SAINT GREGORY THE GREAT

Morals on the Book of Job

Moralia

VOLUME V · VII

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

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Liber VI

GESIMUS QUARTUS.

Exponuntur undecim versus posteriores cap. XXXIII, et octodecim priores cap. XXXIV, praeclaraque de Christo mediatore, de contemplatione, de conversionis ordine, de pastorali officio docentur.

CAPUT PRIMUM.

1. Cuncti, etiam electi, tentationibus obnoxii sunt.---Eliu vim supernae dispensationis insinuans, de electi uniuscujusque percussione intulit, dicens: Appropinquabit corruptioni anima ejus, et vita illius mortiferis. Et dum tentatum hominem demonstrat unum, in qua tentatione sit positum humanum genus ostendit universum; dumque narrat quid specialiter agatur in singulis, liquido intimat quid generaliter agatur in cunctis. Sic enim tentationem expressit quorumdam, proprie singulorum, ut possit intelligi et universaliter omnium. Cunctum quippe electorum genus in hac vita hujus taedio laboris afficitur. Unde et mox huic generali pestilentiae generale subintulit remedium medicinae, dicens:

CAPUT II.

CAP. XXXIII, VERS. 23, 24.---Si fuerit pro eo angelus loquens unum de similibus, ut annuntiet hominis aequitatem, miserebitur ejus. [Rec. II.] 2. Christus Deus et homo pro hominibus Deum interpellat. Incarnationis oeconomia.---Quis enim est iste angelus, nisi ille qui per prophetam dicitur: Magni consilii angelus (Is. IX, 6, sec. LXX)? Quia enim Graeca lingua evangelizare denuntiare dicitur, semetipsum nobis annuntians Dominus angelus vocatur. Et bene ait: Si fuerit pro eo angelus loquens, quia, sicut ait Apostolus, etiam interpellat pro nobis (Rom. VIII, 34).

Book twenty

FOUR.

The eleven last verses of chapter 33, and the eighteen first of chapter 34 are explained, and remarkable things concerning Christ the Mediator, concerning contemplation, concerning the order of conversion, and concerning the pastoral office are taught.

CHAPTER I.

1. All, even the elect, are subject to temptations.---Elihu insinuating the force of the heavenly dispensation, concerning the smiting of each of the elect brought in, saying: His soul shall approach corruption, and his life to the deadly. And while he demonstrates one tempted man, he shows the whole human race placed in what temptation it is; and while he relates what is specially done in individuals, he clearly intimates what is generally done in all. For he so expressed the temptation of some, properly of individuals, that it can be understood also universally of all. For the whole race of the elect in this life is afflicted with the weariness of this labor. Whence also soon to this general pestilence he subjoined a general remedy of medicine, saying:

CHAPTER II.

CHAP. XXXIII, VERS. 23, 24.--- If there shall be for him an angel speaking one of the like, that he may announce the equity of man, He will have mercy on him. [Rec. II.] 2. Christ God and man intercedes with God for men. The economy of the Incarnation.---For who is that angel, but He who is called through the prophet: The Angel of great counsel (Is. 9:6, according to LXX)? For because in the Greek language to evangelize is called to announce, the Lord announcing Himself to us is called an angel. And he says well: If there shall be for him an angel speaking, because, as the Apostle says, He also intercedes for us (Rom. 8:34).

Sed quid pro nobis loquatur, audiamus: Unum de similibus. Mos medicinae est ut aliquando similia similibus, aliquando contraria contrariis curet. Nam saepe calida calidis, frigida frigidis; saepe autem frigida calidis, calida frigidis sanare consuevit. Veniens ergo ad nos desuper medicus noster, tantisque nos inveniens languoribus pressos, quiddam nobis simile, et quiddam contrarium apposuit. Ad homines quippe homo venit, sed ad peccatores justus. Concordavit nobis veritate naturae, sed discrepavit a nobis vigore justitiae. Vitiosus enim homo corrigi non poterat nisi per Deum. Videri autem debuit qui corrigebat, ut praebendo imitationis formam, anteactae malitiae mutarent vitam. Sed videri ab homine non poterat Deus; ergo homo factus est, ut videri potuisset. [Vet. II.] Justus igitur atque invisibilis Deus, apparuit similis nobis homo visibilis, ut dum videtur ex simili, curaret ex justo; et dum veritate generis concordat conditioni, virtute artis obviaret aegritudini.

3. Dominus in carne veniens, nec culpam ex vitio, nec poenam ex necessitate suscepit.---Quia ergo in carne veniens Dominus, non culpam nostram ex vitio, non poenam ex necessitate suscepit (nulla enim labe peccati pollutus, reatus nostri teneri conditione non potuit, atque ideo mortem nostram omni necessitate calcata, cum voluit, sponte suscepit), recte dicitur quod pro tentato homine iste angelus unum de similibus loquitur, quia nec ita natus ut reliqui, nec ita mortuus, nec ita resuscitatus. Non enim cooperante coitu, sed Spiritu sancto superveniente conceptus est (Luc. I, 33). Natus autem materna viscera et fecunda exhibuit, et incorrupta servavit. Rursum nos omnes cum nolumus morimur, quia ad solvendae poenae debitum culpae nostrae conditione coarctamur; ille autem, quia nulli admistus est culpae, nulli ex necessitate succubuit poenae. Sed quia culpam nostram dominando subdidit, poenam nostram miserando suscepit, sicut ipse ait: Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam (Joan. X, 18). Qui etiam praemisit: Nemo tollit eam a me, sed ego pono eam a meipso. Rursum non ut reliqui suscitatus est, quia nostra resurrectio in saeculi finem dilata est, illius vero die tertio celebrata. Et nos quidem per illum resurgimus, nam ipse per se. Neque enim qui Deus erat sicut nos ab alio ut resuscitari potuisset indigebat. In eo ergo ejus resurrectio distat a nostra, quod non per nosmetipsos resurgimus, sicut ipse. Pro eo enim quod simpliciter homines sumus, superiori adjutorio ut resurgere valeamus indigemus. Ille autem ejusdem resurrectionis vim cum Patre et Spiritu sancto Deus exhibuit, quam tamen solus in humanitate percepit.

But what He speaks for us, let us hear: One of the like. It is the custom of medicine that sometimes it cures likes with likes, sometimes contraries with contraries. For often it has been accustomed to heal hot things with hot, cold with cold; but often cold with hot, hot with cold. Our Physician therefore coming to us from above, and finding us pressed with so great languors, applied to us something like, and something contrary. For to men He came a man, but to sinners a just one. He agreed with us in the truth of nature, but disagreed from us in the vigor of justice. For vicious man could not be corrected except through God. But He who corrected ought to be seen, that by providing a form of imitation, they might change the life from past malice. But God could not be seen by man; therefore He was made man, that He might be able to be seen. [Vet. II.] The just and invisible God therefore appeared a visible man like to us, so that while He is seen from the like, He might cure from the just; and while He agrees with the condition in the truth of race, He might oppose the sickness by the power of art.

3. The Lord coming in the flesh, neither undertook fault from vice, nor punishment from necessity.---Because therefore the Lord coming in the flesh, did not undertake our fault from vice, nor punishment from necessity (for being polluted by no stain of sin, He could not be held by the condition of our guilt, and therefore He undertook our death, all necessity being trodden down, when He wished, spontaneously), it is rightly said that for the tempted man that angel speaks one of the like, because neither so born as the rest, nor so dead, nor so raised. For He was conceived not by coitus cooperating, but by the Holy Spirit coming upon (Luke 1:33). But being born He exhibited maternal bowels both fruitful and kept them incorrupt. Again we all when we do not wish die, because we are coarcted by the condition of our fault to the debt of paying punishment; but He, because He was mixed with no fault, succumbed to no punishment from necessity. But because He subjected our fault by ruling, He undertook our punishment by pitying, as He Himself says: I have power to lay down my soul, and I have power to take it again (John 10:18). Who also premised: No one takes it from me, but I lay it down of myself. Again He was raised not as the rest, because our resurrection is delayed into the end of the age, but His celebrated on the third day. And we indeed rise through Him, for He by Himself. For nor did He who was God stand in need like us of another so that He could be raised. In that therefore His resurrection differs from ours, that we do not rise through ourselves, like He. For because we are simply men, we stand in need of superior help so that we may be able to rise. But He exhibited the force of the same resurrection with the Father and the Holy Spirit as God, which however He alone perceived in humanity.

[Vet. III.] Quia igitur Dominus vere natus, vere mortuus, vere suscitatus, in omnibus tamen distat a nobis magnitudine potentiae, sed sola concordat nobis veritate naturae, bene dicitur, quia pro nobis angelus iste unum de similibus loquitur. Cum enim in cunctis operationibus suis immensa nos virtute transcendat, in uno tamen a nobis, id est in formae veritate non discrepat.

4. Pro nobis Patri loquitur, cum se nobis similem ostendit.---Per hoc pro nobis Patri loquitur, per quod semetipsum nobis similem ostendit. Loqui quippe ejus, vel interpellare, est ipsum se pro hominibus hominem demonstrare. Et bene cum dixisset: Unum de similibus loquitur, illico adjunxit: Ut annuntiet hominis aequitatem. Quia nisi ille hominibus similis fieret, aequus homo ante Deum non appareret. Inde quippe annuntiat aequitatem nostram, unde suscipere dignatus est infirmitatem nostram. Omnes videlicet nos inimica illa persuasio in culpae contagio ab ipsa radice polluerat (Genes. III, 5), nullusque erat qui apud Deum pro peccatoribus loquens, a peccato liber appareret, quia ex eadem massa editos aeque cunctos par reatus involverat (Rom. V, 11). Proinde venit ad nos Unigenitus Patris, assumpsit ex nobis naturam, non perpetrans culpam. Sine peccato quippe esse debuit, qui pro peccatoribus intervenire potuisset, quia nimirum alienae pollutionis contagia non tergeret, si propria sustineret. Bene ergo dicitur quia in eo quod similis nobis apparuit, aequitatem hominibus annuntiavit. Intercedens enim pro peccatoribus, semetipsum justum hominem qui pro aliis indulgentiam mereretur ostendit. Sequitur:

Caput III

[Rec. III].

VERS. 24.--- Miserebitur ejus, et dicet: Libera eum, ut non descendat in corruptionem, inveni in quo ei propitier.

5. Solus Christus nos liberavit, Deumque propitiavit. Fortitudo ex humilitate.--- Mediator Dei et hominum, homo Christus Jesus in eo miseretur homini, quo formam hominis sumpsit (I Tim. II, 5; Philipp. II, 7); qua misericordia pro redempto homine dicit Patri: Libera eum, ut non descendat in corruptionem. Sicut jam supra diximus, dicere ejus est Libera hominem, naturam hominis assumendo liberam demonstrare. Ex ea quippe carne quam sumpsit, etiam hanc ostendit liberam quam redemit. Quae redempta videlicet caro nos sumus, qui cognitione nostri reatus astringimur.

[Vet. III.] Because therefore the Lord truly born, truly dead, truly raised, nevertheless in all things differs from us by the magnitude of power, but only agrees with us in the truth of nature, it is well said, because for us that angel speaks one of the like. For when in all His operations He transcends us by immense virtue, in one however from us, that is in the truth of form, He does not disagree.

4. He speaks to the Father for us, when He shows Himself like us.---By this He speaks to the Father for us, by which He shows Himself like us. For His speaking, or interceding, is His demonstrating Himself as man for men. And well when he had said: He speaks one of the like, he immediately added: That he may announce the equity of man. Because unless He were made like men, an equitable man would not appear before God. For from thence He announces our equity, from whence He deigned to undertake our infirmity. Namely that inimical persuasion had polluted us all in the contagion of fault from the very root (Gen. 3:5), and there was no one who speaking before God for sinners, would appear free from sin, because an equal guilt had involved all alike being brought forth from the same mass (Rom. 5:11). Therefore the Only-begotten of the Father came to us, assumed nature from us, not perpetrating fault. For He ought to be without sin, who could intervene for sinners, because surely He would not wipe away the contagions of another's pollution, if He sustained His own. It is well said therefore that in that He appeared like us, He announced equity to men. For interceding for sinners, He showed Himself a just man who might merit indulgence for others. It follows:

Chapter III

[Rec. III].

VERSE 24.--- He will have mercy on him, and will say: Deliver him, that he may not descend into corruption, I have found in what to be propitiated for him.

5. Christ alone has liberated us, and propitiated God. Fortitude from humility.--- The Mediator of God and men, the man Christ Jesus has mercy on man in that He assumed the form of man (1 Tim. 2:5; Phil. 2:7); by which mercy He says to the Father for the redeemed man: Deliver him, that he may not descend into corruption. As we have already said above, His saying Deliver the man, is to demonstrate human nature free by assuming it. For from that flesh which He assumed, He also showed this free which He redeemed. Which redeemed flesh namely we are, who are bound by the knowledge of our guilt.

Sed Mediatoris tanti aequitate liberamur, sicut ipse ait: Si vos Filius liberaverit, vere liberi eritis (Joan. VIII, 36). Et bene pro hoc redempto homine dicitur: Non descendat in corruptionem. [Vet. IV.] Superius enim dictum fuerat: Appropinquabit corruptioni anima ejus; postmodum dicitur: Non descendat in corruptionem. Ac si diceret: Quia cognoscendo infirmitatem suam, esse se corruptioni proximum non ignorat, idcirco ad corruptionis interitum non descendat. Ad corruptionem enim juste descenderet, si suis viribus longe se a corruptione esse judicaret. Sed quia corruptioni appropinquavit humiliter, debet ab ea misericorditer liberari: ut eo contra impugnantia vitia fortis sit, quo se suis meritis agnoscit infirmum. Quisquis enim supra se extollitur, ipso elationis suae pondere gravatur; et eo se in infimis mergit, quo, in superbiae vitium proruens, ab eo qui vere excelsus est elongavit; atque inde magis ima appetit, unde se conjunctum summis aestimavit; sicut per prophetam extollenti se animae dicitur: Quo pulchrior es descende, et dormi cum incircumcisis [Ezech. XXXII, 19]. Omnis enim qui foeditatem infirmitatis suae considerare negligit, sed per elationis fastum virtutis suae gloriam attendit, unde pulchrior est, inde descendit, quia extollendo se de suis meritis, inde in ima interitus corruit, unde gloriosum se esse judicavit. Qui descendens cum incircumcisis dormit, quia in aeterna morte cum caeteris peccatoribus deficit. Quia ergo homo iste humiliter corruptioni se propinquum esse cognovit, bene de eo dicitur: Libera eum, ut non descendat in corruptionem, ut eo magis evadat poenam, quo oculos suos non advertit ad culpam. Quia vero nullus erat cujus meritis nobis Dominus propitiari debuisset; Unigenitus Patris, formam infirmitatis nostrae suscipiens, solus justus apparuit, ut pro peccatoribus intercederet (Phil. II, 7).

6. Nullus hominum coram Deo intercessor justus pro hominibus apparuit.---Et bene pro redempto homine isto loquens angelus dicit: Inveni in quo propitier ei. Ac si aperte Mediator Dei et hominum dicat: Quia nullus hominum fuit qui coram Deo intercessor justus pro hominibus appareret, memetipsum ad propitiandum hominibus hominem feci, et dum me hominem exhibui, in quo juste hominibus propitiarer inveni. Et quia infirmitatem suscipiens Dominus, dum poenam nostram moriendo toleravit, corruptionem nostram resurgendo mutavit, bene iste angelus mortalitatis nostrae flagella subjungit, eorumque miseretur, dicens:

VERS. 25.--- Reviviscet caro ejus plusquam in juventute, revertetur ad dies adolescentiae suae.

But by the equity of so great a Mediator we are liberated, as He Himself says: If the Son shall have liberated you, you shall be truly free (John 8:36). And well for this redeemed man it is said: May he not descend into corruption. [Vet. IV.] For it had been said above: His soul shall approach corruption; afterwards it is said: May he not descend into corruption. As if He were to say: Because by recognizing his infirmity, he is not ignorant that he is close to corruption, for that reason let him not descend to the destruction of corruption. For he would justly descend to corruption, if by his own strengths he judged himself to be far from corruption. But because he approached corruption humbly, he ought to be liberated mercifully: so that he may be strong against the impugning vices by that by which he recognizes himself infirm by his own merits. For whoever is extolled above himself, is burdened by that very weight of his elation; and he merges himself in the lowest things by that by which, rushing into the vice of pride, he has elongated from Him who is truly high; and from thence he appetites the lowest parts more, from whence he estimated himself joined to the highest; as through the prophet it is said to the soul extolling itself: In that you are more beautiful descend, and sleep with the uncircumcised [Ezek. 32:19]. For everyone who neglects to consider the foulness of his infirmity, but through the pride of elation attends to the glory of his virtue, from whence he is more beautiful, from thence he descends, because by extolling himself concerning his merits, from thence he falls into the lowest parts of destruction, from whence he judged himself to be glorious. Who descending sleeps with the uncircumcised, because he fails in eternal death with the other sinners. Because therefore this man humbly recognized himself to be close to corruption, it is well said of him: Deliver him, that he may not descend into corruption, so that he may avoid punishment the more, as he does not turn away his eyes from fault. But because there was no one by whose merits the Lord ought to have been propitiated for us; the Only-begotten of the Father, assuming the form of our infirmity, alone appeared just, so that He might intercede for sinners (Phil. 2:7).

6. None of men appeared a just intercessor before God for men.---And well the angel speaking for this redeemed man says: I have found in what I may be propitiated for him. As if openly the Mediator of God and men should say: Because there was none of men who appeared a just intercessor for men before God, I made myself man to propitiate men, and while I exhibited myself as man, I found in what I might justly be propitiated for men. And because the Lord assuming infirmity, while He tolerated our punishment by dying, He changed our corruption by rising, well this angel subjoins the scourges of our mortality, and has mercy on them, saying:

VERSE 25.--- His flesh shall revive more than in youth, it shall return to the days of its adolescence.

7. Per Christum hominem caro nostra renovata est.---Caro redempti hominis plusquam in juventute dicitur reviviscere, quia videlicet primus homo conditus fuerat non quidem a prima nativitatis suae origine ad moriendum, sed tamen ut mori si vellet posset. Sed haec caro nostra, cum in resurrectione innovatur, plusquam in juventute reviviscet, quia ad eum vitae statum perducetur, ut jam mori nec si velit possit. Ex statu namque conditionis suae habuit posse non mori, ex gloria resurrectionis habebit non posse mori. Tunc ergo plusquam in juventute reviviscit, quia in sua incorruptione solidius quam condita fuerat roboratur. Sequitur: Revertetur ad dies adolescentiae suae. Dies quippe adolescentiae appellantur tempora illius primae aetatis, in qua primi hominis caro ante peccatum nec veterascere per tempus, nec perire per mortem sciebat. Ad hos ergo dies caro nostra revertitur, cum a mortalitatis defectu liberata, ad eum statum qui in paradiso ante culpam fuit revocatur.

8. In baptismo spiritus renovatur, in resurrectione caro.---Sed et quaeritur, si hoc de praesenti tempore valeat intelligi? Quod profecto fieri potest, si renovationis nostrae ordinem consideremus. Nunc enim in perceptione gratiae spiritus noster renovatur, sed postmodum in gloria resurrectionis caro quoque nostra innovatur. Unde Apostolus dicit: Etsi is qui foris est noster homo corrumpatur, tamen is qui intus est renovatur de die in diem (II Cor. IV, 16). Ille ergo de die in diem renovatur, qui proficiendo in amore patriae coelestis, quotidie sibi aliquid quod non habebat adjungit. Sed tunc etiam exterior homo innovatur, cum ad dies adolescentiae suae, id est ad primae suae conditionis vigorem fuerit revocatus. Nunc enim quamvis jam baptismi aqua sit lotus, adhuc tamen suae corruptionis poenam sustinet. Neque enim mortalitatis defectus ei subito tollitur, nec mortis debitum cito vitatur. Sed quia ipsa quoque electorum caro jam nunc per spiritum innovatur, recte dicitur: Reviviscet caro ejus plusquam in juventute. Quia etsi adhuc primae culpae poenalitatem sustinet, tamen quia jam Dei obsequio mancipatur, jam aliquid de nova vita gustat. Cum enim ab illicitis voluptatibus restringitur, et in virtutum laboribus exercetur, per spiritum jam innovatur, ut plenarie innovari possit in resurrectione. Plusquam ergo in juventute reviviscit, quia in hac etiam vita, in qua adhuc sub mortis debito tenetur, vivere per spiritum vitae incipit.

7. Through Christ the man our flesh is renewed.---The flesh of the redeemed man is said to revive more than in youth, because namely the first man was created not indeed from the first origin of its birth to die, but nevertheless so that he could die if he wished. But this flesh of ours, when it is renewed in the resurrection, will revive more than in youth, because it will be brought to that state of life, so that it can no longer die even if it should wish. From the state namely of its creation, it had the ability not to die; from the glory of the resurrection it will have the inability to die. Therefore it revives more than in youth, because it is more solidly strengthened in its incorruption than it was created. It follows: It shall return to the days of its adolescence. For the days of adolescence are called the times of that first age, in which the flesh of the first man before sin neither knew how to grow old by time, nor to perish by death. To these days therefore our flesh returns, when being freed from the defect of mortality, it is recalled to that state which was in paradise before the fault.

8. In baptism the spirit is renewed, in the resurrection the flesh.---But it is also asked, if this can be understood of the present time? Which can certainly be done, if we consider the order of our renovation. For now in the perception of grace our spirit is renewed, but afterwards in the glory of the resurrection our flesh also is renovated. Whence the Apostle says: Though our outward man is corrupted, yet the inward man is renewed day by day (2 Cor. 4:16). He therefore is renewed day by day, who by profiting in the love of the heavenly country, daily adds to himself something which he did not have. But then even the outward man is renovated, when it will be recalled to the days of its adolescence, that is to the vigor of its first creation. For now although it is already washed by the water of baptism, it still sustains the punishment of its corruption. For nor is the defect of mortality suddenly taken away from it, nor is the debt of death soon avoided. But because even the very flesh of the elect is now already renovated through the spirit, it is rightly said: His flesh shall revive more than in youth. For although it still sustains the penalty of the first fault, yet because it is now applied to the service of God, it already tastes something of the new life. For when it is restrained from illicit pleasures, and is exercised in the labors of virtues, it is already renovated through the spirit, so that it may be able to be fully renovated in the resurrection. Therefore it revives more than in youth, because even in this life, in which it is still under the debt of death, it begins to live by the spirit of life.

9. Per Christum natura humana purgata est.---Primus enim homo conditus in paradiso, etsi necdum erat morti subjectus, nondum tamen erat in immortalitatis statu confirmatus. Nostra autem caro per spiritum jam nunc innovata, licet adhuc sit morti obnoxia, jam tamen ad immortalitatis gloriam tendit. Neque enim jam sic vivit, sicut in paradiso ante peccatum vixit, nec sic sicut in resurrectione post mortem vivet. Sed medium quendam statum inter mortis vetustatem et vitae novitatem tenet. Jam enim habet spiritus novitatem, sed adhuc habet carnis vetustatem. Plusquam ergo in juventute reviviscit, quia jam ad id tendit quod nec tunc habuit cum creata est. Neque enim tunc sic erat in vitae statu confirmata, ut in mortem cadere non posset. Nunc autem per spiritum renovata, jam sic est in vitae spe solidata, ut jam in mortem cadere aeternam non possit. Bene ergo dicitur: Reviviscet caro ejus plusquam in juventute, quia ad eam gloriam perducetur, quam nec tunc habuit cum primitus condita est.

10. Oratio pura Deum propitiat.---Quia igitur Eliu viam humanae salvationis ostendit, quae videlicet per Redemptoris gratiam fit, bene ejusdem gratiae fructum subjungit, dicens: VERS. 26.--- Deprecabitur Deum, et placabilis ei erit, et videbit faciem ejus in jubilo, et reddet homini justitiam suam.

11. Oratio justi, et ejus fructus.---Redemptus homo Deum deprecari dicitur, et placabilem ei fore, quia videlicet is qui prius culpae pondere gravatus longe a Deo erat, nunc per gratiam renovatus fit ei proximus. Et videbit faciem ejus in jubilo, quia jam per contemplationis spiritum incipit videre quod plenarie videbit in resurrectione. Et reddet homini justitiam suam, quia renovato homini Dominus illam justitiam reddet quam in primo homine amiserat. Justitia enim hominis est soli Deo servire, et nulli creaturae esse subjectum. Quam videlicet justitiam tunc plenarie recipiet, cum a carnis corruptione liberatus, ad coelestis patriae gloriam perducetur. Tunc ergo reddet homini justitiam suam, cum in eo statu eum ponet, ut jam nulli culpae possit esse subjectus.

12. Ordo conversionis.---Sed et notandum est, quod prius deprecari dicitur, deinde faciem Dei videre, et postremo justitiam recipere. Hic enim ordo est nostrae conversionis, ut prius pro peccatorum remissione deprecemur, deinde veritatis lucem per contemplationem videre incipiamus, et postremo in justitiae stabilitate solidemur. Neque enim potest quis faciem Dei videre, nisi se prius orationum lacrymis purgaverit. Neque potest quis in justitiae stabilitate solidari, nisi prius veritatis lucem viderit. Ideo ergo prius deprecatur, ut videat; et videt, ut justitiam recipiat.

9. Through Christ human nature was purged.---For the first man being created in paradise, although he was not yet subject to death, yet he was not yet confirmed in the state of immortality. But our flesh being now already renovated through the spirit, although it is still subject to death, yet it is already tending to the glory of immortality. For nor does it now so live, as it lived in paradise before sin, nor so as it will live in the resurrection after death. But it holds a middle state between the oldness of death and the newness of life. For it already has the newness of the spirit, but it still has the oldness of the flesh. Therefore it revives more than in youth, because it is already tending to that which it had not even then when it was created. For nor was it then so confirmed in the state of life, so that it could not fall into death. But now being renovated through the spirit, it is already so established in the hope of life, that it can no longer fall into eternal death. Therefore it is well said: His flesh shall revive more than in youth, because it will be brought to that glory, which it had not even when it was first created.

10. Pure prayer propitiates God.---Because therefore Elihu showed the way of human salvation, which namely is done through the grace of the Redeemer, he well subjoins the fruit of the same grace, saying: VERSE 26.--- He shall pray to God, and He will be placable to him, and he shall see His face in jubilation, and He will render to man his justice.

11. The prayer of the just, and its fruit.---The redeemed man is said to pray to God, and He will be placable to him, because namely he who before being burdened by the weight of fault was far from God, now being renovated through grace is made close to Him. And he shall see His face in jubilation, because now he begins to see through the spirit of contemplation that which he will fully see in the resurrection. And He will render to man his justice, because the Lord will render to the renovated man that justice which he had lost in the first man. For the justice of man is to serve God alone, and to be subject to no creature. Which justice namely he will then fully receive, when being freed from the corruption of the flesh, he will be brought to the glory of the heavenly country. Then therefore He will render to man his justice, when He will place him in that state, so that he can no longer be subject to any fault.

12. The order of conversion.---But it is also to be noted, that first he is said to pray, then to see the face of God, and finally to receive justice. For this is the order of our conversion, that first we pray for the remission of sins, then we begin to see the light of truth through contemplation, and finally we are established in the stability of justice. For nor can any one see the face of God, unless he has first purged himself by the tears of prayers. Nor can any one be established in the stability of justice, unless he has first seen the light of truth. Therefore he first prays, that he may see; and he sees, that he may receive justice.

Quam videlicet justitiam tunc plenarie tenet, cum jam de sui status rectitudine nullo tentationis impulsu movetur.

Qui enim culpam suam abscondit, necdum seipsum respicit; qui autem eam revelat, jam videre quid fuerit incipit.

Caput IV

[Rec. IV].

VERS. 27.--- Respiciet homines, et dicet: Peccavi, et vere deliqui, et ut eram dignus, non recepi.

13. Publica confessio, et ejus exempla.---Redemptus homo respicere homines dicitur, et dicere: Peccavi, quia videlicet confiteri culpam suam coram hominibus non erubescit, qui eam prius per superbiam abscondebat. Respicit enim homines, cum ad exempla humilium intendit, ut eos in confessione culpae suae sequatur. Et dicit: Peccavi, et vere deliqui, quia recognoscit se non solum opere, sed etiam voluntate malum fecisse. Et ut eram dignus, non recepi, quia recognoscit Dei misericordiam majorem esse quam iniquitatem suam. Si enim Deus secundum merita nostra nobis redderet, nullus nostrum salvus fieret. Idcirco ergo recognoscit se minus poenae percepisse quam pro culpa sua dignus erat. Quod videlicet tunc veraciter dicit, cum jam nihil suis viribus, sed soli divinae misericordiae tribuit.

14. Confessio cordis et oris.---Sed et notandum est, quod prius respicere homines dicitur, et deinde dicere: Peccavi. Hic enim ordo est verae confessionis, ut prius cor respiciatur, et deinde os aperiatur. Neque enim potest quis veraciter culpam suam per os confiteri, nisi eam prius per cor viderit. Idcirco ergo prius respicit, ut videat; et videt, ut dicat: Peccavi. Quod videlicet tunc veraciter dicit, cum jam culpam suam nullo excusationis pallio tegit, sed sola confessionis humilitate revelat. Bene ergo dicitur: Respiciet homines, et dicet: Peccavi, quia videlicet per exempla humilium ad cognitionem propriae culpae perducitur, ut jam non erubescat coram hominibus confiteri quod non timuit coram Deo facere.

CAPUT IV.

VERS. 25.---Consumpta est caro ejus a suppliciis; revertatur ad dies adolescentiae suae.

Which justice namely he then fully holds, when he is no longer moved from the rectitude of his state by any impulse of temptation.

For he who hides his fault, is not yet looking upon himself; but he who reveals it, is already beginning to see what he was.

Chapter IV

[Rec. IV].

VERSE 27.--- He shall look upon men, and shall say: I have sinned, and I have truly offended, and as I was worthy, I have not received.

13. Public confession, and its examples.---The redeemed man is said to look upon men, and to say: I have sinned, because namely he is not ashamed to confess his fault before men, who before was hiding it through pride. For he looks upon men, when he attends to the examples of the humble, so that he may follow them in the confession of his fault. And he says: I have sinned, and I have truly offended, because he recognizes that he has done evil not only by work, but also by will. And as I was worthy, I have not received, because he recognizes that the mercy of God is greater than his iniquity. For if God should return to us according to our merits, no one of us would be saved. Therefore he recognizes that he has received less punishment than he was worthy of for his fault. Which namely he then truly says, when he no longer attributes anything to his own strengths, but only to the divine mercy.

14. Confession of heart and mouth.---But it is also to be noted, that first he is said to look upon men, and then to say: I have sinned. For this is the order of true confession, that first the heart be looked upon, and then the mouth be opened. For no one can truly confess his fault by the mouth, unless he has first seen it by the heart. Therefore he first looks, that he may see; and he sees, that he may say: I have sinned. Which namely he then truly says, when he no longer hides his fault by any cloak of excuse, but only reveals it by the humility of confession. Therefore it is well said: He shall look upon men, and shall say: I have sinned, because namely through the examples of the humble he is brought to the knowledge of his own fault, so that he may no longer be ashamed to confess before men what he has not been afraid to do before God.

CHAPTER IV.

VERSE 25.---His flesh is consumed with punishments; let him return to the days of his youth.

7. A Deo recedentes, nihil nisi quo affligeremur, invenimus.---In illo quippe primo homine a Deo recedente repulsi a paradisi gaudiis, in hanc mortalis vitae aerumnam cecidimus, et quam gravem culpam serpentis suasione commisimus (Genes. III, 23), poena nostrae ultionis sentimus. Huc enim lapsi, nihil extra Deum, nisi quo affligeremur, invenimus. Et quia per oculorum visum carnem secuti sumus, de ipsa carne, quam praeceptis Dei praeposuimus, flagellamur. In ipsa quippe quotidie gemitum, in ipsa cruciatum, in ipsa interitum patimur, ut hoc nobis mira dispositione Dominus in poenam verteret, per quod fecimus culpam; nec aliunde esset interim censura supplicii, nisi unde fuerat causa peccati, ut ejus carnis amaritudine homo erudiretur ad vitam, cujus oblectatione superbiae pervenit ad mortem.

8. A carnalis vitae suppliciis Christus nos eruit, et innovavit.---Quia ergo innumeris humanum genus carnalis vitae suppliciis premebatur, sed Redemptore nostro veniente, et vitia corruptionis nostrae et tormenta deleta sunt, dicatur de redempto homine: [Vet. V, Rec. IV.] Consumpta est caro ejus a suppliciis; revertatur ad dies adolescentiae suae. Ac si diceret: Mortalitatis suae poena in quadam vetustatis suae senectute dejectus est; revertatur ad dies adolescentiae suae, id est prioris vitae integritate renovetur, ut non in eo remaneat quo lapsus est, sed ad hoc redemptus redeat ad quod percipiendum conditus fuit. Scriptura enim sacra saepe adolescentiam pro novitate vitae ponere consuevit. Unde venienti sponso dicitur: Adolescentulae dilexerunt te (Cant. I, 3); id est, electorum animae gratia baptismatis renovatae, quae non in vitae veteris usu deficiunt, sed novi hominis conversatione decorantur. Senectutem quippe veteris hominis inter vitia tabescentem deflebat ille qui ait: Inveteravi inter omnes inimicos meos (Psal. VI, 8). E contra alius gaudere in virtutibus admonens, dicit: Laetare, juvenis, in adolescentia tua (Eccle. XI, 9). Ac si diceret: Fortis quisque gaudeat in renovatione sua; id est, laetitiam suam non in vitae veteris voluptate, sed in conversationis novae virtute constituat. Quia vero ad hoc novitatis robur non nostris viribus, sed Redemptore interveniente revocamur, pro hoc flagellato homine deprecans angelus dicat: Revertatur ad dies adolescentiae suae. Et quia dum Redemptor noster Patrem pro nobis interpellat, nos quoque vitae pristinae torpore discusso, ad sitim orationis accendimur, apte de hoc homine redempto subjungitur:

CAPUT V.

VERS. 26.---Deprecabitur Deum, et placabilis ei erit.

7. Departing from God, we found nothing but that by which we might be afflicted.---For in that first man departing from God, being repelled from the joys of paradise, we fell into this misery of mortal life, and we feel by the punishment of our vengeance how grave a fault we committed by the persuasion of the serpent (Gen. III, 23). For having fallen hither, we found nothing outside of God, except that by which we might be afflicted. And because through the sight of the eyes we followed the flesh, we are scourged from that same flesh, which we preferred to the precepts of God. For in it we daily suffer groaning, in it torture, in it destruction, so that the Lord by a wonderful disposition might turn this into punishment for us, through which we committed the fault; nor would there be in the meantime a censure of punishment from elsewhere, except from where the cause of sin had been, so that by the bitterness of that flesh man might be instructed unto life, by the delight of whose pride he arrived at death.

8. From the punishments of carnal life Christ rescued us, and renewed us.---Since therefore the human race was oppressed by innumerable punishments of carnal life, but by our Redeemer coming, both the vices of our corruption and the torments were deleted, let it be said of the redeemed man: [Vet. V, Rec. IV.] His flesh is consumed with punishments; let him return to the days of his youth. As if he were to say: By the penalty of his mortality he was cast down into a certain old age of his antiquity; let him return to the days of his youth, that is, let him be renewed in the integrity of his former life, so that he may not remain in that into which he fell, but being redeemed, let him return to that for receiving which he was created. For Sacred Scripture is often accustomed to put youth for novelty of life. Hence it is said to the coming bridegroom: The young maidens have loved thee (Cant. I, 3); that is, the souls of the elect renewed by the grace of baptism, which do not fail in the use of the old life, but are adorned with the conversation of the new man. For that man was bewailing the old age of the old man wasting away among vices who said: I have grown old among all my enemies (Psal. VI, 8). On the contrary, another, admonishing to rejoice in virtues, says: Rejoice, O young man, in thy youth (Eccl. XI, 9). As if he were to say: Let every strong man rejoice in his renovation; that is, let him place his joy not in the pleasure of the old life, but in the virtue of the new conversation. But because we are recalled to this strength of novelty not by our own powers, but by the Redeemer intervening, let the angel praying for this scourged man say: Let him return to the days of his youth. And because while our Redeemer intercedes with the Father for us, we also, the torpor of our former life being shaken off, are kindled to the thirst of prayer, it is aptly added concerning this redeemed man:

CHAPTER V.

VERSE 26.---He shall pray to God, and He will be favorable to him.

9. Christus pro nobis orans ad orandum nos accendit.---Prius enim postulare angelum, et postmodum hominem dicit, quia nisi ante ipse Dominus 764 per incarnationem suam interpellans Patrem, vitam nostram peteret, nunquam se insensibilitas nostra ad postulanda ea quae aeterna sunt excitaret. Sed incarnationis ejus praecessit oratio, ut torporis nostri evigilatio subsequatur. [Vet. VI, Rec. V.] Quia vero post tentationes, saepe post immensas amaritudines menti nostrae in occulto gaudio lux veritatis erumpit; bene de hoc tentato homine et deprecante subjungitur:

CAPUT VI.

IBID.---Et videbit faciem ejus in juvito. 10.

Duplex compunctio, una tristitiae, altera laetitiae lacrymas eliciens. Ex hac ineffabile gaudium oritur.---Superius dictum est (Lib. XXIII, n. 40 et seq.), quomodo Deus innotescendo afficit, nunc vero dicitur quomodo dum innotescit exhilarat. Aliter enim quisque compungitur, cum, interna intuens, malorum suorum pavore terretur; aliter vero compungitur, cum, gaudia superna conspiciens, spe quadam et securitate roboratur. Illa compunctio afficientes et tristes, haec vero laetas lacrymas movet. Jubilum namque dicitur, quando ineffabile gaudium mente concipitur, quod nec abscondi possit, nec sermonibus aperiri; et tamen quibusdam motibus proditur, quamvis nullis proprietatibus exprimatur. Unde David propheta intuens electorum animas tantum gaudium mente concipere quantum sermone non valent aperire, ait: Beatus populus, qui scit jubilationem (Psal. Non enim ait, Qui loquitur; sed, Qui scit, quia sciri quidem jubilatio intellectu potest, sed dicto exprimi non potest. Sentitur per illam quippe, quod ultra sensum est. Et cum vix ad hoc contemplandum sufficiat conscientia sentientis, quomodo ad hoc exprimendum sufficiat lingua dicentis? Quia ergo cordibus nostris lux se veritatis insinuans, modo districtam justitiam praetendendo contristat, modo interna gaudia aperiendo laetificat; post tentationum amaritudines, post tribulationum luctus, apte subjungitur: Videbit faciem ejus in jubilo. 11.

9. Christ praying for us kindles us to pray.---For first he says the angel asks, and afterwards the man, because unless the Lord Himself, interceding with the Father through His incarnation, should first seek our life, our insensibility would never rouse itself to ask for those things which are eternal. But the prayer of His incarnation preceded, so that the awakening of our torpor might follow. [Vet. VI, Rec. V.] But because after temptations, often after immense bitternesses, the light of truth breaks forth in our mind in a hidden joy; it is well added concerning this tempted and praying man:

CHAPTER VI.

IBID.---And he shall see His face in jubilation.

10. Double compunction, one of sadness, the other of joy, eliciting tears. From this an ineffable joy arises.---It was said above (Book XXIII, n. 40 and following), how God affects by making Himself known, but now it is said how while He makes Himself known He exhilarates. For one is pricked in one way when, beholding internal things, he is terrified by the dread of his evils; but he is pricked in another way when, beholding heavenly joys, he is strengthened by a certain hope and security. That compunction moves afflicting and sad tears, but this moves joyful ones. For it is called jubilation when an ineffable joy is conceived in the mind, which can neither be hidden nor opened by words; and yet it is brought forth by certain motions, although it is expressed by no properties. Hence the prophet David, beholding that the souls of the elect conceive as much joy in the mind as they are not able to open by speech, says: Blessed is the people that knoweth jubilation (Psal. LXXXVIII, 16). For he does not say, Who speaketh; but, Who knoweth, because indeed jubilation can be known by the intellect, but cannot be expressed by speech. For through it is felt what is beyond sense. And when the conscience of the one feeling is scarcely sufficient for contemplating this, how should the tongue of the one speaking be sufficient for expressing this? Because therefore the light of truth insinuating itself into our hearts, now by pretending strict justice saddens us, now by opening internal joys gladdens us; after the bitternesses of temptations, after the mournings of tribulations, it is aptly added: He shall see His face in jubilation.

Ad illud non pervenitur nisi prius purgata igne tribulationis mente.---Menti enim nostrae de consideratione caecitatis suae prius ignis tribulationis immittitur, ut omnis vitiorum aerugo concremetur; et tunc mundatis oculis cordis illa laetitia patriae coelestis aperitur, ut prius purgemus lugendo quod fecimus; et postmodum manifestius contemplemur per gaudia quod quaeramus. Prius a mentis acie exurente tristitia interposita malorum caligo detergitur, et tunc resplendente raptim coruscatione incircumscripti luminis illustratur. Quo utcunque conspecto, in gaudio cujusdam securitatis absorbetur, et quasi post defectum vitae praesentis ultra se rapta, in quadam novitate aliquo modo recreatur. Ibi mens ex immenso fonte infusione superni roris aspergitur; ibi non se sufficere ad id quod rapta est contemplatur, et veritatem sentiendo, videt quia quanta est ipsa veritas, non videt. Cui veritati tanto magis se longe existimat, quanto magis appropinquat, quia nisi illam utcunque conspiceret, nequaquam eam conspicere se non posse sentiret.

12. Animus in contemplatione luce divina reverberatus ad se relabitur. Contemplatio non est solida et permanens visio.---Adnisus ergo animi, dum in illam intenditur, immensitatis ejus coruscante circumstantia reverberatur. Ipsa quippe cuncta implens, cuncta circumstat; et idcirco mens nostra nequaquam se ad comprehendendam incircumscriptam circumstantiam 765 dilatat, quia eam inopia suae circumscriptionis angustat. Unde et ad semetipsam citius labitur, et prospectis quasi quibusdam veritatis vestigiis, ad sua ima revocatur. Haec ipsa tamen per contemplationem facta non solida et permanens visio, sed, ut ita dixerim, quasi quaedam visionis imitatio, Dei facies dicitur. [Vet. VII.] Quia enim per faciem quemlibet agnoscimus, non immerito cognitionem Dei, faciem ejus vocamus. Unde Jacob postquam cum angelo luctatus est, ait: Vidi Dominum facie ad faciem (Genes. XXXII, 30). Ac si diceret: Cognovi Dominum, quia me cognoscere ipse dignatus est. Quam cognitionem plenissime fieri Paulus testatur in fine dicens: Tunc cognoscam sicut et cognitus sum (I Cor. XIII, 12). Quia ergo post laborum certamina, post tentationum fluctus, saepe in excessu anima suspenditur, ut cognitionem divinae praesentiae contempletur, quam tamen praesentiam et sentire possit, et explere non possit, recte post tot labores de hoc tentato homine dicitur: Videbit faciem ejus in jubilo. Quia vero unusquisque quanto amplius coelestia contemplatur, tanto magis a terrena operatione corrigitur, bene post gratiam contemplationis, justitiam subdit operationis, dicens:

CAPUT VII.

11. That is not reached unless the mind is first purged by the fire of tribulation.---For to our mind from the consideration of its blindness first the fire of tribulation is sent in, so that all the rust of vices may be burned away; and then, with the eyes of the heart cleansed, that joy of the heavenly country is opened, so that we may first purge by mourning what we have done; and afterwards more manifestly contemplate through joys what we seek. First from the sharpness of the mind, burning sadness being interposed, the darkness of evils is wiped away, and then, by the suddenly resplendent flash of uncircumscribed light, it is illustrated. Which being seen in whatever way, it is absorbed in the joy of a certain security, and as if snatched beyond itself after the failing of the present life, it is in some way recreated in a certain novelty. There the mind is sprinkled from the immense fountain by the infusion of heavenly dew; there it beholds that it is not sufficient for that to which it has been snatched, and by feeling the truth, it sees that as great as the truth itself is, it does not see. To which truth it considers itself so much the farther off, the more it approaches, because unless it beheld it in whatever way, it would by no means feel that it cannot behold it.

12. The mind in contemplation, reverberated by the divine light, falls back to itself. Contemplation is not a solid and permanent vision.---Therefore the effort of the mind, while it is stretched into that, is reverberated by the flashing circumstance of its immensity. For it, filling all things, surrounds all things; and therefore our mind by no means dilates itself to comprehend the uncircumscribed circumstance, because the poverty of its own circumscription narrows it. Whence also it slips more quickly to itself, and having beheld as if certain footsteps of truth, it is recalled to its own depths. Yet this same thing made through contemplation, not a solid and permanent vision, but, as I might so say, as if a certain imitation of vision, is called the face of God. [Vet. VII.] For because we recognize anyone by the face, not undeservedly we call the knowledge of God His face. Hence Jacob, after he had wrestled with the angel, says: I have seen the Lord face to face (Gen. XXXII, 30). As if he were to say: I have known the Lord, because He Himself has deigned that I should know Him. Which knowledge Paul testifies will be most fully made in the end, saying: Then I shall know even as I am known (I Cor. XIII, 12). Because therefore after the contests of labors, after the waves of temptations, the soul is often suspended in ecstasy, so that it may contemplate the knowledge of the divine presence, which presence however it can both feel and cannot fully satisfy, rightly after so many labors it is said concerning this tempted man: He shall see His face in jubilation. But because each one, the more fully he contemplates heavenly things, is so much the more corrected from earthly operation, well after the grace of contemplation, he adds the justice of operation, saying:

CHAPTER VII.

IBID. Et reddet homini justitiam suam.

13. Qua ratione justitia, nostra dicatur.---Justitia nostra dicitur, non quae ex nostro nostra est, sed quae divina largitate fit nostra, sicut in Dominica oratione dicimus: Panem nostrum quotidianum da nobis hodie (Matth. VI, 11; Luc. XI, 3). Ecce et nostrum dicimus; et tamen, ut detur oramus. Noster quippe fit, cum accipitur, qui tamen Dei est, quia ab illo datur. Et Dei ergo est ex munere, et noster fit veraciter per acceptionem. Ita ergo hoc loco homini suam justitiam Dominus reddit, non quam ex semetipso habuit, sed quam conditus ut haberet accepit, et in qua lapsus perseverare noluit. Illam ergo justitiam reddet Deus homini, ad quam conditus fuit, ut inhaerere Deo libeat, ut minacem ejus sententiam pertimescat, ut serpentis callidi blandis jam promissionibus non credat.

14. Quotidie diabolus verba Dei de cordibus hominum conatur evellere.---Quod enim in paradiso egit (Genes. III, 5), hoc quotidie antiquus hostis agere non desistit. Verba quippe Dei de cordibus hominum molitur evellere, atque in eis ficta promissionis suae blandimenta radicare; quotidie id quod Deus minatur levigat, et ad hoc credendum quod falsum promittit invitat. Falso enim pollicetur temporalia, ut mentibus hominum ea supplicia leviget quae Deus minatur aeterna. Nam cum praesentis vitae gloriam spondet, quid aliud dicit quam, Gustate, et eritis sicut dii? [Vet. VIII.] Ac si aperte dicat: Temporalem concupiscentiam tangite, et in hoc mundo sublimes apparete. Et cum timorem divinae sententiae amovere conatur, quid aliud loquitur quam id quod primis hominibus dixit: Cur praecepit vobis Deus, ut non comederetis de omni ligno paradisi (Genes. III, 1)? Sed quia divino munere redemptus homo justitiam recepit, quam dudum conditus amisit, robustiorem se jam contra blandimenta callidae persuasionis exercet, quia experimento didicit quantum obediens esse debeat praecepto. Et quem tunc culpa duxit ad poenam, nunc poena sua restringit a culpa, ut tanto magis delinquere metuat, quanto cogente supplicio et ipse jam quod perpetravit accusat. Unde et sequitur:

Caput VIII

[Rec. VI].

VERS. 27---Respiciet homines, et dicet: Peccavi.

IBID. And He shall render to man his justice.

13. In what way justice is called ours.---It is called our justice, not that which is ours from our own, but that which by divine bounty becomes ours, as in the Lord's Prayer we say: Give us this day our daily bread (Matth. VI, 11; Luke XI, 3). Behold, we both call it ours, and yet we pray that it may be given. For it becomes ours when it is received, which yet is God's, because it is given by Him. It is God's therefore by gift, and becomes ours truly by acceptance. So therefore in this place the Lord renders to man his justice, not that which he had from himself, but that which being created he received that he might have, and in which having fallen he was unwilling to persevere. That justice therefore God will render to man, to which he was created, that it may be a pleasure to adhere to God, that he may greatly fear His threatening sentence, that he may no longer believe the smooth promises of the crafty serpent.

14. Daily the devil endeavors to pluck out the words of God from the hearts of men.---For what he did in paradise (Gen. III, 5), this the ancient enemy does not cease to do daily. For he strives to pluck out the words of God from the hearts of men, and to root in them the feigned flatteries of his promise; daily he makes light of that which God threatens, and invites to believe that which he falsely promises. For he falsely promises temporal things, that he may make light in the minds of men of those punishments which God threatens as eternal. For when he promises the glory of the present life, what else does he say than, Eat, and you shall be as gods? [Vet. VIII.] As if he should say openly: Touch temporal concupiscence, and appear sublime in this world. And when he endeavors to remove the fear of the divine sentence, what else does he speak than that which he said to the first men: Why has God commanded you, that you should not eat of every tree of paradise (Gen. III, 1)? But because the man redeemed by the divine gift has received the justice which being long ago created he lost, he now exercises himself more robustly against the flatteries of crafty persuasion, because he has learned by experience how much he ought to be obedient to the precept. And him whom then fault led to punishment, now his punishment restrains from fault, so that he fears to offend so much the more, as by the compelling punishment he himself also now accuses what he has perpetrated. Whence also follows:

Chapter VIII

[Rec. VI].

VERSE 27---He shall look upon men, and shall say: I have sinned.

766 15. Qui sanctorum Patrum exempla respicit, peccatorem se intelligit, quod justitiae est initium.---Se peccatorem non cognosceret, si justitiam non haberet. Nemo quippe tortitudinem suam, nisi cum rectus esse coeperit, deprehendit. Nam qui omnino perversus est, neque hoc potest videre quod est. Qui vero peccatorem se intelligit, jam ex parte aliqua justus esse inchoavit, atque id quod non justus fecerat, ex eo quod justus est accusat. Qua accusatione sua Deo inhaerere inchoat, dum rectum contra se judicium proferens, hoc in se quod illi sentit displicere condemnat. Recepta ergo justitia sua dicit homo iste: Peccavi. Et notandum quod praemittitur: Respicit homines; et tunc deinde subjungitur: Et dicet, Peccavi. Ideo enim nonnulli peccasse se nesciunt, quia homines non attendunt. Nam si considerarent homines, citius agnoscerent quantum peccando infra homines cecidissent. Et quamvis Scriptura sacra aliquando homines ponere soleat humana sapientes, sicut ait Apostolus: Cum enim sit inter vos zelus et contentio, nonne carnales estis (I Cor. III, 3)? et paulo post subjicit, dicens: Nonne homines estis? nonnunquam tamen homines dicit eos quos a bestiis ratio distinguit, id est quos non atteri bestiali passionum motu demonstrat. Quibus per prophetam Dominus dicit: Vos autem greges pascuae meae homines estis (Ezech. XXXIV, 31), quia illos nimirum Dominus pascit, quos voluptas carnis jumentorum more non afficit. At contra hi qui carnali affectioni succumbunt, non jam homines, sed jumenta nominantur, sicut de quibusdam in peccato suo morientibus per prophetam dicitur: Computruerunt jumenta in stercore suo (Joel. I, 17). Jumenta quippe in stercore suo computrescere est carnales homines in fetore luxuriae vitam finire. Non enim esse homines, sed jumenta declarantur, de quibus per prophetam dicitur: Unusquisque ad uxorem proximi sui hinniebat (Jerem. V, 8). Et de quibus propheta alius dicit: Ut carnes asinorum, carnes eorum; et fluxus equorum, fluxus eorum (Ezech. XXIII, 20). Unde et per David dicitur: Homo cum in honore esset, non intellexit, comparatus est jumentis insipientibus, et similis factus est illis (Psal. XLVIII, 13). Cum ergo vocentur homines hi qui justitiae ratione suffulti sunt, et irrationabilia jumenta nominentur hi qui carnali delectationi deserviunt, recte de hoc poenitente dicitur: Respiciet homines, et dicet: Peccavi. [Vet. IX.] Ac si dicatur: Sanctorum virorum exempla conspicit, atque eorum comparatione se pensans, iniquum se esse deprehendit. Qui enim plenissime intelligere appetit qualis est, tales nimirum debet conspicere qualis non est ut ex bonorum forma metiatur, quanto ipse deserto bono deformis est.

15. He who looks upon the examples of the holy Fathers, understands himself to be a sinner, which is the beginning of justice.---He would not know himself to be a sinner, if he did not have justice. For no one detects his own crookedness, except when he has begun to be straight. For he who is altogether perverse, can neither see this which he is. But he who understands himself to be a sinner, has already in some part begun to be just, and he accuses that which as not just he had done, from that which he is as just. By which accusation of his he begins to adhere to God, while bringing forth a right judgment against himself, he condemns this in himself which he feels displeases Him. Having received therefore his justice, this man says: I have sinned. And it is to be noted that it is premised: He looks upon men; and then next it is added: And he shall say, I have sinned. For therefore some know not that they have sinned, because they attend not to men. For if they considered men, they would more quickly recognize how much by sinning they had fallen below men. And although Sacred Scripture is sometimes accustomed to put "men" for those wise according to the human way, as the Apostle says: For whereas there is among you envying and strife, are ye not carnal (I Cor. III, 3)? and a little after he adds, saying: Are ye not men? yet sometimes it calls "men" those whom reason distinguishes from beasts, that is, those whom it shows are not worn away by the bestial motion of passions. To whom the Lord says through the prophet: But you the flocks of My pasture are men (Ezek. XXXIV, 31), because namely the Lord feeds those whom the pleasure of the flesh does not affect after the manner of beasts of burden. But on the contrary those who succumb to carnal affection, are no longer called men, but beasts of burden, as is said through the prophet of some dying in their sin: The beasts of burden have rotted in their dung (Joel I, 17). For the beasts of burden to rot in their dung is for carnal men to end their life in the stench of luxury. For they are declared to be not men, but beasts of burden, of whom it is said through the prophet: Every one was neighing after his neighbor's wife (Jerem. V, 8). And of whom another prophet says: Their flesh is as the flesh of asses, and their issue as the issue of horses (Ezek. XXIII, 20). Whence also it is said through David: Man when he was in honor, did not understand, he was compared to the foolish beasts of burden, and was made like to them (Psal. XLVIII, 13). Since therefore those are called men who are supported by the reason of justice, and those are named irrational beasts of burden who serve carnal delight, it is rightly said of this penitent: He shall look upon men, and shall say: I have sinned. [Vet. IX.] As if it were said: He beholds the examples of holy men, and weighing himself by comparison with them, he detects himself to be iniquitous. For he who desires to understand most fully what he is, ought namely to behold such as he is not, so that he may measure from the form of the good, how much he himself, having deserted the good, is deformed.

