret, de se summa referebat; ut vero se in humilitate custodiret, considerationis oculum non in virtutibus suis, sed in infirmitatibus fixerat. Habent itaque proprium sancti viri, ut bona quidem quae agunt videant; et tamen cum peregerint, ab eorum memoria oculos avertant. Unde recte per beatum Job dicitur: Si vidi solem cum fulgeret. Ac si aperte diceret: Opus meum etiam cum aliis exemplorum lucem tribueret, ad praesumptionis gratiam non attendi, quia dum de eo extolli timui, ab intuendo eo oculos averti. Sequitur:

CAPUT VII.

IBID.---Et lunam incedentem clare.

14. Fama ex bonis operibus non aucupanda.---Post praemissum solem, apte quoque incedentem clare lunam subdidit, quia videlicet post opus bonum, fama laudabilis sequitur, per quam celebre nomen in hac praesentis vitae nocte possidetur. Si autem verum est quod quidam putant, illustrationem lunam per occultum circulum a radio solis accipere, ut possit lucem nocturnis cursibus exhibere, ab hujus significationis ordine haec quoque suspicio non abhorret. Fama quippe a bono opere vires accipit, et favoris gratiam quasi claritatem luminis aspergit. Est et aliud in luna quod per similitudinem bona spargenti famae conveniat. Lux namque ejus etiam in tenebrarum tempore iter ambulantibus ostendit, quia et dum de aliena vita lux laudis emicat, alios ad exercitium boni operis illustrat; cumque illius opinio clara cognoscitur, huic quasi pergenti in itinere exempli lumen praebetur. Sed nonnunquam opus quod ab aliena opinione sumitur minus mundo desiderio in animo formatur. Nam infirmae mentes cum bona de aliis audiunt, aliquando se ad operationem rectam non amore virtutis, sed delectatione laudis accendunt. Et profecto liquet quia sicut natura solis est ut quaeque attigerit accendat et siccet, ita lunaris ignis est proprium ut quidquid contigerit exurat quidem, sed exurendo humidum reddat. Ad vitam igitur bonam alios pro amore Dei affectus recti operis, alios vero amor laudis inflammat. Sed cum recti operis affectu accendimur, quasi per ignem solis a vitiorum humore siccamur. Eum vero quem ad opus bonum laudis amor provocat, concupita fama, quasi luna, attingit, quia videlicet ejus animum et accendit et resolvit. Accendit scilicet ad exercitium operis, resolvit vero ad concupiscentiam favoris.

That therefore he might instruct the disciples, he related the highest things of himself; but that he might guard himself in humility, he had fixed the eye of consideration not on his virtues, but on his infirmities. Holy men therefore have this as their own, that they indeed see the good things which they do; and yet when they have completed them, they turn away their eyes from the memory of them. Whence rightly it is said through blessed Job: If I beheld the sun when it shined. As if he should openly say: Even when my work gave light of examples to others, I did not attend to it for the grace of presumption, because while I feared to be extolled by it, I turned away my eyes from beholding it. It follows:

CHAPTER VII.

IBID.---And the moon walking clearly.

14. Fame is not to be hunted from good works.---After the sun had been premised, he aptly subjoined also the moon walking clearly, because namely after a good work, laudable fame follows, through which a celebrated name is possessed in this night of the present life. But if it is true what some think, that the moon receives illustration through an occult circle from the ray of the sun, that it may be able to exhibit light for nocturnal courses, this suspicion also does not abhor from the order of this signification. For fame receives strength from a good work, and sprinkles the grace of favor as it were the brightness of light. There is also another thing in the moon which by similarity may agree with fame spreading good things. For its light shows the way to those walking even in the time of darkness, because even while the light of praise shines forth from another's life, it illustrates others to the exercise of a good work; and when the opinion of that one is known to be clear, to this one as if going on a journey the light of example is afforded. But sometimes the work which is taken from another's opinion is formed in the mind with a less pure desire. For weak minds when they hear good things of others, sometimes kindle themselves to right operation not by the love of virtue, but by the delight of praise. And indeed it is clear that as the nature of the sun is to kindle and dry up whatever it has touched, so it is the property of lunar fire that it indeed burns whatever it has touched, but by burning renders it moist. To a good life therefore the affection of right work inflames some for the love of God, but the love of praise inflames others. But when we are kindled with the affection of right work, we are dried up from the moisture of vices as if by the fire of the sun. But him whom the love of praise provokes to a good work, coveted fame, as the moon, touches, because namely it both kindles and dissolves his mind. It kindles it namely to the exercise of work, but dissolves it to the concupiscence of favor.

Plerumque tamen ad exercenda bona opera aliena nos utiliter exempla persuadent. Et cum mente humili opinionis alienae bona suscipimus, nostra vel ad melius bona producimus, vel ad bonum mala permutamus. Cumque nos de vita proximi famae splendor irradiat, mens nostra, ut praediximus, quae ad obtinendum virtutis iter se dirigit, quasi in lunae lumine gressus ponit. Sed sicut ex aliena opinione proficimus, sic plerumque, si famae nostrae laudibus intendimus, a virtute vacuamur, quia cum delectatur animus in hoc quod de se extrinsecus haberi considerat, illud obliviscitur ad quod introrsus anhelabat.

[Vet. VIII.] 15. Intelligentia, bona opera, laudes, humilitati Job (quod raro accidit) nihil nocuerunt.---Quia igitur sanctum virum intelligentia scientiae non corrupit, de multis divitiis gaudere despexit. Quia vero eum magnitudo operis non inflavit, solem fulgentem non vidit. Quia autem illum nec fama laudis extulit, clare incedentem lunam minime attendit. Sunt enim nonnulli qui eo in elationem corruunt, quo per subtilem intelligentiam vel quae non faciunt bona cognoscunt. Hi nimirum super multis divitiis laetantur, cum quaelibet summa intelligendo reperiunt, atque in elatione ipsis inventionibus corrumpuntur. Sunt vero nonnulli quos intelligentia quidem non elevat, sed exhibita operatio exaltat. Qui dum actiones suas respiciunt, apud mentem suam sibi caeteros dedignando postponunt. Hi videlicet etsi in multis divitiis non gaudent, solem tamen fulgentem vident quia de sola boni operis magnitudine quasi alios despiciendo tument. Et sunt nonnulli quos nec operatio propria extollit; sed cum laudari ab hominibus pro hac eadem bona operatione coeperint, ipsis hominum favoribus devicti, quasi magnos se quosdam in sua cogitatione conspiciunt, atque a cordis custodia dissolvuntur. Hi profecto etsi fulgentem solem videre noluerunt, lunam tamen clare incedentem respiciunt, quia inter hujus vitae tenebras dum in opinionis suae claritate animum defigunt, humilitatis gratiam quasi ex nocturno lumine amittunt; atque intuentes lunam, se non vident, qui semetipsos nescire incipiunt, dum mentis oculos in transitorium favorem defigunt.

16. Varii ad virtutem progressus et gradus. Quid in uno quoque metuendum.---Sic autem profectus est hominum, sicut incrementa esse conspicimus arbustorum. Vis quippe futurae arboris prius in semine est, postmodum in ortu, atque ad extremum producitur in ramos. Sic nimirum sic uniuscujusque virtus succrescit operantis. Seminatur namque in intelligentia, oritur in operatione, atque ad ultimum convalescit usque ad profectus magni latitudinem. Sed cum quemlibet sua intelligentia extollit, arbor quae oriri poterat in semine putrescit.

Yet for the most part the examples of others profitably persuade us to exercise good works. And when with a humble mind we receive the good things of another's opinion, we either produce our good things to a better state, or change our evil things to good. And when the splendor of fame from the life of a neighbor irradiates us, our mind, which as we said before directs itself to obtaining the path of virtue, places its steps as if in the light of the moon. But as we profit from another's opinion, so for the most part, if we attend to the praises of our own fame, we are emptied of virtue, because when the mind is delighted in that which it considers is had of itself from without, it forgets that for which it panted within.

[Old VIII.] 15. Intelligence, good works, praises, did nothing to harm the humility of Job (which rarely happens).---Because therefore the intelligence of science did not corrupt the holy man, he despised to rejoice over many riches. But because the greatness of work did not inflate him, he saw not the shining sun. But because neither the fame of praise extolled him, he in no way attended to the moon walking clearly. For there are some who fall into elation by this, that through subtle intelligence they know even those good things which they do not do. These namely rejoice over many riches, when they find any highest things by understanding, and are corrupted by those very inventions in elation. But there are some whom intelligence indeed does not elevate, but exhibited operation exalts. Who while they look at their own actions, in their own mind postpone others to themselves by disdaining them. These namely although they rejoice not in many riches, yet see the shining sun because they swell from the greatness of a good work alone as if by despising others. And there are some whom neither their own operation extols; but when they have begun to be praised by men for this same good operation, being overcome by those very favors of men, they behold themselves in their own thought as if some great ones, and are dissolved from the custody of the heart. These indeed although they would not see the shining sun, yet behold the moon walking clearly, because among the darkness of this life while they fix the mind in the clarity of their own opinion, they lose the grace of humility as if from a nocturnal light; and beholding the moon, they see not themselves, who begin not to know themselves, while they fix the eyes of the mind on transitory favor.

16. Various progresses and degrees toward virtue. What is to be feared in each one.---But the progress of men is such as we behold to be the increments of trees. For the power of the future tree is first in the seed, afterwards in the rising, and at the end it is produced into branches. So certainly the virtue of each one working grows up. For it is sown in intelligence, it arises in operation, and at the last it grows strong even to the breadth of great progress. But when his own intelligence extols anyone, the tree which was able to arise rots in the seed.

Cum autem post operationem bonam elationis peste corrumpitur, quasi jam orta siccatur. Cum vero neque intelligentia, neque operatio corrumpit, sed excrescente magnitudine, dum favor laudantium sequitur, atque a statu suo bene operantis animum evertit, linguarum ventos arbor pertulit, et omne quod in ea robustum creverat tempestas famae radicitus evulsit. Quo enim arbor altius ad superiora surrexerit, eo ventorum vim vehementius sentit, quia quo plus quisque in bonis operibus attollitur, eo ampliori ab ore laudantium flatu fatigatur. Si itaque adhuc arbor in semine est, metuendum est ne ipsa scientiae cognitione putrefiat. Si jam ad virgultum prodiit, curandum est ne hanc manus elationis tangat, atque a viriditate suae actionis arefaciat. Si autem valenti robore jam ad alta se sublevat, valde formidandum est, ne hanc admotae laudis ventus gravior radicitus evellat.

[Vet. IX.] 17. Periculo ex fama et humanis laudibus, Deus permittit opponi detractiones.---Sed inter haec sciendum est quia ne immoderatis laudibus eruamur, plerumque miro rectoris nostri moderamine etiam detractionibus lacerari permittimur, ut cum nos vox laudantis elevat, lingua detrahentis humiliet, quia et arbor saepe quae unius venti impulsu ita impellitur, ut pene jam erui posse videatur, alterius e diverso venientis flatu erigitur, et quae hac ex parte inflexionem pertulit, ab alia ad statum redit. Unde et illa arbor alte radicata quasi inter adversantes ventos fixa steterat, quae dicebat: Per gloriam et ignobilitatem, per infamiam et bonam famam (II Cor. VI, 8). Saepe enim laus bene agentis auribus insolenter admota, dum foris sermonibus perstrepit, intus quamdam menti per tacitum, elationis tempestatem gignit: fitque ut hoc, quod animus de humanis favoribus gaudet, non facile exterius ostendat, sed tamen corruptionis vim non tenuiter interius sentiat. Et sunt nonnulli quos ita laus inflat, ut usque ad verba elationis pertrahat. Quidam vero, ut praediximus, hoc ipsum patefacere quod elevantur erubescunt, atque auditis suis praeconiis extolluntur; sed tamen usque ad elationis verba non exeunt, et gaudere se in talibus non ostendunt. Unde beatus Job, quia noverat arrogantem se non solum nullo modo in verbis, sed etiam in cogitatione quoque tacita minime fuisse, postquam dixit: Si vidi solem cum fulgeret, et lunam incedentem clare, illico subdidit:

CAPUT VIII.

VERS. 27.---Et laetatum est in abscondito cor meum.

But when after a good operation it is corrupted by the plague of elation, it is dried up as if already arisen. But when neither intelligence nor operation corrupts, but the greatness increasing, while the favor of those praising follows, and turns away the mind of the one working well from its state, the tree has endured the winds of tongues, and the tempest of fame has plucked up by the roots everything which had grown robust in it. For by how much the more a tree has risen high to the upper parts, by so much the more vehemently does it feel the force of the winds, because by how much the more anyone is lifted up in good works, by so much the more is he fatigued by the fuller blast from the mouth of those praising. If therefore the tree is still in the seed, it is to be feared lest it rot by the very knowledge of science. If it has already come forth to a sprout, care must be taken lest the hand of elation touch it, and dry it up from the greenness of its action. But if with a strong power it already raises itself to the heights, it is greatly to be dreaded, lest a heavier wind of praise applied pluck it up by the roots.

[Old IX.] 17. For the danger from fame and human praises, God permits detractions to be opposed.---But among these things it is to be known that lest we be rooted out by immoderate praises, for the most part by a wonderful moderation of our Ruler we are even permitted to be torn by detractions, so that when the voice of the one praising elevates us, the tongue of the one detracting may humble us, because also a tree which is often so impelled by the impulse of one wind, that it seems already almost able to be rooted out, is erected by the blast of another coming from the opposite side, and that which endured an inflection from this part, returns to its state from another. Whence also that tree deeply rooted had stood fixed as it were among opposing winds, which said: By glory and dishonor, by evil report and good report (2 Cor. VI, 8). For often praise insolently applied to the ears of one doing well, while it makes a noise without in words, generates within a certain silent tempest of elation for the mind: and it happens that this, that the mind rejoices concerning human favors, it does not easily show without, but yet it feels the force of corruption not slightly within. And there are some whom praise so inflates, that it draws them even to words of elation. But some, as we said before, blush to make manifest this very thing that they are elevated, and are extolled when their own proclamations are heard; but yet they go not out even to words of elation, and show not themselves to rejoice in such things. Whence blessed Job, because he knew himself not to have been arrogant in no way only in words, but also in silent thought as well, after he said: If I beheld the sun when it shined, and the moon walking clearly, immediately subjoined:

CHAPTER VIII.

VERSE 27.---And my heart has been glad in secret.

18. De suis laudibus vel tacite laetari vetitum.---Qua videlicet attestatione quid nobis innuitur, nisi quod magno metu et circumspectione opus est, ne mens nostra unquam de suis laudibus vel tacita laetetur? Quisquis enim quasi claritatem lunae famae suae magnitudinem conspicit, sibique in occulto mentis gaudium facit, cui iste nisi auctori se praetulit, cujus dono ut bene operaretur percepit, et tamen in ejus munere de gratia suae laudis hilarescit? Despecto enim honore conditoris, semetipsum plus amare convincitur, cujus praeconiis laetatur. Quamvis nonnunquam etiam sancti viri de bona sua opinione gaudeant; sed cum per hanc ad meliora proficere audientes pensant, non jam de opinione sua, sed de proximorum gaudent utilitate quia aliud est favores quaerere, et aliud de profectibus exsultare. Qua in re necesse est ut cum audientium utilitati non proficit, mentem nostram fama laudabilis non elevet, sed fatiget. Cum enim humanae linguae attestatione laudamur, occulta pulsatione requirimur quid de nobisipsis sentiamus. Superba etenim mens etiam cum de se falsa bona dicuntur exsultat, quia non apud Deum qualiter vivat, sed apud homines qualiter innotescat, excogitat. Judicium enim de se omnipotentis Dei despiciens, et solummodo hominum quaerens, inter auditas laudes extollitur, et quae hoc solum quaesierat, quasi de bravio operis laetatur. At contra, si cor veraciter humile est, bona quae de se audit, aut minime recognoscit, et quia falsa dicuntur metuit; aut certe si adesse ea sibi veraciter scit, eo ipso formidat ne ab aeterna Dei retributione sint perdita, quo haec considerat hominibus divulgata, pavetque vehementer ne spes futuri muneris in mercedem permutetur transitorii favoris.

19. Sancti suis laudibus cruciantur.---Qua ex re agitur ut electorum animus magno laudum suarum igne crucietur, atque ab omni torporis sui rubigine moerore cogitationis excoquatur. Cauta enim consideratione trepidat, ne aut de his in quibus laudatur et non sunt majus Dei judicium inveniat, aut de his in quibus laudatur et sunt competens praemium perdat. Unde plerumque fit ut sicut injustus ex laude sua polluitur, ita vir justus audita sua laude purgetur.

18. It is forbidden to rejoice even silently over one's own praises.---By which attestation namely what is insinuated to us, but that there is need of great fear and circumspection, lest our mind ever rejoice even silently over its own praises? For whoever beholds the greatness of his own fame as the brightness of the moon, and makes for himself a joy in the secret of the mind, to whom has this one preferred himself but to the Author, whose gift he received that he might work well, and yet in His gift he is cheerful concerning the grace of his own praise? For having despised the honor of the Creator, he is convinced to love himself more, in whose proclamations he rejoices. Although sometimes even holy men rejoice concerning their own good opinion; but when they weigh that by this the hearers profit to better things, they rejoice no longer concerning their own opinion, but concerning the utility of their neighbors, because it is one thing to seek favors, and another to exult concerning progresses. In which matter it is necessary that when it does not profit the utility of hearers, laudable fame should not elevate our mind, but fatigue it. For when we are praised by the attestation of the human tongue, we are required by an occult pulsation what we think concerning ourselves. For the proud mind exults even when false good things are said concerning it, because it does not think out how it lives before God, but how it may become known before men. For despising the judgment of almighty God concerning itself, and seeking only that of men, it is extolled among the heard praises, and because it had sought this alone, it rejoices as if concerning the prize of work. But on the contrary, if the heart is truly humble, it either by no means recognizes the good things which it hears concerning itself, and fears because false things are said; or certainly if it knows them truly to be present to itself, by that very thing it dreads lest they be lost from the eternal retribution of God, by which it considers these divulged to men, and it trembles vehemently lest the hope of a future gift be changed into the reward of transitory favor.

19. Holy men are tormented by their own praises.---From which thing it is brought about that the mind of the elect is tormented by the great fire of their own praises, and is boiled down from all the rust of its own torpor by the mourning of thought. For by a cautious consideration it trembles, lest either concerning those things in which it is praised and are not, it find a greater judgment of God, or concerning those in which it is praised and are, it lose a competent reward. Whence for the most part it happens that as the unjust man is polluted from his own praise, so the just man is purged when his own praise is heard.

Nam dum bona quae egit ab hominibus proferri cognoscit, subtile contra se, ut dictum est, extremi judicii examen metuit, ac trepidus ad conscientiam recurrit, et quidquid illic inest reprehensibile corrigit. Dum enim bona sua innotuisse formidat, subtilitatem secuturi examinis pertimescens, si qua in se mala occulta sunt amputat. Pavet namque si saltem talis Deo non ostenditur qualis ab hominibus putatur, et neque contentus est ut in quo potuit innotescere, in hoc debeat remanere. Jam enim de bonis suis quasi retributionem sibi factam aestimat, nisi eis et alia quae ab hominibus nesciuntur adjungat. Unde bene per Salomonem dicitur: Sicut probatur in conflatorio argentum, et in fornace aurum, ita probatur homo ore laudantis (Prov. XXVII, 21). Argentum quippe vel aurum, si reprobum est, igne consumitur; si probum vero, igne declaratur. Sic nimirum est et sensus operantis. Nam qualis sit, in eo quod laudatur ostenditur. Si enim se auditis suis laudibus extollit, quid iste aliud quam aurum vel argentum reprobum fuit, quem videlicet fornax linguae consumpsit? Si autem favores suos audiens, ad superni judicii considerationem redit, ac ne de his apud occultum arbitrum gravetur metuit, quasi expurgationis igne ad magnitudinem claritatis excrescit, et unde incendium trepidationis sustinet, inde clarius fulget. Beatus igitur Job, quia nequaquam de operatione se praetulit, fidenter dicit: Si vidi solem cum fulgeret. Quia vero hunc a judicii interioris intuitu fama laudabilis non divertit, adjungit: Et lunam incedentem clare. Quia autem opinionis suae gratia animum devinci, nec tacita cogitatione permisit, protinus subdidit: Et si laetatum est in abscondito cor meum.

[Vet. X.] Et quia plerumque inconsiderata mens, dum transitorio favori non renititur, ad hoc usque pertrahitur, ut laudet ipsa quod facit, conditioni quae praemissa est quasi congrue subinfertur:

CAPUT IX.

IBID.---Et osculatus sum manum meam ore meo.

For while he knows the good things which he has done to be brought forward by men, he fears the subtle examination of the last judgment against himself, as has been said, and trembling recurs to the conscience, and corrects whatever there is reprehensible in it. For while he fears his good things to have become known, greatly fearing the subtlety of the examination about to follow, he cuts off whatever hidden evils are in him. For he trembles if at least he is not shown to God to be such as he is thought by men, and he is not content that in that in which he was able to become known, in this he ought to remain. For already he weighs concerning his own good things as if a retribution had been made to him, unless he joins to them also other things which are unknown by men. Whence it is well said through Solomon: As silver is proved in the fining-pot, and gold in the furnace, so is a man proved by the mouth of him that praiseth him (Prov. XXVII, 21). For silver or gold, if it is reprobate, is consumed by the fire; but if it is good, it is declared by the fire. So certainly is also the sense of the one working. For what kind he is, is shown in that for which he is praised. For if he extols himself when his own praises are heard, what was this one but reprobate gold or silver, whom namely the furnace of the tongue has consumed? But if hearing his own favors, he returns to the consideration of the heavenly judgment, and fears lest he be burdened concerning these before the occult Judge, he increases to the greatness of brightness as if by the fire of expurgation, and from where he sustains the fire of trepidation, from there he shines more clearly. Blessed Job therefore, because he in no way preferred himself concerning operation, says confidently: If I beheld the sun when it shined. But because laudable fame did not divert him from the gaze of the internal judgment, he adds: And the moon walking clearly. But because he did not permit his mind to be overcome by the grace of his own opinion, even in silent thought, he immediately subjoined: And if my heart has been glad in secret.

[Old X.] And because for the most part the inconsiderate mind, while it does not resist transitory favor, is drawn even to this, that it praises itself what it does, to the condition which has been premised it is subjoined as it were congruously:

CHAPTER IX

IBID.---And I have kissed my hand with my mouth.

20. Deo, non sibi, sua bona opera tribuunt. Gratia praeveniens.---Per manum quippe operatio, per os autem locutio designatur; sicut per Salomonem dicitur: Abscondit piger manum suam sub axilla sua, et laborat si ad os suum porrigat eam (Prov. XIX, 24). Pigro labor est manum suam ad os porrigere, quia desidiosus quisque praedicator nec hoc vult operari quod dicit. Manum quippe ad os porrigere est voci suae opere concordare. Manum ergo suam osculatur ore suo, qui laudat quod facit, et testimonio propriae locutionis sibi virtutem tribuit operis. Qua in re quis despicitur, nisi is qui ipsa operandi munera largitur? Unde bene per egregium praedicatorem dicitur: Quid autem habes, quod non accepisti? Si autem accepisti, quid gloriaris, quasi non acceperis (I Cor. IV, 7)? Sancti autem viri sciunt post primi parentis lapsum de corruptibili stirpe se editos, et non virtute propria, sed praeveniente superna gratia ad meliora se vota vel opera commutatos; et quidquid sibi mali inesse cognoscunt, de mortali propagine sentiunt meritum; quidquid vero in se boni inspiciunt, immortalis gratiae cognoscunt donum, eique de accepto munere debitores fiunt, qui et praeveniendo dedit eis bonum velle quod noluerunt, et subsequendo concessit bonum posse quod volunt. Unde bene per Joannem dicitur: Adoraverunt viventem in saecula saeculorum, mittentes coronas suas ante thronum Domini (Apoc. IV, 10). Coronas namque suas ante thronum Domini mittere est certaminum suorum victorias non sibi tribuere, sed auctori, ut ad illum referant gloriam laudis, a quo se sciunt vires accepisse certaminis. Beatus ergo Job, quia sic bona quae operatus est narrat, ut tamen haec suae operationi non tribuat, sed ad auctoris laudem recurrat, manum suam ore suo osculatum fuisse se denegat. Ac si patenter dicat: Ego mea opera tanquam mea non profero, quia auctoris sui gratiam negare convincitur, quisquis sibi tribuit quod operatur. Unde et protinus subdit:

CAPUT X.

VERS. 28.---Quae est iniquitas maxima, et negatio contra Deum altissimum.

20. They attribute their good works to God, not to themselves. Prevenient grace.---For by the hand operation is designated, but by the mouth speech; as it is said through Solomon: The slothful hideth his hand under his arm-pit, and it grieveth him if he reach it to his mouth (Prov. 19:24). It is a labor for the slothful to reach his hand to his mouth, because every lazy preacher does not wish even to work what he says. For to reach the hand to the mouth is to agree with one's voice in work. He therefore kisses his hand with his mouth, who praises what he does, and by the testimony of his own speech attributes the virtue of the work to himself. In which matter who is despised, except He who bestows those very gifts of working? Whence it is well said by the eminent preacher: But what hast thou, that thou hast not received? But if thou hast received, why dost thou glory, as if thou hadst not received? (1 Cor. 4:7). But holy men know that after the fall of the first parent they were brought forth from a corruptible stock, and that they have been changed to better vows or works not by their own power, but by prevenient heavenly grace; and whatever evil they know to be in them, they feel as the desert of the mortal offspring; but whatever good they behold in themselves, they recognize as the gift of immortal grace, and they become debtors to Him for the received gift, who both by preventing gave them to will the good which they would not, and by following granted the power for the good which they will. Whence it is well said through John: They adored Him that liveth for ever and ever, casting their crowns before the throne of the Lord (Rev. 4:10). For to cast their crowns before the throne of the Lord is to attribute the victories of their contests not to themselves, but to the Author, so that they may refer the glory of praise to Him, from whom they know they have received the strength for the contest. Blessed Job therefore, because he so relates the good things which he has wrought, that yet he does not attribute these to his own operation, but recurs to the praise of the Author, denies that he had kissed his hand with his mouth. As if he should say plainly: I do not bring forward my works as my own, because whoever attributes to himself what he works, is convicted of denying the grace of his Author. Whence also he immediately adds:

CHAPTER X

VERSE 28.---Which is the greatest iniquity, and a denial against the most high God.

21. Deum negat qui de viribus suis praesumit.---Liquet etenim quia illum negat, cujus despecta gratia, sibi vires boni operis arrogat. Quod recte quoque et iniquitas maxima vocatur, quoniam omne peccatum quod ex infirmitate est spem nequaquam perdit, quia a superno judice veniam requirit. Praesumptio autem virtutis propriae tanto gravius in desperatione est, quanto longius ab humilitate. Cumque vires sibi tribuit operis, ad adjutorium non recurrit auctoris; fitque ut eo gravius peccator pereat, quo et ipsum hoc, quia est peccator, ignorat. Sequitur:

Caput XI

[Rec. VI].

VERS. 29.---Si gavisus sum ad ruinam ejus qui me oderat, et exsultavi quod invenisset eum malum.

22. Dei discipulos nos facit sola charitas. Charitatis argumenta et signa.---Omnipotentis Dei nos esse discipulos, sola custodia charitatis probat. Hinc est enim quod per semetipsam Veritas dicit: In hoc cognoscent omnes, quia mei discipuli estis, si dilectionem habueritis ad invicem (Joan. XIII, 35). Quae nimirum dilectio si cor nostrum veraciter replet, duobus modis ostendi solet, scilicet si et amicos in Deo, et inimicos diligimus propter Deum. Sed sciendum est quia inimici dilectio tunc veraciter custoditur, cum nec de profectu addicimur, nec de ruina illius laetamur. Nam saepe in dilectionis imagine erga inimicum animus fallitur, seque hunc diligere aestimat, si ejus vitae contrarius non existat. Sed dilectionis vim occulte et veraciter aut profectus inimici, aut casus interrogat. Hac etenim de re ad plenum semetipsam mens hominis nescit, nisi eum quem sibi adversarium credit in defectu vel profectu mutasse modum sui status invenerit. Si enim de prosperitate addicitur, et de calamitate se odientis laetatur, constat quia non amat quem non vult esse meliorem, eumque etiam stantem voto persequitur, quem cecidisse gratulatur.

23. Qui possumus illaesa charitate de inimici ruina laetari, aut de ejus gloria dolere. Quid hac in re cavendum.---Sed inter haec sciendum est quia evenire plerumque solet ut non amissa charitate et inimici nos ruina laetificet, et rursum ejus gloria sine invidiae culpa contristet, cum et ruente eo quosdam bene erigi credimus, et proficiente illo plerosque injuste opprimi formidamus. Qua in re mentem nostram nec ejus jam defectus erigit, nec ejus profectus addicit, si recta nostra cogitatio non quid in ipso, sed quid de ipso circa alios agatur attendit.

21. He denies God who presumes on his own strength.---For it is clear that he denies Him, whose grace being despised, he arrogates to himself the strength of good work. Which also is rightly called the greatest iniquity, since every sin which is from infirmity by no means loses hope, because it seeks pardon from the heavenly Judge. But presumption of one's own virtue is so much more grievous in despair, as it is further from humility. And when it attributes to itself the strength of the work, it does not recur to the aid of the Author; and it happens that the sinner perishes so much more grievously, as he is ignorant even of this itself, that he is a sinner. It follows:

Chapter XI

[Rec. VI]

VERSE 29.---If I have rejoiced at the ruin of him that hated me, and exulted that evil had found him.

22. Only charity makes us disciples of God. Arguments and signs of charity.---The custody of charity alone proves that we are disciples of Almighty God. For hence it is that through itself Truth says: In this shall all men know that ye are My disciples, if ye have love one to another (John 13:35). Which love indeed, if it truly fills our heart, is accustomed to be shown in two ways, namely, if we love both our friends in God, and our enemies for God's sake. But it is to be known that the love of an enemy is then truly kept, when we are neither burdened by his progress, nor rejoice at his ruin. For often the mind is deceived in the image of love towards an enemy, and estimates that it loves him, if it does not exist contrary to his life. But either the progress of an enemy, or his fall, interrogates the force of love secretly and truly. For concerning this matter the mind of man does not know itself to the full, unless it has found that he whom it believes to be its adversary has changed the manner of his state in failure or progress. For if it is burdened by his prosperity, and rejoices at the calamity of him that hates it, it is certain that it does not love him whom it does not wish to be better, and it pursues with a vow even him standing, whom it congratulates to have fallen.

23. How we can rejoice at an enemy's ruin without injury to charity, or grieve at his glory. What is to be avoided in this matter.---But among these things it is to be known that it is accustomed for the most part to happen that, without having lost charity, both the ruin of an enemy may gladden us, and again his glory may sadden us without the fault of envy, when, as he falls, we believe certain ones to be well raised up, and as he prospers, we fear many to be unjustly oppressed. In which matter our mind neither raises itself by his failure, nor is it burdened by his progress, if our right thought attends not to what is in himself, but what is done concerning him around others.

Sed ad haec servanda valde est necessarium subtilissimae discretionis examen, ne cum nostra odia exsequimur, fallamur sub specie utilitatis alienae. Si enim de inimici morte gaudendum omnino non esset, Psalmista non diceret: Laetabitur justus, cum viderit vindictam impiorum (Psal. LVII, 11). Sed aliud est impium, aliud vero inimicum perpeti. Nam sunt plerique inimici qui non sunt impii; et sunt nonnulli impii, qui nobis specialiter non videntur inimici. Humana autem mens omnem quem inimicum tolerat, etiam impium et iniquum putat, quia ejus culpas apud cogitationem suam livor accusator exaggerat. Quibuslibet vero flagitiis prematur, minus iniquus creditur, si adversarius minime sentitur. Qua in re discernendum est aliud esse quod nobis, aliud vero quod sibi et caeteris noster inimicus nocet. Nam si aliis bonus est, sine nostra forsitan culpa esse non potest nobis malus; nec omnino jam de ejus ruina gaudendum est, cujus nos solos certum est adversa tolerasse. Cum vero noster ac multorum hostis perimitur, de ereptione proximorum potius quam de inimici interitu necesse est ut animus laetetur.

24. Condolendum est miseriae pereuntis, et congaudendum justitiae judicis.---Oportet namque ut pereunte adversario subtiliter pensare debeamus, et quid debemus ruinae peccatoris, et quid justitiae ferientis. Nam cum perversum quemque Omnipotens percutit, et condolendum est miseriae pereuntis, et congaudendum justitiae judicis, ut nobis et in luctu sit poena morientis proximi, et rursus in gaudium veniat exhibita aequitas judicantis Dei, quatenus nec pereunti homini existamus adversarii, nec judicanti Deo inveniamur ingrati. Beatus igitur Job, quia cuncta in adversitate odia perfecte calcavit, dicat: Si gavisus sum ad ruinam ejus qui me oderat, et exsultavi quod invenisset eum malum; qui videlicet et inimicum diligens, dum adversario ruenti condoluit, in malis illius ipse ad bonum crevit, ut inde iste ad benignitatem cresceret, unde illum mala quae merebatur invenissent.

Quia vero saepe nonnulli eos quos sibi adversarios aestimant maledictione feriunt, quoniam virtute nequaquam possunt; in quibus patenter apparet quae mala si possent facerent, qui ea quae facere nequeunt imprecari minime desistunt; beatus Job ostendens se a culpa etiam maledictionis alienum, secutus adjunxit:

CAPUT XII.

VERS. 30.---Non enim dedi ad peccandum guttur meum, ut expeterem maledicens animam ejus.

But for the keeping of these things, the examination of a most subtle discretion is very necessary, lest when we execute our hatreds, we be deceived under the appearance of another's utility. For if one were not at all to rejoice at the death of an enemy, the Psalmist would not say: The just shall rejoice when he shall see the vindication of the impious (Ps. 57:11). But it is one thing to endure the impious, another the enemy. For there are many enemies who are not impious; and there are some impious ones, who do not specially seem enemies to us. But the human mind thinks everyone whom it tolerates as an enemy, even impious and iniquous, because malice as an accuser exaggerates his faults in its thought. But by whatever crimes he may be pressed, he is believed less iniquous if he is in no way felt as an adversary. In which matter it is to be discerned that it is one thing that our enemy hurts us, another what he hurts himself and others. For if he is good to others, perhaps it cannot be without our fault that he is evil to us; nor is it now at all to be rejoiced at the ruin of him, of whom it is certain that we alone have tolerated adversities. But when the host of us and of many is destroyed, it is necessary that the mind should rejoice at the rescue of neighbors rather than at the destruction of an enemy.

24. We must condole with the misery of the perishing, and rejoice with the justice of the judge.---For it is necessary that as an adversary perishes, we should subtly weigh both what we owe to the ruin of the sinner, and what to the justice of Him who strikes. For when the Almighty strikes any perverse man, we must both condole with the misery of the perishing, and rejoice with the justice of the judge, so that to us both in grief there may be the punishment of a dying neighbor, and again in joy there may come the exhibited equity of the judging God, so that we may neither exist as adversaries to the perishing man, nor be found ungrateful to the judging God. Blessed Job therefore, because he perfectly trod under foot all hatreds in adversity, let him say: If I have rejoiced at the ruin of him that hated me, and exulted that evil had found him; who namely, loving also his enemy, while he condoled with the falling adversary, in his evils he himself grew towards good, so that from there he might grow to benignity, from where evils which he deserved had found that man.

But because many often strike with a curse those whom they estimate as adversaries to themselves, since they can in no way do so by power; in whom it clearly appears what evils they would do if they could, who in no way cease to imprecate those which they are unable to do; blessed Job, showing himself to be alien even from the fault of cursing, followed and joined:

CHAPTER XII

VERSE 30.---For I have not given my throat to sin, to seek his soul by cursing.

25. A maledictis abstinendum.---Peccaret quippe si hoc optaret a Deo fieri, quod ipse facere, vel omnino non posset, vel, si posset, minime deceret. Nam qui maledictionibus inimicum impetunt, quid aliud in illo facere Deum volunt, nisi quod ipsi facere aut nequeunt, aut erubescunt? Mortem namque adversario exoptant, quam et si possunt inferre metuunt, ne aut perpetrati homicidii rei teneantur, aut iniqui appareant etiam cum sint. Quid est ergo Deo dicere: Occide quem odi, nisi apertis ei vocibus clamare: Hoc fac meo adversario, quod me in illum facere nec peccatorem decet? In quibus profecto verbis pensandum nobis est, ubi iste vir legerat: Diligite inimicos vestros (Luc. VI, 27, 35); ubi legerat: Benedicite, et nolite maledicere (Rom. XII, 14); et rursum: Non reddentes malum pro malo, nec maledictum pro maledicto (I Petr. III, 9). Sed exterius non audita supernae gratiae praecepta servabat, quia haec in mente illius sancti Spiritus afflatus scribebat. Cui tamen minus esset quod positos extra diligeret, nisi et interius viventes secumque quotidie conversantes etiam familiares adversarios toleraret. Unde subjungit:

Caput XIII

[Rec. VII].

VERS. 31.---Si non dixerunt viri tabernaculi mei: Quis det de carnibus ejus, ut saturemur?

26. Domesticos et familiares nobis adversantes patienter tolerare debemus. Altaris sacrificium. Adversa patienda sunt exterius fortiter, et interius clementer.---Quae nimirum sententia potest quoque per mysterium ex voce Redemptoris intelligi. Viri quippe ejus tabernaculi de carnibus illius saturari cupierunt, vel Judaei scilicet persequentes, vel gentiles credentes, quia et illi moliti sunt corpus illius, quasi consumendo, exstinguere, et isti esurientem mentem suam desiderant per quotidianum immolationis sacrificium de ejus carnibus satiare. [Vet. XII.] Sed nunc solius historiae virtutem sequentes, pensemus quanta fortitudine sancti viri animus extra intraque sollicitus ad omnia partitur. Qui si injuste agentibus aut unquam per silentium cederet, aut per rectitudinem non contrairet, profecto adversarios non habuisset. Sed in eo quod vias vitae tenuit, exoptatores suae mortis invenit. Foris patentes adversarios pertulit, intus latentes. Minor est autem virtus certaminis foris quempiam videre mala quae superet, et intus quod toleret non habere.

25. We must abstain from curses.---For he would sin if he wished that to be done by God, which he himself either could not do at all, or, if he could, would in no way befit him. For those who assail an enemy with curses, what else do they wish God to do in him, except what they themselves either are unable to do, or are ashamed to do? For they wish death for their adversary, which even if they are able to inflict they fear, lest either they be held guilty of committed homicide, or they appear iniquous even when they are so. What is it therefore to say to God: Kill him whom I hate, except to cry to Him with open voices: Do this to my adversary, which it does not befit even a sinner to do against him? In which words we must indeed weigh where this man had read: Love your enemies (Luke 6:27, 35); where he had read: Bless, and curse not (Rom. 12:14); and again: Not rendering evil for evil, or curse for curse (1 Pet. 3:9). But outwardly he kept the precepts of heavenly grace which had not been heard, because the inspiration of the Holy Spirit wrote these in the mind of that man. To whom yet it would be less that he loved those placed outside, unless he also tolerated even familiar adversaries living and conversing with him daily within. Whence he subjoins:

Chapter XIII

[Rec. VII]

VERSE 31.---If the men of my tabernacle have not said: Who may give of his flesh, that we may be filled?

26. We ought to tolerate patiently domestic and familiar persons opposing us. The sacrifice of the altar. Adversities must be endured outwardly with fortitude, and inwardly with clemency.---Which sentence indeed can also be understood through mystery from the voice of the Redeemer. For the men of His tabernacle desired to be filled with His flesh, either namely the Jews persecuting, or the Gentiles believing, because both those strove to extinguish His body, as it were by consuming it, and these desire to fill their hungry mind through the daily sacrifice of immolation with His flesh. [Vet. XII.] But now following the virtue of history alone, let us weigh with what great fortitude the mind of the holy man, solicitous without and within, is divided towards all things. Who if he ever yielded through silence to those acting unjustly, or did not oppose them through rectitude, certainly he would not have had adversaries. But in that he held the ways of life, he found those who desired his death. He endured open adversaries without, and hidden ones within. But it is a lesser virtue of the contest for someone to see without the evils which he may overcome, and to have nothing within that he may tolerate.

Perfectae autem magnitudinis laus est adversa perpeti ei exterius fortiter, et interius clementer. Nam sunt nonnulla quae in ipsa quoque familiarium conversatione corrigi nequeunt sine culpa corrigentis; atque ideo cum vel corrigentem inquinant, vel non omnino haec agentem gravant, magna magisterii arte dissimulanda sunt, ipsaque hac dissimulatione toleranda. Quae contra nos illata citius a corde laxamus, si nostra circa proximos errata cognoscimus. Unde bene quoque per Salomonem dicitur: Cunctis sermonibus qui dicuntur ne accommodes cor tuum, ne forte audias servum tuum maledicentem tibi. Scit enim tua conscientia, quia et tu crebro maledixisti aliis (Eccle. VII, 22, 23). Dum enim pensamus quales erga alios fuimus, esse circa nos tales alios minus dolemus, quia aliena injustitia in nobis vindicat quod in se juste nostra conscientia accusat. Sequitur:

Caput XIV

[Rec. VIII].

VERS. 32.---Foris non mansit peregrinus, ostium meum viatori patuit.