Ex his quippe quibus plenissime bona adsunt, perpendit recte, quae sibi minus sunt, atque in illorum pulchritudine conspicit foeditatem suam, quam in semetipso et potest perpeti, et sentire non potest. Lucem namque debet conspicere, qui vult de tenebris judicare, ut in illa videat quid de tenebris aestimet, per quas videre praepeditur. Peccator namque si incognita vita justorum semetipsum conspicit, peccatorem se nullatenus comprehendit. Videre enim se non potest, quia, fulgorem lucis nesciens, cum semetipsum conspicit, quid aliud quam tenebras attendit? Justorum ergo debemus vitam conspicere, ut subtiliter deprehendamus nostram. Illorum videlicet species, quasi quaedam formanobis imitanda proponitur.

767 16. Justi libri sunt, ex quibus judicabimur.--- Viva lectio est vita bonorum; unde et non immerito iidem justi in sacro eloquio libri nominantur, sicut scriptum est: Libri aperti sunt, et alius liber apertus est, qui est vitae, et judicati sunt mortui ex his quae scripta erant in libris (Apoc. XX, 12). Liber namque vitae est ipsa visio advenientis judicis. In quo quasi scriptum est omne mandatum, quia quisquis eum viderit, mox, teste conscientia, quidquid non fecit intelligit. Libri etiam aperti referuntur, quia justorum tunc vita conspicitur, in quibus mandata coelestia opere impressa cernuntur. Et judicati sunt mortui ex his quae scripta erant in libris, quia in ostensa vita justorum, quasi in expansione librorum legunt bonum quod agere ipsi noluerunt, atque ex eorum qui fecerunt comparatione damnantur. Ne ergo unusquisque tunc videns eos quod non fecit defleat, nunc in eis quod imitetur attendat. Quod quidem facere electi non cessant. Meliorum namque vitam considerant, et deterioris usus conversationem mutant.

[Vet. X.] 17. Et lilia inter quae pasci debemus.---Unde sponsi voce sanctae Ecclesiae in Canticis canticorum dicitur: Duo ubera tua sicut duo hinnuli capreae gemelli, qui pascuntur in liliis, donec aspiret dies, et inclinentur umbrae (Cant. IV, 5). Quae enim sunt duo ubera, nisi ex Judaea ac gentilitate veniens uterque populus, qui in sanctae Ecclesiae corpore per intentionem sapientiae arcano est cordis infixus? Ex quo populo hi qui electi sunt idcirco capreae hinnulis comparantur, quia per humilitatem quidem parvos sese ac peccatores intelligunt, sed eis per charitatem currentibus, si qua obstacula de impedimento temporalitatis obviant, transeunt, et datis contemplationis saltibus, ad superna conscendunt. Qui ut haec agant praecedentium sanctorum exempla conspiciunt. Unde et in liliis pasci referuntur. Quid enim per lilia, nisi illorum vita declaratur, qui veraciter dicunt: Christi bonus odor sumus Deo (II Cor. II, 15)?

For from those to whom goods are most fully present, he correctly weighs those things which are less to himself, and in their beauty he beholds his own foulness, which in himself he can both endure and cannot feel. For he ought to behold light, who wishes to judge of darkness, that in it he may see what he should think of darkness, through which he is hindered from seeing. For if the sinner, the life of the just being unknown, beholds himself, he by no means comprehends himself to be a sinner. For he cannot see himself, because, being ignorant of the brightness of light, when he beholds himself, what else does he attend to than darkness? Therefore we ought to behold the life of the just, so that we may subtly detect our own. Namely, their appearance is proposed to us as a certain form to be imitated.

767 16. The just are books, from which we shall be judged.---The life of the good is a living reading; whence also not undeservedly the same just are called books in the sacred eloquence, as it is written: The books were opened, and another book was opened, which is of life, and the dead were judged from those things which were written in the books (Apoc. XX, 12). For the book of life is the very vision of the coming Judge. In which, as it were, every commandment is written, because whoever shall have seen Him, soon, conscience being witness, understands whatever he has not done. Also "opened books" are mentioned, because the life of the just is then beheld, in whom the heavenly commandments are seen impressed by work. And the dead were judged from those things which were written in the books, because in the shown life of the just, as if in the expansion of books, they read the good which they themselves were unwilling to do, and are damned from comparison with those who did it. Lest therefore everyone then seeing them should weep for what he has not done, let him now attend to what he may imitate in them. Which indeed the elect do not cease to do. For they consider the life of the better, and change the conversation of a worse usage.

[Vet. X.] 17. And the lilies among which we ought to be fed.---Hence by the voice of the Bridegroom it is said to the holy Church in the Canticle of canticles: Thy two breasts are like two young twin roes of a gazelle, which feed among the lilies, until the day break, and the shadows flee away (Cant. IV, 5). For what are the two breasts, except both peoples coming from Judea and Gentility, who in the body of the holy Church are fixed in the secret of the heart through the intention of wisdom? From which people those who are elect are for this reason compared to the young of a gazelle, because through humility indeed they understand themselves to be small and sinners, but they, running through charity, if any obstacles of the impediment of temporality meet them, they pass over, and having given leaps of contemplation, they ascend to heavenly things. Who, that they may do these things, behold the examples of preceding saints. Whence also they are mentioned as feeding among the lilies. For what is declared by the lilies, except the life of those who truly say: We are a good odor of Christ to God (II Cor. II, 15)?

Electi ergo ut assequi summa praevaleant, conspecta odorifera et candida justorum vita, satiantur. Jam quidem videre Dominum sitiunt, jam de ejus contemplatione satiari charitatis aestibus inardescunt. Sed quia in hac vita positi necdum valent, per praecedentium interim Patrum exempla pascuntur. Unde et apte illic tempus de ipso liliorum pastu definitur, dum dicitur: Donec aspiret dies, et inclinentur umbrae. Tandiu quippe refici justorum exemplis indigemus, donec praesentis mortalitatis umbras, aeterno die aspirante, transeamus. Cum enim hujus temporalitatis umbra, transacta hac mortalitate, fuerit inclinata, quia ipsius diei internum lumen cernimus, nequaquam jam appetimus ut ad amorem ejus per aliorum exempla flagremus. Nunc autem quia necdum eum intueri possumus, summopere necesse est ut eorum qui illum perfecte secuti sunt conspectis actionibus incitemur. Intueamur ergo quam pulchra est agilitas sequentium, et videamus quam turpis sit nebetudo pigrorum. Statim namque, ut bene agentium gesta respicimus, nosmetipsos confusione intima ulciscente judicamus: mox verecundia mentem concutit, mox juste saeviens reatus addicit; et vehementer hoc etiam displicet, quod adhuc fortasse turpiter libet.

18. Justus templum Dei est, ex cujus conspectu de iniquitatibus nostris confundimur.---Unde bene per Ezechielem dicitur: Fili hominis, 768 ostende domui Israel templum, ut confundantur ab iniquitatibus suis, et metiantur fabricam, et erubescant ex omnibus quae fecerunt (Ezech. XLIII, 10). Templum quippe Dei filiis Israel ad confusionem ostenditur, quando uniuscujusque justi anima, quam inspirando Deus inhabitat, quanta sanctitate fulgeat, ad confusionem suam peccatoribus demonstratur, ut in illa bonum quod negligunt videant, et in seipsis malum quod operantur erubescant. Metiri vero fabricam est pensare subtiliter justorum vitam. Sed dum metitur fabricam, necesse est ut ex cunctis quae fecimus erubescamus, quia bonorum vitam quanto subtilius pensando discutimus, tanto severius in nobis omnia inique gesta reprobamus. Bene autem prophetae dicitur ut ostendat templum. Quia enim justorum rectitudinem considerare peccator dissimulat, saltem hanc ex voce praedicantis agnoscat. Templum quippe peccatoribus ostendere est sponte sua considerare nolentibus rectorum opera narrare. Qui itaque, sicut diximus, perduci ad summa desiderant, semper necesse est ut meliorum provectibus intendant, quatenus tanto districtius in se culpas judicent, quanto in illis altius quod admirentur vident.

Therefore the elect, that they may be able to reach the highest things, having beheld the odoriferous and white life of the just, are satiated. Already indeed they thirst to see the Lord, already they burn with the heats of charity to be satiated by His contemplation. But because placed in this life they are not yet able, they are fed in the meantime by the examples of the preceding Fathers. Whence also aptly the time concerning that feeding of lilies is defined, while it is said: Until the day break, and the shadows flee away. For so long we need to be refreshed by the examples of the just, until we pass through the shadows of present mortality, the eternal day breathing. For when the shadow of this temporality, this mortality being passed, shall have been declined, because we discern the internal light of that day itself, we no longer desire that we should be kindled to His love through the examples of others. But now because we are not yet able to gaze upon Him, it is extremely necessary that we be incited by the beheld actions of those who have followed Him perfectly. Let us behold therefore how beautiful is the agility of those following, and let us see how base is the sluggishness of the lazy. For immediately, as we look back upon the deeds of those doing well, we judge ourselves, an internal confusion avenging; soon shame strikes the mind, soon a justly raging guilt condemns; and this even vehemently displeases, that as yet perhaps it is basely pleasing.

18. The just man is the temple of God, from whose sight we are confounded concerning our iniquities.---Whence it is well said through Ezekiel: Son of man, 768 show the temple to the house of Israel, that they may be confounded by their iniquities, and let them measure the building, and be ashamed of all that they have done (Ezek. XLIII, 10). For the temple of God is shown to the children of Israel for their confusion, when it is demonstrated to sinners with how great sanctity the soul of each just man shines, which God inhabits by inspiring, so that in it they may see the good which they neglect, and in themselves they may be ashamed of the evil which they work. But to measure the building is to weigh subtly the life of the just. But while he measures the building, it is necessary that we be ashamed of all that we have done, because the more subtly we discuss the life of the good by weighing it, the more severely we reprove in ourselves all things iniquitously done. But it is well said to the prophet that he should show the temple. For because the sinner dissembles to consider the rectitude of the just, let him at least recognize this from the voice of the preacher. For to show the temple to sinners is to relate the works of the righteous to those unwilling to consider of their own accord. Therefore those who, as we have said, desire to be led to the highest things, it is always necessary that they attend to the progresses of the better, so that they may judge faults in themselves so much the more strictly, as they see in them more deeply what they should admire.

19. Ipsi justi ex aliorum sanctorum consideratione proficiunt.---Sed quid ista de peccantibus dicimus, cum ipsos quoque operatores justitiae tanta provehi dispensatione videamus (I Cor. XII, 8, 9, 10 et 11)? Alius namque donum scientiae accipit, et tamen ad virtutem mirae abstinentiae non pertingit. Alius magna abstinentiae virtute accingitur, nec tamen in summa scientiae contemplatione dilatatur. Alius per prophetiae spiritum valet omnia ventura praenoscere, sed tamen per curationis gratiam non valet praesentis molestiae mala sublevare. Alius per curationis gratiam mala praesentis molestiae sublevat, sed tamen quia prophetiae spiritum non habet, quid sequatur ignorat. Alius indigentibus multa jam propria largiri potest, sed tamen injuste agentibus obviare libere non potest. Alius injuste agentibus audacter pro Deo obviat, sed tamen indigentibus quae habet tribuere omnia recusat. Alius jam et ab otioso se sermone restringens, linguae lasciviam superat, sed tamen adhuc insurgentes irae stimulos perfecte non calcat. Alius insurgentem iram jam perfecte edomat, sed tamen adhuc linguam in laetitiam relaxat. Quid est hoc, quod iste eo bono indiget quo alius pollet; et ille, cum multis polleat, abunde aliis bonum adesse considerat quod sibi deesse suspirat, nisi quod mira nobiscum dispensatione agitur, ut per hoc quod alter habet, et iste non habet, unus altero melior ostendatur, quatenus tanto ardentius ad humilitatem quisque proficiat, quanto ex bonis quae non habet inferiorem se habentibus pensat? Sicque fit ut dum ille in isto, atque hic in illo respicit quod admiretur, distincta bona et ab altitudine elationis reprimant, et ad studium profectus accendant. Magna namque sollicitudine ad curam nostrae meliorationis accingimur, quando id virtutis in aliis cernimus quod non habemus. Unde Ezechiel propheta, cum volantia animalia descripsisset, adjunxit: Et audivi post me vocem commotionis magnae: Benedicta gloria Domini de loco sancto suo, et vocem alarum animalium percutientium 769 alteram ad alteram (Ezech. III, 12). Quid namque alas animalium, nisi virtutes debemus sentire sanctorum? Qui dum terrena despiciunt, ad coelestia volando sublevantur. [Vet. XI.] Unde recte etiam per Isaiam dicitur: Qui confidunt in Domino, mutabunt fortitudinem, assument pennas ut aquilae (Isai. XL, 31). Volantia itaque animalia alis suis se vicissim feriunt, quia sanctorum mentes in eo quod superna appetunt, consideratis invicem alternis virtutibus excitantur. Ala enim sua me percutit, qui exemplo sanctitatis propriae me ad melius accendit. Et ala mea vicinum animal ferio, si aliquando alteri opus bonum quod imitetur ostendo.

19. The just themselves profit from the consideration of other saints.---But why do we say these things of those sinning, since we see the operators of justice themselves also moved forward by such great dispensation (I Cor. XII, 8, 9, 10 and 11)? For one receives the gift of knowledge, and yet does not reach the virtue of wonderful abstinence. Another is girded with the great virtue of abstinence, yet is not dilated in the highest contemplation of knowledge. Another through the spirit of prophecy is able to foreknow all things to come, but yet through the grace of healing is not able to relieve the evils of present trouble. Another through the grace of healing relieves the evils of present trouble, but yet because he has not the spirit of prophecy, he is ignorant of what follows. Another can already bestow many of his own things on the needy, but yet cannot freely oppose those acting unjustly. Another boldly opposes those acting unjustly for God, but yet refuses to bestow all that he has on the needy. Another already also restraining himself from idle speech, overcomes the wantonness of the tongue, but yet does not perfectly trample down the rising stings of anger. Another already perfectly tames rising anger, but yet as yet relaxes the tongue into mirth. What is this, that this man needs that good in which another is powerful; and he, though he be powerful in many things, considers the good abundantly to be present in others which he sighs for as lacking to himself, except that it is dealt with us by a wonderful dispensation, so that through this which another has, and this one has not, one is shown better than the other, so that each one may profit so much more ardently unto humility, as he weighs himself as inferior from the goods which he has not to those having them? And so it happens that while he looks in this one, and this one in that, at what he should admire, distinct goods both restrain them from the height of elation, and kindle them to the study of profit. For with great solicitude we are girded to the care of our melioration, when we discern that in others which we do not have. Whence the prophet Ezekiel, when he had described the flying animals, added: And I heard behind me a voice of a great commotion: Blessed be the glory of the Lord from His holy place, and the voice of the wings of the animals smiting 769 one against another (Ezek. III, 12). For what should we feel the wings of the animals to be, except the virtues of the saints? Who while they despise earthly things, are lifted up by flying to heavenly things. [Vet. XI.] Whence rightly also it is said through Isaiah: They that trust in the Lord, shall change their strength, they shall take wings as eagles (Isai. XL, 31). Therefore the flying animals smite each other in turn with their wings, because the minds of the saints are excited in that they seek heavenly things, the alternate virtues being considered in turn. For his wing smites me, who by the example of his own sanctity kindles me to better things. And I smite the neighboring animal with my wing, if sometimes I show to another a good work which he may imitate.

20. Quod exemplo sanctorum apostolorum Pauli et Petri confirmatur.---Sed quia sanctorum vitam significari istis animalibus diximus, libet in ipso volatu animalium oculos mentis attollere, et quanta vicissim alarum percussione se excitent, subtili consideratione pensare. Paulus namque, cum caeterorum sanctorum sollicitudinem in praedicatione robustius laborando transcenderet, ut ab elatione se premeret, et vires suas in humilitatis gremio nutriret, crudelitatis suae antiquae non immemor, apostolorum omnium innocentiam contemplatus, ait: Ego enim sum minimus apostolorum, qui non sum dignus vocari apostolus, quia persecutus sum Ecclesiam Dei (I Cor. XV, 9). Et tamen eorumdem omnium apostolorum primus, quasi accepti principatus oblitus, ac si minus ipse aliquid saperet, in Paulo sapientiam miratur, dicens: Sicut et charissimus frater noster Paulus secundum datam sibi sapientiam scripsit vobis, sicut et in omnibus epistolis, loquens in eis de his in quibus sunt quaedam difficilia intellectu (II Petr. III, 15). Ecce Paulus in apostolis miratur innocentiam, ecce apostolorum princeps miratur in Paulo sapientiam. [Vet. XII.] Quid est hoc, nisi quod sancti viri, dum virtutum consideratione vicissim sibi alios praeferunt, volantia animalia alarum percussione se tangunt, ut eo ad volatum se altius excitent, quo humilius alter in altero quod admiretur videt? Hinc itaque colligendum est quanta debemus sollicitudine meliorum vitam conspicere nos, qui in infimis jacemus, si et hi qui jam tanta sanctitate sublimes sunt, ut per humilitatis gressum ad majora proficiant, adhuc quaerunt in aliis quod imitantes admirentur.

21. Reprobi ad deteriorum exempla semper convertuntur.---Sed haec reprobi nesciunt, quia mentis oculos semper in infimis premunt, qui et si quando in viam Domini veniunt, non ad meliorum vestigia, sed ad intuenda semper deteriorum exempla vertuntur. Neque enim eorum vitam considerant, quibus se humiliando postponant, sed quibus superbiendo se praeferant. Deteriores namque respiciunt, quibus meliores se esse gloriantur; et idcirco proficere ad meliora non possunt, quia hoc sibi sufficere aestimant, quod pessimos antecedunt. O miseri, viam pergunt, et in terga respiciunt.

20. Which is confirmed by the example of the holy apostles Paul and Peter.---But because we have said the life of the saints is signified by these animals, it is pleasing in that very flight of the animals to lift up the eyes of the mind, and to weigh with subtle consideration by how great a smiting of wings they excite themselves in turn. For Paul, when he transcended the solicitude of the other saints by laboring more robustly in preaching, so that he might press himself down from elation, and nourish his strengths in the bosom of humility, not unmindful of his ancient cruelty, having contemplated the innocence of all the apostles, says: For I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the Church of God (I Cor. XV, 9). And yet the first of all those same apostles, as if forgetful of the princedom received, as if he himself knew less of something, wonders at the wisdom in Paul, saying: Even as our most beloved brother Paul also according to the wisdom given unto him hath written unto you, as also in all his epistles, speaking in them of these things in which are some things hard to be understood (II Pet. III, 15). Behold Paul wonders at innocence in the apostles, behold the prince of the apostles wonders at wisdom in Paul. [Vet. XII.] What is this, except that holy men, while by the consideration of virtues they prefer others to themselves in turn, the flying animals touch themselves by the smiting of wings, so that they may excite themselves so much higher to flight, as each more humbly sees in the other what he should admire? Hence therefore it is to be gathered with how great solicitude we who lie in the lowest things ought to behold the life of the better, if even these who are already sublime with such great sanctity, so that they may profit to greater things through the step of humility, still seek in others what imitating they may admire.

21. The reprobate always turn to the examples of the worse.---But the reprobate know not these things, because they always press the eyes of the mind in the lowest things, who even if sometimes they come into the way of the Lord, turn not to the footsteps of the better, but always to beholding the examples of the worse. For neither do they consider the life of those to whom by humbling themselves they should postpone themselves, but those to whom by being proud they should prefer themselves. For they look at the worse, than whom they glory that they are better; and therefore they cannot profit to better things, because they estimate this to be sufficient for them, that they precede the worst. O miserable ones, they proceed on the way, and look back at their backs.

Per spem quidem, quasi ante se pedem proferunt, sed per considerationem pravorum hominum post se oculos tendunt. Recti videri appetunt, sed ad inveniendos se tortam regulam sumunt. Si enim semetipsos quales sunt cognoscere appetunt, non deteriorum conspicere, sed meliorum exempla debuerant. Idcirco ergo peccatores se esse non intelligunt, quia homines non attendunt. Nam si homines attenderent quantum 770 peccando distarent a bonis hominibus, invenirent. De hoc ergo poenitente qui idcirco bonorum exempla considerat ut sibimetipsi quantum a bono recessit innotescat bene dicitur:

CAPUT IX.

VERS. 27. --- Respiciet homines et dicet: Peccavi et vere deliqui, et ut eram dignus non recepi.

22. Dum se ficte peccatores esse confitentur, de confessione peccati ornari volunt, non humiliari. --- Peccatores se esse plerumque confitentur etiam qui se peccasse non credunt. Nam saepe contingit ut passim se homines iniquos esse fateantur, sed cum peccata sua veraciter aliis arguentibus audiunt, defendunt se summopere, atque innocentes videri conantur. Unusquisque ergo cum talis est, si deliquisse se dicit, vere non dicit, quippe qui peccatorem se non ex cordis intimo, sed verbotenus asserit. Quia enim scriptum est: Justus in principio accusator est sui (Prov. XVIII, 17), iste de confessione peccati ornari voluit, non humiliari; per accusationem suam humilis appetiit videri, non esse. Nam si confitendo peccatum esse humilis veraciter appeteret, de perpetratione peccati arguentes se alios non impugnaret. Itaque justus vitam suam judicans per exempla meliorum ex cordis intimo cognoscit se esse quod dicit. Ait enim: Peccavi, et vere deliqui. Atque de eo ipso quod tolerat flagello subjungit: Et ut eram dignus non recepi.

23. Qui pro peccatis flagellatur, minus se percussum quam mereatur, agnoscat. Poena nos interrogat, si vere culpam agnoscamus. --- Unusquisque enim in flagello positus minus adhuc peccata sua considerat, si vel tantum vel amplius se percussum quam merebatur existimat. Iste autem, quia quanto majorum exempla considerat, tanto districtiori examinatione se pensat, minus se percussum quam mereatur agnoscit, quia in illorum justitia conspicit quam gravis sibi culpa fuerit quod erravit; et idcirco hoc quod patitur districtum esse non sentit, quia districte novit pensare quod fecit.

By hope indeed, they put forth the foot as if before them, but by the consideration of wicked men they stretch the eyes behind them. They desire to appear straight, but they take a crooked rule for finding themselves. For if they desired to know themselves such as they are, they ought to have beheld not the examples of the worse, but of the better. Therefore they do not understand themselves to be sinners, because they attend not to men. For if they attended to men, they would find how much by sinning they were distant from good men. Concerning this penitent therefore who for this reason considers the examples of the good so that it may become known to himself how much he has receded from the good, it is well said:

CHAPTER IX.

VERS. 27. --- He shall look upon men and say: I have sinned and indeed I have offended, and I have not received as I was worthy.

22. While they fictitiously confess themselves to be sinners, they wish to be adorned by the confession of sin, not humbled. --- For the most part they confess themselves to be sinners even who do not believe they have sinned. For it often happens that men confess themselves to be iniquitous on all sides, but when they hear their sins truly reproved by others, they defend themselves exceedingly, and strive to seem innocent. Every one therefore when he is such, if he saith he hath offended, he saith it not truly, as who asserteth himself a sinner not from the inmost of the heart, but in word only. For because it is written: The just is first the accuser of himself (Prov. 18:17), this man wished to be adorned by the confession of sin, not humbled; by his accusation he desired to seem humble, not to be so. For if by confessing sin he truly desired to be humble, he would not impugn others reproving him for the perpetration of sin. Therefore the just man, judging his life by the examples of better men, knoweth from the inmost of the heart that he is what he saith. For he saith: I have sinned, and indeed I have offended. And concerning that very scourge which he endureth he subjoins: And I have not received as I was worthy.

23. He that is scourged for sins, let him recognize that he is less smitten than he deserves. Punishment interrogates us, if we truly recognize the fault. --- For every one placed in the scourge still less considers his sins, if he estimates that he has been smitten either as much as or more than he deserved. But this man, because the more he considers the examples of greater men, by so much more strict an examination he weighs himself, recognizes that he has been smitten less than he deserves, because in their justice he beholds how heavy a fault it was for him that he erred; and therefore he feels not that this which he suffers is strict, because he knows how to weigh strictly what he did.

Valde autem facile est ut peccatorem se quisque, cum nihil pro peccato suo patitur fateatur. Secure videlicet iniquos nos dicimus, cum vindictam nullam de iniquitate sentimus. Nam peccatores nos quidem in tranquillitate loquimur, sed cum de peccatis ipsis flagello interveniente corripimur, murmuramus. Poena ergo nos interrogat, si veraciter cognoscimus culpam. Vir itaque justus, quia culpam suam districte considerat, etiam in flagello positus dicat: Et ut dignus eram non recepi. Sequitur:

CAPUT X.

VERS. 28.---Liberavit enim animam suam, ne pergeret in interitum.

24. Gratiae praevenientis et liberi arbitrii subsequentis concordia.---Quia praeveniente divina gratia in operatione bona, nostrum liberum arbitrium sequitur, nosmetipsos liberare dicimur, qui liberanti nos Domino consentimus. Unde Paulus, cum diceret: Abundantius illis omnibus laboravi (I Cor. XV, 10), ne labores suos sibi tribuisse videretur, illico adjunxit: Non autem ego, sed gratia Dei mecum. Quia enim praevenientem Dei gratiam in se per liberum arbitrium fuerat subsecutus, apte subjungit, Mecum: ut et divino muneri non esset ingratus, et tamen a merito liberi arbitrii non remaneret extraneus. De hoc autem qui liberatori suo semetipsum cognoscendo consensit, recte dicit: Liberavit animam suam, ne pergeret in interitum. Sequitur:

IBID.---Sed vivens lucem videret. Lucem scilicet veritatis quam corde mortuus videre non posset. Vel certe, quia Dominus dixit: Ego sum lux mundi (Joan. VIII, 12), videbunt lucem etiam mortui, quando omnes injusti eum venire ad judicium in humanitatis forma conspexerint. Sed vivens tunc lucem respicit, qui liberis oculis cordis in forma eum divinitatis attendit. Sequitur:

CAPUT XI.

[Rec. VII].

VERS. 29.---Haec omnia operatur Deus tribus vicibus per singulos.

25. Tribus vicibus electi prius maerore, posterius gaudio affici solent.---De hoc tentato flagellatoque homine dictum superius fuerat: Abominabilis ei fit in vita sua panis; et appropinquavit corruptioni anima ejus, et vita illius mortiferis. Inferius vero subnexum est: Deprecabitur Deum, et placabilis ei erit; et videbit faciem ejus in jubilo, et liberavit animam suam, ne pergeret in interitum, sed vivens lucem videret.

But it is very easy for every one to confess himself a sinner, when he suffers nothing for his sin. Securely forsooth we call ourselves iniquitous, when we feel no vengeance for our iniquity. For indeed we speak as sinners in tranquility, but when we are reproved for those very sins by the intervening scourge, we murmur. Punishment therefore interrogates us, if we truly recognize the fault. Therefore let the just man, because he considers his fault strictly, even when placed in the scourge say: And I have not received as I was worthy. It follows:

CHAPTER X.

VERSE 28.---For He hath delivered his soul from going into destruction.

24. The agreement of prevenient grace and subsequent free will.---Because with divine grace prevenient in a good work, our free will follows, we are said to deliver ourselves, who consent to the Lord delivering us. Whence Paul, when he said: I have labored more abundantly than all they (1 Cor. XV, 10), lest he should seem to have attributed his labors to himself, immediately added: yet not I, but the grace of God with me. For because he had followed the prevenient grace of God in himself through free will, he aptly subjoins, With me: so that he might not be ungrateful for the divine gift, and yet might not remain a stranger to the merit of free will. But concerning him who, by knowing himself, has consented to his Deliverer, it is rightly said: He hath delivered his soul from going into destruction. There follows:

IBID.---But that living he might see the light. Namely, the light of truth which he who is dead in heart could not see. Or certainly, because the Lord said: I am the light of the world (John VIII, 12), even the dead shall see the light, when all the unjust shall behold Him coming to judgment in the form of humanity. But he then beholds the light as living, who looks upon Him in the form of divinity with the free eyes of the heart. There follows:

CHAPTER XI.

VERSE 29.---Behold, all these things God worketh three times for every one.

25. In three turns the elect are usually affected first with sorrow, afterwards with joy.---Concerning this man, tempted and scourged, it had been said above: Bread becomes abominable to him in his life; and his soul hath drawn near to corruption, and his life to the deadly. But below it is subjoined: He shall pray to God, and He will be placable to him; and he shall see His face in jubilation, and He hath delivered his soul, that it should not go into destruction, but that living he might see the light.

In his itaque jam collectis coacervatisque sententiis, et supra moeror amaritudinis, et infra subjuncta est laetitia securitatis; moxque post haec dicitur: Haec omnia operatur Deus tribus vicibus per singulos. Ac si diceret: Quod semel de uno dixi, hoc tribus vicibus per singulos agitur. Sed solerter intuendum est quae tres istae vices sint quibus unusquisque homone anxietate moeroris afficitur, et post moerorem protinus ad securitatem laetitiae revocatur. Id enim superius, sicut jam dixi, narraverat, quod et gravis prius moeror afficit, et magna postmodum laetitia attollit. Igitur si vigilanter intendimus, has tres vices moeroris et laetitiae in uniuscujusque electi animo istis alternari modis invenimus, id est conversione, tentatione et morte.

26. 1. In conversione, cum hinc spiritus vocat, hinc caro revocat.---In prima quippe quam diximus conversionis vice gravis moeror est, cum sua unusquisque peccata considerans, curarum saecularium vult compedes rumpere, et viam Dei per spatium securae conversationis ambulare; desideriorum temporalium onus grave abjicere, et leve jugum Domini libera servitute portare. Cogitanti enim ista occurrit illa familiaris sua delectatio carnalis, quae inveterata dudum, quanto eum diutius tenuit, tanto arctius astringit, atque a se tardius abire permittit. Et quis ibi moeror, quae anxietas cordis, quando hinc spiritus vocat, hinc caro revocat; hinc amor novae conversationis invitat, hinc usus vetustae perversitatis impugnat; hinc desiderio ad coelestem patriam flagrat, et hinc in semetipso carnalem concupiscentiam tolerat, quae eum etiam aliquo modo invitum delectat? Recte ergo de hoc amarescente homine dici potest: Abominabilis ei fit in vita sua panis; et appropinquavit corruptioni anima ejus, et vita illius mortiferis. Sed quia divina gratia diu nos istis difficultatibus affici non permittit, ruptis peccatorum nostrorum vinculis citius nos ad libertatem novae conversationis consolando perducit, et praecedentem tristitiam subsequens laetitia refovet; ita ut conversi uniuscujusque animus eo magis ad votum suum perveniendo gaudeat, quo magis se pro illo meminit laborando doluisse. Fit cordi immensa laetitia, quia ei quem desiderat, jam per spem securitatis propinquat, ut recte de hoc dici debeat: Deprecabitur Deum, et placabilis ei erit; et videbit faciem ejus in jubilo. Vel certe: Liberavit animam suam ne pergeret in interitum, sed vivens lucem videret.

In these sentences, therefore, already collected and heaped together, both sorrow of bitterness above, and joy of security below is subjoined; and soon after these things it is said: Behold, all these things God worketh three times for every one. As if he said: What I have once said of one, this is done three times for every one. But it must be skillfully observed what those three turns are by which each man is affected with the anxiety of sorrow, and after sorrow is immediately recalled to the security of joy. For he had narrated that above, as I have already said, that both grave sorrow first affects, and great joy afterwards uplifts. Therefore, if we vigilantly attend, we find these three turns of sorrow and joy alternating in the soul of each elect in these ways, that is, in conversion, in temptation, and in death.

26. 1. In conversion, when on one side the spirit calls, on the other the flesh recalls.---For in the first turn which we have called of conversion, there is grave sorrow, when each one considering his own sins, wishes to break the fetters of secular cares, and to walk the way of God through the space of a secure conversation; to cast off the heavy burden of temporal desires, and to bear the light yoke of the Lord with free servitude. For to him thinking on these things occurs that familiar carnal delight of his, which, having grown old long ago, the longer it has held him, the more closely it binds him, and the more slowly permits him to depart from itself. And what sorrow is there, what anxiety of heart, when on one side the spirit calls, on the other the flesh recalls; on one side the love of a new conversation invites, on the other the use of an ancient perversity impugns; on one side he burns with desire for the heavenly country, and on the other he tolerates in himself carnal concupiscence, which delights him even in some way against his will? Rightly therefore can it be said of this man growing bitter: Bread becomes abominable to him in his life; and his soul hath drawn near to corruption, and his life to the deadly. But because divine grace does not permit us to be affected by these difficulties for long, having broken the chains of our sins, it leads us more quickly to the liberty of a new conversation by consoling us, and the subsequent joy refreshes the preceding sadness; so that the soul of each one converted rejoices the more in reaching its vow, by how much more it remembers itself to have grieved in laboring for it. There is immense joy in the heart, because it now approaches him whom it desires through the hope of security, so that it ought rightly to be said of this: He shall pray to God, and He will be placable to him; and he shall see His face in jubilation. Or certainly: He hath delivered his soul that it should not go into destruction, but that living he might see the light.

27. 2. In tentationum exercitatione. Acriores sunt post conversionem tentationum stimuli.---At ne conversus quisque jam sanctum se esse credat, et quem moeroris pugna superare non valuit, ipsa postmodum securitas sternat, dispensante Deo permittitur ut post conversionem suam tentationum stimulis fatigetur. Jam quidem per conversionis Rubrum mare transitum est; sed adhuc in eremo vitae praesentis ante faciem hostes occurrunt. Jam peccata praeterita velut exstinctos Aegyptios post terga relinquimus; sed adhuc nocentia vitia, quasi alii hostes obviant, ut ad terram promissionis pergentibus coeptum iter intercludant. Jam priores culpae, velut insequentes adversarii, sola divina virtute prostratae sunt, sed tentationum stimuli, quasi hostes alii contra faciem veniunt, qui et cum nostro labore superentur. Conversio videlicet securitatem parit, mater autem negligentiae solet esse securitas. Ne ergo securitas negligentiam generet, scriptum est: Fili, accedens ad servitutem Dei, sta in justitia et timore, et praepara animam tuam ad tentationem (Eccli. II, 1). Non enim ait, ad requiem, sed ad tentationem, quia hostis noster adhuc in hac vita nos positos, quanto magis nos sibi rebellare conspicit, tanto amplius expugnare contendit. Eos enim pulsare negligit, quos quieto jure possidere se sentit. Contra nos vero eo vehementius incitatur, quo ex corde nostro quasi ex jure propriae habitationis expellitur. Hoc enim in seipso Dominus sub quadam dispensatione figuravit (Matth. IV, 1), qui diabolum non nisi post baptisma se tentare permisit, ut signum nobis quoddam futurae conversionis innueret, quod membra ejus postquam ad Deum proficerent, tunc acriores tentationum insidias tolerarent. Post primam igitur vicem moeroris atque laetitiae, quam unusquisque per studium conversionis agnoscit, haec secunda suboritur, quia ne securitatis negligentia dissolvatur, impulsu tentationis afficitur. And indeed each one in the very beginning of conversion is mostly received by a great sweetness of consolation, but afterwards experiences the hard labor of probation.

[Vet. XIII.] 28. Tres conversionis gradus.---Tres quippe modi sunt conversorum, inchoatio, medietas, atque perfectio. In inchoatione autem inveniunt blandimenta dulcedinis, in medio quoque tempore certamina tentationis, ad extremum vero perfectionem plenitudinis. Prius ergo illos dulcia suscipiunt, quae consolentur; postmodum amara, quae exerceant; et tunc demum suavia atque sublimia, quae confirment. Nam et sponsam suam vir quisque prius dulcibus blandimentis fovet, quam tamen jam conjunctam asperis increpationibus probat, probatam vero securis cogitationibus possidet.

27. 2. In the exercise of temptations. The stings of temptations are sharper after conversion.---But lest each one converted should already believe himself to be holy, and that security itself should afterwards prostrate him whom the fight of sorrow was not able to overcome, it is permitted by God's dispensation that after his conversion he should be fatigued by the stings of temptations. Already indeed the Red Sea has been passed through conversion; but still in the desert of this present life enemies meet us before our face. Already we leave past sins behind our backs like the extinguished Egyptians; but still hurtful vices meet us like other enemies, that they may block the journey begun to those proceeding to the land of promise. Already prior faults, like following adversaries, have been prostrated by divine power alone, but the stings of temptations, like other enemies, come against our face, which are to be overcome even with our labor. Conversion namely brings forth security, but security is usually the mother of negligence. Lest security, therefore, should generate negligence, it is written: Son, coming to the service of God, stand in justice and fear, and prepare thy soul for temptation (Eccli. II, 1). For he does not say, for rest, but for temptation, because our enemy, as long as we are placed in this life, the more he beholds us rebelling against him, the more he contends to expugn us. For he neglects to strike those whom he feels he possesses by quiet right. But against us he is the more vehemently incited, the more he is expelled from our heart as from the right of his own habitation. For the Lord figured this in Himself under a certain dispensation (Matt. IV, 1), who did not permit the devil to tempt Him except after baptism, that He might intimate to us a certain sign of future conversion, that His members, after they should profit towards God, then should tolerate sharper snares of temptations. After the first turn of sorrow and joy, therefore, which each one recognizes through the study of conversion, this second arises, because lest he should be dissolved by the negligence of security, he is affected by the impulse of temptation. And indeed each one in the very beginning of conversion is mostly received by a great sweetness of consolation, but afterwards experiences the hard labor of probation.

28. Three stages of conversion.---For there are three modes of the converted: beginning, middle, and perfection. In the beginning they find the allurements of sweetness, in the middle time also the contests of temptation, but at the last the perfection of fullness. First, therefore, sweet things receive them, which may console them; afterwards bitter things, which may exercise them; and then at length pleasant and sublime things, which may confirm them. For each man also first cherishes his spouse with sweet allurements, whom however, now joined to him, he proves with harsh reproofs, and when proved possesses her with secure thoughts.

Unde et plebs Israelitica, cum despondente se Deo ad sacras mentis nuptias ex Aegypto vocaretur, quasi arrharum vice prius accepit blandimenta signorum; conjuncta autem, probationibus exercetur in eremo; probata vero, in repromissionis terra virtutis plenitudine confirmatur. Ante igitur in miraculis degustavit quod appeteret, postmodum in labore tentata est si custodire noverit quod gustasset; ad extremum quoque plenius accipere meruit, quod laboribus probata custodivit. Ita ergo vitam uniuscujusque conversi, et inchoatio blanda permulcet, et aspera medietas probat, et plena post perfectio roborat.

29. Initia conversionis pacatissima excipiunt graves tentationes. Nam saepe conversi quique in ipso adhuc aditu inchoationis suae, vel tranquillitatem pacatissimam carnis, vel dona prophetiae, vel praedicamenta doctrinae, vel signorum miracula, vel gratiam curationis accipiunt (I Cor. XII, 10); post haec autem duris tentationum probationibus fatigantur, a quibus tentationibus adhuc, cum inciperent, valde liberos se esse crediderunt. Quod divinae gratiae dispensatione agitur, ne in inchoatione sua tentationum asperitate tangantur, quia si eorum initia amaritudo tentationis excideret, tam facile ad ea quae reliquerant redirent quam nec longius discesserant; nam contemptis prius vitiis, quasi juxta positis replicarentur. Unde et scriptum est: Cum emisisset Pharao populum, non eos duxit Dominus per via terrae Philisthiim, quae vicina est, reputans ne forte poeniteret eum, si vidisset adversum se bella consurgere, et reverteretur in Aegyptum (Exod. XIII, 17). Ex Aegypto itaque exeuntibus e vicino bello subtrahuntur, quia derelinquentibus saeculum qnaedam prius tranquillitas ostenditur, ne in ipsa sua teneritudine atque inchoatione turbati, ad hoc territi redeant quod evaserunt. Prius ergo suavitatem securitatis sentiunt, prius pacis quiete nutriuntur; post cognitam vero dulcedinem, tanto jam tolerabilius tentationum certamina sustinent, quanto in Deo altius cognovere quod ament. Unde et Petrus prius in montem ducitur, prius claritatem transfigurationis Dominicae contemplatur (Marc. IX, 1), et tunc demum tentari ancilla interrogante permittitur (Matth. XXVI, 70), ut per tentationem factus sibi ex infirmitate conscius, ad illud flendo et amando recurreret quod vidisset; et cum eum timoris unda in peccati pelagus raperet (Matth. XIV, 24), esset prioris dulcedinis anchora quae retineret. Saepe autem tam diutina sunt tentationum certamina, quam longa inchoationum fuerant blandimenta. Saepe vero majus datur in inchoatione dulcedinis, minus autem in labore probationis.

Whence also the Israelitish people, when called by God espousing them to the sacred nuptials of the mind from Egypt, received first the allurements of signs as if in the place of earnest-money; but when joined, they are exercised in the desert by probations; but when proved, they are confirmed in the land of promise by the fullness of virtue. Before, therefore, they tasted in miracles what they should desire, afterwards they were tempted in labor if they knew how to keep what they had tasted; at the last also they deserved to receive more fully what, proved by labors, they kept. So therefore, both a pleasant beginning soothes the life of each one converted, and a harsh middle proves it, and a full perfection afterwards strengthens it.

29. The most peaceful beginnings of conversion receive grave temptations. For often all those converted, in the very entrance of their beginning, receive either a most peaceful tranquility of the flesh, or the gifts of prophecy, or the precepts of doctrine, or miracles of signs, or the grace of healing (1 Cor. 12:10); but after these things they are fatigued by hard probations of temptations, from which temptations as yet, when they began, they believed themselves to be very free. Which is done by the dispensation of divine grace, lest in their beginning they should be touched by the harshness of temptations, because if the bitterness of temptation received their beginnings, they would as easily return to those things which they had left, as they had not departed far; for having first despised vices, they would be folded back as if placed nearby. Whence also it is written: When Pharaoh had let the people go, the Lord led them not by the way of the land of the Philistines, which is near, reputing lest peradventure it should repent them, if they should see wars rise up against them, and they should return into Egypt (Exod. 13:17). Therefore, they are withdrawn from war nearby as they go out from Egypt, because to those leaving the world a certain tranquility is first shown, lest, troubled in their very tenderness and beginning, terrified they should return to that which they have escaped. First, therefore, they feel the sweetness of security, first they are nourished by the quiet of peace; but after having known the sweetness, they now sustain the contests of temptations so much more tolerably, by how much more deeply they have known in God what they should love. Whence also Peter is first led into the mountain, first contemplates the clarity of the Lord's transfiguration (Mark 9:1), and then at length is permitted to be tempted at the interrogation of the maid-servant (Matt. 26:70), so that having been made conscious of himself from infirmity through temptation, he might recur by weeping and loving to that which he had seen; and when the wave of fear snatched him into the sea of sin (Matt. 14:24), there might be the anchor of prior sweetness which might hold him. But often the contests of temptations are as long-lasting as the allurements of beginnings had been long. But often more sweetness is given in the beginning, and less in the labor of probation.

Saepe minus in inchoatione dulcedinis, majus in labore probationis. Nunquam vero laborem tentationis dispar sequitur perfectio firmitatis, quia juxta summam certaminis remuneratur quisque plenitudine perfectionis. Plerumque autem in eo quisque conversus labitur, quod dum quibusdam donis gratiae, dulcedine inchoationis excipitur, confirmationem accepisse se perfectionis arbitratur, et plenitudinis consummationem aestimat, quae adhuc blandimenta esse inchoationis ignorat. Unde fit ut dum subita tentationis procella tangitur, despectum se Deo et perditum suspicetur. Qui si inchoationi suae non passim crederet, adhuc in prosperis positus, mentem ad adversa praepararet, et vitiis venientibus postmodum tam firmius resisteret quam ea etiam sagacius praevidisset. Quae quidem tranquillius si praevidet tolerat. Eorum tamen omnino certamina, etiamsi praevideat, non declinat, quia cursus nostri itineris nequaquam peragitur sine pulvere tentationis.

30. Cur tentationes post conversionem acriores quam ante videantur.---Plerumque autem conversus quisque talibus tentationum stimulis agitatur, qualibus ante conversionis gratiam nunquam pulsatum se esse reminiscitur, non quia tunc haec eadem radix tentationis deerat, sed quia non apparebat. [Vet. XIV.] Humanus quippe animus multis cogitationibus occupatus, saepe sibimetipsi aliquo modo manet incognitus, ut omnino quod tolerat nesciat, quia dum per multa spargitur, ab interna sui cognitione removetur. Si autem Deo vacare appetat, et ramos multimodae cogitationis abscidat, tunc libere conspicit, quod de intima radice carnis procedit. Carduus namque si nascatur in via, itinerantium pedibus teritur, atque ipso usu transeuntium ejus superficies ne appareat confricatur. Sed quamvis desuper fruticantes spinae non appareant, subter tamen radix occulta perdurat. Si autem eum transeuntium pedes terere et calcare cessaverint, mox in superficiem surgendo progreditur, et per spinam prodit in publicum quidquid in radice vivebat occultum. Ita et in corde saecularium saepe occulta quaedam tentationum radix non facile apparet exsurgere, quia velut in via actionum sita transeuntium teritur pede cogitationum, et per innumeras curas quasi multis itinerantibus premitur, ne videatur. Si autem per conversionis gratiam a via cordis curarum turba removetur, ut nulla actionum insolentia conterat, nullus cogitationum tumultus premat, tunc quod occultum latebat agnoscitur, tunc de radice vitiorum pungit libere spina tentationum. Contra quam bene viventis manu agitur ut, in quantum potest fieri, non tegatur occulta, sed radicitus evellatur. Quod donec fiat, uniuscujusque conversi animum ita haec spina conturbat, ut saepe percussione subita pene superari se sentiat, ejusque vulnus medullitus inflictum exitialiter pertimescat.

Often less in the beginning of sweetness, more in the labor of probation. But never does a disparate perfection of firmness follow the labor of temptation, because according to the sum of the contest, each one is rewarded with the fullness of perfection. But mostly each one converted falls in this, that while he is received with certain gifts of grace, in the sweetness of beginning, he judges himself to have received the confirmation of perfection, and estimates the consummation of fullness, which he is as yet ignorant are allurements of beginning. Whence it happens that while he is touched by a sudden storm of temptation, he suspects himself despised by God and lost. Who, if he did not everywhere believe his beginning, being as yet placed in prosperity, would prepare his mind for adversity, and would afterwards resist coming vices so much more firmly, by how much more sagaciously he had also foreseen them. Which indeed he tolerates more tranquilly if he foresees them. Yet he does not at all decline their contests, even if he foresees them, because the course of our journey is by no means completed without the dust of temptation.

30. Why temptations after conversion seem sharper than before.---But mostly each one converted is agitated by such stings of temptations, as he remembers himself never to have been struck by before the grace of conversion, not because then this same root of temptation was lacking, but because it did not appear. For the human mind, occupied with many thoughts, often remains in some way unknown to itself, so that it is altogether ignorant of what it tolerates, because while it is scattered through many things, it is removed from the internal knowledge of itself. But if it desires to be free for God, and cuts off the branches of manifold thought, then it freely beholds what proceeds from the inmost root of the flesh. For if a thistle is born in the way, it is trodden by the feet of travelers, and by the very use of those passing its surface is rubbed so that it does not appear. But although the budding thorns above do not appear, yet beneath the hidden root endures. But if the feet of those passing cease to tread and trample it, soon by rising to the surface it proceeds, and through the thorn whatever lived hidden in the root comes forth into public. So also in the heart of seculars often a certain hidden root of temptations does not easily appear to rise up, because as if placed in the way of actions it is trodden by the foot of passing thoughts, and is pressed by innumerable cares as if by many travelers, lest it be seen. But if through the grace of conversion the crowd of cares is removed from the way of the heart, so that no insolence of actions wears it away, no tumult of thoughts presses it, then that which lay hidden is recognized, then from the root of vices the thorn of temptations pricks freely. Against which it is acted by the hand of one living well that, as far as can be done, it be not covered hidden, but be plucked up by the roots. Until which is done, this thorn so disturbs the mind of each one converted, that often by a sudden stroke he feels himself almost overcome, and he fearfully dreads its wound inflicted to the marrow with a deadly fear.

[Vet. XV.] 31. Tentationes, cum ob assiduitatem despiciuntur, periculosae. Deus tentationibus probat, non reprobat.---Plerumque vero ipsi tentationum stimuli, dum in usum veniunt, dilatantur, et non quidem acriores, sed longiores existunt. Minus autem dolent, sed magis inficiunt, quia dum menti diutius adhaerent, tanto fiunt minus pavendi, quanto magis assueti. Inter haec ergo deprehensa mens huc illucque distenditur, et multiplicibus tentationum aestibus dissipatur, et saepe hinc inde provocata, cui tentanti vitio obviet, vel quod primum impugnet, ignorat. Unde plerumque evenit ut dum nimis insurgentia vitia cruciant, dum repugnantis animum jamjamque quasi in lapsum desperationis inclinant, conversus quisque hanc ipsam sublimitatis viam, quam sibi ad remedium eligit, expavescat, et quasi in summo eductus titubat, qui in imo solidius stabat. Ita vero circumfrementibus tentationum motibus angustatur, ut recte de eo dici debeat: Abominabilis ei fit in vita sua panis, et animae illius cibus ante desiderabilis. Vel certe: Appropinquavit corruptioni anima ejus, et vita illius mortiferis. Sed quia misericors Deus probari nos permittit tentationibus, non reprobari, sicut scriptum est: Fidelis autem Deus, qui non patitur vos tentari supra id quod potestis, sed faciet cum tentatione etiam proventum, ut possitis sustinere (I Cor. X, 13), citius nobis consolationis ope succurrit, et surgentes tentationum stimulos mitigat, impugnantesque se cogitationum motus interna pace tranquillat. Moxque anima immensam de spe coelesti laetitiam percipit, dum devictum malum respicit, quod toleravit, ut jure de hoc tentato liberatoque homine dici debeat: Videbit faciem ejus in jubilo; et, liberavit animam suam, ne pergeret in interitum, sed vivens lucem videret. Istis itaque duabus vicibus, id est conversionis et probationis, per moerorem laetitiamque transactis, superest tertia, cujus et moerorem adhuc sustineat, et gaudia consequatur.

[Vet. XVI.] 32. Tertia vice justi ex pavore mortis et timore extremi judicii auxiliantur.---Post conversionis namque certamina, post probationis aerumnam, restat adhuc dura tentatio, quia venire non potest ad petrectae gaudia libertatis, nisi prius debitum solverit humanae conditionis. Conversus autem quisque sibi caute sollicitus, tacite secum considerare non cessat, aeternus judex quam districtus adveniat, suumque terminum quotidie prospicit, et ante severitatem tantae justitiae quas rationes vitae suae sit positurus attendit.

31. Temptations, when they are despised because of assiduity, are dangerous. God proves by temptations, he does not reprove.---But mostly those same stings of temptations, while they come into use, are dilated, and indeed exist not sharper, but longer. But they pain less, but infect more, because while they adhere longer to the mind, they become so much less to be feared, by how much more accustomed. Among these things therefore the mind being caught is distended hither and thither, and is dissipated by manifold heats of temptations, and often provoked from here and there, is ignorant which tempting vice it should meet, or what it should first impugn. Whence it mostly happens that while excessively rising vices torment, while they incline the mind of the one repugnant already as if into the lapse of despair, each one converted dreads this very way of sublimity, which he chose for himself for a remedy, and as if led out on high he wavers, who stood more solidly in the bottom. So indeed is he narrowed by the circumambient motions of temptations, that it ought rightly to be said of him: Bread becomes abominable to him in his life, and his soul's food before desirable. Or certainly: His soul hath drawn near to corruption, and his life to the deadly. But because the merciful God permits us to be proved by temptations, not reproved, as it is written: But God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation a way out, that you may be able to bear it (1 Cor. 10:13), He more quickly succors us with the aid of consolation, and mitigates the rising stings of temptations, and calms the impugning motions of thoughts with internal peace. And soon the soul perceives immense joy from heavenly hope, while it beholds the conquered evil which it tolerated, so that by right it ought to be said of this tempted and delivered man: He shall see His face in jubilation; and, He hath delivered his soul, that it should not go into destruction, but that living he might see the light. These two turns therefore, that is of conversion and probation, having been transacted through sorrow and joy, there remains a third, of which he may yet sustain the sorrow, and follow the joys.

32. In the third turn the just are aided by the fear of death and the dread of the extreme judgment.---For after the contests of conversion, after the hardship of probation, there yet remains a hard temptation, because one cannot come to the joys of perfect liberty, unless he first pays the debt of the human condition. But each one converted, cautiously solicitous for himself, does not cease silently to consider with himself how strict the eternal Judge approaches, and daily looks forward to his end, and attends what accounts of his life he is to place before the severity of such great justice.

Etsi cuncta prava opera, quae intelligere potuit, devitavit, venturus tamen coram districto judice, illa magis quae in semetipso non intelligit, pertimescit. Quis enim considerare valeat quanta mala per momenta temporum ipsis inconstantibus cogitationum motibus perpetramus? Facile est enim opera perversa vitare, sed nimis difficile est ab illicita cogitatione cor tergere. Et tamen scriptum est: Vae vobis qui cogitatis inutile (Mich. II, 1). Et rursum: In die cum judicabit Dominus occulta hominum (Rom. II, 16). Qui etiam praemisit: Inter se invicem cogitationum accusantium, aut etiam defendentium (Ibid., 15). Et rursum: Labia dolosa in corde, et corde locuti sunt mala (Psal. XI, 3). Et rursum: Etenim in corde iniquitates operamini in terra (Psal. LVII, 3). Humana autem anima semel aeternitatis statum deserens, ad fluxum temporalitatis delapsa, hanc mutabilitatem alternantium motionum, quam dum caderet volens appetiit, dum conatur surgere, cogitur invita tolerare. Inde quippe punita est unde delectata, quia inde conversa habet laborem certaminis, unde perversa appetiit gaudium voluptatis. [Vet. XVII.] Saepe ergo electis etiam nolentibus in cogitatione subrepitur quod in se quidem solerter inspiciunt, et ante Dei oculos quanti sit reatus attendunt; et cum de his omnibus semper judicia districta pertimescant, tunc tamen haec vehementer metuunt, cum ad solvendum humanae conditionis debitum venientes, districto judici appropinquare se cernunt. Et fit tanto timor acrior, quanto et retributio aeterna vicinior. Ante oculos autem cordis nihil inane tunc transvolat de phantasmate cogitationis, quia subductis e medio omnibus, se et illum tantummodo considerant, cui appropinquant. Crescit pavor vicina retributione justitiae, et urgente solutione carnis, quanto magis districtum judicium jamjamque quasi tangitur, tanto vehementius formidatur. Et si ea quae sciunt nunquam se praetermisisse meminerunt, formidant tamen illa quae nesciunt, quia videlicet semetipsos dijudicare et comprehendere omnino non possunt, atque urgente exitu, subtiliori terrentur metu. Unde Redemptor noster solutioni carnis appropinquans, et membrorum suorum servans speciem, factus in agonia, coepit prolixius orare (Luc. XXII, 44). Quid enim pro se ille cum in agonia esset peteret, qui in terris positus coelestia cum potestate tribuebat? Sed appropinquante morte, nostrae mentis in se certamen expressit, qui vim quamdam terroris ac formidinis patimur, cum per solutionem carnis aeterno propinquamus judicio. Neque enim tunc cujuslibet anima immerito terretur, quando post pusillum hoc invenit, quod in aeternum mutare non possit.