27. Misericordiae in parcendo succedat misericordia in largiendo.---Quia, teste Paulo, charitas patiens et benigna describitur (I Cor. XIII, 4), per patientiam aliena mala aequanimiter tolerat, per benignitatem quoque bona misericorditer impendit sua. Unde beatus Job et patienter domesticos maledicentes pertulit, et viatores atque peregrinos apud se benigne suscepit: illis morum exempla tribuens, istis exteriorum ope concurrens; illis per mansuetudinem non concitus ad irascendum, istis per misericordiam ad subveniendum paratus. Vir enim sanctus Redemptorem generis humani per prophetiae spiritum intuens, praedicamenta quoque illius in opere servabat, quibus nos admonet, dicens: Dimittite, et dimittetur vobis; date, et dabitur vobis (Luc. VI, 37). Dare namque nostrum ad res pertinet quas exterius habemus, dimittere autem ad relaxandum dolorem quem interius ex aliena culpa contraximus. Sed sciendum est quia qui dimittit, et non dat, etsi non plene operatus est, meliorem tamen partem misericordiae tenuit. Qui autem dat, et minime dimittit, omnino misericordiam nullam facit, quia ab omnipotente Deo munus ex manu non accipitur, quod corde obligato in malitia profertur.

But it is the praise of perfect magnitude to endure adversities outwardly with fortitude, and inwardly with clemency. For there are some things which even in the very conversation of familiars cannot be corrected without the fault of the corrector; and therefore when they either defile the one correcting, or burden the one not doing these at all, they must be dissembled with great art of mastery, and be tolerated by this very dissimulation. Which things brought against us we more quickly release from the heart, if we recognize our own errors around our neighbors. Whence it is well also said through Solomon: Do not apply thy heart to all words that are spoken, lest perhaps thou hear thy servant cursing thee. For thy conscience knoweth, that thou also hast often cursed others (Eccl. 7:22, 23). For while we weigh what kind we have been towards others, we grieve less that others are such towards us, because another's injustice in us avenges what our conscience justly accuses in itself. It follows:

Chapter XIV

[Rec. VIII]

VERSE 32.---The stranger did not stay without, my door was open to the traveler.

27. Let mercy in sparing be succeeded by mercy in bestowing.---Because, as Paul testifies, charity is described as patient and kind (1 Cor. 13:4), through patience it tolerates another's evils with equanimity, through kindness also it mercifully bestows its own good things. Whence blessed Job both patiently endured domestics cursing him, and kindly received travelers and strangers with himself: bestowing on those examples of conduct, and succoring these with the help of external things; towards those not excited to anger through gentleness, towards these ready to succor through mercy. For the holy man, beholding the Redeemer of the human race through the spirit of prophecy, kept also His preachings in work, by which He admonishes us, saying: Forgive, and it shall be forgiven you; give, and it shall be given to you (Luke 6:37). For our giving pertains to things which we have outwardly, but forgiving to releasing the grief which we have contracted inwardly from another's fault. But it is to be known that he who forgets, and does not give, although he has not worked fully, yet has held the better part of mercy. But he who gives, and in no way forgives, does no mercy at all, because a gift from the hand is not received by Almighty God, which is brought forward with a heart bound in malice.

28. Eleemosynae meritoriae conditiones.---Mundari etenim debet prius animus qui eleemosynam praebet, quia omne quod datur Deo ex dantis mente pensatur. Cuncta itaque malitiae macula ab interiori nostro homine cogitationis immutatione tergenda est, quia iram judicis placare nescit oblatio, nisi ex munditia placeat offerentis. Unde scriptum est: Respexit Deus ad Abel et ad munera ejus, ad Cain autem et ad munera ejus non respexit (Genes. IV, 4, 5). Neque etenim sacrum eloquium dicit: Respexit ad munera Abel, et ad Cain munera non respexit; sed prius ait quia respexit ad Abel, ac deinde subjunxit, Et ad munera ejus. Et rursum dicit quia non respexit ad Cain, ac deinde subdidit, Nec ad munera ejus. Ex dantis quippe corde id quod datur accipitur. Idcirco non Abel ex muneribus, sed ex Abel munera oblata placuerunt. Prius namque ad eum legitur Dominus respexisse qui dabat, quam ad illa quae dabat. Unde bene beatus Job dicturus nobis in hospitalitatis gratia largitatem suam, prius circa adversarios protulit patientiam et benignitatem suam: quod de ruina non exsultavit inimici, quod verbis maledicis persecutores suos non impetiit, quod saevientes intrinsecus aequanimiter toleravit, et tunc demum hospitalitatis suae munificentiam protulit; ut audito scilicet narrationis ejus ordine, discamus quia exteriora munera ex interna cordis munditia condiuntur, ut virtutum ejus contextio lectorem doceat qualis apud se esse debeat, cum exteriora bona aliis subministrat.

29. In bonis operibus cavenda elatio.---Sed quis se inter tanta virtutum culmina sanctum esse non crederet? Quis non utcunque ipsis tot meritis tentaretur, ut si quando ut homo delinqueret, delictum suum hominibus nollet innotesci; et leve esse crederet, si quid in minimis peccaret; culpamque suam mallet silentio tegere quam voce confessionis aperire? Saepe namque contingit ut elatus virtutibus animus, dum multa bona in aestimatione proximorum de se spargi cognoverit, agnosci non velit si quid est quod reprehensibiliter facit. Quas videlicet erroris tenebras idcirco mens tolerat, quia cordis oculum tumor gravat. Unde beatus Job inter tot eximia facta virtutum, qui tam summus exstitit in operatione, ut demonstraret quam humilis fuerit in mente, protinus adjunxit:

Caput XV

[Vet. XIII, Rec. IX].

VERS. 33.---Si abscondi quasi homo peccatum meum, et celavi in sinu meo iniquitatem meam.

28. Conditions of meritorious almsgiving.---For the mind which affords alms ought first to be cleansed, because everything that is given to God is weighed from the mind of the giver. Therefore all stain of malice is to be wiped away from our interior man of thought by a change of thought, because an oblation does not know how to appease the wrath of the Judge, unless it please from the purity of the one offering. Whence it is written: God had respect to Abel and to his gifts, but to Cain and to his gifts he had no respect (Gen. 4:4, 5). For neither does sacred speech say: He had respect to the gifts of Abel, and to the gifts of Cain he had no respect; but first it says that He had respect to Abel, and then subjoined, And to his gifts. And again it says that He had no respect to Cain, and then subjoined, Nor to his gifts. For from the heart of the giver that which is given is accepted. Therefore not Abel from the gifts, but the offered gifts from Abel pleased. For the Lord is read to have had respect first to him who gave, before to those things which he gave. Whence well blessed Job, about to tell us his largess in the grace of hospitality, first brought forward his patience and kindness around adversaries: that he did not exult over the ruin of an enemy, that he did not assail his persecutors with cursing words, that he patiently endured those raging within, and then at last brought forward the munificence of his hospitality; so that namely, having heard the order of his narration, we may learn that external gifts are seasoned from the internal purity of the heart, so that the contexture of his virtues may teach the reader what kind he ought to be in himself, when he supplies external good things to others.

29. Elation is to be avoided in good works.---But who would not believe himself to be holy among such summits of virtues? Who would not in some way be tempted by those very many merits, so that if ever as a man he should fail, he would not wish his fault to become known to men; and would believe it to be light, if he should sin in the smallest things; and would rather choose to cover his fault with silence than to open it with the voice of confession? For often it happens that the mind elated by virtues, while it knows many good things to be scattered concerning itself in the estimation of its neighbors, does not wish it to be known if there is anything that it does reprehensibly. Which darkness indeed of error the mind tolerates for this reason, because the swelling of the heart burdens the eye. Whence blessed Job, among so many eminent acts of virtues, who stood forth so high in operation, that he might show how humble he was in mind, immediately added:

Chapter XV

[Vet. XIII, Rec. IX]

VERSE 33.---If I have hidden my sin as a man, and have concealed my iniquity in my breast.

30. Humilitatis argumentum est culpam suam confiteri; superbiae, excusare. Peccata excusando, graviora reddimus.---Haec sunt namque verae humilitatis testimonia, et iniquitatem suam quemque cognoscere, et cognitam voce confessionis aperire. At contra, usitatum humani generis vitium est, et latendo peccatum committere, et commissum negando abscondere, et convictum defendendo multiplicare. Ex illo quippe lapsu primi hominis haec augmenta nequitiae ducimus, ex quo ipsam radicem traximus culpae. Sic namque ille dum lignum vetitum contigisset, abscondit se a facie Domini inter ligna paradisi. In qua absconsione, scilicet quia Deum latere non poterat, non latendi effectus describitur, sed affectus notatur. Qui cum argueretur a Domino, quod de ligno vetito contigisset, illico respondit: Mulier quam dedisti mihi sociam ipsa mihi dedit de ligno, et comedi (Genes. III, 12). Ipsa quoque mulier inquisita respondit, dicens: Serpens decepit me, et comedi (Ibid., 13). Ad hoc quippe requisiti fuerant, ut peccatum quod transgrediendo commiserant confitendo delerent. Unde et serpens ille persuasor, qui non erat revocandus ad veniam, non est de culpa requisitus. Interrogatus itaque homo est ubi esset, ut perpetratam culpam respiceret, et confitendo cognosceret quam longe a conditoris sui facie abesset. Sed adhibere sibimet utrique defensionis solatia quam confessionis elegerunt. Cumque excusare peccatum voluit vir per mulierem, mulier per serpentem, auxerunt culpam, quam tueri conati sunt: oblique Adam Dominum tangens, quod ipse peccati eorum auctor exstiterit, qui mulierem fecit; et Eva culpam ad Dominum referens, qui serpentem in paradiso posuisset. Qui enim ore diaboli fallentis audierant: Eritis sicut dii (Ibid., 5), quia Deo esse similes in divinitate nequiverunt, ad erroris sui cumulum Deum sibi facere similem in culpa conati sunt. Sic ergo reatum suum dum defendere moliuntur, addiderunt ut culpa eorum atrocior discussa fieret quam fuerat perpetrata.

31. Multi Adamum imitantur, velut arborum foliis peccatum abscondere cogitantem. Peccator e sepulcro exit per confessionem.---Unde nunc quoque humani generis rami ex hac adhuc radice amaritudinem trahunt, ut cum de vitio suo quisque arguitur, sub defensionum verba quasi sub quaedam se arborum folia abscondat, et velut ad quaedam excusationis suae opaca secreta faciem conditoris fugiat, dum non vult cognosci quod fecit. In qua videlicet occultatione non se Domino, sed Dominum abscondit sibi. Agit quippe ne omnia videntem videat, non autem ne ipse videatur.

30. It is an argument of humility to confess one's fault; of pride, to excuse it. By excusing sins, we make them more grievous.---For these are the testimonies of true humility: both for everyone to know his own iniquity, and to open it when known with the voice of confession. But on the contrary, it is a common vice of the human race both to commit sin by hiding it, and to conceal it by denying it when committed, and to multiply it by defending it when convicted. For from that fall of the first man we draw these increases of wickedness, from which we have drawn the very root of the fault. For so he, when he had touched the forbidden tree, hid himself from the face of the Lord among the trees of paradise. In which hiding, namely because he could not be hidden from God, the effect of hiding is not described, but the affect is noted. Who when he was argued by the Lord, that he had touched the forbidden tree, immediately replied: The woman whom Thou gavest to be my companion, she gave to me of the tree, and I did eat (Gen. 3:12). The woman also, being asked, replied, saying: The serpent deceived me, and I did eat (Ibid., 13). For to this end they had been questioned, that they might blot out by confessing the sin which they had committed by transgressing. Whence also that serpent the persuader, who was not to be recalled to pardon, was not questioned concerning the fault. Therefore the man was asked where he was, that he might look back at the committed fault, and might recognize by confessing how far he was from the face of his Creator. But they chose to apply to themselves the solaces of defense rather than of confession. And when the man wished to excuse the sin through the woman, the woman through the serpent, they increased the fault which they endeavored to protect: Adam obliquely touching the Lord, that He Himself had stood forth as the author of their sin, who made the woman; and Eve referring the fault to the Lord, who had placed the serpent in paradise. For they who through the mouth of the deceiving devil had heard: Ye shall be as gods (Ibid., 5), because they were unable to be like God in divinity, endeavored to make God like to themselves in fault, to the heap of their error. So therefore while they strive to defend their guilt, they added that their fault should be made more atrocious when discussed than it had been when perpetrated.

31. Many imitate Adam, thinking to hide sin as with leaves of trees. The sinner goes out from the sepulcher through confession.---Whence now also the branches of the human race draw bitterness from this root as yet, so that when everyone is argued concerning his vice, he hides himself under the words of defenses as if under certain leaves of trees, and as if to certain opaque secrets of his own excusing he flees the face of his Creator, while he does not wish it to be known what he has done. In which hiding indeed he does not hide himself from the Lord, but hides the Lord from himself. For he acts so that he who sees all things may not see him, but not so that he himself may not be seen.

Quo contra cuique peccatori jam exordium illuminationis est humilitas confessionis, quia sibimetipsi jam parcere renuit, qui malum non erubescit confiteri quod fecit; et qui defendendo accusari potuit, accusando se celerrime defendit. Unde et mortuo Lazaro, qui mole magna premebatur, nequaquam dicitur: Revivisce, sed: Veni foras (Joan. XI, 43). Ex qua scilicet resurrectione, quae gesta in illius est corpore, signatur qualiter nos resuscitemur in corde, cum videlicet mortuo dicitur: Veni foras, ut nimirum homo in peccato suo mortuus, et per molem malae consuetudinis jam sepultus, quia intra conscientiam suam absconsus jacet per nequitiam, a semetipso foras exeat per confessionem. Mortuo enim Veni foras dicitur, ut ab excusatione atque occultatione peccati ad accusationem suam ore proprio exire provocetur. Unde David propheta, ab illa tanti morte facinoris reviviscens, ad vocem Domini quasi foras exiit, dum, per Nathan correptus, quod fecerat accusavit (II Reg. XII, 13).

32. Occultandi peccati culpa vehementer excrevit.---Quia igitur haec occultationis culpa in humano genere vehementer excrevit, bene beatus Job cum diceret: Si abscondi peccatum meum, interposuit: quasi homo. Hominis quippe esse proprium conspicit, quod ex parentis veteris imitatione descendit. Ubi apte subditur: Et celavi in sinu meo iniquitatem meam. [Vet. XIV, rec. X.] Scriptura etenim sacra plerumque sinum ponere pro mente consuevit, sicut voce Ecclesiae de persecutoribus nostris, qui nobis natura quidem conjuncti sunt, sed vita disjuncti, per Psalmistam dicitur: Redde vicinis nostris septuplum in sinu eorum (Psal. LXXVIII, 12). Ac si aperte diceret: In mente sua recipiant hoc quod in nostris corporibus saevientes operantur, ut dum nos exterius ex parte puniunt, ipsi interius perfecte puniantur. Quia igitur sinus secretum mentis accipitur, in sinu iniquitatem celare est hanc in conscientiae latibulis occultare, nec per confessionem detegere, sed per defensionem velare. Quo contra Jacobus dicit: Confitemini alterutrum peccata vestra, et orate pro invicem, ut salvemini (Jac. V, 16). Salomon quoque ait: Qui abscondit scelera sua, non dirigetur; qui autem confessus fuerit, et dereliquerit ea, misericordiam consequetur (Prov. XXVIII, 13).

33. Ficta est peccati confessio sine humilitate. Sincerae confessionis indicia.---Sed inter haec sciendum est quod plerumque homines et culpas confitentur, et humiles non sunt. Nam multos novimus qui arguente nullo peccatores se esse confitentur; cum vero de culpa sua fuerint fortasse correpti, defensionis patrocinium quaerunt, ne peccatores esse videantur. Qui si tunc cum id sponte dicunt peccatores se esse veraci humilitate cognoscerent, cum arguuntur ab aliis, esse se quod confessi fuerant non negarent.

On the contrary, to every sinner already the beginning of illumination is the humility of confession, because he now refuses to spare himself, who is not ashamed to confess the evil which he has done; and he who by defending could be accused, by accusing himself very quickly defends himself. Whence also to the dead Lazarus, who was pressed by a great mass, it is in no way said: Revive, but: Come forth (John 11:43). From which resurrection indeed, which was wrought in his body, it is signaled how we may be resuscitated in the heart, when namely it is said to the dead: Come forth, so that indeed the man dead in his sin, and already buried through the mass of evil custom, because he lies hidden within his conscience through wickedness, may go forth from himself through confession. For to the dead it is said: Come forth, so that from the excusing and hiding of sin he may be provoked to go forth with his own mouth to his own accusation. Whence David the prophet, reviving from that so great death of crime, went out as it were forth at the voice of the Lord, while, being corrected through Nathan, he accused what he had done (2 Sam. 12:13).

32. The fault of hiding sin has grown vehemently.---Because therefore this fault of hiding has grown vehemently in the human race, well blessed Job when he said: If I have hidden my sin, interposed: as a man. For he beholds it to be proper to man, which descends from the imitation of the old parent. Where it is aptly subjoined: And have concealed my iniquity in my breast. [Vet. XIV, rec. X.] For sacred Scripture is accustomed for the most part to put the breast for the mind, as through the voice of the Church concerning our persecutors, who are indeed joined to us by nature, but disjoined by life, it is said through the Psalmist: Render to our neighbors sevenfold into their breast (Ps. 78:12). As if he should plainly say: Let them receive in their mind this which they work raging in our bodies, so that while they punish us outwardly in part, they themselves may be perfectly punished inwardly. Because therefore the breast is taken for the secret of the mind, to conceal iniquity in the breast is to hide this in the lurking-places of the conscience, neither to detect it through confession, but to veil it through defense. On the contrary James says: Confess your sins one to another, and pray one for another, that ye may be saved (James 5:16). Solomon also says: He that hideth his crimes shall not be directed; but he that shall have confessed and forsaken them, shall obtain mercy (Prov. 28:13).

33. The confession of sin is feigned without humility. Signs of sincere confession.---But among these things it is to be known that for the most part men both confess faults, and are not humble. For we know many who, with no one arguing, confess themselves to be sinners; but when they have been corrected perhaps concerning their fault, they seek the patronage of defense, lest they should seem to be sinners. Who if they then when they say it spontaneously recognized themselves with true humility to be sinners, when they are argued by others, they would not deny themselves to be what they had confessed.

Qua in re indicia verae confessionis sunt, si cum quisque se peccatorem dicit, id de se dicenti etiam alteri non contradicit. Nam quia scriptum est: Justus in principio accusator est sui (Prov. XVIII, 17), non magis peccator, sed justus videri appetit, cum peccatorem se quisque nullo arguente confitetur, sed confessionis veritatem probat, cum alter malum quod fecimus increpat. Quod si superbe defendimus, liquet quia peccatores nos ex nobis ficte dicebamus. Unde summopere curandum est ut mala quae fecimus, et sponte fateamur, et haec aliis arguentibus non negemus. Superbiae quippe vitium est ut quod de se fateri quisque quasi sua sponte dignatur, hoc sibi dici ab aliis dedignetur

34. Job in peccati confessione humilitas. Saepe gravioris certaminis est peccata confiteri quam vitare.---Beatus itaque Job quantae fuerit humilitatis ostendit, qui se et inter adversarios noverat vivere, et tamen non verebatur culpas voce confessionis aperire. Sed notandum quod superius virtutes suas loquitur, inferius peccatum fatetur. Hinc enim liquido demonstrat quam vera de bonis suis dixerat, qui noluit tacere de malis. Modo virtutes suas indicat, modo culpam, quia et perpetraverit peccatum, et non tacuerit, manifestat. Unde certissime apparet quantae munditiae in omnipotentis Dei oculis fuerit, qui et vitavit mala, ne committeret, et tamen quae eum committere contigit, hominibus non abscondit, quatenus ei et justitiae sit gloria declinasse peccatum, et justitiae custodia quod non potuit declinare prodidisse. Videatur vir iste cuilibet magnus in virtutibus suis, mihi certe sublimis apparet etiam in peccatis suis. Mirentur in eo qui volunt castitatis continentiam, mirentur integritatem justitiae, mirentur viscera pietatis; ego in eo non minus admiror confessionem humillimam peccatorum quam tot sublimia gesta virtutum. Scio enim quod per infirmitatis verecundiam plerumque gravioris est certaminis commissa peccata prodere quam non admissa vitare, et unquodque malum quamvis robustius vitetur, tamen humilius proditur. Beatus ergo Job, qui, tot magnis operibus fultus, confiteri culpam non erubuit, ostendit in virtutibus quam humilis fuit. Sed quia ex humilitate vera secura semper auctoritas nascitur, ut tanto foris nil metuat, quanto ad rerum culmina animus per elationis desiderium non anhelat, expressa confessione peccati, recte subjungitur:

CAPUT XVI.

VERS. 34.---Si expavi ad multitudinem nimiam, et despectio propinquorum terruit me; et non magis tacui, nec egressus sum ostium. 35.

In which matter the signs of true confession are, if when everyone calls himself a sinner, he does not contradict another also saying this of him. For because it is written: The just man is the first accuser of himself (Prov. 18:17), he desires not more to seem a sinner, but a just man, when everyone confesses himself a sinner with no one arguing, but proves the truth of the confession, when another reproves the evil which we have done. Which if we proudly defend, it is clear that we were calling ourselves sinners from ourselves feignedly. Whence we must especially take care that the evils which we have done, we both confess spontaneously, and do not deny these when others argue them. For it is a vice of pride that what everyone deigns to confess of himself as of his own accord, this he should disdain to be said to him by others.

34. Job's humility in the confession of sin. Often it is of a more grievous contest to confess sins than to avoid them.---Blessed Job therefore shows of how great humility he was, who both knew how to live among adversaries, and yet did not fear to open his faults with the voice of confession. But it is to be noted that above he speaks his virtues, below he confesses sin. For hence he clearly demonstrates how true things he had said of his good things, who did not wish to be silent of the evil. Now he indicates his virtues, now his fault, because he both perpetrated sin, and did not keep silent, he manifests. Whence most certainly it appears of how great purity he was in the eyes of Almighty God, who both avoided evils, lest he should commit them, and yet those which it happened that he committed, he did not hide from men, so that to him there might be both the glory of justice to have declined sin, and the custody of justice to have produced what he was not able to decline. Let this man seem great to anyone in his virtues, to me certainly he appears sublime even in his sins. Let those who wish admire in him the continence of chastity, let them admire the integrity of justice, let them admire the bowels of piety; I admire in him no less the most humble confession of sins than so many sublime acts of virtues. For I know that through the shame of infirmity it is for the most part of a more grievous contest to produce committed sins than to avoid those not admitted, and every evil although it is more robustly avoided, yet it is more humbly produced. Blessed Job therefore, who, supported by so many great works, was not ashamed to confess his fault, showed how humble he was in virtues. But because from true humility secure authority is always born, so that it may fear nothing outwardly, as the mind does not pant towards the heights of things through the desire of elation, the confession of sin having been expressed, it is rightly subjoined:

CHAPTER XVI.

VERSE 34.---If I dreaded a very great multitude, and the contempt of kinsmen terrified me; and I did not rather keep silence, nor go out of the door.

Cordis a terrenarum rerum cupiditate liberi mira securitas. Quae tamen a custodiae disciplina non eximit.---Magna est securitas cordis, nil concupiscentiae habere saecularis. Nam si ad terrena adipiscenda cor inhiat, securum tranquillumque esse nullatenus potest, quia aut non habita concupiscit ut habeat, aut adepta metuit ne amittat; et dum in adversis sperat prospera, in prosperis formidat adversa, huc illucque quasi quibusdam fluctibus volvitur, ac per modos varios rerum alternantium mutabilitate versatur. Si vero semel in appetitione supernae patriae forti stabilitate animus figitur, minus rerum temporalium perturbatione vexatur. A cunctis quippe externis motibus eamdem intentionem suam quasi quemdam secretissimum secessum petit, ibique incommutabili inhaerens, et mutabilia cuncta transcendens, ipsa jam tranquillitate quietis suae in mundo extra mundum est. Excedit profecto ima omnia intentione summorum, 715 et cunctis rebus quas non appetit libertate quadam se superesse sentit, nec tempestatem rerum temporalium intus sustinet, quam intuetur foris. quia terrena omnia, quae concupita opprimere mentem poterant, despecta subterjacent. quia terrena omnia, quae concupita opprimere mentem poterant, despecta subterjacent. Unde bene per prophetam dicitur: Statue tibi speculam (Jerem. XXXI, 21), ut dum quisque speculatur summa, superemineat infimis. Hinc etiam Habacuc dicit: Super custodiam meam stabo (Habac. Stat quippe super custodiam suam, qui per solertiam disciplinae terrenis desideriis non succumbit, sed supereminet, ut dum semper stantem appetit aeternitatem, infra sit ei omne quod transit. 36.

36. Quia carnis infirmitates et perturbationes non excludit. Sancti Dei dono imperturbabiles, propria infirmitate perturbationibus subjacent. XXXVIII, 7), plerumque agitur, ut et turbetur exterius, et imperturbabilis perduret interius; et quod vane conturbari potest, de infirmitate carnis sit, quamvis quod in imagine Dei ambulat, de virtute mentis, quatenus et roboretur intus divino adjutorio, et tamen adhuc foris sarcina prematur humana. Unde bene Habacuc iterum unam sententiam protulit ad utraque servientem.

35. The wonderful security of a heart free from the desire of earthly things. Which nevertheless does not exempt from the discipline of watchfulness. Great is the security of the heart to have no secular concupiscence. For if the heart pants after the attainment of earthly things, it can in no wise be secure and tranquil, because it either lusts after what it has not so as to have it, or fears lest it lose what it has attained; and while in adversity it hopes for prosperity, in prosperity it dreads adversity, it is tossed hither and thither as by certain waves, and is turned in various ways by the mutability of alternating things. But if once the mind is fixed with strong stability in the desire of the heavenly country (superna patria), it is less vexed by the perturbation of temporal things. Indeed, from all external motions it seeks its own intention as a certain most secret retreat, and there adhering to the unchangeable, and transcending all mutable things, by the very tranquility of its rest it is in the world outside the world. It surely exceeds all lowest things by the intention of the highest, and feels itself to be above all things which it does not desire by a certain liberty, nor does it sustain within the tempest of temporal things which it beholds without. Because all earthly things, which when desired could oppress the mind, when despised lie beneath it. Whence it is well said by the prophet: "Set thee up a watchtower" (Jer. 31:21), so that while each one watches the highest things, he may overtop the lowest. Hence also Habakkuk says: "I will stand upon my watch" (Hab. 2:1). For he stands upon his watch who by the skill of discipline does not succumb to earthly desires, but overtops them, so that while he always desires standing eternity, all that passes away may be beneath him.

36. Because it does not exclude the infirmities and perturbations of the flesh. The Saints, unperturbable by the gift of God, are subject to perturbations by their own infirmity. Yet because a holy man, however much he may have profited in virtue, is still pressed from without by the infirmity of the flesh while placed in this life, as it is written: "Although man walks in the image of God, yet is he disquieted in vain" (Ps. 39:6), it often happens that he is both troubled outwardly and remains unperturbable inwardly; and that which can be disquieted in vain is of the infirmity of the flesh, although that he walks in the image of God is of the virtue of the mind, so that he may both be strengthened within by divine help and yet still be pressed without by the human burden (sarcina humana). Whence Habakkuk well uttered again one sentence serving for both.

Ait enim: Et introivit tremor in ossa mea, et subtus me turbata est virtus mea (Habac. Ac si diceret: Non mea virtus est in qua superius raptus imperturbabilis maneo, et mea virtus est in qua inferius turbor. Ipse ergo super se imperturbabilis est, ipse sub se perturbabilis, quia super se ascenderat, in quantum rapiebatur ad summa; et sub semetipso erat, in quantum adhuc reliquias trahebat in infima. Ipse super se imperturbabilis est, quia in Dei jam contemplationem transierat; ipse sub se perturbabilis, quia sub semetipso adhuc infirmus homo remanebat. Huic sententiae David propheta concinens, ait: Ego dixi in excessu mentis meae: Omnis homo mendax (Psal. Cui responderi potest: Si omnis homo, et tu, falsaque jam erit sententia quam mendax ipse protulisti. Si vero ipse non es mendax, vera jam sententia non erit, quia dum tu verax es, non omnis homo cognoscitur mendax. Sed notandum est quod praemittitur: Ego dixi in excessu mentis meae. Per excessum ergo mentis etiam semetipsum transiit, cum de hominis qualitate definivit. Ac si patenter dicat: De falsitate omnium hominum inde veram sententiam protuli, unde ego ipse super hominem fui. In tantum vero et ipse mendax, in quantum homo; in tantum autem omnino non mendax, in quantum per excessum mentis super hominem.

37. Haec internae quieti et contemplationi non officiunt. Haec internae quieti et contemplationi non officiunt.---Sic itaque sic perfecti omnes, quamvis adhuc aliquid turbulentum de infirmitate carnis tolerent, jam tamen intrinsecus tranquillissimo secreto perfruuntur per contemplationem mentis, ut quidquid acciderit exterius, in nullo turbet interius. Unde beatus Job securitatem sanctae mentis ostendens, postquam de se tot virtutum praedicamenta protulit, hoc quod praemisimus secutus, adjunxit. [Vet. XI.] Si expavi ad multitudinem nimiam, et despectio propinquorum 716 terruit me; et non magis tacui, nec egressus sum ostium. Ac si apertius dicat: Turbatis contra me extrinsecus aliis, ipse in me intrinsecus imperturbabilis mansi. Quid namque in hoc loco ostium nisi os debemus accipere? Per hoc quippe quasi egredimur, dum verbis quibus possumus secreta nostri cordis aperimus; et quales intus manemus in conscientia, tales foras egredimur per linguam. 38.

For he says: "And trembling entered into my bones, and my virtue was troubled under me" (Hab. 3:16). As if he were to say: It is not my virtue in which, snatched above, I remain unperturbable, and it is my virtue in which, below, I am troubled. He is therefore unperturbable above himself, he is perturbable under himself, because he had ascended above himself in as much as he was snatched to the highest things; and he was under himself in as much as he still drew the remains into the lowest things. He is unperturbable above himself because he had already passed into the contemplation (contemplatio) of God; he is perturbable under himself because he still remained a weak man under himself. With this sentence the prophet David agreeing says: "I said in my excess of mind: Every man is a liar" (Ps. 116:11). To whom it may be answered: If every man, then you also, and the sentence which you yourself, a liar, have brought forth will now be false. But if you yourself are not a liar, the sentence will now not be true, because while you are truthful, every man is not known as a liar. But it is to be noted what is premised: "I said in my excess of mind." By the excess of mind, therefore, he also passed beyond himself when he defined concerning the quality of man. As if he were to say plainly: I brought forth a true sentence concerning the falsehood of all men from the point where I myself was above man. For in so far as he was also a liar, he was man; but in so far as he was not a liar at all, he was so through the excess of mind above man.

37. These things do not hinder internal rest and contemplation. Thus, therefore, thus are all the perfect: although they still endure something turbulent from the infirmity of the flesh, yet they already enjoy within a most tranquil secret through the contemplation of the mind, so that whatever happens without, it in no wise troubles within. Whence blessed Job, showing the security of a holy mind, after he brought forth so many predicaments of his virtues, following what we have premised, subjoined. "If I dreaded a very great multitude, and the contempt of kinsmen terrified me; and I did not rather keep silence, nor go out of the door." As if he were to say more plainly: Though others were troubled against me without, I remained unperturbable in myself within. For what in this place ought we to take for the "door" but the "mouth"? For through this, as it were, we go out, while by what words we can we open the secrets of our heart; and such as we remain within in conscience, such we go out without through the tongue.

38. Sancti commotionis tempore silent. Secus alii. Silendum, nisi loquendo aliis prodesse possimus. Silendum, nisi loquendo aliis prodesse possimus.---Sunt vero nonnulli qui omnino despici metuunt, ac ne viles fortasse judicentur, sapientes videri appetunt. Hi coguntur ostium egredi, quia pulsati contumeliis, quam magni apud se lateant loquentes denuntiant. Dumque per impatientiam victi quaedam de se quae nesciebantur produnt, tanquam per oris ostium egrediuntur. Unde beatus Job dicturus quod oris ostium non fuisset egressus, bene praemisit: Tacui, quia videlicet impatientia turbatus a domo conscientiae exisset, si tacere nescisset. [Rec. XII.] Sancti etenim viri in commotionis tentatione semetipsos ostendere omnino refugiunt, et cum audientibus prodesse nequeunt, etiam despici tacentes volunt, ne de sapientiae suae ostentatione glorientur. Cumque aliquid dicunt prudenter, non quaerunt gloriam suam, sed auditorum vitam. Cum vero conspiciunt quia auditorum vitam loquendo lucrari non possunt, tacendo abscondunt scientiam suam. Ad imitandam quippe vitam Domini, quasi ad quoddam nobis propositum signum currimus. Ipse enim, quia Herodem vidit non profectum quaerere, sed signa vel scientiam velle mirari, requisitus ab eo tacuit, et quia constanter tacuit, ab eo irrisus exivit. Scriptum namque est: Herodes autem, viso Jesu, gavisus est valde; erat enim cupiens ex multo tempore videre eum, eo quod audiret multa de illo, et sperabat signum aliquod videre ab eo fieri (Luc. Ubi et subditur: Interrogabat autem illum multis sermonibus, at ipse nihil illi respondebat. Tacens vero Dominus quam sit despectus ostenditur, cum illic protinus subinfertur: Sprevit illum Herodes cum exercitu suo, et illusit. Quod videlicet factum oportet nos audientes discere, ut quoties auditores nostri nostra volunt quasi laudanda cognoscere, non autem sua perversa mutare, omnino taceamus, ne si ostentationis studio verbum Dei loquimur, et illorum culpa quae erat esse non desinat, et nostra quae non erat fiat.

Unde sciri queat utrum auditores ex praedicatorum doctrina proficiant. Quid sit loqui ex Deo et coram Deo.---Dicat fortasse aliquis: Unde novimus quo corde quis audiat? Sed multa sunt quae audientis animum produnt, maxime si auditores nostri et semper laudant quod audiunt, et nunquam quod laudant sequuntur. Hanc inanem loquendi gloriam praedicator egregius fugerat, cum dicebat: Non enim sumus sicut plurimi, adulterantes verbum Dei; sed ex sinceritate, sicut ex Deo, coram Deo in Christo loquimur.

38. The Saints keep silence in time of commotion. Others do otherwise. Silence is to be kept, unless by speaking we can profit others. But there are some who greatly fear to be despised, and lest they should perhaps be judged vile, they desire to appear wise. These are compelled to go out of the door, because when struck by contumelies, they declare by speaking how great they lie hidden with themselves. And while, overcome by impatience, they produce certain things about themselves which were not known, they go out as it were through the door of the mouth. Whence blessed Job, being about to say that he had not gone out of the door of the mouth, well premised: "I kept silence," because forsooth, troubled by impatience, he would have gone out from the house of conscience if he had not known how to keep silence. For holy men in the temptation of commotion altogether refuse to show themselves, and when they cannot profit their hearers, they wish even to be despised by keeping silence, lest they should glory in the ostentation of their wisdom. And when they say anything prudently, they do not seek their own glory, but the life of their hearers. But when they perceive that they cannot gain the life of their hearers by speaking, they hide their knowledge by keeping silence. For we run to imitate the life of the Lord, as to a certain sign set before us. For He, because He saw that Herod did not seek profit, but wished to wonder at signs or knowledge, being questioned by him kept silence, and because He constantly kept silence, He went out mocked by him. For it is written: "And Herod, seeing Jesus, was very glad; for he had been desiring for a long time to see Him, because he heard many things of Him, and he hoped to see some sign done by Him" (Luke 23:8). Where it is also added: "And he questioned Him with many words, but He answered him nothing." But the Lord keeping silence, it is shown how much He was despised, when it is there immediately subjoined: "Herod with his army despised Him, and mocked Him." Which deed truly it behoves us hearing to learn, that as often as our hearers wish to know our things as if to be praised, but not to change their own perversities, we should altogether keep silence, lest if from the study of ostentation we speak the word of God, both their fault which was may not cease to be, and ours which was not may become so.

39. Whence it may be known whether hearers profit from the doctrine of preachers. What it is to speak "from God" and "before God". Some one may perhaps say: Whence do we know with what heart any one hears? But there are many things which betray the mind of the hearer, especially if our hearers both always praise what they hear, and never follow what they praise. This empty glory of speaking the eminent preacher had fled from, when he said: "For we are not as many, adulterating the word of God; but as from sincerity, as from God, before God in Christ we speak" (2 Cor. 2:17).

Adulterari namque verbum Dei, est aut aliter de illo sentire quam est, aut ex eo non spiritales fructus, sed adulterinos fetus quaerere laudis humanae. Ex sinceritate vero loqui, est nil in eloquio extra quam oporteat quaerere. Sicut ex Deo autem loquitur qui scit non se a se habere, sed ex Deo accepisse quod dicit. Coram Deo vero loquitur qui in omni quod dicit, non humanos favores appetit, sed omnipotentis Dei praesentiae intendit; non suam, sed auctoris gloriam requirit. Qui autem scit quidem ex Deo se accepisse quod dicit, et tamen dicendo propriam gloriam quaerit, sicut ex Deo loquitur, sed non coram Deo, quia eum quem cordi suo non proponit cum praedicat quasi absentem putat. Sed sancti viri et ex Deo loquuntur, et coram Deo, quia et ab eo se sciunt habere quod dicunt, et ipsum suis sermonibus adesse judicem auditoremque considerant. Unde fit ut cum se a proximis despici agnoscunt, suaque dicta vitae audientium non prodesse, abscondant quantae virtutis sint, ne si secretum cordis inutiliter sermo prolatus aperiat, ad inanem gloriam prorumpat. 40.

40. Job ad suas virtutes narrandas, nec superbia nec impatientia coegit. Job ad suas virtutes narrandas, nec superbia nec impatientia coegit.---Beatus igitur Job inter obstinatas mentes non appetens ex virtutis suae patefactione clarescere, ait: Si despectio propinquorum terruit me, et non magis tacui, nec egressus sum ostium. Qui enim per humilitatem solidus nequaquam despici timuit, hunc ut foras lingua ejiceret impatientia non evicit. Ubi bene praemittitur: Si expavi ad multitudinem nimiam, ut cujus constantiae fuerit agnoscatur, quia videlicet nequaquam terret exterius numerus hominum, quem non devastat interius turba vitiorum. In hac etenim vita, qui nulla prospera appetit, nulla procul dubio adversa pertimescit. 41.

41. Quae de se narrat Job, de Christo sunt intelligenda. Quae de se narrat Job, de Christo sunt intelligenda.---Quae scilicet verba si ad intellectum mysticum pertrahimus, in eis citius operationem nostri Redemptoris invenimus. Ipse quippe ad multitudinem nimiam non expavit, qui persecutores suos cum gladiis et fustibus venientes una tantum responsione perculit, dicens: Ego sum (Joan. Ipsum despectio propinquorum non terruit, qui nos ab aeternis suppliciis liberans, palmas in facie aequanimiter accepit. Ipse tacuit, et ostium egressus non est, qui sub ipsa jam hora passionis cum humanitatis infirma pateretur, divinitatis suae potentiam exercere noluit. Mediatori quippe Dei et hominum quasi egredi ostium fuisset, si cum teneretur ut homo, majestatis suae potentiam voluisset ostendere, et per divinitatis magnitudinem susceptae carnis infirma transire. Ut enim apertus homo mori posset, Deus mansit occultus: Quia si cognovissent, nunquam Dominum gloriae crucifixissent (I Cor.

For to adulterate the word of God is either to feel otherwise concerning it than it is, or to seek from it not spiritual fruits, but the adulterous offspring of human praise. But to speak from sincerity is to seek nothing in eloquence beyond what is behoveful. He speaks as from God who knows that he has it not of himself, but has received from God what he says. But he speaks before God who in all that he says seeks not human favors, but intends the presence of Almighty God; he seeks not his own glory, but the glory of the Author. But he who indeed knows that he has received from God what he says, and yet by speaking seeks his own glory, speaks as from God, but not before God, because he thinks Him as it were absent whom he does not set before his heart when he preaches. But holy men speak both from God and before God, because they both know that they have from Him what they say, and they consider Him to be present as judge and hearer of their sermons. Whence it comes to pass that when they perceive themselves to be despised by their neighbors, and that their sayings do not profit the life of their hearers, they hide how great virtue they are of, lest if a discourse brought forth should uselessly open the secret of the heart, it should break forth into empty glory.

40. Neither pride nor impatience compelled Job to relate his virtues. Blessed Job, therefore, not desiring to become famous by the manifestation of his virtue among obstinate minds, says: "If the contempt of kinsmen terrified me, and I did not rather keep silence, nor go out of the door." For he who, being solid through humility, in no wise feared to be despised, him impatience did not overcome so as to cast him out by the tongue. Where it is well premised: "If I dreaded a very great multitude," that it may be known of what constancy he was, because forsooth the number of men without in no wise terrifies him whom a crowd of vices does not devastate within. For in this life, he who desires no prosperous things, doubtless dreads no adverse things.

41. What Job relates of himself is to be understood of Christ. Which words truly if we draw to a mystical understanding, we find in them more quickly the operation of our Redeemer. For He dreaded not a very great multitude, who smote His persecutors coming with swords and staves with only one answer, saying: "I am He" (John 18:6). The contempt of kinsmen terrified not Him, who, delivering us from eternal punishments, received buffets on His face with equanimity. He kept silence, and went not out of the door, who under the very hour of His passion, when He suffered the infirmities of humanity, would not exercise the power of His divinity. For it would have been as it were to go out of the door for the Mediator of God and men, if when He was held as man, He had wished to show the power of His majesty, and through the greatness of His divinity to pass over the infirmities of the flesh He had taken. For that He might be able as an open man to die, God remained hidden: "For if they had known, they would never have crucified the Lord of glory" (1 Cor. 2:8).