Even if he has avoided all evil works which he could understand, yet coming before the strict Judge, he rather dreads those things which he does not understand in himself. For who could consider how many evils we perpetrate through the moments of time by the very inconstant motions of thoughts? For it is easy to avoid perverse works, but it is too difficult to cleanse the heart from illicit thought. And yet it is written: Woe to you that devise that which is unprofitable (Micah 2:1). And again: In the day when the Lord shall judge the secrets of men (Rom. 2:16). Who also premised: Their thoughts between themselves accusing, or also defending (Ibid., 15). And again: Deceitful lips in the heart, and with the heart they have spoken evil (Ps. 11:3). And again: For in your heart you work iniquities in the earth (Ps. 57:3). But the human soul once deserting the state of eternity, having slipped into the flux of temporality, this mutability of alternating motions, which while falling it willingly desired, while it endeavors to rise, it is compelled unwillingly to tolerate. Thence namely it is punished whence it was delighted, because thence being converted it has the labor of contest, whence being perverted it desired the joy of pleasure. Often therefore, even into the elect against their will, there creeps in thought what they indeed skillfully inspect in themselves, and attend before God's eyes of how great guilt it is; and since they always dread strict judgments concerning all these things, then however they vehemently fear these things, when coming to pay the debt of the human condition, they see themselves approach the strict Judge. And the fear becomes so much sharper, by how much more the eternal retribution is nearer. But nothing vain then flies across before the eyes of the heart from the phantasm of thought, because all things being withdrawn from the middle, they consider only themselves and Him whom they approach. The dread increases with the near retribution of justice, and with the urgent dissolution of the flesh, by how much more the strict judgment is already as if touched, by so much more vehemently it is dreaded. And if they remember never to have omitted those things which they know, they fear however those things which they know not, because namely they cannot altogether judge and comprehend themselves, and with the urgent exit, they are terrified by a more subtle fear. Whence our Redeemer approaching the dissolution of the flesh, and keeping the appearance of His members, being made in agony, began to pray more prolixly (Luke 22:44). For what should He, when He was in agony, ask for Himself, who placed on earth gave celestial things with power? But with death approaching, He expressed the contest of our mind in Himself, who suffer a certain force of terror and of dread, when through the dissolution of the flesh we approach the eternal judgment. Nor indeed is then the soul of anyone unjustly terrified, when after a little while it finds this, which it cannot change for eternity.

[Vet. XVIII.] 33. Quid imminente morte sit formidandum.---Consideramus quippe quod viam vitae praesentis nequaquam sine culpa transire potuimus, consideramus etiam quia nec hoc quidem sine aliquo reatu nostro est, quod laudabiliter gessimus, si remota pietate judicemur. Quis enim nostrum vitam praecedentium patrum valeat vel superare, vel assequi? Et tamen David dicit: Ne intres in judicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens (Psal. CXLII, 2). Paulus cum diceret: Nihil mihi conscius sum, caute subjunxit: Sed non in hoc justificatus sum (I Cor. IV, 4). Jacobus dicit: In multis enim offendimus omnes (Jac. III, 2). Joannes dicit: Si dixerimus quia peccatum non habemus, ipsi nos seducimus, et veritas in nobis non est (I Joan. I, 8). Quid ergo facient tabulae, si tremunt columnae? Aut quomodo virgulta immobilia stabunt, si hujus pavoris turbine etiam cedri quatiuntur. Solutioni ergo carnis appropinquans, nonnunquam terrore vindictae etiam justi anima turbatur. Cui et si quid tranquillum in hac vita sapere potuit, mortis articulo interveniente concutitur, ut jure dici debeat: Abominabilis fit ei panis in vita sua, et animae ejus cibus ante desiderabilis. Vel certe propter pavoris poenam hoc, quod illic subditur: Appropinquavit corruptioni anima ejus, et vita illius mortiferis.

34. Justorum animae hoc pavore a levibus culpis purgantur.---Sed quia justorum animae a levibus quibusque contagiis ipso saepe mortis pavore purgantur, et aeternae retributionis gaudia jam ab ipsa carnis solutione percipiunt, plerumque vero contemplatione quadam retributionis internae etiam priusquam carne exspolientur hilarescunt, et dum vetustatis debitum solvunt, novi jam muneris laetitia perfruuntur, recte dicitur: Videbit faciem ejus in jubilo. Vel certe: Liberavit animam suam, ne pergeret in interitum, sed vivens lucem videret. Justi itaque anima in jubilo faciem Dei conspicit, quia tantum de laetitia interna percipit, quantum capere vel assumpta vix possit. Ibi igitur lucem vivens videt, quia spiritalem oculum in radios aeterni solis infigit. Ibi lucem vivens videt, quia omni jam mutabilitatis vicissitudine atque obumbratione calcata, veritati aeternitatis inhaeret; eique inhaerendo quem cernit, ad similitudinem incommutabilitatis assurgit, atque in semetipsam auctoris sui inconversibilem speciem dum respicit assumit. Quae enim ad mutabilitatem per semetipsam lapsa est, ad immutabilitatis statum immutabilitatem videndo formatur. Igitur Eliu de afflicto hoc liberatoque homine, quia prius moeroris amaritudinem et postmodum gaudia consolationis expressit, apte subjunxit: Haec omnia operatur Deus tribus vicibus per singulos, videlicet conversionis, probationis, et mortis, quia per tria haec, et duris primum stimulis moeroris afficitur, et magnis postmodum securitatis gaudiis refovetur.

33. What is to be dreaded at the imminence of death.---For we consider that we could by no means pass the way of this present life without fault, we consider also that not even this indeed is without some guilt of ours, what we have laudably done, if we be judged with piety removed. For who of us can either surpass, or attain the life of the preceding fathers? And yet David says: Enter not into judgment with thy servant, for in thy sight shall no man living be justified (Ps. 143:2). Paul when he said: I am conscious to myself of nothing, cautiously subjoined: Yet am I not hereby justified (1 Cor. 4:4). James says: For in many things we all offend (James 3:2). John says: If we say that we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:8). What therefore shall the boards do, if the pillars tremble? Or how shall the immovable shrubs stand, if even the cedars are shaken by the whirlwind of this dread? Therefore approaching the dissolution of the flesh, sometimes the soul of the just is troubled by the terror of vengeance. Which even if it could know anything tranquil in this life, is shaken by the intervening article of death, so that it ought rightly to be said: Bread becomes abominable to him in his life, and his soul's food before desirable. Or certainly because of the punishment of dread that which is subjoined there: His soul hath drawn near to corruption, and his life to the deadly.

34. The souls of the just are purged from light faults by this dread.---But because the souls of the just are often purged from all light contagions by this very dread of death, and perceive the joys of eternal retribution already from the very dissolution of the flesh, and mostly by a certain contemplation of internal retribution they become cheerful even before they are stripped of the flesh, and while they pay the debt of oldness, they already enjoy the joy of a new gift, it is rightly said: He shall see His face in jubilation. Or certainly: He hath delivered his soul, that it should not go into destruction, but that living he might see the light. For the soul of the just beholds the face of God in jubilation, because it perceives as much of internal joy as even when assumed it could scarcely contain. There therefore living it sees the light, because it fixes the spiritual eye into the rays of the eternal sun. There living it sees the light, because all mutability of vicissitude and overshadowing already trodden down, it adheres to the truth of eternity; and by adhering to it whom it beholds, it rises to the similitude of unchangeableness, and assumes in itself the unconvertible appearance of its Author while it beholds it. For that which has fallen to mutability through itself, is formed to the state of immutability by seeing immutability. Therefore Elihu, concerning this afflicted and delivered man, because he first expressed the bitterness of sorrow and afterwards the joys of consolation, aptly subjoined: Behold, all these things God worketh three times for every one, namely of conversion, of probation, and of death, because through these three, both with hard stings of sorrow he is first affected, and afterwards refreshed with great joys of security.

Et quia electi uniuscujusque mens iisdem tribus vicibus, id est vel labore conversionis, vel tentatione probationis, vel formidine solutionis atteritur, atque ipsa attritione purgata liberatur, apte subjungitur:

Caput XII

[Vet. XIX].

VERS. 30.---Ut revocet animas eorum a corruptione, et illuminet luce viventium.

35. Lux praesens, morientium est; lux aeterna, viventium.---Lux quippe morientium est, quam corporeis oculis cernimus. Qui autem adhuc huic mundo vivunt, luce morientium tenebrescunt. Illuminantur autem luce viventium, qui, despecto temporali lumine, ad splendorem internae claritatis recurrunt, ut ibi vivant, ubi verum lumen sentiendo videant, ubi non aliud lumen, atque aliud vita, sed ubi ipsa lux vita sit, ubi sic nos lux exterius circumscribat, ut interius impleat; sic interius impleat, ut incircumscripta exterius circumscribat. Illuminantur ergo hac luce viventium, quam tanto tunc subtilius conspiciunt, quanto nunc ad illam purius vivunt.

36. Superbi veris et mysticis inania et tumida solent permiscere.---Magna Eliu ac valde fortia protulit, sed hoc unusquisque arrogans habere proprium solet, quod dum vera ac mystica loquitur, subito per tumorem cordis quaedam inania et superba permiscet. Foris enim placere appetit in hoc quod veraciter sentit; et inde mox inanescit a vero, unde per elationis typum recedit ab intimo. Quia enim approbari doctus exterius quaerit, intus plenitudinem qua docebatur amittit. Unde et Eliu, quem tenere arrogantium typum saepe jam diximus, postquam multa sapientiae profunda digessit, subito post easdem sententias veraces ac mysticas fastu scientiae inflatus extollitur, cujus mox inflationis merito ejus sensus ad inania verba derivatur. Nam subdidit, dicens:

CAPUT XIII.

VERS. 31-33.---Attende, Job, et audi me, et tace dum ego loquor. Si autem habes quod loquaris, responde mihi: loquere, volo enim te apparere justum. Quod si non habes, audi me; tace, et docebo te sapientiam.

And because the mind of each elect is worn away by the same three turns, that is either by the labor of conversion, or by the temptation of probation, or by the dread of dissolution, and having been purged by that very attrition is delivered, it is aptly subjoined:

CHAPTER XII.

VERSE 30.---To recall their souls from corruption, and to enlighten them with the light of the living.

35. The present light is of the dying; the eternal light, of the living.---For the light of the dying is that which we behold with bodily eyes. But those who yet live to this world are darkened with the light of the dying. But those are enlightened with the light of the living who, having despised temporal light, recur to the splendor of internal clarity, so that they may live there where they may see the true light by sensing it, where light is not one thing and life another, but where light itself is life, where light so circumscribes us externally as to fill us internally; so fills us internally as, being uncircumscribed externally, to circumscribe us. They are enlightened therefore by this light of the living, which they then behold so much more subtly, by how much more purely they now live towards it.

36. The proud are accustomed to mix vain and swollen things with true and mystical ones.---Elihu has brought forth great and very strong things, but each arrogant man is accustomed to have this as his own, that while he speaks true and mystical things, suddenly through the swelling of the heart he mixes in certain vain and proud things. For he desires to please outwardly in that which he truthfully senses; and thence he soon becomes vain from the truth, whence through the type of elation he recedes from the inmost. For because being learned he seeks to be approved outwardly, he loses within the fullness by which he was being taught. Whence also Elihu, whom we have often already said holds the type of the arrogant, after he digested many depths of wisdom, suddenly after those same true and mystical sentences, being puffed up by the pride of knowledge, is extolled, by the merit of which inflation his sense is soon derived to vain words. For he subjoined, saying:

CHAPTER XIII.

VERSES 31-33.---Attend, Job, and hear me, and hold thy peace while I speak. But if thou hast anything to say, answer me: speak, for I would have thee appear just. But if thou hast not, hear me; hold thy peace, and I will teach thee wisdom.

37. Quando aliquid humiliter loquuntur, diu in ejusdem humilitatis specie non perseverant.---Qualem se apud se habeat hac locutione manifestat, qua dicit: Attende, Job, et audi me, et tace dum ego loquor. Immensa enim superbia est, a seniore sibi reverentiam exigere, et silentium imperare meliori se. [Vet. XX.] Quia autem praedicatores justi dum quoslibet corripiunt, saepe per humilitatis gratia ad cogitationum suarum intima revertuntur, atque in eo ipso quod corripiunt, ne quid fortasse fallantur exquirunt, correptisque licentiam tribuunt ut si quid pro seipsis justius sentiant fateantur, hoc nonnunquam etiam arrogantes imitari appetunt. Paulisper enim in verbis elatione postposita, quasi eorum quos corripiunt, si forte reperire potuerint, justitiam quaerunt, non quia ita sentiunt, sed quia ornari per humilitatis speciem concupiscunt. Metuunt enim ne superbi ac tumidi, quia sunt, esse videantur. Unde Eliu statim subdidit, dicens: Si autem habes quod loquaris, responde mihi; loquere, volo enim te apparere justum. Sed quia haec ex corde non protulit, audire quod quaesierat non exspectavit. Nam illico subjunxit: Quod si non habes, audi me; tace, et docebo te sapientiam. Qui enim veraciter quaerunt audire quod justum est, aequanimiter exspectant audire quod quaerunt. Eliu autem, quia veraciter requisitionis verba non protulit, dici quod quaesierat non permisit, sed mox quod intrinsecus gestabat erupit, qualemque se in oculis suis habebat ostendit, dicens: Tace, et docebo te sapientiam. Arrogantes enim viri quando aliquid humiliter sonant, diu in ejusdem humilitatis specie non perdurant. Cum fortasse quaerunt ut audiant, mox loquendo obviant ne doceantur, quia superficiem vocis quam protulerant citius ostentationis intentio comprimit, quae ex radice cordis exsurgit, atque eamdem humilitatis formam specie tenus sumptam eo celerius probant quia aliena est, quo illam diutius tenere non possunt. Ecce Eliu justitiam cum requirit ut discat, promittit quia doceat. Ecce quasi requirendo quod justum est aliquid planum sonuerat lingua; sed mox celare non potuit hoc quod altum tumebat conscientia. Nam repente subjunxit: Tace, et docebo te sapientiam. Quia vero arrogantes omnes in eo quod proferunt typho superbiae inflantur, et, velut in alto positi sic doctorum speciem sumunt ac si eorum verba dignatione quadam super indignos homines coelitus effundantur, bene a scriptore hujus historiae versus interponitur, quo dicatur:

Caput XIV

[Vet. XXI, Rec. VIII].

CAP. XXXIV, VERS. 1.--- Pronuntians quoque Eliu, etiam haec locutus est.

37. When they speak anything humbly, they do not persevere long in the appearance of that same humility.---What kind of man he has himself within himself he manifests by this speech, by which he says: Attend, Job, and hear me, and hold thy peace while I speak. For it is immense pride to exact reverence from a senior to himself, and to command silence to one better than himself. But because just preachers while they reprove any, often through the grace of humility return to the inmost of their thoughts, and in that very thing which they reprove, inquire lest they be deceived in anything, and grant license to those reproved that if they sense anything more just for themselves they may confess it, this sometimes also the arrogant desire to imitate. For for a little while elation having been postponed in words, they seek as if the justice of those whom they reprove, if by chance they might be able to find it, not because they so sense, but because they desire to be adorned through the appearance of humility. For they fear lest, because they are proud and swollen, they should seem to be so. Whence Elihu immediately subjoined, saying: But if thou hast anything to say, answer me; speak, for I would have thee appear just. But because he did not bring these things forth from the heart, he did not wait to hear what he had sought. For he immediately subjoined: But if thou hast not, hear me; hold thy peace, and I will teach thee wisdom. For those who truthfully seek to hear what is just, equanimously wait to hear what they seek. But Elihu, because he did not truthfully bring forth words of requisition, did not permit to be said what he had sought, but soon what he carried within erupted, and he showed what kind of man he held himself in his eyes, saying: Hold thy peace, and I will teach thee wisdom. For arrogant men when they sound anything humbly, do not long endure in the appearance of that same humility. When peradventure they seek that they may hear, soon by speaking they meet lest they be taught, because the intention of ostentation which rises from the root of the heart more quickly compresses the surface of the voice which they had brought forth, and they prove that same form of humility assumed species-deep to be so much more quickly foreign, by how much they cannot hold it longer. Behold Elihu when he seeks justice that he may learn, promises that he may teach. Behold as if seeking what is just he had sounded something level with the tongue; but soon he could not hide this which swelled high in the conscience. For suddenly he subjoined: Hold thy peace, and I will teach thee wisdom. But because all arrogant men are puffed up by the type of pride in that which they bring forth, and, as if placed on high so assume the appearance of teachers as if their words are poured out from heaven by a certain deigning upon unworthy men, well a verse is interposed by the writer of this history, by which it is said:

CHAPTER XIV.

CAP. XXXIV, VERSE 1.---Elihu also pronouncing, spoke these things also.

38. Justi ex radice humilitatis loquuntur; secus iniqui.---Quid enim per hujus pronuntiationis vocabulum, nisi inflatio elationis ostenditur, ut verba, quae de alta superbiae radice veniebant, cum quadam quasi altitudine et distinctione procederent. Ita videlicet praedicare omnes arrogantes solent? Cum quodam enim fastu proferunt hoc quod singulariter intellexisse se credunt; et fortasse tunc humilitatem praedicant, cum per elationis typhum exempla superbiae ostentant. Unde fit ut eorum praedicatio concors sibi manere non possit, quia id quod rectum loquentes seminant, perverse tumentes impugnant. Humilibus namque auditoribus verba sua non compatiendo, sed vix dedignando largiuntur. Longe quippe se in altum positos aestimant, et super eosdem auditores suos quasi praecedentes doctrinae respectum vix de summo dignanter inclinant. At contra verba justorum ex radice veniunt humilitatis, ut fructum valeant ferre pietatis: et quidquid salubre potuerint, non tumendo, sed compatiendo subministrant. Per verba quippe charitatis vel se in auditoribus suis, vel auditores suos in se ita transformant, ac si et illi per istos hoc quod audiunt doceant, et isti per illos hoc quod docendo proferunt discant. Eliu ergo typum arrogantium tenens, et cum pronuntiationis ostentatione inchoans, quid dicat audiamus. Sequitur:

CAPUT XV.

VERS. 2, 3.---Audite, sapientes, verba mea, et eruditi auscultate me. Auris enim verba probat, et guttur escas gustu dijudicat.

39. Superbi doctores non quaerunt auditores suos sapientes efficere, sed suam sapientiam ostentare.---Ac si diceret: Sicut nec auris escas, nec guttur verba cognoscit; ita nec stultus quisque sententiam sapientis intelligit. Sapientes ergo atque eruditi audite quod dico, qui potestis ea quae fuerint dicta cognoscere. Videamus igitur quantum tumeat, qui verba sua non nisi a sapientibus audiri decenter existimat. Verus autem sapientiae praedicator dicit: Sapientibus et insipientibus debitor sum (Rom. I, 14). At contra arrogans in praedicatione sua aures tantummodo sapientium exspectat, quia non ideo praedicat ut possit quoslibet sapientes efficere, sed ideo sapientes quaerit, ut possit quod senserit superbiendo monstrare. Sicut enim superius dictum est, non illos appetit erudire, sed se ostendere; nec intuetur quam justi qui audiunt fiant, sed ipse quam doctus, cum a doctis auditur appareat. Quia vero praedicationem arrogantium nullus admitteret, si non et aliquid de humilitatis imagine permiscerent, bene Eliu postquam per tumida verba se extulit, rursum quasi ad aequalitatis concordiam condescendit, dicens:

38. The just speak from the root of humility; otherwise the iniquitous.---For what is shown by the word of this "pronouncing" (declaring), but the inflation of elation, so that the words which came from the deep root of pride, should proceed with a certain as it were loftiness and distinction. So namely are all arrogant men accustomed to preach? For they bring forth with a certain pride that which they believe themselves uniquely to have understood; and peradventure they then preach humility, when through the type of elation they show examples of pride. Whence it happens that their preaching cannot remain concordant with itself, because that which they sow speaking right, they impugn perversely swelling. For to humble hearers they grant their words not by compassionating, but scarcely by deigning. For they estimate themselves placed far on high, and upon those same hearers of theirs as if preceding they scarcely deign to incline the respect of doctrine from the summit. But on the contrary the words of the just come from the root of humility, that they may be able to bear the fruit of piety: and whatever healthy things they could, they subminister not by swelling, but by compassionating. For through words of charity they so transform either themselves into their hearers, or their hearers into themselves, as if both those through these teach this which they hear, and these through those learn this which by teaching they bring forth. Therefore Elihu holding the type of the arrogant, and beginning with the ostentation of pronouncing, let us hear what he says. There follows:

CHAPTER XV.

VERSES 2, 3.---Hear, ye wise men, my words, and harken unto me, ye learned. For the ear trieth words, and the throat discerneth meats by the taste.

39. Proud teachers do not seek to make their hearers wise, but to ostentate their own wisdom.---As if he would say: As neither the ear discerneth meats, nor the throat words; so neither does any foolish man understand the sentence of a wise man. Ye wise and learned, therefore, hear what I say, who are able to know the things which shall have been said. Let us see therefore how much he swells, who estimates his words as fitly heard only by the wise. But a true preacher of wisdom says: I am a debtor to the wise and to the unwise (Rom. 1:14). But on the contrary, the arrogant man in his preaching waits only for the ears of the wise, because he does not preach for this reason, that he may be able to make any persons wise, but he seeks the wise for this reason, that he may be able to show by being proud that which he has felt. For as has been said above, he does not desire to erudite them, but to show himself; nor does he consider how just they who hear may become, but how learned he himself may appear when he is heard by the learned. Because indeed no one would admit the preaching of the arrogant, if they did not also mingle something of the image of humility, well did Elihu, after he extolled himself by tumid words, again condescend as it were to the concord of equality, saying:

CAPUT XVI

VERS. 4.---Judicium eligamus nobis, et inter nos videamus quid sit melius.

40. Humilitatem quandoque prae se ferunt, sed fictam.---Sed utrum hoc judicium ex humili corde quaesierit, facile cognoscimus, si subsequentia ejus verba pensemus. Sequitur:

VERS. 5, 6.---Quia dixit Job: Justus sum, et Deus subvertit judicium meum. In judicando enim me mendacium est; et violenta sagitta mea absque ullo peccato.

Justos falsorum criminum insimulant.---Haec beatum Job dixisse queritur, quae tamen quia minime dixerit, requisita sacrae historiae verba testantur. Sed qui judicium aeque quaesierat, ex culpa quam finxit, protinus sententiam promulgat. Nam sequitur:

VERS. 7, 8.---Quis est vir, ut est Job, qui bibit subsannationem quasi aquam, qui graditur cum operantibus iniquitatem, et ambulat cum viris impiis?

Ecce judicium quaerens judicium protulit, et post allegationem suam nulla beati Job exspectata sententia, eum damnatione dignum ex reproborum societate judicavit. Ait enim: Quis est vir, ut est Job? Ut utique subaudiamus, nullus. Atque subjungit: Qui bibit subsannationem quasi aquam. Aqua autem cum bibitur, ita liquide sumitur, ut ad sorbendum nulla sui pinguedine retardetur. Subsannationem vero ut aquam bibere est Deum sine aliquo obstaculo cogitationis irridere, ut in eo quod superbit lingua vel conscientia, nulla trepidatio contradicat. Haec autem ejus sententia super beatum Job quantum a tramite veritatis exorbitet, illa Domini attestatione cognoscimus, qua ad diabolum dicit: Nunquid considerasti servum meum Job, quod non sit ei similis in terra (Job. I, 8)? Ecce quem Veritas dicit absque comparatione justum, eum Eliu asserit absque comparatione peccatorem. Sed haec esse propria arrogantium praedicatorum solent, ut etiam afflictos auditores suos magis districte corripere appetant, quam blande refovere. Plus enim student, ut mala objurgando increpent, quam bona laudando confirment. Superiores quippe videri desiderant, et magis gaudent cum eorum animum ira elevat, quam cum charitas exaequat. Semper invenire optant quod increpando rigide feriant. Unde scriptum est: In ore stulti virga superbiae (Prov. XIV, 3), quia videlicet percutere rigide scit, sed compati humiliter nescit.

CHAPTER XVI

VERSE 4.---Let us choose to us judgment, and let us see among ourselves what is the better.

40. They sometimes pretend humility, but feigned.---But whether he sought this judgment from a humble heart, we easily know, if we weigh his subsequent words. There follows:

VERSES 5, 6.---For Job hath said: I am just, and God hath subverted my judgment. For in judging me there is a lie; and my violent arrow is without any sin.

They charge the just with false crimes.---He complains that blessed Job said these things, which nevertheless, because he by no means said them, the required words of the sacred history testify. But he who had sought judgment equally, from the fault which he feigned, forthwith promulgates a sentence. For there follows:

VERSES 7, 8.---What man is there, like Job, who drinketh up derision like water, who goeth with the workers of iniquity, and walketh with impious men?

Behold, seeking judgment he brought forth a judgment, and after his allegation, no sentence of blessed Job being expected, he judged him worthy of damnation from the society of the reprobate. For he says: What man is there, like Job? That namely we may understand, none. And he subjoins: Who drinketh up derision like water. For water when it is drunk, is so liquidly taken, that for swallowing it is retarded by no fatness of its own. But to drink derision as water is to mock God without any obstacle of thought, so that in that in which the tongue or conscience is proud, no trepidation may contradict. But how much this sentence of his upon blessed Job exorbitates from the path of truth, we know by that attestation of the Lord, by which He says to the devil: Hast thou considered my servant Job, that there is none like him on the earth (Job 1:8)? Behold, him whom Truth says to be just without comparison, Elihu asserts to be a sinner without comparison. But these things are accustomed to be proper to arrogant preachers, that they desire to correct even their afflicted hearers more strictly, than to refresh them blandly. For they study more, that they may increase evils by upbraiding, than confirm good things by praising. For they desire to appear superior, and they rejoice more when wrath elevates their mind, than when charity equals it. They always wish to find what they may rigidly strike by upbraiding. Whence it is written: In the mouth of a fool is the rod of pride (Prov. 14:3), because namely he knows how to strike rigidly, but knows not how to compassionately humble.

41. Sancti praedicatores, cum alios correpturi sunt, blandimenta praemittunt. Ut periti medici, prius palpant, postea feriunt.---Solent etiam praedicatores justi auditores suos objurgando corripere, solent in eorum vitia districta increpatione saevire. Unde scriptum est: Verba sapientium quasi stimuli, et sicut clavi in altum defixi (Eccl. XII, 11). Recte autem eorum verba clavi vocati sunt, quia culpas delinquentium nesciunt palpare, sed pungere. An Joannis verba clavi non erant, cum dicebat: Progenies viperarum, quis vobis demonstravit fugere ab ira ventura (Matth. III, 7)? An verba Stephani clavi non erant, cum dicebat: Vos semper Spiritui sancto resistitis (Act. VII, 51). An verba Pauli clavi non erant, cum dicebat: O insensati Galatae, quis vos fascinavit (Galat. III, 1)? Et rursum cum Corinthiis diceret: Cum enim sit inter vos zelus et contentio, nonne carnales estis, et secundum hominem ambulatis (I Cor. III, 3)? Sed necesse est ut caute videamus quia praedicatores justi in ipsis quos corrigunt, cum ex parte alia fortasse aliquid bonae operationis inveniunt, ad eadem objurgationis verba cum quanta dispensatione descendunt. Ecce Paulus Corinthios docens, eosque in culpa divisionis aspiciens exorsus est, dicens: Gratias ago Deo meo semper pro vobis, in gratia Dei, quae data est vobis in Christo Jesu, quia in omnibus divites facti estis in illo (I Cor. I, 4). Multum profecto laudavit quos in Christo divites in omnibus dixit. Et ecce adhuc blandimenta multiplicat, dicens: In omni verbo et in omni scientia, sicut testimonium Christi confirmatum est in vobis (Ibid., 5). Testimonium Christi confirmatum est in vobis, dixit, ac si opere peregissent quod doctrina didicerant. Et mox in laudis consummatione subjunxit: Ita ut nihil vobis desit in ulla gratia, exspectantibus revelationem Domini nostri Jesu Christi. Quaeso te, Paule, istis tot favoribus jam quo tendas insinues. Et ecce paulo post sequitur: Obsecro vos autem, fratres, per misericordiam Domini nostri Jesu Christi, ut idipsum dicatis omnes, et non sint in vobis schismata. Significatum est enim mihi de vobis, fratres mei, ab his qui sunt Chloes, quia contentiones inter vos sunt. (Ibid., 10). De quibus contentionibus paulo post subdidit, dicens: Cum enim sit inter vos zelus et contentio, nonne carnales estis, et secundum hominem ambulatis (I Cor. III, 3)? Ecce quibus laudibus ad aperta correptionis verba descendit; ecce in corde audientium quam blanda favoris manu viam districtae increpationis aperuit. Prius namque superborum brachia studuit per blandimentorum vincula religare, ut postmodum potuisset vulnus superbiae ferro correptionis incidere. Erant profecto in Corinthiis et quae laudari debuissent, erant et quae argui.

41. Holy preachers, when they are about to correct others, send blandishments before. Like skilled physicians, they first feel, afterwards they strike.---Just preachers are also accustomed to correct their hearers by upbraiding, they are accustomed to rage against their vices with strict upbraiding. Whence it is written: The words of the wise are as goads, and as nails fastened on high (Eccl. 12:11). Rightly moreover their words are called nails, because they know not how to feel the faults of delinquents, but to prick. Were not the words of John nails, when he said: Ye offspring of vipers, who hath shown you to flee from the wrath to come (Matt. 3:7)? Were not the words of Stephen nails, when he said: Ye do always resist the Holy Ghost (Acts 7:51)? Were not the words of Paul nails, when he said: O senseless Galatians, who hath fascinated you (Gal. 3:1)? And again when he said to the Corinthians: For whereas there is among you zeal and contention, are ye not carnal, and walk according to man (1 Cor. 3:3)? But it is necessary that we see cautiously that just preachers in those very persons whom they correct, when on another part they find peradventure something of good operation, with how much dispensation they descend to those same words of upbraiding. Behold Paul teaching the Corinthians, and beholding them in the fault of division, began, saying: I give thanks to my God always for you, in the grace of God which is given to you in Christ Jesus, that in all things ye are made rich in Him (1 Cor. 1:4). Much surely he praised those whom he said were rich in all things in Christ. And behold yet he multiplies blandishments, saying: In every word and in all knowledge, as the testimony of Christ is confirmed in you (Ibid., 5). The testimony of Christ is confirmed in you, he said, as if they had by work completed what they had learned by doctrine. And soon in the consummation of praise he subjoined: So that nothing is wanting to you in any grace, waiting for the revelation of our Lord Jesus Christ. I beseech thee, Paul, with these so many favors now insinuate whither thou tendest. And behold a little after there follows: But I beseech you, brethren, by the mercy of our Lord Jesus Christ, that ye all say that same thing, and that there be no schisms among you. For it hath been signified to me of you, my brethren, by those who are of Chloe, that there are contentions among you (Ibid., 10). Of which contentions a little after he added, saying: For whereas there is among you zeal and contention, are ye not carnal, and walk according to man (1 Cor. 3:3)? Behold with what praises he descends to open words of correction; behold in the heart of the hearers with how bland a hand of favor he opened the way of strict upbraiding. For first he studied to bind the arms of the proud through the chains of blandishments, that afterwards he might have been able to cut the wound of pride with the iron of correction. There were surely in the Corinthians both things which ought to have been praised, and things which ought to have been argued.

Peritus itaque medicus prius sana membra, quae circa vulnus erant, laudando palpavit, et postmodum putridum sinum vulneris feriendo transfixit. Habet ergo in sanctis praedicatoribus ad utraque aptum doctrinae regula pondus suum, ut et recta faventes nutriant, et perversa animadvertentes abscindant.

42. Aliud est percutere cum justitia stimulat, aliud cum inflat superbia. Quis in correptione servandus modus. Hunc ignorant superbi. Nonnunquam vero etiam praedicatores justi rigide feriunt. Sed aliud est cum justitia stimulat, aliud cum superbia inflat. Justi cum severe corrigunt, internae dulcedinis gratiam non amittunt. Nam saepe pro inquietudine refrenanda pravorum duritiam districti vigoris assumunt, sed intus charitatis igne liquefiunt, atque eorum amore ardent, in quos aspera correptione saeviunt; seque etiam eis intrinsecus in secreto cordis humiliant, quos foris duris animadversionum stimulis quasi despiciendo castigant. Plerumque autem et non despiciendo despiciunt, et non desperando desperant, ut tanto eos celerius a culpa pavescere ac resilire faciant, quanto jam quasi vicinius mortis foveam ostentant. Saepe etiam quodam decenti moderamine suas culpas coram discipulis indicant, ut illi audientes discant quomodo semetipsos de suis actionibus subtiliter reprehendant. Tanta autem dispensatione se temperant, ut neque cum se erigunt intrinsecus rigidi sint, neque rursum cum se humiliant extrinsecus remissi, quia et in disciplina humilitatem custodiunt, et in humilitate disciplinam. Paulus disciplinam tenuit, cum Corinthiis diceret: Cum enim sit inter vos zelus et contentio, nonne carnales estis, et secundum hominem ambulatis (I Cor. III, 3)? Sed humilitatem in disciplina non perdidit, quia deprecando praemisit, dicens: Obsecro vos, fratres, per misericordiam Dei, ut idipsum dicatis omnes, et non sint in vobis schismata (I Cor. I, 10). Rursum humilitatem tenuit, cum eisdem Corinthiis loquens paulo latius fortasse quam voluerat, semetipsum reprehendit, dicens: Factus sum insipiens (II Cor. XII, 11). Sed disciplinam in hac humilitate non perdidit, quia illico adjunxit: Vos me coegistis. Exemplum magnae humilitatis exhibuit, cum discipulis dixit: Non enim nosmetipsos praedicamus, sed Jesum Christum Dominum nostrum, nos autem servos vestros per Christum (II Cor. IV, 5). Sed in hac humilitate disciplinae justitiam non amisit, qui eisdem delinquentibus dicit: Quid vultis, in virga veniam ad vos (I Cor. IV, 21)? et caetera. Sciunt ergo praedicatores sancti utroque moderamine artem magisterii temperare, et cum delinquentium reatus inveniunt, sciunt modo severe corripere, modo humiliter deprecari.

A skilled physician therefore first felt by praising the healthy members which were around the wound, and afterwards by striking transfixed the putrid hollow of the wound. The rule of doctrine has therefore in holy preachers its weight apt for both, that they may both nourish right things by favoring, and cut off perverse things by animadverting.

42. It is one thing to strike when justice goads, another when pride inflates. What mode is to be kept in correction. The proud are ignorant of this. But sometimes even just preachers strike rigidly. But it is one thing when justice goads, another when pride inflates. The just, when they correct severely, do not lose the grace of internal sweetness. For often for refraining the inquietude of the perverse they assume the hardness of strict vigor, but within they are liquefied by the fire of charity, and they burn with the love of those against whom they rage with harsh correction; and they also humble themselves to them intrinsically in the secret of the heart, whom outwardly they chastise by as it were despising with the goads of hard animadversions. But for the most part they both despise by not despising, and despair by not despairing, that they may make them so much more quickly tremble and leap back from fault, as they now show as it were more nearly the pit of death. Often also by a certain decent moderation they indicate their own faults before their disciples, that they hearing may learn how they may subtly reprehend themselves for their own actions. But with so much dispensation they temper themselves, that neither when they erect themselves are they intrinsically rigid, nor again when they humble themselves are they outwardly remiss, because both in discipline they keep humility, and in humility discipline. Paul held discipline, when he said to the Corinthians: For whereas there is among you zeal and contention, are ye not carnal, and walk according to man (1 Cor. 3:3)? But he did not lose humility in discipline, because by deprecating he sent before, saying: I beseech you, brethren, by the mercy of God, that ye all say that same thing, and that there be no schisms among you (1 Cor. 1:10). Again he held humility, when speaking to the same Corinthians a little more widely peradventure than he had wished, he reprehended himself, saying: I am become a fool (2 Cor. 12:11). But he did not lose discipline in this humility, because he immediately added: Ye have compelled me. He exhibited an example of great humility, when he said to his disciples: For we preach not ourselves, but Jesus Christ our Lord, and ourselves your servants through Christ (2 Cor. 4:5). But in this humility he did not lose the justice of discipline, who says to the same delinquents: What will ye, shall I come to you in a rod (1 Cor. 4:21)? and the rest. Holy preachers therefore know how to temper the art of mastery with both moderation, and when they find the guilt of delinquents, they know how now to correct severely, now to deprecate humbly.

Sed cum arrogantantes viri eos imitari appetunt, sumunt ab eis aspera verba correptionis, et sumere ab eis veraciter nesciunt preces humilitatis. Magis enim terribiles possunt esse quam mites; et idcirco discunt unde se erigant, et discere negligunt, ut animum submittant. Cumque admonere delinquentes placide nesciunt, nimio rigoris usu per invectionis iracundiam, etiam contra recte agentes effrenantur. Quorum iste Eliu speciem tenens, beatum Job non refovet, sed objurgat, dicens: Quis est vir, ut est Job, qui bibit subsannationem quasi aquam, qui graditur cum operantibus iniquitatem, et ambulat cum viris impiis? Et quia aliena semper est a veritate superbia, mox et ad falsa prorumpit, dicens:

CAPUT XVII.

VERS. 9.---Dixit enim: Non placebit vir Deo, etiamsi cucurrerit cum eo.

43. Aliena semper est a veritate superbia.---Quod profecto quia minime dixerit, quisquis beati Job verba legit agnoscit. Sed qui idcirco loquitur, ut semetipsum ostendendo superbiat, quid mirum si in altero fingit quod reprehendat? Quomodo enim veritati cohaereat in verbis increpationis, quem intra semetipsum longe ab eadem veritate dirimit tumor mentis? Sequitur:

VERS. 10.---Ideo viri cordati audite me.

Ecce iterum fastu superbiae inflatus, eos tantummodo, qui quasi digne intelligendo, se assequi valeant quaerit, et sic quod sentiebat erumpit, dicens:

CAPUT XVIII.

VERS. 10 et 11.---Absit a Deo impietas, et ab Omnipotente iniquitas. Opus enim hominis reddet ei, et juxta vias singulorum restituet eis.

44. Deus in hac vita non semper reddit singulis juxta opera.---Bene dixit, quia in omnipotente Deo iniquitas vel impietas non est. Sed in hac vita nequaquam semper hoc agitur, quod subjunxit, quia juxta opus suum singulis et juxta vias proprias reddit. Nam et multos illicita et perversa perpetrantes gratuito praevenit, atque ad opera sancta convertit, et nonnullos rectis actibus deditos flagello interveniente corripit, ac sic placentes quasi displiceant affligit, Salomone attestante, qui ait: Sunt justi quibus multa eveniunt, quasi opera egerint impiorum; et sunt impii qui ita securi sunt, ac si justorum facta habeant (Eccle. VIII, 14).

But when arrogant men desire to imitate them, they take from them the harsh words of correction, and they know not how to truly take from them the prayers of humility. For they can be more terrible than mild; and therefore they learn whence they may erect themselves, and they neglect to learn that they may submit their mind. And when they know not how to admonish delinquents placidly, by the excessive use of rigor through the wrath of invective, they are unbridled even against those who act rightly. Of whom this Elihu holding the species, does not refresh blessed Job, but upbraids him, saying: What man is there, like Job, who drinketh up derision like water, who goeth with the workers of iniquity, and walketh with impious men? And because pride is always alien from the truth, soon also he breaks forth into false things, saying:

CHAPTER XVII.

VERSE 9.---For he said: A man shall not please God, even if he shall have run with Him.

43. Pride is always alien from the truth.---Which surely because he by no means said it, whosoever reads the words of blessed Job acknowledges. But he who for this reason speaks, that he may be proud by showing himself, what wonder if he feigns in another what he may reprehend? For how may he cohere with truth in words of upbraiding, whom within himself the tumor of the mind separates far from that same truth? There follows:

VERSE 10.---Therefore, ye wise men, hear me.

Behold again inflated with the fastidiousness of pride, he seeks only those who, as it were by understanding worthily, are able to follow him, and thus what he felt breaks out, saying:

CHAPTER XVIII.

VERSES 10 and 11.---Far be impiety from God, and iniquity from the Omnipotent. For the work of a man He shall render to him, and according to the ways of each He shall restore to them.

44. God in this life does not always render to each according to their works.---Well he said, because in the omnipotent God iniquity or impiety is not. But in this life by no means is this always done, which he subjoined, that He renders to each according to his work and according to his own ways. For He even gratuitously prevents many perpetrating illicit and perverse things, and converts them to holy works, and corrects some devoted to right acts, a scourge intervening, and thus afflicts those who please Him as if they displeased, Solomon attesting, who says: There are just men to whom many things happen, as if they had done the works of the impious; and there are impious men who are so secure, as if they had the deeds of the just (Eccl. 8:14).

Quod nimirum omnipotens Deus inaestimabili pietate dispensat, ut et justos flagella crucient, ne opera extollant; et injusti saltem sine poena hanc vitam peragant, quia ad tormenta quae sine fine sunt male agendo festinant. Nam quia aliquando justi nequaquam juxta opera flagellantur, hac ipsa historia quam tractamus ostenditur. Neque enim idem beatus Job pro culpa fuerat flagellatus, qui ante flagelli stimulum ipso judice attestante laudatus est. Verius ergo Eliu diceret, si dixisset: Quia in omnipotente Deo impietas atque iniquitas non est, etiam cum juxta vias proprias hominibus reddere non videtur. Nam et quod a nobis non intelligitur, ex occulti judicii non injusta lance profertur. Quia vero praedicatores arrogantes, dum multa inania spargunt, etiam saepe vera ac solida proferunt, Eliu recte subjungit:

CAPUT XIX.

VERS. 12.---Vere enim Deus non condemnabit frustra, nec Omnipotens subvertet judicium.

45. Justa Dei judicia, etsi occulta.---Ad diabolum Dominus dicit: Commovisti me adversus eum, ut afflgerem eum frustra (Job. II, 3). Eliu autem dicit: Quia non condemnabit Dominus frustra. Quod utique discordare dictis Veritatis creditur, nisi subtili consideratione pensetur. Aliud namque est damnare, aliud affligere. Affligeret ergo juxta aliquid frustra, sed frustra non damnat. An non juxta aliquid frustra Job afflixerat, cum non delebatur vitium, sed meritum augebatur? Frustra enim condemnare non potest, quia damnatio fieri non ex parte ad aliquid potest, quae videlicet in extremo punit omne quod hic quisque inique commiserit. Nec omnipotens Deus subvertit judicium, quia etsi minus recta videntur esse quae patimur, recte tamen in occulto examine decernuntur. Sequitur:

Caput XX

[Rec. XI].

VERS. 13.---Quem constituit alium super terram, aut quem posuit super orbem, quem fabricatus est?

Which doubtless omnipotent God dispenses with inestimable piety, that both scourges may torture the just, lest they extol their works; and the unjust at least may pass through this life without punishment, because by acting badly they hasten to the torments which are without end. For that sometimes the just are by no means scourged according to their works, is shown by this very history which we are treating. For neither had the same blessed Job been scourged for a fault, who before the goad of the scourge was praised by the Judge Himself attesting. More truly therefore would Elihu say, if he had said: Because in the omnipotent God impiety and iniquity is not, even when He does not seem to render to men according to their own ways. For even that which is not understood by us, is brought forth from the not unjust balance of a hidden judgment. But because arrogant preachers, while they scatter many vain things, also often bring forth true and solid things, Elihu rightly subjoins:

CHAPTER XIX.

VERSE 12.---For truly God shall not condemn in vain, nor shall the Omnipotent subvert judgment.

45. The judgments of God are just, although hidden.---To the devil the Lord says: Thou hast moved me against him, to afflict him in vain (Job 2:3). But Elihu says: That the Lord shall not condemn in vain. Which surely is believed to discordant from the sayings of Truth, unless it be weighed by subtle consideration. For it is one thing to condemn, another to afflict. He afflicted him therefore according to something in vain, but He does not condemn in vain. Or had He not according to something in vain afflicted Job, when vice was not being deleted, but merit was being increased? For He cannot condemn in vain, because condemnation cannot be made in part for something, which namely in the end punishes all that which each one here has iniquitously committed. Nor does omnipotent God subvert judgment, because although the things which we suffer seem to be less right, yet they are rightly decreed in the hidden examination. There follows:

Chapter XX

[Rec. XI].

VERSE 13.---Whom hath He appointed another over the earth, or whom hath He set over the world, which He hath made?

46. Quem per se condidit mundum, per se quoque regit.---Ut videlicet subaudias nullum. Per se quippe mundum regit, quem per se condidit; nec eget alienis adjutoriis ad regendum, qui non eguit ad faciendum. Sed haec idcirco colliguntur, ut liquido indicet quia omnipotens Deus, si per semetipsum regere non negligit quod creavit, quod bene creavit utique bene regit, quia quod pie condidit impie non disponit; et qui necdum facta curavit ut essent, quae sunt facta non deserit. Quia ergo praesens est in regimine qui auctor exstitit in creatione, ideo curam nostri non praeterit. Unde et apte subjungit:

CAPUT XXI.

VERS. 14.---Si direxerit ad eum cor suum, spiritum illius et flatum ad se trahet.

47. Curva hominum corda, cum vult, ad se erigendo, dirigit.---Curvum cor est cum ima appetit, dirigitur cum ad superna sublevatur. Si ergo homo cor suum ad Dominum dirigit, spiritum et flatum illius Dominus ad se trahit. Spiritum videlicet pro internis cogitationibus, flatum vero qui per corpus trahitur, pro externis actionibus ponit. Deo ergo spiritum hominis et flatum a se trahere est ad conversionem sui desiderii et interiora nostra et exteriora commutare, ut nihil jam menti exterius libeat, nihil caro inferius, vel si appetit, adipisci conetur; sed omne quod homo est ad eum videlicet a quo est et interius desiderando ferveat, et exterius se edomando constringat. Unde et apte subjungit:

Caput XXII

[Rec. XII].

VERS. 15.---Deficiet omnis caro simul, et homo in cinerem revertetur.

48. Tunc caro deficiet, et homo in cinerem per humilitatem revertitur. Simul enim omnis caro deficit, quando jam nullis suis moribus servit, quia praesidens spiritus cuncta ejus fluxa restringit, et quodam districtionis suae gladio omne quod in illa male vivebat, interficit. Hoc nimirum disciplinae gladio semetipsum Jeremias interfecerat, cum dicebat: Postquam convertisti me, egi poenitentiam; et postquam ostendisti mihi percussi femur meum (Jerem. XXXI, 19). Quid enim in femore, nisi voluptas carnis accipitur?

46. He who through Himself founded the world, through Himself also governs it.---That you may namely understand "none." For He governs through Himself the world, which He founded through Himself; nor does He need the help of others for governing, who did not need it for making. But these things are collected for this reason, that it may clearly indicate that since omnipotent God does not neglect to govern through Himself that which He created, what He well created He surely well governs, because what He piously founded He does not impiously dispose; and He who cared for things not yet made that they might be, does not desert those which have been made. Since therefore He is present in governing who stood as author in creation, therefore He does not pass over the care for us. Whence also He aptly subjoins:

CHAPTER XXI.

VERSE 14.---If He direct His heart toward him, He will draw his spirit and breath to Himself.

47. He directs the crooked hearts of men, by raising them to Himself when He wills.---The heart is crooked when it seeks after the lowest things, it is directed when it is raised up to the highest. If therefore man directs his heart to the Lord, the Lord draws his spirit and breath to Himself. He namely puts "spirit" for internal thoughts, but "breath," which is drawn through the body, for external actions. For God to draw the spirit and breath of man to Himself is to change both our interior and exterior things for the conversion of his desire, so that nothing exterior may now please the mind, nothing lower the flesh, or if it seeks after them, it may not attempt to obtain them; but all that man is, may both fervently desire Him interally from whom he is, and may constrain himself externally by subduing himself. Whence also He aptly subjoins:

Chapter XXII

[Rec. XII].

VERSE 15.---All flesh shall fail together, and man shall return into ashes.

48. Then flesh shall fail, and man returns into ashes through humility. For all flesh fails together, when it now serves none of its own habits, because the presiding spirit restrains all its flux, and by a certain sword of its own strictness (districtionis) kills all that which was living evilly in it. Surely with this sword of discipline Jeremiah had killed himself, when he said: After Thou didst convert me, I did penance; and after Thou didst show to me, I struck my thigh (Jerem. 31:19). For what is understood by the thigh, if not the pleasure of the flesh?

Et quid est quod ait: Postquam ostendisti mihi, percussi femur meum, nisi quod postquam superna spiritaliter vidit, omne quod in se inferius carnaliter vivebat exstinxit, ut quanto magis summa patescerent, tanto amplius ima quae tenuerat non liberent? Nam quanto incipit quisque superius vivere, tanto et inchoat inferius interire. Juxta affectum namque carnalis operationis omnis caro Pauli simul interierat, cum dicebat: Vivo autem jam non ego, vivit vero in me Christus (Galat. II, 29).

[Vet. XXVII.] 49. Peccator mortalitatis suae obliviscitur, secus justus.---Bene etiam Eliu hoc loco subdidit: Et homo in cinerem revertetur. In peccato enim quisque positus mortalitatis suae obliviscitur, et terram se esse non meminit, dum adhuc per superbiam inflatur. Post conversionis vero suae gratiam, cum humilitatis spiritu tangitur, quid esse se aliud quam cinerem recordatur? Jam in cinerem David reversus fuerat, cum dicebat: Memento, Domine, quod pulvis sumus (Psal. CII, 15). Abraham in cinerem reversus fuerat, dicens: Loquar ad Dominum meum, cum sim pulvis et cinis (Genes. XVIII, 27). Et si viventem carnem necnon in terra mors solverat, hoc tamen apud se erant, quod se futuros absque dubitatione praevidebant. Hinc alias dicitur: Auferes spiritum eorum, et deficient, et in pulverem suum revertuntur (Psal. CIII, 29). Qui autem spiritus, nisi spiritus superbiae nominatur? Tollatur ergo spiritus eorum ut deficiant, id est subducto superbiae spiritu, nihil se de se esse cognoscant. Et revertantur in pulverem, id est humilientur ex infirma conditione. Propter hunc pulverem, ad cujus memoriam qui semetipsos considerant revocantur, per Sapientiam dicitur: Justi fulgebunt, et sicut scintillae in arundineto discurrent (Sap. III, 7). Sancti enim viri dum peccatoribus permiscentur, eos exemplorum suorum igne succendunt, atque omne quod nitent, in cinerem redigunt, quia pietatis flamma consumpti, dum infirmitatem conditionis suae conspiciunt, nihil aliud quam favillam se esse cognoscunt, ut a superbiae suae duritia resoluti, per poenitentiam dicant id quod supra protulimus: Memento, Domine, quia pulvis sumus (Psal. CII, 15). Bene ergo dicitur quia cum ad se spiritum hominis Dominus trahit, deficiet omnis caro simul, et homo in cinerem revertetur. [Rec. XIII.] Haec Eliu et vera sunt et magna, quae dicit; sed quia male mox ex eo quod bene sensit intumuit, verbis sequentibus prodit, dicens:

Caput XXIII

[Vet. XXVIII].

VERS. 16.---Si habes ergo intellectum, audi quod dicitur, et ausculta vocem eloquii mei.

And what is it that he says: After Thou didst show to me, I struck my thigh, if not that after he saw heavenly things spiritually, he extinguished all that which was living carnally in himself below, so that the more the highest things were opened, the more the lowest things which he had held might not be free? For by as much as anyone begins to live higher, by so much also he begins to die below. For according to the affection of carnal operation, all the flesh of Paul had died together, when he said: I live, but now not I, but Christ liveth in me (Galat. 2:20).

[Vet. XXVII.] 49. The sinner forgets his mortality, unlike the just.---Well also did Elihu subjoin in this place: And man shall return into ashes. For everyone placed in sin forgets his mortality, and does not remember that he is earth, while he is still puffed up through pride. But after the grace of his conversion, when he is touched by the spirit of humility, he remembers that he is nothing else than ashes. Already David had returned into ashes, when he said: Remember, O Lord, that we are dust (Psalm 102:14). Abraham had returned into ashes, saying: I will speak to my Lord, since I am dust and ashes (Gen. 18:27). And if death had not yet dissolved the living flesh in the earth, yet they were this in their own estimation, because they foresaw without doubt what they were to be. Hence it is said elsewhere: Thou shalt take away their spirit, and they shall fail, and return into their dust (Psalm 103:29). But what spirit, if not the spirit of pride is named? Let their spirit therefore be taken away that they may fail, that is, the spirit of pride being withdrawn, they may know that they are nothing of themselves. And let them return into dust, that is, let them be humbled from their weak condition. Because of this dust, to the memory of which those who consider themselves are recalled, it is said through Wisdom: The just shall shine, and shall run to and fro like sparks among the reeds (Wisd. 3:7). For holy men, while they are mixed with sinners, kindle them with the fire of their examples, and reduce all that in which they shine into ashes, because consumed by the flame of piety, while they behold the weakness of their condition, they know that they are nothing else than embers, so that, resolved from the hardness of their pride, they may say through penance that which we brought forward above: Remember, O Lord, that we are dust (Psalm 102:14). Well therefore is it said that when the Lord draws the spirit of man to Himself, all flesh shall fail together, and man shall return into ashes. [Rec. XIII.] These things which Elihu says are both true and great; but because he soon became evilly swollen from that which he felt well, he betrays it by the following words, saying:

Chapter XXIII

[Vet. XXVIII].

VERSE 16.---If thou hast therefore understanding, hear what is said, and hearken to the voice of my speech.

50. Superbi plus videndo caligant et caecutiunt. Quo magis superbiae vitium patimur, minus videmus. Habent hoc proprium omnes arrogantes, ut cum fortasse acutum aliquid sentiunt, inde mox ad vitium elationis erumpant, sensusque omnium in sui comparatione despiciant, seque in suo judicio aliorum meritis anteponant. Quibus contingit miseris ut plus videndo tenebrescant, quia dum subtilia attendunt, semetipsos intueri nesciunt; et quo intelligentiam acutius percipiunt, eo per superbiam deterius cadunt. Qui bene quidem subtilia conspicerent, si in eo quod proferunt se viderent. Superius namque Eliu dixerat: Si habes quod loquaris, responde mihi: loquere, volo enim te apparere justum (Job XXXIII, 32). Nunc autem ait: Si habes intellectum, audi quod dicitur. Ecce quomodo paulisper elatio per verborum incrementa proficit. Superius dubitavit si posset beatus Job proferre quod justum est; nunc vero discutit si hoc quod dicitur saltem possit audire. Ibi dixit: Si habes quod loquaris, responde mihi. Ac si diceret: Dic aliquid, si tamen dignus poteris esse qui dicas. Hic autem ait: Si habes intellectum, audi quod dicitur. Ac si aperte dicat: Audi me, si tamen dignus poteris esse qui audias. Isti sunt quotidiani defectus, qui in cordibus reproborum fiunt, quibus indesinenter ad deteriora descendunt, quia dum minora incaute negligunt, ad majora perniciose prorumpunt. Jam et hoc de superbia fuerat, quod beatum Job id quod justum est loqui posse dubitabat. Sed dum hanc in semetipso considerare negligit, ad nequiora pervenit, ut non solum posse ab eo dici quod justum est dubitet, sed etiam dicentem se justa ab eo intelligi posse desperet. Unde vitium superbiae ab ipsa mox radice secandum est, ut cum latenter oritur, tunc vigilanter abscidatur, ne provectu vigeat, ne usu roboretur. Difficile enim in se quisque inveteratam superbiam deprehendit, quia nimirum hoc vitium quanto magis patimur, tanto minus videmus. Sic quippe in mente superbia, sicut in oculis caligo generatur. Quo se haec latius dilatat, eo vehementius lumen angustat. Paulisper ergo elatio in praecordiis crescit, et cum se vastius extenderit, oppressae mentis oculum funditus claudit, ut captivus animus typum elationis et pati possit, et tamen id quod patitur videre non possit. Sed quia arrogantes viri aliquando, ut diximus, recta non recte sentiunt, et bona invenire noverunt, sed haec bene proferre contemnunt, Eliu post elationis typum, quo dixerat: Si habes intellectum, audi quod dicitur, subdit dicens:

Caput XXIV

[Vet. XXIX].

50. The proud by seeing more grow dark and blind. The more we suffer the vice of pride, the less we see. All arrogant persons have this as their own, that when they perhaps perceive something acute, they soon break out therefrom into the vice of elation, and despise the senses of all in comparison with their own, and prefer themselves in their own judgment to the merits of others. To which wretched persons it happens that by seeing more they grow dark, because while they attend to subtle things, they know not how to behold themselves; and by as much as they perceive understanding more acutely, by so much they fall more miserably through pride. Who would indeed well behold subtle things, if they saw themselves in that which they bring forward. For Elihu had said above: If thou hast what to speak, answer me: speak, for I will thee to appear just (Job 33:32). But now he says: If thou hast understanding, hear what is said. Behold how elation profits for a little while through the increase of words. Above he doubted if blessed Job could bring forward what is just; but now he discusses if he can at least hear this which is said. There he said: If thou hast what to speak, answer me. As if he said: Say something, if yet thou canst be worthy who speakest. But here he says: If thou hast understanding, hear what is said. As if he should openly say: Hear me, if yet thou canst be worthy who hearest. These are the daily failures which occur in the hearts of the reprobate, by which they descend incessantly to worse things, because while they incautiously neglect smaller things, they break out perniciously to greater. Already also this had been of pride, that he doubted that blessed Job could speak that which is just. But while he neglects to consider this in himself, he arrives at worse things, so that he not only doubts that what is just can be said by him, but also despairs that he who says just things can be understood by him. Whence the vice of pride is to be cut off soon from its very root, so that when it arises secretly, it may then be vigilantly cut away, lest it flourish by progress, lest it be strengthened by use. For each one with difficulty finds inveterate pride in himself, because namely the more we suffer this vice, the less we see. For so pride is generated in the mind, as dimness (caligo) in the eyes. By as much as this dilates itself more widely, by so much more vehemently it narrows the light. For a little while therefore elation grows in the heart, and when it has extended itself more vastly, it utterly closes the eye of the oppressed mind, so that the captive soul can both suffer the pride of elation, and yet cannot see that which it suffers. But because arrogant men sometimes, as we have said, perceive right things not rightly, and have known how to find good things, but despise to bring these forward well, Elihu after the pride of elation, in which he had said: If thou hast understanding, hear what is said, subjoins saying:

Chapter XXIV

[Vet. XXIX].

VERS. 17.---Nunquid qui non amat judicium sanari potest? Quomodo tu eum qui justus est in tantum condemnas?

51. In omnibus quae dicimus attendendum; quid, cui, quando et quomodo dicatur. Bonam quidem sententiam protulit, sed beato Job proferenda non fuit. In omni enim quod dicitur summopere intuendum est quid dicatur, cui dicatur, quando dicatur, quomodo dicatur. Eliu autem attendit quid diceret, sed cui diceret non attendit. Beatus quippe Job amabat judicium, quia causas suas cum Domino pensare subtiliter noverat. Nec condemnaverat eum qui justus est, sed cur sine peccato percussus fuerat in dolore positus cum humilitate requirebat. Amat judicium quisquis vias suas subtiliter discutit, et secretarium cordis ingressus, quid Dominus ipsi tribuat, quid ipse Domino debeat pensat. Quod beatus Job quomodo non fecerat, qui tam crebra sacrificia in expiatione filiorum etiam pro cogitationibus offerebat? Quia ergo Eliu dixit quod is qui judicium non amat sanari non possit, arguens beatum Job quod judicium non amaret, et quia eum qui justus est condemnasset, illico ejusdem justi, id est Domini, justitiam subdit, dicens:

Caput XXV

[Rec. XIV]

VERS. 18.---Qui dicit regi, apostata; qui vocat duces impios.

52. Apostata est qui aliis praeest non ut prosit, sed ut dominetur. --- Saepe novimus quod plerique qui praesunt inordinatum sibi metum a subditis exigunt, et non tam propter Dominum quam pro Domino venerari volunt. Intus enim se tumore cordis extollunt, cunctosque subditos in sui comparatione despiciunt, nec condescendendo consulunt, sed dominando premunt, quia videlicet alta cogitatione se erigunt, et aequales se illis quibus eos praeesse contingit non agnoscunt. Contra hunc tumorem per Ecclesiasticum librum dicitur: Ducem te constituerunt; noli extolli, sed esto in illis quasi unus ex illis (Eccli. XXXII, 1). Hunc tumorem Dominus per prophetam in pastoribus increpans ait: Vos autem cum austeritate imperabatis eis, et cum potentia (Ezech. XXXIV, 4). Ipsa enim bona quae subditis dicunt dominando potius quam consulendo proferunt, quia videlicet quidquam eis quasi ex aequo dicere semetipsos existimant dejecisse. Singularitate enim gaudent culminis, et non aequalitate conditionis.

VERSE 17.---Can he that loveth not judgment be healed? And how dost thou so far condemn Him that is just?

51. In all things which we say we must attend to: what, to whom, when, and how it is said. He brought forward indeed a good sentence, but it was not to be brought forward to blessed Job. For in everything which is said we must especially behold what is said, to whom it is said, when it is said, and how it is said. But Elihu attended to what he said, but he did not attend to whom he said it. For blessed Job loved judgment, because he knew how to weigh his causes with the Lord subtly. Nor had he condemned Him who is just, but he was seeking with humility, while placed in grief, why he had been struck without sin. He loves judgment whoever subtly discusses his own ways, and having entered the secret chamber of the heart, weighs what the Lord bestows on him, and what he himself owes to the Lord. How had blessed Job not done this, who was offering such frequent sacrifices for the expiation of his sons even for their thoughts? Because therefore Elihu said that he who loves not judgment cannot be healed, reproving blessed Job that he loved not judgment, and because he had condemned Him who is just, he immediately subjoins the justice of the same Just One, that is, of the Lord, saying:

Chapter XXV

[Rec. XIV]

VERS. 18.---He that saith to the king: apostate; he that calleth the leaders impious.

52. He is an apostate who is set over others not that he may profit them, but that he may dominate. --- We often know that many who are set over others exact an inordinate fear from their subjects, and wish to be venerated not so much on account of the Lord as for the Lord. For inwardly they extol themselves with the tumor of the heart, and despise all subjects in comparison with themselves, nor do they consult by condescending, but press down by dominating, because forsooth they raise themselves up with high thought, and do not recognize themselves as equal to those whom it happens they are set over. Against this tumor it is said by the book of Ecclesiasticus: Have they made thee a leader? be not extolled, but be among them as one of them (Ecclus. 32:1). The Lord, rebuking this tumor in the pastors by the prophet, saith: But with austerity did ye rule over them, and with power (Ezek. 34:4). For the very good things which they say to their subjects they proffer by dominating rather than by consulting, because forsooth they estimate themselves to have cast themselves down if they say anything to them as it were on equal terms. For they rejoice in the singularity of the height, and not in the equality of condition.

Sed quia haec tumentia corda rectorum subtiliter Dominus pensat, bene contra eos dicitur: Qui dicit regi, apostata. Unusquisque enim superbus rector toties ad culpam apostasiae dilabitur, quoties, praeesse hominibus delectatus, honoris sui singularitate laetatur. Sub quo enim sit non considerat, et quod aequalibus quasi non sit aequalis exsultat. Unde autem haec vitiorum radix pullulat in corde regentium, nisi ex imitatione illius qui, despectis angelorum societatibus, dixit: Ascendam super altitudinem nubium, et similis ero Altissimo (Isai. XIV, 14)? Quia ergo unusquisque rector quoties extollitur in eo quod caeteros regit, toties per lapsum superbiae a summi rectoris servitio separatur; et cum aequales sibi subditos despicit, ejus super se dominium sub quo omnes aequales sunt non agnoscit, recte dicitur: Qui dicit regi, apostata.

[Vet. XXX.] 53. Impius est, si suae superbiae exemplo, subditos in praeceps trahat. --- Quia vero cum dominando praesunt, exemplo suae superbiae subditos ad impietatem trahunt, apte subjungitur: Qui vocat duces impios. Ad viam namque pietatis ducerent, si subditorum oculis humilitatis exempla monstrarent. [Rec. XV.] Dux autem est impius, qui a tramite veritatis exorbitat; et dum ipse in praeceps ruit, ad abrupta sequentes invitat. Dux est impius, qui per tumoris exempla viam ostendit erroris. Paulus dux esse impietatis metuebat, cum potestatis suae celsitudinem reprimebat, dicens: Nec quaerentes ab hominibus gloriam, neque a vobis, neque ab aliis, cum possimus oneri esse, ut Christi apostoli, sed facti sumus in medio vestrum parvuli (I Thessal. II, 6). Parvulus in medio eorum factus fuerat, quia timebat ne si inter discipulos honorem suae celsitudinis vindicaret, exempla elationis ostenderet. Timebat nimirum ne dum ipse sibi potestatem pastoralis potentiae quaereret, grex subditus per abrupta sequeretur, et ad impietatem sequentes duceret, qui pietatis officium suscepisset.

54. Sibi subditis virtutum splendore praeluceat. Eorum culpas prudenter et humiliter corrigat.

Unde necesse est ut is qui praeest quae exempla subditis praebeat solerter attendat; et tantis se sciat vivere, quantis praeesse; ac vigilanter inspiciat ne in eo quod praelatus est intumescat; ne jura debitae potestatis immoderatius exigat; ne disciplinae jus mutetur in rigorem superbiae; et unde a perversitate subditos restringere poterat, inde magis intuentium corda pervertat; ne, ut dictum est, impietatis dux per officium pietatis existat.

But because the Lord subtly weighs these swelling hearts of rulers, it is well said against them: He that saith to the king: apostate. For every proud ruler as often slips into the fault of apostasy, as he, delighted to be set over men, rejoices in the singularity of his honor. For he does not consider under whom he is, and he exults that he is as it were not equal to his equals. But whence does this root of vices sprout in the heart of those ruling, but from the imitation of him who, having despised the societies of angels, said: I will ascend above the height of the clouds, and I will be like the Most High (Isa. 14:14)? Because therefore every ruler as often as he is extolled in that he rules others, so often by the lapse of pride he is separated from the service of the supreme Ruler; and when he despises his subjects equal to himself, he does not recognize His dominion over himself under which all are equal, it is rightly said: He that saith to the king: apostate.

[Vet. XXX.] 53. He is impious if, by the example of his pride, he draws his subjects to a precipice. --- But because when they are set over by dominating, by the example of their pride they draw their subjects to impiety, it is aptly subjoined: He that calleth the leaders impious. For they would lead to the way of piety, if they showed examples of humility to the eyes of their subjects. [Rec. XV.] But the leader is impious who wanders from the path of truth; and while he himself rushes headlong, he invites those following to steep places. The leader is impious who by examples of tumor shows the way of error. Paul feared to be a leader of impiety, when he repressed the height of his power, saying: Nor seeking glory of men, neither of you, nor of others, when we might have been burdensome, as the apostles of Christ, but we were gentle among you (1 Thess. 2:6). He had become a little one in the midst of them, because he feared lest if he should claim the honor of his height among the disciples, he should show examples of elation. Doubtless he feared lest while he himself sought for himself the power of pastoral might, the subject flock should follow through steep places, and he should lead those following to impiety, who had undertaken the office of piety.

54. Let him shine before his subjects with the splendor of virtues. Let him prudently and humbly correct their faults.

Whence it is necessary that he who is set over others should skilfully attend to what examples he offers to his subjects; and let him know that he lives for as many as he is set over; and let him vigilantly inspect lest he should swell in that in which he has been preferred; lest he should exact the rights of due power more immoderately; lest the right of discipline should be changed into the rigor of pride; and whence he was able to restrain his subjects from perversity, he might therefrom rather pervert the hearts of those beholding; lest, as has been said, he should stand as a leader of impiety through the office of piety.

Non autem debet hominum ducatum suscipere, qui nescit homines bene vivendo praeire; ne qui ad hoc eligitur ut aliorum culpas corrigat, quod resecare debuit, ipse committat. Hinc inde ergo se qui praesunt circumspiciant, ut sibi et subditis vivant, ut bonum quod faciunt, et intra sinum mentis abscondant, et tamen ex eo ad provectum sequentium exempla rectae operationis impartiant, ut subditorum animadvertentes culpas corrigant, nec tamen per vim ejusdem animadversionis intumescant, ut quaedam leniter correpta tolerent, nec tamen disciplinae vincula eadem lenitate dissolvant, ut quaedam tolerando dissimulent, nec tamen ea crescere dissimulando permittant. Laboriosa sunt ista, et nisi divina gratia fulciat, ad custodiendum difficilia. Recte vero de adventu districti judicis per Sapientiae librum dicitur: Horrende et cito apparebit, quoniam judicium durissimum his qui praesunt fiet (Sap. VI, 6). Quia ergo plerumque per potestatem regiminis ad culpam prorumpitur elationis, atque apud districtum judicem ipsa elatio impietas aestimatur, bene de Domino per Eliu dicitur: Qui vocat duces impios. De ipso quippe ducatu dum superbiunt, exemplo suo subditos ad impietatem trahunt.

55. Alios judicans, superno judici assidue se sistat. Potestas accepta non honor, sed onus aestimanda. Ambitus infinita mala. Cura pastoralis nec cupiditate amplectenda, nec formidine deferenda.

Unde magnopere curandum est ut qui regendis hominibus praefertur, apud se intra secretarium mentis in cathedra praesideat humilitatis. Cumque judicanti ei a caeteris foris assistitur, vigilanti oculo incessanter aspiciat, cui quandoque judici ipse de his judicandus assistat, ut quanto nunc ante eum quem non videt, sollicitius trepidat, tanto eum cum viderit securior cernat. [Rec. XVI.] Penset ergo qui ad satisfaciendum districto judici de sua tantummodo anima fortasse vix sufficit, quia quot regendis subditis praeest, reddendae apud eum rationis tempore, ut ita dicam, tot solus animas habet.

For he ought not to undertake the leadership of men, who knows not how to go before men by living well; lest he who is chosen for this, that he may correct the faults of others, should himself commit what he ought to have cut away. From here and from there therefore let those who are set over others look around themselves, that they may live for themselves and for their subjects, so that the good which they do, they may both hide within the chamber of the mind, and yet impart from it examples of right operation for the progress of those following, so that they may correct the faults of their subjects when they notice them, and yet not swell through the force of that same animadversion, so that they may tolerate some things lightly corrected, and yet not dissolve the bonds of discipline with that same leniency, so that they may dissimulate some things by tolerating them, and yet not permit them to grow by dissimulating. These things are laborious, and difficult to keep unless divine grace support. For it is rightly said concerning the advent of the strict Judge through the book of Wisdom: Horribly and quickly He shall appear, because a most severe judgment shall be made for those who are set over (Wisd. 6:6). Because therefore most frequently through the power of government one breaks out into the fault of elation, and before the strict Judge that elation is esteemed as impiety, it is well said of the Lord through Elihu: Who calleth leaders impious. For while they are proud of the leadership itself, they draw their subjects to impiety by their own example.

55. Judging others, let him assidously present himself before the supreme Judge. Power accepted is to be esteemed not as honor, but as a burden. The infinite evils of ambition. Pastoral care is neither to be embraced out of cupidity, nor to be deferred out of fear.

Whence it is greatly to be cared for that he who is preferred for ruling men, should preside within himself in the chamber of the mind on the chair of humility. And when he is assisted from without by others while judging, let him incessantly behold with a vigilant eye, before what Judge he himself must one day assist to be judged concerning these, so that as much as he now trembles more solicitously before Him whom he does not see, so much more securely he may discern Him when he shall have seen Him. [Rec. XVI.] Let him therefore weigh, who perhaps scarcely suffices for satisfying the strict Judge concerning his own soul alone, that as many subjects as he is set over for ruling, he has, so to speak, so many souls alone at the time of rendering account before Him.

Quae nimirum cogitatio, si assidue mentem excoquit, omnem superbiae tumorem premit. Et rector providus tanto jam neque rex apostata, neque dux impius vocabitur, quanto ei cogitatione sollicita potestas quae accepta est, non honor, sed onus aestimatur. Nam cui esse nunc judiciem libet, huic videre tunc judicem non libet. Numerari enim culpae nequeunt, quae habendae potestatis amore perpetrantur. Tunc solum vero potestas bene geritur, cum non amando, sed timendo retinetur. Quae ut ministrari recte valeat, oportet primum ut hanc non cupiditas, sed necessitas imponat. Percepta autem nec pro formidine debet deseri, nec ex libidine amplecti; ne aut pejus quis quasi ex humilitate superbiat, si divinae dispensationis ordinem fugiendo contemnat; aut eo jugum superni rectoris abjiciat, quo eum super caeteros privatum regimen delectat. Potestas ergo cum percipitur, non ex libidine amanda est, sed ex longanimitate toleranda, ut inde tunc ad judicium salubriter levis sit, unde nunc ad ministerium patienter gravis innotescit.

Which thought surely, if it assiduously dries up the mind, presses down all swelling of pride. And the provident ruler will now no more be called either an apostate king or an impious leader, by as much as power which has been accepted is esteemed by him with solicitous thought not as honor, but as a burden. For he who now likes to be a judge, will not like then to see the Judge. For faults cannot be numbered, which are perpetrated by the love of having power. For then only is power well wielded, when it is retained not by loving, but by fearing. Which that it may be able to be rightly administered, it is necessary first that not cupidity, but necessity should impose it. But when perceived it ought neither to be deserted for fear, nor to be embraced from lust; lest either anyone should be more evilly proud as if out of humility, if by fleeing he should contemn the order of divine dispensation; or he should therefrom cast off the yoke of the supreme Ruler, by which a private government over others delights him. Power therefore when it is perceived, is not to be loved out of lust, but to be tolerated out of long-suffering, so that it may be therefrom then healthily light for judgment, whence it is now patientsly heavy for ministry.

Liber VI

GESIMUS QUINTUS.

In explicatione capitis XXXIV, a versu 19 ad 30, de reproborum poena occultisque Dei judiciis disseritur.

CAPUT PRIMUM.

1. Error illorum qui in hominibus quod habent, non quod sunt, attendunt. Ipsa humanae conditionis qualitas indicat quam longe rebus caeteris praestat. Nam collata homini ratio asserit quantum omnia quae vel vita, vel sensu, vel ratione carent, natura rationalis antecedit. Et tamen, quia ab internis atque invisibilibus oculos claudimus, et visibilibus pascimus, plerumque hominem non ex eo quod ipse est, sed ex his quae circa ipsum sunt veneramur. Cumque non intuemur quid ipse sit, sed quid possit in acceptione personarum, non ex personis, sed ex rebus adjacentibus ducimur. Sicque fit ut is quoque apud nos intus in despectionem veniat, qui foris honoratur, quia dum pro his quae circa illum sunt honorabilis habetur, rebus suis in examine nostro postponitur. Sed omnipotens Deus vitam hominum ex sola qualitate interrogat meritorum; et saepe inde plus punit, unde hic majora ad ministerium contulit, Veritate attestante, quae ait: Cui multum datum est, multum quaeretur ab eo (Luc. XII, 48). Unde bene nunc per Eliu dicitur:

CAPUT II.

CAP. XXXIV, VERS. 19.---Qui non accipit personam principum, nec cognovit tyrannum cum disceptaret contra pauperem.

2. Non est acceptio personarum apud Deum. Potest autem per principem vel tyrannum quisque superbus intelligi; per pauperem vero humilis designari. Tyrannum ergo disceptantem contra pauperem non cognoscit, quia superbos omnes vitam nunc humilium deprimentes, in judicio nescire se perhibet, dicens: Nescio vos unde sitis (Luc. XIII, 25). Et quia sic potenter cum vult destruit, sicut cum voluit potenter creavit, apte ratiocinando subjungitur: IBID.---Opus enim manuum ejus sunt universi. [Rec. II.] Atque mox subditur:

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FIVE.

In the explanation of chapter 34, from verse 19 to 30, it is discussed concerning the punishment of the reprobate and the hidden judgments of God.

CHAPTER ONE.

1. The error of those who attend to what they have in men, not what they are. The quality of the human condition itself indicates how far it stands before other things. For the reason conferred on man asserts how much rational nature precedes all things which lack either life, or sense, or reason. And yet, because we close our eyes from internal and invisible things, and feed on visible things, for the most part we venerate man not from that which he himself is, but from those things which are around him. And when we do not behold what he himself is, but what he can do, in the acceptance of persons, we are led not by persons, but by adjacent things. And so it happens that he also comes into contempt within us, who is honored without, because while he is held honorable for those things which are around him, he is postponed to his own things in our examination. But omnipotent God interrogates the life of men from the quality of merits alone; and often He punishes more from that source, whence He conferred greater things for ministry here, Truth attesting, which says: To whom much is given, much shall be required of him (Luke 12:48). Whence it is well said now through Elihu:

CHAPTER II.

CH. XXXIV, VERSE 19.---Who accepteth not the person of princes, nor hath known the tyrant when he disputed against the poor.

2. There is no acceptance of persons with God. But through the prince or tyrant any proud man can be understood; but through the poor man the humble is designated. He does not therefore know the tyrant disputing against the poor, because He declares that He knows not in judgment all the proud who now depress the life of the humble, saying: I know you not whence you are (Luke 13:25). And because He so powerfully destroys when He wills, as He powerfully created when He willed, it is subjoined by aptly reasoning: IBID.---For all are the work of His hands. [Rec. II.] And soon it is subjoined:

CAPUT III.

VERS. 20.---Subito morientur, et in media nocte curvabuntur populi, et pertransibunt.

3. Iniquorum omnium mors subita, quia non praevisa.---Quamlibet sero de hac vita tollantur iniqui, subito et repente tolluntur, quia finem suum cogitando praevidere nesciunt. Subitum est homini, quod ante cogitare non potuit. Subito dives ille tultus est, qui horrea quae praeparabat deseruit, et inferni locum quem non praevidebat invenit. Ad aliud exercebat animam per cogitationem, sed ad aliud emisit per sententiam; aliud dum viveret contemplatus est, aliud dum moreretur expertus. Reliquit enim diu tractata temporalia, et inopinata invenit aeterna. Unde ei propter hanc ignorantiam caecitatis suae bene per divinam sententiam dicitur: Hac nocte repetunt animam tuam a te (Luc. XII, 20). In nocte quippe ablata est, quae in obscuritate est cordis amissa. In nocte ablata est, quae considerationis lucem habere noluit, ut quod poterat pati praevideret. Unde bene discipulis futura cogitantibus Paulus apostolus 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). Dies enim exitus tanquam fur in nocte comprehendit, quando stultorum animas futura non praevidentes ejicit. Unde hic quoque apte subjungitur: Et in media nocte curvabuntur populi, et pertransibunt. In media nocte curvati pertranseunt, qui obscuritate suae negligentiae humiliati rapiuntur. Tunc curvabuntur per sententiam judicis, qui nunc curvari negligunt per humilitatem cordis. Electi autem ne inviti curventur in morte, sponte curvantur in humilitate. Unde sanctae Ecclesiae de conversa prole persecutorum dicitur: Venient ad te curvi filii eorum, qui humiliaverunt te (Isai. LX, 14).

4. Vita hominis post peccatum, transitus est: secus ante peccatum.---Et bene de morientibus populis non ait: Transibunt, sed pertransibunt, quia etiam vivendo temporaliter quotidie ad finem tendimus, et praesentem vitam quasi quamdam viam subigendo transimus. Hoc ipsum enim morituros vivere quasi ad mortem ire est. Et quot dies vitae peragimus, quasi in itinere ad locum propositum tot passibus propinquamus. Ipsa quippe augmenta detrimenta sunt temporum, quia vitae nostrae spatia quanta esse coeperint, incipiunt jam tanta non esse.

CHAPTER III.

VER. 20.---In a moment shall they die, and at midnight shall the people be troubled, and shall pass away.

3. The death of all the wicked is sudden, because it is not foreseen. However late the wicked may be taken from this life, they are taken suddenly and unexpectedly, because they know not how to foresee their end by thinking upon it. That is sudden to a man, which he could not think of beforehand. That foolish rich man was suddenly taken, who left the barns which he was preparing, and found the place of hell which he did not foresee. He was exercising his soul by thought for one thing, but he sent it forth by sentence for another; he contemplated one thing while living, he experienced another while dying. For he left temporal things long treated of, and found eternal things unhoped for. Whence for this ignorance of his blindness it is well said to him by the divine sentence: "This night do they require thy soul of thee" (Luke 12:20). It was taken away in the night, because it was lost in the darkness of the heart. It was taken away in the night, because it would not have the light of consideration, that it might foresee what it could suffer. Whence the Apostle Paul well says to the disciples thinking of the future: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness" (1 Thess. 5:4). For the day of departure overtakes them as a thief in the night, when it casts out the souls of the foolish not foreseeing the future. Whence here also it is aptly subjoined: "And at midnight shall the people be troubled, and shall pass away." Being troubled at midnight they pass away, who being humiliated in the darkness of their negligence are snatched away. Then shall they be troubled by the sentence of the Judge, who now neglect to be troubled by the humility of the heart. But the elect, lest they be troubled against their will in death, are troubled of their own accord in humility. Whence it is said to Holy Church concerning the converted offspring of the persecutors: "The sons of them that afflicted thee shall come crouching unto thee" (Isai. 60:14).

4. The life of man after sin is a transition: it was otherwise before sin. And well concerning the dying peoples he says not, They shall pass, but "they shall pass through," because even by living temporally we daily tend to the end, and we pass through the present life as if by subduing a certain way. For this very thing, that they who are about to die live, is as it were to go to death. And how many days of life we pass through, so many steps we approach as if on a journey to the proposed place. For the very increases are decreases of times, because the spaces of our life as soon as they have begun to be, begin now not to be.

[Vet. II.] Primus vero homo ita conditus fuit, ut manente illo decederent tempora, ne cum temporibus ipse transiret. Stabat enim momentis decurrentibus, quia nequaquam ad vitae terminum per dierum incrementa tendebat. Stabat tanto robustius quanto semper stanti arctius inhaerebat. At ubi vetitum contigit, mox offenso creatore coepit ire cum tempore. Statu videlicet immortalitatis amisso, cursus eum mortalitatis absorbuit (Genes. III, 4). Et dum juventute ad senium, senio traheretur ad mortem, transeundo didicit stando quid fuit. Cujus nos quia de propagine nascimur, radicis amaritudinem quasi in virgulto retinemus. Nam quia ex illo originem ducimus, ejus cursum nascendo sortimur, ut eo ipso quotidiano momento quo vivimus incessanter a vita transeamus, et vivendi nobis spatium unde crescere creditur, inde decrescat. Quia ergo ad summam moriendi quotidie tendimus per incrementa vivendi, bene de morientibus nequaquam transibunt dicitur, sed pertransibunt, quia transeunt etiam dum vivunt, sed pertranseunt dum moriuntur: Sequitur.

Caput IV

[Rec. III].

Ibid.---Et auferent violentum absque manu.

5. Iniquos non praevisa Dei manus ad supplicium rapit.---Subaudis divina judicia. Absque manu vero auferent eum qui manu violentus fuit. Absque manu auferent, quia videlicet subito exitu urgente invisibiliter rapitur, qui visibiliter rapiebat. Vidit ipse quos rapuit, sed quis illum in morte rapiat non videt. Absque manu ergo violentus aufertur, quia et raptorem suum non intuetur, et tamen ducitur. Quem tanto sequitur districtior sententia, quanto peccanti ei magna est patientia prorogata, quia divina severitas eo iniquum acrius punit, quo diutius pertulit. Saepe vero evenit, ut dum peccatores superna clementia exspectat, in majorem cordis caecitatem prosiliant. Unde scriptum est: An ignoras, quia benignitas Dei ad poenitentiam te adducit? Tu autem secundum duritiam tuam et cor impoenitens, thesaurizas tibi iram in die irae, et revelationis justi judicii Dei (Rom. II, 4). Et ecce dum violentus quisque quos valuerit rapit, dum invalidos opprimit, et dum diu omne quod nequiter concupiscit exercet, quia non subito percutitur, sed ejus in finem poena differtur, nequissima ejus actio a Deo videri non creditur. Unde apte postquam ejus narravit interitum, illico de Domino adjungit, dicens:

[Vet. II.] But the first man was so created, that while he remained, times should pass away, lest he himself should pass away with times. For he stood while the moments ran down, because he did by no means tend to the term of life through the increments of days. He stood so much the more robustly as he more closely cleaved to Him who always stands. But when the forbidden thing happened, soon, having offended the Creator, he began to go with time. The state of immortality being lost, the course of mortality absorbed him (Gen. 3:4). And while he was drawn by youth to old age, by old age to death, he learned by passing what he was by standing. From whose stock because we are born, we retain the bitterness of the root as if in a branch. For because we derive our origin from him, we sort his course by being born, so that by that very daily moment in which we live we incessantly pass away from life, and the space of living to us whence it is believed to grow, thence it decreases. Because therefore we daily tend to the sum of dying through the increments of living, well concerning the dying it is by no means said they shall pass, but "they shall pass through," because they pass even while they live, but they pass through while they die. It follows.

CHAPTER IV.

Ibid.---And they shall take away the violent man without hand.

5. The unforeseen hand of God snatches the wicked to punishment. Understand the divine judgments. But without hand shall they take away him who was violent with his hand. Without hand shall they take him away, because forsooth by a sudden exit pressing he is invisibly snatched away, who was visibly snatching. He himself saw those whom he snatched, but who snatches him in death he does not see. Without hand therefore the violent is taken away, because he does not behold his snatcher, and yet he is led. Whom a stricter sentence follows, as a great patience has been prolonged to him while sinning, because the divine severity punishes the wicked more sharply, the longer it has borne with him. But it often happens, that while the heavenly clemency waits for sinners, they break forth into greater blindness of heart. Whence it is written: "Knowest thou not, that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. 2:4). And behold while any violent man snatches whom he can, while he oppresses the weak, and while he long exercises all that he wickedly desires, because he is not suddenly smitten, but his punishment is deferred to the end, his most wicked action is not believed to be seen by God. Whence aptly after he has related his destruction, he immediately joins concerning the Lord, saying:

CAPUT V.

VERS. 21.---Oculi enim ejus super vias hominum, et omnes gressus eorum considerat.

6. Stulte et impie peccator ex Dei patientia cogitat, sua flagitia aut non videri a Deo, aut approbari. Oculos aperiet poena, quos culpa clausit.---Tunc enim nequaquam considerare credebatur, quando violentus iste omne malum quod poterat inulte perpetrabat. Aestimabatur Deus injusti acta non cernere, quia differebat juste damnare; et magna ejus patientia quasi quaedam negligentia putabatur. Iniquus quoque ipse toties se in peccatis suis non videri a Deo credidit, quoties inulte peccavit. Cui per quemdam sapientem dicitur: Ne dicas, peccavi, et quid accidit mihi triste (Eccli. V, 4)? Emendare non vult nequitiam, pro qua dignam non pertulit poenam; et quo pie exspectatus est, eo est ad peccandum nequiter instigatus; et patientiae supernae longanimitatem despiciens, unde corrigere culpam suam debuit, inde cumulavit, sicut per eumdem Job dicitur: Dedit ei Deus locum poenitentiae, et ille abutitur eo in superbia (Job XXIV, 23). Saepe etiam, quia poenam quam meretur repente non suscipit, hoc ipsum Deo non aestimat displicere quod facit. [Vet. III.] Eat itaque nunc, et ad quaslibet blasphemias praesumendo prorumpat; voluptatum suarum nequitias impleat, aliena rapiat, innocentium oppressione satietur, et quia necdum percutitur, vias suas a Domino aut non videri aestimet, aut quod pejus est, approbari! Veniet profecto, veniet aeterna et repentina percussio; et tunc cognoscet a Deo cuncta conspici, quando se improviso exitu viderit pro cunctorum retributione damnari. Tunc in poena sua oculos aperiet, quos diu tenuit clausos in culpa. Tunc considerasse omnia verum judicem sentiet, quando malorum suorum meritum jam evadere sentiendo non possit. Iniquus ergo qui diu exspectatus est, idcirco est repente sublatus, quia oculi Domini super vias hominum, et omnes gressus eorum considerat. Ac si diceret: Quia ea quae diu patienter conspicit, quandoque inulta non deserit. Nam ecce subito violentum rapuit, et mala ejus quae exspectando pertulit animadvertendo resecavit. Nemo igitur dicat humana facta Deum non cernere, cum iniquum quempiam iniquitates suas libere prospicit cumulare. Subito enim tollitur, qui diu toleratur.

CHAPTER V.

VER. 21.---For His eyes are upon the ways of men, and He considereth all their steps.

6. Foolishly and impiously the sinner thinks from the patience of God, that his crimes are either not seen by God, or are approved. Punishment will open the eyes which fault closed. For then He was by no means believed to consider, when that violent man perpetrated all the evil he could with impunity. God was estimated not to discern the acts of the unjust, because He deferred to damn justly; and His great patience was put for a certain negligence. The wicked man also himself so often believed that he was not seen by God in his sins, as often as he sinned with impunity. To whom it is said by a certain wise man: "Say not, I have sinned, and what harm hath happened unto me?" (Ecclus. 5:4). He will not amend the iniquity for which he has not borne worthy punishment; and by what he was piously expected, by that he was instigated to sin wickedly; and despising the long-suffering of the heavenly patience, whence he ought to have corrected his fault, thence he heaped it up, as is said through the same Job: "God gave him place for repentance, and he abuseth it in pride" (Job 24:23). Often also, because he does not suddenly receive the punishment which he deserves, he does not estimate this very thing which he does to displease God. [Vet. III.] Let him go therefore now, and break forth into any blasphemies by presuming; let him fulfill the iniquities of his pleasures, let him snatch the things of others, let him be satiated with the oppression of the innocent, and because he is not yet smitten, let him estimate his ways either not to be seen by the Lord, or what is worse, to be approved! There will come surely, there will come an eternal and sudden percussion; and then he will know that all things are beheld by God, when he sees himself damned for the retribution of all by an unforeseen exit. Then in his punishment he will open his eyes, which he long held closed in fault. Then he will feel that the true Judge has considered all things, when he can no longer by feeling evade the merit of his evils. The wicked man therefore who was long waited for, was therefore suddenly taken away, because "the eyes of the Lord are upon the ways of men, and He considereth all their steps." As if he said: Because those things which He long patiently beholds, He at some time does not leave unavenged. For behold He suddenly snatched the violent man, and cut off by animadverting his evils which He bore by waiting. Let no one therefore say that God does not discern human deeds, when he freely beholds any wicked man heap up his iniquities. For he is suddenly taken away, who is long tolerated.

7. Gressus hominis quos Deus considerat, qui sint.---Gressus vero hominum vocat, vel singulas operationes quibus innitimur, vel alternantes motus intimae cogitationis quibus quasi passibus, vel longe a Domino recedimus, vel pie Domino propinquamus. Ad Deum enim quasi tot gressibus mens accedit, quot bonis motibus proficit. Rursum tot gressibus longe fit, quot malis cogitationibus deterescit. Unde plerumque contingit ut necdum procedat in opere motus mentis, et tamen perfecta jam culpa sit ex ipso reatu cogitationis, sicut scriptum est: Manus in manu non erit innocens malus (Prov. XI, 21). Manus enim manui jungi solet, quando quiescit in otio, et nullus eam usus laboris exercet. Manus ergo in manu non erit innocens malus. Ac si diceret: Et cum manus cessat ab iniquo opere, malus tamen non est innocens per cogitationem. Quia ergo novimus quod districte omnia non solum facta, sed saltem cogitata pensentur, quid faciemus de incessu mali operis, si sic subtiliter Deus judicat gressus cordis? Ecce occulta mentis nostrae itinera nullus hominum videt, et tamen ante Dei oculos tot gressus ponimus quot affectus movemus. [Vet. IV.] Toties ante illum labimur quoties a recto itinere infirme cogitationis pede claudicamus. Nisi enim in conspectu ejus iste assiduus nostrarum mentium lapsus incresceret, per prophetam scilicet non clamaret: Auferte malum cogitationum vestrarum ab oculis meis (Isai. I, 16). Haec nimirum dicens, vim coopertae nostrae malitiae quasi ferre se non posse testatur. Quae cooperta illi esse non potest, quia videlicet importune ejus conspectui ingeritur quidquid a nobis illicitum occulte cogitatur Omnia enim, sicut scriptum est, nuda et aperta sunt oculis ejus (Hebr. IV, 13). Unde hic quoque apte subjungitur:

Caput VI

[Rec. IV].

VERS. 22.---Non sunt tenebrae, et non est umbra mortis, ut abscondantur ibi qui operantur iniquitatem.

8. Nemo judicio Dei qui nihil aut obliviscitur aut ignorat, absconditur.---Quid per tenebras, nisi ignorantiam, et quid per umbram mortis, nisi oblivionem studuit designare? De quorumdam quippe ignorantia dicitur: Tenebris obscuratum habentes intellectum (Ephes. IV, 18). Et rursum de oblivione quae in morte contingit scriptum est: In illa die peribunt omnes cogitationes eorum (Psal. CXLV, 4). Quia ergo per mortem funditus oblivioni traditur quidquid vivendo cogitatur, quasi quaedam umbra mortis oblivio est.

7. What are the steps of man which God considers. But he calls the steps of men, either the several operations on which we lean, or the alternating motions of inward thought by which as if by steps, either we depart far from the Lord, or piously approach the Lord. For the mind approaches to God by as many steps, as it profits by good motions. And again it becomes far off by as many steps, as it deteriorates by evil thoughts. Whence it mostly happens that the motion of the mind does not yet proceed in work, and yet the fault is now perfect from the very guilt of thought, as it is written: "Hand in hand the wicked shall not be innocent" (Prov. 11:21). For hand is wont to be joined to hand, when it rests in leisure, and no use of labor exercises it. "Hand therefore in hand the wicked shall not be innocent." As if he said: And when the hand ceases from wicked work, the wicked is yet not innocent through thought. Because therefore we know that strictly all things not only done, but even thought are weighed, what shall we do concerning the gait of wicked work, if God so subtly judges the steps of the heart? Behold no man sees the secret journeys of our mind, and yet before the eyes of God we place as many steps as we move affections. [Vet. IV.] So often we fall before Him as often as we limp with the foot of weak thought from the right journey. For unless this assiduous lapse of our minds increased in His sight, He would not forsooth cry through the prophet: "Take away the evil of your thoughts from before mine eyes" (Isai. 1:16). Saying these things forsooth, He testifies that He cannot as it were bear the force of our covered malice. Which cannot be covered to Him, because forsooth whatever is illicitly thought secretly by us is importunately thrust upon His sight. For all things, as it is written, "are naked and open to His eyes" (Heb. 4:13). Whence here also it is aptly subjoined:

CHAPTER VI.

VER. 22.---There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

8. No one is hidden from the judgment of God, who forgets or is ignorant of nothing. What did he study to designate by darkness, but ignorance, and what by the shadow of death, but oblivion? Concerning the ignorance of some it is said: "Having the understanding darkened with darkness" (Ephes. 4:18). And again concerning the oblivion which happens in death it is written: "In that day all their thoughts shall perish" (Psalm 145:4). Because therefore through death whatever is thought while living is fundamentally delivered to oblivion, oblivion is as it were a certain shadow of death.

Sicut enim agit mors interveniens non esse quod fuit in vita, ita interveniens agit oblivio non esse quod fuit in memoria. Recte itaque umbra ejus dicitur, quia velut de ipsa exprimitur, dum vim illius sopiendo sensus imitatur. Deus autem quia mala hominum nec cogitata ignorat, nec perpetrata obliviscitur, nisi ab ejus oculis poenitendo deleantur, congrue dictum est: Non sunt tenebrae et non est umbra mortis, ut abscondantur ibi qui operantur iniquitatem. Ac si diceret: Idcirco ejus judicio nullus absconditur, quia nullatenus potest aut non videre quod facimus, aut oblivisci quod videt.

9. Omnis mutabilitatis Deus est expers. Non homo, non angeli.---Quamvis intelligi tenebrae vel umbra mortis, etiam aliter possunt. Omnis namque immutatio velut quaedam mortis imitatio est. Id enim quod mutat quasi ab eo quod erat interficit, ut desinat esse quod fuit, et incipiat esse quod non fuit. Lumen igitur verum, creator videlicet noster, quia nulla mutabilis vicissitudine tenebrescit, nullis naturae suae defectibus obumbratur, sed ejus esse sine mutabilitate fulgere est, tenebrae vel umbra mortis dicitur ei non inesse. Unde alias scriptum est: Apud quem non est transmutatio, nec vicissitudinis obumbratio (Jac. I, 17). Et unde rursus Paulus apostolus dicit: Qui solus habet immortalitatem, et lucem habitat inaccessibilem (I Tim. VI, 16). [Vet. V.] Sed cum cuncti noverimus quod et humana anima et angelici spiritus sint immortales instituti, cur ab Apostolo solus Deus immortalitatem habere perhibetur, nisi quia solus Deus vere non moritur, qui solus nunquam mutatur?

10. Humana quippe anima in lapsum non caderet, si mutabilis non fuisset; quae a paradisi quoque gaudiis expulsa, si mutabilis non esset, ad vitam nunquam rediret. In hoc ipso vero quod ad vitam redire nititur, defectus suos cogitur alternante semper mutabilitate tolerare. Quia ergo ex nihilo est condita ex se nihilominus infra se tendit, nisi ad boni desiderii statum artificis sui manu teneatur. Ex eo itaque quod creatura est, deorsum ire habet. Virtute namque propria in praeceps posse se ire considerat, sed ad creatorem suum amoris manu se retinet, ne cadat, quousque ad immutabilitatem transeat, et eo vere immortaliter, quo immutabiliter vivat.

11. Ipsi quoque angelici spiritus mutabiles ex natura sunt conditi, quatenus aut sua sponte caderent aut ex arbitrio starent. Sed quia humiliter elegerunt ei inhaerere, a quo creati sunt, hanc ipsam in se mutabilitatem suam standi jam immutabilitate vicerunt: ut hoc ipsum merito transcenderent, quod naturae suae ordine mutabilitati subesse potuissent. Quia ergo solius divinae naturae est umbras ignorantiae mutabilitatisque non perpeti, dicatur recte, Non sunt tenebrae, et non est umbra mortis, ut abscondantur ibi qui operantur iniquitatem. [Vet. VI.]

For as death intervening acts that that which was in life be not, so oblivion intervening acts that that which was in memory be not. Rightly therefore is it called its shadow, because it is expressed as if from it, while it imitates its force by lulling the senses. But because God neither is ignorant of the evils of men thought, nor forgets them perpetrated, unless they be deleted from His eyes by repenting, it is congruously said: "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." As if he said: Therefore no one is hidden from His judgment, because He can by no means either not see what we do, or forget what He sees.

9. God is void of all mutability. Not man, nor angels. Although darkness or shadow of death can also be understood otherwise. For every change is as it were a certain imitation of death. For that which changes is as it were killed from that which it was, that it may cease to be what it was, and begin to be what it was not. The true light, therefore, our Creator, because He is darkened by no mutable vicissitude, is overshadowed by no defects of His nature, but His being is to shine without mutability, darkness or shadow of death is said not to be in Him. Whence elsewhere it is written: "With whom is no change, nor shadow of vicissitude" (James 1:17). And whence again the Apostle Paul says: "Who only hath immortality, and inhabiteth light inaccessible" (1 Tim. 6:16). [Vet. V.] But when we all have known that both the human soul and the angelic spirits were instituted immortal, why is God said by the Apostle alone to have immortality, unless because God alone truly does not die, who alone is never changed?

10. The human soul forsooth would not have fallen into lapse, if it had not been mutable; which also expelled from the joys of paradise, if it were not mutable, would never return to life. But in this very thing that it strives to return to life, it is compelled to tolerate its defects by ever alternating mutability. Because therefore it was created from nothing, it tends nevertheless from itself below itself, unless it be held to the state of good desire by the hand of its Artificer. From that therefore that it is a creature, it has to go downwards. For by its own virtue it considers that it can go headlong, but it holds itself to its Creator by the hand of love, lest it fall, until it pass to immutability, and live there truly immortally, where it lives unchangeably.

11. The angelic spirits themselves also were created mutable by nature, so that they might either fall of their own accord or stand by their choice. But because they humbly chose to cleave to Him by whom they were created, they have already conquered this very mutability of theirs by the immutability of standing: so that they might by merit transcend this very thing, which by the order of their nature they could have been subject to mutability. Because therefore it is of the divine nature alone not to suffer the shadows of ignorance and mutability, let it be rightly said: "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." [Vet. VI.]

Lux enim aeterna, quae Deus est, quanto incommutabiliter fulget, tanto penetrabiliter videt; et neque occulta nescit, quia cuncta penetrat, neque penetrata obliviscitur, quia incommutabilis durat. Proinde quoties indignum aliquid corde concipimus, toties in luce peccamus, quia ipsa nobis et non sibi praesentibus praesto est, et perverse gradientes in ipsam impingimus, a qua per meritum longe sumus. Cum vero nos videri non credimus, in sole clausos oculos tenemus. Illum videlicet nobis abscondimus, non nos illi. Nunc ergo dum possumus, a conspectu aeterni judicis et male cogitata, et pejus perpetrata deleamus; revocemus ante oculos cordis quidquid perverse egimus per nequitiam praesumptionis. Nihil sibi nostra blandiatur infirmitas, atque in his quae recolit, semetipsam delicate non palpet, sed quanto sibi mali sit conscia, tanto in se benignius sit severa, proponat contra se futurum judicium, et quaeque in se sentit districte ferienda per sententiam judicis, haec in se pie feriat per poenitentiam conversionis. Unde apte postquam violenti hujus poena descripta est, sequitur:

Caput VII

[Rec. V].

VERS. 23.---Neque enim ultra in hominis potestate est ut veniat ad Deum in judicium.

12. Dei judicium praevenire debemus nosmetipsos judicando.---Versus iste tanto majore disputatione indiget, quanto hoc quod dicit, si negligitur, acrius dolet. Hic nimirum non illud judicium designatur, quod per aeternam retributionem punit, sed quod mente conceptum per conversationem diluit. Ad illud quippe venire non desiderat, quisquis se per illud damnari formidat. Dum ergo dicitur: Neque enim ultra in hominis potestate est, ut veniat ad Deum in judicium, profecto ostenditur esse quoddam judicium quod quandoque etiam a damnatis ac reprobis desideretur. Et quod est illud, nisi hoc, de quo Paulus apostolus dicit: Si nosmetipsos dijudicaremus, non utique judicaremur (I Cor. XI, 31)? et de quo per prophetam dicitur: Non est judicium in gressibus eorum (Isai. LIX, 8); et de quo David ait: Honor regis judicium diligit (Psal. XCVIII, 4); videlicet qui jam Deum honorat ex fide, sollicite judicet quid ei debeat in operatione. Unde rursum scriptum est: Judicare coram Domino, et expecta eum (Job. XXXV, 14). Coram Domino scilicet judicatur, qui corde Dominum conspicit, et actus suos sub ejus praesentia, sollicita inquisitione discernit.

For the eternal Light, which is God, by as much as He shines unchangeably, by so much He sees penetrably; and He is not ignorant of secret things, because He penetrates all things, nor does He forget the things penetrated, because He remains unchangeable. Therefore as often as we conceive anything unworthy in the heart, so often we sin in the light, because it is present to us and not to itself being present, and walking perversely we strike against it, from which by merit we are far off. But when we do not believe that we are seen, we hold our eyes closed in the sun. We forsooth hide Him from us, not ourselves from Him. Now therefore while we can, let us delete from the sight of the eternal Judge both things badly thought, and worse perpetrated; let us recall before the eyes of the heart whatever we have done perversely through the wickedness of presumption. Let our infirmity flatter itself in nothing, and in those things which it recalls, let it not delicately stroke itself, but by as much as it is conscious of evil to itself, by so much let it be more kindly severe in itself, let it propose against itself the future judgment, and whatever things it feels in itself to be strictly smitten by the sentence of the Judge, these let it piously smite in itself by the penance of conversion. Whence aptly after the punishment of this violent man has been described, it follows:

CHAPTER VII.

VER. 23.---For it is no longer in the power of man to come into judgment with God.

12. We ought to prevent the judgment of God by judging ourselves. This verse requires so much the greater discussion, by as much as that which it says, if it be neglected, more sharply pains. Here forsooth not that judgment is designated, which punishes by eternal retribution, but that which, conceived in the mind, is washed away by conversation. For he does not desire to come to that, whoever fears to be damned by it. While therefore it is said: "For it is no longer in the power of man to come into judgment with God," truly it is shown that there is a certain judgment which at some time even by the damned and reprobate is desired. And what is that, but this, concerning which the Apostle Paul says: "If we would judge ourselves, we should not be judged" (1 Cor. 11:31)? and concerning which it is said through the prophet: "There is no judgment in their goings" (Isai. 59:8); and concerning which David says: "The king's honor loveth judgment" (Psalm 99:4); forsooth he who now honors God by faith, should solicitously judge what he owes Him in operation. Whence again it is written: "Judge before the Lord, and wait for Him" (Job 35:14). He is judged before the Lord, forsooth, who beholds the Lord in his heart, and discerns his acts under His presence by solicitous inquisition.

Quem tanto quis securius exspectat, quanto quotidie vitam suam suspectus examinat. Qui enim ad extremum ejus judicium venit, non jam coram illo, sed ab illo judicatur. De hoc quoque mentis judicio obliviscenti animae per prophetam Dominus dicit: Reduc me in memoriam, ut judicemur simul; narra si quid habes, ut justificeris (Isai. XLIII, 26).

13. Judicii hujus ordo. Accusat conscientia, ratio judicat, timor ligat, dolor cruciat.---Debet enim uniuscujusque mens et causas suas apud Dominum, et causas Domini contra se sollicita inquisitione discutere; debet caute pensare, vel quae ab eo bona perceperit, vel quae mala bonis illius perverse vivendo responderit. Quod electi quidem quotidie facere omnino non cessant. Unde bene Salomon ait: Cogitationes justorum, judicia (Prov. XII, 5). Accedunt enim ad secretarium judicis intra sinum cordis: considerant quam districte quandoque feriat qui diu patienter exspectat; metuunt in his quae se egisse meminerunt, et puniunt flendo quod perpetrasse se intelligunt; timent subtilia Dei judicia, etiam de his quae in semetipsis intelligere fortasse non possunt. Vident enim videri divinitus quod ipsi in se per humanitatem non vident; conspiciunt districtum judicem, qui quo tardius venit, eo severius percutit. Sanctorum etiam patrum residere conventum cum eo pariter contemplantur, eorumque vel exempla, vel dicta se contempsisse reprehendunt, atque in hoc secreto interioris judicii, ipsa mentis suae exsecutione constricti, poenitendo feriunt quod superbiendo commiserunt. Ibi namque adversum se quidque se impugnat, enumerant: ibi ante oculos suos omne quod defleant, coacervant; ibi quidquid per iram districti judicis decerni possit, intuentur; ibi tot patiuntur supplicia, quot pati timent; nec deest in hoc judicio mente cencepto omne ministerium, quod punire reos suos plenius debeat. Nam conscientia accusat, ratio judicat, timor ligat, dolor excruciat. Quod judicium eo certius punit, quo interius saevit, quia videlicet ab exterioribus non accedit. Unusquisque enim cum causam hujus examinis contra se aggredi coeperit, ipse est actor qui exhibet, ipse reus qui exhibetur; odit se qualem fuisse se meminit, et ipse qui est, per semetipsum insequitur illum qui fuit, atque ab ipso homine adversus semetipsum fit quaedam rixa in animo, parturiens pacem cum Deo.

Whom one waits for so much the more securely, as he daily examines his life suspecting. For he who comes to His extreme judgment, is no longer judged before Him, but by Him. Concerning this judgment of the mind also, to the soul forgetting, the Lord says through the prophet: "Bring Me to remembrance, that we may be judged together; tell if thou hast anything, that thou mayest be justified" (Isai. 43:26).

13. The order of this judgment. The conscience accuses, reason judges, fear binds, pain tortures. For the mind of each one ought to discuss with solicitous inquisition both its own causes before the Lord, and the causes of the Lord against itself; it ought cautiously to weigh either what good things it has perceived from Him, or what evil things it has answered to His good things by living perversely. Which the elect indeed by no means cease to do daily. Whence Solomon well says: "The thoughts of the righteous are judgments" (Prov. 12:5). For they approach to the secret chamber of the Judge within the bosom of the heart: they consider how strictly He will at some time smite, who long patiently waits; they fear in those things which they remember they have done, and they punish by weeping what they understand they have perpetrated; they fear the subtle judgments of God, even concerning those things which they can perhaps not understand in themselves. For they see that that is seen divinely which they themselves do not see in themselves through humanity; they behold the strict Judge, who the later He comes, the more severely He smites. They also contemplate the assembly of the holy fathers sitting together with Him, and they reprehend themselves for having contemned either their examples or their words, and in this secret of internal judgment, being constricted by the very execution of their mind, they smite by repenting what they committed by priding. For there everything that should impugn them is enumerated against them: there they heap up before their eyes all that they should bewail; there they intuit whatever can be decreed by the wrath of the strict Judge; there they suffer as many punishments as they fear to suffer; nor is there wanting in this judgment conceived in the mind all the ministry which ought more fully to punish its guilty ones. For the conscience accuses, reason judges, fear binds, pain tortures. Which judgment punishes so much the more certainly as it rages more inwardly, because forsooth it does not approach from external things. For each one, when he has begun to enter upon the cause of this examination against himself, is himself the actor who produces, himself the guilty one who is produced; he hates himself such as he remembers he has been, and he himself who is, pursues through himself him who was, and from the man himself against himself there becomes a certain strife in the soul, bringing forth peace with God.

Hanc cordis rixam Dominus requirebat, cum per prophetam diceret: Attendi et auscultavi, nemo quod bonum est loquitur, nullus est qui agat poenitentiam super peccato suo, dicens: Quid feci (Jerem. VIII, 6)? Ista cordis humani rixa placatus est, cum prophetae suo de Achab rege semetipsum reprehendente loqueretur, dicens: Vidisti Achab humiliatum coram me? Quia igitur humiliatus est mei causa, non inducam malum in diebus ejus (III Reg. XXI, 29).