Non est ergo egressus ostium, qui et requisitus a Pilato tacuit; atque inter persecutorum manus et corpus passioni obtulit quod pro electis assumpserat, et resistentibus noluit demonstrare quod erat. Unde etiam per Psalmistam dicitur: Posuerunt me in abominationem sibi, traditus sum, et non egrediebar (Psal. Cum enim despiceretur quia homo videbatur, egressus fuisset, si occultam majestatem suam ostentare voluisset. Sed quia infirmitatem prodidit, potentiam abscondit; in eo quod persecutoribus suis incognitus mansit, ad eos minime exivit. Qui tamen ad electos exit, quia divinitatis suae suavitatem quaerentibus aperit. Unde ei per prophetam dicitur: Existi in salutem populi tui, ut salvos facias christos tuos (Habac. Sequitur:

Caput XVII

[Vet. XVIII, Rec.

XIII]. 718 VERS. 35.---Quis mihi tribuat adjutorem, ut desiderium meum Omnipotens audiat? 42.

42. Nemo suis meritis innitatur. Quaerendus adjutor et Mediator Christus. Quaerendus adjutor et Mediator Christus.---Sanctus vir postquam tot virtutum suarum sublimia gesta narravit, sciens quod suis meritis ad summa pervenire nequeat, adjutorem quaerit. Et quem nimirum nisi unigenitum Dei Filium contemplatur, qui humanam naturam in hac mortalitate laborantem dum suscepit adjuvit? Ipse quippe adjuvit hominem factus homo, ut quia puro homini via redeundi non patebat ad Deum, via redeundi fieret per hominem Deum. Longe quippe distabamus a justo et immortali, nos mortales et injusti. Sed inter immortalem et justum et nos mortales et injustos apparuit Mediator Dei et hominum mortalis et justus, qui et mortem haberet cum hominibus, et justitiam cum Deo, ut quia per ima nostra longe distabamus a summis, in seipso uno jungeret ima cum summis, atque ex eo nobis via redeundi fieret ad Deum, quo summis suis ima nostra copularet. Hunc ergo beatus Job per totius Ecclesiae significationem loquens, Mediatorem requirit, qui cum dixisset: Quis mihi tribuat adjutorem, apte subdidit: Ut desiderium meum Omnipotens audiat. Sciebat quippe quod ad requiem liberationis aeternae humanae preces nisi per advocatum suum audiri non possent. De quo per Joannem apostolum dicitur: Si quis peccaverit. advocatum habemus apud Patrem Jesum Christum justum, et ipse est propitiatio pro peccatis nostris; non pro nostris autem tantum, sed etiam pro totius mundi (Joan. De quo Paulus apostolus dicit: Christus Jesus, qui mortuus est pro nobis, imo qui et resurrexit, qui est in dextera Dei, qui etiam interpellat pro nobis (Rom.

He went not out of the door, therefore, who also being questioned by Pilate kept silence; and between the hands of His persecutors He both offered His body to passion which He had taken for the elect, and would not show to those resisting what He was. Whence also it is said by the Psalmist: "They have set me for an abomination to themselves, I was delivered up, and I went not out" (Ps. 88:8). For when He was despised because He appeared as man, He would have gone out if He had wished to ostentate His hidden majesty. But because He manifested infirmity, He hid power; in that He remained unknown to His persecutors, He went out to them not at all. Who nevertheless goes out to the elect, because He opens the sweetness of His divinity to those seeking it. Whence it is said to Him by the prophet: "Thou wentest forth for the salvation of Thy people, to save Thy Christs" (Hab. 3:13). It follows:

Chapter XVII

[Vet. XVIII, Rec. XIII].

VERSE 35.---Who would grant me a helper, that the Almighty may hear my desire?

42. Let no one rely on his own merits. Christ as Helper and Mediator is to be sought. The holy man, after he has related so many sublime deeds of his virtues, knowing that he cannot arrive at the highest things by his own merits, seeks a helper. And whom forsooth does he contemplate but the only-begotten Son of God, who helped human nature laboring in this mortality when He took it upon Him? For He helped man by being made man, so that because the way of returning was not open to pure man to God, the way of returning might be made through the Man-God. For we were far distant from the just and immortal, we mortals and unjust. But between the immortal and just and us mortals and unjust appeared the Mediator of God and men, mortal and just, who should both have death with men and justice with God, so that because through our lowest things we were far distant from the highest, in Himself alone He might join the lowest with the highest, and from that the way of returning to God might be made for us, whereby He coupled our lowest things to His highest. This Mediator, therefore, blessed Job, speaking through the signification of the whole Church, requires, who when he had said: "Who would grant me a helper," aptly subjoined: "That the Almighty may hear my desire." For he knew that human prayers could not be heard unto the rest of eternal liberation except through their Advocate. Concerning whom it is said by John the apostle: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins; and not for ours only, but also for those of the whole world" (1 John 2:1-2). Concerning whom the apostle Paul says: "Christ Jesus, who died for us, yea, who also rose again, who is at the right hand of God, who also intercedes for us" (Rom. 8:34).

Unigenito enim Filio pro homine interpellare est apud coaeternum Patrem seipsum hominem demonstrare, eique pro humana natura rogasse est eamdem naturam in divinitatis suae celsitudine suscepisse. Interpellat igitur pro nobis Dominus, non voce, sed miseratione, quia quod damnari in electis noluit, suscipiendo liberavit. Adjutor ergo quaeritur ut desiderium exaudiatur, quia nisi pro nobis interpellatio Mediatoris intercederet, ab aure Dei procul dubio nostrarum precum voces silerent. 43.

43. Non verba sed desideria cordis Deus exaudit. Non verba sed desideria cordis Deus exaudit.---Notandum quoque est quod nequaquam dicitur preces, sed desiderium meum Omnipotens audiat. Vera quippe postulatio non in oris est vocibus, sed in cogitationibus cordis. Valentiores namque voces apud secretissimas aures Dei non faciunt verba nostra, sed desideria. Aeternam etenim vitam si ore petimus, nec tamen corde desideramus, clamantes tacemus. Si vero desideramus ex corde, etiam cum ore conticescimus, tacentes clamamus. Hinc est, quod in eremo populus vocibus perstrepit, et Moyses a strepitu verborum tacet; et tamen silens aure divinae pietatis auditur, cum dicitur: Quid clamas ad me (Exod. Intus ergo in desiderio est clamor secretus, qui ad humanas aures non pervenit, et tamen auditum conditoris replet. Hinc est quod Anna ad Templum pergens, ore quidem tacuit, et tamen tot sui desiderii voces emisit (I Reg. Hinc in Evangelio Dominus dicit: Intra in cubiculum tuum, et clauso ostio tuo, ora Patrem tuum in abscondito, et Pater tuus, qui videt in abscondito, reddet tibi (Matth. VI, 6). 719 Clauso quippe ostio petit in cubiculo, qui, tacente ore, in conspectu supernae pietatis fundit affectum mentis. Et vox auditur in abscondito, cum per sancta desideria silenter clamatur. Unde recte quoque per Psalmistam dicitur: Desiderium pauperum exaudivit Dominus; praeparationem cordis eorum audivit auris tua (Psal. Sed beatus Job quem sibi in exaudiendo desiderio adjutorem quaerat, subjunctis verbis aperit, dicens:

Caput XVIII

[Vet.

IBID.---Et librum scribat ipse qui judicat. 44.

Quaerendus adjutor Christus, qui est legislator et judex. Ezechielis de eo vaticinium.---Quia enim timenti adhuc populo lex est transmissa per servum, diligentibus vero filiis Evangelii gratia est collata per Dominum, qui ad redemptionem nostram veniens novum nobis testamentum condidit, sed de ejusdem nos testamenti mandato discutiens, quandoque etiam judex venit, necessarium non est ut per expositionem clarescat quia librum scribit ipse qui judicat. Ipsa enim per se Veritas dicit: Pater non judicat quemquam, sed omne judicium dedit Filio (Joan.

For for the only-begotten Son to intercede for man is to show Himself as man before the co-eternal Father, and for Him to have prayed for human nature is to have taken that same nature into the height of His divinity. The Lord, therefore, intercedes for us, not by voice, but by commiseration, because what He would not have to be damned in the elect, He liberated by taking. A helper therefore is sought that the desire may be heard, because unless the intercession of the Mediator should intervene for us, from the ear of God doubtless the voices of our prayers would be silent.

43. God hears not words but the desires of the heart. It is also to be noted that it is in no wise said "prayers," but "that the Almighty may hear my desire." For true petition is not in the voices of the mouth, but in the thoughts of the heart. For our words do not make more powerful voices before the most secret ears of God, but our desires. For if we ask for eternal life with the mouth, and yet do not desire it with the heart, crying out we are silent. But if we desire from the heart, even when we are silent with the mouth, being silent we cry out. Hence it is that in the desert the people make a noise with voices, and Moses is silent from the noise of words; and yet, silent, he is heard by the ear of divine piety, when it is said: "Why criest thou unto me?" (Exod. 14:15). Inwardly, therefore, in the desire is a secret cry, which does not reach to human ears, and yet fills the hearing of the Creator. Hence it is that Hannah, going to the Temple, was indeed silent with her mouth, and yet sent forth so many voices of her desire (1 Sam. 1:13). Hence in the Gospel the Lord says: "Enter into thy chamber, and having shut thy door, pray to thy Father in secret, and thy Father, who seeth in secret, shall reward thee" (Matt. 6:6). For he asks in his chamber with the door shut, who, with his mouth silent, pours forth the affection of his mind in the sight of heavenly piety. And the voice is heard in secret when it is silently cried out through holy desires. Whence also it is rightly said by the Psalmist: "The Lord hath heard the desire of the poor; Thine ear hath heard the preparation of their heart" (Ps. 10:17). But whom blessed Job seeks as a helper for him in hearing his desire, he opens by the subjoined words, saying:

Chapter XVIII

[Vet. XIX].

IBID.---And let him who judges write a book.

44. Christ, who is Legislator and Judge, is to be sought as Helper. Ezekiel's prophecy concerning Him. For because to a people still fearing the Law was transmitted by a servant, but to loving sons the grace of the Gospel was conferred by the Lord, who coming for our redemption founded a new testament for us, but discussing us concerning the mandate of the same testament, also sometimes comes as Judge, it is not necessary that it should become clear by exposition that he who judges writes the book. For the Truth itself says by Himself: "The Father judgeth not any man, but hath given all judgment unto the Son" (John 5:22).

Erit ergo tunc auctor judicii, qui nunc est conditor libri, ut tunc districtus exigat quod modo mansuetus jubet. Sic namque quotidie conspicimus quod magistri pueris elementa litterarum blandientes imponunt, sed haec ab eis saevientes exigunt; et quae dant cum mansuetudine, cum verbere requirunt. Blanda namque nunc sonant eloquii divini mandata, sed erunt aspera in exactione sentienda. Mansueta modo est admonitio vocantis, sed tunc districta ventura est justitia judicis, eo quod certum est quia nihil vel minimi mandati sine discussione praetereat. Quo videlicet constat quia librum scripsit ipse qui judicat. Quem scilicet librum Novi Testamenti, quia ipse per se humani generis Redemptor in extremo conderet, bene Ezechiel propheta denuntiat, dicens: Ecce sex viri veniebant de via portae superioris, quae respicit ad Aquilonem, et uniuscujusque vas interitus in manu ejus. Vir quoque unus in medio eorum vestitus lineis, et atramentarium scriptoris ad renes ejus (Ezech. Quid namque aliud in sex viris venientibus nisi sex aetates humani generis designantur? Qui de via portae superioris veniunt, quia a conditione paradisi, sicut ab ingressu mundi, a superioribus generationibus evolvuntur. Quae porta ad Aquilonem respicit, quia videlicet mens humani generis vitiis aperta, nisi calorem charitatis deserens torporem mentis appeteret, ad hanc mortalitatis latitudinem non exisset. Et uniuscujusque vas interitus in manu ejus, quia unaquaeque generatio singulis quibusque aetatibus evoluta, ante Redemptoris adventum in sua operatione habuit, unde poenam damnationis sumpsit. Vir quoque unus in medio eorum vestitus lineis, quia Redemptor noster, etiam de sacerdotali tribu juxta carnem parentes habere dignatus, vestitus lineis venire perhibetur. Vel certe quia linum de terra, non autem sicut lana de corruptibili carne nascitur, quia indumentum sui corporis ex matre virgine, non autem ex corruptione commistionis sumpsit, profecto ad nos vestitus lineis venit. Et atramentarium scriptoris ad renes ejus. In renibus posterior corporis pars est. Et quia ipse Dominus postquam pro nobis 720 mortuus est, et resurrexit, et ascendit in coelum, tunc Testamentum Novum per apostolos scripsit, vir iste atramentarium ad renes habuit. Qui enim scripturam Testamenti Novi postquam discessit condidit, atramentarium quasi a tergo portavit. Hoc ergo atramentarium viro lineis vestito inhaerere considerat, qui dicit: Et librum scribat ipse qui judicat. Sed cur, beate Job, ab eo qui judex est, librum scribi desideras? Sequitur:

Caput XIX

[Vet. XX, Rec. XIV].

He will be then the author of judgment, who now is the founder of the book, that then He may strictly exact what He now mildly commands. For so we see daily that masters flatteringly impose the elements of letters on boys, but these they exact from them with severity; and what they give with mildness, they require with the rod. For the mandates of divine eloquence sound mild now, but they will be felt as harsh in exaction. Mild now is the admonition of Him who calls, but then strict will be the coming justice of the Judge, because it is certain that nothing, even of the least mandate, passes without discussion. Whereby truly it is evident that He who judges wrote the book. Which truly book of the New Testament, because He Himself by Himself the Redeemer of the human race would found in the end, the prophet Ezekiel well denounces, saying: "Behold, six men came from the way of the upper gate, which looketh toward the North, and every man a slaughter-weapon in his hand. And one man in the midst of them clothed with linen, and a writer's inkhorn by his loins" (Ezek. 9:2). For what else in the six men coming but the six ages of the human race are designated? Who come from the way of the upper gate, because they are evolved from the condition of paradise, as from the entrance of the world, from the superior generations. Which gate looketh toward the North (Aquilo), because forsooth the mind of the human race being open to vices, unless deserting the heat of charity it should affect the torpor of the mind, it would not have gone out into this latitude of mortality. "And every man a slaughter-weapon in his hand," because every generation evolved in each and every age, before the coming of the Redeemer had in its own operation that from which it took the penalty of damnation. "And one man in the midst of them clothed with linen," because our Redeemer, having deigned to have parents also from the sacerdotal tribe according to the flesh, is said to come clothed with linen. Or surely because linen is born from the earth, and not like wool from corruptible flesh, because He took the garment of His body from a virgin mother, and not from the corruption of commixture, He truly came to us clothed with linen. "And a writer's inkhorn by his loins." In the loins is the posterior part of the body. And because the Lord Himself after He died for us, and rose again, and ascended into heaven, then wrote the New Testament through the apostles, this man had the inkhorn at his loins. For He who founded the scripture of the New Testament after He departed, carried the inkhorn as it were at His back. This inkhorn, therefore, he considers to adhere to the man clothed with linen, who says: "And let him who judges write a book." But why, blessed Job, do you desire the book to be written by Him who is Judge? It follows:

Chapter XIX

[Vet. XX, Rec. XIV].

VERS. 36.---Ut in humero meo portem illum, et circumdem illum quasi coronam mihi.

45. Scriptura sacra humero portanda per operationem, ut sicut corona circumdetur per remunerationem. Librum quippe in humero portare, est Scripturam sacram operando perficere. Et notandum quam ordinate describitur, et prius in humero portari, et postmodum sicut corona circumdari, quia videlicet sacri eloquii mandata, si modo bene portantur in opere, post nobis coronam victoriae exhibent in retributione. Beatus autem Job cur scribi librum a judice postulat, qui ad Testamenti Novi pervenire tempora non valebat? Sed sicut saepe jam dictum est, electorum vocibus utitur, atque ex eorum significatione postulat, quod profuturum eis per omnia praevidebat. Ipse namque per spiritum, hunc apud se librum jamdudum tenebat, quem per gratiam aspirationis acceperat et vivendo cognoscere et praevidendo nuntiare.

Sed inter haec sciendum est quia cum ejusdem sacri eloquii praecepta cogitamus, cumque mentem a vitae corruptibilis amore divertimus, quasi quibusdam cordis passibus ad interiora properamus. Nemo autem infima deserens, repente fit summus, quia ad obtinendum perfectionis meritum, dum quotidie mens in altum ducitur, ad hoc procul dubio velut ascensionis quibusdam gradibus pervenitur. Unde hic quoque apte subjungitur:

CAPUT XX.

VERS. 37.---Per singulos gradus meos pronuntiabo illum. 46.

46. Varii sunt gradus ad perfectionem. Ut ad Deum proficiamus a nobis deficiendum. Ut ad Deum proficiamus a nobis deficiendum.---De his quippe meritorum gradibus per Psalmistam dicitur: Ambulabunt de virtute in virtutem (Psal. De his iterum sanctam Ecclesiam contemplatus, ait: Deus in gradibus ejus dignoscitur, dum suscipiet eam (Psal. Neque enim, sicut dictum est, repente ad summa pervenitur, sed ad virtutum celsitudinem per incrementa mens ducitur. Hinc namque est quod Propheta idem iterum dicit: Exercitatus sum, et defecit paulisper spiritus meus (Psal. Quid est itaque, quod ait: Spiritus meus, nisi spiritus hominis, videlicet spiritus elationis? Et quia per occultam gratiam ad amorem Dei temperata desuper mensura proficimus, quanto in nobis quotidie de Dei spiritu virtus crescit, tanto noster spiritus deficit. Qui spiritus erroris, quia non a nobis subito penitus amputatur, bene paulisper defecisse perhibetur. Tunc vero in Deo plene proficimus, cum a nobis ipsis funditus defecerimus. Hae itaque crescentium mensurae virtutum, sancti viri vocibus gradus dicuntur.

VERSE 36.---That I may carry it on my shoulder, and wrap it about me as a crown.

45. Sacred Scripture is to be carried on the shoulder by operation, that it may be wrapped about as a crown by remuneration. Truly to carry the book on the shoulder is to fulfill Sacred Scripture by working. And it is to be noted how orderly it is described, both that it is first carried on the shoulder, and afterwards wrapped about as a crown, because forsooth the mandates of sacred eloquence, if they are now well carried in work, afterwards exhibit to us a crown of victory in retribution. But why does blessed Job require a book to be written by the Judge, who was not able to arrive at the times of the New Testament? But as it has already been often said, he uses the voices of the elect, and from their signification requires what he foresaw would be profitable for them in all things. For he himself through the Spirit already long since held this book with himself, which he had received through the grace of aspiration, both to know it by living and to announce it by foreseeing.

But among these things it is to be known that when we think of the precepts of the same sacred eloquence, and when we divert the mind from the love of corruptible life, by certain steps of the heart we hasten to the interior things. But no one deserting the lowest things suddenly becomes the highest, because to obtain the merit of perfection, while daily the mind is led on high, to this doubtless we arrive as if by certain steps (gradus) of ascension. Whence here also it is aptly subjoined:

CHAPTER XX.

VERSE 37.---By every one of my steps I will pronounce it.

46. There are various steps to perfection. That we may profit towards God, we must fail from ourselves. Concerning these steps of merits truly it is said by the Psalmist: "They shall go from virtue to virtue" (Ps. 84:7). Concerning these again, contemplating the holy Church, he says: "God is known in her steps, while He shall receive her" (Ps. 48:3). For neither, as has been said, is the highest arrived at suddenly, but the mind is led to the height of virtues by increments. Hence truly it is that the same prophet says again: "I was exercised, and my spirit failed for a little while" (Ps. 77:3). What is it, therefore, that he says: "My spirit," but the spirit of man, to wit, the spirit of elation? And because by occult grace we profit towards the love of God by a measure tempered from above, as much as daily the virtue of the Spirit of God grows in us, so much does our spirit fail. Which spirit of error, because it is not suddenly and thoroughly amputated from us, is well said to have failed for a little while. But then we fully profit in God, when we have thoroughly failed from ourselves. These measures, therefore, of increasing virtues are called "steps" (gradus) by the words of the holy man.

Electus etenim quisque a rudimenti sui prius teneritudine inchoat, ad robusta postmodum et fortia convalescit. Quod aperte in Evangelio demonstrat Veritas, dicens: Sic 721 est regnum Dei, quemadmodum si jaciat homo sementem in terram, et dormiat, et exsurgat nocte ac die, et semen germinet, et increscat, dum nescit ille (Marc. Cujus nimirum seminis incrementa denuntians, adjungit: Ultro enim terra fructificat, primum herbam, deinde spicam, deinde plenum frumentum in spica. Cujus profectus quoque etiam finem subrogat, dicens: Et cum ex se produxerit fructus, statim mittit falcem, quoniam venit tempus messis. Ecce Veritatis voce per qualitates frugum distincta sunt incrementa meritorum. Ait enim: Primum herbam, deinde spicam, deinde plenum frumentum in spica. An non herba adhuc tunc fuerat Petrus cum ab ancillae ore subito unius flatu sermonis inflexus est, jam quidem per devotionem viridis, sed adhuc per infirmitatem tener. Plenum vero frumentum in spica inventus est quando persequentibus principibus resistebat, dicens: Obedire oportet magis Deo quam hominibus (Act. Plenum vero frumentum in spica inventus est, quando in tritura persecutionis tot verbera pertulit, et tamen nequaquam palearum more imminutus est, sed granum integrum mansit. Paulisper quippe in unaquaque anima, ut ita dicam, internae gratiae humor exuberat, ut herba in frugem crescat. Nemo ergo quemlibet proximum, cum adhuc herbam videt, de frumento desperet. Ad herbarum quippe foliis, quae huc illucque molliter defluunt, surgentia frugum grana solidantur.

[Vet. XXI.] 47. Diversi profectuum gradus per Danielem expressi. --- Bene autem Daniel propheta, loquente ad se Domino, dum positionem nobis sui corporis insinuare studuit, haec meritorum incrementa signavit. Ait enim: Audivi vocem verborum ejus, et audiens jacebam consternatus super faciem meam, vultusque meus haerebat terrae. Et ecce manus tetigit me, et erexit me super genua mea, et super articulos manuum mearum, et dixit ad me: Daniel vir desideriorum, intellige verba quae ego loquor ad te, et sta in gradu tuo; nunc enim missus sum ad te. Cumque dixisset mihi sermonem istum, steti tremens, et ait ad me: Noli metuere (Dan. X, 9). Quam videlicet positionem sui corporis, dum verba intrinsecus loquentis audiret, nequaquam nobis tanta cura exprimeret, si a mysteriis vacare cognovisset. In Scriptura enim sacra justi viri non solum quod dicunt prophetia est, sed etiam plerumque quod agunt.

For every elect one begins from the earlier tenderness of his rudiment, and afterwards recovers to robust and strong things. Which truly the Truth demonstrates plainly in the Gospel, saying: "So is the kingdom of God, as if a man should cast seed into the earth; and should sleep, and rise night and day, and the seed should spring, and grow up, whilst he knoweth not" (Mark 4:26). Whose increments of seed truly announcing, He subjoins: "For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear." Whose end of progress also He substitutes, saying: "And when it hath brought forth fruit of itself, immediately he putteth in the sickle, because the time of harvest is come." Behold, by the voice of Truth the increments of merits are distinguished by the qualities of the fruits. For He says: "First the blade, then the ear, afterwards the full corn in the ear." Was not Peter even then the "blade" when by the mouth of a maid-servant he was suddenly bent by the breath of one word; already indeed green through devotion, but still tender through infirmity? But he was found "full corn in the ear" when he resisted the persecuting princes, saying: "We ought to obey God rather than men" (Acts 5:29). He was found "full corn in the ear" when in the threshing of persecution he bore so many stripes, and yet in no wise was he diminished in the manner of chaff, but remained an entire grain. For little by little in every soul, as I may say, the moisture of internal grace overflows, that the blade may grow into fruit. Let no one therefore despair of the corn concerning any neighbor when he still sees the blade. Truly by the leaves of the blades, which flow down softly hither and thither, the rising grains of the fruits are solidified.

[Vet. XXI.] 47. Diverse degrees of progress expressed by Daniel. --- Well did Daniel the prophet, when the Lord spoke to him, while he studied to insinuate to us the position of his body, mark these increments of merits. For he saith: I heard the voice of his words, and hearing I lay consternated upon my face, and my countenance cleaved to the earth. And behold, a hand touched me, and raised me up upon my knees, and upon the joints of my hands, and said to me: Daniel, thou man of desires, understand the words that I speak to thee, and stand in thy degree; for now am I sent to thee. And when he had spoken this word to me, I stood trembling, and he said to me: Fear not (Dan. 10:9). Which position of his body truly, while he heard the words of him speaking within, he would in no wise express to us with such care, if he had known it to be void of mysteries. For in Holy Scripture, of just men not only what they say is prophecy, but also for the most part what they do.

Vir itaque sanctus internis mysteriis plenus per positionem quoque corporis exprimit virtutem vocis, et per hoc quod primum in terra prostratus jacuit, per hoc quod se postmodum in manuum suarum articulis et in genibus erexit, per hoc quod ad extremum erectus quidem sed tremens constitit, in semetipso nobis omnem ordinem nostri profectus innotescit. Verba enim Dei in terra jacentes audimus, cum in peccatis positi, terrenae pollutioni conjuncti, sanctorum voce spiritalia praecepta cognoscimus. Ad quae praecepta quasi super genua et super manuum nostrarum articulos erigimur, quia a terrenis contagiis recedentes, quasi jam ab infimis mentem levamus. Sicut enim totus terrae inhaeret qui consternatus jacet, ita qui in genibus et manuum suarum articulis incurvatur, inchoante profectu ex magna jam parte a terra suspenditur. Ad extremum vero voce dominica erecti quidem, sed trementes assistimus, cum, a terrenis desideriis perfecte sublevati, verba Dei quo plenius cognoscimus plus timemus. Adhuc enim quasi in terra jacet, qui ad coelestia erigi terrenorum desideriis negligit. Quasi super genua vero et manuum articulos erigitur, qui etsi a peccatis carnalibus ad poenitentiam surgit, adhuc tamen de sua salute trepidat.

48. A timore ad amorem et charitatem perveniendum. --- Bene autem trementem se stetisse indicat, quia examen subtilitatis internae, quo plus ad illud proficitur, amplius formidatur. Ubi apte divina voce subjungitur: Noli metuere, quia cum plus ipsi quod timeamus agnoscimus, plus nobis de Deo per internam gratiam infunditur quod amemus; quatenus et contemptus noster paulisper transeat in timorem, et timor transeat in charitatem, ut quia quaerenti nos Deo per contemptum resistimus, per timorem fugimus, et contemptu quandoque et timore postposito, solo ei amore jungamur. Paulisper enim etiam timorem ejus discimus, cujus solius dilectioni inhaeremus. Appositis igitur quasi quibusdam gradibus profectus nostri, mentis pedem prius per timorem in imo ponimus, et postmodum per charitatem ad alta amoris levamus, ut ab eo quo quisque tumet, reprimatur ut timeat, et ab eo quod jam metuit, sublevetur ut praesumat. Hos autem virtutum gradus non magni laboris est prehendere, cum ab una ad alteram transitur.

Therefore the holy man, full of internal mysteries, by the position of his body also expresseth the power of the voice; and by this, that first he lay prostrate on the earth, by this, that afterwards he raised himself on the joints of his hands and on his knees, by this, that at the last he stood indeed erect but trembling, in himself he maketh known to us the whole order of our progress. For we hear the words of God lying on the earth, when, placed in sins, joined to earthly pollution, we learn spiritual precepts by the voice of the saints. To which precepts we are raised as it were upon our knees and upon the joints of our hands, because, departing from earthly contagions, we raise the mind as if already from the lowest things. For as he who lieth consternated cleaveth wholly to the earth, so he who is bent on his knees and the joints of his hands, when progress beginneth, is for a great part already suspended from the earth. But at the last, raised indeed by the Lord's voice, but trembling, we assist, when, perfectly raised up from earthly desires, the more fully we know the words of God, the more we fear. For he still as it were lieth on the earth, who neglecteth to be raised to heavenly things through earthly desires. But he is raised as it were upon his knees and the joints of his hands, who, although he riseth from carnal sins to penance, yet still trembleth concerning his salvation.

48. One must come from fear to love and charity. --- But well doth he indicate that he stood trembling, because the examination of internal subtlety, the more one progresseth toward it, the more it is dreaded. Where aptly is subjoined by the divine voice: Fear not, because when we ourselves recognize more what we have to fear, more is infused into us from God through internal grace what we should love; so that our contempt may for a little while pass into fear, and fear may pass into charity, that because we resist God who seeketh us through contempt, we flee through fear, and contempt and fear being at some time put aside, we may be joined to Him by love alone. For for a little while also we learn his fear, to whose love alone we cleave. Therefore, certain degrees as it were of our progress being set before us, we first place the foot of the mind by fear in the lowest part, and afterwards by charity we raise it to the heights of love, that from that by which each one swelleth, he may be repressed that he may fear, and from that which he already feared, he may be raised up that he may presume. But it is not of great labor to take hold of these degrees of virtues, when one passeth from one to another.

49. Singularum virtutum gradus sunt varii. Fidei incrementa. --- Sed subtilissima disputatione res indiget, cum mens pensare nititur, in una eademque virtute quibus profectus sui gradibus elevetur. Ut enim prima elementa virtutum, fidem scilicet et sapientiam, loquar, obtineri singula perfecte nequeunt, nisi ad haec distinctis ordinatisque modis, quasi quibusdam gradibus, ascendamus. Ipsa enim fides, quae ad bona alia perfecte capessenda nos imbuit, plerumque in exordiis suis et nutat, et solida est; et jam certissime habetur, et tamen de ejus fiducia adhuc sub dubitatione trepidatur. Pars namque ejus prius accipitur, ut in nobis postmodum perfecte compleatur. Si enim certo gradu in credentis mente non proficeret, requisitus in Evangelio pater sanandi pueri non dixisset: Credo, Domine, adjuva incredulitatem meam (Marc. IX, 23). Adhuc ergo ascendebat ad fidem quam jam perceperat, qui uno eodemque tempore clamabat se et jam credere, et adhuc ex incredulitate dubitare. Hinc est etiam quod Redemptori nostro a discipulis dicitur: Auge nobis fidem (Luc. XVII, 5), ut quae jam accepta per initium fuerat, quasi per augmenta graduum ad perfectionem veniret.

Sapientia bonorum operum magistra, per incrementa tribuitur. Diversi ejus gradus.---Ipsa quoque sapientia, quae esse bonorum operum solet magistra, anhelanti menti per incrementa tribuitur, ut ad eam procul dubio magni moderaminis gradibus ascendatur. Quod bene Ezechiel propheta figurata narratione denuntiat, qui de eo viro quem in excelso monte viderat narrat dicens: Mensus est cubitos mille, et transduxit me per aquam usque ad talos. Rursumque mensus est mille, et transduxit me per aquam usque ad genua. Et mensus est mille, et transduxit me per aquam usque ad renes. Et mensus est mille torrentem, quem non potui pertransire, quoniam intumuerunt aquae profundae torrentis, qui non potest transvadari (Ezech. Quid namque millenario numero nisi collati muneris plenitudo signatur? Vir itaque qui apparuit mille cubitos metitur, et propheta per aquas usque ad talos ducitur, quia Redemptor noster cum nobis ad se conversis boni exordii plenitudinem tribuit, dono spiritalis sapientiae prima nostri operis vestigia infundit. Aquam quippe usque ad talos venire est jam nos per acceptam sapientiam desideratae rectitudinis vestigia tenere. Qui rursum mille metitur, et propheta usque ad genua per aquam ducitur, quia cum boni operis plenitudo tribuitur, ad hoc usque nostra sapientia augetur, ut in pravis jam actibus minime flectatur. Hinc namque per Paulum dicitur: Remissas manus et dissoluta genua erigite, et gressus rectos facite pedibus vestris (Hebr. Aqua ergo ad genua pervenit cum nos percepta sapientia perfecte ad boni operis rectitudinem stringit.

49. The degrees of individual virtues are various. The increments of faith. --- But the matter needs a most subtle disputation, when the mind strives to weigh, in one and the same virtue, by what degrees of its progress it may be raised. For that I may speak of the first elements of virtues, namely, faith and wisdom, each cannot be obtained perfectly, unless we ascend to these by distinct and ordered modes, as by certain degrees. For faith itself, which imbues us to perfectly undertake other goods, for the most part in its beginnings both wavers, and is solid; and already is held most certainly, and yet concerning its confidence one still trembles under doubt. For a part of it is first received, that in us afterwards it may be perfectly completed. For if it did not progress by a certain degree in the mind of the believer, the father of the boy to be healed, being required in the Gospel, would not have said: I believe, Lord, help my unbelief (Mark 9:23). Therefore he was still ascending to the faith which he had already perceived, who at one and the same time cried out that he both already believed, and still doubted from unbelief. Hence it is also that it is said to our Redeemer by the disciples: Increase our faith (Luke 17:5), so that what had already been received by the beginning, might come to perfection as it were by the increases of degrees.

50. Wisdom, the mistress of good works, is bestowed by increments. Its diverse steps. Wisdom itself also, which is wont to be the mistress of good works, is bestowed on the panting mind by increments, so that to it doubtless one ascends by steps (gradus) of great moderation. Which the prophet Ezekiel well denounces by a figured narration, who relates concerning that man whom he had seen on a high mountain, saying: "He measured a thousand cubits, and he brought me through the water up to the ankles. Again he measured a thousand, and brought me through the water up to the knees. And he measured a thousand, and brought me through the water up to the loins. And he measured a thousand, a torrent that I could not pass over: for the deep waters of the torrent had swollen, which cannot be forded" (Ezek. 47:3-4). For what by the number a thousand but the fullness of the conferred gift is signified? The man therefore who appeared measures a thousand cubits, and the prophet is led through the waters up to the ankles, because our Redeemer, when He bestows the fullness of a good beginning on us converted to Him, infuses the first footsteps of our work by the gift of spiritual wisdom. For the water to come up to the ankles is for us now to hold the footsteps of desired rectitude through the perceived wisdom. He who again measures a thousand, and the prophet is led through the water up to the knees, because when the fullness of good work is bestowed, our wisdom is increased even to this, that it may in no wise be bent in perverse acts. Hence truly it is said by Paul: "Lift up the hands which hang down, and the feeble knees; and make straight steps for your feet" (Heb. 12:12). Water therefore arrives at the knees when perceived wisdom perfectly binds us to the rectitude of good work.

Qui iterum metitur mille, et propheta per aquam usque ad renes ducitur, quia videlicet tunc in nobis plenitudo operis excrescit quando in nobis percepta sapientia omnem quoque, in quantum est possibile, delectationem carnis exstinxerit. Nisi enim carnis delectatio esset in renibus, Psalmista minime dixisset: Ure renes meos, et cor meum (Psal. Aqua igitur ad renes venit cum dulcedo sapientiae etiam incentiva carnis interimit, ut ea quae urere mentem poterant delectationis incendia frigescant. Qui adhuc mensus est mille, torrentem videlicet, quem propheta pertransire non potuit, de quo etiam dicit: Quoniam intumuerunt aquae profundae torrentis, qui non potest transvadari. Percepta namque perfectione operis ad contemplationem venitur. In qua scilicet contemplationem dum mens in altum ducitur, sublevata videt in Deo, quia non potest penetrare quod videt, et quasi tangit aquam torrentis, quam pertransire non valet, quia et intuetur speculando quod libeat, et tamen hoc ipsum perfecte non valet intueri quod libet. Propheta ergo quandoque ad aquam pervenit, quam non pertransit, quia ad contemplationem sapientiae cum ad extremum ducimur, ipsa ejus immensitas, quae ex se hominem sublevat, ad se humano animo plenam cognitionem negat, ut hanc et tangendo amet, et tamen nequaquam pertranseundo penetret. 51.

51. His emensis, ad contemplationem pervenitur. His emensis, ad contemplationem pervenitur.---Beatus igitur Job haec incrementa virtutum 724 quia distincte hominibus superno munere tribui conspexit, gradus vocavit, quoniam per ipsos ascenditur ut ad coelestia obtinenda veniatur. Sacri itaque libri, id est divini eloquii, memoriam faciens, dicit: Per singulos gradus meos pronuntiabo illum, quia nimirum ille ad doctrinam Dei veraciter ascendit, qui ad obtinendam hanc gradibus sanctae operationis eruperit. Et quasi per singulos gradus suos librum pronuntiat, qui percepisse se ejus scientiam non per verba tantummodo, sed etiam per opera demonstrat. Unde adhuc subditur:

Unde adhuc subditur: VERS. 37.---Et quasi principi offeram eum. Omne enim quod offerimus, in manibus tenemus. Venienti ergo ad judicium principi librum offerre est verba praeceptorum illius in actione tenuisse. Sequitur:

Caput XXI

[Vet. XXIII, Rec. XV].

VERS. 38-40.---Si adversum me terra mea clamat, et cum ipsa sulci ejus deflent; si fructus ejus comedi absque pecunia, et animam agricolarum ejus afflixi; pro frumento oriatur mihi tribulus, et pro hordeo spina.

He who again measures a thousand, and the prophet is led through the water up to the loins, because forsooth then the fullness of work grows in us when perceived wisdom has also extinguished all delight of the flesh, as much as is possible. For unless the delight of the flesh were in the loins, the Psalmist would in no wise have said: "Burn my loins and my heart" (Ps. 26:2). Water therefore comes to the loins when the sweetness of wisdom also kills the incentives of the flesh, so that those fires of delight which could burn the mind may grow cold. He who still measured a thousand, namely the torrent, which the prophet could not pass over, concerning which he also says: "For the deep waters of the torrent had swollen, which cannot be forded." For the perfection of work being perceived, one comes to contemplation (contemplatio). In which contemplation truly while the mind is led on high, being uplifted it sees in God, because it cannot penetrate what it sees, and as it were touches the water of the torrent which it cannot pass over, because it both beholds by speculating what it may please, and yet it cannot perfectly behold this very thing which it pleases. The prophet therefore sometimes arrives at the water which he does not pass over, because when we are led at the last to the contemplation of wisdom, its very immensity, which of itself uplifts man, denies full knowledge to the human mind, so that it may both love this by touching it, and yet in no wise penetrate it by passing over.

51. These things being traversed, one arrives at contemplation. Blessed Job, therefore, because he saw these increments of virtues to be distinctly bestowed on men by a supernal gift, called them steps (gradus), since through them one ascends that he may arrive at obtaining heavenly things. Making mention therefore of the sacred book, that is, of the divine eloquence, he says: "By every one of my steps I will pronounce it," because doubtless he truly ascends to the doctrine of God, who shall have broken forth to obtain this by the steps of holy operation. And he pronounces the book as if by every one of his steps, who demonstrates that he has perceived its knowledge not through words only, but also through works. Whence it is still added:

VERSE 37.---And as to a prince I will offer it. For all that we offer, we hold in our hands. To offer the book therefore to the Prince coming to judgment is to have held the words of His precepts in action. It follows:

Chapter XXI

[Old Ed. XXIII, New Ed. XV].

VERSES 38-40.---If my land cry against me, and with it its furrows weep; if I have eaten its fruits without money, and have afflicted the soul of its tillers; let thistles grow for me instead of wheat, and thorns instead of barley.

52. De praelatorum injustitia et erratis, minus perfecti clamant et non dolent; perfecti vero tacent et lugent. Perfecti tanto magis de alienis damnis dolent quanto minus de suis.---Quid est clamare terram, deflere sulcos, et fructus proprios emendo comedere? Cui unquam necesse est sua emere? Quis clamantem audivit terram? Quis sulcos deflentes vidit? Et cum sulci terrae semper ex terra sint, quid est quod pronuntiatione distincta et clamasse terra, et sulci ejus cum ea deflesse denegantur?

Cum enim nihil sit aliud sulcus terrae quam terra, magnae distinctionis ratione non caret, dum subjungit: Et cum ea sulci ejus deflent.

Qua videlicet in re quia ordo historiae deficit, sese nobis intellectus mysticus quasi apertis jam foribus ostendit. Ac si patenter clamet: Quia rationem litterae defecisse cognoscitis, nimirum restat ut ad me sine dubitatione redeatis.

Omnis enim qui vel privato jure domesticam familiam regit, vel pro utilitate communi fidelibus plebibus praeest, in hoc quod jura regiminis in commissis sibi fidelibus possidet, quid aliud quam terram incolendam tenet?

Ad hoc quippe divina dispensatione caeteris unusquisque praeponitur, ut subjectorum animus, quasi subacta terra, praedicationis illius semine fecundetur. Sed terra contra possessorem clamat, si contra eum qui sibi praeest aliquid justum vel privata domus, vel sancta Ecclesia murmurat.

Clamare quippe terram est contra regentis injustitiam rationabiliter subjectos dolere. Ubi recte subjungitur: Et cum ea sulci ejus deflent.

Terra enim, etiam nullis operibus exculta, plerumque ad usum hominis aliquod alimentum profert, exarata vero fruges ad satietatem parit. Et sunt nonnulli qui nullo lectionis, nullo exhortationis vomere proscissi, quaedam bona, quamvis minima, tamen ex semetipsis proferunt, quasi terra necdum exarata.

Sunt vero nonnulli qui, ad audiendum semper atque retinendum sanctis praedicationibus ac meditationibus intenti, a priori mentis duritia, quasi quodam linguae vomere scissi, semina exhortationis accipiunt, et fruges boni operis per sulcos voluntariae afflictionis reddunt.

Saepe vero contingit ut hi qui praesunt injusta aliqua faciant, fitque ut ipsi subjectis noceant qui prodesse debuerant.

52. Concerning the injustice and errors of prelates, the less perfect cry out and do not grieve; but the perfect are silent and mourn. The perfect grieve so much the more over the losses of others as they grieve less over their own.---What is it for the land to cry, for the furrows to weep, and to eat one's own fruits by buying them? To whom is it ever necessary to buy his own? Who heard the land crying? Who saw the furrows weeping? And since the furrows of the earth are always of the earth, why is it that by a distinct pronunciation both the land is said to have cried, and its furrows are denied to have wept with it?