14. Hoc judicium quod mali declinant, justi semper exercent, quam utiliter subeamus. Sic a peccati vetustate renovamur.---Quia ergo nunc in potestate est internum mentis nostrae contra nos subire judicium, recognoscendo accusemus nosmetipsos, et quales fuimus poenitendo torqueamus; non cessemus dum licet judicare quod fecimus, audiamus caute quod dicitur: Neque enim ultra in hominis potestate est, ut veniat ad Deum in judicium. Reproborum namque esse proprium solet, semper prava agere, et nunquam quae egerint retractare. Omne enim quod faciunt caeca mente pertranseunt, factumque suum nisi cum puniti fuerint, non agnoscunt. At contra electorum est actus suos quotidie ab ipso cogitationis fonte discutere, et omne quod turbidum profluit ab intimis exsiccare [Vet. VII]. Sicut enim non sentimus quomodo crescunt membra, proficit corpus, mutatur species, nigredo capillorum albescit in canis (haec quippe omnia nobis nescientibus aguntur in nobis), ita mens nostra per momenta vivendi ipso curarum usu a semetipsa permutatur, et non agnoscimus, nisi vigilanti custodia ad interiora nostra residentes, provectus nostros quotidie defectusque pensemus. Hoc ipsum enim in hac mortali vita consistere, quasi ad vetustatem ire est, et cum indiscussa mens relinquitur, in quodam senio torporis sopitur, quia sui negligens, propositum robur insensibiliter perdens, a forma prioris fortitudinis dum nescit senescit. Unde et per prophetam sub Ephraim specie dicitur: Comederunt alieni robur ejus, et nescivit; sed et cani effusi sunt in eo, et ipse ignoravit (Oseae II, 9). Cum vero semetipsam quaerit, et subtiliter poenitendo se discutit, ab ipsa hac vetustate sua lota lacrymis et moerore incensa renovatur, et quae jam pene inveterata frixerat, per subministrata interni amoris studia novum calet. Unde Paulus apostolus usu mortalis vitae veterascentes discipulos admonet, dicens: Renovamini spiritu mentis vestrae (Ephes. IV, 23).

[Rec. VII.] 15. Ut hoc agamus, nos admonent exempla SS. Patrum et divina praecepta.---Sed ad haec agenda valde exempla patrum et sacri eloquii praecepta nos adjuvant. Si enim sanctorum opera inspicimus, et divinis jussionibus aurem praebemus, alia nos contemplata, alia audita succendunt, et cor nostrum torpore non constringitur, dum imitatione provocatur. Unde bene ad Moysen dicitur: Ignis in altari semper ardebit, quem nutriet sacerdos, subjiciens mane lingua per singulos dies (Levit. VI, 12).

The Lord was requiring this strife of the heart, when He said through the prophet: "I hearkened and heard, no one speaks what is good, there is no one who does penance for his sin, saying: What have I done" (Jerem. 8:6)? By this strife of the human heart He was appeased, when He spoke to His prophet concerning king Ahab reprehending himself, saying: "Hast thou seen Ahab humbled before Me? Because therefore he is humbled for My sake, I will not bring the evil in his days" (1 Kings 21:29).

14. This judgment which the wicked decline, the just always exercise, how profitably we undergo it. Thus we are renewed from the oldness of sin. Because therefore it is now in our power to undergo the internal judgment of our mind against ourselves, let us by recognizing accuse ourselves, and let us by repenting torture such as we have been; let us not cease while it is allowed to judge what we have done, let us listen cautiously to what is said: "For it is no longer in the power of man to come into judgment with God." For it is wont to be proper to the reprobate always to do perverse things, and never to retract what they have done. For they pass through all that they do with a blind mind, and they do not acknowledge their deed unless when they shall have been punished. But on the contrary it is of the elect to discuss their acts daily from the very fount of thought, and to dry up all that flows turbidly from the innermost parts. For as we do not feel how the limbs grow, the body profits, the appearance is changed, the blackness of the hair whitens in grey hairs (for all these things are done in us without our knowing), so our mind through the moments of living is changed from itself by the very use of cares, and we do not acknowledge it, unless by residing at our interiors with vigilant custody, we daily weigh our progress and decreases. For this very thing to consist in this mortal life, is as it were to go to oldness, and when the undiscussed mind is left, it is lulled in a certain old age of torpor, because negligent of itself, losing the proposed strength insensibly, it grows old while it knows not from the form of its prior fortitude. Whence also it is said through the prophet under the species of Ephraim: "Strangers have devoured his strength, and he knew it not; but also grey hairs are spread upon him, and he himself knew it not" (Hosea 7:9). But when it seeks itself, and discuss itself subtly by repenting, it is renewed from this very oldness of its own, washed with tears and incensed by sorrow, and that which had already almost inveterately grown cold, waxes hot through the subministered studies of internal love. Whence the Apostle Paul admonishes the disciples growing old by the use of mortal life, saying: "Be renewed in the spirit of your mind" (Ephes. 4:23).

15. That we should do this, the examples of the Holy Fathers and the divine precepts admonish us. But to do these things the examples of the fathers and the precepts of the sacred word greatly help us. For if we inspect the works of the saints, and lend an ear to the divine commands, some things contemplated, some heard, kindle us, and our heart is not constricted by torpor, while it is provoked by imitation. Whence it is well said to Moses: "The fire on the altar shall always burn, which the priest shall nourish, putting wood in the morning every day" (Levit. 6:12).

Altare quippe Dei est cor nostrum, in quo jubetur ignis semper ardere, quia necesse est ex illo ad Dominum charitatis flammam indesinenter ascendere. Cui per singulos dies sacerdos ligna subjiciat, ne exstinguatur. Omnis enim Christi fide praeditus membrum utique summi sacerdotis effectus est, sicut cunctis fidelibus Petrus apostolus dicit: Vos autem genus electum, regale sacerdotium (I Pet. II, 9). Et sicut Joannes apostolus dicit: Fecisti nos Deo nostro regnum et sacerdotes (Apoc. II, 6). Sarcerdos ergo in altari ignem nutriens, quotidie ligna subjiciat, id est fidelis quisque, ne in eo charitatis flamma deficiat, in corde suo tam exempla praecedentium quam sacrae Scripturae testimonia congerere non desistat. Nam quasi quaedam fomenta igni dare est in excitatione charitatis vel exempla patrum vel praecepta dominica ministrare. Quia etenim interna novitas nostra ipsa quotidie hujus vitae conversatione veterascit, ignis iste adhibitis lignis nutriendus est, ut dum per usum se nostrae vetustatis extenuat, per patrum testimonia et exempla reviviscat. Et bene illic praecipitur ut mane ligna per dies singulos congerantur. Haec quippe non fiunt, nisi cum nox caetitatis exstinguitur. Vel certe quia mane prima pars diei est, postpositis cogitationibus vitae praesentis, hoc primo loco quisque fidelium cogitet, ut quod in se jamjamque quasi deficit, quibus valet nisibus studium charitatis inflammet. Ignis enim iste in altari Domini, id est in corde nostro citius exstinguitur, nisi solerter adhibitis exemplis patrum et dominicis testimoniis reparetur.

16. Ita charitatis igne succensi, holocaustum Deo sumus. Bene autem illic subjungitur: Et imposito holocausto desuper adolebit adipes pacificorum (Levit. VI, 12). Nam quisquis in se ignem hunc charitatis accendit, semetipsam utique holocaustum desuper imponit, quia omne vitium quod in se male vivebat exurit. Cum enim cogitationum suarum interna considerat, et vitam reprobam per immutationis gladium nactat, in ara se sui cordis imposuit, et igne charitatis incendit. De qua hostia pacificorum adipes redolent, quia interna novae charitatis impinguatio pacem inter nos et Deum faciens, odorem de nobis suavissimum reddit. Quia vero eadem charitas in cordibus electorum inexstinguibilis manet, apte illic subditur: Ignis est iste perpetuus, qui nunquam deficiet de altari (Ibid., 13). Nunquam profecto de altari ignis iste deficiet, quia etiam post hanc vitam eorum mentibus fervor charitatis accrescit. Aeterna quippe contemplatione agitur, ut omnipotens Deus quo magis visus fuerit, eo amplius diligatur.

For the altar of God is our heart, in which the fire is commanded always to burn, because it is necessary that from it the flame of charity incessantly ascend to the Lord. To which every day the priest should put wood, lest it be extinguished. For every one endowed with the faith of Christ has forsooth been made a member of the High Priest, as the Apostle Peter says to all the faithful: "But ye are a chosen generation, a royal priesthood" (1 Peter 2:9). And as the Apostle John says: "Thou hast made us to our God a kingdom and priests" (Apoc. 5:10). The priest therefore nourishing the fire on the altar, let him daily put wood, that is, each of the faithful, lest the flame of charity fail in him, let him not cease to heap up in his heart both the examples of those preceding and the testimonies of the sacred Scripture. For to give as it were certain fuel to the fire is to minister in the excitation of charity either the examples of the fathers or the precepts of the Lord. For because our internal novelty itself daily grows old by the conversation of this life, this fire is to be nourished by wood applied, that while it extenuates itself by the use of our oldness, it may revive through the testimonies and examples of the fathers. And well there it is commanded that in the morning wood be heaped up every day. These things forsooth are not done, unless when the night of blindness is extinguished. Or certainly because morning is the first part of the day, the thoughts of the present life being postponed, let each of the faithful think this in the first place, that he may inflame the study of charity by what efforts he can that which is now as it were failing in him. For this fire on the altar of the Lord, that is, in our heart, is more quickly extinguished, unless it be repaired by the examples of the fathers and the divine testimonies cleverly applied.

16. Thus kindled with the fire of charity, we are a holocaust to God. Well also there it is subjoined: "And the holocaust being laid upon it, he shall burn the fat of the peace offerings" (Levit. 6:12). For whoever kindles in himself this fire of charity, lays himself forsooth as a holocaust upon it, because he burns up every vice which was living badly in him. For when he considers the internal things of his thoughts, and slays the reprobate life by the sword of change, he has laid himself upon the altar of his heart, and kindled it with the fire of charity. From which victim the fat of the peace offerings smell sweet, because the internal fattening of the new charity making peace between us and God, renders from us a most sweet odor. But because the same charity remains inextinguishable in the hearts of the elect, aptly there it is subjoined: "This is the perpetual fire which shall never fail from the altar" (Ibid. 13). Never forsooth shall this fire fail from the altar, because even after this life the fervor of charity increases in their minds. For it is acted by eternal contemplation, that the almighty God the more He shall have been seen, the more He may be loved.

[Vet. VIII.] 17. Divinis praeceptis et sanctorum exemplis adjuti, libertatem consequimur.---Quod autem divinis admonitionibus et praecedentium exemplis adjuti de hujus vitae profundo liberamur, bene etiam propheta Jeremia in puteum misso signatum est, qui ut levetur ex puteo, funes ad eum et panni veteres deponuntur (Jerem. XXXVIII, 11). Quid enim funibus nisi praecepta dominica figurantur? Quae quia nos in mala operatione positos, et convinciunt, et eripiunt, quasi ligant et trahunt, coarctant et levant. Sed ne ligatus his funibus dum trahitur incidatur, simul etiam panni veteres deponuntur, quia ne divina praecepta nos terreant, antiquorum patrum nos exempla confortant, et ex eorum comparatione facere nos posse praesumimus, quod ex nostra imbecillitate formidamus. Si ergo levari de hoc profundo festinamus, ligemur funibus, id est praeceptis dominicis astringamur. Intersint etiam panni veteres, cum quibus melius teneantur funes; id est, praecedentium confortemur exemplis, ne infirmos nos ac timidos praecepta subtilia vulnerent dum levant. Quasi quosdam pannos veteres Paulus apostolus subjungebat, cum levandis discipulis suis praeceptis spiritalibus exempla veterum commodaret, dicens: Justi ludibria et verbera experti, insuper et vincula et carceres: lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt (Hebr. XI, 36). Et paulo post: Habentes itaque tantam impositam nubem testium, deponentes omne pondus, et circumstans nos peccatum, per patientiam curramus ad propositum nobis certamen (Hebr. XII, 1). Et iterum: Mementote praepositorum vestrorum, qui vobis locuti sunt verbum Dei; quorum intuentes exitum conversationis, imitamini fidem (Hebr. XIII, 7). Superius videlicet, dum spiritalia praecepta loqueretur, quasi funes miserat, postmodum vero memorans exempla majorum, quasi veteres pannos adhibebat.

18. A rebus exterioribus ad cor redeundum.---Excitati ergo tot vocibus praeceptorum, adjuti tot comparationibus exemplorum, ad corda nostra redeamus, discutiamus omne quod agimus, et quidquid in nobis divinae rectitudinis regulam offendit, accusemus, ut apud districtum judicem ipsa nos accusatio excuset. In hoc enim mentis nostrae judicio tanto citius absolvimur, quanto nos districtius reos tenemus. Nec ad haec agenda praetermittenda sunt tempora, quibus vacat, quia ad haec agenda post hujus vitae tempora non vacat. Vacue quippe non dicitur: Neque enim ultra in hominis potestate est ut veniat ad Deum in judicium. Idcirco namque memoramur quod tunc non possumus, ne nunc quod possumus negligamus. Sed ecce negotia occupant quae nobis incessanter apposita a considerandis nobismetipsis mentis nostrae oculum declinant. In istis namque visibilibus quae intuetur cor nostrum extra se spargitur, et quid de se intrinsecus agatur obliviscitur dum extrinsecus occupatur.

17. Assisted by divine precepts and the examples of the saints, we attain liberty. But that assisted by divine admonitions and the examples of those preceding we are delivered from the deep of this life, is well signified also by the prophet Jeremiah sent into the pit, who that he may be lifted from the pit, ropes and old clouts are let down to him (Jerem. 38:11). For what are figured by the ropes but the divine precepts? Which because they both convince and rescue us placed in evil operation, and as it were bind and draw, coarct and lift. But lest he bound by these ropes while he is drawn be cut, at the same time also old clouts are let down, because lest the divine precepts terrify us, the examples of the ancient fathers comfort us, and from the comparison of them we presume that we can do, what from our imbecility we dread. If therefore we hasten to be lifted from this deep, let us be bound with ropes, that is, let us be bound with the divine precepts. Let there also be present old clouts, with which the ropes may be better held; that is, let us be comforted by the examples of those preceding, lest the subtle precepts wound us weak and fearful while they lift. As if some old clouts the Apostle Paul subjoined, when for lifting his disciples he provided to the spiritual precepts the examples of the ancients, saying: "The just had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword" (Heb. 11:36). And a little after: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, laying aside every weight, and the sin which doth so easily beset us, let us run with patience the race that is set before us" (Heb. 12:1). And again: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation" (Heb. 13:7). Above forsooth, while he spoke spiritual precepts, he had as it were sent ropes, but afterwards remembering the examples of the elders, he as it were applied old clouts.

18. From exterior things we must return to the heart. Assisted therefore by so many voices of precepts, aided by so many comparisons of examples, let us return to our hearts, let us discuss all that we do, and whatever in us offends the rule of divine rectitude, let us accuse, so that before the strict Judge (districtum judicem) that very accusation may excuse us. For in this judgment of our mind we are absolved so much the more quickly, as we hold ourselves the more strictly guilty. Nor are the times in which there is leisure for doing these things to be passed over, because after the times of this life there is no leisure for doing these things. For it is not said in vain: "Neither is it any more in the power of man to come to God in judgment." For on this account we are reminded of what we cannot do then, lest we neglect what we can do now. But behold, businesses occupy us which, incessantly applied to us, turn away the eye of our mind from considering ourselves. For in these visible things which it beholds, our heart is scattered outside itself, and it forgets what is being done within itself while it is occupied without.

Divina autem vox terribilibus sententiis suis quasi quibusdam clavis illud pungit ut evigilet, ut homo occulta super se judicia quae pressus torpore dissimulat, terrore saltem pulsatus expavescat. Ut enim superius diximus, ipso usu vitae veteris mens male assueta deprimitur, et in haec quae spectat exterius quasi dormiens sopitur: quae postquam semel se ad appetenda visibilia foras fudit, a contemplandis invisibilibus intus evanuit. Unde nunc necesse est ut quae per visibilia spargitur de invisibilibus judiciis feriatur; et quia in iis se exterioribus male delectata prostravit, saltem percussa requirat quod deseruit. Ecce autem Scriptura sacra terrore quodam torpentia corda transfigit, ne in his inhaereant quae exterius defluunt, sed quae interius aeterna perdiderunt. Indicat quid sententia occulta decernitur, ne immoderate a nobis haec publica cogitentur. Dicit quid super nos agatur de nobis, ut ab hoc publico temporalitatis colligamus oculum cordis ad secretum internae dispositionis. [Vet. IX.] Nam postquam multa narrata sunt de poena malorum, subito infertur occultum judicium, quod pie super nos justeque disponitur, quomodo alii perdunt quod tenere videbantur, et alii accipiunt quod alii ex meritis perdunt. Ait enim:

CAPUT VIII.

VERS. 24. Conteret multos et innumerabiles, et stare faciet alios pro eis. 19. Alii perdunt quod tenere videbantur, alii prius perditum recipiunt. In exteriora respui reprobationis signum; sicut praedestinationis, ad interiora trahi.---Hoc quotidie agitur. Sed quia adhuc finis partium utrarumque non cernitur, minus timetur. Nunquam enim culpam suam reprobi nisi in poena cognoscunt. Et quia poena differtur, culpa despicitur. Labuntur vero a statu justitiae, et locum vitae, illis cadentibus, alii sortiuntur. Sed eo lapsum suum negligunt, quo interitum qui se in aeternum maneat non attendunt. Si enim ad illud quod illic passuri sunt oculos suos mitterent, hoc quod hic faciunt timerent. Cunctis autem liquet quod in illa extrema requisitione examen publicum facturus est omnipotens Deus, ut alios ad tormenta deserat, alios ad participationem regni coelestis admittat. Sed hoc nunc secreto judicio quotidie agitur, quod tunc publico demonstratur.

But the divine voice pierces it with its terrible sentences, as if with certain nails, that it may awake, so that man, being at least struck by terror, may dread the hidden judgments upon himself which, pressed by torpor, he dissembles. For as we said above, the mind, ill-accustomed by the very use of the old life, is depressed, and in these things which it beholds outwardly is lulled as it were sleeping: which after it has once poured itself forth to desire visible things, has vanished from contemplating invisible things within. Whence it is now necessary that she who is scattered through visible things be struck by invisible judgments; and because she has prostrated herself, being ill-delighted in these exterior things, at least being struck she may seek what she deserted. But behold, Sacred Scripture transfixes torpid hearts with a certain terror, lest they cleave to these things which flow away outwardly, but to those eternal things which they have lost within. It indicates what is decreed by the hidden sentence, lest these public things be thought of by us immoderately. It says what is being done concerning us above us, that from this public state of temporality we may collect the eye of the heart to the secret of the internal disposition. [Vet. IX.] For after many things have been narrated concerning the punishment of the wicked, suddenly the hidden judgment is brought in, which is piously and justly disposed over us, how some lose what they seemed to hold, and others receive what others by their merits lose. For he says:

CHAPTER VIII.

VERS. 24. He shall break in pieces mighty men without number, and shall set others in their stead. 19. Some lose what they seemed to hold, others receive what was previously lost. To be cast out to exterior things is a sign of reprobation; as to be drawn to interior things is a sign of predestination. This is done daily. But because as yet the end of both parts is not discerned, it is less feared. For never do the reprobate know their fault except in punishment. And because punishment is deferred, the fault is despised. But they fall from the state of justice, and as they fall, others obtain by lot the place of life. But they neglect their fall in this, that they do not attend to the destruction which awaits them in eternity. For if they would send their eyes to that which they are to suffer there, they would fear this which they do here. But it is clear to all that in that extreme requisition Almighty God is to make a public examination, so that He may desert some for torments, and admit others to the participation of the heavenly kingdom. But this is now done daily in a secret judgment, which is then demonstrated in public.

Nam juste ac misericorditer singulorum corda vel examinans, vel disponens, alios in exteriora respuit, alios ad ea quae sunt intrinsecus trahit; hos accendit interna appetere, illos pro voluptatibus suis deserit exteriora cogitare; horum mentem ad superna erigit, illorum superbiam in infimis desideriis mergit. Aliena autem corda humanis oculis clausa sunt, et nescitur qui repellitur, quia penetrari nequeunt quae ab unoquoque cogitantur. Nam saepe corde perverso necdum processit usque ad effectum operis deliberatio cogitationis, et adhuc fortasse per habitum intus astringitur, qui jam mente foris vagatur. Sed talis quilibet iste tunc ante oculos interni judicis cecidit, cum ab appetendis interioribus per desiderium exivit. Nonnunquam vero alii post malae operationis usum ad spem coelestem subito amore reviviscunt; et qui in perversa actione se sparserant, ad sinum internae retractationis semetipsos increpando recolligunt. Hos adhuc respicientes homines quales dudum in opere noverant, tales putant. At contra illi per districtae considerationis examen vitam suam qualem fuisse recolunt insequuntur, sciturque quid fuerint, sed quid jam coeperint esse nescitur. In hoc ergo utroque genere hominum saepe contingit ut et ii qui videntur stare humano judicio jam in conspectu aeterni judicis jaceant; et qui adhuc coram hominibus jacent, jam in conspectu aeterni judicis stent. Quis enim hominum aestimare potuisset Judam vivendi sortem etiam post ministerium apostolatus amittere (Luc. XXIII, 40)? Et quis e contra latronem crederet causam vitae etiam in ipso articulo mortis invenire? Occultus autem judex praesidens, et utrorumque corda discernens, alterum pie statuit, alterum juste confregit. Illum districte exterius repulit, hunc introrsus misericorditer traxit. Unde bene etiam per prophetam casuros alios passionis suae tempore atque alios resurrecturos annuntians, ait: Potum meum cum fletu temperabam (Psal. CI, 10). Potus quippe ab exterioribus interius trahitur, fletus autem ab interioribus exterius emanat. Potum ergo Domino cum fletu temperare est alios ab exterioribus introrsus trahere, alios ab interioribus in exteriora reprobare. [Vet. X, Rec. VIII.] Conteret ergo multos et innumerabiles, et stare faciet alios pro eis.

For justly and mercifully either examining or disposing the hearts of each, He casts some out into exterior things, and draws others to those things which are within; these He kindles to desire internal things, those He deserts for their pleasures to think of exterior things; the mind of these He erects to heavenly things, the pride of those He plunges in the lowest desires. But the hearts of others are closed to human eyes, and it is not known who is rejected, because those things which are thought by each one cannot be penetrated. For often in a perverse heart the deliberation of thought has not yet proceeded to the effect of work, and still perhaps he is bound by habit within, who already wanders in mind without. But such a one as that fell then before the eyes of the internal Judge, when he went out from desiring interior things through desire. But sometimes others, after the use of evil operation, suddenly revive to heavenly hope with love; and they who in perverse action had scattered themselves, collect themselves by rebuking to the bosom of internal retraction. These men looking at still such as they had known them in work long ago, so they think them. But on the contrary, they follow their life such as they remember it to have been through the examination of strict consideration, and what they were is known, but what they have already begun to be is not known. In both these kinds of men, therefore, it often happens that both they who seem to stand by human judgment already lie in the sight of the eternal Judge; and they who still lie before men already stand in the sight of the eternal Judge. For who of men could have estimated that Judas would lose the lot of living even after the ministry of the apostleship (Luke 23:40)? And who on the contrary would believe that the thief would find the cause of life even in the very article of death? But the hidden Judge presiding, and discerning the hearts of both, piously established the one, justly broke the other. Him He strictly repelled outwardly, this one He mercifully drew within. Whence well also through the Prophet announcing that some would fall at the time of His passion and others would rise, he says: "I mingled my drink with weeping" (Psal. 101:10). For drink is drawn within from exterior things, but weeping emanates outwardly from interior things. To mingle drink with weeping for the Lord, therefore, is to draw some within from exterior things, and to reprobate others into exterior things from interior things. [Vet. X, Rec. VIII.] He shall therefore break in pieces mighty men without number, and shall set others in their stead.

20. Reprobatio prius intus agitur, et postea extrinsecus ostenditur. Electorum numerus certus et definitus.---Sicut autem superius diximus, haec contritio prius intus agitur, ut post extrinsecus ostendatur. Hac contritione nonnunquam adhuc quorumdam exteriora quasi sana sunt, sed jam interiora putruerunt. Scriptum namque est: Ante ruinam exaltatur cor (Prov. XVI, 18). Ibi ergo feriuntur, ubi superbiunt. Unde scriptum est: Contrivi cor eorum fornicans et recedens a me (Ezech. VI, 9). Interius enim fornicari est exterius vetitis delectari. Magna autem contritio cordis est haec eadem elatio superbientis. Eo quippe ipso ab integritate salutis corruit, quo jactantia cujuslibet virtutis intumescit. Superbientes enim Deum despiciunt, et relicta creatoris sui gloria, propriam quaerunt. Quibus jam hoc ipsum cecidisse est, amissa superioris sui potentia, in se venisse. Conteruntur etiam, quia, relictis coelestibus, terram quaerunt. Quae autem major poterit esse contritio quam deserto creatore creaturam quaerere; desertis supernis gaudiis, infimis rebus inhiare? Unde bene per Prophetam dicitur: Humiliat autem peccatores usque ad terram (Psal. CXLVI, 6). Amissis enim coelestibus, terrenum est omne quod sitiunt; et dum plus videri conantur, minus est quod appetunt. De quibus recte per Jeremiam dictum est: Recedentes a te, in terra scribentur (Jerem. XVII, 13). At contra de electis dicitur: Gaudete, quia nomina vestra scripta sunt in coelis (Luc. X, 20). Ista ergo contritio prius serpit in mente, ut postmodum procedat in opere; prius fundamenta cogitationis concutit, ut postmodum fabricam operationis allidat. Unde summa est cura satagendum ut illic vitetur ubi oritur. Scriptum namque est: Omni custodia serva cor tuum, quoniam ex ipso vita procedit (Prov. IV, 23). Et rursum scriptum est: Ex corde exeunt cogitationes malae (Matth. XV, 18). Intus ergo vigilandum est ne mens dum extollitur cadat. Intus servemus omne quod foris agimus. Si enim semel medullam cordis elationis putredo consumpserit, citius corruit cortex vacua externae visionis. Notandum vero est quia dum aliis cadentibus ad standum alii solidari perhibentur, electorum numerus certus et definitus ostenditur. Unde etiam Philadelphiae Ecclesiae per angelum dicitur: Tene quod habes, ne alius accipiat coronam tuam (Apoc. III, 11).

20. Reprobation is first done within, and afterwards is shown outwardly. The number of the elect is certain and defined. But as we said above, this crushing is first done within, that afterwards it may be shown outwardly. By this crushing sometimes the exteriors of some are as it were sound, but already the interiors have putrefied. For it is written: "Before a fall the heart is exalted" (Prov. 16:18). There therefore they are struck, where they are proud. Whence it is written: "I have crushed their heart fornicating and receding from me" (Ezek. 6:9). For to fornicate interiorly is to be delighted outwardly in forbidden things. But the great crushing of the heart is this very elation of the proud man. For by that very thing he falls from the integrity of salvation, in that the boasting of any virtue swells. For the proud despise God, and having left the glory of their creator, they seek their own. To whom already this very thing is to have fallen, having lost the power of their superior, to have come into themselves. They are also crushed, because, having left heavenly things, they seek the earth. But what greater crushing can there be than, having deserted the creator, to seek the creature; having deserted heavenly joys, to gape after the lowest things? Whence well through the Prophet it is said: "But He humbleth sinners even to the earth" (Psal. 146:6). For having lost heavenly things, all that they thirst for is earthly; and while they try to be seen more, it is less that they desire. Concerning whom it is rightly said through Jeremiah: "They that depart from thee shall be written in the earth" (Jerem. 17:13). But on the contrary it is said of the elect: "Rejoice, because your names are written in heaven" (Luke 10:20). This crushing, therefore, first creeps in the mind, that afterwards it may proceed in work; first it shakes the foundations of thought, that afterwards it may dash the fabric of operation. Whence with the greatest care it is to be labored that it be avoided there where it arises. For it is written: "Keep thy heart with all watchfulness, for from it life proceedeth" (Prov. 4:23). And again it is written: "Out of the heart come forth evil thoughts" (Matt. 15:18). Within therefore we must watch lest the mind while it is extolled fall. Within let us keep all that we do without. For if once the rottenness of elation has consumed the marrow of the heart, the empty bark of external vision more quickly falls. But it is to be noted that while others falling others are said to be solidified for standing, the number of the elect is shown certain and defined. Whence also it is said to the Church of Philadelphia through the angel: "Hold that which thou hast, lest another receive thy crown" (Rev. 3:11).

[Vet. XI.] 21. Doctrina Ecclesiae de praedestinatione et reprobatione spem nutrit humilium, et elationem superborum premit. Innumerabiles sunt reprobi. Hac ergo sententia, qua narratur aliorum erigi, aliorum autem vita confringi, et spes nutritur humilium, et elatio premitur superborum, dum et illi bona possunt amittere de quibus superbiunt, et isti ea percipere quae quia non habebant contemnuntur. Formidemus igitur in his quae accepimus, nec eos qui illa necdum assecuti sunt desperemus. Quid enim sumus hodie novimus, quid autem post paululum possimus esse nescimus. Hi vero quos fortasse despicimus, et tarde possunt incipere, et tamen vitam nostram ferventioribus studiis anteire. Timendum itaque est ne etiam nobis cadentibus surgat, qui a nobis stantibus irridetur; quamvis stare jam non novit, qui non stantem novit irridere. Hunc autem supernorum judiciorum metum Paulus apostolus discipulorum cordibus incutiens, ait: Qui se existimat stare, videat ne cadat (I Cor. X, 12). Quod autem dicens: Conterit multos, illico adjunxit, Innumerabiles, vel multitudinem exprimere studuit reproborum, quae humanae rationis numerum transit; vel certe indicare voluit quod omnes qui pereunt intra electorum numerum non habentur, ut eo sint innumerabiles, quo extra numerum currunt. Unde Propheta intuens tantos hoc Ecclesiae tempore specie tenus credere, quantos nimirum certum est electorum numerum summamque transire, ait: Multiplicati sunt super numerum (Psal. XXXIX, 6). Ac si diceret: multis Ecclesiam intrantibus, etiam hi ad fidem specie tenus veniunt qui a numero regni coelestis excluduntur, quia electorum summam sua videlicet multiplicitate transcendunt. Unde et per Jeremiam prophetam dicitur: Aedificabitur civitas Domino a turre Ananehel usque ad portam anguli, et exibit ultra normam mensurae (Jerem. XXXI, 38). Civitatem quippe esse Domini sanctam Ecclesiam nullus ignorat. Ananehel vero Dei gratia interpretatur. In angulo autem duplex paries jungitur. Civitas ergo Domini a turre Ananehel usque ad portam anguli aedificari perhibetur, quia sancta Ecclesia a celsitudine supernae gratiae inchoans, usque ad ingressum susceptionemque construitur utrorumque populorum, Judaici videlicet atque gentilis. Sed quia in ea crescente multitudine etiam reprobi colliguntur, apte subditur: Et exibit ultra normam mensurae, quia usque ad eos quoque extenditur, qui normam justitiae transeuntes, intra mensurae coelestis numerum non sunt.

[Vet. XI.] 21. The doctrine of the Church concerning predestination and reprobation nourishes the hope of the humble, and presses down the elation of the proud. The reprobate are innumerable. By this sentence, in which it is narrated that the life of some is erected, but of others is broken, both the hope of the humble is nourished, and the elation of the proud is pressed down, while both they can lose those good things concerning which they are proud, and these receive those things which because they had them not are contemned. Let us therefore fear in these things which we have received, nor let us despair of those who have not yet attained them. For what we are today we know, but what we can be after a little while we know not. But these whom perhaps we despise can both begin late, and yet precede our life with more fervent studies. It is therefore to be feared lest even we falling he should rise, who is derided by us standing; although he knows not how to stand already, who knows how to deride one not standing. Strucking this fear of heavenly judgments into the hearts of the disciples, the Apostle Paul says: "Let him that thinketh he standeth, see lest he fall" (1 Cor. 10:12). But that saying: "He shall break in pieces many," he immediately added, "Innumerables," either he studied to express the multitude of the reprobate, which passes the number of human reason; or certainly he wished to indicate that all who perish are not held within the number of the elect, so that they are innumerable in that they run outside the number. Whence the Prophet beholding so many in this time of the Church believing only in appearance, as many as it is certain pass the number and the sum of the elect, says: "They are multiplied above number" (Psal. 39:6). As if he should say: many entering the Church, even these come to the faith only in appearance who are excluded from the number of the heavenly kingdom, because they transcend the sum of the elect by their own multiplicity. Whence also through the prophet Jeremiah it is said: "The city shall be built to the Lord from the tower of Hananeel even to the gate of the corner, and it shall go forth beyond the rule of measure" (Jerem. 31:38). For no one is ignorant that the city of the Lord is the Holy Church. But Hananeel is interpreted the grace of God. But in the corner a double wall is joined. The city of the Lord, therefore, is said to be built from the tower of Hananeel even to the gate of the corner, because the Holy Church beginning from the height of heavenly grace, is constructed even to the entry and reception of both peoples, namely the Jewish and the Gentile. But because in her as the multiplicity increases the reprobate also are collected, it is aptly subjoined: "And it shall go forth beyond the rule of measure," because it is extended even to those also who, passing the rule of justice, are not within the number of heavenly measure.

Unde per Isaiam quoque eidem Ecclesiae dicitur: Ad dexteram enim et ad laevam dilataberis, et semen tuum gentes haereditabit (Isai. LIV, 3). In tanta quippe multitudine gentium ad dexteram extenditur, dum quosdam justificandos suscipit. Ad laevam quoque dilatatur, dum ad se quosdam etiam in iniquitate permansuros admittit. Propter hanc multitudinem, quae extra electorum numerum jacet, in Evangelio Dominus dicit: Multi sunt vocati, pauci vero electi (Matth. XX, 16). Sed quia hoc quod electis aliis alii conteruntur, de merito patientis est, non de iniquitate punientis: Non enim iniquus Deus, qui infert iram, apte subjungitur (Rom. III, 5).

Caput IX

[Rec. IX].

VERS. 25.---Novit enim opera eorum, et idcirco inducet noctem, et conterentur. 22. Deus peccatorem aliquando punit excaecatione.---Sciendum summopere est quod iniquus quisque duobus modis in nocte conteritur, vel cum exterioris poenae tribulatione percutitur, vel cum occulta sententia interius caecatur. In nocte corruit, cum per extremum judicium vivendi lumen in perpetuum amittit. Unde scriptum est: Ligate ei manus et pedes, et mittite eum in tenebras exteriores (Matth. XXII, 13). Tunc enim coactus in tenebras exteriores mittitur, quia nunc in interioribus excaecatur voluntarie. Rursum in nocte iniquus conteritur, cum pecatorum praecedentium confusione damnatus, veritatis lumen non invenit, et quid deinceps agere debeat non agnoscit. [Vet. XII.] Omne quippe peccatum, quod tamen citius poenitendo non tergitur, aut peccatum est et causa peccati, aut peccatum et poena peccati. Peccatum namque quod poenitentia non diluit ipso suo pondere mox ad aliud trahit. Unde fit ut non solum peccatum sit, sed peccatum et causa peccati. Ex illo quippe vitio culpa subsequens oritur, ex quo caecata mens ducitur ut pejus ex alio ligetur. Sed peccatum quod ex peccato oritur, non jam peccatum tantummodo, sed peccatum est et poena peccati, quia justo judicio omnipotens Deus cor peccantis obnubilat, ut praecedentis peccati merito etiam in aliis cadat. Quem enim liberare noluit, deserendo percussit. Non ergo immerito poena peccati dicitur, quod justa desuper irrogata caecitate, ex praecedentis peccati ultione perpetratur. Quod videlicet agitur dispositione superius ordinata, sed inferius iniquitate confusa, ut et praecedens culpa sit causa subsequentis, et rursum culpa subsequens sit poena praecedentis.

Whence through Isaiah also it is said to the same Church: "For thou shalt be dilated to the right hand and to the left, and thy seed shall inherit the Gentiles" (Isai. 54:3). For in so great a multitude of nations she is extended to the right hand, while she receives some to be justified. She is also dilated to the left hand, while she admits to herself some even to remain in iniquity. On account of this multitude, which lies outside the number of the elect, the Lord says in the Gospel: "Many are called, but few are chosen" (Matt. 20:16). But because this that some are broken while others are elected, is from the merit of the one suffering, not from the iniquity of the one punishing: "For is God unjust who inflicteth wrath?" is aptly subjoined (Rom. 3:5).

Chapter IX

[Rec. IX].

VERS. 25. For He knoweth their works, and therefore He shall bring night, and they shall be crushed. 22. God sometimes punishes a sinner with blindness. It is to be known above all that every wicked man is crushed in the night in two ways, either when he is struck with the tribulation of exterior punishment, or when he is blinded within by a secret sentence. He falls in the night, when through the extreme judgment he loses the light of living forever. Whence it is written: "Bind his hands and feet, and cast him into outer darkness" (Matt. 22:13). For then he is cast forced into outer darkness, because now he is blinded voluntarily in interior things. Again the wicked man is crushed in the night, when being damned by the confusion of preceding sins, he finds not the light of truth, and acknowledges not what he ought to do henceforth. [Vet. XII.] For every sin, which nevertheless is not cleansed by repenting more quickly, is either a sin and a cause of sin, or a sin and a penalty of sin. For the sin which repentance does not dilute soon draws by its own weight to another. Whence it happens that not only is it a sin, but a sin and a cause of sin. From that vice indeed the subsequent fault arises, from which the blinded mind is led so that it may be bound worse by another. But the sin which arises from sin is not already sin only, but sin is also a penalty of sin, because by a just judgment Almighty God clouds the heart of the one sinning, so that by the merit of the preceding sin he may fall also in others. For whom He would not deliver, by deserting He struck. Therefore not unmeritedly is it called a penalty of sin, which by a just blindness inflicted from above, is perpetrated from the vengeance of a preceding sin. Which indeed is done by a disposition ordered above, but confused below by iniquity, so that both the preceding fault may be the cause of the subsequent, and again the subsequent fault may be the penalty of the preceding.

Quod bene in infidelibus et lubricis Paulus quasi quoddam semen erroris aspexerat, cum dicebat: Qui cum cognovissent Deum, non sicut Deum glorificaverunt, aut gratias egerunt; sed evanuerunt in cogitationibus suis (Rom. I, 21). Sed quod ex hujus erroris semine pullulavit, illico adjungit, dicens: Propter quod tradidit illos Deus in desideria cordis eorum, in immunditiam, ut contumeliis afficiant corpora sua in semetipsis (Ibid., 24). Quia enim cognoscentes Deum peccatum superbiae intelligendo commiserunt, caecantur etiam ne intelligant quod committunt. Et qui intelligentiam suam sequi nolunt in peccato et causa peccati, et ipsum lumen intelligentiae perdunt in peccato et poena peccati. Prioris ergo peccati merito peccatorum subsequentium fovea tegitur, ut qui malum sciens perpetrat, deinceps juste in aliis etiam nesciens cadat.

23. Culpae culpis puniuntur, ut ex vitiorum incremento supplicia augeantur.--- Hoc quippe agitur, ut culpae culpis feriantur, quatenus supplicia fiant peccantium ipsa incrementa vitiorum. Nam quia omnipotens Deus ad poenitentiam tempus indulget, quod tamen humana malitia ad usum suae iniquitatis intorquet, nimirum justo Dei judicio augeri culpa permittitur, ut ad feriendum altius quandoque cumuletur. Hinc enim rursum de quibusdam Paulus apostolus dicit: Ut impleant peccata sua semper (I Thess. II, 16). Hinc voce angeli ad Joannem dicitur: Qui nocet, noceat adhuc; et qui in sordibus est, sordescat adhuc (Apoc. XXII, 11). Hinc David ait: Appone iniquitatem super iniquitatem eorum, ut non intrent in justitiam tuam (Psal. LXVIII, 28). [Vet. XIII.] Hinc rursum de Domino ab eodem Psalmista dicitur: Immissiones per angelos malos viam fecit semitae irae suae (Psal. LXXVII, 49). Cor quippe Dominus prioribus meritis aggravatum juste permittit etiam subsequentibus malignorum spirituum persuasionibus falli, quod cum digne in culpa trahitur, reatus ejus in poena cumulatur. Unde et irae suae Dominus viam de semita fecisse perhibetur. Latior enim est via quam semita. Ex semita vero irae suae viam facere est irae causas districte judicando dilatare, ut qui illuminati agere recte noluerunt, juste caecati adhuc faciant, unde amplius puniri mereantur. Hinc per Moysen dicitur: Nondum completa sunt peccata Amorrhaeorum (Genes. XV, 16). Hinc per eumdem Moysen Dominus dicit: Ex vinea enim Sodomorum vitis eorum, et propago eorum ex Gomorrha (Deut. XXXII, 32). Uva eorum uva fellis, et botrus amaritudinis in ipsis. Furor draconum vinum eorum, et furor aspidum insanabilis.

Which indeed Paul had seen in the unfaithful and slippery as a certain seed of error, when he said: "Who when they had known God, glorified Him not as God, or gave thanks; but became vain in their thoughts" (Rom. 1:21). But what sprouted from the seed of this error, he immediately adds, saying: "For which cause God gave them up into the desires of their heart, into uncleanness, that they should afflict their bodies with contumelies in themselves" (Ibid., 24). For because knowing God they committed the sin of pride by understanding, they are also blinded lest they understand what they commit. And they who will not follow their understanding in sin and a cause of sin, lose also the very light of understanding in sin and a penalty of sin. By the merit therefore of the prior sin the pit of subsequent sins is covered, so that he who knowingly perpetrates evil, may henceforth justly fall also in others unknowingly.

23. Faults are punished by faults, so that from the increase of vices punishments may be augmented. For this is done, that faults may be struck by faults, so far as the very increases of vices may become the punishments of those sinning. For because Almighty God indulges time for repentance, which nevertheless human malice twists to the use of its own iniquity, surely by the just judgment of God the fault is permitted to be increased, so that it may be accumulated for a deeper striking at some time. For hence again the Apostle Paul says of some: "That they may fill up their sins always" (1 Thess. 2:16). Hence by the voice of the angel it is said to John: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still" (Rev. 22:11). Hence David says: "Add iniquity upon their iniquity, that they may not enter into thy justice" (Psal. 68:28). [Vet. XIII.] Hence again it is said of the Lord by the same Psalmist: "He made a way to the path of His wrath by sending among them evil angels" (Psal. 77:49). For the heart already aggravated by prior merits the Lord justly permits also to be deceived by subsequent persuasions of malignant spirits, which when it is worthily drawn into fault, its guilt is accumulated in punishment. Whence also the Lord is said to have made a way for His wrath from a path. For a way is broader than a path. But to make a way from the path of His wrath is to dilate the causes of wrath by strictly judging, so that they who being illuminated would not act rightly, being justly blinded may still do whence they may deserve to be punished more. Hence it is said through Moses: "The sins of the Amorites are not yet full" (Gen. 15:16). Hence through the same Moses the Lord says: "For their vine is of the vineyard of Sodom, and their offspring of Gomorrah" (Deut. 32:32). Their grape is a grape of gall, and a cluster of bitterness in them. Their wine is the fury of dragons, and the incurable fury of asps.

Nonne haec omnia congregata sunt apud me, et signata in thesauris meis? In die ultionis reddam eis (Ibid., 33, 34). Quam multa eorum mala narravit, et tamen illico adjungit: In tempore quo lapsus fuerit pes eorum (Ibid., 35). Ecce atrocissima illorum facinora describuntur, et tamen ad ultionis diem adhuc subsequens lapsus aspicitur, quo eorum culpae cumulentur. Habent jam quidem unde feriri mereantur; sed sustinetur tamen adhuc peccatum crescere, ut peccantes possit atrocior poena cruciare. Jam meretur supplicium peccatum et causa peccati; sed exspectatur adhuc, ut augmentum supplicii subroget peccatum, et poena peccati.

24. Idem peccatum aliquando poena est et causa peccati. Deus excaecat a caecitate non liberando.---Plerumque vero unum atque idem peccatum, et peccatum est ut et poena et causa peccati. Quod melius ostendemus si res ipsas ad medium deducamus. Effrenata enim ventris ingluvies in fervorem luxuriae plenitudinem carnis instigat. Perpetrata autem luxuria saepe aut perjurio, aut homicidio tegitur, ne humanarum legum ultione puniatur. Ponamus ergo ante oculos quod quidam voracitatis sibi frena laxavit, qua voracitate superatus adulterii facinus admisit; deprehensus autem in adulterio, latenter virum adulterae, ne ad judicium traheretur, occidit. Hoc itaque adulterium, inter voracitatem et homicidium positum, de illa videlicet nascens, hoc generans, peccatum est et poena et causa peccati. Peccatum profecto est per semetipsum; poena vero peccati est, quia culpam voracitatis auxit; causa autem peccati est, quia subsequens etiam homicidium genuit. Unum ergo idemque peccatum est et poena praecedentis, et causa culpae subsequentis, quia et transacta dum exaggerat damnat, et adhuc sequentia quae damnari debeant seminat. Igitur quia peccatis praecedentibus caecatur oculus cordis, ipsa caecitas quae peccantis animum ex anteactae culpae damnatione confundit merito nox vocatur, quia per hanc ab oculis delinquentis lumen veritatis absconditur. Bene itaque dicitur: Novit enim opera eorum, et idcirco inducet noctem, et conterentur, quia, ut saepe dictum est, praecedentia nimirum mala faciunt, ut ad peccandum iterum tenebris subsequentibus involvantur, ut eo jam lumen justitiae videre non possint, quo illud et quando poterant videre noluerunt. Inducere autem noctem Dominus dicitur, not quod ipse tenebras inferat, sed quod obscura corda peccantium misericorditer non illustret, ut hoc ipsum in nocte caecasse sit a caecitatis tenebris liberare noluisse. Sequitur:

Caput X

[Rec. X].

Are not all these things gathered with me, and sealed in my treasures? In the day of vengeance I will repay them (Ibid., 33, 34). How many of their evils he has narrated, and yet he immediately adds: "In the time when their foot shall slide" (Ibid., 35). Behold their most atrocious crimes are described, and yet to the day of vengeance a subsequent slide is still looked for, by which their faults may be accumulated. They have indeed already whence they may deserve to be struck; but yet the sin is sustained to grow still, so that a more atrocious penalty may torment those sinning. Already the sin and a cause of sin deserves punishment; but it is still waited for, that the increase of punishment may substitute the sin, and the penalty of sin.

24. The same sin is sometimes a penalty and a cause of sin. God blinds by not delivering from blindness. Often indeed one and the same sin is both a sin and both a penalty and a cause of sin. Which we shall show better if we bring the things themselves to the middle. For the unbridled gluttony of the belly instigates the fullness of the flesh to the fervor of luxury. But luxury perpetrated is often covered either by perjury or by homicide, lest it be punished by the vengeance of human laws. Let us place therefore before our eyes that a certain one relaxed the reins of voracity to himself, by which voracity overcome he admitted the crime of adultery; but being caught in adultery, he secretly killed the husband of the adulteress, lest he should be drawn to judgment. This adultery therefore, placed between voracity and homicide, arising indeed from that, generating this, is a sin and both a penalty and a cause of sin. It is surely a sin through itself; but it is a penalty of sin, because it increased the fault of voracity; but it is a cause of sin, because it generated also the subsequent homicide. One therefore and the same sin is both a penalty of the preceding, and a cause of the subsequent fault, because it both damns past things while it exaggerates them, and still sows following things which ought to be damned. Therefore because by preceding sins the eye of the heart is blinded, that very blindness which confounds the mind of the one sinning from the damnation of past fault is deservedly called night, because through this the light of truth is hidden from the eyes of the delinquent. Well therefore it is said: "For He knoweth their works, and therefore He shall bring night, and they shall be crushed," because, as has often been said, preceding evils surely cause that they be involved again in subsequent darkness for sinning, so that they already cannot see the light of justice in that they would not see it when they could. But the Lord is said to bring night, not that He Himself brings in darkness, but that He does not mercifully illuminate the obscure hearts of those sinning, so that this very thing should be to have blinded in the night, to have been unwilling to deliver from the darkness of blindness. It follows:

Chapter X

[Rec. X].

VERS. 26.---Quasi impios percussit eos in loco videntium. 25. In Ecclesiae sinu inique viventes, divina ultio quasi impios percutit. Quasi quid significat in Scripturis. Ecclesia locus est videntium.---In Scriptura sacra quasi aliquando pro similitudine, aliquando pro veritate poni consuevit. Pro similitudine enim quasi ponitur, sicut Apostolus dicit: Quasi tristes, semper autem gaudentes (II Cor. VI, 10). Pro veritate vero ponitur, sicut Joannes ait: Vidimus gloriam ejus, gloriam quasi unigeniti a Patre (Joan. I, 14). Hoc autem loco nihil differt utrum pro similitudine an pro veritate sit positum, quia quolibet dicatur ordine, aperte prava malorum vita signatur. Impios vero Scriptura sacra proprie infideles appellat. Hac namque distantia peccatores ab impiis discernuntur, quia cum omnis impius sit peccator, non tamen omnis peccator est impius. Peccator enim dici etiam qui in fide pius est potest. Unde Joannes ait: Si dixerimus quia peccatum non habemus, ipsi nos seducimus (I Joan. I, 8). Impius vero proprie dicitur qui a religionis pietate separatur. De talibus enim propheta ait: Non resurgent impii in judicio (Psal. I, 5). [Vet. XIV.] Locus autem videntium sancta Ecclesia vocatur. In ipsa enim recte consistitur, ut lumen verum, quod Deus est, videatur. Unde ad Moysen dicitur: Est locus penes me, et stabis supra petram cum transeat mea majestas (Exod. XXXIII, 21). Et post paululum: Auferam manum meam et videbis posteriora mea (Ibid., 23). Per locum quippe Ecclesia, per petram Dominus, per Moysen vero multitudo plebis Israeliticae figuratur, quae Domino in terra praedicante non credidit. Ipsa ergo in petra stetit, terga Domini transeuntis aspiciens, quia videlicet post passionem ascensionemque dominicam, intra sanctam Ecclesiam deducta, fidem Christi percipere meruit; et cujus praesentiam non vidit, ejus posteriora cognovit. Dicatur ergo de his, quos intra sanctam Ecclesiam divina ultio invenit in iniquitatibus perdurantes, dicatur de his quorum vitam Paulus apostolus notat, Qui confitentur se nosse Deum, factis autem negant (Tit. I, 16): Quasi impios percussit eos in loco videntium. Ibi quippe stabant, ubi Deum videre videbantur. Ibi tenebras dilexerunt, ubi lumen veritatis aspicitur. Et quamvis apertos habuerunt oculos in fide, tenuerunt tamen eos clausos in opere. Unde bene et de Judaea dicitur: Speculatores ejus caeci (Isai. LVI, 10), quia videlicet non videbant opere quod professione cernebant. Unde etiam de Balaam scriptum est: Qui cadens apertos habet oculos (Num. XXIV, 16). Cadens quippe in opere apertos tenuit oculos in contemplatione. Ita ergo hi etiam oculos aperientes in fide, et non videntes in opere, intra Ecclesiam positi pia specie, extra Ecclesiam inventi sunt impia conversatione.

VERS. 26. He struck them as impious in the place of beholders. 25. Living wickedly in the bosom of the Church, divine vengeance strikes them as if impious. What "quasi" signifies in the Scriptures. The Church is the place of beholders. In Sacred Scripture "quasi" is accustomed to be put sometimes for likeness, sometimes for truth. For "quasi" is put for likeness, as the Apostle says: "As if sorrowful, yet always rejoicing" (2 Cor. 6:10). But it is put for truth, as John says: "We saw His glory, the glory as if of the Only-begotten from the Father" (John 1:14). But in this place it differs nothing whether it be put for likeness or for truth, because in whatever order it be said, the depraved life of the wicked is openly signified. But Sacred Scripture properly calls the unfaithful "impious." For by this distance sinners are discerned from the impious, because while every impious man is a sinner, yet not every sinner is an impious man. For he can be called a sinner even who is pious in faith. Whence John says: "If we say that we have no sin, we deceive ourselves" (1 John 1:8). But he is properly called impious who is separated from the piety of religion. Concerning such the Prophet says: "The impious shall not rise in judgment" (Psal. 1:5). [Vet. XIV.] But the Holy Church is called the "place of beholders" (loco videntium). For in her it is rightly consisted, that the true light, which is God, may be seen. Whence it is said to Moses: "There is a place near me, and thou shalt stand upon a rock when my majesty passes by" (Exod. 33:21). And a little after: "I will take away my hand and thou shalt see my back parts" (Ibid., 23). Indeed by the place the Church, by the rock the Lord, but by Moses the multitude of the Israelite people is figured, which did not believe the Lord preaching on earth. She therefore stood on the rock, beholding the back of the Lord passing by, because indeed after the passion and ascension of the Lord, being led within the Holy Church, she deserved to perceive the faith of Christ; and whose presence she saw not, His back parts she acknowledged. Let it be said therefore of these, whom divine vengeance found within the Holy Church enduring in iniquities, let it be said of these whose life the Apostle Paul notes, "Who confess that they know God, but in works they deny Him" (Tit. 1:16): "He struck them as impious in the place of beholders." For there they stood, where they seemed to see God. There they loved darkness, where the light of truth is beheld. And although they had open eyes in faith, they held them nevertheless closed in work. Whence well also of Judea it is said: "Her watchmen are blind" (Isai. 56:10), because indeed they did not see by work what they discerned by profession. Whence also of Balaam it is written: "Who falling hath his eyes open" (Num. 24:16). For falling in work he held his eyes open in contemplation. So therefore these also opening their eyes in faith, and not seeing in work, placed within the Church with a pious appearance, were found outside the Church with an impious conversation.

De quibus alias bene scriptum est: Vidi impios sepultos, qui cum adviverent, in loco sancto erant, et laudabantur in civitate quasi justorum operum (Eccle. VIII, 10). 26. Multos falsos Christianos Ecclesiae pax abscondit. Quidant ex professione Christianae religionis gloriam quaerunt.---Multos enim peste propriae pravitatis obsessos sub Christiano nomine ipsa tranquillitas ecclesiasticae pacis abscondit. Quos tamen si levis persecutionis aura pulsaverit, mox extra aream velut paleas tollit. [Vet. XV.] Quidant vero idcirco Christianitatis vocatione signantur, quia Christi nomine sublimiter exaltato, pene omnes jam videri fideles aspiciunt; et pro eo quod hoc vocari alios cernunt, ipsi non videri fideles erubescunt, sed esse negligunt quod dici gloriantur. Rem enim virtutis intimae ad decorem sumunt visionis externae; et qui ante supernum judicem nudi conscientiae infidelitate consistunt, ante humanos oculos professione sancta verbo tenus palliantur.

27. Fideles qui nequiter vivunt saepe divino judicio fidei jacturam faciunt. Multi in domo fidei, sine fide moriuntur. Iis vero fidelium societas in supplicii cumulum cedit.---Nonnulli autem fidem medullitus tenent, sed vivere fieliter nullatenus curant. Insequuntur enim moribus quod credulitate venerantur. Quibus divino judicio saepe contingit ut per hoc quod nequiter vivunt, et illud perdant quod salubriter credunt. Incessanter namque se pravis actionibus polluunt, et super hoc vindictam justi judicii retribui posse diffidunt; et saepe cum bene vivere negligunt, etiam persequente nullo usque ad perfidiam dilabuntur. Nam qui imminere districtum judicium non credunt, qui inulte se peccare suspicantur, quod pacto vel esse vel dici fideles possunt? Fidem quippe perdidisse, est incorrectis malis operibus digna supplicia reddi posse non credere. Quia ergo digna fidei opera servare contemnunt, etiam fidem perdunt, quam tenere videbantur. Super quos bene per Prophetam sub Jerusalem specie inimicorum destruentium verba memorantur, a quibus scilicet dicitur: Exinanite, exinanite usque ad fundamentum in ea (Psal. CXXXVI, 7). Paulus quippe ait: Fundamentum aliud nemo potest ponere praeter id quod positum est, quod est Christus Jesus (I Cor. III, 11). Inimici ergo destruentes usque ad fundamentum Jerusalem exinaniunt, quando perversi spiritus a corde fidelium, destructo prius aedificio boni operis, soliditatem quoque exhauriunt religionis. Sicut enim supra fundamentum fabrica, sic super fidem opera construuntur.

Concerning whom elsewhere it is well written: "I saw the impious buried, who while they lived, were in the holy place, and were praised in the city as if of just works" (Eccles. 8:10). 26. The peace of the Church hides many false Christians. Some seek glory from the profession of the Christian religion. For the very tranquility of ecclesiastical peace hides many obsessed by the pestilence of their own depravity under the Christian name. Whom nevertheless if the air of light persecution has struck, it soon takes away like chaff outside the floor. [Vet. XV.] But some are therefore signed with the vocation of Christianity, because the name of Christ being sublimely exalted, they behold almost all already to be seen as faithful; and for this that they discern others called this, they themselves are ashamed not to be seen as faithful, but they neglect to be what they glory to be called. For they take the thing of internal virtue for the decoration of external vision; and they who before the heavenly Judge consist naked with the infidelity of conscience, before human eyes are cloaked with a holy profession according to the word.

27. Faithful who live wickedly often lose their faith by divine judgment. Many die without faith in the house of faith. To them the society of the faithful results in an accumulation of punishment. But some hold the faith from the marrow, but by no means care to live faithfully. For they follow by manners what they venerate by credulity. To whom by divine judgment it often happens that through this that they live wickedly, they lose also that which they healthily believe. For they incessantly pollute themselves by depraved actions, and upon this they distrust that the vengeance of the just Judge can be retributed; and often when they neglect to live well, they slide even to perfidy without anyone pursuing. For they who do not believe the strict judgment to be imminent, who suspect that they sin unpunished, in what way can they either be or be called faithful? For to have lost the faith is not to believe that worthy punishments can be rendered for uncorrected evil works. Because therefore they contemn to keep the worthy works of faith, they lose also the faith which they seemed to hold. Over whom well through the Prophet under the appearance of Jerusalem the words of the destroying enemies are remembered, by whom indeed it is said: "Empty it, empty it even to the foundation in it" (Psal. 136:7). Indeed Paul says: "Another foundation no man can lay besides that which is laid, which is Christ Jesus" (1 Cor. 3:11). The destroying enemies therefore empty Jerusalem even to the foundation, when perverse spirits from the heart of the faithful, the building of good work having been first destroyed, exhaust also the solidity of religion. For as a fabric upon the foundation, so works are constructed upon faith.

Usque ad fundamentum ergo exinanisse est everso bene vivendi opere etiam robur fidei dissipasse. Hinc etiam ad Judaeam per Jeremiam dicitur: Filii quoque Mempheos et Taphneos constupraverunt te usque ad verticem (Jerem. II, 16). Usque ad verticem quippe constuprari est post malae operationis usum etiam in ipsa fidei sublimitate corrumpi. Cum enim nequissimi spiritus uniuscujusque animam in pravis operibus involvunt, sed integritatem fidei vitiare non possunt, quasi adhuc inferiora membra polluunt, sed ad verticem non pertingunt. Quisquis autem in fide corrumpitur, jam usque ad verticem constupratur. Malignus enim spiritus quasi ab inferioribus membris usque ad summa pertingit, quando activam vitam polluens, castam celsitudinem fidei diffidentiae morbo corrumpit. Quia igitur cuncta haec humanis oculis absconsa sunt, sed divinis obtutibus patent, et multi in hac domo fidei sine fide moriuntur, dicatur recte: Quasi impios percussit eos in loco videntium. Pios enim se in Ecclesia hominibus ostendunt; sed quia divina judicia latere non possunt quasi impii feriuntur. Quibus hoc magis ad supplicii cumulum crescit, quod unusquisque eorum in Ecclesia fidelibus admistus veritatem fidei sciendo contemnit; atque eo gravior ultio sequitur, quo per exempla rectorum etiam bene vivendi eos scientia comitatur. Quot enim eis modo recti ac fideles fratres ostenduntur, tot in venturo judicio testibus impugnantur. Sciunt ergo quod sequi negligunt. Unde et apte subjungitur:

Caput XI

[Vet. XVI, Rec. XI].

VERS. 27.---Qui quasi de industria recesserunt ab eo. 28. Peccatum aut ignorantia, aut infirmitate, aut studio, quod gravius, perpetratur. Aliud bonum non facere, aliud nec amare, aliud odisse.---Sciendum quippe est quod peccatum tribus modis committitur (De poenit., dist. 2, can., Sciendum). Nam aut ignorantia, aut infirmitate aut studio perpetratur. Et gravius quidem infirmitate quam ignorantia, sed multo gravius studio quam infirmitate peccatur.

Therefore to have emptied even to the foundation is, the work of living well having been overturned, to have dissipated also the strength of faith. Hence also it is said to Judea through Jeremiah: "The children also of Memphis and Tahpanhes have deflowered thee even to the crown" (Jerem. 2:16). For to be deflowered even to the crown is after the use of evil operation to be corrupted also in the very height of faith. For when the most wicked spirits involve the soul of each one in depraved works, but cannot vitiate the integrity of faith, they as it were pollute the inferior members, but do not reach to the crown. But whoever is corrupted in faith, is already deflowered even to the crown. For the malignant spirit reaches from as it were the inferior members even to the highest, when polluting the active life, he corrupts the chaste height of faith with the disease of distrust. Because therefore all these things are hidden from human eyes, but are open to divine gazes, and many in this house of faith die without faith, it is rightly said: "He struck them as impious in the place of beholders." For they show themselves pious to men in the Church; but because divine judgments cannot lie hid, they are struck as if impious. To whom this grows the more to the accumulation of punishment, that each one of them being mingled with the faithful in the Church contemns the truth of faith by knowing it; and so much the more grave vengeance follows, as through the examples of the rulers also the knowledge of living well accompanies them. For as many as are now shown to them as upright and faithful brothers, by so many witnesses they are impugned in the coming judgment. They know therefore what they neglect to follow. Whence also it is aptly subjoined:

Chapter XI

[Vet. XVI, Rec. XI].

VERS. 27. Who as it were of set purpose recoiled from Him. 28. Sin is perpetrated either by ignorance, or by infirmity, or by study, which is graver. It is one thing not to do good, another not even to love it, another to hate it. It is to be known indeed that sin is committed in three ways. For it is perpetrated either by ignorance, or by infirmity, or by study. And indeed it is sinned more gravely by infirmity than by ignorance, but much more gravely by study than by infirmity.

Ignorantia Paulus peccaverat, cum dicebat: Qui prius fui blasphemus, et persecutor, et contumeliosus; sed misericordiam consecutus sum, quia ignorans feci in incredulitate (I Tim. I, 13). Petrus vero infirmitate peccavit, quando in eo omne robur fidei quod Domino perhibuit una vox puellae concussit, et Deum quem corde tenuit voce denegavit (Luc. XXII, 57). Sed quia infirmitatis culpa vel ignorantiae eo facilius tergitur, quo non studio perpetratur, Paulus quae ignoravit sciendo correxit, et Petrus motam et quasi arescentem jam radicem fidei lacrymis rigando solidavit. Ex industria vero peccaverant ii de quibus ipse magister dicebat: Si non venissem et locutus fuissem eis, peccatum non haberent; nunc autem excusationem non habent de peccato suo (Joan. XV, 22). Et paulo post: Et viderunt, et oderunt me et Patrem meum (Ibid., 24). Aliud est enim bona non facere, aliud bonorum odisse doctorem; sicut aliud est praecipitatione, aliud deliberatione peccare. Saepe enim peccatum praecipitatione, committitur, quod tamen consilio et deliberatione damnatur. Ex infirmitate enim plerumque solet accidere amare bonum, sed implere non posse. Ex studio vero peccare est bonum nec facere nec amare. Sicut ergo nonnunquam gravius est peccatum diligere, quam perpetrare, ita nequius est odisse justitiam quam non fecisse. Sunt ergo nonnulli in Ecclesia qui non solum bona non faciunt, sed etiam persequuntur; et quae ipsi facere negligunt, etiam in aliis detestantur. Horum peccatum scilicet non ex infirmitate vel ignorantia, sed ex solo studio perpetratur, quia videlicet si vellent implere bona, nec tamen possent, ea quae in se negligunt saltem in aliis amarent. Si enim ea ipsi vel solo voto appeterent, facta ab aliis non odissent; sed quia bona eadem audiendo cognoscunt, vivendo despiciunt, animadvertendo persequuntur, recte dicitur: Qui ex industria recesserunt ab eo. Unde et apte subjungitur:

CAPUT XII.

IBID.---Et omnes vias ejus intelligere noluerunt.

29. Quam graviter delinquant, qui sua ignorantia impunitatem peccandi quaerunt. Aliud est nescisse, aliud scire noluisse. ---Non enim ait: Infirmitate non intelligunt, sed, intelligere noluerunt, quia saepe quae facere despiciunt, etiam scire contemnunt. Quia enim scriptum est: Servus nesciens voluntatem domini sui, et faciens digna plagis, vapulabit paucis; et servus sciens voluntatem domini sui, et non faciens juxta eam, plagis vapulabit multis (Luc. XII, 47); impunitatem peccandi existimant remedium nesciendi.

By ignorance Paul had sinned, when he said: "Who was before a blasphemer, and a persecutor, and contumelious; but I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:13). But Peter sinned by infirmity, when in him every strength of faith which he offered to the Lord one voice of a maidservant shook, and he denied with his voice the God whom he held in his heart (Luke 22:57). But because the fault of infirmity or of ignorance is so much the more easily cleansed as it is not perpetrated by study, Paul corrected by knowing the things which he was ignorant of, and Peter solidified by watering with tears the moved and as it were already withering root of faith. But by set purpose (ex industria) they had sinned of whom the Master Himself said: "If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin" (John 15:22). And a little after: "Both have they seen and hated both me and my Father" (Ibid., 24). For it is one thing not to do good things, another to hate the teacher of good things; as it is one thing to sin by precipitation, another by deliberation. For often sin is committed by precipitation, which nevertheless is damned by counsel and deliberation. For from infirmity it is usually accustomed to happen to love the good, but not to be able to fulfill it. But to sin by study is neither to do nor to love the good. As therefore sometimes it is more grave to love the sin than to perpetrate it, so it is more wicked to hate justice than not to have done it. There are therefore some in the Church who not only do not do good things, but also persecute them; and those things which they themselves neglect to do, they detest also in others. The sin of these, forsooth, is perpetrated not from infirmity or ignorance, but from study alone, because indeed if they wished to fulfill good things, and yet were not able, they would at least love in others those things which they neglect in themselves. For if they should desire them even by wish alone, they would not have hated the things done by others; but because hearing they know the same good things, living they despise them, animadverting they persecute them, it is rightly said: "Who of set purpose recoiled from Him." Whence also it is aptly subjoined:

CHAPTER XII.

IBID.---And they would not understand all His ways.

29. How heavily they offend, who by their own ignorance seek impunity for sinning. It is one thing not to have known, another to have been unwilling to know. --- For he says not: By infirmity they do not understand; but, they would not understand; because often those things which they despise to do, they also contemn to know. For because it is written: "The servant who knows not the will of his lord, and doing things worthy of stripes, shall be beaten with few; and the servant who knows the will of his lord, and doing not according to it, shall be beaten with many" (Luke 12:47); they think impunity for sinning is a remedy for not knowing.

Qui nimirum sola superbiae caligine tenebrescunt, atque ideo non discernunt quia aliud est nescisse, aliud scire noluisse. Nescire enim ignorantia est; scire noluisse, superbia. Et tanto magis excusationem non possunt habere quia nesciant, quanto magis eis etiam nolentibus opponitur quod cognoscant. Unde per Salomonem dicitur: Nunquid non sapientia clamitat, et prudentia dat vocem suam, in summis excelsisque verticibus super viam in mediis stans semitis (Prov. VIII, 1)? Transire fortasse per viam vitae temporalis cum ejus ignorantia poteramus, si haec eadem sapientia in semitae angulis constitisset.

30. Viae divinae sapientiae per Incarnationem omnibus patent. Vias Dei intelligere, quid sit. Lumen intelligentiae humilitas aperit, superbia claudit. ---Investiganda fuerat, si occultari voluisset. Sed postquam incarnationis suae mysteria publice ostendit, postquam humilitatis exempla superbientibus praebuit, semetipsam nobis quasi transeuntibus in mediis semitis fixit, ut videlicet in eam, quam quaerere nolumus, impingamus; et quam transeuntes videre negligimus, tangamus offendentes. Dicatur itaque: Et omnes vias ejus intelligere noluerunt. Via quippe est incarnatae sapientiae omnis actio quam temporaliter gessit. Viae ejus sunt vivendi ordines, quos ad se venientibus stravit. Tot itaque ad se venientibus vias praebuit, quot bene vivendi exempla monstravit. Humilitatis ejus vias Propheta aspexerat, cum suspirabat, dicens: In mandatis tuis me exercebo, et considerabo vias tuas (Psal. CXVIII, 15). Hinc rursum de unoquoque justo dicitur qui curat ut per dominica exempla gradiatur: A Domino gressus hominis diriguntur, et viam ejus cupit nimis (Psal. XXXVI, 23). Quia ergo superbi quique humiliatis dominicae facta contemnunt, recte dicitur: Vias ejus intelligere noluerunt. Viae enim istae visione despectae sunt, sed intellectu reverendae. Aliud quippe est in eis quod cernitur, aliud quod exspectatur. Quid enim in hac vita aliud quam dejectionem, sputa, ludibria, mortemque intuentium oculis ostendit? Sed per haec infima transitur ad summa, per haec dedecora quae praecedunt aeterna nobis et gloriosa pollicentur. Viderunt ergo superbi vias Dei, sed intelligere noluerunt, quia dum abjecta quae in se illae ostendunt despiciunt, perdiderunt isti sublimia quae promittunt. Vias itaque Dei intelligere est et humiliter tolerare transitoria, et perseveranter exspectare mansura, ut exemplo Domini coaeterna quaeratur gloria opprobriis temporalibus comparata, et non quod hic quisque tolerat, sed in id quod exspectat intendat. Ad haec ergo superbi clausos oculos tenuerunt, quia dum in gloria praesentis vitae superbiunt, humilitatis Dominicae celsitudinem non viderunt.

Who forsooth are darkened by the sole mist of pride, and therefore do not discern that it is one thing not to have known, another to have been unwilling to know. For not to know is ignorance; to have been unwilling to know, pride. And they can so much the less have an excuse because they are ignorant, as what they should know is opposed even to them when unwilling. Whence it is said by Solomon: "Doth not wisdom cry aloud, and prudence give her voice, standing on the top of the highest summits above the way, in the midst of the paths?" (Prov. 8:1). Perchance we might have been able to pass through the way of temporal life with ignorance of it, if this same wisdom had stood in the corners of the path.

30. The ways of divine wisdom are open to all through the Incarnation. What it is to understand the ways of God. Humility opens the light of understanding, pride closes it. ---She would have had to be searched for, if she had wished to be hidden. But after she publicly showed the mysteries of her incarnation, after she offered examples of humility to the proud, she fixed herself for us as it were passing in the midst of the paths, that forsooth we may strike against her, whom we are unwilling to seek; and that we may touch her by stumbling, whom we neglect to see as we pass. Let it be said therefore: "And they would not understand all His ways." For every action which the Incarnate Wisdom performed temporally is a way. His ways are the orders of living, which He laid down for those coming to Him. He therefore provided as many ways for those coming to Him, as He showed examples of living well. The Prophet had beheld the ways of His humility, when he sighed, saying: "I will exercise myself in Thy commandments, and I will consider Thy ways" (Ps. 119:15). Hence again it is said of every just man who takes care to walk by the Lord's examples: "The steps of a man are directed by the Lord, and He desireth His way exceedingly" (Ps. 37:23). Because therefore all the proud contemn the deeds of the Lord's humility, it is rightly said: "They would not understand His ways." For those ways are despised in vision, but to be revered in understanding. For that which is discerned in them is one thing, that which is expected another. For what else in this life did He show to the eyes of beholders than dejection, spittings, mockeries, and death? But through these lowest things one passes to the highest, through these shames which precede, eternal and glorious things are promised to us. The proud therefore saw the ways of God, but they would not understand them, because while they despise the abject things which those ways show in themselves, they lost the sublime things which they promise. To understand the ways of God, therefore, is both to tolerate transitory things humbly, and to expect remaining things perseveringly, so that by the example of the Lord co-eternal glory may be sought compared with temporal reproaches, and that one may not intend what he tolerates here, but into that which he expects. To these things therefore the proud held their eyes closed, because while they are proud in the glory of the present life, they saw not the loftiness of the Lord's humility.

Lumen enim intelligentiae humilitas aperit, superbia abscondit. Nam secretum quoddam pietatis est, et tanto minus ad illud animus pervenit, quanto magis intumescit, quia eo ipso foras repellitur, quo insanius afflatur. Sequitur:

Caput XIII

[Rec. XII].

VERS. 28.---Ut pervenire facerent ad eum clamorem egeni, et audiret vocem pauperum.

31. Clamor pauperum ad Deum quando perveniat. Fictus est pastor qui praedicatione neglecta, curis saecularibus occupatur. Confessionis necessitas. ---Cum enim isti superbiunt, clamant ad Deum hi qui ab ipsis superbientibus opprimuntur. Vel certe idcirco dicitur quod ad Deum fecerunt clamorem pauperum pervenire, quia istis cadentibus, in eorum locum pauperes, id est spiritu humiles subrogantur. Et quia hoc eorum casu factum est, ipsi fecisse referuntur, eo videlicet locutionis genere, quo pugnare castra dicimus, quia pugnatur ex illis. Vel certe quia cuncta quae superius dicta sunt referri etiam ad rectores Ecclesiasticos possunt, qui relicto praedicationis studio, sub occasione regiminis, terrenis negotiis involvuntur, apte subjungitur: Ut pervenire facerent ad eum clamorem egeni, et audiret vocem pauperum; quia nimirum dum ipsi curis saecularibus occupati praedicationis officium deserunt, gregem subditum in querelarum prorumpere clamorem compellunt, ut quasi jure unusquisque subjectus de vita ficti pastoris immurmuret, cur teneat magistri locum, qui non exercet officium. Quamvis fortasse melius per tumorem potentium superbia Judaeorum, et per clamorem pauperum desideria gentium figurantur, sicut, attestante Veritate, per epulantem splendide divitem Judaicus populus designatur; copiam scilicet legis non ad necessitatem salutis, sed ad pompam elationis assumens, atque in praeceptorum verbis non semetipsum ordinate reficiens, sed jactanter ostendens; et per vulneratum Lazarum, qui interpretatur adjutus, forma populi gentilis exprimitur, quem divinum adjutorium tanto magis erigit, quanto minus de suarum virium facultate confidit. Qui pauper et plenus vulneribus esse describitur, quia gentilitas corde humilis peccatorum suorum aperuit confessiones. Nam sicut in vulnere ab internis trahitur virus in cute, ita in confessione peccati, dum in publicum secreta panduntur, quasi mali humores a visceribus intimis foras prorumpunt. Illis ergo peccantibus, pauperum clamor auditur, quia dum Judaei contra Deum superbiunt, ad Deum vota gentilium pervenerunt. Unde et mox haec ipsa immensa ac profunda judicia perhorrescens, non ea curat ratione discutere, sed admiratione venerari, atque ait:

For humility opens the light of understanding, pride hides it. For it is a certain secret of piety, and the mind arrives at it so much the less, as it swells the more, because by that very thing it is repelled outwards, by which it is more insanely puffed up. It follows:

Chapter XIII

[Rec. XII].

VERS. 28.---That they should cause the cry of the needy to come to Him, and that He should hear the voice of the poor.

31. When the cry of the poor reaches God. He is a feigned pastor who, preaching being neglected, is occupied with secular cares. The necessity of confession. ---For while these are proud, those who are oppressed by the proud themselves cry out to God. Or certainly it is said that they caused the cry of the poor to come to God for this reason, because these falling, the poor, that is, the humble in spirit, are substituted in their place. And because this was done by their fall, they themselves are reported to have done it, forsooth by that kind of speech by which we say a camp fights, because it is fought from it. Or certainly because all things which have been said above can be referred also to ecclesiastical rectors, who, having left the study of preaching, under the occasion of government, are involved in earthly business, it is aptly subjoined: "That they should cause the cry of the needy to come to Him, and that He should hear the voice of the poor"; because forsooth while they themselves, occupied with secular cares, desert the office of preaching, they compel the subject flock to break forth into the cry of complaints, so that as if by right every subject murmurs concerning the life of a feigned pastor, why he holds the place of a master, who does not exercise the office. Although perchance better by the swelling of the powerful the pride of the Jews is figured, and by the cry of the poor the desires of the Gentiles, even as, Truth attesting, by the rich man feasting splendidly the Jewish people is designated; assuming forsooth the abundance of the law not for the necessity of salvation, but for the pomp of elation, and in the words of the precepts not refreshing himself in an orderly way, but boastfully showing off; and by the wounded Lazarus, which is interpreted helped, the form of the Gentile people is expressed, whom divine help raises up so much the more, as he confides the less in the faculty of his own strength. Who is described as being poor and full of wounds, because Gentility humble in heart opened the confessions of its sins. For as in a wound the virus is drawn from the internal parts to the skin, so in the confession of sin, while secrets are spread into public, as it were evil humors break forth outwards from the inmost bowels. Those therefore sinning, the cry of the poor is heard, because while the Jews are proud against God, the vows of the Gentiles have reached to God. Whence also soon dreading these same immense and profound judgments, he cares not to discuss them by reason, but to venerate them with admiration, and says:

Caput XIV

[Rec. XIII].

VERS. 29.---Ipso enim concedente pacem, quis est qui condemnet? ex quo absconderit vultum suum, quis est qui contempletur eum?

32. Cur unus vocetur et trahatur, alter repellatur, nemo discutiat. ---Nemo ergo discutiat cur, stante Judaico populo, dudum in infidelitate gentilitas jacuit; et cur, ad finem gentilitate surgente, judaicum populum infidelitatis culpa prostravit. Nemo discutiat cur alius trahatur ex dono, alius repellatur ex merito. Si enim gentilitatem miraris assumptam, Ipso concedente pacem, quis est qui condemnet? Si Judaeam obstupescis perditam, ex quo absconderit vultum suum, quis est qui contempletur eum? Itaque consilium summae et occultae virtutis satisfactio fit apertae rationis. Unde et in Evangelio Dominus, cum de hujus rei causa loqueretur, ait: Confiteor tibi, Pater Domine coeli et terrae, quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis. Ita, pater (Matth. XI, 25). Atque mox tanquam rationem quamdam absconsionis ac revelationis adjungens, ait: Quia sic fuit placitum ante te. Quibus nimirum verbis exempla humilitatis accipimus, ne temere discutere superna consilia de aliorum vocatione, aliorum vero repulsione praesumamus. Cum enim intulisset utrumque, non mox rationem reddidit, sed sic Deo placitum dixit, hoc videlicet ostendens, quia injustum esse non potest quod placuit justo. Unde et in vinea laborantibus mercedem reddens, cum quosdam operarios inaequales in opere aequaret in praemio, et plus in mercede quaereret qui labori amplius insudasset, ait: Nonne ex denario convenisti mecum? Volo autem et huic novissimo dare sicut et tibi; an non licet mihi quod volo facere (Matth. XX, 13)? In cunctis ergo quae exterius disponuntur, aperta causa rationis est occultae justitia voluntatis. Dicatur itaque: Ipso enim concedente pacem, quis est qui condemnet? ex quo absconderit vultum suum, quis est qui contempletur eum? Et quia sic minima sicut maxima, sic singula Deus judicat sicut cuncta, apte subjungitur:

CAPUT XV.

IBID.---Et super gentem, et super omnes homines.

Chapter XIV

[Rec. XIII].

VERS. 29.---For when He granteth peace, who is he that shall condemn? after He shall have hidden His face, who is he that shall behold Him?

32. Why one is called and drawn, another repelled, let no one discuss. ---Let no one therefore discuss why, while the Jewish people stood, for a long time Gentility lay in unbelief; and why, at the end Gentility rising, the fault of unbelief prostrated the Jewish people. Let no one discuss why one is drawn by gift, another repelled by merit. For if thou wonderest at Gentility assumed, "When He granteth peace, who is he that shall condemn?" If thou art astounded at Judaea lost, "after He shall have hidden His face, who is he that shall behold Him?" Therefore the counsel of supreme and occult power becomes the satisfaction of open reason. Whence also in the Gospel the Lord, when He spoke of the cause of this matter, says: "I confess to Thee, Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Even so, Father" (Matt. 11:25). And soon as if adding a certain reason for the hiding and revelation, He says: "Because so it was pleasing before Thee." By which words forsooth we receive examples of humility, lest we presume rashly to discuss heavenly counsels concerning the vocation of some, and the repulsion of others. For when He had brought in both, He did not soon render a reason, but said it was so pleasing to God, showing forsooth this, that it cannot be unjust which pleased the Just One. Whence also in the vineyard rendering reward to those laboring, when He made equal in prize some workmen unequal in work, and he who had sweated more in labor sought more in reward, He says: "Didst thou not agree with me for a penny? But I will also give to this last even as to thee; or is it not lawful for me to do what I will?" (Matt. 20:13). In all things therefore which are disposed outwardly, the open cause of reason is the justice of the occult will. Let it be said therefore: "For when He granteth peace, who is he that shall condemn? after He shall have hidden His face, who is he that shall behold Him?" And because God so judges the least as the greatest, so individuals as all things, it is aptly subjoined:

CHAPTER XV.

IBID.---Both against a nation, and against all men.

33. Deus minimis providet ut maximis; et singulis ut universis. ---Ac si aperte admoneamur intendere, quia hoc judicium, quod super unam gentem describitur, etiam super omnes homines invisibili examinatione celebratur, ut alius eligatur, alius repellatur occulte, sed nullus injuste. Hoc ergo quod in maximis fieri cernimus, etiam in nobis singulis caute timeamus. Sic enim intenduntur divina judicia super unam animam, sicut super unam urbem; sic super unam urbem, sicut super unam gentem; sic super unam gentem, sicut super universam generis humani multitudinem; quia et sic intendit Dominus singulis, ac si vacet a cunctis; et sic simul intendit omnibus, ac si vacet a singulis. Qui enim omnia administrando implet, regit implendo; nec universis deest, cum disponit unum; nec uni deest, cum disponit universos, cuncta scilicet naturae suae potentia quietus operatur. Quid ergo mirum quia non angustatur intentus, qui operatur quietus? Dicatur itaque quia hoc subtile judicium exercet et super gentem, et super omnes homines. [Rec. XIV.] Quia igitur de specie transivit ad genus, nunc de genere se convertit ad speciem, et quid Judaea proprie mereatur, ostendit dicens:

Caput XVI

[Vet. XX].

VERS. 30.---Qui regnare facit hominem hypocritam propter peccata populi.

34. Qui malis praelatis subjacent, id suae culpae tribuant. Propter peccata populorum regnaturus est Antichristus. ---Verum namque regem super se Judaea regnare noluit, et idcirco exigentibus meritis hypocritam accepit, sicut ipsa quoque Veritas in Evangelio dicit: Ego veni in nomine Patris mei, et non accepistis me; si alius venerit in nomine suo, illum accipietis (Joan. V, 43). Et sicut Paulus ait: Pro eo quod charitatem veritatis non receperunt, ut salvi fierent, ideo mittet illis Deus operationem erroris, ut credant mendacio (II Thess. II, 10). In eo ergo quod dicitur: Qui regnare facit hominem hypocritam propter peccata populi, potest ipsum omnium hypocritarum caput Antichristus designari. Seductor quippe ille tunc sanctitatem simulat, ut ad iniquitatem trahat. Sed propter peccata populi regnare permittitur, quia nimirum tunc ipsi sub illius regimine praeordinantur, qui ejus dominio digni ante saecula praesciuntur, qui peccatis subsequentibus exigunt, ut sub illo judiciis praecurrentibus disponantur.

33. God provides for the least as for the greatest; and for individuals as for the universe. ---As if we were openly admonished to attend, because this judgment, which is described over one nation, is also celebrated over all men by an invisible examination, so that one is chosen, another repelled secretly, but none unjustly. This therefore which we discern to be done in the greatest things, let us also cautiously fear in each of us. For the divine judgments are so intended over one soul, as over one city; so over one city, as over one nation; so over one nation, as over the whole multitude of the human race; because the Lord so intends to individuals, as if He were free from all; and He so intends to all at once, as if He were free from individuals. For He who fills all things by administering them, rules by filling them; neither is He wanting to the whole, when He disposes one; nor is He wanting to one, when He disposes the whole, forsooth He works quiet by all the power of His nature. What wonder therefore that He is not narrowed in being intent, who works quiet? Let it be said therefore that He exercises this subtle judgment both over a nation, and over all men. [Rec. XIV.] Because therefore He passed from the species to the genus, now from the genus He turns Himself to the species, and shows what Judaea properly deserves, saying:

Chapter XVI

[Vet. XX].

VERS. 30.---Who maketh a hypocrite man to reign because of the sins of the people.

34. Those who are subject to evil prelates should attribute it to their own fault. Antichrist is to reign because of the sins of the peoples. ---For forsooth Judaea would not have a true king reign over her, and therefore, her merits requiring it, she received a hypocrite, even as Truth itself says in the Gospel: "I am come in my Father's name, and ye received me not; if another shall come in his own name, him ye will receive" (John 5:43). And as Paul says: "Because they received not the love of the truth, that they might be saved, therefore God shall send them the operation of error, that they should believe a lie" (2 Thess. 2:10). In that therefore which is said: "Who maketh a hypocrite man to reign because of the sins of the people," Antichrist himself, the head of all hypocrites, can be designated. For that seducer then simulates sanctity, that he may draw to iniquity. But he is permitted to reign because of the sins of the people, because forsooth they are then preordained under his government, who are foreknown before the ages as worthy of his dominion, who by subsequent sins require that they be disposed under him by precurrent judgments.

Quod ergo tunc Antichristus super impios regnat, non est ex injustitia judicantis, sed ex culpa patientis; quamvis plerique et principatum illius non viderunt, et tamen ejus principatui peccatorum suorum conditione deserviunt, quia et quem dominantem sibi minime conspiciunt, eum proculdubio perverse vivendo venerantur. An non ejus membra sunt, qui per affectatae sanctitatis speciem appetunt videri quod non sunt? Ille namque principaliter hypocrisim sumit, qui cum sit damnatus homo, et nequam spiritus, Deum se esse mentitur. Sed proculdubio ex ejus nunc corpore prodeunt, qui iniquitates suas sub tegmine sacri honoris abscondunt, ut professione videri appetant, quod esse operibus recusant. Quia enim scriptum est: Omnis qui facit peccatum, servus est peccati, quanto nunc liberius peragunt perversa quae volunt, tanto ejus servitio obnixius obligantur (Joan. VIII, 34). Sed nullus, qui talem rectorem patitur, cum quem patitur accuset, quia nimirum sui fuit meriti perversi rectoris subjacere ditioni. Culpam ergo proprii magis accuset operis quam injustitiam gubernantis. Scriptum namque est: Dabo tibi reges in furore meo (Osee XIII, 11). Quid ergo illos nobis praeesse despicimus, quorum super nos regimina ex Domini furore suscipimus? Si igitur irascente Deo secundum nostra merita rectores accipimus, in illorum actione colligimus, quid ex nostra aestimatione pensemus. Quamvis plerumque et electi subjaceant reprobis. Unde et diu David Saulem pertulit (I Reg. XVIII, 11); sed subsequente culpa adulterii proditur, quia dignus tunc fuit qui tanta praepositi asperitate premeretur.

35. Ob delicta gregis aliquando bonus pastor pervertitur. ---Sic ergo secundum merita subditorum tribuuntur personae regentium, ut saepe qui videntur boni, accepto mox regimine permutentur; sicut Scriptura sacra de eodem Saule intulit, quia cor cum dignitate mutavit. Unde scriptum est: Cum esses parvulus in oculis tuis, caput te constitui in tribubus Israel (I Reg. XV, 17). Sic pro qualitatibus subditorum disponuntur acta regentium, ut saepe pro malo gregis etiam vere boni delinquat vita pastoris. Ille enim, Deo attestante, laudatus, ille supernorum mysteriorum conscius David propheta, tumore repentinae elationis inflatus, populum numerando peccavit, et tamen vindictam populus, David peccante, suscepit (II Reg. XXIV, 9). Cur hoc? quia videlicet secundum meritum plebium disponuntur corda rectorum. Justus vero judex peccantis vitium ex ipsorum animadversione corripuit, ex quorum causa peccavit. Sed quia ipse scilicet sua voluntate superbiens, a culpa alienus non fuit, vindictam culpae etiam ipse suscepit.

That therefore Antichrist then reigns over the impious, is not from the injustice of the judge, but from the fault of the sufferer; although many also have not seen his principality, and yet serve his principality by the condition of their sins, because even him whom they by no means behold dominating them, they undoubtedly venerate by living perversely. Or are they not his members, who through the species of affected sanctity desire to seem what they are not? For he principally assumes hypocrisy, who while he is a damned man, and a wicked spirit, lies that he is God. But undoubtedly from his body now they proceed, who hide their iniquities under the cover of sacred honor, that they may desire to seem by profession, what they refuse to be in works. For because it is written: "Whosoever committeth sin is the servant of sin," as much as they now more freely perform the perverse things which they will, so much the more resolutely are they bound to his service (John 8:34). But let no one, who suffers such a rector, accuse him whom he suffers, because forsooth it was of his own merit to be subject to the power of a perverse rector. Let him therefore accuse the fault of his own work rather than the injustice of the governor. For it is written: "I will give thee kings in my fury" (Hosea 13:11). Why therefore do we despise those being over us, whose governments over us we receive from the Lord's fury? If therefore God being angry we receive rectors according to our merits, we gather in their action, what we should weigh from our own estimation. Although very often also the elect are subject to the reprobate. Whence also for a long time David bore with Saul (1 Sam. 18:11); but by the subsequent fault of adultery he is betrayed, because he was then worthy to be pressed by so great asperity of the one set over him.

35. Because of the offences of the flock sometimes a good pastor is perverted. --- So therefore according to the merits of the subjects are the persons of the rulers given, so that often those who seem good, as soon as they have received government, are changed; as Sacred Scripture related concerning the same Saul, because he changed his heart with his dignity. Whence it is written: "When thou wast a little one in thine own eyes, I constituted thee head in the tribes of Israel" (1 Sam. 15:17). So for the qualities of the subjects the acts of the rulers are disposed, so that often for the evil of the flock the life even of a truly good pastor offends. For that David the prophet, praised by God's attestation, that one conscious of heavenly mysteries, puffed up by the swelling of sudden elation, sinned by numbering the people, and yet the people received the vengeance, David sinning (2 Sam. 24:9). Why this? because forsooth according to the merit of the common peoples the hearts of the rectors are disposed. But the Just Judge corrected the vice of the sinner from the animadversion of those, for whose sake he sinned. But because he himself, forsooth, being proud by his own will, was not foreign to the fault, he himself also received the vengeance of the fault.

Nam ira saeviens, quae corporaliter populum perculit, rectorem quoque populi intimo cordis dolore prostravit. Certum vero est quod ita sibi invicem et rectorum merita connectantur et plebium, ut saepe ex culpa pastorum deterior fiat vita plebium, et saepe ex plebium merito mutetur vita pastorum.

[Vet. XXI.] 36. Subditi praelatos etiam malos tolerent, si salva fide possint. Humilitas recti magistra. ---Sed quia rectores habent judicem suum, magna cautela subditorum est non temere vitam judicare regentium. Neque enim frustra per semetipsum Dominus aes nummulariorum fudit, et cathedras vendentium columbas evertit (Matth. XXI, 21); nimirum significans quia per magistros quidem vitam judicat plebium, sed per semetipsum facta examinat magistrorum. Quamvis etiam subditorum vitia, quae a magistris modo vel dissimulantur judicari, vel nequeunt, ejus procul dubio judicio reservantur. Igitur dum salva fide res agitur, virtutis est meritum, si quidquid prioris est toleratur. Debet tamen humiliter suggeri, si fortasse valeat quod displicet emendari. Sed curandum summopere est ne in superbiam transeat justitiae inordinata defensio, ne dum rectitudo incaute diligitur, ipsa magistra rectitudinis humilitas amittatur; ne eum sibi praeesse quisque despiciat, quem fortasse contingit ut in aliqua actione reprehendat. Contra hunc tumorem superbiae, subditorum mens ad custodiam humilitatis edomatur, si infirmitas propria incessanter attenditur. Nam vires nostras veraciter examinare negligimus; et quia de nobis fortiora credimus, idcirco eos qui nobis praelati sunt districte judicamus. Quo enim nosmetipsos minus agnoscimus, eo illos quos reprehendere nitimur plus videmus. Singula haec mala sunt, quae saepe a subditis in praelatos, saepe a praelatis in subditos committuntur, quia et omnes subditos hi qui praesunt minus quam ipsi sunt sapientes arbitrantur, et rursum qui subjecti sunt rectorum suorum actiones judicant, et si ipsos regimen habere contingeret, se potuisse agere melius putant. Unde plerumque fit ut et rectores minus prudenter ea quae agenda sunt videant, quia eorum oculos ipsa nebula elationis obscurat; et nonnunquam is qui subjectus est hoc cum praelatus fuerit faciat, quod dudum fieri subjectus arguebat; et pro eo quod illa quae judicaverat perpetrat, saltem quia judicavit erubescat. Igitur sicut praelatis curandum est ne eorum corda aestimatione singularis sapientiae locus superior extollat, ita subjectis providendum est ne sibi rectorum facta displiceant.

For the raging wrath, which struck the people bodily, prostrated also the rector of the people with inmost sorrow of heart. But it is certain that the merits of rectors and of common peoples are so connected to each other, that often from the fault of pastors the life of the common peoples becomes worse, and often from the merit of the common peoples the life of the pastors is changed.

[Vet. XXI.] 36. Let subjects tolerate prelates even if they be evil, if they can saving the faith. Humility the mistress of what is right. ---But because rectors have their own Judge, it is a great caution of subjects not rashly to judge the life of rulers. For neither in vain did the Lord through Himself pour out the money of the money-changers, and overturn the chairs of them that sold doves (Matt. 21:12); forsooth signifying that through teachers indeed He judges the life of the common peoples, but through Himself He examines the deeds of the teachers. Although also the vices of subjects, which are now either dissembled from being judged by teachers, or cannot be, are without doubt reserved for His judgment. Therefore while the matter is conducted saving the faith, it is a merit of virtue, if whatever belongs to a superior is tolerated. It ought nevertheless to be humbly suggested, if perchance that which displeases may be able to be amended. But it is to be cared for exceedingly lest an inordinate defense of justice pass into pride, lest while rectitude is incautiously loved, humility herself, the mistress of rectitude, be lost; lest anyone despise him being over him, whom perchance it happens that he reprehends in some action. Against this swelling of pride, the mind of subjects is tamed to the custody of humility, if one's own infirmity is incessantly attended to. For we neglect truly to examine our own strengths; and because we believe stronger things concerning ourselves, therefore we judge strictly those who are set over us. For by how much we less acknowledge ourselves, by so much the more we see those whom we strive to reprehend. These are individual evils, which are often committed by subjects against prelates, often by prelates against subjects, because both those who are over all subjects think them less wise than they themselves are, and again they who are subject judge the actions of their own rectors, and if it should happen to them to have government, they think they could have acted better. Whence it very often happens that both rectors see less prudently those things which are to be done, because the very mist of elation obscures their eyes; and sometimes he who is subject does this when he shall have been a prelate, which as a subject he recently argued should be done; and for that reason that he perpetrates those things which he had judged, let him at least blush because he judged. Therefore as it is to be cared for by prelates lest a superior place extol their hearts by the estimation of singular wisdom, so it is to be provided for by subjects lest the deeds of rectors displease them.

[Vet. XXII.] 37. Pastores mali honorandi, non imitandi. ---Si autem magistrorum vita jure reprehenditur, oportet ut eos subditi, etiam cum displicent, venerentur. [Rec. XV.] Sed hoc est solerter intuendum, ne aut quem venerari necesse est, imitari appetas, aut quem imitari despicis, venerari contemnas. Subtilis etenim via tenenda est rectitudinis et humilitatis, ut sic reprehensibilia magistrorum facta displiceant, quatenus subditorum mens a servanda magisterii reverentia non recedat. Quod bene in Noe debriato exprimitur, cujus nudata verecundiora boni filii aversi veniendo texerunt (Genes. IX, 21). Aversari quippe dicimur quod reprobamus. Quid est ergo quod filii verecunda patris superjecto dorsis pallio aversi venientes operiunt, nisi quod bonis subditis sic praepositorum suorum mala displicent, ut tamen haec ab aliis occultent? Operimentum aversi deferunt, quia judicantes factum, et venerantes magisterium, nolunt videre quod tegunt.

[Rec. XVI.] 38. Pastores temporalibus vacantes contemnere, est Deum accusare. Potestas regiminis ministrari non potest sine studio curae temporalis. ---Sunt vero nonnulli qui si parum quid de spiritali conversatione inchoant, cum rectores suos temporalia agere et terrena considerant, mox ordinem supernae dispositionis accusant, quod nequaquam bene ad regendum praelati sint, per quos conversationis infimae exempla monstrantur. Sed hi nimirum dum temperare se a rectorum suorum reprehensione negligunt, culpae suae exigentibus meritis, usque ad reprehensionem conditoris excedunt: cujus profecto dispensatio inde ab humilibus rectior agnoscitur, unde ab elatis non recta judicatur. Quia enim potestas regiminis ministrari non potest sine studio curae temporalis, aliquando omnipotens Deus mira dispensatione pietatis, ut tenerae spiritalium mentes a terrena cura disjunctae sint, onus regiminis duris ac laboriosis cordibus injungit, ut tanto illae ab hoc mundo securius lateant, quanto haec in terrenis sollicitudinibus libenter elaborant. In exhibitione quippe suscepti oneris pro ipsis quoque utilitatibus subditorum durae viae sunt mundanae servitutis.

39. Quantum debeamus iis qui a temporalium cura, ipsis vacando, nos liberant. ---Et saepe, ut dictum est, misericors Deus quo suos tenere diligit, eo illos sollicite ab externis actionibus abscondit. Nam et plerumque paterfamilias ad eum laborem servos dirigit, a quo subtiles filios suspendit; et inde filii sine vexatione decori sunt, unde servi in pulvere foedantur. Quod quam recte in Ecclesia divinitus agitur, ipsa tabernaculi constructione signatur.

[Vet. XXII.] 37. Evil pastors are to be honored, not imitated. ---But if the life of teachers is justly reprehended, it is necessary that subjects, even when they displease, should venerate them. [Rec. XV.] But this is to be skillfully looked into, lest either thou desirest to imitate him whom it is necessary to venerate, or thou contemnest to venerate him whom thou despisest to imitate. For a subtle way of rectitude and humility is to be held, that so the reprehensible deeds of teachers may displease, that the mind of subjects may not depart from keeping the reverence of the mastership. Which is well expressed in Noah being drunk, whose naked shame his good sons covered by coming with their backs turned (Gen. 9:21). For we are said to turn away from what we reprove. What is it therefore that the sons, a cloak being thrown over their backs, coming with their backs turned cover the shame of the father, unless that to good subjects the evils of those set over them so displease, that yet they hide these from others? They bring the covering with their backs turned, because judging the deed, and venerating the mastership, they are unwilling to see what they cover.

[Rec. XVI.] 38. To contemn pastors vacant for temporal things, is to accuse God. The power of government cannot be administered without the study of temporal care. ---There are indeed some who if they begin ever so little of spiritual conversation, when they consider their rectors to do temporal things and to consider earthly things, soon they accuse the order of the heavenly disposition, that they are by no means well set over for governing, through whom examples of lowest conversation are shown. But these forsooth while they neglect to temper themselves from the reprehension of their rectors, their merits of their own fault requiring it, they exceed even to the reprehension of the Creator: whose dispensation forsooth is acknowledged the more right by the humble, for the very reason that it is judged not right by the elated. For because the power of government cannot be administered without the study of temporal care, sometimes Almighty God by a wonderful dispensation of piety, that the tender minds of spiritual ones may be disjoined from earthly care, enjoins the burden of government on hard and laborious hearts, that those may lie hid from this world so much the more securely, as these willingly labor in earthly solicitudes. In the exhibition forsooth of the received burden for the utilities also of the subjects themselves there are hard ways of worldly servitude.

39. How much we owe to those who, by attending to temporal cares themselves, free us from them. ---And often, as has been said, the merciful God, by how much He loves to hold His own, by so much He solicitously hides them from external actions. For also very often the father of the family directs to that labor the servants, from whom he suspends the delicate sons; and thence the sons are beautiful without vexation, whence the servants are defiled in the dust. Which how rightly it is done divinely in the Church, is signified by the very construction of the tabernacle.

Ad Moysen quippe divina voce praecipitur ut ad tegenda interius sancta sanctorum ex bysso, cocco atque hyacintho vela texantur, jussumque est ut ad protegendum tabernaculum, vela cilicina et pelles extenderet, quae nimirum vel pluvias, vel ventos, vel pulverem tolerarent (Exod. XXVI, 1). Quid ergo per pelles et cilicia, quibus tabernaculum tegitur, nisi grossas hominum mentes accipimus, quae aliquando in Ecclesia occulto Dei judicio, quamvis durae sint, praeferuntur? Quae quia servire curis temporalibus non timent, oportet ut tentationum ventos et pluvias de hujus mundi contrarietatibus portent. Quid vero per hyacinthum, coccum, byssumque signatur, nisi sanctorum vita tenera, sed clara? Quae dum caute in tabernaculo sub ciliciis et pellibus absconditur, sua ei integra pulchritudo servatur. Ut enim in interioribus tabernaculi byssus fulgeat, coccus coruscet, hyacinthus caeruleo colore resplendeat, desuper pelles et cilicia imbres, ventos et pulverem portant. Qui igitur magnis virtutibus in sanctae Ecclesiae sinu proficiunt, praepositorum suorum vitam despicere non debent, cum vacare eos rebus exterioribus vident, quia hoc quod ipsi securi intima penetrant, ex illorum adjumento est qui contra procellas hujus saeculi exterius laborant. Quam enim candoris sui gratiam retineret, si byssum pluvia tangeret? Aut quid fulgoris atque claritatis coccus vel hyacinthus ostenderet, si haec susceptus pulvis foedaret? Sit ergo desuper textura cilicii fortis ad pulverem, sit inferius color hyacinthinus aptus ad decorem. Ornent Ecclesiam qui solis rebus spiritalibus vacant, tegant Ecclesiam, quos et labor rerum corporalium non gravat. Nequaquam ergo contra rectorem suum exteriora agentem murmuret is qui intra Ecclesiam sanctam jam spiritaliter fulget. Si enim tu secure interius ut coccus rutilas, cilicium quo protegeris cur accusas?

[Vet. XXIII.] 40. Prava praelatorum exempla Deus ordinat in poenam superborum subditorum. Dum maledicere videntur prophetae, praedicunt. ---Sed a quibusdam quaeritur quia dum saltem pro utilitate subditorum rectores nimium temporalibus curis inserviunt, plerique in Ecclesia eorum exemplo deterescunt. Quod verum valde esse quis abneget, cum curari a pastoribus terrena quam coelestia sollicitius videt? Sed neque haec injusta sunt, si, ut superius diximus, res praesidentium juxta subditorum merita disponuntur.

For to Moses it is enjoined by the divine voice that for covering the holy of holies within, curtains should be woven of fine linen, scarlet, and hyacinth, and it was commanded that for protecting the tabernacle, he should extend curtains of goat's hair and skins, which forsooth should tolerate either rains, or winds, or dust (Exod. 26:1). What therefore do we receive by the skins and goat's hair, by which the tabernacle is covered, but the gross minds of men, which sometimes in the Church by the secret judgment of God, although they be hard, are preferred? Which because they fear not to serve temporal cares, it is necessary that they carry the winds of temptations and rains from the contrarieties of this world. But what is signified by the hyacinth, scarlet, and fine linen, but the tender, but bright life of the saints? Which while it is cautiously hidden in the tabernacle under the goat's hair and skins, its own entire beauty is preserved for it. For that in the interior parts of the tabernacle the fine linen may shine, the scarlet may gleam, the hyacinth may resplend with its cerulean color, from above the skins and goat's hair carry the rains, winds, and dust. They therefore who profit with great virtues in the bosom of holy Church, ought not to despise the life of their own prelates, when they see them vacant for exterior things, because this that they themselves secure penetrate inmost things, is from the help of those who labor exteriorly against the storms of this age. For what grace of its own whiteness would it retain, if rain touched the fine linen? Or what of brightness and clarity would the scarlet or hyacinth show, if the dust received should defile these? Let there be therefore from above a strong texture of goat's hair for the dust, let there be below a hyacinthine color apt for beauty. Let those adorn the Church who are vacant for spiritual things alone, let those cover the Church, whom also the labor of corporal things does not weigh down. By no means therefore let him murmur against his own rector acting exteriorly, who within the holy Church already shines spiritually. For if thou securely within glowest as scarlet, why dost thou accuse the goat's hair by which thou art protected?

[Vet. XXIII.] 40. God disposes perverse examples of prelates for the punishment of proud subjects. While the prophets seem to curse, they predict. ---But it is asked by some because while at least for the utility of subjects rectors serve temporal cares too much, many in the Church become worse by their example. Which who would deny to be very true, when he sees earthly things cared for by pastors more solicitously than heavenly things? But neither are these unjust, if, as we said above, the affairs of those presiding are disposed according to the merits of the subjects.

Occulte namque et sponte perpetratae culpae exigunt ut prava et a pastoribus exempla praebeantur, quatenus justo judicio is qui de via Dei superbus exorbitat, in via qua graditur etiam per ducatum pastoris offendat. Unde per prophetam quoque praenuntiantis studio dicitur, non maledicentis voto: Obscurentur oculi eorum, ne videant, et dorsum eorum semper incurva (Psal. LXVIII, 24). Ac si dicat: Qui humanae vitae actionibus quasi praevidendis itineribus praesunt, veritatis lucem non habeant, ut et qui sequuntur subditi, iniquitatum suarum oneribus incurvati, omnem statum rectitudinis amittant. Quod factum procul dubio in Judaea novimus, cum in ipso nostri Redemptoris adventu pharisaeorum turba atque sacerdotum a vero lumine mentis oculos clausit, et per praepositorum exempla gradiens in infidelitatis tenebris populus erravit.

41. Quo sensu Deus faciat regnare hypocritam. ---Sed quaeri rationabiliter potest quomodo hoc in loco dicitur quod regnare hypocritam Dominus facit, cum de hac re specialiter per prophetam conqueritur, dicens: Ipse regnaverunt, et non ex me; principes exstiterunt, et non cognovi (Osae. VIII, 4). Quis enim recte sentiens dicat quia facit Dominus quod minime cognoscit? Sed quia scire Dei approbare est, nescire reprobare; unde quibusdam quos reprobat dicit: Nescio vos unde sitis, discedite a me omnes operarii iniquitatis (Luc. XIII, 25); et aliquando facere Dei est id quod fieri prohibet, irascendo permittere; unde et regis Aegypti cor se obdurare asseruit (Exod. IV, 21), quia videlicet obdurari permisit; miro modo hypocritas Dominus et regnare facit et nescit: facit sinendo, nescit reprobando. Unde necesse est ut ad omne quod in hac vita concupiscitur prius voluntas interna requiratur. Quam cum humani cordis auris percipere appetit, sciat quia haec non verbis, sed rebus sonat. Locus ergo regiminis cum regendus offertur, in se prius necesse est ut quisque discutiat, si loco vita congruit, si ab honore actio non dissentit, ne justus omnium rector eo post in tribulatione preces non audiat, quod ipsa quoque ejus, de quo tribulatio oritur, exordia honoris ignorat.

For secretly and spontaneously perpetrated faults require that perverse examples also be offered by pastors, so that by a just judgment he who being proud goes out of the way of God, may also in the way in which he walks stumble through the leadership of the pastor. Whence also by the prophet it is said with the study of one foretelling, not with the wish of one cursing: "Let their eyes be darkened, lest they see, and bow down their back always" (Ps. 69:23). As if he should say: Those who are over the actions of human life as it were as ways to be foreseen, let them not have the light of truth, so that also the subjects who follow, bowed down by the weights of their own iniquities, may lose all state of rectitude. Which thing forsooth we know was done in Judaea, when in the very advent of our Redeemer the crowd of Pharisees and of priests closed their eyes from the true light of the mind, and the people walking through the examples of those set over them wandered in the darkness of unbelief.

41. In what sense God causes the hypocrite to reign. ---But it can be reasonably asked how it is said in this place that the Lord makes the hypocrite to reign, when He specifically complains concerning this matter through the prophet, saying: "They have reigned, but not by me; they have been princes, and I knew it not" (Hosea 8:4). For who that feels rightly would say that the Lord does what He by no means knows? But because God's knowing is to approve, His not knowing to reprove; whence to some whom He reproves He says: "I know you not whence ye are, depart from me, all ye workers of iniquity" (Luke 13:25); and sometimes God's doing is to permit by being angry that which He prohibits to be done; whence also He asserted that He hardened the heart of the king of Egypt (Exod. 4:21), because forsooth He permitted it to be hardened; in a wonderful way the Lord both makes hypocrites to reign and knows them not: He makes by permitting, He knows not by reproving. Whence it is necessary that for everything which is desired in this life the internal will be first required. Which when the ear of the human heart desires to perceive, let it know that this sounds not in words, but in things. The place of government therefore when it is offered to be ruled, it is first necessary that each one discuss in himself, if his life congrues with the place, if his action does not dissent from the honor, lest the Just Ruler of all afterwards hear not his prayers in tribulation, for the very reason that He also knows not the very beginnings of his honor, from which the tribulation arises.

Liber VI

GESIMUS SEXTUS.

Exponit sanctus Doctor septem ultimos versus cap. XXXIV, et caput XXXV ex integro, cum uno et viginti prioribus versibus cap. XXXVI. Ubi latissime in sensus tum allegoricos tum morales excurrit.

CAPUT PRIMUM.

1. 811 Fictae ac verae humilitatis indicia.---In locutionibus suis hoc arrogantes viri habere inter alia propreum solent, quod ab auditoribus suis ne quid fortasse inordinatum dixerint tunc requirunt, cum se laudabiliter aliquid dixisse cognoscunt. Haec videlicet faciunt, non quod de dictis suis ambigant, sed quod ab audientium judicio favores quaerant. Nam inveniri facile poterit quo animo percunctantur, si quisquam cum eorum bona laudat, etiam mala reprehendat. Certum quippe est quia sicut inflantur laudibus, ita correptionibus inflammantur; et cum a quolibet se vel juste reprehendi conspiciunt, mox in malis suis fomitem defensionis exquirunt. Quomodo ergo de bonis suis humiliter ambigunt, qui mala sua defendere etiam perverse moliuntur? Ille est enim vere humilis in bonis, qui non est defensor in malis. Nam qui de malis suis arguitur, et contra verba arguentis accenditur, quando de bonis suis quasi humiliter titubat, per humilitatis vocem ornari appetit, non doceri. Eliu itaque vitam arrogantium signans, postquam multa interna et sublimia intulit, ecce in verbis formam humilitatis assumit, et aequitate proposita, sub quadam discipulatus imagine beatum Job alloquitur dicens:

CAPUT II.