For since a furrow of the earth is nothing else than earth, it does not lack the reason of a great distinction, when he adds: And with it its furrows weep.

In which matter, because the order of history fails, the mystical understanding shows itself to us as if with doors already open. As if it should cry out plainly: Because you know that the reason of the letter has failed, it remains for you to return to me without doubt.

For everyone who either by private right rules a domestic family, or for the common utility is set over faithful peoples, in that he possesses the rights of government over the faithful committed to him, what else does he hold than land to be tilled?

For to this end, by divine dispensation, each one is set over others, that the mind of the subjects, like tilled land, may be made fruitful with the seed of his preaching. But the land cries against its possessor, if either a private house or the holy Church murmurs anything just against him who is set over it.

For the land to cry is for the subjects reasonably to grieve against the injustice of the ruler. Where it is rightly added: And with it its furrows weep.

For the land, even when tilled by no works, for the most part brings forth some food for the use of man, but when plowed it brings forth crops to satiety. And there are some who, though cut by no plow of reading or of exhortation, yet bring forth some good things, however small, from themselves, as land not yet plowed.

But there are some who, always intent on hearing and retaining by holy preachings and meditations, are cut from their former hardness of mind, as if by a certain plow of the tongue, receive the seeds of exhortation, and return the fruits of good work through the furrows of voluntary affliction.

But it often happens that those who are set over them do some unjust things, and it happens that they harm the subjects whom they ought to have profited.

Quae dum rudes quique conspiciunt, commoti contra rectorem murmurant, nec tamen valde proximis per compassionem dolent. Cum vero hi qui jam aratro lectionis attriti sunt, atque ad frugem boni operis exculti, gravari vel in minimis innocentes aspiciunt, per compassionem protinus ad lamenta convertuntur, quia velut sua plangunt ea quae proximi injuste patiuntur. Perfecti namque cum semper de spiritalibus moveantur, tanto sciunt de alienis corporalibus damnis ingemiscere, quanto jam edocti sunt non dolere de suis.

Omnis ergo qui praeest, si perversa in subditis exercet, contra hunc terra clamat, et sulci deflent, quia contra ejus injustitiam rudes quidem populi in murmurationis vocibus erumpunt, sed perfecti quique pro pravo ejus opere sese in fletibus affligunt, quodque imperiti clamant et non dolent, hoc probatioris vitae subjecti deflent et tacent.

Cum clamante ergo terra sulcos plangere est per hoc unde multitudo fidelium juste contra rectorem queritur uberioris vitae homines ad lamenta pervenire.

Sulci itaque et ex terra sunt, et tamen a terrae vocabulo distinguuntur, quia hi qui in sancta Ecclesia mentem suam labore sanctae meditationis excolunt, caeteris fidelibus tanto meliores sunt, quanto per accepta semina fecundiores operum fruges reddunt.

Et sunt nonnulli qui, sanctis plebibus praelati, vitae quidem stipendia ex ecclesiastica largitate consequuntur, sed exhortationis ministeria debita non impendunt. Contra quos adhuc exemplum sancti viri recte subjungitur, cum ab eo protinus subinfertur:

Caput XXII

[Rec. XVI].

VERS. 39.---Si fructus ejus comedi absque pecunia.

53. Quantum peccent praelati, qui bona ecclesiastica muti comedunt. Quantam sollicitudinem sibi subditis debeant qui praesunt.---Fructus etenim terrae absque pecunia comedere est ex Ecclesia quidem sumptus accipere, sed eidem Ecclesiae praedicationis pretium non praebere. De qua videlicet praedicatione auctoris voce dicitur: Oportuit te committere pecuniam meam nummulariis, et veniens ego recepissem utique quod meum erat cum usura (Matth. XXV, 27).

Which when the rude behold, being moved, they murmur against the ruler, and yet do not greatly grieve through compassion for their neighbors. But when those who are already worn by the plow of reading, and tilled for the fruit of good work, behold the innocent burdened even in the least things, they are straightway turned to lamentations through compassion, because they bewail as their own those things which their neighbors suffer unjustly. For the perfect, since they are always moved by spiritual things, know how to groan over the corporal losses of others as much as they have already been taught not to grieve over their own.

Everyone therefore who is set over others, if he exercises perverse things toward the subjects, the land cries against him, and the furrows weep, because against his injustice the rude peoples indeed break out in voices of murmuring, but the perfect ones afflict themselves in weepings for his wicked work; and what the unskilful cry out and do not grieve, this the subjects of a more proved life weep for and are silent.

Therefore, for the furrows to mourn with the crying land is for men of a more abundant life to arrive at lamentations through that for which the multitude of the faithful justly complains against the ruler.

Furrows then are both of the earth, and yet are distinguished from the name of earth, because those who in holy Church till their mind by the labor of holy meditation, are so much better than the rest of the faithful, as they return more fruitful crops of works through the received seeds.

And there are some who, being set over holy peoples, follow the stipends of life from ecclesiastical bounty, but do not expend the due ministries of exhortation. Against whom the example of the holy man is rightly added, when it is immediately subjoined by him:

Chapter XXII

[New Ed. XVI].

VERSE 39.---If I have eaten its fruits without money.

53. How much they sin, the prelates who eat ecclesiastical goods in silence. How great a solicitude those who are set over them owe to their subjects.---For to eat the fruits of the earth without money is indeed to receive expenses from the Church, but not to provide the price of preaching to the same Church. Of which preaching forsooth it is said by the voice of the Author: It behooved thee to commit my money to the money-changers, and at my coming I should have received my own with usury (Matt. 25:27).

Terrae igitur fructus absque pecunia comedit, qui ecclesiastica commoda ad usum corporis percipit, sed exhortationis ministerium populo non impendit. Quid ad haec nos pastores dicimus, qui adventum districti judicis praecurrentes, officium quidem praeconis suscipimus, sed alimenta ecclesiastica muti manducamus? Exigimus quod nostro debetur corpori, sed non impendimus quod subjectorum debemus cordi. Ecce vir sanctus tot in hoc saeculo pignoribus obstrictus, inter occupationes innumeras liber ad studium praedicationis fuit. Qui fructus terrae nunquam sine pecunia comedit, quia nimirum subditis verbum bonae admonitionis reddidit, a quibus fructus corporeae servitutis accepit. Hoc namque debet omnipotenti Deo omnis qui praeest populo, hoc qui multis, hoc qui paucioribus praeest, ut sic debita ministeria a subditis exigat, quatenus ipse etiam quid semper admonitionis debeat sollicitus attendat. Omnes namque qui sub dispensatione conditoris vicario nobis ministerio jungimur sub uno ac vero Domino, quid nobis aliud nisi invicem servi sumus? Cum igitur is qui subest servit ad obsequium, restat procul dubio ut is qui praeest serviat ad verbum. Cum is qui subest jussis obtemperat, oportet ut is qui praeest curam sollicitudinis ac pietatis impendat. Sicque fit ut dum studiose nunc servire nobis invicem per charitatem nitimur, quandoque cum vero Domino communi exsultatione dominemur. [Vet. XXIV.] Sed sunt nonnulli qui in eo quod officium praedicationis exhibent, aliis invident bonum quod habent, atque ideo jam veraciter non habent. Quibus recte per Jacobum dicitur: Quod si zelum amarum habetis inter vos, et contentiones sunt in cordibus vestris, non est ista sapientia desursum descendens, sed terrena, animalis, diabolica (Jac. III, 14). Unde hic quoque cum dictum est: Si fructus ejus comedi absque pecunia, recte subjungitur:

CAPUT XXIII.

IBID.---Et animam agricolarum ejus afflixi.

54. Ecclesiarum rector sibi in praedicatione cooperantibus non invideat.---Agricolae quippe hujus terrae sunt hi qui, minori loco positi, quo valent zelo, quanto possunt opere, ad eruditionem sanctae Ecclesiae in praedicationis gratia cooperantur. Quos videlicet terrae hujus agricolas hoc est non affligere, eorum laboribus non invidere, ne rector Ecclesiae dum soli sibi jus praedicationis vindicat, etiam aliis recte praedicantibus invidia se mordente contradicat. Pia etenim pastorum mens, quia non propriam gloriam, sed auctoris quaerit, ab omnibus vult adjuvari quod agit.

He therefore eats the fruits of the earth without money, who perceives ecclesiastical advantages for the use of the body, but does not expend the ministry of exhortation to the people. What do we shepherds say to these things, who, running before the coming of the strict Judge, indeed undertake the office of the herald, but eat ecclesiastical food in silence? We exact what is due to our body, but we do not expend what we owe to the heart of our subjects. Behold the holy man, bound by so many pledges in this world, was free for the study of preaching among innumerable occupations. Who never ate the fruits of the earth without money, because forsooth he returned to his subjects the word of good admonition, from whom he received the fruits of corporeal service. For this every one who is set over the people owes to Almighty God, this he who is over many, this he who is over few, that he so exact due ministries from his subjects, as that he himself also carefully attend to what of admonition he always owes. For all we who, under the dispensation of the Creator, are joined to one another in a vicarious ministry under the one and true Lord, what are we but servants to one another? When therefore he who is subject serves for obedience, it remains without doubt that he who is set over serves for the word. When he who is subject complies with commands, it behooves him who is set over to expend the care of solicitude and of piety. And so it comes to pass that while we now strive studiously to serve one another through charity, we may at length with the true Lord rule in common exultation. [Old Ed. XXIV.] But there are some who, in that they exhibit the office of preaching, envy others the good they have, and therefore they do not truly have it already. To whom it is rightly said by James: But if you have bitter zeal among you, and there be contentions in your hearts, this is not wisdom descending from above, but earthly, sensual, devilish (James 3:14). Whence here also when it was said: If I have eaten its fruits without money, it is rightly added:

CHAPTER XXIII.

IBID.---And have afflicted the soul of its tillers.

54. The ruler of the churches should not envy those cooperating with him in preaching.---For the tillers of this land are those who, placed in a lower station, by what zeal they can, by what work they are able, cooperate in the grace of preaching for the instruction of the holy Church. Forsooth, not to afflict these tillers of this land is not to envy their labors, lest the ruler of the Church, while he claims for himself alone the right of preaching, should also contradict others preaching rightly, envy biting him. For the pious mind of shepherds, because it seeks not its own glory but the Author's, wishes that what it does be helped by all.

Fidelis namque praedicator optat, si fieri valeat, ut veritatem quam solus loqui non sufficit ora cunctorum sonent. Unde cum Josue duobus in castris remanentibus atque prophetantibus vellet obsistere, recte per Moysen dicitur: Quid aemularis pro me? Quis tribuat ut omnis populus prophetet, et det eis Dominus spiritum suum (Num. XI, 29)? Prophetare quippe omnes voluit, qui bonum quod habuit aliis non invidit: Quia igitur beatus Job cuncta haec suspensa intulit, et si ea minime fecerit sententia se maledictionis adstringit, sequitur:

Caput XXIV

[Rec. XVII].

VERS. 40.---Pro frumento oriatur mihi tribulus, et pro hordeo spina.

55. Praelatis sua auctoritate male utentibus oritur pro frumento tribulus, et pro hordeo spina.---Ac si aperte dicat: Si injustum quid erga subditos gessi, si exigi debita, et ipse quod debui non impendi, si exercitationem boni operis aliis invidi, pro bonis quae in aeternum reficiunt, retribuantur mihi in judicio mala quae pungunt. Pro frumento quippe tribulus, et pro hordeo spina oritur, cum in retributione ultima, de qua remuneratio laboris quaeritur, punctio doloris invenitur. Et notandum quod sicut a frumento hordeum distat, quamvis utrumque reficiat, sic a tribulo spina, quamvis sit utrumque quod pungat, quia tribulus mollior, et ad pungendum semper durior est spina. Ait ergo: Pro frumento oriatur mihi tribulus, et pro hordeo spina.---Ac si patenter dicat: Egisse quidem et magna me et minima bona scio, sed si non ita est, pro bonis magnis mala minima, et pro bonis minimis mihi respondeant mala majora. Quamvis hoc intelligi et aliter potest. In frumento quippe spiritale opus, quod mentem reficit, in hordeo autem terrenarum rerum dispensatio figuratur. In qua saepe dum servire infirmis atque carnalibus cogimur, quasi sua jumentis alimenta praeparamus, atque ipse nostrorum usus operum quasi more hordei habet aliquid de admistione palearum. Et plerumque contingit ut rector qui praeest, dum injusta contra subditos exercet, dum nullo bonos blandimento refovet, dum, quod gravius est, bene operantes quosque ex invidia affligit etiam quaedam bona aliquando faciat, ac si frumentum serat, seseque in dispensandis terrenis rebus nonnunquam non avaritiae studio, sed pro utilitate carnalium misceat, et sic ejusdem laboris fructum velut messem hordei exspectet.

For the faithful preacher desires, if it could be done, that the mouths of all should sound the truth which he alone is not sufficient to speak. Whence, when Joshua wished to resist the two remaining in the camp and prophesying, it is rightly said by Moses: Why art thou envious for my sake? Who would grant that all the people might prophesy, and that the Lord would give them His spirit? (Num. 11:29). For he wished all to prophesy, who did not envy others the good which he had. Because therefore blessed Job introduced all these things in suspense, and if he did them not at all, he binds himself with the sentence of malediction, there follows:

Chapter XXIV

[New Ed. XVII].

VERSE 40.---Let thistles grow for me instead of wheat, and thorns instead of barley.

55. For prelates using their authority badly, thistles grow instead of wheat, and thorns instead of barley.---As if he should say plainly: If I have done anything unjust toward my subjects, if I have exacted what was due, and have not myself expended what I owed, if I have envied others the exercise of good work, instead of the good things which refresh for eternity, let the evil things which prick be returned to me in judgment. For instead of wheat the thistle grows, and instead of barley the thorn, when in the last retribution, from which the reward of labor is sought, the pricking of grief is found. And it is to be noted that as barley differs from wheat, although both refresh, so the thorn from the thistle, although both are what prick, because the thistle is softer, and the thorn is always harder for pricking. He says therefore: Let thistles grow for me instead of wheat, and thorns instead of barley.---As if he should say openly: I know indeed that I have done both great and small good things, but if it is not so, let small evils answer me for great goods, and let greater evils answer me for small goods. Although this can be understood also in another way. For in wheat is figured spiritual work, which refreshes the mind, but in barley the dispensation of earthly things. In which often while we are compelled to serve the weak and carnal, we prepare as it were their own food for the beasts of burden, and the very use of our works has as it were, after the manner of barley, something of the admixture of chaff. And it often happens that the ruler who is set over them, while he exercises unjust things against the subjects, while he refreshes the good with no flattery, while, what is more grievous, he afflicts through envy any who work well, yet sometimes does some good things, as if he were sowing wheat; and sometimes mixes himself in dispensing earthly things, not with the study of avarice, but for the utility of the carnal, and so expects the fruit of the same labor as it were a harvest of barley.

Sed subjecti quique pro eo quod in maximis gravantur, gaudere in ejus bonis minimis nequeunt, quia nec hoc opus coram Deo placet, quod alterius operis injustitia polluit, nec ipsa terrenarum rerum dispensatio pro utilitate subditorum suscipi creditur, quando is qui praeest anhelare per avaritiam videtur. Unde fit ut ad ipsa etiam pauca bona, quae fieri inter multa mala considerant, non laudes, sed gemitus reddant; atque infirmantes murmurent, dum perpendunt puri operis non esse quod vident. Ait ergo: Si adversum me terra mea clamat, et cum ipsa sulci ejus deflent; si fructus ejus comedi absque pecunia, et animam agricolarum ejus afflixi; pro frumento oriatur mihi tribulus, et pro hordeo spina. Ac si aperte dicat: Si magna quae debui sollicite non feci, punctiones murmuris a subjectis recipiam, etiam de bono quod feci. Si neglexi exhibere quod foveat, juste in querelam prosiliens eorum lingua me pungat.

56. Praelati a malis exemplis praebendis, subditi a temerariis judiciis caveant.---Qua in re semper sollicita consideratione pensandum est, ne aut hi qui praesunt exempla mali operis subjectis praebeant, eorumque vitam suae gladio pravitatis exstinguant; aut hi qui alieno regimini subjacent, facile judicare audeant facta rectorum, atque per hoc quod de his qui sibi praelati sunt murmurant, non humano, sed ei qui cuncta disponit divino ordini contradicant. Illis namque dicitur: Oves meae his quae conculcata pedibus vestris fuerant pascebantur, et quae pedes vestri turbaverant, haec bibebant (Ezech. XXXIV, 19). Oves enim turbata pedibus bibunt cum subjecti ea ad exemplum vivendi appetunt quae praelati quique pravo opere pervertunt. At contra a praelatis hi audiunt: Nos enim quid sumus? Nec contra nos est murmur vestrum, sed contra Dominum (Exod. XVI, 8). Qui enim contra superpositam sibi potestatem murmurat, liquet quod illum redarguit qui eamdem homini potestatem dedit. Tandem beati Job plenas mystica virtute sententias, in quibus contra amicorum verba respondit, Deo largiente digessimus; nunc superest ut ad Eliu verba veniamus, quae tanto graviori circumspectione pensanda sunt, quanto et per juventutis audaciam spiritu ferventiore proferuntur.

But the subjects, because they are burdened in the greatest things, cannot rejoice in his smallest goods, because neither does that work please before God which the injustice of another work pollutes, nor is the very dispensation of earthly things believed to be undertaken for the utility of the subjects, when he who is set over them is seen to pant through avarice. Whence it comes to pass that to those very few good things which they consider to be done among many evils, they return not praises, but groans; and the weak ones murmur, while they weigh that what they see is not of a pure work. He says therefore: If my land cry against me, and with it its furrows weep; if I have eaten its fruits without money, and have afflicted the soul of its tillers; let thistles grow for me instead of wheat, and thorns instead of barley. As if he should say plainly: If I have not carefully done the great things which I owed, let me receive the prickings of murmuring from the subjects, even concerning the good which I have done. If I have neglected to exhibit what may foster them, let their tongue justly pricking me break forth into complaint.

56. Let prelates beware of providing bad examples, and subjects of rash judgments.---In which matter it is always to be weighed with solicitous consideration, lest either those who are set over provide examples of bad work to the subjects, and extinguish their life by the sword of their own wickedness; or those who are subject to the government of another, easily dare to judge the deeds of the rulers, and through this, that they murmur concerning those who are set over them, they contradict not a human, but the divine order which disposes all things. For to those it is said: My sheep were eating the things that had been trodden down by your feet, and they drank what your feet had troubled (Ezek. 34:19). For the sheep drink what is troubled by the feet when the subjects seek for an example of living those things which any prelates pervert by a wicked work. But on the other hand they hear from the prelates: For what are we? Your murmuring is not against us, but against the Lord (Exod. 16:8). For he who murmurs against the power placed over him, it is clear that he reproves Him who gave that same power to man. At length, by God's bounty, we have digested the sentences of blessed Job, full of mystical virtue, in which he answered against the words of his friends; now it remains that we come to the words of Elihu, which are to be weighed with so much the more grievous circumspection, as they are brought forth with a more fervent spirit through the boldness of youth.

Pars quinta

, CONTINENS LIBROS SEX.

LIBER VIGESIMUS TERTIUS.

Exponuntur cap. XXXII et XXXIII usque ad versum 22. ubi, silente Job, Eliu junior multa recta et sana, sed non recte et sana intentione edisserit.

Nam uno eodemque tempore verbis adversantibus opposuit prudentiam, rebus vitam.

CAPUT PRIMUM.

Quo Dei consilio, quibusve modis Job probatus fuerit.---Praefationem hujus operis toties necessario repeto, quoties hoc in distinctione voluminum locutionis meae pausatione succido, ut cum legendi exordium sumitur, prius ipsa memoriae lectionis causa renovetur, et tanto robustius surgat doctrinae aedificium, quanto ex considerata causae origine studiosius ponitur in mente fundamentum.

Beatus Job, Deo soli sibique cognitus, in tranquillitate ad nostram notitiam perducendus tactus est verbere, ut odorem suarum virium tanto latius spargeret, quanto more aromatum melius ex incensione fragraret.

Noverat in bonis pie subditos regere, et a malis se districte custodire. Noverat bene uti rebus habitis, sed nesciebamus si patiens permaneret ablatis. Noverat quotidiana Deo pro sanis pignoribus sacrificia solvere, sed incertum erat si ei gratiarum sacrificium et orbatus immolaret. Ne quid ergo vitii salus tegeret, dignum fuit ut hoc dolor aperiret.

Data itaque est contra sanctum virum hosti callido tentandi licentia. Qui dum bona ejus multis cognita interimere appetit, etiam bonum patientiae quod latebat ostendit; et quem se angustare persequendo credidit, flagellis auctum et in exemplo dilatavit.

Fifth Part, CONTAINING SIX BOOKS.

BOOK TWENTY-THREE.

Chapters 32 and 33 up to verse 22 are explained, where, Job being silent, Elihu the younger sets forth many right and sound things, but with an intention not right and sound.

For at one and the same time he opposed prudence to the opposing words, and life to the things.

CHAPTER I.

By what counsel of God, or in what ways Job was proved.---The preface of this work I repeat as often as is necessary, as often as I cut it off by the pausing of my speech in the distinction of the volumes, so that when the beginning of reading is taken up, the very cause of the reading may first be renewed to the memory, and the edifice of doctrine may rise so much the more robustly, as the foundation is more studiously placed in the mind from the considered origin of the cause.

Blessed Job, known to God alone and to himself, in order to be brought to our notice in tranquility was touched with a scourge, so that he might spread the odor of his strengths so much the wider, as after the manner of spices he might fragrance better from burning.

He knew how to rule his subjects piously in good things, and to guard himself strictly from evil things. He knew how to use well the things he had, but we did not know if he would remain patient when they were taken away. He knew how to pay daily sacrifices to God for his healthy children, but it was uncertain if he would immolate a sacrifice of thanks to Him even when bereaved. Lest therefore health should cover any vice, it was worthy that grief should open this.

License therefore was given to the crafty enemy against the holy man. Who while he desires to destroy his good things known to many, also showed the good of patience which was hidden; and him whom he believed he was narrowing by persecuting, he enlarged by scourges and set forth as an example.

Nec sine gravi arte exercuit licentiam quam accepit. Nam combussit greges, extinxit familias, obruit haeredes, percussit salutem corporis, et ad intorquendum gravioris tentationis jaculum, linguam servavit uxoris (Job. I, II, IX, etc.), quatenus sancti viri forte ac solidum pectus et per damna rerum dolore sterneret, et per verba conjugis maledictione perforaret.

Sed quot vulnera saeviens intulit, tot sancto viro nesciens victorias ministravit. Nam fidelis Dei famulus, uno eodemque tempore inter vulnera et verba deprehensus, et dolentem carnem aequanimiter pertulit, et desipientem conjugem prudenter increpavit.

Antiquus itaque hostis, quia vinci se in domesticis doluit, protinus exteriora requisivit. Amicos namque ejus de locis singulis, quasi pro exercenda charitate commovit, eorumque ora sub specie consolationis aperuit; sed per haec jacula increpationis intorsit, quae eo durius cor secure audientis infigerent, quo inter ostensae et non servatae charitatis tenebras improvise vulnerarent.

Post hos quoque ad contumelias etiam Eliu junior excitatur, ut tranquillitatem tantae mansuetudinis saltem dedignata levitas perturbaret aetatis.

Sed contra tot antiqui hostis machinas stetit invicta constantia, stetit aequanimitas infracta.

Nemo igitur sanctum virum, quamvis de illo aperte post flagella scriptum sit: In omnibus his non peccavit Job labiis suis (Ibid., II, 10), saltem postmodum in contentione amicorum aestimet inter verba deliquisse. Satan quippe tentationem illius expetiit; sed Deus, qui hunc laudaverat, in seipso ejus intentionem certaminis accepit. Quisquis ergo beatum Job deliquisse in suis sermonibus queritur, quid aliud quam Deum, qui pro illo proposuit, perdidisse confitetur?

2. Antiqui Patres arboribus fructiferis similes. Eorum fructus fuit Christum signare, et Ecclesiam.

Quia vero antiqui Patres fructiferis arboribus similes, non solum pulchri sunt per speciem, sed etiam utiles per ubertatem, sic eorum vita pensanda est, ut cum miramur quae sit viriditas in historia, inveniamus et quanta sit ubertas in allegoria; quatenus cum blandum est quod in foliis redolet, cognoscamus et quam dulce sit quod in fructibus sapit.

Nullus quippe supernae adoptionis gratiam habuit, nisi qui hanc per cognitionem Unigeniti accepit. Dignum itaque est ut ipse in eorum vita et lingua resplendeat, qui eos ut resplendere mereantur illustrat.

Nor did he exercise the license which he received without a heavy art. For he burned the flocks, extinguished the families, overwhelmed the heirs, struck the health of the body, and to hurl the dart of a more grievous temptation, he preserved the tongue of the wife (Job 1, 2, 9, etc.), so that he might both lay low the strong and solid breast of the holy man with grief through the losses of things, and pierce it with malediction through the words of his spouse.

But as many wounds as he ragingly inflicted, so many victories did he unknowingly minister to the holy man. For the faithful servant of God, caught at one and the same time between wounds and words, both bore the grieving flesh with equanimity, and wisely rebuked the foolish spouse.

The old enemy therefore, because he grieved that he was conquered in domestic things, straightway sought exterior ones. For he moved his friends from their several places, as if for the exercise of charity, and opened their mouths under the appearance of consolation; but through these he hurled the darts of rebuke, which might fix themselves the more hardly in the heart of him listening securely, as they might wound unexpectedly amid the darkness of shown and not preserved charity.

After these also even Elihu the younger is excited to contumelies, so that at least the disdained levity of age might perturb the tranquility of such great gentleness.

But against so many machines of the old enemy stood invincible constancy, stood unbent equanimity.

Let no one therefore estimate that the holy man, although it be openly written of him after the scourges: In all these things Job sinned not with his lips (Ibid. 2:10), at least afterwards in the contention of his friends failed in his words. For Satan sought his temptation; but God, who had praised him, took the intention of his contest in Himself. Whoever therefore complains that blessed Job failed in his speeches, what else does he confess than that God, who stood for him, has lost?

2. The Ancient Fathers similar to fruitful trees. Their fruit was to signify Christ, and the Church.

But because the Ancient Fathers were similar to fruitful trees, they are not only beautiful through their appearance, but also useful through their abundance, thus their life is to be so weighed, that while we wonder what is the greenness in the history, we may also find how great is the abundance in the allegory; so that while that which fragrances in the leaves is pleasant, we may also know how sweet is that which tastes in the fruits.

For no one has had the grace of heavenly adoption, except he who received it through the knowledge of the Only-begotten. It is therefore worthy that He should shine forth in their life and tongue, who illustrates them that they may merit to shine.

Nam cum in tenebris lucernae lumen accenditur, prius lucerna eadem, quae videri caetera efficit, videtur. Unde necesse est ut si vere intendimus illuminata cernere, studeamus mentis oculos ad ipsum illuminans lumen aperire.

Quod et in eisdem beati Job sermonibus, etiam remotis allegoriarum umbris, quasi depressis altae noctis tenebris, corusci more pertranseuntis intermicat, cum dicitur: Scio quod Redemptor meus vivit, et in carne mea videbo Deum (Job. XIX, 25).

Hoc nimirum in nocte historiae, Paulus lumen invenerat, cum dicebat: Omnes in Moyse baptizati sunt in nube et in mari, et omnes eamdem escam spiritalem manducaverunt, et omnes eumdem potum spiritalem biberunt. Bibebant autem de spiritali consequente eos petra, petra autem erat Christus (I Cor. X, 2).

Si igitur Redemptoris speciem petra tenuit, cur non figuram illius beatus Job insinuet, qui eum quem voce protulit etiam passione signavit? Unde et non immerito Job videlicet dolens dicitur, quia illius in se imaginem exprimit de quo per Isaiam longe ante annuntiatur quod dolores nostros ipse portavit (Isai. LIII, 4).

Sciendum quoque est quod Redemptor noster unam se personam cum sancta Ecclesia, quam assumpsit, exhibuit. De ipso enim dicitur: Qui est caput, Christus (Ephes. IV, 15). Rursumque de ejus Ecclesia scriptum est: Et corpus Christi, quod est Ecclesia (Coloss. I, 24).

Beatus igitur Job, qui Mediatoris typum eo verius tenuit quo passionem illius, non loquendo tantummodo, sed etiam patiendo prophetavit, cum in dictis factisque suis expressioni Redemptoris innititur, repente ad significationem corporis aliquando derivatur, ut quod Christum et Ecclesiam unam personam credimus, hoc etiam unius personae actibus significari videamus.

3. Uxor Job, carnales Ecclesiae; amici, haereticos adumbrant.

Uxor vero ejus, quae eum ad maledicendum provocat, quid aliud quam pravitatem carnalium signat? Qui intra sanctam Ecclesiam incorrectis moribus positi, eo durius vitam fidelium quo vicinius premunt, quia dum vitari a fidelibus quasi fideles nequeunt, tanto gravius quanto et interius tolerantur.

[Vet. II.] Amici vero ejus, qui quasi dum consulunt invehuntur, haereticorum figuram exprimunt, qui sub specie consulendi agunt negotium seducendi. Unde et ad beatum Job dum pro Domino verba faciunt, a Domino reprobantur, quia videlicet omnes haeretici dum Deum defendere nituntur offendunt.

For when a light is kindled in the darkness of a lamp, first that same lamp is seen, which makes the rest to be seen. Whence it is necessary that if we truly intend to discern illuminated things, we study to open the eyes of the mind to the very light which illuminates.

Which also in the same speeches of blessed Job, even when the shadows of allegories are removed, as if the darkness of deep night were pressed down, flashes forth after the manner of a passing lightning, when it is said: I know that my Redeemer liveth, and in my flesh I shall see God (Job 19:25).

This light, forsooth, in the night of history, Paul had found, when he said: All were baptized in Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank of the spiritual Rock that followed them, and the Rock was Christ (1 Cor. 10:2-4).

If therefore the Rock held the likeness of the Redeemer, why should not blessed Job insinuate His figure, who signified Him whom he brought forth with his voice even by suffering? Whence also Job is not undeservedly said to be "grieving" (dolens), because he expresses in himself the image of Him concerning whom it was announced long before through Isaiah, that He Himself hath borne our griefs (Isa. 53:4).

It is to be known also that our Redeemer exhibited Himself as one person with the holy Church, which He assumed. For of Him it is said: Who is the head, Christ (Eph. 4:15). And again of His Church it is written: And the body of Christ, which is the Church (Col. 1:24).

Blessed Job therefore, who held the type of the Mediator so much the more truly as he prophesied His passion, not only by speaking but also by suffering, when in his sayings and deeds he leans upon the expression of the Redeemer, is sometimes suddenly derived to the signification of the body, so that what we believe to be Christ and the Church as one person, we may see signified also by the acts of one person.

3. Job's wife, the carnal ones of the Church; the friends, shadow forth heretics.

But his wife, who provokes him to curse, what else does she signify but the depravity of the carnal? Who, placed within the holy Church with uncorrected morals, press the life of the faithful the more hardly as they are the more near; because while they cannot be avoided by the faithful as if they were faithful, they are tolerated the more heavily as they are more interior.

[Old Ed. II.] But his friends, who are brought in as if while they give counsel, express the figure of heretics, who under the appearance of giving counsel do the business of seducing. Whence also while they speak words for the Lord to blessed Job, they are reproved by the Lord, because forsooth all heretics while they strive to defend God, offend Him.

Unde eis apte et ab eodem viro sancto dicitur: Disputare cum Deo cupio, prius vos ostendens fabricatores mendacii, et cultores perversorum dogmatum (Job. XIII, 3, 4).

Constat ergo eos haereticorum typum gerere, quos sanctus vir redarguit cultui perversorum dogmatum deservire.

Quia igitur Job interpretatur dolens, quo nimirum dolore vel Mediatoris passio, vel sanctae Ecclesiae labor exprimitur, quae multiplici praesentis vitae fatigatione cruciatur, amici quoque ejus ex vocabulo nominis meritum suae indicant actionis.

Nam Eliphaz Latina lingua dicitur Dei contemptus. Et quid aliud haeretici faciunt, nisi quod dum falsa de Deo sentiunt, eum superbiendo contemnunt?

Baldad interpretatur vetustas sola. Bene autem omnes haeretici in his quae de Domino loquuntur, dum non intentione recta, sed appetitione temporalis gloriae videri praedicatores appetunt, vetustas sola nominantur.

Ad loquendum quippe, non zelo novi hominis, sed vitae veteris pravitate concitantur.

Sophar quoque Latino sermone dicitur dissipatio speculae, vel speculationem dissipans. Mentes namque fidelium ad contemplanda superna se erigunt; sed dum haereticorum verba pervertere recta contemplantes appetunt, speculam dissipare conantur.

In tribus itaque amicorum Job nominibus tres in haereticis perditionum casus exprimuntur. Nisi enim Deum contemnerent, nequaquam de illo perversa sentirent; et nisi vetustatem contraherent, in novae vitae intelligentia non errarent; et nisi speculationem bonorum destruerent, nequaquam eos superna judicia tam districto examine pro verborum suorum culpa reprobarent. Contemnendo igitur Deum, in vetustate se retinent; sed in vetustate se retinendo, pravis suis sermonibus speculationi rectorum nocent.

4. Eliu figura doctorum fidelium sed superborum.

Post hos quoque Eliu junior in beati Job exprobratione subjungitur, ex cujus persona videlicet species quorumdam doctorum fidelium sed tamen arrogantium designatur.

Cujus verba non facile intelligimus, nisi ea ex subsequenti dominica correptione pensemus. Ait namque de illo Dominus: Quis est iste involvens sententias sermonibus imperitis (Job. XXXVIII, 2)?

Whence it is aptly said to them also by the same holy man: I desire to dispute with God, first showing you to be fabricators of a lie, and cultivators of perverse dogmas (Job 13:3-4).

It is constant therefore that they bear the type of heretics, whom the holy man rebukes for serving the cultivation of perverse dogmas.

Because therefore Job is interpreted "grieving" (dolens), by which grief forsooth either the passion of the Mediator or the labor of holy Church is expressed, which is crucified by the manifold fatigue of this present life, his friends also indicate the merit of their action from the vocabulary of their name.

For Eliphaz is said in the Latin tongue, "contempt of God." And what else do heretics do, but that while they feel false things concerning God, they contemn Him by being proud?

Bildad is interpreted "oldness alone." But well are all heretics named "oldness alone" in those things which they speak concerning the Lord, while not with a right intention, but with an appetite for temporal glory they desire to be seen as preachers.

For they are excited to speak, not by the zeal of the new man, but by the depravity of the old life.

Zophar also in Latin speech is called "dissipation of the watch-tower," or "dissipating speculation." For the minds of the faithful raise themselves to contemplate heavenly things; but while heretics desire to pervert those contemplating right things by their words, they endeavor to dissipate the watch-tower.

In the three names of Job's friends, therefore, three cases of perdition in heretics are expressed. For unless they contemned God, they would in no wise feel perverse things concerning Him; and unless they contracted oldness, they would not err in the understanding of the new life; and unless they destroyed the speculation of the good, the heavenly judgments would in no wise reprove them with so strict an examination for the fault of their words. By contemning God, therefore, they retain themselves in oldness; but by retaining themselves in oldness, they harm the speculation of the upright by their perverse speeches.

4. Elihu, the figure of faithful but proud doctors.

After these also Elihu the younger is subjoined in the reproach of blessed Job, from whose person forsooth the species of certain faithful but yet arrogant doctors is designated.

Whose words we do not easily understand, unless we weigh them from the subsequent divine correction. For the Lord says of him: Who is this involving sentences in unskilful words? (Job 38:2).

Cum vero dicit sententias, sed non addit protinus quales, vult procul dubio bonas intelligi Nam cum sententiae nominantur, nisi etiam malae dicantur, malae sentiri non possunt. In bono enim semper sententias accipimus quae sine reprobationis adjectione ponuntur, sicut scriptum est: Sapientior sibi videtur piger, septem viris loquentibus sententias (Prov. XXVI, 16).

Quod vero dicitur, quia ejus sententiae imperitis sermonibus involvuntur, hoc summopere ostenditur, quia ab eo cum elationis fatuitate proferuntur. Magna quippe in eo imperitia est humiliter dicere nescire quod dicit, et veritatis sensibus elationis verba miscere.

[Vet. III.] 5. Aliquando mala bene, et bona male dicuntur.

Omne enim quod dicitur quadripartita potest qualitate distingui: si aut mala male, aut bona bene, aut mala bene, aut bona male dicantur.

Male enim malum dicitur, cum res perversa suadetur, sicut scriptum est: Benedic Deo, et morere (Job. II, 9).

Bonum bene dicitur, cum recte recta praedicantur, sicut Joannes ait: Agite poenitentiam, appropinquavit enim regnum coelorum (Matth. III, 2).

Malum bene dicitur, quando per os dicentis idcirco vitium exprimitur, ut reprobetur, sicut Paulus ait: Feminae eorum immutaverunt naturalem usum in eum qui est contra naturam (Rom. I, 26).

Quo loco exsecranda quoque virorum facinora subdidit; sed honeste inhonesta narravit, ut multos ad honestatis formam inhonesta narrando revocaret.

Male autem bonum dicitur, cum rectum aliquid recto studio non profertur, sicut illuminato caeco Pharisaei dixisse perhibentur: Tu sis discipulus ejus (Joan. IX, 28).

Quod maledictionis utique dixerunt studio, non orationis voto.

Vel sicut Caiphas ait: Expedit unum hominem mori pro populo, ut non tota gens pereat (Joan. XI, 50).

Bonum quippe, sed non bene locutus est, quia dum crudelitatem necis appetiit, redemptionis gratiam prophetavit.

Hoc igitur modo Eliu quoque dicere non bene bona reprehenditur, quia in his quae veraciter loquitur arroganter inflatur. Qui in eo speciem arrogantium signat, quo per sensum rectitudinis in tumoris verba se elevat.

6. In amicorum Job reconciliatione, agnoscenda haereticorum conversio. Eorum sacrificia Deo non placent, sed quae ab Ecclesia offeruntur.

But when He says "sentences," but does not straightway add what kind, He wishes them without doubt to be understood as good. For when "sentences" are named, unless they are also said to be bad, they cannot be felt to be bad. For we always take "sentences" in a good sense which are placed without the addition of reprobation, as it is written: The sluggard seems wiser to himself than seven men speaking sentences (Prov. 26:16).

But that which is said, that his sentences are involved in unskilful words, this is shown most greatly, because they are brought forth by him with the fatuity of elation. For there is great unskilfulness in him, not to know how to speak humbly what he speaks, and to mix words of elation with the senses of truth.

5. Sometimes evil things are said well, and good things badly.

For all that is said can be distinguished by a fourfold quality: if either evil things are said badly, or good things well, or evil things well, or good things badly.

For an evil thing is said badly when a perverse thing is persuaded, as it is written: Bless God, and die (Job 2:9).

A good thing is said well when right things are preached rightly, as John says: Repent, for the kingdom of heaven is at hand (Matt. 3:2).

An evil thing is said well when a vice is expressed through the mouth of the speaker for this purpose, that it may be reproved, as Paul says: Their women changed the natural use into that which is against nature (Rom. 1:26).

In which place he added also the execrable deeds of men; but he related dishonest things honestly, so that by relating dishonest things he might recall many to the form of honesty.

But a good thing is said badly when something right is brought forth not with a right study, as the Pharisees are related to have said to the blind man who was illuminated: Be thou his disciple (John 9:28).

Which they said indeed with the study of malediction, not with the desire of prayer.

Or as Caiaphas says: It is expedient that one man should die for the people, that the whole nation perish not (John 11:50).

A good thing indeed he spoke, but not well, because while he desired the cruelty of death, he prophesied the grace of redemption.

In this way therefore Elihu also is rebuked for saying good things not well, because in those things which he speaks truly he is arrogantly puffed up. Who designates in this the species of the arrogant, in that he raises himself through the sense of rectitude into words of swelling.

6. In the reconciliation of Job's friends, the conversion of heretics is to be recognized. Their sacrifices do not please God, but those which are offered by the Church.

Sed quid est quod tres amicos reconciliari per septem sacrificia, divina vox praecipit; Eliu vero sub unius tantummodo sententiae increpatione derelinquit, nisi quod nonnunquam haeretici, divinae gratiae largitate perfusi, ad unitatem sanctae Ecclesiae redeunt?

Quod bene ipsa amicorum reconciliatione signatur, pro quibus tamen beatus Job exorare praecipitur, quia nimirum haereticorum sacrificia accepta Deo esse non possunt, nisi pro eis universalis Ecclesiae manibus offerantur, ut ejus meritis remedium salutis inveniant, quam verborum suorum jaculis impugnando feriebant.

Unde et septem pro eis sacrificia memorantur oblata, quia dum septiformis gratiae Spiritum confitentes accipiunt, quasi septem oblationibus expiantur.

Hinc in Joannis Apocalypsi per septenarium Ecclesiarum numerum, universalis Ecclesia designatur (Apoc. I, 11).

Hinc per Salomonem de sapientia dicitur: Sapientia aedificavit sibi domum, excidit columnas septem (Prov. IX, 1).

Ipso ergo sacrificiorum numero reconciliati haeretici quid prius fuerint exprimunt, qui perfectioni septiformis gratiae nonnisi redeundo junguntur.

Bene autem tauros pro se et arietes obtulisse describuntur. In tauro quippe cervix superbiae, in ariete autem ducatus gregum sequentium designatur.

Quid itaque est pro eis tauros arietesque mactare, nisi eorum superbum ducatum interficere, ut de se humilia sentiant, et post se corda innocentium jam non seducant?

Cervice enim tumenti ab Ecclesiae universitate resilierant, et infirmos post se populos quasi sequentes greges trahebant. Veniant igitur ad beatum Job, id est revertantur ad Ecclesiam, et septenario sacrificio tauros et arietes mactandos offerant, qui ut universali Ecclesiae conjungantur, humilitate interveniente, interficiant quidquid prius tumidum de superbo ducatu sapiebant.

[Vet. IV.] 7. Non reconciliantur qui recte praedicando, vanae gloriae serviunt, sed saepissime reprobantur. Eliu vero per quem vanae gloriae amatores signati sunt, intra sanctam Ecclesiam constituti, qui ea quae recte sentiunt humiliter proferre contemnunt, nequaquam per sacrificium reconciliari praecipitur quia arrogantes quidem, sed tamen fideles, pro eo quod jam intus sunt, per septem sacrificia revocari non possunt. Quos tamen sub Eliu specie sententia divina redarguit, atque in eis non veritatis sententias, sed elationis mentem ac verba reprehendit.

But what is it that the divine voice commands the three friends to be reconciled through seven sacrifices, but leaves Elihu under the rebuke of only one sentence, unless it be that sometimes heretics, being infused with the largess of divine grace, return to the unity of holy Church?

Which is well signified by that same reconciliation of the friends, for whom nevertheless blessed Job is commanded to pray, because forsooth the sacrifices of heretics cannot be acceptable to God, unless they be offered by the hands of the universal Church for them, so that they may find the remedy of salvation through her merits, whom they were striking by impugning her with the darts of their words.

Whence also seven sacrifices are mentioned to have been offered for them, because while confessing they receive the Spirit of sevenfold grace, they are expiated as it were by seven oblations.

Hence in the Apocalypse of John, by the number seven of the churches, the universal Church is designated (Apoc. 1:11).

Hence through Solomon it is said of wisdom: Wisdom has built her house, she has hewn out seven pillars (Prov. 9:1).

By that same number of sacrifices therefore the reconciled heretics express what they were before, who are not joined to the perfection of sevenfold grace except by returning.

But well are they described as having offered bulls and rams for themselves. For in the bull the neck of pride is designated, but in the ram the leadership of the following flocks.

What therefore is it to slay bulls and rams for them, but to kill their proud leadership, so that they may feel humble things of themselves, and no longer seduce the hearts of the innocent after them?

For with a swelling neck they had recoiled from the universality of the Church, and they drew after them the weak peoples like following flocks. Let them come therefore to blessed Job, that is, let them return to the Church, and let them offer bulls and rams to be slain in a sevenfold sacrifice, who, that they may be joined to the universal Church, humility intervening, should kill whatever they previously tasted as swollen from proud leadership.

[Vet. IV.] 7. Those who, by preaching rightly, serve vain glory, are not reconciled, but are very often reproved. Elihu indeed, by whom the lovers of vain glory are signified, who are established within the holy Church, who despise bringing forth those things which they feel rightly with humility, is by no means commanded to be reconciled through a sacrifice; because those who are indeed arrogant, but nevertheless faithful, for the reason that they are already within, cannot be recalled through the seven sacrifices. Yet the divine sentence rebukes them under the species of Elihu, and reproves in them not the sentences of truth, but the mind and words of elation.

Quae nimirum reprehensio quid aliud signat, nisi quod eos intra positos supernae districtionis increpatio vel per flagellum corrigit, vel per justum examen sibimetipsis relinquit? Tales quippe intra sanctam Ecclesiam recta quidem praedicant, sed tamen, Deo judice, audire merentur adversa, quia per ea bona quae non propria proferunt, non auctoris sui gloriam, sed propriam laudem quaerunt. Unde hoc quoque caute pensandum est, quod divina voce de Eliu dicitur: Quis est iste (Job. XXXVIII, 2)? Prima quippe exprobratio est talis interrogatio. Nam Quis est iste non dicimus, nisi de eo utique quem nescimus. Nescire autem Dei reprobare est; unde quibusdam quos reprobat in fine dicturus est: Nescio vos unde sitis, discedite a me omnes operarii iniquitatis (Luc. XIII, 27). Quid est ergo de hoc arrogante requirere: Quis est iste? nisi aperte dicere: Ego arrogantes nescio, id est eorum vitam in sapientiae meae virtute non approbo, quia dum laudibus humanis inflantur, a vera gloria aeternae retributionis inanescunt. Cujus dum sententias minime respuit, sed tamen eum ipsum qui illas protulit reprehendit, quasi aperte insinuat, dicens: Novi quae dicit, sed ignoro qui dicit, quia veraciter prolata approbo, sed eum qui de bonis quae profert extollitur non agnosco.

8. Optimi praedicatoris imago eximia. Bona vix sine periculo innotescunt. Qui sapit, studeat esse sapiens, non videri. Ut vero apertius ostendamus in elationis jactantia. Eliu quam turpiter defluat, formam prius ostendere boni praedicatoris debemus, quatenus ex statu hujus rectitudinis monstretur liquido tortitudo quam prava sit incurvationis. Sanctae universalis Ecclesiae spiritalis quisque praedicator in cunctis quae dicit solerti cura se inspicit, ne in eo quod recta praedicat vitio se elationis extollat; ne vita a lingua discordet; ne pacem, quam in Ecclesia nuntiat, in seipso, dum bene dicit, et male vivit, amittat. Sed studet summopere contra maledicos rumores adversantium et defendere loquendo quod vivit, et ornare vivendo quod dicit. Nec in his omnibus suam, sed auctoris gloriam quaerit; atque omnem sapientiae gratiam, quam ut loqueretur accepit, non suis se aestimat meritis, sed eorum intercessionibus pro quibus loquitur accepisse. Sicque dum se infra dejicit, superest, quia suae nimirum magis mercedi proficit, quod bona quae exercere praevalet alienis meritis reddit. Indignum se omnibus judicat, etiam cum dignius cunctis vivat. Scit enim, quod bona quae innotescunt hominibus, sine periculo esse vix possunt.

Which rebuke, forsooth, what else does it signify, but that the rebuke of heavenly strictness either corrects those placed within through a scourge, or leaves them to themselves through a just examination? For such persons within the holy Church indeed preach right things, but nevertheless, by the judgment of God, deserve to hear adverse things, because through those good things which they bring forth as not their own, they seek not the glory of their Author, but their own praise. Whence this also is to be carefully weighed, which is said by the divine voice concerning Elihu: Who is this (Job 38:2)? For such an interrogation is the first reproach. For we do not say Who is this, except concerning him indeed whom we do not know. But for God not to know is to reprove; whence to some whom He reproves He will say at the end: I know you not whence you are, depart from Me, all you workers of iniquity (Luke 13:27). What is it therefore to inquire concerning this arrogant man: Who is this? but to say openly: I know not the arrogant, that is, I do not approve their life in the power of My wisdom, because while they are puffed up by human praises, they become empty of the true glory of eternal retribution. Whose sentences while He by no means rejects, but nevertheless rebukes him himself who brought them forth, He as it were openly insinuates, saying: I know what he says, but I am ignorant who says it, because I approve the things truly brought forth, but I do not recognize him who is extolled concerning the good things which he brings forth.

8. The excellent image of the best preacher. Good things are hardly known without danger. He who is wise, let him study to be wise, not to seem so. But that we may show more openly in the boasting of elation how basely Elihu flows away, we ought first to show the form of a good preacher, so that from the state of this rectitude the crookedness of the bowing down may be clearly shown how perverse it is. Every spiritual preacher of the holy universal Church in all things which he says inspects himself with skillful care, lest in that which he preaches right things he should extol himself with the vice of elation; lest his life should disagree with his tongue; lest he should lose the peace which he announces in the Church in himself, while he says well and lives badly. But he studies with all his might against the slanderous rumors of adversaries both to defend by speaking what he lives, and to adorn by living what he says. Nor in all these things does he seek his own, but the glory of his Author; and all the grace of wisdom, which he received that he might speak, he esteems himself to have received not by his own merits, but by the intercessions of those for whom he speaks. And so while he casts himself down below, he is above, because forsooth it profits more for his reward, that he returns the good things which he is able to exercise to the merits of others. He judges himself unworthy of all, even when he lives more worthily than all. For he knows that good things which become known to men can hardly be without danger.

Et quamvis sapientem se esse sentiat, vellet tamen esse sapiens, nec videri, atque hoc sibi omnimodo quod loquendo proditur pertimescit; et si liceat, tacere appetit, dum esse multis tutius silentium cernit, eosque esse feliciores putat, quos intra sanctam Ecclesiam locus inferior per silentium occultat; et tamen ut sanctam Ecclesiam defendat, quia ad loquendum vi charitatis impellitur, ex necessitate quidem officium locutionis suscipit, sed ex magno desiderio otium taciturnitatis quaerit. Hoc servat voto, illud exercet ministerio. Hanc autem dicendi formulam arrogantes ignorant. Neque enim loquuntur quia causae eveniunt, sed causas evenire appetunt ut loquantur. Quorum nunc Eliu speciem signat, qui in locutione sua immenso se vitio elationis exaltat. Igitur finitis beati Job sermonibus, subditur:

CAP. XXXII, VERS. 1.---Omiserunt autem tres viri isti respondere Job, eo quod justus sibi videretur.

[Vet. V, Rec. II.] Hoc quod de eo dicitur: Eo quod justus sibi videretur, sacrae hujus scriptor historiae ad amicorum judicium retulit, non autem beatum Job de elationis tumore reprobavit. Sequitur:

CAPUT II.

VERS. 2.---Et iratus, indignatusque est Eliu filius Barachel Buzites, de cognatione Ram.

9. Per Eliu, ejusque patrem et cognationem, signantur superbi verae fidei tenaces. Bene haec ipsa vel ejus, vel parentis, vel loci, vel cognationis nomina notam propriae exprimunt actionis. Eliu quippe interpretatum sonat, Deus meus iste, vel Deus Dominus. Per quem, sicut superius dicitur (Num. 7), designatur recta fides arrogantium intra Ecclesiam positorum. Unde eis et hoc ipsum ejus etiam nomen congruit. Nam quamvis juxta dominica praecepta non vivant, Deum tamen dominum esse recognoscunt; quia in veritate carnis etiam formam Deitatis intelligunt, sicut per Prophetam dicitur: Scitote quod Dominus ipse est Deus (Psal. XCIX, 3). Barachel vero interpretatum dicitur benedictio Dei, Buzites autem contemptibilis. Quod arroganter praedicantibus bene utrumque concordat, quia in praedicationis facundia benedictionem quidem gratiae divinae percipiunt, sed in elatis suis moribus esse eam contemptibilem ostendunt.

And although he feels himself to be wise, he would nevertheless wish to be wise and not to seem so, and he greatly fears for himself that which is betrayed by speaking; and if it be permitted, he desires to be silent, while he sees that silence is safer for many, and he thinks those to be more happy whom an inferior place hides within the holy Church through silence; and yet that he may defend the holy Church, because he is impelled to speak by the force of charity, he indeed takes up the office of speaking from necessity, but from great desire he seeks the leisure of silence. This he keeps by vow, that he exercises by ministry. But the arrogant are ignorant of this formula of speaking. For neither do they speak because causes happen, but they desire causes to happen that they may speak. Of whom now Elihu signifies the species, who in his speaking exalts himself with the immense vice of elation. Therefore, the words of blessed Job being finished, there is added:

CHAPTER XXXII, VERSE 1.---So these three men ceased to answer Job, because he seemed just to himself.

[Vet. V, Rec. II.] That which is said of him: Because he seemed just to himself, the writer of this sacred history referred to the judgment of the friends, but did not reprove blessed Job for the swelling of elation. There follows:

CHAPTER II.

VERSE 2.---Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram.

9. By Elihu, and his father and kindred, the proud who are tenacious of the true faith are signified. Well do these very names, either of himself, or of his parent, or of the place, or of the kindred, express the mark of his own action. For Elihu interpreted sounds as "That is my God," or "God the Lord." By whom, as we said above (Num. 7), the right faith of the arrogant placed within the Church is designated. Whence also this very name of his is suitable to them. For although they do not live according to the Lord's precepts, they nevertheless recognize God to be the Lord; because in the truth of the flesh they also understand the form of the Deity, as is said by the Prophet: Know that the Lord He is God (Psalm 99:3). But Barachel is said by interpretation to be "the blessing of God," and Buzite "contemptible." Which both agree well with those who preach arrogantly, because in the eloquence of preaching they indeed perceive the blessing of divine grace, but in their elated manners they show it to be contemptible.

Ipsa quippe quae acceperunt bona, eo despicabilia faciunt, quo nequaquam eis bene uti noverunt. Apte autem etiam de cognatione Ram dicitur. Ram quippe interpretatur excelsus. Excelsus namque est fidelium populus, qui hujus vitae infima et abjecta contemnit. Excelsi sunt qui dicere cum Paulo noverunt: Nostra conversatio in coelis est (Philip. III, 20). Eliu itaque de cognatione Ram dicitur, quia unusquisque praedicator arrogans intra universalem Ecclesiam positus, sanctis populis fidei veritate sociatur, quamvis ab eorum vita elationis pravitate disjungatur. Sequitur:

Caput III

[Rec. III].

VERS. 2, 3.---Iratus est autem adversus Job, eo quod justum se diceret coram Deo. Porro adversus amicos ejus indignatus est, eo quod non invenissent responsionem rationabilem, sed tantummodo condemnassent Job.

10. Hi simul haereticos premunt recte praedicando, et Ecclesiam superbiendo. Solerter intuendum est quod beatum Job ideo reprehendit quod coram Deo se justum esse dixerit; amicos vero ejus ideo redarguit, quod condemnantes eum responsionem contra illum rationabilem non dederunt. Istis namque indiciis aperte colligitur quod per eum species amatorum vanae gloriae designatur. Job quippe de praesumpta justitia, amicos vero ejus de stulta responsione redarguit. Cuncti enim vanae gloriae sectatores, dum se omnibus praeferunt, alios quidem de fatuis sensibus, alios autem de indignis meritis reprehendunt; id est, alios censent nihil scire, alios non bene vivere. Et quamvis juste omnes extra Ecclesiam positos prava sentire redarguant, tamen etiam eos qui intus sunt pro vitae despectu contemnunt, et contra illos ex magnitudine recte sentiendi, contra istos vero quasi ex merito bene vivendi superbiunt. [Vet. VI.] Bene autem Eliu modo beatum Job, modo amicos ejus increpare perhibetur, quia amatores vanae gloriae aliquando intra sanctam Ecclesiam constituti, et adversarios premunt, dum vera praedicant, et ejusdem sanctae Ecclesiae moribus contradicunt, dum de ipsa praedicatione gloriantur. Premunt adversarios virtute dicti, premunt sanctam Ecclesiam qualitate dicendi. Illos praedicatione veritatis, istam vitio elationis impugnant. Sequitur:

VERS. 4, 5.---Igitur Eliu exspectavit Job loquentem, eo quod seniores essent qui loquebantur. Cum autem vidisset quod tres respondere non potuissent, iratus est vehementer.

For those very good things which they have received, they make despicable in that they by no means have known how to use them well. But it is also aptly said to be of the kindred of Ram. For Ram is interpreted as "high." For high is the people of the faithful, who despise the lowest and abject things of this life. High are they who have known how to say with Paul: Our conversation is in heaven (Phil. 3:20). Elihu therefore is said to be of the kindred of Ram, because every arrogant preacher placed within the universal Church is joined to the holy peoples by the truth of faith, although he is disjoined from their life by the perversity of elation. There follows:

Chapter III

[Rec. III].

VERSES 2, 3.---Then was kindled the wrath of Elihu against Job, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

10. These at the same time press heretics by preaching rightly, and the Church by being proud. It is to be skillfully observed that he reproves blessed Job because he said he was just before God; but he rebukes his friends because, condemning him, they did not give a rational response against him. For by these indications it is clearly gathered that through him the species of the lovers of vain glory is designated. For he rebukes Job for presumed justice, but his friends for a foolish response. For all the followers of vain glory, while they prefer themselves to all, reprove some for fatuous senses, but others for unworthy merits; that is, they judge some to know nothing, others not to live well. And although they justly reprove all those placed outside the Church for feeling perverse things, nevertheless they also despise those who are within for the contempt of their life, and they are proud against the former from the magnitude of feeling rightly, but against the latter as if from the merit of living well. [Vet. VI.] Well indeed is Elihu related to rebuke now blessed Job, now his friends, because the lovers of vain glory, sometimes established within the holy Church, both press adversaries while they preach true things, and contradict the manners of the same holy Church while they glory in that same preaching. They press adversaries by the power of what is said, they press the holy Church by the quality of speaking. They impugn the former by the preaching of truth, the latter by the vice of elation. There follows:

VERSES 4, 5.---Now Elihu had waited till Job had spoken, because they were elder than he. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

11. Non nisi post haereticorum certamina prodiere acuti sensus et perplexior indago verborum. Quamvis sancta Ecclesia sit procul dubio adversariis suis antiquior, quia de illa ipsi, non autem exiit ipsa de illis, sicut de eis per Joannem dicitur: Ex nobis exierunt, sed non erant ex nobis (I Joan. II, 19); recte tamen eisdem adversariis Eliu junior fuisse describitur, quia nimirum post exorta haereticorum bella, esse intra sanctam Ecclesiam fastu scientiae inflati arrogantes coeperunt. Cum enim graviora hostium prodiere certamina, tunc sunt profecto subtiliora sensuum spicula requisita, tunc argumentorum obstacula, tunc perplexior indago verborum. Quae saepe viri ferventes ingenio, dum congrue inveniunt, arroganter intumescunt; et, quod per elationis vitium plerumque contingit, iisdem acutis sensibus quibus hostem feriunt, prosternuntur, dum in his quae recte de Deo sentiunt, non Dei, sed suam gloriam quaerunt. Unde Eliu quoque multa quidem recte loquitur, et tamen divina voce, ac si perversa dixerit, increpatur. Cum vero dicitur quia Eliu exspectavit Job loquentem, eo quod seniores essent qui loquebantur, aperte beato Job non pro sua, sed pro amicorum reverentia honorem reservasse monstratur, quia videlicet arrogantes intra positi eamdem sanctam Ecclesiam, quam defendunt, despiciunt; et plerumque contingit ut plus ingenia male sapientium quam simplicem vitam innocentium venerentur, plus reservent linguis extra loquentium quam meritis intra positorum, quamvis utrisque ex diverso obvient, cum et ab illis rectitudine sensuum, et a sancta Ecclesia morum pravitate discordent. Sequitur:

CAPUT V.

VERS. 6, 7.---Respondensque Eliu filius Barachel Buzites, dixit: Junior sum tempore, vos autem antiquiores; idcirco demisso capite veritus sum indicare vobis meam sententiam. Sperabam enim quod aetas prolixior loqueretur, et annorum multitudo doceret sapientiam.

12. Tacere, saepe est sapere. Cuncta haec, quae ab eo per tumorem superbiae proferuntur, cursim potius perstringenda sunt quam attentius exponenda. Quae enim soliditate gravitatis carent, expositionis subtilitate non indigent. Sed solum puto breviter intimandum quod Eliu quandiu pro aetatis suae respectu tacuit, sapientior fuit; cum vero in aliis annorum multitudinem, semetipsum praeferens, despicit, quam pueriliter desipiat ostendit. Nam contra ejus sententiam et aetas prolixior loquitur, et per annorum multitudinem sapientia docetur, quia etsi longaevitas sensum non praebet, usu tamen vehementer exercet. Sequitur:

11. Only after the contests of heretics did acute senses and a more perplexed investigation of words come forth. Although the holy Church is without doubt older than her adversaries, because they went out from her, not she from them, as is said of them by John: They went out from us, but they were not of us (1 John 2:19); yet Elihu is rightly described as having been younger than those same adversaries, because forsooth after the wars of heretics arose, the arrogant, puffed up with the pride of knowledge, began to be within the holy Church. For when the more grave contests of enemies came forth, then forsooth more subtle darts of the senses were required, then the obstacles of arguments, then the more perplexed investigation of words. Which things men fervent in genius, while they find them congruously, often swell arrogantly; and, which mostly happens through the vice of elation, they are prostrated by those same acute senses with which they strike the enemy, while in those things which they feel rightly of God, they seek not God's glory, but their own. Whence Elihu also speaks many things rightly, and yet is rebuked by the divine voice, as if he had said perverse things. But when it is said that Elihu waited for Job speaking, because they were elder than he who spoke, he is openly shown to have reserved honor for blessed Job not for his own sake, but for the reverence of the friends, because forsooth the arrogant placed within despise that same holy church which they defend; and it mostly happens that they venerate the geniuses of those who feel badly more than the simple life of the innocent, they reserve more for the tongues of those speaking outside than for the merits of those placed within, although they meet both from a different side, since they disagree both from the former by rectitude of senses, and from the holy Church by perversity of manners. There follows:

CHAPTER V.

VERSES 6, 7.---And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said, Days should speak, and multitude of years should teach wisdom.

12. To be silent is often to be wise. All these things, which are brought forth by him through the swelling of pride, are rather to be touched upon in passing than to be explained more attentively. For those things which lack the solidity of gravity do not need the subtlety of exposition. But I think it should only be briefly intimated that Elihu, as long as he was silent out of respect for his age, was wiser; but when he despises the multitude of years in others, preferring himself, he shows how childishly he dotes. For against his opinion both the more prolonged age speaks, and through the multitude of years wisdom is taught, because even if longevity does not provide sense, yet it exercises it vehemently by use. There follows:

Caput VI

[Rec. IV].

VERS. 8.---Sed, ut video, spiritus est in hominibus, et inspiratio Omnipotentis dat intelligentiam.

13. Quatuor species tumoris in arrogantibus: prima, bonum a semetipso habere se credere; secunda, sibi pro suis meritis datum. Gratia non datur pro meritis. Tertia bonum aliquod falso sibi tribuere; quarta sibi soli, despectis caeteris, illud vindicare. Haec recte diceret si eamdem intelligentiam sibi prae caeteris non arrogaret. Neque enim prava condemnatio est ex eo bono quod communiter datur private gloriari, scire bonum unde acceperit, et nescire quomodo bono uti debeat quod accepit. [Vet. VII.] Quatuor quippe sunt species quibus omnis tumor arrogantium demonstratur, cum bonum aut a semetipsis habere se aestimant, aut si sibi datum desuper credunt, pro suis se hoc accepisse meritis putant; aut certe cum jactant se habere quod non habent; aut, despectis caeteris, singulariter videri appetunt habere quod habent. A semetipso enim bonum se habere jactabat, cui per Apostolum dicitur: Quid autem habes quod non accepisti, quid gloriaris quasi non acceperis (I Cor. IV, 7)? Rursum ne dari nobis bonum gratiae pro nostris praecedentibus meritis crederemus, idem Apostolus admonet, dicens: Gratia estis salvati per fidem, et hoc non ex vobis, sed Dei donum est, non ex operibus, ut ne quis glorietur (Ephes. II, 8). Qui etiam de semetipso ait: Qui prius fui blasphemus, et persecutor, et contumeliosus; sed misericordiam consecutus sum (I Tim. I, 13). Quibus verbis aperte declarat quod gratia non pro meritis tribuatur, dum ex seipso docuit et quid de malitia meruit, et quid de benevolentia accepit. Rursum nonnulli jactant se habere quod non habent, sicut divina voce per prophetam de Moab dicitur: Superbiam ejus, et arrogantiam ejus ego novi, et quod non sit juxta eam virtus ejus (Jerem. XLVIII, 29). Et sicut angelo Ecclesiae Laodiceae dicitur: Quia dicis quod dives sum, et locupletatus, et nullius egeo; et nescis quia tu es miser, et miserabilis, et pauper, et caecus, et nudus (Apoc. III, 17). Rursum nonnulli, despectis caeteris, videri appetunt singulariter bonum habere quod habent.

Chapter VI

[Rec. IV].

VERSE 8.---But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

13. Four species of swelling in the arrogant: first, to believe that one has good from oneself; second, that it is given to one for one's own merits. Grace is not given for merits. Third, to falsely attribute some good to oneself; fourth, to claim it for oneself alone, despising others. He would say these things rightly if he did not arrogate the same understanding to himself above others. For it is not a perverse condemnation to glory privately in that good which is given commonly, to know whence he received the good, and not to know how he ought to use the good which he received. [Vet. VII.] For there are four species by which all the swelling of the arrogant is demonstrated: when they either estimate that they have good from themselves; or if they believe it is given to them from above, they think they have received this for their own merits; or certainly when they boast that they have what they do not have; or, despising others, they desire to seem to have uniquely what they have. For he was boasting that he had good from himself, to whom it is said by the Apostle: For what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? (1 Cor. 4:7). Again, lest we should believe that the good of grace is given to us for our preceding merits, the same Apostle admonishes, saying: By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast (Ephes. 2:8). Who also says of himself: Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy (1 Tim. 1:13). By which words he openly declares that grace is not bestowed for merits, while he showed from himself both what he deserved for malice, and what he received for benevolence. Again, some boast that they have what they do not have, as is said by the divine voice through the prophet concerning Moab: I know his pride, and his arrogance; and that his power is not according to it (Jer. 48:29). And as is said to the angel of the Church of Laodicea: Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked (Rev. 3:17). Again, some, despising others, desire to seem to have uniquely the good which they have.

Unde et Pharisaeus idcirco de templo absque justificatione descendit (Luc. XVIII, 14), quia bonorum operum merita sibi quasi singulariter tribuens, oranti publicano se praetulit. Sanctae quoque apostoli ab hoc elationis vitio revocantur, qui de praedicatione redeuntes, cum elati dicerent: Domine, in nomine tuo etiam daemonia nobis subjecta sunt (Luc. X, 17), ne de hac miraculorum singularitate gauderent, illico eis respondit Dominus, dicens: Videbam Satanam velut fulgur de coelo cadentem (Ibid., 18). Ipse quippe singulariter elatus dixerat: Super astra coeli exaltabo solium meum, sedebo in monte testamenti, in lateribus Aquilonis, similis ero Altissimo (Isai. XIV, 13). Et mire Dominus, ut in discipulorum cordibus elationem premeret, mox judicium ruinae retulit, quod ipse magister elationis accepit, ut in auctore superbiae discerent quid de elationis vitio formidarent. In hac itaque arrogantiae quarta specie crebro humanus animus labitur, ut id quod habet habere se singulariter glorietur. In qua tamen similitudini diabolicae vicinius appropinquat, quia quisquis bonum se habere singulariter gaudet, quisquis videri sublimior caeteris quaerit, illum videlicet imitatur, qui despecto bono societatis angelorum, sedem suam ad Aquilonem ponens, et Altissimi similitudinem superbe appetens, per iniquum desiderium quasi ad quoddam culmen conatus est singularitatis erumpere. Eliu ergo quamvis dari a Domino sapientiam confitetur, in hac tamen elationis specie labitur, ut sapientiorem se caeteris gaudeat, et quasi de singulari bono sese inaniter extollat. Quod verbis sequentibus indicat, dicens:

CAPUT VII.

VERS. 9-12.---Non sunt longaevi sapientes, nec senes intelligunt judicium. Ideo dicam: Audite me, ostendam vobis ego meam sapientiam. Exspectavi enim sermones vestros, audivi prudentiam vestram, donec disceptaretis sermonibus; et donec putabam vos aliquid dicere, considerabam.

14. Quidam superbe tacent; et senes audiunt, non ut discant, sed ut judicent. Quantum ad intentionem litterae spectat, loquens Eliu indicat quam superbe tacuerit. Cum enim dicit: Exspectavi enim sermones vestros, et putabam vos aliquid dicere, aperte declarat se ad verba senum judicantis potius studio quam discentis voto tacuisse. Quamvis haec melius vitam arrogantium designant, qui aliquando intra sanctam Ecclesiam positi, cum ejusdem sanctae Ecclesiae adversarios conspiciunt, non in eis annos temporum, sed intentionem solent pensare verborum.

Whence also the Pharisee for this reason descended from the temple without justification (Luke 18:14), because attributing the merits of good works to himself as it were uniquely, he preferred himself to the praying publican. The holy apostles also are recalled from this vice of elation, who returning from preaching, when they said elatedly: Lord, even the devils are subject unto us through Thy name (Luke 10:17), lest they should rejoice in this uniqueness of miracles, the Lord answered them there, saying: I beheld Satan as lightning fall from heaven (Ibid., 18). For he uniquely elated had said: I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will be like the most High (Isa. 14:13). And marvelously the Lord, so that He might press down elation in the hearts of the disciples, presently referred to the judgment of ruin, which the master of elation himself received, so that in the author of pride they might learn what to fear from the vice of elation. In this fourth species of arrogance, therefore, the human mind frequently falls, so that it glories to have uniquely that which it has. In which nevertheless it approaches more closely to the diabolical likeness, because whosoever rejoices to have good uniquely, whosoever seeks to seem more sublime than others, he forsooth imitates him, who having despised the good of the society of angels, placing his seat to the north, and superbly desiring the likeness of the Most High, through an iniquid desire tried to break out as it were into a certain peak of uniqueness. Elihu therefore, although he confesses that wisdom is given by the Lord, nevertheless falls into this species of elation, so that he rejoices that he is wiser than others, and vainly extols himself as if for a unique good. Which he indicates by the following words, saying:

CHAPTER VII.

VERSES 9-12.---Great men are not always wise: neither do the aged understand judgment. Therefore I said, Hearken to me; I also will show mine opinion. Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words.

14. Some are superbly silent; and the aged hear, not that they may learn, but that they may judge. As much as pertains to the intention of the letter, Elihu speaking indicates how superbly he was silent. For when he says: For I waited for your words, and I thought you were saying something, he openly declares that he was silent with the study of one judging rather than with the desire of one learning the words of the elders. Although these things better designate the life of the arrogant, who sometimes placed within the holy Church, when they behold the adversaries of the same holy Church, are wont to weigh not the years of the times in them, but the intention of the words.

Nam quantolibet sint eisdem arrogantibus antiquiores haeretici, eos audacter comprimunt, in quorum verbis dogmata perversa reprehendunt. Sequitur:

Caput VIII

[Vet. VIII].

VERS. 12, 13.---Ne forte dicatis: Invenimus sapientiam, Deus projecit eum, non homo. Nihil locutus est mihi, et ego non secundum vestros sermones respondebo illi.

15. Deus in hac vita solatia aliquando concedit, nullo vitae aeternae detrimento. Saepe haeretici per hoc quod esse et hominibus despicabiles solent, cum a cunctis fere gentibus sanctam Ecclesiam venerari conspiciunt, opinionem ejus quibus valent obtrectationibus lacerare contendunt, dicentes: Idcirco illi cuncta temporalia suppetunt, quia ei praemia aeternorum munerum subtrahuntur. Quorum vocibus Eliu obviat, dicens: Ne forte dicatis: Invenimus sapientiam, Deus projecit eum non homo. Ac si arrogantes intra sanctam Ecclesiam sed tamen fideles contra haereticos dicant: Per hoc quod sanctam Ecclesiam in honore hominum florere temporaliter cernitis, projectam eam a Domino non credatis. Scit enim Redemptor ejus, et in hoc itinere solatia venienti tribuere, et pervenienti ad aeternam patriam superna praemia reservare. Incassum igitur dicitis quia Deus eam et non homo projecerit, cum venerari illam a cunctis fere hominibus videtis, quia sic ei terrenae gloriae adjumentum tribuitur, ut per hoc multiplicius etiam ad coelestia subvehatur. Sequitur:

CAPUT IX.

VERS. 14.---Nihil locutus est mihi, et ego non secundum vestros sermones respondebo illi.

16. Superbi, cum corripiuntur, non audiunt, aut dissimulant. Quid est, quod ait: Nihil locutus est mihi? Nunquid sancta Ecclesia per praedicatores justos cum intra se arrogantes conspicit, erudire ac redarguere praetermittit? Exercet haec, et quotidie exercere non cessat. Sed Eliu, qui loquentem publice beatum Job audierat, dicat: Nihil locutus est mihi, quia nimirum omnes arrogantes voces quidem sanctae Ecclesiae audiunt, sed sibi eas dici dissimulant, quando elationis vitium emendare contemnunt.

For however much the heretics are older than the same arrogant, they boldly compress them, in whose words they reprove perverse dogmas. There follows:

Chapter VIII

[Vet. VIII].

VERSES 12, 13.---Lest ye should say, We have found out wisdom: God thrusteth him down, not man. Now he hath not directed his words against me: neither will I answer him with your speeches.

15. God in this life sometimes grants solaces, with no detriment to eternal life. Often heretics, through the fact that they are wont to be despicable also to men, when they behold the holy Church to be venerated by almost all nations, contend to lacerate her opinion with what detractions they can, saying: For this reason all temporal things are supplied to her, because the rewards of eternal gifts are withdrawn from her. Whose voices Elihu meets, saying: Lest ye should say, We have found out wisdom: God thrusteth him down, not man. As if the arrogant within the holy Church, yet nevertheless faithful, should say against heretics: Because you see the holy Church to flourish temporally in the honor of men, do not believe her to be cast out by the Lord. For her Redeemer knows how to bestow solaces upon the one coming in this journey, and to reserve heavenly rewards for the one reaching the eternal country. In vain therefore do you say that God and not man has cast her out, when you see her venerated by almost all men, because the aid of earthly glory is so bestowed upon her, that through this she is even more manifoldly raised up to heavenly things. There follows:

CHAPTER IX.

VERSE 14.---Now he hath not directed his words against me: neither will I answer him with your speeches.

16. The proud, when they are corrected, do not hear, or they dissemble. What is it that he says: He hath spoken nothing to me? Does the holy Church, when she beholds the arrogant within herself, through just preachers, omit to instruct and to rebuke? She exercises this, and daily she does not cease to exercise it. But let Elihu, who had heard blessed Job speaking publicly, say: He hath spoken nothing to me, because forsooth all the arrogant hear indeed the voices of the holy Church, but they dissemble that they are said to them, when they despise amending the vice of elation.

Nec se de superbia redargui aestimant, quia esse se humiles putant, qui etiam redargui despiciunt, dum sapientiores se et ipsis redarguentibus arbitrantur. Quod vero ait: Et ego non secundum sermones vestros respondebo illi, bene beato Job non secundum sermones eorum respondere se dicit. Arrogantes enim intra sanctam Ecclesiam positi respondent contra eam, sed non sicut haeretici exterius constituti. Neque enim contradicunt ei prava praedicando, sed perverse vivendo, quia nec de Deo, ut haeretici, indigna sentiunt, sed de se plus quam necesse est, digna suspicantur. Sequitur:

VERS. 15.---Extimuerunt, nec responderunt ultra, abstuleruntque a se eloquium.

[Vet. IX.] Bene ad Eliu verba amici Job extimuisse referuntur, quia nonnunquam arrogantes Ecclesiae defensores, quamvis ordinem dicendi non teneant, tamen adversarios ipsa dictorum virtute perturbant. Sequitur:

Eliu itaque, quia gloriam dum exterius quaerit intra vas oleum non habet, dicit: Respondebo et ego partem meam, et ostendam scientiam meam.

CAPUT X.

VERS. 16.---Quoniam igitur exspectavi, et non sunt locuti; steterunt, nec responderunt ultra.

17. Errantes dum redarguunt, suam sapientiam ostentare tantum cupiunt, non aliis prodesse. Secus boni praedicatores. Finis esse locutionis sapientium solet, ut eo usque dicant quo adversariis silentium imponant. Non enim se ostendere, sed prava docentes compescere cupiunt. Postquam vero de amicis Job dictum est: Extimuerunt, nec responderunt ultra, abstuleruntque a se eloquium; Eliu subjungens, ait: Exspectavi, et non sunt locuti; steterunt, nec responderunt ultra. Et illis jam silentibus, adhuc verba multiplicat, quia videlicet vir arrogans, et formam in se arrogantium intentans, non adversariorum dicta superare, sed suam sapientiam ostentare festinat. Unde et sequitur: VERS. 17.---Respondebo et ego partem meam, et ostendam scientiam meam.

Hanc enim partem suam omnis arrogans aestimat, si scientiam non tam habeat quam ostendat, quia nimirum omnes elati scientiam non habere appetunt, sed ostendere.

Nor do they estimate that they are rebuked for pride, because they think themselves to be humble, who even despise being rebuked, while they judge themselves to be wiser even than those very persons rebuking them. But as to what he says: And I will not answer him according to your speeches, he well says that he will not answer blessed Job according to their speeches. For the arrogant placed within the holy Church answer against her, but not as heretics established outside. For neither do they contradict her by preaching perverse things, but by living perversely, because they do not, like heretics, feel unworthy things concerning God, but they suspect more than is necessary of themselves, worthy things. There follows:

VERSE 15.---They were amazed, they answered no more: they left off speaking.

[Vet. IX.] Well are the friends of Job related to have been amazed at the words of Elihu, because sometimes the arrogant defenders of the Church, although they do not hold the order of speaking, nevertheless perturb the adversaries by the very power of their words. There follows:

Elihu therefore, because while he seeks glory without he has no oil within the vessel, says: I will answer also my part, and I will show my knowledge.

CHAPTER X.

VERSE 16.---When I had waited, (for they spake not, but stood still, and answered no more;)

17. Those who err while they rebuke, desire only to display their own wisdom, not to profit others. It is otherwise with good preachers. It is wont to be the end of the speaking of the wise, that they say to that point where they impose silence upon adversaries. For they do not desire to show themselves, but to restrain those who teach perverse things. But after it is said of the friends of Job: They were amazed, nor answered more, they took away the speech from themselves; Elihu subjoining, says: I have waited, and they have not spoken; they stood, nor answered more. And they being already silent, he still multiplies words, because forsooth an arrogant man, and one representing in himself the form of the arrogant, hastens not to overcome the words of adversaries, but to display his own wisdom. Whence also there follows:
VERSE 17.---I said, I will answer also my part, I also will show mine opinion.

For every arrogant man estimates this to be his part, if he does not so much have knowledge as display it, because forsooth all the elated do not desire to have knowledge, but to display it.

Quo contra bene per Moysen dicitur: Vas quod non habuerit operculum, nec ligaturam desuper, immundum erit (Num. XIX, 15). Tegmen quippe operculi, vel ligatura, est censura disciplinae, qua quisquis non premitur, quasi vas immundum pollutumque reprobatur. An non vas sine operculo Eliu fuerat, qui hanc esse partem suam aestimaverat, si ostenderet scientiam quam habebat? Quasi enim vas sine operculo, vel ligatura, polluitur, qui per studium ostentationis patens, nullo velamine taciturnitatis operitur. [Vet. X.] Praedicatores autem sancti partem suam reputant, si intus quidem ipsi de sapientia sua gaudeant, foris autem alios ab errore compescant; neque a se ipsis ita loquendo exeunt, ut gaudium mentis in ostensione ponant disertae locutionis, sed bonum scientiae in cordis secreto meditantur, et ibi gaudent ubi hoc percipiunt, non ubi inter tot tentationum laqueos innotescere compelluntur, quamvis cum bonum quod accipiunt innotescunt, media interveniente charitate, ex profectu audientium, et non ex propria ostensione gratulantur. Arrogantes enim cum scientiam accipiunt, nihil se accepisse aestimant, si hanc eos occultam habere contingat. Nusquam quippe suum gaudium, nisi in ore hominum ponunt. Unde et fatuae virgines in vasis suis oleum non sumpsisse referuntur (Matth. XXV, 3), quia arrogantes omnes cum se ab aliquibus fortasse vitiis continent, bonum gloriae intra conscientias habere non possunt. In vase autem proprio sumpserat Paulus oleum, qui dicebat: Gloria nostra haec est, testimonium conscientiae nostrae (II Cor. I, 12). Inane ergo vasculum ferre est intus corde vacuo foris humani oris judicium quaerere. Unde et hoc ipsum, quod de fervore vanae gloriae intus patitur, verbis sequentibus aperit, dicens:

Caput XI

[Rec. V].

VERS. 18-20.---Plenus sum sermonibus, et coarctat me spiritus uteri mei. En venter meus quasi mustum absque spiraculo, quod lagunculas novas disrumpit. Loquar, et respirabo paululum; aperiam labia mea, et respondebo.

18. Locutionis eorum celsitudinem, non utilitatis intentionem imitantur superbi.---Nonnunquam arrogantes viri, dum praedicatores sanctos magna eloqui ac pro locutione sua venerari conspiciunt, locutionis eorum celsitudinem et non utilitatem intentionis imitantur; neque hoc amant quod illi appetunt, sed hoc summopere appetunt quod clari hominibus ostendantur.

Against which it is well said through Moses: Every vessel that hath no cover, nor binding over it, shall be unclean (Num. 19:15). The cover of the lid, or the binding, is the censure of discipline, by which whosoever is not pressed down, is reproved as it were an unclean and polluted vessel. Or was Elihu not a vessel without a cover, who had estimated this to be his part, if he displayed the knowledge which he had? For as a vessel without a cover, or binding, is polluted, so is he who, open through the study of ostentation, is covered by no veil of silence. But holy preachers repute it as their part, if they themselves indeed rejoice within concerning their wisdom, but without they restrain others from error; nor do they go out from themselves by so speaking, that they place the joy of the mind in the display of eloquent speech, but they meditate the good of knowledge in the secret of the heart, and there they rejoice where they perceive this, not where they are compelled to make it known among so many snares of temptations, although when they make known the good which they receive, charity intervening, they congratulate from the profit of the hearers, and not from their own display. For the arrogant, when they receive knowledge, estimate that they have received nothing if it happens that they have it hidden. For they place their joy nowhere except in the mouth of men. Whence also the foolish virgins are related not to have taken oil in their vessels (Matt. 25:3), because all the arrogant, when they perhaps contain themselves from some vices, cannot have the good of glory within their consciences. But Paul had taken oil in his own vessel, who said: Our glory is this, the testimony of our conscience (2 Cor. 1:12). To carry an empty vessel, therefore, is to seek the judgment of the human mouth outside with an empty heart within. Whence also this very thing, which he suffers within from the fervor of vain glory, he opens by the following words, saying:

Chapter XI

[Rec. V].