CAP. XXXIV, VERS. 31, 32.--- Quia ego locutus sum ad Deum, te quoque non prohibebo. Si erravi, tu doce me; si iniquitatem locutus sum, ultra non addam.

Book twenty

SIX.

The holy Doctor explains the seven last verses of chapter 34, and the whole of chapter 35, with the first twenty-one verses of chapter 36. Where he excursus very widely into both allegorical and moral senses.

CHAPTER I.

1. Signs of feigned and true humility.---Among other things, arrogant men are wont to have this peculiar trait in their speech: they then ask their hearers whether they have perchance said anything inordinate, when they know they have said something praiseworthy. They do this, forsooth, not because they doubt their own words, but because they seek favors from the judgment of their hearers. For it can easily be discovered with what mind they inquire, if any one, while praising their good points, should also reprove their bad ones. For it is certain that as they are puffed up by praise, so are they inflamed by corrections; and when they see themselves even justly reproved by anyone, they soon seek for a fuel of defense in their evils. How then do they humbly doubt concerning their good things, who strive to defend even perversely their evil ones? For he is truly humble in good things, who is not a defender in evil ones. For he who is rebuked for his evils, and is kindled against the words of the rebuker, when he wavers as if humbly concerning his good things, seeks to be adorned by the voice of humility, not to be taught. Eliu therefore, signifying the life of the arrogant, after he had brought in many internal and sublime things, behold, he assumes the form of humility in his words, and having proposed equity, addresses blessed Job under a certain image of discipleship, saying:

CHAPTER II.

JOB 34:31-32.--- Because I have spoken to God, I will also not prohibit thee. If I have erred, teach thou me; if I have spoken iniquity, I will add no more.

3. Humilitatis larva cito abjicitur.---Sicut saepe contingit ut bona loquantur et mali, multa Eliu fortia paulo superius se dixisse meminerat, et securus idcirco ne fortasse erraverit requirebat. Neque enim requireret, si se errasse credidisset. Est namque, ut dixi, propria arrogantium fraus ut tunc de errore requirere studeant, quando se noverint non errasse. Qui rursum requirere vel argui de errore despiciunt, si quando se errasse veraciter praecognoscunt. Non enim esse, sed videri humiles appetunt; et tunc requirendo speciem humilitatis assumunt, quando de ipsa magis requisitione laudantur. Sed quia omnino difficile est ut elatio quae regnat in corde non erumpat in voce; auditores arrogantium si eorum dicta paulisper taciti exspectant atque considerant, citius corda illorum subsequentia verba manifestant. Diu quippe morari non possunt in ipsa humilitatis imagine, quam specie tenus sumunt. Superbis enim mentibus humilitas alta est, et cum ejus formam conscendere ambiunt, lassatis animi gressibus quasi a clivosis atque asperis itineribus dilabuntur. Alienum est scilicet quod videri appetunt, et idcirco ejus imagini diu inhaerere nequaquam possunt. Grave pondus aestimant, cum eam saltem specie tenus portant, et quousque 812 hanc abjiciant, vim quamdam in corde patiuntur, quia videlicet elationis usui male dominanti deserviunt, atque ejus imperio semetipsos quales sint prodere compelluntur, ne diu possint videri quod non sunt. Unde Eliu quoque postquam de errore doceri se petiit, postquam iniquitatem non se ultra locuturum promisit, subito ab humilitatis specie ad verba tumidae causationis exsilivit. Nam subdidit, dicens:

CAPUT III.

VERS. 33.--- Nunquid a te Deus expetit eam, quia displicuit tibi?

3. Sancti humanum judicium non metuunt, sed divinum, ad quod etiam provocare simulant mali.---Ac si diceret: Ego coram Domino rationes positurus sum cur modo iniquitas mea a te reprehenditur, quae constat quod in judicio a te non requiratur. Recti viri cum injuste ab hominibus impetuntur, ad supernum judicium recurrunt. [Vet. et Rec. II.] Unde et ab eodem beato Job dicitur: Ecce in coelo testis meus, et conscius meus in excelsis (Job. XVI, 19). Et quia ei placere summopere cupiunt, ejus solius testimonium requirunt.

3. The mask of humility is quickly cast off.---As it often happens that even the wicked speak good things, Eliu remembered that he had said many strong things a little above, and was therefore secure in asking lest perchance he should have erred. For he would not ask, if he had believed himself to have erred. For it is, as I have said, the peculiar fraud of the arrogant, that they then study to inquire concerning error, when they know themselves not to have erred. Who again despise to inquire or be rebuked for error, if ever they truly foreknow that they have erred. For they seek not to be, but to seem humble; and then in inquiring they assume the appearance of humility, when they are rather praised for the inquiry itself. But because it is altogether difficult that the elation which reigns in the heart should not burst forth in the voice; if the hearers of the arrogant wait and consider their words in silence for a little while, their hearts are more quickly manifested by the following words. For they cannot long stay in that image of humility which they take only in appearance. For to proud minds humility is a height, and when they aim to climb its form, they slip down with wearied steps of the soul, as if from steep and rough paths. That which they seek to seem is forsooth foreign to them, and therefore they can by no means long adhere to its image. They estimate it a heavy weight, when they carry it even only in appearance, and until they cast this off, they suffer a certain violence in their heart, because forsooth they serve the ill-ruling habit of elation, and are compelled by its command to betray themselves for what they are, lest they should long be able to seem what they are not. Whence Eliu also, after he had asked to be taught concerning error, after he had promised that he would speak iniquity no more, suddenly leaped forth from the appearance of humility to words of swelling contention. For he added, saying:

CHAPTER III.

JOB 33:33.--- Doth God require it of thee, because it hath displeased thee?

3. The saints do not fear human judgment, but divine, to which even the wicked pretend to appeal.---As if he said: I am about to set forth reasons before the Lord why my iniquity is now reproved by thee, which it is certain will not be required of thee in judgment. Right men, when they are unjustly attacked by men, recur to the heavenly judgment. Whence it is said by the same blessed Job: Behold, my witness is in heaven, and my conscious one is on high (Job 16:19). And because they desire exceedingly to please Him, they seek the testimony of Him alone.

Perversi quoque, quia justorum vitam deserunt, sed nonnunquam eloquia sequuntur, cum de suis male gestis increpantur, hoc assumunt in argumentum defensionis, quod justi proferunt in testimonium puritatis. Unde eis et consuetudo jam facta est, ut si quis eos de factis suis arguat, Dei magis judicium quam hominum quaerant. A Deo enim et cum se damnandos noverint, judicari non metuunt, et judicari ab hominibus erubescunt. Proponunt ergo majus quod non metuunt, ut hoc minus declinare valeant quod erubescunt. Scriptum quippe est: Unusquisque nostrum pro se rationem reddet Deo (Rom. XIV, 12). Quia ergo tunc damnatio uniuscujusque manifesta est, exinde modo iniqui colligunt, ut etiam perversa uniuscujusque actio sit secura; ne modo eam quilibet justus arguendo discutiat, a qua constat quod in judicio alienus existat. At contra piorum conscientiae grande sibi conferri praemium credunt, cum de quibusdam modo suis actionibus illicitis arguuntur. Proponunt etenim ante oculos cordis quia districtum Dei judicium tanto verius tunc super eos mitigabitur, quanto nunc acrius arguente homine praevenitur; et temporalem iram super se lucrum computant, per quam se aeternam posse evadere non ignorant. Eliu ergo typum cunctorum arrogantium tenens, et magis eligens aeterna invectione percuti, quam temporaliter increpari, dicat: Nunquid a te Deus expetit eam, quia displicuit tibi? Quia vero esse culpabiliores solent hi qui loqui in contentione inchoant, quam qui respondent, subdidit, dicens:

CAPUT IV.

IBID.--- Tu enim coepisti loqui, et non ego.

4. Frustra se innocentes putant, qui pulsati dura respondent.---Eo se innocentem credidit, quo pulsatus erupit; 813 nimirum nesciens quia innocentia non tempore defenditur, sed ratione. Quid enim ejus defensionibus adminiculatur, quod etsi tacenti nulla intulit, recte tamen inchoanti prava respondit? Postquam vero in verbis elationis ostenditur, ecce iterum sub requisitionis velamine palliatur, atque infert, dicens:

IBID.--- Quod si quid melius nosti, loquere.

The perverse also, because they desert the life of the just, but sometimes follow their words, when they are rebuked for their ill deeds, assume this as an argument of defense, which the just bring forward as a testimony of purity. Whence also a custom has already been made among them, that if any one reproves them for their deeds, they seek the judgment of God rather than of men. For they do not fear to be judged by God even when they know themselves worthy of damnation, and they blush to be judged by men. They propose therefore the greater which they do not fear, that they may be able to decline this lesser which they blush at. For it is written: Every one of us shall render an account for himself to God (Rom. 14:12). Because therefore then the damnation of each one is manifest, from thence now the wicked gather that even the perverse action of each one should be secure; lest now any just man should discuss it by reproving, from which it is certain that he is a stranger in judgment. But on the contrary, the consciences of the godly believe that a great reward is conferred upon them, when they are now reproved for certain of their illicit actions. For they propose before the eyes of the heart that the strict judgment of God will then be the more truly mitigated over them, by how much it is now prevented by the sharper reproof of man; and they compute temporal wrath upon themselves as a gain, through which they know they can escape eternal wrath. Eliu therefore, holding the type of all the arrogant, and rather choosing to be struck by eternal invective, than to be temporarily rebuked, let him say: Doth God require it of thee, because it hath displeased thee? But because those who begin to speak in contention are wont to be more culpable than those who respond, he added, saying:

CHAPTER IV.

IBID.--- For thou hast begun to speak, and not I.

4. They in vain think themselves innocent, who when struck respond harshly.---In this he believed himself innocent, in that when struck he broke forth; 813 forsooth not knowing that innocence is not defended by time, but by reason. For what is supported by his defenses, in that although he brought nothing against one who was silent, yet he responded wickedly to one who was rightly beginning? But after he is shown in words of elation, behold again he is cloaked under the veil of inquiry, and he brings in, saying:

IBID.--- But if thou knowest anything better, speak.

Quamvis dum non ait: Quia melius nosti, sed, Si quid melius nosti, loquere, nimis hoc ipsum superbisse est, de melioris scientia dubitasse. Hoc tamen, quod beato Job locum loquendi tribuit, humilitatem se exhibuisse indicavit. Sed, sicut supra dictum est, quia in actione arrogantium omne quod superducto sermone tegitur, prorumpente rursum intentione elationis aperitur, citius Eliu innotuit qua mente beatum Job loqui postulavit. Nam sequitur:

Caput V

[Rec. III].

VERS. 34, 35.--- Viri intelligentes loquantur mihi, et vir sapiens audiat me. Job autem stulte locutus est, et verba illius non sonant disciplinam.

5. Mentiri non licet humilitatis gratia.---Ecce dum quasi humiliter beato Job loqui tribuit, quid intrinsecus gestaret ostendit, dicens: Viri intelligentes loquantur mihi; dedignatus videlicet si beatus Job loqui praesumeret, qui quasi ejus intelligere verba non posset. Et quia non solum ad loquendum, sed etiam ad audiendum, beatum Job indignum fuisse judicavit, illico adjunxit: Vir sapiens audiat me. Ac si diceret: Huic loqui injuste conceditur, qui etiam audire verba sapientium non meretur. Atque mox aperte, quam despecta de illo sentiat, manifestat, dicens: Job autem stulte locutus est, et verba illius non sonant disciplinam. Sine disciplina locutum beatum Job credidit, quia justum se in suis operibus fuisse memoravit. Verum fortasse Eliu diceret, si ea quae beatus Job de seipso narraverat, non de illo haec eadem ipse disciplinae auctor existimasset. Innocenter enim Job se asseruit flagellatum, quem Deus etiam perhibuit frustra percussum (Job. II, 3). Quid ergo vox percussi superbum sonuit, quae a sententia ferientis nullatenus discrepavit? Incaute sunt humiles (22, q. 2, c. Incaute), qui se mendacio illaqueant, dum arrogantiam vitant; imo mentiendo superbiunt, quia contra veritatem se erigunt quam relinquunt. Qui enim, necessitate cogente, vera de se bona loquitur, tanto magis humilitati jungitur, quanto et veritati sociatur. An Paulus humilis non fuit, quando aemulatione veritatis contra falsos apostolos tot de se discipulis fortia gesta narravit (I Tim. II, 7; Act. XX, 18, 19) Qui nimirum veritati inimicus existeret, si abscondendo virtutes proprias, praedicatores errorum praevalere permisisset.

Sed quia arrogantes viri in eo quod bonorum dicta superbe examinant, verborum magis superficiem quam rerum ordinem pensant, Eliu beati Job sententias disciplinam credidit non sonasse. [Vet. III.] Quia vero saepe asperitas superborum usque ad duritiam maledictionis extenditur, illico contra beatum Job, quasi ad Deum faciens verba, subjungit:

Although in that he says not, "Because thou knowest better," but, "If thou knowest anything better, speak," this itself was to have been too proud, to have doubted concerning the knowledge of one better. Yet this, that he gave place of speaking to blessed Job, indicated that he exhibited humility. But, as was said above, because in the action of the arrogant everything that is covered by an added speech is opened by the intention of elation breaking forth again, more quickly it became known of Eliu with what mind he asked blessed Job to speak. For there follows:

CHAPTER V.

JOB 34:34-35.--- Let men of understanding speak to me, and let a wise man hear me. But Job hath spoken foolishly, and his words do not sound of discipline.

5. It is not allowed to lie for the sake of humility.---Behold while he gave place of speaking to blessed Job as if humbly, he showed what he carried within, saying: Let men of understanding speak to me; forsooth disdaining if blessed Job should presume to speak, who as it were could not understand his words. And because he judged blessed Job unworthy not only to speak, but also to hear, he immediately added: Let a wise man hear me. As if he said: To this man it is unjustly granted to speak, who does not even deserve to hear the words of the wise. And soon he openly manifests how despised a thought he has of him, saying: But Job hath spoken foolishly, and his words do not sound of discipline. He believed blessed Job to have spoken without discipline, because he remembered that he had been just in his works. Perchance Eliu would speak truly, if those things which blessed Job had related of himself, the Author of discipline Himself had not also judged of him. For Job innocently asserted himself to have been scourged, whom God also showed to have been struck without cause (Job 2:3). Why then did the voice of the struck one sound proud, which in no way disagreed from the sentence of the Smiter? They are incautiously humble who ensnare themselves in a lie while they avoid arrogance; nay, rather by lying they are proud, because they set themselves up against the truth which they leave. For he who, necessity compelling, speaks true good things of himself, is so much the more joined to humility, by how much he is also associated with truth. Or was Paul not humble, when in emulation of truth against false apostles he related so many of his own strong deeds to his disciples (1 Tim. 2:7; Acts 20:18, 19)? Who forsooth would have existed as an enemy to truth, if by hiding his own virtues, he had permitted the preachers of errors to prevail.

But because arrogant men, in that they proudly examine the words of the good, consider the surface of the words rather than the order of things, Eliu believed that the sentences of blessed Job did not sound of discipline. Because forsooth the sharpness of the proud is often extended even to the hardness of malediction, he immediately subjoins against blessed Job, as if addressing words to God:

Caput VI

[Rec. IV].

VERS. 36.--- Pater mi, probetur Job usque ad finem.

814 6. Superbi afflictis compati nesciunt. In correptione sic tumentia premenda sunt, ut cruenta foveantur.---Ecce hoc quod de arrogantiae tumore conceperat in verbis etiam maledictionis exaltat. Sed fortasse benevolae vim probationis optaret, si stetisse eum in probatione judicasset. Ut ergo aperte malitia ejus crudelitatis appareat, probari eum adhuc per flagella deprecatur, quem inter flagella lapsum fuisse jam queritur. Praemisit quod sensit, ut apertius cognosci debeat quod optavit. Adhuc feriri postulat quem jam peccasse sub manu ferientis accusat. Propria haec arrogantium vota sunt, ut vitam dolentium examinari acrius deprecentur, quia quanto sibimetipsis justiores sunt, tanto alienis doloribus duriores existunt. Nesciunt enim in se passionem alienae infirmitatis trahere, et sicut suae, ita etiam proximi imbecillitati misereri. Quia enim de se alta sentiunt, idcirco humilibus nullatenus condescendunt. Eliu beatum Job pro culpa percussum credit, atque ideo exhibenda ei pietatis viscera nec inter tot dolores aestimavit. Viri autem veraciter sancti cum flagellari quempiam etiam pro culpa cognoscunt, etsi quaedam ejus inordinata corripiunt, ad quaedam tamen dolentia compatiuntur; et sic sciunt tumentia premere, ut sciant etiam cruenta refovere, quatenus in eis cum dura emolliuntur, infirma roborentur. [Vet. IV, Rec. V.] At contra arrogantes viri quia charitatis viscera non habent, non solum non compatiuntur etiam justis dolentibus, sed eos insuper sub specie justae increpationis affligunt; et vel si qua in eis sunt parva mala exaggerant, vel ea quae vere bona sunt male apud se interpretando commutant.

7. Sancti doctores delinquentium vitia exaggerare solent. Quid sit cordis parietem fodere.---Quamvis etiam casti doctores saepe exaggerare soleant delinquentium vitia, et ex quibusdam signis publicis occulta rimari, ut possint ex minimis majora cognoscere. Unde ad Ezechielem dicitur: Fili hominis, fode parietem (Ezech. VIII, 8). Ubi mox subdidit: Et cum fodissem parietem, apparuit ostium unum, et dixit ad me: Ingredere, et vide abominationes pessimas, quas isti faciunt hic.

CHAPTER VI.

JOB 34:36.--- My Father, let Job be proved unto the end.

6. The proud know not how to pity the afflicted. In correction, swelling parts are so to be pressed down, that the bleeding ones may be cherished.---Behold, that which he had conceived from the swelling of arrogance, he exalts even in words of malediction. But perchance he would wish for the force of a benevolent proof, if he had judged him to have stood in the proof. That therefore the malice of his cruelty may openly appear, he prays that he may still be proved by scourges, whom he already complains to have fallen amidst scourges. He sent before what he felt, that what he desired might be more clearly known. He still asks for him to be struck, whom he already accuses of having sinned under the hand of the Smiter. These are the peculiar vows of the arrogant, that they pray for the life of the suffering to be more sharply examined, because the more just they are to themselves, the harder they exist to the sorrows of others. For they know not how to draw into themselves the passion of another's infirmity, and to pity the weakness of a neighbor as they do their own. For because they think high things of themselves, they therefore by no means condescend to the humble. Eliu believes blessed Job to have been struck for a fault, and therefore he did not think the bowels of piety were to be shown to him even amidst so many sorrows. But men truly holy, when they know anyone to be scourged even for a fault, although they correct some of his inordinate things, yet they pity some of his sufferings; and they so know how to press down the swelling parts, that they also know how to cherish the bleeding ones, in order that in them, while the hard parts are softened, the weak ones may be strengthened. But on the contrary, arrogant men, because they have not bowels of charity, not only do not pity even the just who are suffering, but they moreover afflict them under the appearance of just rebuke; and either if there are any small evils in them they exaggerate them, or those things which are truly good they change by interpreting them ill in their own minds.

7. Holy doctors are wont to exaggerate the vices of delinquents. What it is to dig through the wall of the heart.---Although even chaste doctors often are wont to exaggerate the vices of delinquents, and to search into secret things from certain public signs, that they may be able to know greater things from the least. Whence it is said to Ezekiel: Son of man, dig through the wall (Ezek. 8:8). Where he soon added: And when I had digged through the wall, there appeared one door, and he said to me: Go in, and see the most wicked abominations which these do here.

Et ingressus vidi; et ecce omnis similitudo reptilium, et animalium abominatio, et universa idola domus Israel depicta erant in pariete (Ibid., IX, 10). Per Ezechielem quippe praepositorum persona signatur, per parietem duritia subditorum. Et quid est parietem fodere, nisi asperis correptionibus duritiam cordis aperire? Quem cum perfodisset, apparuit ostium, quia cum cordis duritia asperis correptionibus aperitur, quasi quaedam janua ostenditur, ex qua omnia in eo qui corripitur cogitationum interiora videantur. Unde et bene illic sequitur: Et dixit ad me: Ingredere, et vide abominationes pessimas, quas isti faciunt hic. Quasi ingreditur ut abominationes aspiciat, qui discussis quibusdam signis exterius apparentibus, ita corda subditorum penetrat, ut cuncta ei quae illici e cogitantur innotescant. Unde et subdidit: Et ingressus vidi; et ecce omnis similitudo reptilium, et animalium abominatio. In reptilibus, cogitationes omnino terrenae signantur; in animalibus vero, jam quidem aliquantulum a terra suspensae, sed adhuc terrenae mercedis praemia requirentes. Nam reptilia toto ex corpore terrae 815 inhaerent; animalia autem ventre a terra suspensa sunt, appetitu tamen gulae ad terram semper inclinantur. Reptilia itaque sunt intra parietem, quando cogitationes volvuntur in mente quae a terrenis desideriis nunquam levantur. Animalia quoque sunt intra parietem, quando et si qua jam justa, si qua honesta cogitantur, appetendis tamen lucris temporalibus honoribusque deserviunt; et per semetipsa quidem jam quasi a terra suspensa sunt, sed adhuc per ambitum quasi per gulae desiderium sese ad ima submittunt. Unde et bene subditur: Et universa idola domus Israel depicta erant in pariete. Scriptum quippe est: Et avaritia, quae est idolorum servitus (Coloss. III, 5). Recte ergo post animalia idola describuntur, quia etsi honesta actione quasi a terra se erigunt, ambitione tamen inhonesta semetipsos ad terram deponunt. Bene autem dicitur: Depicta erant, quia dum exteriorum rerum intrinsecus species attrahuntur, in corde quasi depingitur quidquid fictis imaginibus cogitatur.

[Vet. V.] 8. Rectoris animarum in scrutandis cordis piaculis pia severitas. Qui a correptione cessat, damnari metuat. Notandum itaque est quia prius foramen in pariete, ac deinde ostium cernitur, et tunc demum occulta abominatio demonstratur, quia nimirum uniuscujusque peccati prius signa forinsecus, deinde janua apertae iniquitatis ostenditur, et tunc demum omne malum quod intus latet aperitur. Idcirco ergo solent etiam sancti doctores graviter minuta discutere, ut ab extremis exterioribus ad occulta possint majora pervenire.

And having entered I saw; and behold every likeness of creeping things, and abomination of animals, and all the idols of the house of Israel were painted on the wall (Ibid. 9, 10). For by Ezekiel the person of those set over is signified, by the wall the hardness of subjects. And what is it to dig through the wall, but by sharp reproofs to open the hardness of the heart? Which when he had digged through, a door appeared, because when the hardness of the heart is opened by sharp reproofs, a certain gate as it were is shown, from which all the interior things of the thoughts in him who is reproved may be seen. Whence also it well follows there: And he said to me: Go in, and see the most wicked abominations which these do here. He as it were enters to behold the abominations, who having discussed certain signs appearing outwardly, so penetrates the hearts of subjects, that all things which are thought of there become known to him. Whence also he added: And having entered I saw; and behold every likeness of creeping things, and abomination of animals. In the creeping things, thoughts altogether earthly are signified; but in the animals, things already somewhat suspended from the earth, but still requiring the rewards of earthly recompense. For creeping things 815 adhere to the earth with their whole body; but animals are suspended from the earth by their belly, yet by the appetite of the throat they are always inclined to the earth. Creeping things therefore are within the wall, when thoughts are revolved in the mind which are never lifted up from earthly desires. Animals also are within the wall, when even if any things already just, any things honest are thought of, yet they serve for the seeking of temporal gains and honors; and through themselves indeed they are already as it were suspended from the earth, but still through ambition, as if through the desire of the throat, they submit themselves to the lowest things. Whence also it is well added: And all the idols of the house of Israel were painted on the wall. For it is written: And avarice, which is the service of idols (Col. 3:5). Rightly therefore after the animals the idols are described, because although by honest action they as it were raise themselves from the earth, yet by dishonest ambition they depose themselves to the earth. But it is well said: They were painted, because while the appearances of outward things are drawn within, whatever is thought of in feigned images is as it were painted in the heart.

8. The pious severity of the ruler of souls in searching out the crimes of the heart. Let him who ceases from correction fear to be damned. It is therefore to be noted that first a hole in the wall, and then a door is perceived, and then at last the secret abomination is demonstrated, because forsooth of each sin first signs are shown without, then the door of open iniquity, and then at last all the evil that lies hid within is opened. Therefore also holy doctors are wont to discuss minutely small things, that from the extreme outer parts they may be able to arrive at the secret greater things.

Verba asperae increpationis movent, ut spinas mortiferae cogitationis eradicent; et haec cum agunt, charitatis amore saeviunt, non inflatione elationis intumescunt. Mori enim pro ipsis parati sunt, quos quasi usque ad mortem saevientes affligunt. Servant in cogitatione quod diligunt, sumunt in specie quod persequuntur. Bona praedicantes insinuant, mala autem caventes praenuntiant, non ut Eliu desiderantes exorant. Erga commissos sibi ita nonnunquam in correptione fervent, ac si de tranquillitate nihil habeant; sed ita in dilectione tranquilli sunt, ac si nullus eos fervor accendat. Valde enim metuunt ne si a pravorum correptione cessaverint, ipsi pro eorum damnatione puniantur; et cum ad verba invectionis inflammantur, inviti quidem ad haec veniunt, sed tamen haec defensionem sibi apud districtum judicem praeparant.

9. Corripiendorum et erudiendorum ad poenitentiam et pietatem delinquentium ordo.---Unde et eidem rursus Ezechieli dicitur: Fili hominis, sume tibi laterem, et pones eum coram te, et describes in eo civitatem Jerusalem, et ordinabis adversus eam obsidionem, et aedificabis munitiones, et comportabis aggerem, et dabis contra eam castra, et pones arietes in gyro. Et tu sume tibi sartaginem ferream, et pones eam murum ferreum inter te et inter civitatem (Ezech. IV, 1, seq.). Cujus enim Ezechiel nisi magistrorum speciem tenet? cui dicitur: Sume tibi laterem, et pones eum coram te, et describes in eo civitatem Jerusalem. Doctores quippe sancti sibi laterem sumunt, quando terrenum cor auditorum ut doceant apprehendunt. Quem laterem coram se ponunt, quia tota illud sollicitudinis intentione custodiunt. In quo et civitatem Jerusalem 816 jubentur describere, quia praedicando terrenis cordibus curant summopere quanta sit supernae pacis visio demonstrare. Cui bene etiam dicitur: Et ordinabis adversus eam obsidionem, et aedificabis munitions. Sancti enim praedicatores obsidionem circa laterem in quo Jerusalem civitas descripta est ordinant, quando terrenae menti, sed jam supernam patriam requirenti, quanta eam in hujus vitae tempore vitiorum impugnet adversitas demonstrant. Cum enim unumquodque peccatum quomodo menti insidietur ostenditur, quasi obsidio circa Jerusalem civitatem voce praedicatoris ordinatur. Sed quia non solum insinuant quomodo mentem insidiantia vitia expugnent, sed etiam quomodo custoditae virtutes roborent, recte subjungitur: Et aedificabis munitiones.

They move words of sharp rebuke, that they may eradicate the thorns of deadly thought; and when they do these things, they are fierce with the love of charity, they do not swell with the inflation of elation. For they are ready to die for those very ones whom they afflict by being fierce as if unto death. They keep in thought what they love, they assume in appearance what they persecute. Preaching good things they insinuate them, but cautioning against evil things they foretell them, not as Eliu desiring them, do they pray. Towards those committed to them they sometimes so fervently burn in correction, as if they had nothing of tranquility; but they are so tranquil in love, as if no fervor kindled them. For they greatly fear lest if they cease from the correction of the wicked, they themselves should be punished for their damnation; and when they are kindled to words of invective, they indeed come to these things unwillingly, but yet these things prepare a defense for them before the strict Judge.

9. The order of reproving and instructing delinquents to penance and piety.--- Whence it is also said again to the same Ezekiel: Son of man, take thee a brick, and thou shalt lay it before thee, and shalt portray upon it the city of Jerusalem, and thou shalt ordain a siege against it, and shalt build munitions, and shalt carry up a mound, and shalt set camps against it, and shalt place battering-rams round about. And take thou unto thee an iron frying-pan, and thou shalt set it for an iron wall between thee and the city (Ezek. 4:1, seq.). For of whom does Ezekiel hold the likeness but of masters? to whom it is said: Take thee a brick, and thou shalt lay it before thee, and shalt portray upon it the city of Jerusalem. For holy doctors take to themselves a brick, when they take hold of the earthly heart of their hearers that they may teach them. Which brick they lay before them, because they keep it with the whole intention of their solicitude. In which also they are commanded to portray the city of Jerusalem, because by preaching they take care exceedingly to demonstrate to earthly hearts how great is the vision of heavenly peace. To whom it is well also said: And thou shalt ordain a siege against it, and shalt build munitions. For holy preachers ordain a siege about the brick in which the city of Jerusalem is portrayed, when they demonstrate to the earthly mind, but now seeking the heavenly country, how great an adversity of vices attacks it in the time of this life. For when each sin is shown how it lies in wait for the mind, a siege as it were is ordained about the city of Jerusalem by the voice of the preacher. But because they not only insinuate how the vices lying in wait may expugn the mind, but also how the guarded virtues may strengthen it, it is rightly subjoined: And thou shalt build munitions.

Munitiones quippe sanctus praedicator aedificat, quando quae virtutes quibus vitiis obvient, insinuare non cessat. Et quia virtutibus crescentibus plerumque bella tentationis augentur, recte adhuc additur: Et comportabis aggerem; et dabis contra eam castra, et pones arietes in gyro. Aggerem namque comportat, quando praedicator quisque molem crescentis tentationis indicat. Et contra Jerusalem castra erigit, quando rectae intentioni audientium hostis callidi circumventiones quasi incomprehensibiles insidias praedicit. Atque in gyro arietes ponit, quando tentationum aculeos in hac vita nos undique circumdantes, et virtutum murum perforantes innotescit.

10. Quis et quantus zelus ad id necessarius.---Ubi bene additur: Et tu sume tibi sartaginem ferream, et pones eam murum ferreum inter te et inter civitatem (Ezech. IV, 3). Per sartaginem namque frixura, per ferrum vero fortitudo ostenditur. Quid autem ita magistri atque doctoris mentem quam zelus Domini frigit et excruciat? Unde et Paulus hujus sartaginis incendebatur frixura, cum diceret: Quis infirmatur, et ego non infirmor? et quis scandalizatur, et ego non uror (II Cor. XI, 29) Et quia quisquis zelo Dei contra peccantes accenditur, forti in perpetuum custodia munitur, ne ex neglecta praedicationis et regiminis cura damnetur, recte dicitur: Pones eam murum ferreum inter te et inter civitatem (Ezech. IV, 3). Sartago enim ferrea murus ferreum inter prophetam et civitatem ponitur, quia cum nunc fortem zelum doctores exhibent, eumdem zelum postmodum inter se et auditores suos fortem munitionem tenent, ne tunc ad vindictam destituti sint, si nunc fuerint in correptione dissoluti. Hanc sartaginem propheta idem, ut inter se et auditores suos murum sumeret, audiebat, cum ei divina vox praemitteret, dicens: Si tu annuntiaveris impio, et ille non fuerit conversus ab impietate sua, et a via sua impia, ipse quidem in impietate sua morietur, tu autem animam tuam liberasti (Ezech. III, 19). Hanc sartaginem inter se et discipulos murum Paulus posuerat, cum dicebat: Mundus sum a sanguine omnium vestrum; non enim subterfugi quominus annuntiarem omne consilium Dei vobis (Act. XX, 26). Nunc ergo doctores necesse est ut appetant zeli ardoribus frigi, ne cogantur post de torpore negligentiae igne gehennae cruciari.

For the holy preacher builds munitions, when he ceases not to insinuate what virtues may meet what vices. And because as virtues increase, for the most part the wars of temptation are increased, it is rightly still added: And thou shalt carry up a mound; and shalt set camps against it, and shalt place battering-rams round about. For he carries up a mound, when each preacher indicates the mass of increasing temptation. And he sets camps against Jerusalem, when he foretells to the right intention of the hearers the circumventions of the crafty enemy as if incomprehensible snares. And he places battering-rams round about, when he makes known the stings of temptations on every side surrounding us in this life, and piercing through the wall of virtues.

10. What and how great zeal is necessary for this.---Where it is well added: And take thou unto thee an iron frying-pan, and thou shalt set it for an iron wall between thee and the city (Ezek. 4:3). For by the frying-pan is shown the frying, but by the iron is shown fortitude. But what so fries and tortures the mind of a master and doctor as the zeal of the Lord? Whence also Paul was kindled by the frying of this pan, when he said: Who is weak, and I am not weak? and who is scandalized, and I burn not (2 Cor. 11:29)? And because whoever is kindled with the zeal of God against sinners, is fortified forever with a strong guard, lest he should be damned from the neglected care of preaching and ruling, it is rightly said: Thou shalt set it for an iron wall between thee and the city (Ezek. 4:3). For the iron frying-pan is placed as an iron wall between the prophet and the city, because when doctors now exhibit a strong zeal, they afterwards keep that same zeal as a strong munition between themselves and their hearers, lest they should then be destitute for vengeance, if they have now been dissolved in correction. This same pan the prophet heard, that he might take a wall between himself and his hearers, when the divine voice sent before to him, saying: If thou shalt announce to the wicked man, and he shall not have been converted from his impiety, and from his wicked way, he indeed shall die in his impiety, but thou hast delivered thy soul (Ezek. 3:19). This pan Paul had placed as a wall between himself and his disciples, when he said: I am pure from the blood of you all; for I have not shunned to announce to you all the counsel of God (Acts 20:26). Now therefore it is necessary that doctors should desire to be fried by the ardors of zeal, lest they be compelled afterwards to be tortured by the fire of Gehenna for the torpor of negligence.

[Vet. VI.] 11. Qua discretione exercendus. Ex occulto odio non prodeat.---Sed aliud est quod injustis et subditis, aliud 817 quod justis et non subditis debemus. Ad illorum nos correptionem atque custodiam reddendarum rationum debet timor accendere; ad istorum vero venerationem ipsa considerata aequitas inclinare. Sed arrogantes viri, quia hujus formam discretionis ignorant, hoc justis et non subditis exhibent, quod a bonis praedicatoribus fieri et injustis et subditis vident. Qui cum ad fervorem invectionis injuste prosiliunt, etiam per verba maledictionis excedunt. Quia enim nequaquam proximos sicut se diligunt, proximis optare non desinunt quod ipsi sibimet evenire pertimescunt. Unde Eliu occultum odium in manifestatione maledictionis exsudans, ait: Pater mi, probetur Job usque ad finem, ne desinas ab homine iniquitatis. Hominem iniquitatis vocat, quem Deus justum prae omnibus superna attestatione denuntiat. Et quia multa adhuc sub hac indiscretione subjuncta sunt, breviter ea aestimo transcurrenda. Dicta enim quae gravitate carent, intenta expositione non indigent. Sequitur:

Caput VII

[Rec. VI].

VERS. 37.--- Qui addidit super peccata sua blasphemiam.

12. Eliu eos adumbrat, qui cum pro veritate loqui videantur, a veritate sunt alieni.---Accusat eum et pro peccatis flagella meruisse, et post flagella peccasse. Longe vero aliter Dominus judicat, qui et frustra flagellatum insinuat, et bona duplicia post flagella retribuit (Job. II, 3). Poena enim debetur culpae, non praemium. Beatus ergo Job sine culpa locutus ostenditur, quem post locutionem praemia subsequuntur (Job. XLII, 10). Eliu itaque, quia pro Domini defensionibus loquens, de beato Job aliud quam Dominus sentit, quasi dum pro veritate verba multiplicat, a veritate discordat. Sequitur:

CAPUT VIII.

IBID.---Inter nos interim constringatur, et tunc ad judicium provocet sermonibus suis Deum.

13. Non solum inepta dicere student, sed multa.---Ac si diceret: Ex nostra assertione cognoscat quia nequaquam divinae examinationi sufficiat. Et quia arrogantes viri non solum student inepta dicere, sed etiam multa; versus qui sequitur, bene de illo frequenter infertur.

Caput IX

[Vet. et Rec. VII].

11. With what discretion it is to be exercised. Let it not proceed from secret hatred.---But it is one thing what we owe to the unjust and subjects, another 817 what we owe to the just and not subjects. The fear of rendering accounts ought to kindle us to the correction and custody of the former; but the considered equity itself ought to incline us to the veneration of the latter. But arrogant men, because they are ignorant of the form of this discretion, exhibit that to the just and not subjects, which they see done by good preachers to both the unjust and subjects. Who when they unjustly leap forth to the fervor of invective, even exceed by words of malediction. For because they by no means love their neighbors as themselves, they cease not to desire for their neighbors what they themselves fear to happen to themselves. Whence Eliu, sweating out secret hatred in the manifestation of malediction, says: My Father, let Job be proved unto the end, cease not from the man of iniquity. He calls him a man of iniquity, whom God by heavenly attestation denounces as just above all men. And because many things are still subjoined under this indiscretion, I think they are to be briefly passed over. For sayings which lack gravity do not require an intent exposition. It follows:

CHAPTER VII.

JOB 34:37.--- Who hath added blasphemy upon his sins.

12. Eliu shadows those out, who while they seem to speak for the truth, are strangers to the truth.---He accuses him both of having deserved scourges for his sins, and of having sinned after the scourges. But the Lord judges far otherwise, Who both insinuates that he was scourged without cause, and returns double goods after the scourges (Job 2:3). For punishment is due to fault, not reward. Blessed Job is therefore shown to have spoken without fault, whom rewards follow after his speaking (Job 42:10). Eliu therefore, because speaking for the defenses of the Lord, he feels otherwise of blessed Job than the Lord does, as it were while he multiplies words for the truth, he disagrees with the truth. It follows:

CHAPTER VIII.

JOB 34:36.---Let him be tried until the end, and then let him provoke God to judgment by his words.

13. They are eager to speak not only foolish things, but many.---As if he were to say: Let him know from our assertion that he by no means suffices for the divine examination. And because arrogant men are eager to speak not only foolish things, but also many; the verse which follows is well frequently applied to him.

CHAPTER IX.

CAP. XXXV, VERS. 1.---Igitur Eliu haec rursum locutus est.

14. Superborum immensa loquacitas.---Omnis qui multa loquitur, in locutione sua semper incipere studet, quatenus inchoatione ipsa suspensos auditores faciat, ut eo attentius taceant, quo quasi novum audire aliquid exspectant. Eliu vero alia finiens, alia incessanter exorditur, ut immensa loquacitas per subjuncta semper initia continuetur. Sequitur:

CAPUT X.

VERS. 2.---Nunquid aequa tibi videtur tua cogitatio, ut diceres: Justior sum Deo?

15. Innocentes quam injuste soleant accusare.---Quia beatus Job justiorem se Deo non dixerit, omnis qui textum historiae legit, agnoscit, sed ait: Proponat aequitatem contra me, et perveniet ad victoriam judicium meum (Job. XXIII, 7). Vitam suam videlicet pensans, et causas percussionis ignorans, ut saepe jam dictum est, pro diluendis peccatis se credidit et non pro augendis meritis flagellari; et idcirco judicium suum ad victoriam pervenire confisus est, quia culpam in se, pro qua debuisset percuti, non invenit. Quod quidem de illo et Dominus ad diabolum dixit: Commovisti me adversus eum, ut affligerem eum frustra (Job. II, 3). Quid ergo haec loquendo peccavit, qui verbis istis divinae de se et occultae sententiae etiam nesciendo consensit? Aut quid obest si a rectitudine veritatis humano judicio verba nostra superficie tenus discrepant, quando in cordis cardine ei compaginata concordant? Humanae aures verba nostra talia judicant qualia foris sonant; divina vero judicia talia ea audiunt qualia ex intimis proferuntur. Apud homines cor ex verbis, apud Deum vero verba pensantur ex corde. Beatus ergo Job dum hoc ait exterius quod interius Dominus dixit, omne quod locutus est tanto juste exterius intulit, quanto pie ab interna sententia non recessit. Quamvis prophetico spiritu repletus, in eo quod ait: Proponat aequitatem contra me, et perveniet ad victoriam judicium meum (Job. XXIII, 7), intueri Redemptoris nostri praesentiam potuit. Ipse enim qui est virtus Patris et sapientia, etiam ejus aequitas non inconvenienter accipitur. Unde scriptum est: Qui factus est nobis a Deo sapientia, et justitia, et sanctificatio (I Cor. I, 30). Quam scilicet aequitatem, quia Deus iniquis fugentibus incarnatam ostendendo contra posuit, eos protinus ab iniquitate revocavit, et humanum genus in eo judicio antiquum adversarium vicit, quo aequitatem Dei adversantem suis itineribus invenit. Sequitur:

JOB 35:1.---Therefore Eliu spoke these things again.

14. The immense loquacity of the proud.---Everyone who speaks much always studies to begin in his speech, so that by the very beginning he may make the hearers suspended, that they may be silent more attentively, as expecting to hear something new. But Eliu, finishing some things, incessantly begins others, so that his immense loquacity may be continued by always subjoining new beginnings. It follows:

CHAPTER X.

JOB 35:2.---Doth thy thought seem right to thee, that thou shouldst say: I am more just than God?

15. How unjustly they are wont to accuse the innocent.---That blessed Job did not say he was more just than God, everyone who reads the text of the history acknowledges, but he says: Let Him set equity against me, and my judgment shall come to victory (Job 23:7). Namely, weighing his own life, and being ignorant of the causes of his smiting, as has already been often said, he believed he was scourged for the washing away of sins, and not for the increasing of merits; and therefore he trusted that his judgment would come to victory, because he found not in himself the fault for which he ought to have been smitten. Which indeed the Lord also said of him to the devil: Thou hast moved me against him, to afflict him without cause (Job 2:3). How then did he sin by speaking these things, who by these words consented, even without knowing it, to the divine and hidden sentence concerning himself? Or what does it hinder if our words outwardly disagree with the rectitude of truth in human judgment, when in the hinge of the heart they agree together joined to it? Human ears judge our words such as they sound without; but divine judgments hear them such as they are brought forth from within. Among men the heart is weighed from the words, but with God the words are weighed from the heart. Blessed Job therefore, while he says this outwardly which the Lord said inwardly, all that he spoke he brought in so much the more justly outwardly, as he did not piously depart from the internal sentence. Although being filled with the prophetic spirit, in that which he says: Let Him set equity against me, and my judgment shall come to victory (Job 23:7), he could behold the presence of our Redeemer. For He Himself, who is the power and wisdom of the Father, is also not inconveniently accepted as His equity. Whence it is written: Who is made unto us of God wisdom, and justice, and sanctification (1 Cor 1:30). Which equity namely, because God, by showing it incarnate, set it against the fleeing wicked, He straightway recalled them from iniquity, and the human race in that judgment overcame the ancient adversary, in which it found the equity of God opposing its ways. It follows:

CAPUT XI.

VERS. 3.---Dixisti enim: Non tibi placet quod rectum est, vel quid tibi proderit si ego peccavero?

16. Aut falsa loquuntur, aut si vera, at non convenientia.---Si tota libri series attenditur, nihil horum beatus Job dixisse monstratur. Sed arrogantes viri, sicut et superius diximus, habere hoc proprium solent, ut dum in nimia invectione prodeunt, etiam invehendo mentiantur; et cum non possunt juste reprehendere quae sunt, reprehendant mentiendo quae non sunt. Sequitur:

VERS. 4.---Itaque ego respondebo sermonibus tuis et amicis tuis tecum.

Dictis superioribus quasi beati Job culpabilia verba narravit, atque ex eis sibi materiam loquendi proposuit; sed verbis subsequentibus forti acumine discutit hoc quod sibi ad dicendi materiam fallaciter finxit. Et fortes quidem sunt sententiae quae sequuntur, sed beati Job personae non congruunt; tantoque eum increpationis hujus tela non feriunt, quanto contra eum injuste mittuntur. Sequitur:

Caput XII

[Rec. VIII].

VERS. 5-7.---Suspice coelum, et intuere, et contemplare aethera quod altior te sit. Si peccaveris, quid ei nocebis; et si multiplicatae fuerint iniquitates tuae, quid facies contra eum? Porro si juste egeris quid donabis ei, aut quid de manu tua accipiet?

17. Vestigia Dei sunt creaturae.---Quia beato Job scienti majora nequaquam dici ista debuerint, vera tamen sunt quae dicuntur, quod videlicet Deo nec peccata nostra noceant, nec bene gesta concurrant. Unde subsecutus, adjunxit: VERS. 8.---Homini qui similis tui est nocebit impietas tua, et filium hominis adjuvabit justitia tua. Sed inter haec illud est solerter intuendum, quod ait: Suspice coelum, et intuere, et contemplare aethera quod altior te sit. Haec enim dicens, nimirum colligit ut considerare debeat quanto minus Deo actione sua aut prosit aut noceat, qui altitudini coeli atque aetheris prodesse vel nocere non possit. Quamvis in coelo vel aethere possimus supernas potestates accipere, divinis semper obtutibus inhaerentes, ut cum angelicos spiritus longe adhuc a nobis distare conspicimus, ipsi creatori atque dominatori spirituum quam longe distamus inferius agnoscamus, corpoream tamen coeli aetherisque materiam hoc loco sentire nil obstat. Nam si vigilanter exteriora conspicimus, per ipsa eadem ad interiora revocamur.

CHAPTER XI.

JOB 35:3.---For thou saidst: That which is right doth not please Thee, or what will it profit Thee if I shall sin?

16. Either they speak false things, or if true, yet not suitable.---If the whole series of the book is attended to, blessed Job is shown to have said none of these things. But arrogant men, as we have also said above, are wont to have this as their own, that while they go forward in excessive invective, they even lie in their inveighing; and when they cannot justly reprehend what is, they reprehend by lying what is not. It follows:

JOB 35:4.---Therefore I will answer thy words, and thy friends with thee.

By the previous sayings he has related as it were the culpable words of blessed Job, and from them has proposed to himself matter for speaking; but by the subsequent words he discusses with strong sharpness that which he fallaciously feigned to himself for matter of speaking. And indeed the sentences which follow are strong, but they do not agree with the person of blessed Job; and so much the more the weapons of this rebuke do not strike him, as they are unjustly sent against him. It follows:

CHAPTER XII.

JOB 35:5-7.---Look up to the heaven, and behold, and contemplate the ether, that it is higher than thou. If thou shalt sin, what wilt thou hurt Him; and if thy iniquities be multiplied, what wilt thou do against Him? Furthermore, if thou shalt act justly, what wilt thou give to Him, or what will He receive from thy hand?

17. Creatures are the footsteps of God.---Although these things ought by no means to have been said to blessed Job, who knew greater things, yet the things which are said are true, that namely our sins neither hurt God, nor our well-done deeds assist Him. Whence following up, he added: JOB 35:8.---Thy impiety shall hurt a man who is like thee, and thy justice shall help the son of man. But among these things that is to be skillfully considered, which he says: Look up to the heaven, and behold, and contemplate the ether, that it is higher than thou. For saying these things, he surely gathers that he ought to consider how much less he either profits or hurts God by his action, who cannot profit or hurt the height of the heaven and the ether. Although in the heaven or the ether we may understand the heavenly powers, always adhering to the divine sights, so that when we behold the angelic spirits still to be far distant from us, we may acknowledge how far distant we are below the Creator Himself and Ruler of spirits, yet nothing hinders us from understanding the corporeal matter of the heaven and the ether in this place. For if we vigilantly behold exterior things, by those very same things we are recalled to interior things.

Vestigia quippe creatoris nostri sunt mira opera visibilis creaturae. Ipsum namque adhuc videre non possumus; sed jam ad ejus visionem tendimus, si eum in his quae fecit miramur. Ejus ergo vestigia creaturam dicimus, quia per haec quae ab ipso sunt sequendo imus ad ipsum. Unde Paulus ait: Invisibilia ejus per ea quae facta sunt intellecta conspiciuntur, sempiterna quoque virtus ejus et divinitas (Rom. I, 20). Unde et in libro Sapientiae scriptum est: Per magnitudinem enim creaturae et speciem potest intelligibiliter creator videri (Sap. XIII, 5). Menti enim nostrae peccato suo exterius sparsae necdum Deus sicut est interius innotescit; sed dum facturae suae decus foris proponit, quasi quibusdam nobis nutibus innuit, et quae intus sequamur ostendit, ae miro modo ipsis formis exterioribus nos ad interiora perducit; innuit immensa admiratione quod est, mira haec exterius ostendendo quae non est. Hinc enim de sapientia scriptum est: In viis ostendit se illis hilariter, et omni providentia occurrit illis (Sap. VI, 17).

18. Vitae sunt ad Creatorem. Per visibilia a Deo recessimus; per eadem ad Deum reverti debemus.---Viae quippe ad Creatorem sunt opera considerata creaturae. Quae dum facta cernimus, potentiam factoris miramur. In istis viis a sapientia omni nobis providentia occurritur, quia factoris nobis virtus inquirenda proponitur in omne quod mirabiliter factum videtur; et quocumque se verterit anima, si vigilanter intendit, in iisdem ipsis Deum invenit, per quae reliquit; ejusque potentiam ex eorum rursus consideratione cognoscit, quorum amore deseruit; et per quae perversa cecidit, per haec conversa revocatur. Ubi enim lapsi sumus, ibi incumbimus ut surgamus; et quasi ibi surgendo manum considerationis figimus, ubi pede amoris lubrici corruentes negligendo jacebamus. Quia enim ab invisibilibus per visibilia cecidimus, dignum est ut ad invisibilia ipsis rursum visibilibus innitamur, ut quo casu anima venit ad infima, eo gradu revertatur ad summa; atque eisdem quibus corruit passibus surgat, dum, sicut dictum est, illa nos ad Deum bene considerata revocant, quae nos ab eo male electa diviserunt. Eliu itaque, ut vim considerationis admoveret, atque ex corporeis rebus ostenderet quanto sit homine excelsior Deus, bene intulit: Suscipe coelum, et intuere, et contemplare aethera quod altior te sit.

For the wonderful works of the visible creature are the footsteps of our Creator. For Himself we cannot yet see; but we are already tending to the vision of Him, if we wonder at Him in those things which He has made. We therefore call the creature His footsteps, because by these things which are from Him, by following them we go to Him. Whence Paul says: His invisible things are seen understood by those things which are made, also His eternal power and divinity (Rom 1:20). Whence also it is written in the book of Wisdom: For by the greatness of the creature and the beauty, the Creator may be intelligently seen (Wis 13:5). For to our mind, scattered without by its own sin, God does not yet become known within as He is; but while He proposes the beauty of His workmanship without, as it were by certain beckonings to us He hints, and shows what we should follow within, and in a wonderful manner by those very exterior forms He leads us to interior things; He hints with immense admiration what He is, by showing these wonderful things without which He is not. Hence indeed it is written of wisdom: She showeth herself cheerfully to them in the ways, and meeteth them with all providence (Wis 6:17).

18. There are ways to the Creator. Through visible things we departed from God; through the same we ought to return to God.---For the ways to the Creator are the works of the creature considered. Which while we see them made, we wonder at the power of the Maker. In these ways we are met by wisdom with all providence, because the power of the Maker is proposed to us to be inquired into in everything that is seen to be wonderfully made; and whithersoever the soul turns itself, if it vigilantly attends, it finds God in those very same things by which it left Him; and it acknowledges His power from the consideration of them again, for the love of which it deserted Him; and by those things through which it fell perverted, by the same it is recalled converted. For where we have fallen, there we lean that we may rise; and as it were there in rising we fix the hand of consideration, where by the foot of slippery love falling through neglect we were lying. For because we fell from invisible things through visible things, it is fitting that we should lean upon the invisible things by the same visible things again, so that by what case the soul came to the lowest things, by that degree it may return to the highest; and by the same steps by which it fell it may rise, while, as has been said, those things well considered recall us to God, which badly chosen divided us from Him. Eliu therefore, that he might move the force of consideration, and show from corporeal things how much higher God is than man, well brought in: Look up to the heaven, and behold, and contemplate the ether, that it is higher than thou.

Ipsis enim rebus creatis atque corporeis agnoscimus quantum a creatoris nostri sublimitate distamus, quia per omne quod cernimus esse humiles admonemur, ut quasi quaedam sit lectio menti nostrae species considerata creaturae. Dicat ergo: Suscipe coelum; et intuere, et contemplare aethera quod altior te sit. Si peccaveris, quid ei nocebis? et si multiplicatae fuerint iniquitates tuae, quid facies contra eum? Porro si juste egeris, quid donabis ei, aut quid de manu tua accipiet? Ac si diceret: Ex ipsis creaturis intellige quas altiores te esse corporaliter vides, quantum a divinae potentiae sublimitate disjungeris; atque ex hac tua consideratione collige quia Deum nec bene vivendo adjuves, nec rursus malis actionibus graves.

19. Angelis inferiores sumus, quanto magis Deo!---Si vero, sicut superius diximus, in coelo vel aethere supernas potestates accipimus, verbis istis Eliu considerare nos admonet, ut quia ipsi angelici spiritus creatoris nostri potentiam plene contemplari non possunt, de quibus tamen certum est quia nobis eo ipso altiores sunt quo lapsi in infimis non sunt, videlicet colligamus quanto Deo inferiores existimus, qui etiam creaturis sublimibus sed longe illo inferioribus subjacemus. Ac si diceret: Vide quantum a divina celsitudine separaris, a cujus potentia etiam potestates illae humilitate contremiscunt quae te immensa sublimitate transcendunt, et quanto ipse summo inferior es, qui inferiorem te esse etiam inferioribus deprehendis. Ostendendo vero summa, reducit ad aequalia, atque ait:

CAPUT XIII.

VERS. 8.---Homini qui similis tui est nocebit impielas tua, et filium hominis adjuvabit justitia tua.

20. Homo homini nocere aut prodesse potest, non angelis.---Humana impietas ei nocet, quem pervertendo inquinat. Et rursus eum adjuvat nostra justitia quem a pravis actionibus immutat. Nocere enim vel juvare nesciunt ea quae vel a bono corrumpere vel a malo permutare non possunt. Supernae igitur potestates eo laedi vel juvari nequeunt, quo esse jam incommutabiles acceperunt. Sed considerare haec nequeunt, qui terrenis desideriis implicantur.

For by those very created and corporeal things we acknowledge how much we are distant from the sublimity of our Creator, because by everything which we see we are admonished to be humble, so that as it were the appearance of the creature considered may be a certain lesson to our mind. Let him say therefore: Look up to the heaven; and behold, and contemplate the ether, that it is higher than thou. If thou shalt sin, what wilt thou hurt Him? and if thy iniquities be multiplied, what wilt thou do against Him? Furthermore, if thou shalt act justly, what wilt thou give to Him, or what will He receive from thy hand? As if he were to say: Understand from the creatures themselves which thou seest to be corporally higher than thou, how much thou art disjoined from the sublimity of divine power; and from this thy consideration gather that thou neither helpest God by living well, nor again burdenest Him by evil actions.