VERSES 18-20.---I am full of words, and the spirit of my belly constrains me. Behold, my belly is as new wine without a vent, which bursts the new bottles. I will speak, and I will take breath a little; I will open my lips, and I will answer.

18. The proud imitate the loftiness of their speech, not the intention of utility.--- Sometimes arrogant men, when they see holy preachers speak great things and be venerated for their speech, imitate the loftiness of their speech and not the utility of the intention; nor do they love this which those seek, but they seek this above all: that they may be shown as illustrious to men.

Nam saepe contingit ut sapientes viri cum se non audiri considerant, ori suo silentium indicant; sed plerumque dum conspiciunt quod iniquorum facinora ipsis tacentibus et non corripientibus crescunt, vim quamdam spiritus sui sustinent, ut in locutionem apertae correptionis erumpant. Unde propheta Jeremias cum praedicationis sibi silentium indixisset, dicens: Non recordabor ejus, neque loquar ultra in nomine illius; illico adjunxit: Et factus est in corde meo quasi ignis exaestuans, claususque in ossibus meis, et defeci, ferre non sustinens; audivi enim contumelias multorum (Jerem. XX, 9). Pro eo enim quod se minime audiri conspexit, silentium appetiit; sed cum crescentia mala cerneret, in eodem silentio non permansit. Quia enim foris tacuit, ex taedio locutionis intus ignem pertulit de zelo charitatis. Inflammantur quippe corda justorum, cum non correpta crescere conspiciunt acta malorum, eorumque culpae se participes credunt quos in iniquitate crescere silendo permittunt. David propheta postquam sibi silentium indixerat, dicens: Posui ori meo custodiam, dum consisteret peccator adversum me; obmutui, et humiliatus sum, et silui a bonis (Psal. XXXVIII, 2), in ipso suo silentio, isto zelo charitatis exarsit, qui illico subdidit: Et dolor meus renovatus est, concaluit cor meum intra me, et in meditatione mea exardescet ignis (Ibid., 3). Intus ergo cor concaluit, quia dilectionis ardor per admonitionem locutionis exterius emanare recusavit. Ignis in meditatione cordis exarsit, quia increpatio delinquentium a correptione oris refrixit. Charitatis enim zelus consolatione admirabili augendo se temperat, quando contra iniquorum opera per vocem correptionis emanat, ut et quae corrigere non valet, increpare non desinat, ne se participem delinquentium ex consensu taciturnitatis addicat.

[Vet. XI.] 19. Nonnulla vitia virtutes mentiuntur.---Sed quia saepe nonnulla vitia virtutes se esse mentiuntur, sicut effusio nonnunquam misericordia, et tenacia nonnunquam parcimonia, et crudelitas aliquando justitia vult videri, ita plerumque mentem ad loquendi impetum, vanae gloriae anxietas nequaquam se intra silentium capiens, quasi zelus charitatis inflammat, atque appetitae ostensionis vis ad effrenationem locutionis impellit, et quasi sub studio consulendi libido erumpit apparendi. Non enim curat loquendo quid prosit, sed quid appareat; nec studet ut malum quod cernit corrigat, sed bonum quod sentit ostendat. Unde Eliu quoque spiritu elationis extensus, et sese intra silentii claustra non capiens, ait: Plenus sum sermonibus, et coarctat me spiritus uteri mei. En venter meus quasi mustum absque spiraculo, quod lagunculas novas disrumpit.

For it often happens that wise men, when they consider that they are not heard, indicate silence to their mouth; but for the most part, while they see that the crimes of the wicked increase while they themselves are silent and not correcting, they sustain a certain force of their spirit, that they may break forth into the speech of open correction. Whence the prophet Jeremiah, when he had indicated silence to himself from preaching, saying: I will not remember him, nor speak any more in his name; immediately added: And there was made in my heart as a burning fire, and shut up in my bones, and I fainted, not being able to bear; for I heard the contumelies of many (Jer. 20:9). For because he saw that he was minimally heard, he sought silence; but when he saw the increasing evils, he did not remain in the same silence. For because he was silent without, from the weariness of speech he bore fire within from the zeal of charity. For the hearts of the just are inflamed when they see the acts of the wicked grow uncorrected, and they believe themselves partakers of their sins, whom they permit to grow in iniquity by being silent. The prophet David, after he had indicated silence to himself, saying: I set a guard to my mouth, while the sinner stood against me; I was dumb, and was humbled, and kept silence from good things (Psal. 38:2), in his very silence he burned with this zeal of charity, who immediately added: And my sorrow was renewed, my heart grew hot within me, and in my meditation a fire shall burn (Ibid., 3). Within therefore the heart grew hot, because the ardor of love refused to emanate without through the admonition of speech. The fire burned in the meditation of the heart, because the rebuking of the delinquent grew cold from the correction of the mouth. For the zeal of charity tempers itself by increasing with admirable consolation, when it emanates against the works of the wicked through the voice of correction, so that it may not cease to rebuke even what it is not able to correct, lest it adjudicate itself a partaker of the delinquent from the consent of taciturnity.

[Vet. XI.] 19. Some vices lie that they are virtues.---But because often some vices lie that they are virtues, as effusion sometimes wishes to be seen as mercy, and tenacity sometimes as parsimony, and cruelty sometimes as justice, so for the most part the anxiety of vain glory, by no means containing itself within silence, inflames the mind to the impetus of speaking, as if it were the zeal of charity, and the force of the desired display impels to the unrestraint of speech, and as if under the study of counseling, the libido of appearing breaks forth. For it does not care in speaking what it may profit, but what it may appear; nor does it study that it may correct the evil which it sees, but that it may show the good which it feels. Whence Elihu also, extended by the spirit of elation, and not containing himself within the cloisters of silence, says: I am full of words, and the spirit of my belly constrains me. Behold, my belly is as new wine without a vent, which bursts the new bottles.

20. Elationis inflatio, zelum ex afflatu Spiritus sancti quandoque imitatur.---Quod si intelligere spiritaliter debemus, hoc loco videlicet ventrem sinum cordis appellat. In musto vero sancti Spiritus fervor accipitur, de quo in Evangelio Dominus dicit: Vinum novum mittunt in utres novos (Matth. IX, 17). Ex quo dum repente replerentur apostoli (Act. II, 4), dum linguis omnibus loquerentur, a Judaeis nescientibus, sed tamen vera attestantibus, dictum est: Hi musto pleni sunt (Ibid., 13). Lagunculas vero infirmas ipsa humanitate conscientias, vel certe haec terrena corporum vascula, non inconvenienter accipimus, de quibus Paulus apostolus ait; Habemus thesaurum istum in vasis fictilibus (II Cor. IV, 7). Eliu autem, quia, sicut superius diximus, sic inflatione elationis extenditur, ac si ad loquendum per charitatis gratiam ardore Spiritus sancti accendatur, sensus sui spiritum in eo quod tacuit, quasi musto absque spiraculo comparavit. Et bene ait: Quod lagunculas novas disrumpit; quia sancti Spiritus fervor non solum veteri, sed etiam nova vita vix capitur. Mustum ergo lagunculas novas disrumpit, quia fervoris ejus potentia etiam spiritalia corda transcendit. Loquar, et respirabo paululum; aperiam labia mea, et respondebo. Bene ait: Respirabo, quia sicut labor justorum est videre prava, nec corrigere; ita gravis est labor arrogantium, si quod sapiunt non ostendunt. Vim quippe intrinsecus aestuantem ferre vix possunt, si omne quod sentiunt paulo tardius innotescunt. Unde necesse est ut cum res bona agitur prius ejus elatio in corde vincatur, ne si a radice miserae intentionis prodeat, amaros nequitiae fructus producat.

[Vet. XII, Rec. VI.] 21. Qui adhuc vitiis subjacent, alios regere non praesumant.---Hi ergo qui adhuc vitiorum bello subjacent nequaquam per praedicationis usum praeesse magisterio caeterorum debent (Dist. 44, cap. Non liceat). Hinc est enim quod, juxta divinae dispensationis vocem ab anno vigesimo et quinto Levitae tabernaculo serviunt, sed a quinquagesimo custodes vasorum fiunt. Quid enim per annum quintum ac vigesimum, in quo flos juventutis oboritur, nisi ipsa contra unumquodque vitium bella signantur? Et quid per quinquagesimum, in quo et jubilaei requies continetur, nisi interna quies edomito bello mentis exprimitur? Quid vero per vasa tabernaculi, nisi fidelium animae figurantur? Levitae ergo ab anno vigesimo et quinto tabernaculo serviunt, et a quinquagesimo custodes vasorum fiunt, ut videlicet qui adhuc impugnantium vitiorum certamina per consensum delectationis tolerant, aliorum curam suscipere non praesumant; cum vero tentationum bella subegerint, quo apud se jam de intima tranquillitate securi sunt, animarum custodiam sortiantur.

20. The inflation of elation sometimes imitates zeal from the breath of the Holy Spirit.---Which if we ought to understand spiritually, in this place namely he calls the belly the bosom of the heart. For in the new wine the fervor of the Holy Spirit is received, of which the Lord says in the Gospel: They put new wine into new bottles (Matt. 9:17). From which while the apostles were suddenly filled (Acts 2:4), while they spoke in all tongues, it was said by the Jews, who were ignorant, yet nevertheless attesting the truth: These are full of new wine (Ibid., 13). For we do not inconveniently accept the weak bottles as the consciences in humanity itself, or certainly these earthly vessels of the bodies, of which the apostle Paul says: We have this treasure in earthen vessels (2 Cor. 4:7). But Elihu, because, as we said above, he is so extended by the inflation of elation, as if he were kindled to speak by the ardor of the Holy Spirit through the grace of charity, compared the spirit of his sense in that which he was silent, as if to new wine without a vent. And he says well: Which bursts the new bottles; because the fervor of the Holy Spirit is hardly contained not only by the old, but even by the new life. New wine therefore bursts the new bottles, because the power of its fervor transcends even spiritual hearts. I will speak, and I will take breath a little; I will open my lips, and I will answer. He says well: I will take breath, because as it is the labor of the just to see depraved things and not correct; so heavy is the labor of the arrogant, if they do not show what they know. For they can hardly bear the force seething within, if they make known all that they feel a little too late. Whence it is necessary that when a good thing is done, its elation in the heart be first conquered, lest if it should proceed from the root of a miserable intention, it should produce bitter fruits of wickedness.

[Vet. XII, Rec. VI.] 21. Those who are still subject to vices should not presume to rule others.---Those therefore who are still subject to the warfare of vices by no means ought to preside over the teaching of others through the use of preaching (Dist. 44, cap. Non liceat). For hence it is that, according to the voice of divine dispensation, the Levites serve the tabernacle from the twenty-fifth year, but from the fiftieth they become keepers of the vessels. For what is signified by the twenty-fifth year, in which the flower of youth arises, but the very wars against each vice? And what by the fiftieth, in which also the rest of the jubilee is contained, but internal rest, the warfare of the mind being subdued, is expressed? But what is figured by the vessels of the tabernacle, except the souls of the faithful? The Levites therefore serve the tabernacle from the twenty-fifth year, and from the fiftieth they become keepers of the vessels, so that namely those who still tolerate the contests of attacking vices through the consent of delight, may not presume to undertake the care of others; but when they have subdued the wars of temptations, by which they are already secure in themselves concerning intimate tranquility, they may obtain the guardianship of souls.

Sed quis haec tentationum praelia sibi perfecte subigat, cum Paulus dicat: Video aliam legem in membris meis repugnantem legi mentis meae, et captivum me ducentem in lege peccati (Rom. VII, 23)? Sed aliud est bella fortiter perpeti, aliud bellis enerviter expugnari. In istis exercetur virtus, ne extolli debeat; in illis omnimodo exstinguitur, ne subsistat. Qui igitur scit fortiter tentationem ferre certaminis, et cum tentatione concutitur in alta arce praesidet quietis, quia etiam apud semetipsum sub seipso esse contentiones vitiorum conspicit, quibus nulla fractus delectatione consentit. Sequitur:

CAPUT XII.

VERS. 21, 22.---Non accipiam personam viri, et Deum homini non aequabo. Nescio enim quandiu subsistam, et si post modicum tollat me factor meus.

22. Vitae praesentis tempus breve est, quia non permanet.---Recta consideratio, quod Deum homini idcirco non aequat, quia quandiu hic subsistat, vel quando ad Dei judicium tollatur, ignorat. Et bene ait: Post modicum tollat me factor meus, quia quamlibet longum fuerit tempus vitae praesentis, eo ipso breve est, quo permanens non est. Neque enim dignum est ut diutinum judecetur, quidquid fine circumscribitur. Sed inter has sententias quas ex veritate solidas profert, ad verba rursum elationis erumpit, dicens:

Caput XIII

[Rec. VII].

CAP. XXXIII, VERS. 1, 2.---Audi igitur, Job, eloquia mea, et omnes sermones meos ausculta. Ecce aperui os meum, loquatur lingua mea in faucibus meis.

23. Superbi sanam doctrinam non sane praedicant, quod insolescant.---Pensemus de qua elatione descendit, quod beatum Job audire se admonet, quod os aperuisse se perhibet, quod linguam suam in faucibus loqui promittit. Hoc enim habet proprium doctrina arrogantium (Dist. 46, cap. Hoc habet) ut humiliter nesciant inferre quod docent, et recta quae sapiunt recte ministrare non possint.

But who may perfectly subdue these battles of temptations to himself, when Paul says: I see another law in my members fighting against the law of my mind, and leading me captive in the law of sin (Rom. 7:23)? But it is one thing to bear wars strongly, another to be conquered by wars weakly. In the former virtue is exercised, lest it should be lifted up; in the latter it is altogether extinguished, lest it should subsist. He therefore who knows how to bear the temptation of the contest strongly, and is shaken with temptation, presides in the high citadel of rest, because even in himself he sees the contentions of vices to be under himself, to which, broken by no delight, he consents. It follows:

CHAPTER XII.

VERSES 21, 22.---I will not accept the person of man, and I will not equal God to man. For I know not how long I shall subsist, and if after a little my maker should take me away.

22. The time of the present life is short, because it does not remain.---It is a right consideration, that he does not equal God to man for this reason, because he is ignorant how long he may subsist here, or when he may be taken to the judgment of God. And he says well: After a little my maker may take me away, because however long the time of the present life may have been, for that very reason it is short, because it is not permanent. For it is not worthy that whatever is circumscribed by an end should be judged as lasting. But among these sentences which he brings forth as solid from the truth, he breaks out again into words of elation, saying:

Chapter XIII

[Rec. VII].

CAP. XXXIII, VERSES 1, 2.---Hear therefore, Job, my speeches, and listen to all my words. Behold, I have opened my mouth, let my tongue speak in my jaws.

23. The proud do not preach sound doctrine soundly, because they grow insolent.---Let us consider from what elation it descends, that he admonishes the blessed Job to hear him, that he shows that he has opened his mouth, that he promises that his tongue will speak in his jaws. For the doctrine of the arrogant has this property (Dist. 46, cap. Hoc habet) that they do not know how to bring in humbly what they teach, and they cannot rightly minister the right things which they know.

In verbis enim eorum proditur quod cum docent, quasi in quodam sibi videntur summitatis culmine residere, eosque quos docent ut longe infra se positos veluti in imo respiciunt, quibus non consulendo loqui, sed vix dominando dignantur. Recte autem his per prophetam Dominus dicit: Vos autem cum austeritate imperabatis eis, et cum potentia (Ezech. XXXIV, 4). Cum austeritate enim et potentia imperant, qui subditos suos non tranquille ratiocinando corrigere, sed aspere inflectere dominando festinant.

[Vet. XIII.] 24. Vera doctrina elationem fugit.---At contra vera doctrina tanto vehementius hoc elationis vitium fugit per cogitationem, quanto ardentius verborum suorum jaculis ipsum magistrum elationis insequitur. Cavet enim ne eum magis elatis moribus praedicet, quem in corde audientium sacris sermonibus insectatur. Humilitatem namque, quae magistra est omnium materque virtutum, et loquendo dicere, et vivendo conatur ostendere, ut eam apud discipulos veritatis plus moribus quam sermonibus eloquatur. Unde Paulus Thessalonicensibus loquens, quasi culminis proprii apostolatus oblitus, ait: Facti sumus parvuli in medio vestrum (I Thess. II, 7). Unde Petrus apostolus, cum diceret: Parati semper ad satisfactionem omni poscenti vos rationem de ea quae in vobis est spe (I Pet. III, 15), in ipsa doctrinae scientia qualitatem docendi asseruit esse servandam, subdens: Sed cum modestia et timore, conscientiam habentes bonam (Ibid., 16). Hoc autem quod discipulo Paulus ait: Praecipe haec, et doce cum omni imperio (I Tim. IV, 11; Tit. II, 15); non dominationem potentiae, sed auctoritatem suadet vitae. Cum imperio quippe docetur quod prius agitur quam dicatur. Nam doctrinae subtrahit fiduciam, quando conscientia praepedit linguam. Non ergo ei potestatem elatae locutionis, sed bonae fiduciam insinuavit actionis. Unde etiam de Domino scriptum est: Erat enim docens, sicut potestatem habens, non sicut Scribae et Pharisaei (Matth. VII, 29). Singulariter namque ac principaliter solus ex potestate bona locutus est, quia ex infirmitate mala nulla commisit. Ex divinitatis quippe potentia habuit id quod nobis per humanitatis suae innocentiam ministravit.

[Vet. XIV, Rec. VIII.] 25. Quid praedicatoribus, ut elationem fugiant, considerandum.---Nos enim, quia infirmi homines sumus, cum de Deo hominibus loquimur, debemus primum meminisse quod sumus, ut ex propria infirmitate pensemus quo docendi ordine infirmis fratribus consulamus. Consideremus igitur quia aut tales sumus, quales nonnullos corrigimus; aut tales aliquando fuimus, etsi jam divina gratia operante non sumus, ut tanto temperantius humili corde corrigamus, quanto nosmetipsos verius in his quos emendamus agnoscimus.

For in their words it is brought forth that when they teach, they seem to themselves as it were to reside in a certain summit of loftiness, and they look upon those whom they teach as placed far below them as if in the lowest part, to whom they do not deign to speak by counseling, but scarcely by dominating. Rightly therefore the Lord says to these through the prophet: But you ruled them with austerity, and with power (Ezek. 34:4). For they rule with austerity and power, who hasten not to correct their subjects by quietly reasoning, but to bend them harshly by dominating.

[Vet. XIII.] 24. True doctrine flees elation.---But on the contrary, true doctrine flees this vice of elation so much more vehemently through thought, as it more ardently pursues the master of elation himself with the darts of its words. For it takes care lest it should preach him more by elated manners, whom it pursues with sacred speeches in the heart of the hearers. For humility, which is the mistress of all and the mother of virtues, it endeavors both to tell by speaking and to show by living, that it may speak it before the disciples of truth more by manners than by speeches. Whence Paul, speaking to the Thessalonians, as if forgetful of the summit of his own apostleship, says: We became little ones in the midst of you (1 Thess. 2:7). Whence the apostle Peter, when he said: Always ready for satisfaction to everyone asking you a reason of that hope which is in you (1 Pet. 3:15), asserted that in the science of doctrine itself the quality of teaching ought to be preserved, adding: But with modesty and fear, having a good conscience (Ibid., 16). But this which Paul says to the disciple: Command these things, and teach with all authority (1 Tim. 4:11; Tit. 2:15); persuades not the domination of power, but the authority of life. For that is taught with authority which is first done before it is said. For it subtracts confidence from doctrine, when conscience hinders the tongue. Therefore he did not insinuate the power of elated speech to him, but the confidence of good action. Whence also it is written of the Lord: For He was teaching as one having power, and not as the Scribes and Pharisees (Matt. 7:29). For singularly and principally He alone spoke from good power, because from evil infirmity He committed nothing. For from the power of divinity He had that which He ministered to us through the innocence of His humanity.

[Vet. XIV, Rec. VIII.] 25. What preachers ought to consider, so that they may flee elation.---For we, because we are weak men, when we speak to men concerning God, ought first to remember what we are, that from our own infirmity we may consider by what order of teaching we may consult for our weak brethren. Let us consider therefore that either we are such as those we correct; or we were such once, even if we are not now by the operation of divine grace, that we may correct so much more temperately with a humble heart, as we more truly recognize ourselves in those whom we emend.

Si autem tales nec sumus, nec fuimus, quales adhuc illi sunt quos emendare curamus, ne cor nostrum forte superbiat, et de ipsa innocentia pejus ruat, quorum mala corrigimus, alia eorum bona nobis ante oculos revocemus. Quae si omnino nulla sunt, ad occulta Dei judicia recurramus, quia sicut nos meritis nullis hoc ipsum bonum quod habemus accepimus, ita illos quoque potest gratia supernae virtutis infundere, ut excitati posterius etiam ipsa possint bona quae nos ante accepimus praevenire. Quis enim crederet quod per apostolatus meritum Saulus lapidatum Stephanum praecessurus erat (Act. VII, 57), qui in morte ejus lapidantium vestimenta servabat? His ergo primum cogitationibus humiliari cor debet, et tunc demum delinquentium iniquitas increpari. Sed hunc, ut saepe dictum est, locutionis modum Eliu ignorare ostenditur, qui in locutione sua elationis typo quasi potentia cujusdam auctoritatis inflatur, dicens: Audi igitur, Job, eloquia mea, et omnes sermones meos ausculta. Ecce aperui os meum, loquatur lingua mea in faucibus meis.

26. Nonnulli modestiam solum simulant.---In faucibus vero loqui est silenter dicere, et non clamoribus vociferari. Quibus verbis arrogantes intra sanctam Ecclesiam positos signat. Hi enim velut in faucibus loqui dicuntur, quando non contra adversarios extra viventes clamant, sed quosdam intra sinum sanctam Ecclesiae quasi vicinos ac juxta positos increpant. Saepe vero arrogantes eamdem quam tenent arrogantiam se fugere ostendunt; et dum sic cuncta agunt, ut nullum lateant, haec private singulis quasi latenter narrant: quatenus non solum de sensu intelligentiae, sed de ipso apud homines etiam arrogantiae contemptu glorientur. Unde nunc dicitur: Loquatur lingua mea in faucibus meis. Ac si aperte dicatur: Quae contra te prudenter sentio, ecce silenter narro. Aliquando autem in tantam impudentiae elationem prosiliunt, ut aliis tacentibus ipsi soleant laudare quod dicunt. Unde subjungit:

CAPUT XIV.

VERS. 3.---Simplici corde meo sermones mei, et sententiam puram labia mea loquentur.

But if we are not, nor were, such as they still are whom we care to emend, lest our heart should perhaps grow proud, and fall more miserably from that very innocence, let us recall to our eyes their other good things, whose evils we correct. Which if there are none at all, let us recur to the hidden judgments of God, because as we received this very good which we have by no merits, so grace of supernal virtue can also infuse them, that being excited later they may even be able to prevent those very good things which we received before. For who would believe that by the merit of apostleship Saul was to precede the stoned Stephen (Acts 7:57), who at his death kept the garments of those stoning him? By these thoughts therefore the heart ought first to be humbled, and then at last the iniquity of the delinquents be rebuked. But Elihu is shown to be ignorant of this mode of speech, as has often been said, who in his speech is inflated with the type of elation as if by the power of a certain authority, saying: Hear therefore, Job, my speeches, and listen to all my words. Behold, I have opened my mouth, let my tongue speak in my jaws.

26. Some only simulate modesty.---But to speak in the jaws is to speak silently, and not to cry out with clamors. By which words he signifies the arrogant placed within the holy Church. For these are said to speak as if in the jaws, when they do not cry out against adversaries living without, but rebuke some within the bosom of the holy Church as if neighbors and placed close by. But often the arrogant show themselves to flee that very arrogance which they hold; and while they so do all things, that they are hidden from none, they tell these things privately to individuals as if secretly: so that they may glory not only concerning the sense of intelligence, but also concerning the very contempt of arrogance before men. Whence it is now said: Let my tongue speak in my jaws. As if it were openly said: What I prudently feel against you, behold I tell silently. But sometimes they break forth into so great elation of impudence, that while others are silent they themselves are wont to praise what they say. Whence he adds:

CHAPTER XIV.

VERSE 3.---With my simple heart are my words, and my lips shall speak a pure sentence.

27. De simplicitate falso gloriantur.---Magnae virtutis laus est simplicitas locutionis. Quam quia arrogantes non habent, habere se hanc sollicitius asserunt, ut securius audiantur. Et pure se locuturos denuntiant, quae duplicitatis suae malitiam deprehendi formidant. Saepe autem et falsis vera permiscent, ut inde eorum mendacio citius credatur, unde inesse eis assertio veritatis agnoscitur. Quia igitur Eliu et pure se locuturum perhibuit, et dicta sua appellando sententias favore praecucurrit, eamdem jam sententiam quam promisit adjungit, dicens:

Caput XV

[Vet. XV, Rec. IX].

VERS. 4.---Spiritus Dei fecit me, et spiraculum Omnipotentis vivificavit me.

28. Doctrina inordinate prolata sterilescit et foedat.---Subditurus vera, praemisit elata; et dicturus hoc quod recte saperet, ante innotuit quantum tumeret. Sic nimirum, sic arrogantium mentes insaniunt, ut et in eis quae recte sentiunt elationis suae tortitudine depraventur. Unde fit ut etiam eorum recta auditores nequaquam instruant, quia profecto illos per ea quae tumide sentiunt, non ad sui reverentiam, sed ad contemptum vocant. Dumque dictis prudentibus stultitiae verba miscentur, quia stultitia ab audiente despicitur, etiam prudentia non tenetur. Hinc enim per Moysen dicitur: Vir qui fluxum seminis sustinet immundus erit (Levit. XV, 10). Quid est enim sermo, nisi semen? Qui dum ordinate emittitur, audientis mens quasi concipientis uterus ad boni operis prolem fetatur. Si vero importune defluit, emittentem polluens, generandi virtutem perdit. Nam si sermo semen non esset, de praedicante Paulo nequaquam Athenienses dicerent: Quid vult sibi seminiverbius hic dicere (Act. XVII, 18)? De quo et Lucas dicit: Ipse enim erat dux verbi (Act. XIV, 11). Semen ergo usui propaginis dicatum incompetenter fluens caetera membra coinquinat, cum sermo per quem in audientium sensibus nasci scientia debuit, si inordinate prodeat, etiam quae recte senserit foedat. Unde Eliu quoque etiam quae recte potest sentire commaculat, dum cui vel quid loquatur ignorat; et quasi fluxum seminis sustinet, cum linguam utilitati congruam per verba vanae locutionis movet. Bono autem ordine et factum se astruit, et animatum. Per spiritum factum, et per spiraculum se narrat animatum. Facto quippe Adam, scriptum est: Inspiravit in faciem ejus spiraculum vitae, et factus est homo in animam viventem (Genes. II, 7). Sed haec quae recte astruit utrum recte exsequatur audiamus. Sequitur:

27. They falsely glory concerning simplicity.---The praise of simplicity of speech is of great virtue. Which because the arrogant do not have, they more solicitously assert that they have it, that they may be heard more securely. And they announce that they will speak purely, who fear the malice of their own duplicity to be discovered. But often they also mix true things with false, so that their lie may be more quickly believed from that, whence the assertion of truth is recognized to be in them. Because therefore Elihu both showed that he would speak purely, and ran before by calling his words sentences for favor, he now joins that same sentence which he promised, saying:

Chapter XV

[Vet. XV, Rec. IX].

VERSE 4.---The Spirit of God made me, and the breath of the Almighty vivified me.

28. Doctrine brought forth inordinately becomes sterile and defiles.---Being about to add true things, he premised elated things; and being about to say that which he rightly knew, he first made known how much he was swollen. So indeed, so the minds of the arrogant are insane, that even in those things which they feel rightly they are depraved by the tortuosity of their elation. Whence it happens that even their right things by no means instruct the hearers, because indeed they call them through those things which they feel swollenly, not to reverence for themselves, but to contempt. And while words of folly are mixed with prudent sayings, because folly is despised by the hearer, even prudence is not retained. For hence it is said by Moses: The man who sustains a flux of seed shall be unclean (Lev. 15:10). For what is speech, but seed? Which while it is emitted orderly, the mind of the hearer is as it were the womb of the conceiver, impregnated for the offspring of a good work. But if it flows forth importunately, polluting the emitter, it loses the virtue of generating. For if speech were not seed, the Athenians would by no means say of Paul preaching: What does this word-sower want to say to himself (Acts 17:18)? Of whom also Luke says: For he was the leader of the word (Acts 14:11). Seed therefore dedicated to the use of progeny, flowing incompetently, defiles the rest of the members, when speech through which knowledge ought to have been born in the senses of the hearers, if it should proceed inordinately, defiles even what it may have felt rightly. Whence Elihu also defiles even what he can feel rightly, while he is ignorant to whom or what he speaks; and sustains as it were a flux of seed, when he moves a tongue suitable for utility through words of vain speech. But in good order he asserts himself both made and animated. He relates himself made through the spirit, and animated through the breath. For Adam being made, it is written: He breathed into his face the breath of life, and man was made into a living soul (Gen. 2:7). But let us hear whether he executes rightly these things which he rightly asserts. It follows:

CAPUT XVI.

VERS. 5.---Si potes, responde mihi et adversus faciem meam consiste.

29. Insulsa plus justo sibi arrogantium jactantia.---Ecce dum narrat ordinem verae conditionis, in fastum subito superbae elationis erumpit, atque aliis verbis hoc idem replicat, dicens: VERS. 6, 7.---Ecce et me sicut et te fecit Deus, et de eodem luto ego quoque formatus sum. Verumtamen miraculum meum non te terreat, eloquentia mea non sit tibi gravis.

Quid est hoc, quod Eliu ordinem verae conditionis agnoscit, et modum rectae locutionis ignorat? Quid est, quod se beato Job et conditus exaequat, et locuturus exaltat, nisi hoc, quod arrogantes omnes cunctis quidem hominibus se aequaliter conditos meminerunt, sed per fastum scientiae auditores suos aequales sibi vel esse vel credere dedignantur, eisque se per naturae conditionem conferunt, sed per tumorem scientiae superponunt? Aequales quidem se judicant exstitisse nascendo, sed non aequales remansisse vivendo. Atque in eo quod aequales quasi vivendo jam non sunt, illud ad majus miraculum revocant, quod aequales nascendo fuerunt. Unde inflatus Eliu dicit: Ecce et me sicut et te fecit Deus, et de eodem luto ego quoque formatus sum. Verumtamen miraculum meum non te terreat, et eloquentia mea non sit tibi gravis [Vet. XVI]. Habent hoc etiam arrogantes proprium, quod prius quam dicant, mira se dicere semper existimant, et locutionis suam admirando praeveniunt, quia vel in acutis sensibus ipsa elatio quanta sit fatuitas ignorant. Notandum quoque est quod Paulus, dum mire Hebraeos admoneret, adjunxit: Rogo autem vos, fratres, ut sufferatis verbum solatii; etenim perpaucis scripsi vobis (Hebr. XIII, 22). Eliu autem inania protulit, et quasi consolando subjunxit: Miraculum meum non te terreat, et eloquentia mea non sit tibi gravis. Ille dicta sua verbum solatii, hic vero eloquentiam, et miraculum vocat. Ecce quam distincti sapores prodeunt fructuum ex diversa radice cogitationum. Ille de magnis humiliter sentit, iste de minimis se inaniter erigit. Quid ergo inter haec, nisi hoc solerter est intuendum, quod et ascensuri in imo se esse considerant, et casuri semper in praecipiti stant? Salomone attestante, qui ait: Ante ruinam exaltatur cor, et ante gloriam humiliatur (Prov. XVI, 18). Sequitur:

CHAPTER XVI.

VERSE 5.---If you can, answer me and stand against my face.

29. The unsavory boasting of the arrogant more than is just.---Behold, while he relates the order of true condition, he suddenly breaks out into the pride of supercilious elation, and repeats this same thing in other words, saying: VERSES 6, 7.---Behold God made me also as He made you, and I also was formed from the same clay. Nevertheless let not my miracle terrify you, let not my eloquence be heavy to you.

What is this, that Elihu recognizes the order of true condition, and is ignorant of the mode of right speech? What is it, that he both equals himself to the blessed Job as being created, and exalts himself as being about to speak, except this, that all the arrogant indeed remember themselves to be created equally to all men, but through the pride of knowledge they deign not to believe their hearers to be equal to themselves, and they compare themselves to them by the condition of nature, but place themselves above them by the swelling of knowledge? They judge indeed that they existed as equals by being born, but not that they remained equals by living. And in that which they are no longer equals as it were by living, they recall that to a greater miracle, that they were equals by being born. Whence inflated Elihu says: Behold God made me also as He made you, and I also was formed from the same clay. Nevertheless let not my miracle terrify you, and let not my eloquence be heavy to you [Vet. XVI]. The arrogant have this also as their own, that before they speak, they always estimate that they will say wonderful things, and they prevent their own speech by admiring it, because they are ignorant how great a fatuity elation is even in acute senses. It is to be noted also that Paul, while he admonished the Hebrews wonderfully, added: But I beseech you, brethren, that you suffer the word of solace; for I have written to you in very few words (Heb. 13:22). But Elihu brought forth empty things, and as if by consoling added: Let not my miracle terrify you, and let not my eloquence be heavy to you. The former calls his words a word of solace, but the latter calls them eloquence and a miracle. Behold how distinct flavors of fruits proceed from the diverse root of thoughts. The former feels humbly concerning great things, the latter raises himself vainly concerning the least things. What therefore among these things, except that this is to be skillfully intuited, that both those about to ascend consider themselves to be in the lowest place, and those about to fall always stand in a precipice? Solomon attesting, who says: Before ruin the heart is exalted, and before glory it is humbled (Prov. 16:18). It follows:

VERS. 8-11.---Dixisti ergo in auribus meis, et vocem verborum tuorum audivi. [Rec. X.]. Atque eamdem vocem subjungens, ait: Mundus sum ego, et absque delicto immaculatus, et non est iniquitas in me. Quia querelas in me reperit, ideo arbitratus est me inimicum sibi. Posuit in nervo pedes meos, custodivit omnes semitas meas. Moxque contra haec verba quae beatum Job dixisse narravit sententiam suam proferens, ait:

CAPUT XVII.

VERS. 12.---Hoc est ergo in quo non es justificatus.

30. Student magis increpare, quam consolari.---Profecto beatus Job veraciter dixerat quod absque culpa fuerit flagellatus. Hoc enim ipse de se, quod de illo ad diabolum Dominus dixit: Commovisti me adversus eum, ut affligerem illum frustra (Job. II, 3). Sed Eliu non credidit, cessante culpa, potuisse eum etiam pro gratia flagellari. Nesciebat enim flagellis ejus non deleri vitium, sed meritum augeri, et pro eo quod sine delicto se dixerat flagellatum, hac eum sententia increpat, dicens: Hoc est ergo in quo non es justificatus. Habent enim hoc arrogantes proprium, ut plus arguere appetant quam consolari; et quaeque hominibus evenire cognoscunt, ex solis evenisse iniquitatibus arbitrentur. Nesciunt quippe occulta judicia subtiliter quaerere, atque id quod non intelligunt humiliter perscrutari, quia eos saepe a secretis investigationibus judiciorum Dei ipsa scientiae suae elatio dejicit, dum extollit.

31. Obstaculum est veritatis tumor mentis. Verae scientiae effectus.---Obstaculum namque veritatis est tumor mentis, quia dum inflat obnubilat. Qui et si quando scientiam videntur adipisci, quasi de quadam rerum cortice, et non de secretae dulcedinis medulla pascuntur; micantibusque ingeniis saepe exteriora tantummodo attingunt, sed interni gustum saporis ignorant, videlicet foris acuti, sed intus caeci sunt. Neque id de Deo sentiunt, quod dulce interius sapiat, sed quod excussum exterius sonet. Qui etsi secreta quaedam intelligendo percipiunt, eorum dulcedinem experiri non possunt; et si noverunt quomodo sunt, ignorant, ut dixi, quomodo sapiunt. [Vet. XVII.] Et fit plerumque ut fortiter dicant, sed tamen juxta ea quae dicunt vivere nesciant. Unde bene quidam sapiens dixit: Mihi autem det Deus haec dicere ex sententia (Sap. VII, 15). Sententia quippe a sensu vocata est. Et recta quae intelligit, non ex sola scientia, sed etiam ex sententia dicere appetit, qui nequaquam tantummodo sciendo dicere, sed sentiendo desiderat experiri quod dicit.

VERSES 8-11.---You have said therefore in my ears, and I have heard the voice of your words. [Rec. X.]. And subjoining that same voice, he says: I am clean, and without sin immaculate, and there is no iniquity in me. Because he found complaints in me, therefore he thought me an enemy to himself. He put my feet in the stocks, he watched all my paths. And soon bringing forth his own sentence against these words which he related that the blessed Job had said, he says:

CHAPTER XVII.

VERSE 12.---This is therefore in which you are not justified.

30. They study rather to rebuke than to console.---Indeed the blessed Job had truly said that he was scourged without fault. For he said this of himself, which the Lord said of him to the devil: You have moved me against him, that I might afflict him in vain (Job 2:3). But Elihu did not believe that, fault ceasing, he could have been scourged even for grace. For he was ignorant that by his scourges vice was not deleted, but merit increased, and because he had said that he was scourged without offense, he rebukes him with this sentence, saying: This is therefore in which you are not justified. For the arrogant have this property, that they desire more to argue than to console; and whatever they know happens to men, they think has happened from iniquities alone. For they know not how to seek hidden judgments subtly, and to search out humbly that which they do not understand, because the very elation of their knowledge often casts them down from secret investigations of the judgments of God, while it exalts them.

31. The tumor of the mind is an obstacle to truth. The effect of true science.---For the tumor of the mind is an obstacle to truth, because while it inflates it obscures. Who even if they sometimes seem to obtain knowledge, they feed as it were from a certain bark of things, and not from the marrow of secret sweetness; and with sparkling geniuses they often reach only exterior things, but they are ignorant of the taste of internal flavor, namely, they are sharp without, but blind within. Nor do they feel that concerning God which tastes sweet within, but that which sounds shaken out without. Who although they perceive certain secrets by understanding, they cannot experience their sweetness; and if they have known how they are, they are ignorant, as I said, how they taste. [Vet. XVII.] And it happens for the most part that they speak strongly, but nevertheless they know not how to live according to those things which they say. Whence a certain wise man said well: But to me may God grant to say these things from the heart (Wis. 7:15). For 'sentence' is named from 'sense' (feeling). And he desires to speak the right things which he understands, not from knowledge alone, but even from the heart, who by no means desires to speak only by knowing, but by feeling to experience what he says.

Sed mens arrogantium dictorum suorum sensum non penetrat, quia ab interno gustu, recto judicio in eos favores reliditur, quos foris amat. Vera autem scientia afficit, non extollit; nec superbientes quos repleverit, sed lamentantes facit. Qua quisque cum repletus fuerit, primo loco se scire appetit; et jam sui conscius, tanto per illam robustius sapit quanto se infirmum in illa verius recognoscit; atque ampliorem viam hujus scientiae ipsa ei humilitas aperit; dumque imbecillitatem suam conspicit, ipsa ei cognitio secretorum sublimium absconditos sinus pandit, qua cognitione pressus, subtilior redditur, quo ad occulta rapiatur. Eliu ergo in flagellis beati Job idcirco veracem rationem non invenit, quia eam quaerere humiliter nescit; et increpare potius quam consolari paratior, dicit: Hoc est ergo, in quo non es justificatus.

32. Superbi saepe alios increpando, mentiuntur.---Notandum quoque est quod beatus Job in nervo pedem suum positum dixit, sed nequaquam mundum se hoc modo, quo ei objicitur, absque peccato, vel immaculatum, et sine iniquitate fuisse memoravit. Sed Eliu, dum cum austeritate studuit increpare quae dicta sunt, mentiens addidit quae dicta non sunt. Qui enim semper increpare appetunt, et nunquam fovere, multa plerumque increpando mentiuntur. Nam ut arguere docte videantur, fingunt nonnunquam quae redarguant; et cum ipsi equino more in cursum suae ostentationis inferveant, in subjectorum invectionibus ex fictis sibi iniquitatibus campum parant. Sciendum praeterea est, sicut et superius dixi (Num. 31), quod arrogantes viri inflatis suis sermonibus saepe fortia dicta permiscent, nec considerant aliquando quid vivant, sed pensant studiose quid doceant. Quorum nunc Eliu speciem tenet, qui non recte vivere appetit, sed docere. Quia ergo sciens sed arrogans loquitur, taceamus jam quid tumidum vivit, et audiamus quid solidum dicit. Post tot itaque elationis verba, tandem scientiam suam ostendere inchoans, ait:

CAPUT XVIII.

VERS. 12.---Respondebo tibi quod major sit Deus homine.

33. Quod a Deo nobis meliore patimur, justum credamus.---Dicatur fortasse ab aliquo: Quis istud vel cum non audit ignorat? Sed nimirum haec sententia vilis creditur, si non ex ipsa intentionis suae radice pensetur. [Vet. XVIII.] Flagellato videlicet loquebatur, qui et percussionis verbera acceperat, et causas verberum nesciebat.

But the mind of the arrogant does not penetrate the sense of their own sayings, because it is dashed back from internal taste, by a right judgment, into those favors which it loves without. But true knowledge affects, it does not exalt; nor does it make those proud whom it has filled, but lamenting. With which when anyone has been filled, in the first place he desires to know himself; and now conscious of himself, he is so much more robustly wise through it as he more truly recognizes himself weak in it; and humility itself opens a wider way of this science to him; and while he sees his own imbecility, the knowledge itself of sublime secrets opens hidden bosoms to him, by which knowledge pressed, he is rendered more subtle, that he may be snatched to hidden things. Elihu therefore found not a true reason in the scourges of the blessed Job for this reason, because he knows not how to seek it humbly; and more ready to rebuke than to console, he says: This is therefore, in which you are not justified.

32. The proud often lie while rebuking others.---It is to be noted also that the blessed Job said his foot was set in the stocks, but by no means recorded that he had been clean in this way in which it is objected to him, without sin, or immaculate, and without iniquity. But Elihu, while he studied with austerity to rebuke the things which were said, by lying added things which were not said. For those who always desire to rebuke, and never to cherish, for the most part lie in many things by rebuking. For so that they may seem to argue learnedly, they sometimes feign things which they may redargue; and while they themselves boil over in the course of their own display in an equine manner, they prepare a field in the invectives of their subjects from iniquities feigned for themselves. It is to be known furthermore, as I also said above (Num. 31), that arrogant men often mix strong sayings with their inflated speeches, nor do they sometimes consider what they live, but studiously weigh what they teach. Of whom Elihu now holds the appearance, who desires not to live rightly, but to teach. Because therefore he speaks as one knowing but arrogant, let us now be silent as to what he lives swollenly, and let us hear what he says solidly. After so many words of elation therefore, at last beginning to show his knowledge, he says:

CHAPTER XVIII.

VERSE 12.---I will answer you that God is greater than man.

33. What we suffer from God, who is better than us, let us believe to be just.---It may be said perhaps by someone: Who is ignorant of this even when he does not hear it? But indeed this sentence is believed to be cheap, if it is not weighed from the very root of its intention. [Vet. XVIII.] He was speaking namely to a scourged man, who had both received the blows of percussion, and was ignorant of the causes of the blows.

Idcirco ergo intulit: Respondebo tibi quod major sit Deus homine, ut flagellatus homo considerans quia illo major est Deus, in omne quod patitur ejus judicio se postponat, quo se minorem esse non dubitat; et quod a meliore patitur, justum credat, etiam si ejusdem justitiae causas ignorat. Quisquis etiam pro peccato percutitur, nisi murmurando renitatur, eo ipso jam justus esse inchoat, quo ferientis justitiam non accusat. Homo namque sub Deo est conditus, et ad conditionis ordinem redit, quando sibi aequitatem judicis sui, etiam quam non intelligit, anteponit. Bene ergo dicitur: Respondebo tibi quod major sit Deus homine, ut considerata potentia creatoris, deferveat tumor mentis per memoriam conditionis. Unde David propheta, cum percussionis pondere in excessum vocis erumpere coegeretur, ad considerationem conditionis suae se recolligens, ait: Obmutui, et non aperui os meum, quoniam tu fecisti me (Psal. XXXVIII, 3). Pensavit enim conditionis suae ordinem, et justitiam percussionis invenit, quia qui benigne eum qui non erat condidit, eum profecto qui erat non nisi juste percussit. Sequitur:

Caput XIX

[Rec. XI].

VERS. 13, 14.---Adversus eum contendis, quod non ad omnia verba responderit tibi. Semel loquetur Deus, et secundo idipsum non repetet.

34. In Scriptura sacra quidquid scire nos decet, docet Deus.---Afflicti cordis est proprium ut in omne quod appetit, et tamen rerum ordinem contrarium sentit, si possit fieri, cur ita, vel non ita sit, divinis sibi responderi vocibus velit, ut Deum de cuncta rerum controversia consulat, et responsionis ejus cognita ratione conquiescat. Eliu autem praevidens quod scripturam sacram Dominus conderet, ut in ea vel publicis vel occultis cunctorum quaestionibus responderet, ait: Adversus eum contendis, quod non ad omnia verba responderit tibi. Semel loquetur Deus, et secundo idipsum non repetet. Ac si diceret: Deus singulorum cordibus privatis vocibus non respondet, sed tale eloquium construit, per quod cunctorum quaestionibus satisfaciat. [Vet. XIX.] In scripturae quippe ejus eloquio causas nostras singuli si requirimus, invenimus, nec opus est ut in eo quod specialiter quisque tolerat responderi sibi divina voce specialiter quaerat. Ibi enim nobis omnibus in eo quod specialiter patimur communiter respondetur, ibi vita praecedentium fit forma sequentium.

For that reason therefore he brought in: I will answer you that God is greater than man, so that the scourged man considering that God is greater than he, in everything that he suffers may postpone himself to His judgment, in which he does not doubt that he is less; and that which he suffers from a better, he may believe to be just, even if he is ignorant of the causes of that same justice. Whoever also is struck for sin, unless he should resist by murmuring, by that very fact already begins to be just, in that he does not accuse the justice of the striker. For man was created under God, and returns to the order of his condition, when he prefers the equity of his judge to himself, even that which he does not understand. Well therefore is it said: I will answer you that God is greater than man, so that the power of the creator being considered, the tumor of the mind may cool down through the memory of condition. Whence the prophet David, when he was compelled by the weight of percussion to break out into excess of voice, recollecting himself to the consideration of his condition, says: I was dumb, and I opened not my mouth, because Thou madest me (Psal. 38:3). For he weighed the order of his condition, and found the justice of the percussion, because He who kindly created him who was not, surely struck him who was not except justly. It follows:

Chapter XIX

[Rec. XI].

VERS. 13, 14.---Why do you strive against him, because he answered you not to all words. Once God shall speak, and the second time he will not repeat that same thing.

34. God teaches in holy Scripture whatever it becomes us to know.---It is proper to an afflicted heart that in everything which it desires, and yet feels the order of things to be contrary, if it could be done, it would wish to be answered by divine voices why it is so, or not so, so that it might consult God about the whole controversy of things, and rest in the known reason of His answer. But Elihu, foreseeing that the Lord would establish holy Scripture, so that in it He might answer the public or secret questions of all men, says: Why do you strive against him, because he answered you not to all words. Once God shall speak, and the second time he will not repeat that same thing. As if he were to say: God does not answer the hearts of individuals with private voices, but constructs such an eloquence, through which He may satisfy the questions of all. [Vet. XIX.] For if we as individuals seek our causes in the eloquence of His scripture, we find them, nor is it necessary that in that which each one specially endures he should specially seek to be answered for himself by a divine voice. For there it is answered to all of us in common in that which we suffer specially, there the life of those preceding becomes the form for those following.

Ut enim unum e pluribus proferamus, ecce dum passione aliqua vel molestia carnis afficimur, scire fortasse occultas causas passionis ejusdem vel molestiae optamus, quatenus in eo quod patimur ex ipsa rerum scientia consolemur. Sed quia de specialibus tentationibus nostris nequaquam nobis singulis specialiter respondetur, ad Scripturam sacram recurrimus. Ibi videlicet invenimus quod Paulus carnis infirmitate tentatus audivit: Sufficit tibi gratia mea, nam virtus in infirmitate perficitur (II Cor. XII, 9). Quod idcirco illi in infirmitate propria dictum est, ne singillatim nobis omnibus diceretur. In Scriptura igitur sacra vocem Dei, afflicto Paulo, audivimus, ne cum fortasse affligimur, singuli audire eam privata consolatione quaereremus. Non ergo Dominus ad omnia verba nobis respondet, quia semel loquetur, et secundo idipsum non repetet; id est, in his quae per Scripturam sacram ad patres nostros protulit, nos erudire curavit. Dicant itaque sanctae Ecclesiae doctores, dicant etiam arrogantes, cum in ea laborare quosdam pusillanimitate conspiciunt, quia nobis Deus ad verba omnia non respondet, quia semel loquetur Deus, et idipsum secundo non repetet; id est, cogitationibus vel tentationibus singulorum non jam passim per prophetarum voces, non per angelica officia satisfacit, quia in Scriptura sacra quidquid potest singulis evenire comprehendit, atque in illa per exempla praecedentium etiam vitam sequentium informare curavit.

35. Loqui Dei est Verbum genuisse.---Quamvis quod ait: Semel loquetur Deus, et secundo idipsum non repetet, hoc intelligi subtilius potest, quod Pater unigenitum consubstantialem sibi Filium genuit. Loqui enim Dei est Verbum genuisse. Semel autem loqui Dei est Verbum aliud praeter unigenitum non habere. Unde et apte subditur: Et secundo idipsum non repetet, quia videlicet hoc ipsum Verbum, id est Filium, nonnisi unicum genuit. Quod autem non ait, Locutus est, sed loquetur, non videlicet tempus praeteritum, sed futurum ponens, liquet omnibus quia Deo nec praeteritum tempus congruit, nec futurum. Tanto ergo in eo quodlibet tempus ponitur libere, quanto nullum vere. Neque enim quodlibet libere dici poterat, si saltem unum proprie diceretur. Inde itaque dici in Deo tempus audacter quoslibet licet, unde in eo dici proprie nullum licet. Verbum namque Pater sine tempore genuit.

For that we may bring forward one thing out of many, behold while we are afflicted by some passion or trouble of the flesh, we wish perhaps to know the hidden causes of that same passion or trouble, so far as in that which we suffer we may be comforted from the very knowledge of things. But because by no means is it answered to each of us specially concerning our special temptations, we have recourse to holy Scripture. There namely we find what Paul, tempted by the infirmity of the flesh, heard: My grace is sufficient for you, for strength is made perfect in infirmity (2 Cor. 12:9). Which for that reason was said to him in his own infirmity, lest it should be said to all of us individually. In holy Scripture therefore we have heard the voice of God, when Paul was afflicted, lest when perhaps we are afflicted, we should individually seek to hear it with a private consolation. Therefore the Lord does not answer us to all words, because once he shall speak, and the second time he will not repeat that same thing; that is, in those things which He brought forth through holy Scripture to our fathers, He took care to instruct us. Let the teachers of the holy Church say so therefore, let even the arrogant say so, when they behold some to labor in it with pusillanimity, because God does not answer us to all words, because once God shall speak, and the second time he will not repeat that same thing; that is, He does not now satisfy the thoughts or temptations of individuals everywhere through the voices of prophets, nor through angelic offices, because in holy Scripture He comprehends whatever can happen to individuals, and in it He took care to inform even the life of those following through the examples of those preceding.

35. The speaking of God is to have begotten the Word.---Although that which he says: Once God shall speak, and the second time he will not repeat that same thing, can be understood more subtly, in that the Father begot the only-begotten Son co-essential with Himself. For the speaking of God is to have begotten the Word. But to speak once of God is to have no other Word besides the only-begotten. Whence also it is aptly added: And the second time he will not repeat that same thing, because namely He begot this same Word, that is the Son, not otherwise than as the only one. But in that he does not say, He has spoken, but he shall speak, setting down namely not the past time, but the future, it is clear to all because neither the past time fits God, nor the future. Therefore any time whatever is set down in Him the more freely, by how much none is set down truly. For neither could any whatever be said freely, if at least one were said properly. From thence therefore it is allowed for any to say time in God boldly, whence it is allowed to say none properly in Him. For the Father begot the Word without time.

36. Hanc generationem mirari debemus, non scrutari.---Et quis digne fari queat illam ineffabilem nativitatem, quod de aeterno natus est coaeternus, quod existens ante saecula genuit aequalem, quod gignente natus posterior non est? Quae videlicet nos mirari possumus, sed intueri minime valemus. Illius autem nativitatis vim jam mirari posse, aliquatenus videre est. Sed quomodo videmus quod nequaquam comprehendimus? Est autem quod de usu carnis trahere ad sensum spiritus debemus. Nam si quis in tenebris clausis oculis jaceat, atque ante eum subitum lucernae lumen erumpat, clausi ejus oculi ipso adventu luminis feriuntur, ut patescant. Cur ergo turbati sunt, si clausi nihil viderunt? Nec tamen aliquid perfectum fuit, quod videre clausi potuerunt. Nam si perfecte totum vidissent, cur aperti quaererent quod viderent? Sic itaque, sic sumus, cum de incomprehensibili nativitate intueri aliquid conamur. Eo ipso enim quo fulgoris admiratione percutitur animus, et quasi videt quod videri non valet, velut in tenebris positus, vim lucis oculis clausis videt. Quia vero haec divinae naturae secreta admiratio non facile occupatis per terrena desideria mentibus innotescit, apte Dei locutio qualiter ad nos fiat insinuat, dicens:

Caput XX

[Vet. XX, Rec. XII].

VERS. 15.---Per somnium in visione nocturna, quando irruit sopor super homines, et dormiunt in lectulo.

37. Vox Dei auditur quando tranquilla mente ab operibus saecularibus quiescitur.---Quid est quod per somnium nobis locutio divinitatis innotescit, nisi quod Dei secreta non cognoscimus, si in terrenis desideriis vigilemus? In somnio enim exteriores sensus dormiunt, et interiora cernuntur. Si ergo interna contemplari volumus, ab externa implicatione dormiamus. Vox videlicet Dei quasi per somnium auditur, quando tranquilla mente ab hujus saeculi actione quiescitur, et in ipso mentis silentio divina praecepta pensantur. Cum enim ab externis actionibus mens sopitur, tunc plenius mandatorum Dei pondus agnoscitur. Tunc verba Dei mens vivacius penetrat, cum ad se admittere curarum saecularium tumultus recusat. Male autem homo vigilat, quando eum saecularium negotiorum aestus insolenter inquietat. Aurem quippe cordis terrenarum cogitationum turba dum perstrepit claudit, atque in secretario mentis, quanto minus curarum tumultuantium sonus compescitur, tanto amplius vox praesidentis judicis non auditur.

36. We ought to admire this generation, not to scrutinize it.---And who could worthily speak of that ineffable nativity, that the co-eternal was born of the eternal, that He existing before the ages begot an equal, that the born is not later than the Begetter? Which things namely we can admire, but we are by no means able to behold. But to be able now to admire the force of that nativity, is in some measure to see it. But how do we see what we by no means comprehend? Yet there is what we ought to draw from the use of the flesh to the sense of the spirit. For if anyone should lie in the dark with closed eyes, and before him a sudden light of a lamp should break out, his closed eyes are struck by the very arrival of the light, so that they may open. Why therefore were they disturbed, if being closed they saw nothing? Nor yet was anything perfect, which being closed they could see. For if they had perfectly seen the whole, why being opened should they seek what they might see? So therefore, so are we, when we attempt to behold something concerning the incomprehensible nativity. For by that very fact in which the mind is struck by the admiration of brightness, and as it were sees what cannot be seen, as if placed in the dark, it sees the force of light with closed eyes. But because this secret admiration of the divine nature is not easily made known to minds occupied through earthly desires, the speaking of God aptly insinuates how it may be made to us, saying:

Caput XX

[Vet. XX, Rec. XII].

VERS. 15.---By a dream in a nocturnal vision, when deep sleep falls upon men, and they sleep in their bed.

37. The voice of God is heard when there is rest with a tranquil mind from secular works.---What is it that through a dream the speaking of the divinity is made known to us, unless that we do not know the secrets of God, if we are awake in earthly desires? For in a dream the exterior senses sleep, and interior things are discerned. If therefore we wish to contemplate internal things, let us sleep from external implication. Namely the voice of God is heard as if through a dream, when there is rest with a tranquil mind from the action of this world, and in that very silence of the mind the divine precepts are weighed. For when the mind is lulled to sleep from external actions, then more fully is the weight of the commands of God recognized. Then the mind penetrates the words of God more vividly, when it refuses to admit to itself the tumults of secular cares. But man wakes badly, when the heat of secular businesses insolently disquiets him. For while the crowd of earthly thoughts makes a noise, it closes the ear of the heart, and in the secret place of the mind, by how much the less the sound of tumultuous cares is restrained, by so much the more the voice of the presiding judge is not heard.

Neque enim perfecte homo sufficit ad utraque divisus, sed dum sic interius erudiri appetit, ut tamen exterius implicetur, unde exterius auditum aperit, inde interius obsurdescit. Moyses admistus Aegyptiis quasi vigilabat, et idcirco vocem Domini in Aegypto positus non audiebat (Exod. II, 11, 12, seq.). Sed exstincto Aegyptio, postquam in desertum fugit, illic dum quadraginta annis deguit, quasi ab inquietis terrenorum desideriorum tumultibus obdormivit; atque idcirco divinam vocem percipere meruit, quia per supernam gratiam quanto magis ab appetendis exterioribus torpuit, tanto verius ad cognoscenda interiora vigilavit. Rursus Israelitici populi turbis praelatus, ut legis praecepta percipiat, in montem ducitur, atque ut interna penetret, ab externis tumultibus occultatur (Exod. XIX, 3).

[Vet. XXI.] 38. Qui exterioribus ministeriis deserviunt, studiose ad cordis secreta refugiant.---Unde et sancti viri qui exterioribus ministeriis deservire officii necessitate coguntur, studiose semper ad cordis secreta refugiunt; ibique cogitationis intimae cacumen ascendunt, et legem quasi in montibus percipiunt, dum, postpositis tumultibus actionum temporalium, in contemplationis suae vertice supernae voluntatis sententiam perscrutantur. Hinc est quod idem Moyses crebro de rebus dubiis ad tabernaculum redit, ibique secreto Dominum consulit, et quid certi decernat agnoscit. Relictis quippe turbis ad tabernaculum redire, est, postpositis exteriorum tumultibus, secretum mentis intrare. Ibi enim Dominus consulitur, et quod foris agendum est publice, intus silenter auditur. Hoc quotidie boni rectores faciunt, cum se res dubias discernere non posse cognoscunt, ad secretum mentis, velut ad quoddam tabernaculum revertuntur; divina lege perspecta, quasi coram posita arca, Dominum consulunt, et quod prius intus tacentes audiunt, hoc foris postmodum agentes innotescunt. Ut enim exterioribus officiis inoffense deserviant, ad secreta cordis recurrere incessabiliter curant; et sic vocem Dei quasi per somnium audiunt, dum in meditatione mentis a carnalibus motibus abstrahuntur. Hinc est quod sponsa in Canticis canticorum sponsi vocem quasi per somnium audierat, quae dicebat: Ego dormio, et cor meum vigilat (Cant. V, 2). Ac si diceret: Dum exteriores sensus ab hujus vitae sollicitudinibus sopio, vacante mente vivacius interna cognosco. Foris dormio, sed intus cor vigilat, quia dum exteriora quasi non sentio, interiora solerter apprehendo.

For neither is man perfectly sufficient being divided to both, but while he so desires to be instructed interiorly, that he is yet implicated exteriorly, from whence he opens the hearing exteriorly, from thence he becomes deaf interiorly. Moses mixed with the Egyptians as it were was awake, and for that reason placed in Egypt he did not hear the voice of the Lord (Exod. 2:11, 12, seq.). But the Egyptian being extinguished, after he fled into the desert, while he dwelt there for forty years, he as it were fell asleep from the unquiet tumults of earthly desires; and for that reason he deserved to perceive the divine voice, because through heavenly grace by how much more he was torpid from things exterior to be desired, by so much more truly he was awake to knowing interior things. Again preferred to the crowds of the Israelitish people, that he may perceive the precepts of the law, he is led into the mountain, and that he may penetrate internal things, he is hidden from external tumults (Exod. 19:3).

[Vet. XXI.] 38. Those who serve in exterior ministries, should studiously take refuge in the secrets of the heart.---Whence also holy men who are compelled by the necessity of office to serve in exterior ministries, always studiously take refuge in the secrets of the heart; and there they ascend the summit of intimate thought, and perceive the law as if on mountains, while, having postponed the tumults of temporal actions, they search out the sentence of the heavenly will in the height of their contemplation. Hence it is that the same Moses frequently returns from doubtful matters to the tabernacle, and there secretly consults the Lord, and recognizes what certain thing He decrees. For to return to the tabernacle having left the crowds, is, having postponed the tumults of exterior things, to enter the secret of the mind. For there the Lord is consulted, and what is to be done publicly without, is heard silently within. This good rulers do daily, when they recognize that they cannot discern doubtful matters, they return to the secret of the mind, as if to a certain tabernacle; the divine law being looked into, the ark as it were being placed before them, they consult the Lord, and what they first hear within while being silent, this afterwards they make known without while acting. For that they may serve inoffensively in exterior offices, they take care to recur incessantly to the secrets of the heart; and so they hear the voice of God as if through a dream, while in the meditation of the mind they are abstracted from carnal motions. Hence it is that the bride in the Song of Songs had heard the voice of the bridegroom as if through a dream, which said: I sleep, and my heart wakes (Cant. 5:2). As if she were to say: While I lull to sleep the exterior senses from the solicitudes of this life, with the mind being vacant I more vividly know internal things. Without I sleep, but within the heart wakes, because while I as it were do not feel exterior things, I skillfully apprehend interior things.

39. Nonnisi obscure et quasi visione nocturna, divina et interna contemplamur.---Bene ergo Eliu ait quia per somnium loquitur Deus, atque apte subdidit, In visione nocturna. Nocturna enim visio apparere contemplatione mentis sub quibusdam imaginibus solet. In diurna autem luce certius cernimus, in nocturna vero visione cunctanter videmus. Et quia sancti omnes quandiu in hac vita sunt divinae naturae secreta quasi sub quadam imaginatione conspiciunt, quia videlicet necdum sicut sunt ea manifestius contemplantur, bene Eliu, postquam dixit Deum nobis per somnium loqui, subdit: In visione nocturna. Nox quippe est vita praesens, in qua quandiu sumus, per hoc quod interna conspicimus, sub incerta imaginatione caligamus. Propheta namque ad videndum Dominum quadam se premi caligine sentiebat, dicens: Anima mea desideravit te in nocte (Isai. XXVI, 9). Ac si diceret: In hac obscuritate vitae praesentis videre te appeto, sed adhuc infirmitatis nubilo circumscribor. David quoque hujus noctis caliginem vitans, claritatem veri luminis praestolatus ait: Mane astabo tibi, et videbo (Psal. V, 5). Adhuc ergo in nocte minus se videre conspicit, qui ad videndum Deum futurum mane concupiscit. Quia vero, ut diximus, ab exteriori actione cessare dormire est, bene Eliu subdit: Quando irruit sopor super homines. Quia autem sancti viri cum exteriori actioni non deserviunt, intra mentis cubilia conquiescunt, apte subjungit: Et dormiunt in lectulo. Sanctis enim viris dormire in lectulo est intra mentis suae cubile quiescere. Unde scriptum est: Exsultabunt sancti in gloria, laetabuntur in cubilibus suis (Psal. CXLIX, 5). Dicatur ergo, quod semel nobis loquitur Deus per somnium in visione nocturna, quando irruit sopor super homines, et dormiunt in lectulo, quia nimirum tunc secreta divinitatis agnoscimus, cum ab hujus mundi tumultuosa concupiscentia intra mentis nostrae cubilia segregamur. Quia vero, ut saepe jam diximus, aurem cordis tumultus saecularium negotiorum claudit, et quies secretae considerationis aperit, apte subjungit:

VERS. 16.---Tunc aperit aures virorum, et erudiens eos instruit disciplina.

40. Qui ab exterioribus operibus cessant, ad compunctionem erudiuntur.---Cum enim ab exterioribus actionibus sopiuntur, aperta aure interni examinis causas audiunt. Qui dum subtiliter vel flagella publica, vel judicia occulta considerant, semetipsos afficere flendo non cessant. [Rec. XIII.] Unde bene dictum est. Et erudiens eos instruit disciplina, quia consideranti menti, et sese per poenitentiam laceranti, quasi quaedam plagae percussionis sunt lamenta compunctionis.

39. Not otherwise than obscurely and as it were by a nocturnal vision, do we contemplate divine and internal things.---Well therefore Elihu says that God speaks through a dream, and aptly added, In a nocturnal vision. For a nocturnal vision is accustomed to appear in the contemplation of the mind under certain images. But in the light of day we discern more certainly, but in a nocturnal vision we see with hesitation. And because all the saints as long as they are in this life behold the secrets of the divine nature as if under a certain imagination, because namely they do not yet contemplate them more manifestly as they are, well Elihu, after he said that God speaks to us through a dream, adds: In a nocturnal vision. For night is the present life, in which as long as we are, by that which we behold internal things, we are dim under an uncertain imagination. For the prophet felt himself to be pressed by a certain dimness for seeing the Lord, saying: My soul has desired Thee in the night (Isai. 26:9). As if he were to say: In this obscurity of the present life I desire to see Thee, but I am still circumscribed by the cloud of infirmity. David also avoiding the dimness of this night, having waited for the brightness of the true light says: In the morning I will stand before Thee, and will see (Psal. 5:5). As yet therefore in the night he perceives that he sees less, who for seeing God covets the future morning. But because, as we said, to cease from exterior action is to sleep, well Elihu adds: When deep sleep falls upon men. But because holy men when they do not serve in exterior action, rest within the chambers of the mind, he aptly subjoins: And they sleep in their bed. For to holy men to sleep in their bed is to rest within the chamber of their own mind. Whence it is written: The saints shall exult in glory, they shall be glad in their beds (Psal. 149:5). Let it be said therefore, that once God speaks to us through a dream in a nocturnal vision, when deep sleep falls upon men, and they sleep in their bed, because surely then we recognize the secrets of the divinity, when we are segregated from the tumultuous concupiscence of this world within the chambers of our mind. But because, as we have already often said, the tumult of secular businesses closes the ear of the heart, and the rest of secret consideration opens it, he aptly subjoins:

VERS. 16.---Then he opens the ears of men, and instructing them he teaches discipline.

40. Those who cease from exterior works, are instructed to compunction.---For when they are lulled to sleep from exterior actions, with the ear of internal examination being opened they hear the causes. Who while they subtly consider either public scourges, or secret judgments, do not cease to afflict themselves by weeping. [Rec. XIII.] Whence it is well said. And instructing them he teaches discipline, because to a considering mind, and one tearing itself through penance, the lamentations of compunction are as if certain blows of percussion.

Unde etiam Salomon recte vim percussionis utriusque conjungens ait: Livor vulneris abstergit mala, et plagae in secretioribus ventris (Prov. XX, 30). Per livorem quippe vulneris, disciplinam insinuat corporeae percussionis. Plagae vero in secretioribus ventris sunt interna mentis vulnera, quae per compunctionem fiunt. Sicut enim venter cibis repletus extenditur, ita mens pravis cogitationibus dilatata sublevatur. Abstergunt igitur mala, et livor vulneris, et plagae in secretioribus ventris, quia et disciplina exterior culpas diluit, et extensam mentem compunctio poenitentiae ultione transfigit. Sed hoc inter se utraque haec differunt, quod plagae percussionum dolent, lamenta compunctionum sapiunt. Illae affligentes cruciant, ista reficiunt, dum affligunt. Per illas in afflictione moeror est, per haec in moerore laetitia. Quia tamen ipsa compunctio mentem lacerat, eamdem compunctionem non incongrue disciplinam vocat.

41. Quatuor modis justi in compunctione afficiuntur; quod exemplo Pauli ostenditur et Davidis.---Quatuor quippe sunt qualitates quibus justi viri anima in compunctione vehementer afficitur, cum aut malorum suorum reminiscitur, considerans ubi fuit; aut judiciorum Dei sententiam metuens, et secum quaerens, cogitat ubi erit; aut cum mala vitae praesentis solerter attendens, moerens considerat ubi est, aut cum bona supernae patriae contemplatur, quae quia necdum adipiscitur, lugens conspicit ubi non est. Malorum suorum Paulus meminerat, et ex eis se in quibus fuerat affligebat, cum diceret: Non sum dignus vocari apostolus, quia persecutus sum Ecclesiam Dei (I Cor. XV, 9). Rursum divinum judicium subtiliter pensans, in futuro male esse metuebat, dicens: Castigo corpus meum, et servituti subjicio, ne forte aliis praedicans, ipse reprobus efficiar (I Cor. IX, 27). Rursum mala praesentis vitae pensabat, cum diceret: Dum sumus in hoc corpore, peregrinamur a Domino (II Cor. V, 6). Et: Video aliam legem in membris meis repugnantem legi mentis meae, et captivum me ducentem in lege peccati, quae est in membris meis. Infelix ego homo, quis me liberabit de corpore mortis hujus (Rom. VII, 23). Et rursum bona aeternae patriae considerabat, dicens: Videmus nunc per speculum in aenigmate; tunc autem facie ad faciem. Nunc cognosco ex parte, tunc autem cognoscam, sicut et cognitus sum (I Cor. XIII, 12). Atque iterum: Scimus quoniam si terrestris domus nostra hujus habitationis dissolvatur, quod aedificationem ex Deo habemus, domum manufactam, aeternam in coelis (II Cor. V, 1).

Whence also Solomon rightly joining together the force of both percussions says: The blueness of a wound cleanses away evil things, and blows in the more secret parts of the belly (Prov. 20:30). By the blueness of a wound namely, he insinuates the discipline of corporeal percussion. But the blows in the more secret parts of the belly are the internal wounds of the mind, which are made through compunction. For as the belly filled with foods is extended, so the mind dilated with depraved thoughts is lifted up. Therefore evil things are cleansed away both by the blueness of a wound, and by blows in the more secret parts of the belly, because both exterior discipline washes away faults, and the compunction of penance pierces the extended mind with vengeance. But in this both these differ between themselves, that the blows of percussions grieve, the lamentations of compunctions have a taste. Those torment while afflicting, these refresh while they afflict. Through those there is sorrow in affliction, through these joy in sorrow. Yet because compunction itself tears the mind, he not incongruously calls that same compunction discipline.

41. In four ways the just are affected in compunction; which is shown by the example of Paul and of David.---For there are four qualities by which the soul of a just man is vehemently affected in compunction, when either he remembers his evils, considering where he was; or fearing the sentence of the judgments of God, and seeking with himself, he thinks where he will be; or when skillfully attending to the evils of the present life, mourning he considers where he is; or when he contemplates the good things of the heavenly country, which because he does not yet attain, lamenting he beholds where he is not. Paul remembered his evils, and from them he afflicted himself in those in which he had been, when he said: I am not worthy to be called an apostle, because I persecuted the Church of God (1 Cor. 15:9). Again subtly weighing the divine judgment, he feared to be in evil in the future, saying: I chastise my body, and bring it into servitude, lest perhaps preaching to others, I myself should become a reprobate (1 Cor. 9:27). Again he weighed the evils of the present life, when he said: While we are in this body, we are pilgrims from the Lord (2 Cor. 5:6). And: I see another law in my members repugning the law of my mind, and leading me captive in the law of sin, which is in my members. Unhappy man that I am, who shall deliver me from the body of this death (Rom. 7:23). And again he considered the good things of the eternal country, saying: We see now through a glass in a riddle; but then face to face. Now I know in part, but then I shall know, even as I am known (1 Cor. 13:12). And again: We know that if our earthly house of this habitation be dissolved, that we have an edifice from God, a house not made with hands, eternal in the heavens (2 Cor. 5:1).

Cujus domus bona intuens, Ephesiis dicit: Ut sciatis quae sit spes vocationis ejus, et quae divitiae gloriae haereditatis ejus in sanctis, et quae sit supereminens magnitudo virtutis ejus in nos, qui credidimus (Ephes. II, 18). Mala vitae praesentis beatus Job considerans, ait: Tentatio est vita humana super terram (Job. VI, 1). Unde David quoque, ait: Universa vanitas omnis homo vivens (Psal. XXXVIII, 6). Et quanquam in imagine Dei ambulet homo, tamen vane conturbabitur. Qui rursum aeternam patriam contemplatus, et haec mala pensans in quibus erat, atque illa bona considerans in quibus adhuc non erat, ait: Heu me! quia incolatus meus prolongatus est (Psal. CXIX 5). Et, Ego dixi in pavore meo: projectus sum a vultu oculorum tuorum (Psal. XXX, 23). Sublevatus in exstasi, quod nostri interpretes pavorem proprie vocaverunt, a vultu oculorum Dei vidit se esse projectum. Post interni quippe luminis visionem, quae in ejus anima per contemplationis gratiam radio claritatis emicuit, ad semetipsum rediit; et cognitione percepta, vel quibus illic bonis deesset, vel quibus malis hic adesset, invenit. Neque enim quis praesentis vitae mala sicut sunt conspicere praevalet, si bona aeternae patriae per contemplationis gustum contingere necdum valet. Unde et a vultu oculorum Dei projectum se esse cognovit. Sublevatus quippe vidit quod de se hic videre non posse ad se relapsus ingemuit.

42. Compunctionis effectus in perfectis.---Perfectam scilicet animam ista compunctio afficere familiarius solet, qua omnes imaginationes corporeas insolenter sibi obviantes discutit, et cordis oculum figere in ipso radio incircumscriptae lucis intendit. Has quippe figurarum corporalium species ad se intus ex infirmitate corporis traxit. Sed perfecte compuncta hic summopere invigilat, ne cum veritatem quaerit, eam imaginatio circumscriptae visionis illudat, cunctasque sibi obviantes imagines respuit. Quia enim per illas infra se lapsa est, sine illis super se ire conatur; et postquam per multa indecenter sparsa est, in unum se colligere nititur, ut si magna vi amoris praevalet, esse unum atque incorporeum contempletur.

43. Contemplationis sapor non nisi raptim mentem afficit. Hinc pii gemitus, delectationis tamen expertes.---Unde aliquando ad quamdam inusitatam dulcedinem interni saporis admittitur, ac raptim aliquo modo ardenti spiritu afflata renovatur; tantoque magis inhiat, quanto magis quod amet degustat. Atque hoc intra se appetit quod sibi dulce sapere intrinsecus sentit, quia videlicet ejus amore dulcedinis sibi coram se viluit; et postquam hanc, utcumque percipere potuit, quid sine illa dudum fuisset invenit.

Beholding the good things of which house, he says to the Ephesians: That you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the supereminent magnitude of his strength toward us, who have believed (Ephes. 1:18). Blessed Job considering the evils of the present life, says: Human life is a temptation upon earth (Job 7:1). Whence David also says: All vanity is every living man (Psal. 38:6). And although man walks in the image of God, yet he shall be disquieted in vain. Who again having contemplated the eternal country, and weighing these evils in which he was, and considering those good things in which he was not yet, says: Woe is me! because my sojourning is prolonged (Psal. 119:5). And, I said in my fear: I am cast away from the face of Thine eyes (Psal. 30:23). Being lifted up in ecstasy, which our interpreters have properly called fear, he saw himself to be cast away from the face of the eyes of God. For after the vision of the internal light, which flashed in his soul through the grace of contemplation with a ray of brightness, he returned to himself; and the knowledge being perceived, either of what good things he was there wanting, or of what evils he was here present to, he found. For neither is anyone able to behold the evils of the present life as they are, if he is not yet able to touch the good things of the eternal country through the taste of contemplation. Whence also he recognized that he was cast away from the face of the eyes of God. For being lifted up he saw what having relapsed to himself he groaned that he could not see of himself here.

42. The effect of compunction in the perfect.---Namely this compunction is accustomed more familiarly to affect a perfect soul, by which it discusses all corporeal imaginations insolently meeting it, and intends to fix the eye of the heart in that very ray of uncircumscribed light. For it drew these species of corporal figures into itself within from the infirmity of the body. But perfectly compunct it here watches most greatly, lest when it seeks the truth, the imagination of a circumscribed vision should illude it, and it rejects all images meeting it. For because through them it fell below itself, without them it attempts to go above itself; and after it has been spread indecently through many things, it strives to collect itself into one, so that if it prevails by a great force of love, it may contemplate that which is one and incorporeal.

43. The taste of contemplation affects the mind only snatchingly. Hence pious groans, yet not devoid of delight.---Whence sometimes it is admitted to a certain unusual sweetness of internal taste, and snatchingly in some way being breathed upon by an ardent spirit it is renewed; and it gapes the more, by how much the more it tastes what it may love. And it desires this within itself which it feels to taste sweet to it intrinsically, because namely by the love of that sweetness it has become vile to itself before itself; and after it could perceive this, in whatever way, it finds what it had been for a long time without it.

Cui inhaerere conatur, sed ab ejus fortitudine sua adhuc infirmitate repellitur; et quia ejus munditiam contemplare non valet, flere dulce habet, sibique ad se cadenti infirmitatis suae lacrymas sternere. Neque enim mentis oculum potest in id quod intra se raptim conspexerit figere, quia ipso vetustatis suae usu deorsum ire compellitur. Inter haec anhelat, aestuat, super se ire conatur, sed ad familiares tenebras suas victa fatigatione relabitur. Quia ergo sic affecta anima contra semetipsam grave certamen tolerat semetipsam, et quia omnis haec de nobis controversia, cum nos afficit, quamvis delectatione permista, non modicum dolorem parit, Eliu, postquam dixit Deum nobis per somnium loqui, et locutione ejus nostras aures aperiri, non immerito eamdem apertionem aurium disciplinam vocat, quia eo magis nos afficiendo conterit, quo magis ad nos per occultam ejus inspirationis gratiam internae intelligentiae sonus erumpit. Neque enim fleret extrinsecus quisque quod est, si non intrinsecus potuisset sentire quod nondum est. Namque cum nosmetipsos inspicimus bene conditos, sed ad persuasionem diabolicam pestifera consensione deceptos, in nobismetipsis attendimus aliud esse quod fecimus, aliud quod facti sumus; conditione nos integros, sed culpa vitiatos. Proinde compuncti appetimus vitare quod fecimus, ut ad id quod facti fuimus reformemur. Unde et apte sequitur:

Caput XXII

[Al. XXII].

VERS. 17.---Ut avertat hominem ab his quae fecit, et liberet eum de superbia.

44. Compunctione avertimur a peccatis prius perpetratis, et a superbia liberamur.---Quid enim homo de seipso nisi peccatum fecit? Et scriptum est: Initium omnis peccati superbia (Eccl. X, 15). Bene ergo dicitur quia homo cum ab his quae fecit avertitur de superbia liberatur. Contra conditorem quippe superbire est praecepta ejus peccando transcendere, quia quasi a se jugum dominationis ejus excutit, cui per obedientiam subesse contemnit. At contra qui id quod fecit vitare appetit, id quod a Deo factus est recognoscit, et ad conditionis suae ordinem humiliter redit, dum sua opera fugiens, talem se qualis a Deo factus est diligit. Quia vero per hanc intelligentiam gloria sempiterna recipitur, supplicia aeterna vitantur, apte subjungitur:

Caput XXIII

[Rec. XIV].

To which it attempts to inhere, but it is repelled from its strength by its own infirmity still; and because it is not able to contemplate its cleanness, it has it sweet to weep, and to spread for itself falling to itself the tears of its own infirmity. For neither can it fix the eye of the mind on that which it snatchingly beheld within itself, because it is compelled to go downward by that very use of its oldness. Among these things it pants, it glows, it attempts to go above itself, but it relapses to its familiar darkness being conquered by fatigue. Because therefore the soul so affected endures a heavy contest against itself, and because all this controversy concerning us, when it affects us, although mixed with delight, brings forth no small grief, Elihu, after he said that God speaks to us through a dream, and that our ears are opened by His speaking, not undeservedly calls that same opening of the ears discipline, because by so much the more He wears us out by affecting us, by how much the more the sound of internal intelligence breaks out to us through the secret grace of His inspiration. For neither would anyone weep without for what he is, if he could not feel within what he is not yet. For when we look upon ourselves well created, but deceived by a pestiferous consent to the diabolical persuasion, we attend in ourselves that one thing is what we have made, another what we were made; by condition we are whole, but by fault vitiated. Accordingly being compunct we desire to avoid what we have made, so that we may be reformed to that which we were made. Whence also it aptly follows:

Caput XXII

[Al. XXII].

VERS. 17.---That he may turn man from the things which he has done, and deliver him from pride.

44. By compunction we are turned from sins previously perpetrated, and are delivered from pride.---For what has man done of himself except sin? And it is written: The beginning of all sin is pride (Eccl. 10:15). Well therefore is it said that man when he is turned from those things which he has done is delivered from pride. For to be proud against the Creator is to transcend His precepts by sinning, because he as it were shakes off from himself the yoke of His domination, to which he contemns to be subject through obedience. But on the contrary he who desires to avoid that which he has done, recognizes that which he was made by God, and humbly returns to the order of his condition, while fleeing his own works, he loves himself such as he was made by God. But because through this intelligence everlasting glory is received, and eternal punishments avoided, he aptly subjoins:

Caput XXIII

[Rec. XIV].

VERS. 18.---Eruens animam ejus de corruptione, et vitam illius, ut non transeat in gladium.

45. Sic eruitur anima a corruptione et a divini judicii gladio.---Omnis quippe peccator ab hac corruptione vitiorum illuc ad gladium compellitur transire poenarum, ut unde hic inique delectatus est, inde illic juste crucietur. Notandum est ergo quod Deus nobis per somnium loquens, prius nos a corruptione, et postmodum a gladio liberat, quia nimirum illius vitam illic eripit ab ultione supplicii, cujus hic mentem subrahit a delectatione peccati. Neque enim illic habet quod formidare debeat de gladio sententiae, quem hic post emendationem suam pollutio non corruperit culpae. Bene ergo dicitur: Eruens animam ejus de corruptione, et vitam illius, ut non transeat in gladium. De corruptione namque ad gladium transire est post peracta vitia ad toleranda supplicia pervenire. Sequitur:

Caput XXIV

[Vet. XXIII, Rec. XV].

VERS. 19.---Increpat quoque per dolorem in lectulo, et omnia ossa ejus marcescere facit.

46. In praesenti vita, omnis quam nobis paramus requies tentationibus turbatur. In quolibet secessu vivere sine tentationibus non possumus.---In Scriptura sacra lectus, sive grabatus, seu stratum, aliquando voluptas carnis, aliquando repausatio in bonis operibus, aliquando requies temporalis accipitur. Quid est enim quod in Evangelio sanato cuidam Dominus dicit: Surge, tolle grabatum tuum, et vade in domum tuam (Joan. V, 8), nisi quod per grabatum voluptas corporis designatur? Et jubetur utique ut hoc sanus portet, ubi infirmus jacuerat, quia nimirum omnis qui adhuc vitiis delectatur, infirmus jacet in voluptatibus carnis. Sed sanatus hoc portat ubi infirmus jacuerat, quia divino adjutorio ereptus a vitiis, ejusdem carnis contumelias postmodum tolerat, in cujus prius desideriis requiescebat. Rursum per lectum vel stratum repausatio in bonis operibus designatur. Unde in apostolorum Actibus Petrus apostolus dicit: Aenea, sanet te Dominus Jesus Christus; surge, et sterne tibi (Act, IX, 34). Quid est dicere, Surge, nisi, mala quae perpetrasti, derelinque?

VERS. 18.---Rescuing his soul from corruption, and his life, that it may not pass into the sword.

45. Thus is the soul rescued from corruption and from the sword of divine judgment.---For every sinner is compelled to pass from this corruption of vices thither to the sword of punishments, so that from whence he was here iniquitously delighted, from thence he may be there justly tormented. It is to be noted therefore that God speaking to us through a dream, first delivers us from corruption, and afterwards from the sword, because surely He rescues the life of him from the vengeance of punishment there, whose mind He withdraws from the delight of sin here. For neither has he there what he ought to dread concerning the sword of the sentence, whom here after his emendation the pollution of fault has not corrupted. Well therefore is it said: Rescuing his soul from corruption, and his life, that it may not pass into the sword. For to pass from corruption to the sword is to come to enduring punishments after vices have been performed. It follows:

Caput XXIV

[Vet. XXIII, Rec. XV].

VERS. 19.---He rebukes also through pain in his bed, and makes all his bones to wither.

46. In the present life, every rest which we prepare for ourselves is disturbed by temptations. In any retirement whatever we cannot live without temptations.---In holy Scripture a bed, or a couch, or a covering, is sometimes taken for the pleasure of the flesh, sometimes for rest in good works, sometimes for temporal rest. For what is it that in the Gospel the Lord says to a certain healed man: Rise, take up your bed, and go into your house (John 5:8), unless that through the bed the pleasure of the body is designated? And it is commanded surely that he should carry this when healthy, where he had lain when infirm, because surely everyone who is still delighted by vices, lies infirm in the pleasures of the flesh. But being healed he carries this where he had lain when infirm, because being rescued from vices by divine aid, he afterwards tolerates the contumelies of the same flesh, in whose desires he previously rested. Again through a bed or a covering rest in good works is designated. Whence in the Acts of the Apostles the apostle Peter says: Aeneas, the Lord Jesus Christ heals you; rise, and make your bed (Acts 9:34). What is it to say, Rise, unless, Leave the evils which you have perpetrated?

Et quid est dicere, Sterne tibi, nisi, mercedis causas in quibus requiescere debeas operare? ut et deserat surgendo quae fecit, et inveniat sternendo quod fecerit. Quod utrumque Propheta breviter comprehendit, dicens: Declina a malo, et fac bonum (Psal. XXXVI, 27). Declinare quippe a malo est ab eo quo jacuit surgere; bonum vero facere, est mercedis opera, in quibus requiescere debeat, praeparare. Qui enim declinat a malo, sed bona adhuc non facit, surrexit quidem ab eo quo jacuit, sed ubi requiescere debeat, nondum stravit. Et rursum lectus vel stratum requies temporalis accipitur, sicut scriptum est: Universum stratum ejus versasti in infirmitate ejus (Ps. XL, 4). Cum enim quisque curis saecularibus fatigatus deserere per divinam gratiam hujus mundi itinera laboriosa compungitur, cogitare solet quomodo praesentis vitae desideria fugiat, et ab ejus laboribus requiescat, sibique mox desideratae quietis ordinem quaerit, et velut quoddam stratum, sic a cunctis laboribus cessationis locum invenire concupiscit. Sed quia in hac vita adhuc homo positus, in cujuslibet ordinis loco, in cujuslibet secreti secessu vivere sine tentationibus nullatenus potest, plerumque in id quod ad requiem construitur, major dolor tentationis invenitur. Unde recte per Prophetam dicitur: Universum stratum ejus versasti in infirmitate ejus. Ac si diceret: Omne quod hic sibi paravit ad requiem, hoc ei mutasti occulto judicio ad perturbationem. Quod pio quidem Dei consilio agitur, ut hujus peregrinationis tempore electorum vita turbetur.

[Vet. XXIV.] 47. Hic optimo Dei consilio affligimur, ne viam pro patria diligamus.---Via quippe est vita praesens, qua ad patriam tendimus; et idcirco hic occulto judicio frequenti perturbatione conterimur, ne viam pro patria diligamus. Solent etenim nonnulli viatores, cum amoena fortasse in itinere prata conspiciunt, pergendi moras innectere, et a coepti itineris rectitudine declinare, eorumque gressus tardat pulchritudo itineris, dum delectat. Electis ergo suis ad se pergentibus Dominus hujus mundi iter asperum facit, ne dum quisque vitae praesentis requie, quasi amoenitate viae pascitur, magis eum diu pergere, quam citius pervenire delectet; ne, dum oblectatur in via, obliviscatur quod desiderabat in patria. Quia ergo in hac vita omnis nostra, quam fortasse paravimus, requies turbatur, recte dicitur: Increpat quoque per dolorem in lectulo, id est, in praesentis vitae requie vel tentationis nos stimulis vel flagelli afflictione conturbat.

And what is it to say, Make your bed, unless, Work the causes of reward in which you ought to rest? so that he may both desert by rising what he has done, and find by making what he may have made. Both of which the Prophet briefly comprehends, saying: Decline from evil, and do good (Psal. 36:27). For to decline from evil is to rise from that in which he lay; but to do good, is to prepare the works of reward, in which he ought to rest. For he who declines from evil, but does not yet do good things, has indeed risen from that in which he lay, but where he ought to rest, he has not yet spread. And again a bed or a covering is taken for temporal rest, as it is written: Thou hast turned all his bed in his infirmity (Ps. 40:4). For when anyone fatigued by secular cares is compunct to desert through divine grace the laborious journeys of this world, he is accustomed to think how he may flee the desires of the present life, and rest from its labors, and he seeks for himself soon the order of desired quiet, and as it were a certain covering, so he covets to find a place of cessation from all labors. But because a man still placed in this life, in a place of whatever order, in a retirement of whatever secret, can by no means live without temptations, for the most part in that which is constructed for rest, a greater pain of temptation is found. Whence rightly it is said through the Prophet: Thou hast turned all his bed in his infirmity. As if he were to say: Everything which he prepared for himself here for rest, this Thou hast changed for him by a secret judgment to perturbation. Which indeed is done by the pious counsel of God, so that in the time of this pilgrimage the life of the elect may be disturbed.

[Vet. XXIV.] 47. Here we are afflicted by the best counsel of God, lest we love the way instead of the country.---For the present life is a way, by which we tend to the country; and for that reason here by a secret judgment we are worn out by frequent perturbation, lest we love the way instead of the country. For some travelers are accustomed, when they behold perhaps pleasant meadows in the journey, to weave delays of proceeding, and to decline from the rectitude of the journey begun, and the beauty of the journey retards their steps, while it delights. Therefore to His elect proceeding to Him the Lord makes the journey of this world rough, lest while each one is fed by the rest of the present life, as if by the pleasantness of the way, it should delight him more to proceed for a long time, than to arrive more quickly; lest, while he is delighted in the way, he should forget what he desired in the country. Because therefore in this life all our rest, which perhaps we have prepared, is disturbed, it is rightly said: He rebukes also through pain in his bed, that is, in the rest of the present life He disturbs us either with the stings of temptation or with the affliction of a scourge.

Nam saepe humanus animus quamlibet brevi tempore sine tentatione in bonis studiis fuerit, mox de eisdem studiis in quibus quiescendo se exerit, de ipsis virtutibus quibus multiplicari nititur, dum proficere se sentit, elevatur. Unde pio rectoris nostri moderamine, impulsu tentationis afficitur, ut in eo ipsa profectus sui elatio comprimatur. Quapropter postquam dixit: Increpat quoque per dolorem in lectulo, apte subjunxit [Rec. XVI]: Et omnia ossa ejus marcescere facit.

48. Per tentationem cognoscimus, quid ex viribus propriis, quid divino ex munere possimus.---Ossa in Scriptura sacra virtutes accipimus, sicut scriptum est. Dominus custodit omnia ossa eorum, unum ex eis non conteretur (Psal. XXXIII, 21). Quod utique non de ossibus corporis, sed de viribus dicitur mentis. Nam certe novimus quod et multorum martyrum corporaliter ossa confracta sunt, et persecutores Domini, latronis illius, cui dictum est, Hodie mecum eris in paradiso (Luc. XXIII, 43), sicut latronis alterius in cruce crura fregerunt. Cum ergo increpat per dolorem in lectulo, omnia ossa facit marcescere, quia cum in ea requie quam nobis ab hoc saeculo praeparamus flagello tentationis afficur, qui fortasse de virtutibus nostris inflari potuimus, cognitae infirmitatis nostrae taedio extenuamur. Cum enim sicut cupimus ad Deum proficimus, si profectum nostrum tentatio nulla pulsaret, alicujus nos fortitudinis esse crederemus. Sed quia nobiscum superna dispensatione agitur, ut infirmitatis nostrae quia proficientes obliviscimur, tentati recolamus, et in profectu nostro quid de divino munere, et in tentatione cognoscimus quid de propriis viribus sumus. Quae nos profecto tentatio ad plenum raperet, nisi protectio superna servaret. Sed pulsat, nec frangit; impellit, nec movet; quatit, nec dejicit, ut de nostra infirmitate sentiamus esse quod quatimur, et de divino munere esse quod stamus. Et quia saepe anima alicujus boni sibi conscia, cum virtutes suas sibi ad memoriam revocat, quadam delectatione pascitur, et quasi gratulatione propriae plenitudinis impinguatur, bene dicitur quod tentatione pulsante marcescunt ossa, quia dum propria infirmitas tentatione interrogante cognoscitur, omnis illa nostrarum virium, velut pinguis viridisque gratulatio, subito anxietatis moerore siccatur, et qui nos alicujus esse momenti bona nostra pensando credidimus, pulsati paulo amplius perituros nos jam jamque formidamus. Tunc omne bonorum nostrorum gaudium vertitur in pavorem poenarum. Tunc iniquos nos esse deprehendimus, qui sanctos paulo ante credebamus. Tabescit mens, stupent oculi, omne quod prius prosperum arridebat evanescit; lux ipsa fastidio est, et solae se in animo tenebrae moeroris effundunt; nihil quod delectet aspicitur, triste est quidquid occurrit. Unde et apte sequitur:

For often the human mind however short a time it has been without temptation in good studies, soon it is lifted up concerning the same studies in which by resting it exerts itself, concerning the very virtues by which it strives to be multiplied, while it feels itself to profit. Whence by the pious moderation of our ruler, it is affected by the impulse of temptation, so that in it that very elation of its proficiency may be compressed. Wherefore after he said: He rebukes also through pain in his bed, he aptly subjoined [Rec. XVI]: And makes all his bones to wither.

48. Through temptation we recognize, what we can do from our own strengths, what from the divine gift.---Bones in holy Scripture we take for virtues, as it is written: The Lord keeps all their bones, not one of them shall be broken (Psal. 33:21). Which surely is said not of the bones of the body, but of the strengths of the mind. For certainly we know that even the bones of many martyrs were broken corporally, and the persecutors of the Lord, of that robber, to whom it was said, Today you shall be with me in paradise (Luke 23:43), as of the other robber broke the legs on the cross. When therefore He rebukes through pain in his bed, He makes all the bones to wither, because when in that rest which we prepare for ourselves from this world we are affected by the scourge of temptation, we who perhaps could be puffed up concerning our virtues, are attenuated by the weariness of our recognized infirmity. For when we profit toward God as we desire, if no temptation should strike our proficiency, we would believe ourselves to be of some strength. But because it is done with us by a heavenly dispensation, so that we who profiting forget our infirmity, being tempted may recollect it, and in our proficiency we recognize what we are from the divine gift, and in temptation what we are from our own strengths. Which temptation surely would snatch us to the full, unless heavenly protection should keep us. But it strikes, and does not break; it impels, and does not move; it shakes, and does not cast down, so that from our infirmity we may feel it to be that we are shaken, and from the divine gift that we stand. And because often the soul conscious to itself of some good, when it recalls its virtues to its memory, is fed with a certain delight, and as it were by the congratulation of its own fullness is fattened, well is it said that with temptation striking the bones wither, because while its own infirmity is recognized by temptation interrogating, all that congratulation of our strengths, as if fat and green, is suddenly dried up by the sorrow of anxiety, and we who by weighing our good things believed ourselves to be of some moment, being struck a little more dread that we are now just now about to perish. Then all the joy of our good things is turned into the fear of punishments. Then we find ourselves to be iniquitous, who a little before believed ourselves holy. The mind pining away, the eyes are stunned, everything which before smilingly was prosperous vanishes; light itself is a loathing, and only the darkness of sorrow pours itself out in the soul; nothing which may delight is beheld, sad is whatever occurs. Whence also it aptly follows:

Caput XXV

[Rec. XVII].

VERS. 20.--- Abominabilis ei fit in vita sua panis, et animae illius cibus ante desiderabilis.

49. Per panem in Scriptura sacra multa significantur: 1o Christus; 2o gratia; 3o sacra doctrina; 4o haereticorum praedicatio; 5o subsidium vitae praesentis; 6o jucunditas humanae delectationis.---Ac si aperte dicat: Afflicta mens sibi in amaritudinem verti considerat quidquid se antea blande libenterque satiabat. [Vet. XXV.] In Scriptura enim sacra panis aliquando ipse Dominus, aliquando spiritualis gratia, aliquando divinae doctrinae eruditio, aliquando haereticorum praedicatio, aliquando subsidium vitae praesentis, aliquando jucunditas humanae delectationis accipitur.

In pane Dominus signatur, sicut ipse in Evangelio dicit: Ego sum panis vivus, qui de coelo descendi (Joan. VI, 51).

Rursum per panem gratia doni spiritalis accipitur, sicut per prophetam dicitur: Qui obturat aures suas, ne audiat sanguinem, et claudit oculos suos, ne videat malum, iste in excelsis habitabit: munimenta saxorum sublimitas ejus, panis ei datus est (Isai. XXXIII, 15). Quid est enim obturare aures suas, ne audiat sanguinem, nisi peccatis suadentibus, quae de sanguine et carne nascuntur, non praebere consensum? Et quid est, ne malum videat, oculos claudere, nisi omne quod rectitudini adversum est non approbare? Iste in excelsis habitabit, quia quamvis eum adhuc caro in inferioribus retinet, mentem jam in sublimibus fixit. Munimenta saxorum sublimitas ejus, quia qui abjecta desideria terrenae conversationis calcat, ad supernam patriam per praecedentium patrum exempla se sublevat. Et quia per contemplationis donum gratia spiritali satiatur, apte subjungitur: Panis ei datus est, id est refectionem spiritalis gratiae percipit, quia se a bonis infimis coelestia sperando suspendit. Hinc etiam de sancta Ecclesia per David Dominus dicit: Pauperes ejus saturabo panibus (Psal. CXXXI, 15), quia in illa mentes humilium positae spiritalium implentur refectione donorum.

Rursum per panem divinae doctrinae eruditio designatur, sicut per prophetam dicitur: Qui habitatis in terra Austri, cum panibus occurrite fugienti (Isai. XXI, 14). In terra quippe Austri habitant qui in sancta Ecclesia positi superni Spiritus charitate perflantur. Fugit autem qui hujus mundi mala evadere concupiscit. Qui ergo in terra Austri habitat, fugienti cum panibus occurrat, id est, is qui jam sancto Spiritu intra Ecclesiam plenus est eum qui mala sua evadere nititur eruditionis alloquio consoletur.

Chapter XXV

[Rec. XVII].

VERSE 20.--- Bread becomes abominable to him in his life, and to his soul the food before desirable.

49. By bread in holy Scripture many things are signified: 1. Christ; 2. grace; 3. sacred doctrine; 4. the preaching of heretics; 5. the support of the present life; 6. the pleasantness of human delight.---As if he should say openly: The afflicted mind considers everything which before blandly and willingly satiated it to be turned into bitterness for itself. [Vet. XXV.] For in holy Scripture bread is sometimes taken for the Lord Himself, sometimes for spiritual grace, sometimes for the instruction of divine doctrine, sometimes for the preaching of heretics, sometimes for the support of the present life, sometimes for the pleasantness of human delight.

In bread the Lord is signified, as He Himself says in the Gospel: I am the living bread, who came down from heaven (John 6:51).

Again by bread is understood the grace of a spiritual gift, as it is said through the prophet: He that stops his ears, lest he hear blood, and shuts his eyes, lest he see evil, he shall dwell on high: the fortifications of rocks shall be his highness, bread is given to him (Isai. 33:15). For what is it to stop one's ears, lest he hear blood, but not to offer consent to the persuading sins, which are born of blood and flesh? And what is it, that he may not see evil, to shut the eyes, but not to approve everything which is adverse to rectitude? He shall dwell on high, because although the flesh still retains him in lower things, he has already fixed his mind in sublime ones. The fortifications of rocks his highness, because he who treads upon the abject desires of earthly conversation, raises himself to the heavenly country through the examples of the preceding fathers. And because he is satiated with spiritual grace through the gift of contemplation, it is aptly subjoined: Bread is given to him, that is, he perceives the refreshment of spiritual grace, because he suspends himself from the lowest goods by hoping for celestial ones. Hence also concerning the holy Church the Lord says through David: I will satisfy her poor with bread (Psal. 131:15), because in her the minds of the humble being placed are filled with the refreshment of spiritual gifts.

Again by bread the instruction of divine doctrine is designated, as it is said through the prophet: You who dwell in the land of the South, meet the fugitive with bread (Isai. 21:14). For they dwell in the land of the South who being placed in the holy Church are breathed upon by the charity of the heavenly Spirit. But he flees who desires to escape the evils of this world. He therefore who dwells in the land of the South, let him meet the fugitive with bread, that is, let him who is already full of the Holy Spirit within the Church comfort with the discourse of instruction him who strives to escape his evils.

Fugienti scilicet cum panibus occurrere est metuenti aeterna supplicia doctrinae sacrae escas offerre, et modo tumorem terrore comprimere, modo pavorem exhortatione refovere. Quia panis refectio Scripturae sacrae non inconvenienter accipitur, per eumdem prophetam Judaeis solam litteram servantibus dicitur: Quare appenditis argentum, et non in panibus (Isai. LV, 2)? Ac si diceret: Pensatis sacra eloquia, sed non in refectione, quia dum solam litterae speciem custoditis, de spiritali intelligentia pinguedinem internae refectionis amittitis. Unde illic apte subjungitur: Et laborem vestrum non in saturitate (Ibid.).

[Vet. XXVI.] Rursum per panem haereticorum praedicatio designatur, sicut per Salomonem mulier haereticae ecclesiae typum gestans, et stultos convocans, dicit: Panes occultos libenter edite (Prov. IX, 17). Vel, sicut in nostra translatione scriptum est: Aquae furtivae dulciores sunt, et panis absconditus suavior. Sunt enim nonnullae haereses quae aperte metuunt praedicare quod sentiunt, et apud infirmorum mentes verba sua tanto magis condiunt, quanto quasi amplius reverenter abscondunt. Unde non immerito dicitur: Panes occultos libenter edite. Miseris enim cordibus occulta haereticorum verba eo magis sapiunt, quo cum reliquis communiter non habentur.

Rursum per panem subsidium praesentis vitae accipitur, sicut Jacob ad Laban transiens, ait: Domine Deus, si dederis mihi panem ad manducandum, et vestem ad induendum (Genes. XXVIII, 20). Et sicut in Evangelio Dominus turbis se sequentibus dicit: Quaeritis me, non quia vidistis signa, sed quia manducastis ex panibus, et saturati estis (Joan. VI, 26). De septem enim panibus fuerant satiati. Et per eorum personam Dominus illos intra sanctam Ecclesiam detestatur, qui per sacros ordines ad Dominum propinquantes, non in eisdem ordinibus virtutum merita, sed subsidia vitae praesentis exquirunt; nec cogitant quid vivendo imitari debeant, sed quae compendia percipiendo satientur. Satiatos quippe de panibus Dominum sequi est de sancta Ecclesia temporalia alimenta sumpsisse. Et non pro signis est Dominum, sed pro panibus quaerere, ad religionis officium, non pro augendis virtutibus, sed pro requirendis subsidiis inhiare.

Rursum per panem jucunditas humanae delectationis accipitur. Unde Jeremias propheta dum synagogae perditos mores defleret, dixit: Omnis populus ejus gemens et quaerens panem: dederunt pretiosa quaeque pro cibo ad refocillandam animam (Thren. I, 11). Gemens enim populus quaerit panem, dum prava hominum multitudo affligitur, quia non ad votum de praesentis vitae jucunditate satiatur. Sed et pretiosa quaeque pro cibo dat, quia virtutes mentis in appetitum delectationis transitoriae inclinat. Et refocillare animam nititur, quia perversis suis desideriis satisfacere conatur.

Namely, to meet the fugitive with bread is to offer the foods of sacred doctrine to him fearing eternal punishments, and now to compress swelling by terror, now to cherish fear by exhortation. Because the refreshment of holy Scripture is not inconveniently understood as bread, it is said through the same prophet to the Jews keeping only the letter: Why do you weigh out silver, and not in bread (Isai. 55:2)? As if he were to say: You weigh the sacred eloquence, but not in refreshment, because while you keep only the appearance of the letter, you lose the fatness of internal refreshment from spiritual intelligence. Whence there it is aptly subjoined: And your labor not in satiety (Ibid.).

[Vet. XXVI.] Again by bread the preaching of heretics is designated, as through Solomon the woman bearing the type of the heretical church, and calling together the foolish, says: Eat hidden bread willingly (Prov. 9:17). Or, as it is written in our translation: Stolen waters are sweeter, and hidden bread more pleasant. For there are some heresies which openly fear to preach what they feel, and at the minds of the weak they season their words so much the more, as they hide them as it were more reverently. Whence not undeservedly it is said: Eat hidden bread willingly. For to miserable hearts the hidden words of heretics taste the more, as they are not held in common with the rest.

Again by bread the support of the present life is understood, as Jacob passing over to Laban, says: Lord God, if You give to me bread to eat, and a garment to put on (Gen. 28:20). And as in the Gospel the Lord says to the crowds following Him: You seek me, not because you saw the signs, but because you ate of the loaves, and were filled (John 6:26). For they had been filled from the seven loaves. And through their person the Lord detests those within the holy Church, who approaching the Lord through holy orders, seek in the same orders not the merits of virtues, but the supports of the present life; nor do they think what they ought to imitate in living, but by receiving what gains they may be satiated. For to follow the Lord being filled with loaves is to have taken temporal nourishment from the holy Church. And it is to seek the Lord not for signs, but for bread, to gape for the office of religion, not for increasing virtues, but for seeking supports.

Again by bread the pleasantness of human delight is understood. Whence Jeremiah the prophet while he bewailed the lost morals of the synagogue, said: All her people sighing and seeking bread: they gave all their precious things for food to revive the soul (Lam. 1:11). For the people sighing seeks bread, while the wicked multitude of men is afflicted, because it is not satiated according to its wish with the pleasantness of the present life. But it also gives all precious things for food, because it inclines the virtues of the mind into the appetite for transitory delight. And it strives to revive the soul, because it endeavors to satisfy its perverse desires.

Unde bene mox ex voce illius electae multitudinis subdit: Vide, Domine, et considera quia facta sum vilis (Thren. I, 11). Vilis quippe plebs Dei efficitur, quando pravorum numero crescente, in eis non summa et coelestia, sed abjecta et terrena sectatur.

[Vet. XXVII.] 50. Quidquid sapit, vi tentationis amarescit.---Eliu itaque quid aliud panem quam praesentis vitae delectationem vocat? Qui postquam vim tentationis expressit, illico subdidit: Abominabilis ei fit in vita sua panis, et animae illius cibus ante desiderabilis, quia videlicet omne quod prius de ipsa prosperitate vivendi dulce sapiebat, postmodum per vim tentationis amarescit. Nonnunquam vero quidquid gaudii, quidquid virtutis favere videbatur, subito in pavore tentationis amittitur, et quasi evacuatus eisdem virtutibus tristis animus solo moerore possidetur. Cum enim paulo vehementius impulsu tentationis afficitur, quia exerere vim solitae fortitudinis non valet, eam jam velut perditam dolet, seque ex se vacuum sentiens, infirmitatem suam ex ipsa sua inanitate cognoscit. Unde ab omni mox jucunditate quasi frangitur; et escas prioris laetitiae respuens, eo quem solum libenter appetit luctu satiatur. Unusquisque enim cum sibi bene vivendi prosperitas arridet hilarescit, atque ipsa hilaritas animum velut desiderabilis cibus reficit. Sed cum tentatione paulo amplius imminente pulsatur, a mente ejus per moeroris fastidium gaudium omne respuitur, quae prius eodem gaudio quasi satiata laetabatur. Quia igitur homo tentatus ab ore cordis omnem cibum respuit delectationis, nihilque eum aliud quam semetipsum et cognoscere et flere delectat, bene dicitur: Abominabilis ei fit in vita sua panis, et animae illius cibus ante desiderabilis.

51. Tentationum et flagellorum utilitas.---Sed, sicut superius diximus (Num. 48), idcirco moderamine occultae dispensationis ita tentari permittimur, ut qui ex divino munere in virtute proficimus, etiam quid sumus ex propria infirmitate memoremur; et qui ex perceptione muneris opera virtutis inferimus, ex infirmitatis nostrae memoria sacrificium humilitatis offeramus. Aliquando autem post profectum virium non solum tentant vitia, sed etiam flagella castigant. Cum autem tentamur vitiis, pia dispensatione nobiscum agitur, ne his virtutibus quibus proficimus extollamur.

Whence well soon from the voice of that elect multitude it is added: See, O Lord, and consider that I am become vile (Lam. 1:11). For the people of God is made vile, when the number of the wicked increasing, it does not follow in them the highest and celestial things, but abject and earthly ones.

[Vet. XXVII.] 50. Whatever tastes well, becomes bitter by the force of temptation.---Elihu therefore what else does he call bread than the delight of the present life? Who after he expressed the force of temptation, immediately subjoined: Bread becomes abominable to him in his life, and to his soul the food before desirable, because namely everything which before tasted sweet concerning that very prosperity of living, afterwards through the force of temptation becomes bitter. But sometimes whatever of joy, whatever of virtue seemed to favor, is suddenly lost in the fear of temptation, and as if evacuated of the same virtues the sad mind is possessed by sorrow alone. For when it is affected a little more vehemently by the impulse of temptation, because it cannot exert the force of its accustomed fortitude, it now grieves for it as if lost, and feeling itself empty from itself, it recognizes its own infirmity from that very emptiness of its own. Whence it is soon as it were broken from all pleasantness; and rejecting the foods of former joy, it is satiated with that mourning which alone it willingly appetites. For each one when the prosperity of living well smiles on him becomes cheerful, and that very cheerfulness refreshes the mind like a desirable food. But when it is struck by temptation threatening a little more, all joy is rejected by its mind through the loathing of sorrow, which before was glad being as it were satiated with the same joy. Because therefore the man tempted rejects from the mouth of the heart every food of delight, and nothing else delights him than both to recognize and to weep for himself, it is well said: Bread becomes abominable to him in his life, and to his soul the food before desirable.

51. The utility of temptations and scourges.---But, as we have said above (Num. 48), for this reason by the moderation of a secret dispensation we are permitted to be so tempted, that we who profit in virtue from a divine gift, may also be reminded what we are from our own infirmity; and we who by the perception of the gift bring in works of virtue, from the memory of our infirmity may offer the sacrifice of humility. But sometimes after the proficiency of strengths not only do vices tempt, but also scourges chastise. But when we are tempted by vices, it is done with us by a pious dispensation, lest we be extolled by these virtues in which we profit.

Cum vero flagellis atterimur, malis increpantibus admonemur ne mundo blandiente seducamur. Vitia dum nos tentant, proficientes in nos virtutes humiliant; flagella dum tentant, surgentes in corde hujus mundi voluptates eradicant. Per tentantia vitia discimus quid de nobis simus, per ferientia flagella cognoscimus quid de hoc mundo fugiamus. Per illa restringimur, ne intrinsecus extollamur, per ista comprimimur, ne quid extrinsecus appetamus. In hac ergo vita dum sumus, et flagellis atteri, et aliquando tentari vitiis necesse est. Sive enim in laboribus flagellorum, seu in certamine vitiorum, non solum nobis nostra infirmitas innotescit, sed etiam in quanta virtute profecerimus agnoscimus. [Rec. XVIII.] Nemo quippe vires suas in pace cognoscit. Si enim bella desunt, virtutum experimenta non prodeunt. Improvidus miles est, qui fortem se in pace gloriatur. [Vet. XXVIII.] Quia ergo saepe virium merita per flagellorum adversa patefiunt, apte Eliu subjungit, dicens:

CAPUT XXVI.

VERS. 21.---Tabescet caro illius, et ossa quae tecta fuerant nudabuntur.

32. Nemo quantum profecerit, nisi inter adversa cognoscit.---Cum enim flagellis prementibus omnis exterior voluptas atteritur, internae fortitudinis ossa nudantur. Quid autem hoc loco carnis nomine nisi ipsa delectatio carnalis accipitur? Vel quid per ossa nisi virtutes animae designantur? Tabescit ergo caro, et ossa nudantur, quia dum flagellis arguentibus carnalis delectatio extenuatur, ea quae dudum quasi sub carne latuerant virtutum fortia patefiunt. Nemo quippe quantum profecerit nisi inter adversa cognoscit. Cum enim adsunt prospera, cerni virium documenta non possunt. Unde alias scriptum est: In die mandavit Dominus misericordiam suam, et nocte declaravit (Psal. XLI, 9); quia videlicet unusquisque superni doni gratiam in tranquillitate quietis percipit, sed quantum perceperit, in adversitate perturbationis ostendit. Tabescat ergo caro, ut nudentur ossa. Feriamur paternis correptionibus, ut quantum proficimus agnoscamus. Flagellis enim Domini pinguedo carnalis delectationis atteritur, sed virtutum nostrarum ossa patefiunt. Decus nostrum exterius ipsa hujus mundi adversitate foedatur, sed quid in nobis intrinsecus latebat ostenditur.

But when we are worn down by scourges, we are admonished by rebuking evils lest we be seduced by the flattering world. While vices tempt us, they humiliate the virtues profiting in us; while scourges tempt, they eradicate the pleasures of this world rising in the heart. Through tempting vices we learn what we are of ourselves, through striking scourges we recognize what we should flee from this world. By those we are restrained, lest we be extolled inwardly, by these we are compressed, lest we appetite anything outwardly. In this life therefore while we are, it is necessary both to be worn down by scourges, and sometimes to be tempted by vices. For whether in the labors of scourges, or in the contest of vices, not only does our infirmity become known to us, but also we recognize in how great virtue we have profited. [Rec. XVIII.] For no one recognizes his strengths in peace. For if wars are wanting, the experiments of virtues do not come forth. He is an unforeseeing soldier, who boasts himself strong in peace. [Vet. XXVIII.] Because therefore often the merits of strengths are opened through the adversities of scourges, Elihu aptly subjoins, saying:

CHAPTER XXVI.

VERSE 21.--- His flesh shall wither away, and the bones which had been covered shall be made bare.

32. No one recognizes how much he has profited, except among adversities.---For when all exterior pleasure is worn down by pressing scourges, the bones of internal fortitude are made bare. But what in this place is understood by the name of flesh but that very carnal delight? Or what by bones but the virtues of the soul are designated? Therefore the flesh withers, and the bones are made bare, because while carnal delight is attenuated by rebuking scourges, those strong things of virtues which lately lay hid as it were under the flesh are opened. For no one recognizes how much he has profited except among adversities. For when prosperous things are present, the documents of strengths cannot be seen. Whence elsewhere it is written: In the day the Lord commanded His mercy, and in the night He declared it (Psal. 41:9); because namely each one perceives the grace of the heavenly gift in the tranquility of rest, but how much he has perceived, he shows in the adversity of perturbation. Let the flesh therefore wither, that the bones may be made bare. Let us be struck by paternal corrections, that we may recognize how much we profit. For by the scourges of the Lord the fatness of carnal delight is worn down, but the bones of our virtues are opened. Our exterior beauty is defiled by that very adversity of this world, but what lay hid in us inwardly is shown.

Caesis namque apostolis denuntiatum est ne loquerentur ultra in nomine Jesu, sed magna exsultatione gavisi sunt, quod digni habiti sunt pro nomine Jesu contumeliam pati, suisque adversariis cum fiducia responderunt: Obedire oportet Deo magis quam hominibus (Act. V, 29). Ecce inter adversa validius fidei robur emicuit; ecce concisa est integritas carnium, sed patefacta sunt ossa virtutum. Hinc de eis per Sapientiam dicitur: Deus tentavit illos, et invenit illos dignos se (Sap. III, 5). Tentati sunt quippe adversitate plagarum, sed digni inventi sunt nudatione ossium. Nam quia haec eorum illa tentatio est quae ex flagellis adhibetur, illic aperte declaratur, dum sequitur: Tanquam aurum in fornace probavit illos, et quasi holocausti hostiam accepit illos (Sap. III, 6). Quia ergo uniuscujusque vires non nisi per adversa patefiunt, bene dicitur: Tabescet enim caro ejus, et ossa quae tecta fuerant nudabuntur. Tabescit enim caro, dum omne quod fluxum infirmumque est flagellis atteritur. Nudantur ossa, dum per haec in nobis etiam quod validum latet aperitur. Quia vero, sicut et superius dictum est, in ipsa adversitate tentationis non solum detegitur robur fortitudinis, sed etiam cognoscitur infirmitas humanitatis, et tentatus quisque ostendit quidem quantum de Deo profecerit, sed in ipsis flagellorum afflictionibus etiam quantum de semetipso sit infirmus agnoscit, quia non tantummodo nudantur ossa, sed etiam tabescit caro, apte subjungitur:

Caput XXVII

[Rec. XIX].

VERS. 22.--- Appropinquabit corruptioni anima ejus, et vita illius mortiferis.

53. A corruptela, cum magis imminere videtur in tentatione, liberamur.---Tentati enim uniuscujusque justi anima corruptioni appropinquare dicitur quando, ne eam virtus possit extollere, per flagella compellitur quid sit ex propria infirmitate sentire. Corruptioni videlicet appropinquat, quia ex suis se viribus perditioni proximum non ignorat, ut hoc quod a perditione longe est, non sibi, sed Domino tribuat. Appropinquat vero mortiferis, quia ex infirmitate carnis proximum se peccatis mortem ferentibus respicit, a quibus divino munere tanto magis longe fit, quanto se eis proximum ex suis meritis deprehendit. Per contemplationem conditionis suae David corruptioni appropinquaverat, cum dicebat: Memento, Domine, quod pulvis sumus: homo sicut fenum dies ejus (Psal. CII, 15). Per contemplationem quoque infirmitatis propriae Paulus mortiferis appropinquaverat, cum dicebat: Video aliam legem in membris meis repugnantem legi mentis meae, et captivum me ducentem in lege peccati, quae est in membris meis.

For it was announced to the beaten apostles that they should not speak further in the name of Jesus, but they rejoiced with great exultation, that they were accounted worthy to suffer reproach for the name of Jesus, and they answered their adversaries with confidence: It behooves to obey God rather than men (Acts 5:29). Lo, among adversities a more valid strength of faith shone forth; lo, the integrity of the flesh was cut away, but the bones of virtues were opened. Hence concerning them it is said through Wisdom: God tempted them, and found them worthy of Himself (Wisd. 3:5). For they were tempted by the adversity of strokes, but they were found worthy by the baring of the bones. For because this is that temptation of theirs which is applied from scourges, it is there openly declared, while it follows: As gold in the furnace He proved them, and as a victim of holocaust He received them (Wisd. 3:6). Because therefore the strengths of each one are not opened except through adversities, it is well said: For his flesh shall wither away, and the bones which had been covered shall be made bare. For the flesh withers, while all that is fluid and weak is worn down by scourges. The bones are made bare, while through these even what is strong lying hid in us is opened. But because, as has also been said above, in that very adversity of temptation not only is the strength of fortitude detected, but also the infirmity of humanity is recognized, and each one tempted shows indeed how much he has profited from God, but in those very afflictions of scourges he also recognizes how much he is infirm of himself, because not only are the bones made bare, but also the flesh withers, it is aptly subjoined:

Chapter XXVII

[Rec. XIX].

VERSE 22.--- His soul shall approach corruption, and his life to the deadly.

53. We are liberated from corruption, when it seems to threaten more in temptation.---The soul of each tempted just man is said to approach corruption when, lest virtue should be able to extol it, it is compelled through scourges to feel what it is from its own infirmity. Namely it approaches corruption, because from its own strengths it is not ignorant that it is close to perdition, so that this, that it is far from perdition, it may attribute not to itself, but to the Lord. But it approaches the deadly, because from the infirmity of the flesh it beholds itself close to the sins bringing death, from which by a divine gift it becomes so much the farther, as from its own merits it finds itself close to them. Through the contemplation of his condition David had approached corruption, when he said: Remember, O Lord, that we are dust: man as grass his days (Psal. 102:15). Also through the contemplation of his own infirmity Paul had approached the deadly, when he said: I see another law in my members repugnant to the law of my mind, and leading me captive in the law of sin, which is in my members.

Infelix ego homo, quis me liberabit de corpore mortis hujus (Rom. VII, 23)? Corruptioni ergo et mortiferis appropinquare est, considerata infirmitate humanitatis suae, peccatorem se ex suis meritis cernere, atque apud se arrogantiam ex propriis viribus non habere. Quid enim sumus, si a conditoris nostri protectione deseramur? Quae nimirum protectio minus necessaria creditur, si semper habeatur. Sed utiliter plerumque subtrahitur, ut sibimetipsi homo quam sine illa nihil sit ostendatur. Manus igitur Dei aliquando nos nobis per adversa insinuat, quae etiam nescientes nos in prosperis portat. Qua destituti dum cadere incipimus, et tamen adjuti retinemur, et doctrina fit quod in lapsu trepidamus, et custodia quod in statu permanemus.

54. Nunquam de viribus nostris praesumendum.---Nemo ergo se alicujus virtutis aestimet, etiam cum quid fortiter potest, quia si divina protectio deserat, ibi repente enerviter obruitur, ubi se valenter stare gloriabatur. Quid est enim quod vir Dei contra altare Samariae ad prophetandum directus praesente rege auctoritatem liberae vocis exercuit, ejusdemque regis extensum brachium in rigorem mirabiliter astrinxit, quod tamen mox misericorditer saluti restituit (III Reg. XIII, 4)? cujus in domo invitatus comedere noluit, quia ne in via comederet, prohibitionis dominicae praecepta servavit? Qui tamen in eadem via et seductus comedit, et pastus interiit. Qua in re quid subtili consideratione colligimus, quid, ut ita dixerim, formidando suspicamur, nisi quod forsitan apud semetipsum tacitus pro praeceptis dominicis regem se contempsisse gloriabatur? Unde ab interna mox soliditate quassatus est; et inde ei in opere culpa subrepsit, unde gloria in corde surrexit, ut prophetae falsi verbis deceptus disceret, quia nequaquam propriae fortitudinis fuerit, quod ad regis verba restitisset. Bene autem ex ejus ore mortis sententiam accepit, cujus seductione a vitae praecepto deviavit, ut inde poenam veraciter sumeret, unde culpam negligenter admisisset. Quia igitur unumquemque electum suum divina gratia tunc magis erudiendo custodit, cum quasi percutiens deserit, dicatur recte: Appropinquabit corruptioni anima ejus, et vita illius mortiferis, ut quo se suis viribus vicinum morti per adversa considerat, eo in cunctis quae fortiter egerit, ad divinae spei munimen fugiens solidius vivat.

Unhappy man I, who shall deliver me from the body of this death (Rom. 7:23)? Therefore to approach corruption and the deadly is, the infirmity of his humanity having been considered, to see himself a sinner from his own merits, and not to have arrogance from his own strengths in himself. For what are we, if we are deserted by the protection of our Creator? Which protection surely is believed less necessary, if it be always had. But it is usefully withdrawn for the most part, so that to himself it may be shown to man how without it he is nothing. The hand of God therefore sometimes insinuates us to ourselves through adversities, which even carries us unknowing in prosperous things. Destitute of which while we begin to fall, and yet being helped are retained, both instruction is made in that we tremble in the lapse, and custody in that we remain in the state.

54. It is never to be presumed concerning our own strengths.---Let no one therefore estimate himself of any virtue, even when he can do something strongly, because if divine protection should desert, there he is suddenly enervatedly overwhelmed, where he boasted himself to stand valiantly. For what is it that the man of God directed against the altar of Samaria to prophesy exercised the authority of a free voice in the presence of the king, and wonderfully bound in rigor the extended arm of the same king, which however he soon mercifully restored to health (1 Kings 13:4)? in whose house being invited he would not eat, because lest he should eat in the way, he kept the precepts of the Lord's prohibition? Who however in the same way being seduced both ate, and having fed perished. In which thing what do we gather by subtle consideration, what, so to speak, do we suspect by fearing, but that perhaps with himself silent he boasted that he had contemned the king for the Lord's precepts? Whence he was soon shaken from internal solidity; and thence fault crept in upon him in work, whence glory arose in the heart, so that being deceived by the words of the false prophet he might learn, that by no means it was of his own strength, that he had resisted at the words of the king. But well from his mouth he received the sentence of death, by whose seduction he had deviated from the precept of life, so that from thence he might truly take the punishment, whence he had negligently admitted the fault. Because therefore divine grace then the more keeps each elect of its own by instructing, when as if striking it deserts, let it be rightly said: His soul shall approach corruption, and his life to the deadly, so that by which he considers himself close to death by his own strengths through adversities, by that in all things which he has done strongly, fleeing to the fortification of divine hope he may live more solidly.