19. We are inferior to the angels, how much more to God!---If indeed, as we said above, we understand by the heaven or the ether the heavenly powers, by these words Eliu admonishes us to consider, that because the angelic spirits themselves cannot fully contemplate the power of our Creator, of whom yet it is certain that they are higher than we by the very fact that they have not fallen into the lowest things, we may namely gather how much inferior we are to God, who are subject even to sublime creatures, yet far inferior to Him. As if he were to say: See how far thou art separated from the divine height, from whose power even those powers tremble with humility which transcend thee with immense sublimity, and how much thou art inferior to the Highest, who findest thyself to be inferior even to those who are inferior to Him. But by showing the highest things, he brings him back to equal things, and says:

CHAPTER XIII.

JOB 35:8.---Thy impiety shall hurt a man who is like thee, and thy justice shall help the son of man.

20. Man can hurt or help man, not the angels.---Human impiety hurts him whom it defiles by perverting. And again our justice helps him whom it changes from wicked actions. For those things know not how to hurt or help which can neither be corrupted from good nor changed from evil. Therefore the heavenly powers can neither be harmed nor helped by this, because they have already received to be unchangeable. But they cannot consider these things who are entangled in earthly desires.

Sparsis enim foris mentibus ad semetipsas redire difficile est, quia prava itinera semel captas tanto delectabiliter tenent, quanto in eis omne quod libuerit licet. Nullus quippe disciplinae murus obviat qui constringat, nulla retributionis prospicitur poena quae terreat, sed clausis oculis cordis eo anima praecipitatur in infimis, quo obscuratur a summis; et tanto securius mala temporalia perpetrat, quanto durius bona aeterna desperat.

21. Mali bonos premendo purgant.---Sed ista reproborum nequitia triturae more electorum vitam quasi grana a paleis separans, premit ut purget. Mali enim bonos magis ab hujus mundi desideriis expediunt, dum affligunt; quia dum multa eis hic violenta ingerunt, festinare illos ad superna compellunt. Quod bene de Israelitico populo vocante Moyse et Pharaone rege saeviente signatum est (Exod. III, 7). Tunc namque Moyses ad vocandum missus est, cum jam Pharao duris operibus ad opprimendum fuerat excitatus, ut Israelitarum mentes Aegypto deformiter inhaerentes, alius dum vocaret quasi traheret, alius quasi impelleret dum saeviret; et plebs in servitio turpiter fixa, vel provocata bonis, vel malis impulsa moveretur. Hoc quotidie agitur, dum praedicatis coelestibus praemiis, saevire in electos reprobi permittuntur, ut si ad repromissionis terram vocati exire negligimus, pressuris saltem saevientibus impellamur, atque haec Aegyptus, videlicet vita praesens, quae nos oppressit blandiens, adjuvet premens; et quae dum fovit, servitutis jugo contrivit, libertatis viam dum cruciat ostendat. Haec utique causa est quod ab injustis justi sinuntur affligi, ut scilicet dum futura audiunt bona quae cupiant, patiantur etiam mala praesentia quae perhorrescant, atque ad faciliorem exitum dum amor provocat, cruciatus impellat. Unde Eliu eosdem labores electorum sub oppressionibus reproborum exsequens, ait:

Caput XIV

[Rec. X].

VERS. 9.---Propter multitudinem calumniatorum clamabunt et ejulabunt propter vim brachii tyrannorum.

For to minds scattered without it is difficult to return to themselves, because wicked ways hold them, once captured, so much the more delightfully, as in them everything that pleases is lawful. For no wall of discipline meets them to constrain, no punishment of retribution is foreseen to terrify, but the eyes of the heart being closed, the soul is precipitated into the lowest things, as much as it is obscured from the highest; and it perpetrates temporal evils so much the more securely, as it more hardly despairs of eternal goods.

21. The wicked purge the good by pressing them.---But this wickedness of the reprobate, after the manner of threshing, separating the life of the elect like grains from the chaff, presses that it may purge. For the wicked more expedite the good from the desires of this world while they afflict them; because while they bring upon them here many violent things, they compel them to hasten to heavenly things. Which was well signified concerning the Israelitish people, Moses calling them and King Pharaoh raging (Exod 3:7). For then Moses was sent to call them, when already Pharaoh had been excited to oppress them with hard works, so that the minds of the Israelites, unseemly adhering to Egypt, while one called as it were drawing them, another might as it were impel them while raging; and the people shamefully fixed in service might be moved, either provoked by good things, or impelled by evil things. This is done daily, while heavenly rewards being preached, the reprobate are permitted to rage against the elect, so that if we neglect to go out when called to the land of promise, we may at least be impelled by raging pressures, and this Egypt, namely the present life, which oppressed us by flattering, may help us by pressing; and that which while it cherished us, crushed us with the yoke of service, may show the way of liberty while it tortures. This is surely the cause why the just are permitted to be afflicted by the unjust, namely that while they hear of future goods which they may desire, they may also suffer present evils which they may dread, and that love may provoke, and torture may impel to an easier exit. Whence Eliu, following out those same labors of the elect under the oppressions of the reprobate, says:

CHAPTER XIV.

JOB 35:9.---By reason of the multitude of calumniators they shall cry out, and they shall howl by reason of the force of the arm of tyrants.

22. Pejores sunt qui pravis exemplis, virtutibus nos spoliant, quam qui exterioribus bonis.---Calamniatores recte dicere possumus omnes iniquos, non solum qui exteriora bona rapiunt, sed etiam qui malis suis moribus, et vitae reprobae exemplo interna nostra dissipare contendunt. Illi namque ea quae nobis extra sunt invadere ambiunt, isti vero nos praedari interius quaerunt. Illi amore rerum, isti non cessant odio saevire virtutum. Illi invident quod habemus, isti quod vivimus. Illi student rapere bona exteriora, quia placent; isti satagunt interiora bona dissipare, quia displicent. Quanto igitur morum vita a rerum distat substantia, tanto gravior calumniator est qui male videndo vim nostris infert moribus, quam qui violenter opprimendo damna ingerit rebus. Nihil iste de nostra sustentatione subtraxit, sed exempla nobis perditionis apposuit. Eo ergo graviorem calumniam intulit, quo quietum cor in tentatione commovit. Qui etsi nequaquam nobis actionis suae opera persuasit, pugnam tamen tentationis ingessit. Gravem igitur de vita ejus calumniam sustinemus, quia nimirum iutus patimur quod cum labore vincamus. Et quia in hoc mundo abundat malorum vita quae cruciet, recte dicitur: Propter multitudinem calumniatorum clamabunt.

23. Alii vitia suadens, alii jubent et tyrannica vi ad ea cogunt.---Quia vero ea quae verbis suadere non valent extorquere nonnunquam etiam effrenatis viribus student, apte subjungitur: Et ejulabunt propter vim brachii tyrannorum. Quisquis enim male vivere suo nos exemplo compellit, adhuc in nobis voce calumniatoris utitur; quisquis vero peccatum suadens etiam terrere nos appetit, jam contra nos brachio tyrannidis saevit. Aliud est enim vitia suadere vivendo, aliud jubere terrendo. Dum ergo exempla malae actionis aspicimus, quasi adhuc strepitum calumniatoris audimus; dum vero vi peccare cogimur, jam tyrannum in corde sustinemus.

24. Eorum tamen conatibus resistunt electorum mentes. Ad Deum eundum est, non solum per mollia, sed etiam per aspera.---Sed robustorum mentes in Deo immobiliter fixae tanto ista despiciunt, quanto cernunt quod contra praecepta conditoris excrescunt. Aeternitatis quippe praemia praestolantes vires ex adversitatibus sumunt, quia crescente pugna gloriosiorem sibi non ambigunt manere victoriam. Sic itaque electorum desideria dum praemuntur, adversitate proficiunt, sicut ignis flatu premitur ut crescat; et unde quasi extingui cernitur, inde roboratur.

22. They are worse who by wicked examples spoil us of virtues, than they who of external goods.---We can rightly call calumniators all the wicked, not only those who take away external goods, but also those who by their evil morals, and the example of a reprobate life, strive to dissipate our internal goods. For the former desire to invade those things which are outside us, but the latter seek to prey upon us within. For the former from love of things, the latter cease not to rage from hatred of virtues. For the former envy what we have, the latter what we live. For the former study to snatch away exterior goods, because they please; the latter bestir themselves to dissipate interior goods, because they displease. By how much therefore the life of morals differs from the substance of things, by so much more grievous is the calumniator who by being seen to do evil brings force upon our morals, than he who by violently oppressing brings losses upon things. The latter has withdrawn nothing from our sustenance, but has placed before us examples of perdition. Therefore he has brought a more grievous calumny, by how much he has moved a quiet heart into temptation. Who although he has by no means persuaded us to the works of his action, yet has brought on the fight of temptation. Therefore we sustain a grievous calumny from his life, because namely we suffer within what we overcome with labor. And because in this world the life of the wicked abounds which may torture, it is rightly said: By reason of the multitude of calumniators they shall cry out.

23. Some persuade to vices, others command and compel to them by tyrannical force.---But because they sometimes study to extort with unbridled forces those things which they are not able to persuade with words, it is fitly subjoined: And they shall howl by reason of the force of the arm of tyrants. For whosoever compels us to live evilly by his own example, still uses against us the voice of a calumniator; but whosoever persuading to sin also desires to terrify us, already rages against us with the arm of tyranny. For it is one thing to persuade to vices by living, another to command them by terrifying. While therefore we behold examples of evil action, we as it were still hear the noise of the calumniator; but when we are compelled to sin by force, we already sustain a tyrant in the heart.

24. Nevertheless the minds of the elect resist their efforts. We must go to God, not only through soft, but also through rough things.---But the minds of the robust, immovably fixed in God, despise those things the more as they perceive that they grow against the precepts of the Founder. For awaiting the rewards of eternity, they take strength from adversities, because as the fight increases, they doubt not that a more glorious victory remains for them. And thus the desires of the elect while they are pressed, profit by adversity, as fire is pressed by a blast that it may grow; and whence it is seen as it were to be extinguished, thence it is strengthened.

In eo namque ostendimus quanta ad Dominum cupiditate flagramus, si non solum ad eum per tranquilla et mollia, sed etiam per aspera et dura transimus. Hinc namque propheta ait: Qui perfecit pedes meos quasi cervi (Psal. XVII, 34). Cervus enim cum montium juga conscendit, quaeque aspicit aspera, quaeque se objiciunt sentibus illigata, dato saltu transgreditur, et absque ullo cursus sui obstaculo in superiora elevatur. Ita etiam electorum mentes quaeque sibi in hoc mundo obsistere atque obviare conspiciunt, contemplationis saltu transcendunt, et more cervorum, despectis terrenarum rerum sentibus, in superna se evehunt. Hinc rursum dicit: Et in Deo meo transgrediar murum (Ibid., 30). Murus quippe est omne quod itineri nostro objicitur, ne ad eum qui diligitur, transeatur. Sed murum transgredimur, cum prae amore supernae patriae, quaeque in hoc mundo fuerint objecta calcamus. Hinc per eumdem Prophetam certanti animae Dominus dicit: Exaudivi te in abscondito tempestatis, probavi te ad aquas contradictionis (Psal. LXXX, 8). Absconditum quippe tempestatis est, cum in corde contrito cogitationum tentantium fluctus intumescunt, cum contra amoris sancti studia curarum saecularium se tumultus illidunt. In abscondito ergo tempestatis auditur, quia clamor deprecantis est haec ipsa tribulationis fluctuatio. Quia vero omnino non desunt qui bona quaerentibus suadere perversa moliantur, aquae contradictionis sunt populi resistentes. Et quia tunc probatur desiderium cum aliqua ei adversitate resistitur, recte dicitur: Probavi te ad aquas contradictionis. His itaque virtutum nisibus robusti ex adversitate proficiunt, sed infirmi saepe in desideriis suis, si qua eis fuerint, ex adverso objecta, languescunt, et cum valida tribulatione pulsantur, pusillanimitate deficiunt. Unde Eliu beato Job probra pusillanimitatis impingens, praemissis malorum oppressionibus, infirmorum mox pusillanimitates exsequitur, dicens:

Caput XV

[Rec. XI].

VERS. 10.---Et non dixit, Ubi est Deus qui fecit me?

25. Qui tentatione frangitur, Dei providentiam serio non cogitat.---Mos sacrae Scripturae est ut a singulari numero ad pluralem subito transeat, atque a plurali saepe se ad singularem vertat. Unde Eliu cum diceret: Clamabunt, et ejulabunt, nequaquam subdidit: Non dixerunt, ubi est Deus: Non dixit ubi est Deus. A plurali quippe numero in singularem veniens, ad personam subito infirmi uniuscujusque transivit, fortasse quia a singulis melius recognoscitur quidquid dici de eis singulariter auditur, ut ad cor suum quisque redeat, et in semetipso hoc quod de unoquoque dicitur reprehendat.

For in that we show with how great a desire we burn for the Lord, if we pass to Him not only through quiet and soft things, but also through rough and hard things. For hence the prophet says: Who made my feet like the feet of harts (Ps 17:34 [Vulg. 18:34]). For the hart when he climbs the ridges of the mountains, whatsoever rough things he beholds, whatsoever things present themselves bound with thorns, he overpasses with a leap, and without any obstacle to his course he is elevated to higher places. So also the minds of the elect, whatsoever they behold to oppose and meet them in this world, they transcend by the leap of contemplation, and after the manner of harts, having despised the thorns of earthly things, they carry themselves into heavenly things. Hence again he says: And in my God I shall overpass a wall (Ibid. 30 [31]). For a wall is everything which is placed in our way, lest we should pass to Him who is loved. But we overpass the wall, when for the love of the heavenly country, we tread under foot whatsoever things have been placed in our way in this world. Hence by the same Prophet the Lord says to the contending soul: I heard thee in the secret of the tempest, I proved thee at the waters of contradiction (Ps 80:8 [Vulg. 81:7]). For the secret of the tempest is when in a contrite heart the waves of tempting thoughts swell, when against the studies of holy love the tumults of worldly cares dash themselves. He is heard therefore in the secret of the tempest, because this very fluctuation of tribulation is the cry of one praying. But because there are not wanting altogether those who may strive to persuade perverted things to those seeking good things, the waters of contradiction are the resisting peoples. And because then the desire is proved when it is resisted by some adversity, it is rightly said: I proved thee at the waters of contradiction. By these efforts of virtues, therefore, the robust profit from adversity, but the weak often languish in their desires, if any things have been placed in their way from the opposite side, and when they are struck with strong tribulation, they fail through pusillanimity. Whence Eliu, casting reproaches of pusillanimity upon blessed Job, having first mentioned the oppressions of the wicked, straightway follows out the pusillanimities of the weak, saying:

CHAPTER XV.

JOB 35:10.---And he said not: Where is God who made me?

25. He who is broken by temptation does not seriously think on the providence of God.---It is the custom of holy Scripture to pass suddenly from the singular number to the plural, and from the plural often to turn itself to the singular. Whence Eliu when he said: They shall cry out, and they shall howl, by no means subjoined: They said not, where is God: but: He said not where is God. For coming from the plural number to the singular, he suddenly passed to the person of each weak one, perhaps because by each one that which is heard to be said singularly of them is better recognized, so that each one may return to his own heart, and reprehend in himself this which is said of each one.

Singularem igitur numerum tenuit, dicens: Non dixit, Ubi est Deus qui fecit me. Quisquis enim adversitatum tribulatione frangitur a quo factus est minime contemplatur. Nam qui quod non erat fecit, factum sine gubernatione non deserit; et qui benigne hominem condidit, nequaquam injuste cruciari permittit; nec sinit neglecte perire quod est, qui hoc etiam quod non fuit creavit ut esset. Cum ergo causam tribulationis nostrae requirimus, et fortasse tardius invenimus, est ista consideratio, quod nihil injuste patiamur, quia si Deo auctore sumus qui non fuimus, Deo regente non affligimur injuste qui sumus. Sequitur:

Caput XVI

[Vet. XI, Rec. XII].

IBID.---Cui dedit carmina in nocte

26. Ne vincamur, Deus tribulationes consolatione condit.---Carmen in nocte est laetitia in tribulatione, quia etsi pressuris temporalitatis affligimur, spe jam tamen de aeternitate gaudemus. Carmina Paulus in nocte praedicabat, dicens: Spe gaudentes, in tribulatione patientes (Rom. XII, 12). Carmen in nocte David sumpserat, qui dicebat: Tu mihi es refugium a pressura quae circumdedit me, exsultatio mea, redime me a circumdantibus me (Psal. XXXI, 7). Ecce noctem pressuram nominat, et tamen liberatorem suum inter angustias exsultationem vocat. Foris quidem nox erat in circumdatione pressurae, sed intus carmina resonabant de consolatione laetitiae. Quia enim ad aeterna gaudia redire non possumus, nisi per temporalia detrimenta, tota sacrae Scripturae intentio est ut spes manentis laetitiae nos inter haec transitoria adversa corroboret. Unde et Ezechiel propheta librum se accepisse testatur, in quo scriptae erant lamentationes, carmen et vae (Ezech. II, 9). Quid enim libro hoc, nisi divina eloquia figurantur? Quae quia nobis lacrymas luctusque praecipiunt, lamentationes in eo scriptae referuntur. Carmen quoque et vae continent, quia sic de spe gaudium praedicant, ut in praesenti tamen pressuras atque angustias incident. Carmen et vae continent, quia etsi illic dulcia appetimus, prius necesse est ut hic amara toleremus. Carmen et vae discipulis praedicabat Dominus, cum dicebat: Haec locutus sum vobis, ut in me pacem habeatis; in mundo pressuram habebitis (Joan. XVI, 33). Ac si aperte diceret: Sit vobis de me interius quod consolando reficiat, quia erit de mundo exterius quod saeviendo graviter premat.

Therefore he held the singular number, saying: And he said not, Where is God who made me. For whosoever is broken by the tribulation of adversities, little contemplates by whom he was made. For He who made that which was not, does not desert what is made without governance; and He who kindly formed man, by no means permits him to be unjustly tortured; nor does He allow that to perish neglected which is, who created even that which was not that it might be. When therefore we require the cause of our tribulation, and perhaps find it more slowly, there is this consideration, that we suffer nothing unjustly, because if by God's authorship we are who were not, by God's governance we are not afflicted unjustly who are. It follows:

CHAPTER XVI.

JOB 35:10. --- Who gives songs in the night.

26. Lest we be overcome, God seasons tribulations with consolation. --- A song in the night is joy in tribulation, because although we are afflicted by the pressures of temporality, yet we already rejoice in the hope of eternity. Paul preached songs in the night, saying: Rejoicing in hope, patient in tribulation (Rom. 12:12). David had taken a song in the night, who said: You are my refuge from the pressure which has surrounded me, my exultation, redeem me from those surrounding me (Ps. 31:7 [Vulg. 32:7]). Behold, he calls the pressure 'night,' and yet calls his Deliverer 'exultation' amidst his straits. Externally indeed it was night in the surrounding of pressure, but internally songs were resounding from the consolation of joy. For since we cannot return to eternal joys except through temporal losses, the whole intention of holy Scripture is that the hope of remaining joy may strengthen us among these transitory adversities. Whence also the prophet Ezekiel testifies that he received a book in which were written lamentations, a song, and a woe (Ezek. 2:9). For what is figured by this book but the divine words (divina eloquia)? Which, because they prescribe to us tears and mourning, are related as lamentations written therein. They also contain a song and a woe, because they so preach joy from hope that they yet mention pressures and straits in the present. They contain a song and a woe, because although we desire sweet things there, it is first necessary that we endure bitter things here. The Lord preached a song and a woe to the disciples, when He said: These things I have spoken to you, that in me you might have peace; in the world you shall have pressure (John 16:33). As if He said plainly: Let there be that to you from me within which may refresh you by consoling, because there will be that from the world without which by raging may heavily press you.

Quia ergo infirmus quisque cum premitur, a spe gaudii nimia pusillanimitate lassatur, et dum foris adversa tolerat, intus obliviscitur quo gaudebat, bene dicitur: Non dixit, Ubi est Deus qui fecit me, qui dedit carmina in nocte? Si enim ista diceret, vim quam patitur temperaret; et per hoc quod mansurum intus quaereret, id quod foris transitorium sustinet esse intolerabile non aestimaret. Sequitur:

Caput XVII

[Rec. XIII].

VERS. 11.---Qui docet nos super jumenta terrae, et super volucres coeli erudit nos.

27. Deus nos docet carnis voluptates, et spiritus elationem cavere.---Jumenta terrae sunt, qui usu vitae carnalis ima appetunt; volucres vero coeli sunt, qui superbae curiositatis studio sublimia perscrutantur. Illi vivendo se deponunt infra quam sunt, isti inquirendo se elevant ultra quam possunt. Illos in infimis voluptas dejicit carnis, istos quasi in superioribus erigit libido curiositatis. Illis per sacra eloquia dicitur: Nolite fieri sicut equus et mulus, quibus non est intellectus (Psal. XXXI, 9); istorum superbus labor increpatur, dum dicitur: Altiora te ne quaesieris, et fortiora te ne scrutatus fueris (Eccli. III, 22). Illis dicitur: Mortificate membra vestra, quae sunt super terram, fornicationem, immunditiam, libidinem, concupiscentiam malam (Coloss. III, 5); istis dicitur: Nemo vos decipiat per philosophiam et inanem fallaciam (Coloss. II, 8). Docet igitur nos Deus super jumenta terrae et volucres coeli, quia dum hoc quod sumus agnoscimus, nec carnis nos infirmitas dejicit, nec superbiae spiritus elevat; nec defluendo imis subjicimur, nec superbiendo de sublimibus inflamur. Qui enim carne labitur, jumentorum appetitu prosternitur; qui vero extollitur mente, more volucrum quasi levitatis penna sublevatur.

[Vet. XII.] 28. Superbia luxuriae seminarium. Caro mergit quos superba scientia sublevat. Juste mens amittit carnis dominium si Deo servire deneget.---Sed si vigilanter intenditur, ut et mentis humilitas, et carnis castimonia teneatur, cito cognoscimus, quia alterum custoditur ex altero. Nam multis saepe superbia luxuriae seminarium fuit, quia dum eos spiritus quasi in altum erexit, caro in infimis mersit. Hi enim prius secreto elevantur, sed postmodum publice corruunt, quia dum occultis intumescunt motibus cordis, apertis cadunt lapsibus corporis.

Because therefore every weak person, when he is pressed, is wearied by excessive pusillanimity from the hope of joy, and while he endures adversities without, forgets within that in which he rejoiced, it is well said: He said not, Where is God who made me, who gave songs in the night? For if he said these things, he would temper the violence which he suffers; and by this, that he sought within what is to remain, he would not estimate that which he sustains as transitory without to be intolerable. It follows:

CHAPTER XVII.

JOB 35:11. --- Who teaches us above the beasts of the earth, and instructs us above the birds of heaven.

27. God teaches us to beware of the pleasures of the flesh and the elation of the spirit. --- The beasts of the earth are those who, by the use of carnal life, seek the lowest things; but the birds of heaven are those who, by the study of proud curiosity, search into sublime things. The former, by living, cast themselves down lower than they are; the latter, by inquiring, raise themselves higher than they are able. The pleasure of the flesh casts down the former in the lowest parts; the lust of curiosity (libido curiositatis) raises the latter as if in higher parts. To the former it is said through the sacred eloquence (sacra eloquia): Be not as the horse and the mule, which have no understanding (Ps. 31:9 [Vulg. 32:9]); the proud labor of the latter is rebuked, while it is said: Seek not the things that are too high for you, and search not into things that are above your strength (Ecclus. 3:22 [Vulg. 3:22]). To the former it is said: Mortify your members which are upon the earth: fornication, uncleanness, lust, evil concupiscence (Col. 3:5); to the latter it is said: Let no man deceive you through philosophy and vain deceit (Col. 2:8). God therefore teaches us above the beasts of the earth and the birds of heaven, because while we recognize what we are, neither does the infirmity of the flesh cast us down, nor does the spirit of pride raise us up; neither by flowing down are we subjected to the lowest things, nor by being proud are we puffed up with sublime things. For he who falls by the flesh is prostrated by the appetite of beasts; but he who is extolled in mind is raised up after the manner of birds as if by the feather of levity.

28. Pride is the nursery of luxury. The flesh drowns those whom proud knowledge raises up. The mind justly loses the dominion of the flesh if it refuses to serve God. --- But if it is vigilantly intended, that both humility of mind and chastity of the flesh (castimonia) be held, we quickly recognize that one is guarded by the other. For to many pride has often been the nursery of luxury, because while the spirit raised them as if on high, the flesh drowned them in the lowest parts. For these are first secretly elevated, but afterwards they publicly fall, because while they are puffed up by the hidden motions of the heart, they fall by the open lapses of the body.

Sic sic elati justa fuerant retributione feriendi, ut quia superbiendo se hominibus praeferunt, luxuriando usque ad jumentorum similitudinem devolvantur. Homo quippe cum in honore esset, non intellexit, comparatus est jumentis insipientibus, et similis factus est illis (Psal. XLVIII, 13). Quasi scientiae enim illos in altum penna sublevaverat, de quibus Paulus hoc quod et superius protulimus dicebat: Quia cum cognovissent Deum, non sicut Deum glorificaverunt, aut gratias egerunt, sed evanuerunt in cogitationibus suis (Rom. I, 21). Quomodo autem in jumentorum, aut plusquam jumentorum voluptatem deciderint, subdidit dicens: Tradidit eos Deus in desideria cordis eorum, in immunditiam (Ibid., 24). Ecce caro mersit quos superba scientia sublevavit, et a volatu volucrum ultra appetitum lapsi sunt jumentorum; atquae inde sub se prostrati sunt, unde super se ire videbantur. Curandum itaque est, et omni custodia mens a superbiae tumore servanda. Non enim ante oculos Dei vacuae transvolant cogitationes nostrae; et nulla momenta temporis per animum transeunt sine statu retributionis. Intus ergo videt Deus quod mentem elevat, et idcirco permittit foris invalescere quod deponat. Intus prius extollitur, quod foris postmodum luxuriae corruptione feriatur. Occultam videlicet culpam sequitur aperta percussio, ut malis exterioribus interiora puniantur et cor publice corruat, quod latenter tumebat. Hinc quippe per Osee contra Israelitas dicitur: Spiritus fornicationis in medio eorum, et Dominum non cognoverunt (Ose. V, 4). Qui ut ostenderet quod causa libidinis ex culpa proruperit elationis, mox subdidit dicens: Et respondebit arrogantia Israel in faciem ejus (Ibid., 5). Ac si diceret: Culpa quae per elationem mentis in occulto latuit per carnis luxuriam in aperto respondit. Proinde per humilitatis custodiam servanda est munditia castitatis. Si enim pie spiritus sub Deo premitur, caro illicite super spiritum non levatur. Habet quippe spiritus commissum sibi dominium carnis, si tamen sub Domino recognoscit jura legitimae servitutis. Nam si auctorem suum superbiendo contemnit, jure et a subjecta carne praelium suscipit. Unde et ille primus inobediens mox ut superbiendo peccavit, pudenda contexit (Genes. III, 7). Quia enim contumeliam spiritus Deo intulit, mox contumeliam carnis invenit. Et quia auctori suo esse subditus noluit, jus carnis subditae quam regebat amisit, ut in seipso videlicet inobedientiae suae confusio redundaret, et superatus disceret, quid elatus amisisset.

Thus, thus the elated were to be struck by a just retribution, so that because by being proud they prefer themselves to men, by being luxurious they may be brought down even to the likeness of beasts. For man when he was in honor, did not understand; he was compared to the senseless beasts, and was made like to them (Ps. 48:13 [Vulg. 49:12]). For the feather of knowledge had raised them on high, of whom Paul said that which we also brought forward above: Because when they had known God, they glorified him not as God, nor gave thanks; but became vain in their thoughts (Rom. 1:21). But how they fell into the pleasure of beasts, or more than beasts, he subjoined, saying: God delivered them up to the desires of their heart, into uncleanness (Ibid. 24). Behold, the flesh drowned those whom proud knowledge raised up, and from the flight of birds they fell through appetite beyond that of beasts; and thence they were prostrated under themselves, whence they seemed to go above themselves. Care must therefore be taken, and with all guardianship the mind must be kept from the tumor of pride. For our thoughts do not fly past before the eyes of God empty; and no moments of time pass through the soul without the state of retribution. God therefore sees within what elevates the mind, and therefore permits to grow strong without what may cast it down. Within it is first extolled, what afterwards without may be struck by the corruption of luxury. An open stroke follow clearly a hidden fault, so that by external evils internal ones may be punished, and the heart may publicly fall, which was secretly swelling. Hence indeed it is said through Hosea against the Israelites: The spirit of fornication is in the midst of them, and they have not known the Lord (Hos. 5:4). Who, that he might show that the cause of libido broke forth from the fault of elation, straightway subjoined, saying: And the arrogance of Israel shall answer in his face (Ibid. 5). As if he said: The fault which lay hid in secret through the elation of the mind, answered in the open through the luxury of the flesh. Therefore, through the guardianship of humility, the purity of chastity is to be kept. For if the spirit is piously pressed under God, the flesh is not unlawfully raised above the spirit. For the spirit has the dominion of the flesh committed to it, if yet it recognizes the rights of lawful servitude under the Lord. For if by being proud it despises its Author, justly it also receives battle from the subject flesh. Whence also that first disobedient man, as soon as he sinned by being proud, covered his shameful parts (Gen. 3:7). For because the spirit brought contumely upon God, it straightway found the contumely of the flesh. And because he would not be subject to his Author, he lost the right of the subject flesh which he ruled, so that in himself indeed the confusion of his disobedience might redound, and being overcome he might learn what he, being elated, had lost.

[Vet. XIII.] 29. Si cordis humilitatem negligamus, Deus carnis integritatem despicit.---Nullus ergo postquam superna appetere coeperit, si carnis voluptate prosternitur, tunc se victum judicet, cum aperte superatur. Si enim plerumque virus libidinis de radice nascitur elationis, tunc caro vicit, cum spiritus latenter intumuit: jam tunc anima per originem culpae in petulantiam jumentorum cecidit, cum efferendo se, more volucrum, ultra quam debuit evolavit. Hinc est enim quod longa continentia repente solvitur, hinc quod plerumque et usque ad senium virginitas servata vitiatur. Quia enim negligitur humilitas cordis, rectus judex despicit etiam integritatem corporis; et quandoque per apertum malum reprobos annuntiat, quos dudum reprobos in occulto tolerabat. Nam qui diu servatum bonum subito perdidit, apud semetipsum intus aliud malum tenuit, ex quo aliud subito erupit per quod ab omnipotente Deo etiam tunc alienus exstitit, quando se ei per munditiam corporis inhaerere monstravit. Quia igitur mentis elatio ad pollutionem pertrahit carnis, reproborum cor a volatu volucrum ad petulantiam mergitur jumentorum. Sancti autem viri ne appetitu bestiali ad luxuriae voraginem devolvantur, sollicite cogitationes mentis a superbiae volatu custodiunt; ac ne in infima desipiendo corruant, omne quod sublimiter sapiunt, humiliter premunt. Recte itaque dicitur: Qui docet nos super jumenta terrae, et super volucres coeli erudit nos. Subaudis, hoc quoque non dixit.

30. In adversis deficimus, quia prosperis uti moderate nescimus.---Hoc itaque quod jumentis ac volucribus antecellit, eum non dicit in tribulatione memorari; ac si diceret: Infirmus quisque idcirco nequaquam se in perturbatione corroborat, quia et in tranquillitate non temperat; et ideo nescit adversa tolerare, quia constitutus in prosperis cogitatione se non novit a volatu volucrum premere, nec carnales motus a jumentorum ingluvie sublevare. Sed hoc beato Job tanto inconvenienter dicitur, quanto vita ejus inter alta et infima mirabiliter temperatur. Quod quidem intelligi et aliter potest: Qui docet nos super jumenta terrae, et super volucres coeli erudit nos. Nam sicut jumentorum vocabulo signatur vita hominum carnis adhuc motibus subditorum, ita appellatione volucrum figuratur elatio spirituum superborum, ut per jumenta quidem terreni homines, per volucres vero daemonia designentur. Unde cum semina Dominus juxta viam diceret cecidisse, subjungit: Venerunt volucres coeli, et comederunt ea (Matth. XIII, 4), nimirum per volucres signans aereas potestates.

29. If we neglect humility of heart, God despises the integrity of the flesh. --- Let no one, therefore, after he has begun to seek heavenly things, if he is prostrated by the pleasure of the flesh, judge himself conquered only then when he is openly overcome. For if for the most part the virus of libido is born from the root of elation, then the flesh conquered when the spirit secretly swelled: already then the soul, by the origin of the fault, fell into the petulance of beasts, when by extolling itself, after the manner of birds, it flew beyond what it ought. For hence it is that long continence is suddenly dissolved; hence that for the most part virginity preserved even to old age is vitiated. For because humility of heart is neglected, the righteous Judge despises even the integrity of the body; and sometimes through an open evil He announces the reprobate, whom He for a long time tolerated as reprobate in secret. For he who suddenly lost a good long preserved, held within himself another evil, from which another suddenly broke forth, through which he stood forth as alien even then from Almighty God, when he showed himself to adhere to Him through purity of body. Since therefore elation of mind leads to the pollution of the flesh, the heart of the reprobate is drowned from the flight of birds to the petulance of beasts. But holy men, lest they be brought down to the gulf of luxury by beastly appetite, solicitously guard the thoughts of the mind from the flight of pride; and lest they fall by being foolish in the lowest things, they humbly press down everything that they wise sublimely. Rightly therefore is it said: Who teaches us above the beasts of the earth, and instructs us above the birds of heaven. You understand, this also he [the weak person] did not say.

30. In adversities we fail, because we know not how to use prosperous things moderately. --- This therefore which excels beasts and birds, he [Eliu] says is not remembered in tribulation; as if he said: Every weak person therefore by no means strengthens himself in perturbation, because also in tranquility he does not temper himself; and for this reason he knows not how to endure adversities, because being set in prosperous things, he knew not in thought how to press himself down from the flight of birds, nor how to raise up carnal motions from the gluttony of beasts. But this is said to blessed Job so much the more inconveniently, as his life is wonderfully tempered between high and low things. Which indeed can be understood also otherwise: Who teaches us above the beasts of the earth, and instructs us above the birds of heaven. For as by the word 'beasts' is signified the life of men still subject to the motions of the flesh, so by the appellation of 'birds' is figured the elation of proud spirits, so that by the beasts indeed earthly men, but by the birds demons (daemonia) are designated. Whence when the Lord said that seeds had fallen by the wayside, He subjoins: The birds of the heaven came and ate them up (Matt. 13:4), doubtless signifying by the birds the aerial powers.

31. Sancti dum Deo se subdunt, cuncta transitoria superant et despiciunt.---Sancti autem viri, quia nec infima hominum exempla appetunt, nec rursum daemoniaca subtilitate falluntur, et super jumenta terrae, et super coeli volucres virtute eruditionis excrescunt. Super jumenta enim terrae edocti sunt, quia quidquid in imis potest ambiri despiciunt. Super volucres quoque coeli eruditi sunt, quia omnes immundorum spirituum insidias comprehendunt. Super jumenta terrae edocti sunt, quia nihil in hac vita quod praeterit quaerunt. Super voluores coeli eruditi sunt, quia potestates aereas, quas adhuc per carnis infirmitatem tolerant, jam vitae meritis calcant. Paulus jam super jumenta terrae edoctus fuerat, dicens: Multi enim ambulant. Et paulo post: Quorum finis interitus, quorum deus venter est, et gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem conversatio in coelis est (Philip. III, 18, 19). Et rursum super volucres coeli eruditum se noverat, cum dicebat: Nescitis quoniam angelos judicabimus (I Cor. VI, 3)? Sub se jumenta cernebat, quia videlicet in terra adhuc positus calcabat mores hominum qui in infimis conversantur. Et rursum volatum volucrum meritorum dignitate transcenderat, quia subiturus coelestia judicaturum se angelos non ignorabat. In illis immundorum infima, in istis superborum summa calcabat. Mentes quippe sanctorum transitoria cuncta despiciunt, et sub se labi quidquid superbit, quidquid praeterit, contemplantur; et quasi in quodam rerum vertice constitutae, tanto sibi omnia subesse conspiciunt, quanto semetipsas verius auctori omnium subdunt; atque inde cuncta transcendunt, unde creatori cunctorum vera se humilitate substernunt. Dicat ergo: Qui docet nos super jumenta terrae, et super volucres coeli erudit nos. Ac si diceret: Infirmus pusillanimitate victus ista non dixit, et idcirco eum adversitas tentationis perculit, quia tranquillitatis tempore haec cuncta transeuntia nulla perfectione superavit. Hujus enim vitae adversa non perhorresceret, si perfectionis merito etiam secunda calcasset. Sequitur:

Caput XVIII

[Rec. IV].

VERS. 12.---Ibi clamabunt, et non exauaret propter superbiam malorum.

31. While the saints subject themselves to God, they overcome and despise all transitory things. --- But holy men, because they neither seek the lowest examples of men, nor again are deceived by demoniacal subtlety, increase by the virtue of instruction both above the beasts of the earth and above the birds of heaven. For they are taught above the beasts of the earth, because they despise whatever can be sought after in the lowest things. They are also instructed above the birds of heaven, because they comprehend all the snares of the unclean spirits. They are taught above the beasts of the earth, because they seek nothing in this life which passes away. They are instructed above the birds of heaven, because they already tread under foot by the merits of their life the aerial powers, which they still tolerate through the infirmity of the flesh. Paul had already been taught above the beasts of the earth, saying: For many walk. And a little after: Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. But our conversation is in heaven (Phil. 3:18-20). And again he knew himself instructed above the birds of heaven, when he said: Know you not that we shall judge angels? (1 Cor. 6:3). He saw the beasts under him, because being placed still on earth he trod under foot the ways of men who are conversant in the lowest things. And again he had transcended the flight of birds by the dignity of his merits, because he was not ignorant that he, about to enter heavenly things, would judge angels. In the former he trod under foot the lowest things of the unclean, in the latter the highest things of the proud. The minds indeed of the saints despise all transitory things, and contemplate as falling under them whatever is proud, whatever passes away; and being set as if on a certain summit of things, they behold all things to be subject to them so much the more, as they more truly subject themselves to the Author of all; and thence they transcend all things, whence they prostrate themselves in true humility to the Creator of all things. Let him say therefore: Who teaches us above the beasts of the earth, and instructs us above the birds of heaven. As if he said: The weak person overcome by pusillanimity said not these things, and for this reason the adversity of temptation struck him, because in the time of tranquility he overcame none of these passing things by any perfection. For he would not dread the adversities of this life, if by the merit of perfection he had also trod under foot its favorable things. It follows:

CHAPTER XVIII.

JOB 35:12. --- There they shall cry, and He will not hear, because of the pride of the wicked.

32. Justi permittuntur opprimi ut purgentur, et ut oppressorum nequitia consummetur.---Ibi videlicet in tribulatione, ut e contra de gaudio scriptum est: Filii servorum tuorum inhabitabunt ibi (Psal. CI, 29). Sed videtur incertum utrum dicat: Propter superbiam malorum non exaudiet; an, propter superbiam malorum clamabunt. Intelligi autem melius potest, si non exaudiri potius propter malorum superbiam, quam clamare referantur. Nam quod propter malorum superbiam clamant, jam supra dictum est, eo versu quo dicitur: Propter multitudinem violentorum clamabunt. Aliquid ergo nobis hoc versu innuitur quod paulo subtilius attendatur, quia saepe oppressi quidam dum clamaverint, ex se quidem merentur audiri, sed tamen eorum desideria propter opprimentium superbiam differuntur. Justus quippe Deus et suos permittit temporaliter opprimi, et violentorum malitiam nequiter augeri, ut dum horum vita in purgatione teritur, illorum nequitia consummetur.

Plerumque vero accidit, ut justi in tribulatione deprehensi, supernum solatium etiam temporaliter percipiant, quod tamen non temporaliter implorant. Salvari enim non propter se, sed propter adversariorum salutem concupiscunt, ut dum illos omnipotens Deus ab immensis periculis facto quodam miraculo liberat, virtutem suam ipsis etiam persecutoribus innotescat; atque inde adversarios ad aeternitatem redimat, unde suos temporaliter salvat, sicut Propheta quoque vocem martyrum suscipiens, ait: Propter inimicos meos eripe me (Psal. LXVIII, 19). Ac si diceret: Propter me quidem eripi de temporali tribulatione non appeto, sed tamen eripi propter adversarios meos concupisco, ut dum mea vita salvari mirabiliter cernitur, ipso miraculorum visu inimicorum duritia convertatur. Sicut ergo saepe Dominus suorum vitam temporaliter pro inimicorum conversione eripit, ita saepe suorum voces propter damnationem persequentium non exaudit, ut videlicet inde reatum suum cumulent, unde praevaluisse se nequiter gaudent. Nam qui invisibilia despiciunt, moveri nonnunquam visibilibus miraculis possunt. Sed idcirco cum justis plerumque nil mirum visibiliter agitur, quia eorum adversarii illuminari invisibiliter non merentur. Dicatur ergo: Ibi clamabant, et non exaudiet propter superbiam malorum. Ac si diceret: Reatus opprimentium audire voces prohibet oppressorum. Nec eripiuntur visibiliter justi, quia salvari invisibiliter non merentur injusti. Unde rursum per Prophetam dicitur: Cum viderit sapientes morientes, simul insipiens et stultus peribunt (Psal. XLVIII, 11).

32. The just are permitted to be oppressed that they may be purged, and that the wickedness of the oppressors may be consummated. --- 'There,' namely, in tribulation, as on the contrary it is written of joy: The children of your servants shall dwell there (Ps. 101:29 [Vulg. 102:28]). But it seems uncertain whether he says: Because of the pride of the wicked He will not hear; or, because of the pride of the wicked they shall cry. But it can be better understood if they are related rather as not being heard because of the pride of the wicked, than as crying. For that they cry because of the pride of the wicked has been already said above, in that verse where it is said: Because of the multitude of the violent they shall cry. Something is therefore hinted to us in this verse which may be attended to a little more subtly, because often some who are oppressed, while they cry, deserve indeed of themselves to be heard, but yet their desires are deferred because of the pride of those who oppress them. For the just God both permits His own to be temporally oppressed, and the malice of the violent to be wickedly increased, so that while the life of the former is worn in purgation, the wickedness of the latter may be consummated.

But for the most part it happens, that the just overtaken in tribulation, perceive heavenly solace even temporally, which yet they do not implore for a temporal end. For they desire to be saved not for their own sake, but for the sake of the salvation of their adversaries, so that while Almighty God delivers them from immense dangers by a certain miracle, His virtue may become known even to the persecutors themselves; and He may thence redeem His adversaries for eternity, whence He saves His own temporally, as the Prophet also, taking up the voice of the martyrs, says: Deliver me because of my enemies (Ps. 68:19 [Vulg. 69:18]). As if he said: I do not indeed desire to be delivered from temporal tribulation for my own sake, but yet I desire to be delivered for the sake of my adversaries, so that while my life is seen to be wonderfully saved, by the very sight of the miracles the hardness of my enemies may be converted. As therefore the Lord often delivers the life of His own temporally for the conversion of their enemies, so He often does not hear the voices of His own because of the damnation of the persecutors, that they may indeed accumulate their guilt from that, whence they wickedly rejoice to have prevailed. For those who despise invisible things, can sometimes be moved by visible miracles. But for this reason nothing wonderful is for the most part done visibly with the just, because their adversaries do not deserve to be illuminated invisibly. Let it be said therefore: There they shall cry, and He will not hear, because of the pride of the wicked. As if he said: The guilt of the oppressors forbids the voices of the oppressed to be heard. Nor are the just delivered visibly, because the unjust do not deserve to be saved invisibly. Whence again it is said through the Prophet: When he shall see the wise dying, at the same time the foolish and the senseless shall perish (Ps. 48:11 [Vulg. 49:10]).

Quos enim visibiliter mori conspiciunt, invisibiliter vivere posse non credunt; atque eo reatum infidelitatis suae cumulant, quo visa morte fidelium de aeternitate desperant. Igitur violenti quique inde deterius deficiunt, unde contra vitam innocentium exterius convalescunt; tantoque illos intima veritas a se foras ejicit, quanto eos contra suos temporaliter quod volunt posse permittit.

33. Malorum poena gravior, est prosperitas. Manifestum est reprobationis indicium.---Quisquis itaque bonorum vitam persequitur, tunc pejore ultione damnatur, cum nulla ei adversitate resistitur; et tunc fortioris irae periculis subjacet, cum prospere peragit quod nequiter concupiscit, quia videlicet vindicta superni judicii ad futura eum supplicia reservando deseruit, cui hic in malo obviare contempsit. Hinc enim per Prophetam Dominus dicit: Dimisi eos secundum desideria cordis eorum, et ibunt in voluntatibus suis (Psal. LXXX, 13). Hinc rursum dicitur: Non est virga Dei super illos (Job. XXI, 9). Hinc etiam de ipso eorum capite scriptum est: Faciet et prosperabitur (Dan. VIII, 12). Hinc rursus de eodem dicitur: Et dolus in manu ejus dirigetur (Dan. VIII, 25). In manu quippe Antichristi dolus dirigetur, quia in hoc quod contra bonos proposuerit implere temporaliter nulla adversitate praepeditur. Hinc rursus per Salomonem dicitur: Prosperitas stultorum perdet illos (Prov. I, 32). [Vet. XVI.] Manifestum ergo perditionis indicium est, quando affectatis iniquitatibus subsequens favet effectus, et nulla contrarietas impedit quod mens perversa conceperit. Nam saepe pravorum hominum dum tardantur vota, mutantur; et dum difficultatem perfectionis sentiunt, reatum malae actionis agnoscunt; et quibus prius invitis contradicitur, volentes postmodum hoc quod conceperant, adversantur. Quia igitur malos cum deserit Dominus praevalere permittit, et unde superborum nequitia perficitur, inde humilium longanimitas consummatur, dicatur recte: Ibi clamabunt, et non exaudiet propter superbiam malorum. Sequitur:

Caput XIX

[Rec. XV].

VERS. 13.---Neque enim frustra audiet Deus, et Omnipotens singulorum causas intuebitur.

For those whom they behold to die visibly, they do not believe can live invisibly; and by that they accumulate the guilt of their infidelity, by which, having seen the death of the faithful, they despair of eternity. Therefore the violent fail so much the worse, as they prevail externally against the life of the innocent; and the inward Truth casts them out from Himself so much the more, as He permits them to be able to do what they will temporally against His own.

33. The more heavy punishment of the wicked is prosperity. It is a manifest sign of reprobation. --- Whosoever therefore persecutes the life of the good, is then damned with a worse vengeance (ultio), when no adversity resists him; and he is then subject to the dangers of a stronger wrath, when he prosperously performs what he wickedly desired, because namely the vengeance (vindicta) of the heavenly judgment has deserted him by reserving him for future punishments, whom it here disdained to meet in his evil. For hence the Lord says through the Prophet: I let them go according to the desires of their heart, and they shall go in their own wills (Ps. 80:13 [Vulg. 81:12]). Hence again it is said: The rod of God is not upon them (Job 21:9). Hence also it is written of their very head: He shall do and shall prosper (Dan. 8:12). Hence again it is said of the same: And deceit shall be directed in his hand (Dan. 8:25). For in the hand of the Antichrist deceit is directed, because in that which he proposed to fulfill against the good temporally, he is hindered by no adversity. Hence again it is said through Solomon: The prosperity of fools shall destroy them (Prov. 1:32). It is therefore a manifest sign of perdition, when a subsequent effect favors the affected iniquities, and no contrariety hinders what the perverted mind conceived. For often while the vows of wicked men are delayed, they are changed; and while they feel the difficulty of perfection, they recognize the guilt of a evil action; and those things which at first they opposed when unwilling, they afterwards oppose when willing what they had conceived. Because therefore the Lord, when He deserts the wicked, permits them to prevail, and whence the wickedness of the proud is perfected, thence the long-suffering (longanimitas) of the humble is consummated, let it be rightly said: There they shall cry, and He will not hear, because of the pride of the wicked. It follows:

CHAPTER XIX.

JOB 35:13. --- For God will not hear in vain, and the Almighty will behold the causes of every one.

34. Desideria sanctorum eo cumulatius exaudiuntur, quo tardius.---Notandum quod duo sunt dicta, quia et clamantem non frustra audit, et tamen quod patitur respicit, et exaudire voces dissimulat, et quod unusquisque tolerat non ignorat. Nemo ergo qui tardius auditur credat quod a superna cura negligatur. Saepe enim nostra desideria, quia celeriter non fiunt, exaudiuntur; et quod impleri concite petimus, et ipsa melius tarditate prosperatur. Saepe vox nostra eo perficitur quo differtur; et cum superficietenus petitio negligitur, vota nostra altius in cogitationum radice complentur: sicut et semina messium gelu pressa solidantur; et quo ad superficiem tardius exeunt, eo ad frugem multipliciora consurgunt. Desideria itaque nostra dilatione extenduntur, ut proficiant; proficiunt, ut ad hoc quod perceptura sunt convalescant; exercitantur in certamine, ut majoribus cumulentur praemiis in retributione, labor protrahitur pugnae, ut crescat corona victoriae. Suos ergo Dominus cum velociter non exaudit, quo repellere creditur trahit. Internus quippe est medicus, et peccatorum in nobis contagia quae inesse medullitus reprobat secat, abscindit virus putredinis ferro tribulationis; et quo voces aegri audire dissimulat, eo aegritudinis finem procurat. Hinc enim Propheta ait: Deus meus, clamabo per diem, et non exaudies; et nocte, et non ad insipientiam mihi (Psal. XXI, 3). Ac si diceret: Nequaquam mihi ad insipientiam proficit quod die ac nocte clamantem me continue non exaudis, quia unde me in temporali tribulatione quasi deseris, inde ad aeternam sapientiam plus erudis. Hinc etiam dicit: Adjutor in opportunitatibus, in tribulatione (Psal. IX, 10). Tribulationem quippe dicturus, opportunitates praemisit, quia saepe et tribulatione conterimur, et tamen opportunum nondum est ut ad desiderium ereptionis adjuvemur. Dicatur ergo: Neque enim frustra audiet Deus, et Omnipotens singulorum causas intuebitur. Sed quia plerumque nonnulli et ipsa adjutorii tarditate franguntur, apte subjungit:

CAPUT. XX [Rec. XVI].

VERS. 14.---Etiam cum dixeris: Non considerat, judicare coram illo, et exspecta eum.

34. The desires of the saints are heard so much the more abundantly, as they are heard more slowly. --- It is to be noted that there are two things said, because He both hears the one crying not in vain, and yet He regards what he suffers; and He dissembles to hear the voices, and He is not ignorant of what each one endures. Let no one therefore who is heard more slowly believe that he is neglected by the heavenly care. For often our desires, because they are not quickly fulfilled, are heard; and that which we petition to be completed speedily, is better prospered by the very delay. Often our voice is perfected in that in which it is deferred; and when the petition is neglected as to the surface, our vows are more deeply fulfilled in the root of our thoughts: just as also the seeds of the harvests, being pressed by the frost, are made solid; and by how much more slowly they go out to the surface, by so much more manifold do they rise up to the fruit. Our desires therefore are extended by delay, that they may profit; they profit, that they may grow strong for that which they are to receive; they are exercised in the contest, that they may be accumulated with greater rewards in the retribution; the labor of the fight is protracted, that the crown of victory may increase. The Lord therefore, when He does not quickly hear His own, draws them by that which He is believed to repel. For He is an internal Physician (medicus), and He cuts the contagions of sins in us which He reprobates as being in the very marrow, He cuts away the virus of rottenness with the iron of tribulation; and by how much He dissembles to hear the voices of the sick person, by so much He procures the end of the sickness. For hence the Prophet says: My God, I shall cry through the day, and you will not hear; and in the night, and not to my foolishness (Ps. 21:3 [Vulg. 22:2]). As if he said: By no means does it profit me to foolishness that you do not continually hear me crying day and night, because whence you as it were desert me in temporal tribulation, thence you instruct me more for eternal wisdom. Hence also he says: A helper in opportunities, in tribulation (Ps. 9:10 [Vulg. 9:9]). Being about to say 'tribulation,' he first mentioned 'opportunities,' because often we are both crushed by tribulation, and yet it is not yet opportune that we should be helped to the desire of deliverance. Let it be said therefore: For God will not hear in vain, and the Almighty will behold the causes of every one. But because for the most part some are broken even by that very delay of help, he aptly subjoins:

CHAPTER XX.

JOB 35:14. --- Even when you shall say: He does not consider; judge before Him, and wait for Him.

35. Desperationis procella ingruente, ad memoriam revocanda sunt Dei beneficia.---Fortasse enim dum clamor noster quasi negligitur, spes quae cordi inerat infirmatur; et superna adjutoria defutura credimus, quia tardius impetramus; ac pene inconsiderata Deo esse ingemiscimus, quae inulta toleramus. Sed cum ista nos desperationis procella conturbat, concussa mens citius in portum spei se collocat, si causas suas cum Domino subtiliter pensat, si bona ejus ad memoriam revocat, si mala quae bonis ejus reddidit apud semetipsam callide non excusat, si perpendit quid ab eo juste meruit et quid clementer accepit, si vitam suam vivaciter discutit, si ante Dei oculos omne quod agit examinans semetipsam sibimet non abscondit, si factam se quae non erat meminit, si illuminatam se atque sublevatam quae in tenebris jacebat agnoscit. Haec ergo in semetipsa cuncta recolligens, dum bona accepta considerat, adversa quae tolerat non accusat; nec desperatione frangitur, quae tantorum munerum consolatione roboratur, quia spem de futuris recipit, dum transacta beneficia recognoscit. Dicat itaque: Etiam cum dixeris: Non considerat, judicare coram illo, et exspecta eum. Ac si diceret: Cum idcirco Deus considerare non creditur, quia tarde miseretur, intima cogitationis ingredere, atque illic coram ejus oculis causae tuae judicium suscipe; et quae ipse vivendo contulisti, vel quae misericorditer percepisti, discerne; et tunc ad spei fiduciam redis, dum bona tantae benignitatis erubescis, quatenus inter adversa fidenter exspectes quem et post delicta propitium recolis. Speranda etenim fuerant superna adjutoria, etiam si nulla beneficia praecessissent. Sciendumque quia Deus hominem quem benigne condidit inique non spernit.

36. Qui praeterita munera considerat, futura non desperet.---Pensandum est igitur quanti est periculi transacta munera cernere, et futura desperare; quanti est periculi si in hac procella tribulationum desperationis naufragio frangimur, qui ad portum spei velut immensis funibus praeteritis donis ligamur. Dicat itaque recte: Judicare coram illo, et exspecta eum. Nam qui semetipsum coram Deo non judicat, eum dum affligitur non exspectat. Cujus enim bona praecessisse dissimulat, adjutoria subsequi posse desperat; et cum praeteritorum obliviscitur, etiam subsequentium largitate fraudatur.

35. When the storm of despair rushes in, the benefits of God are to be recalled to memory. --- For perhaps while our cry is as it were neglected, the hope which was in the heart is weakened; and we believe that the heavenly helps will be wanting, because we obtain them more slowly; and we groan as if those things were unconsidered by God, which we endure unavenged. But when this storm of despair disquiets us, the shaken mind more quickly places itself in the port of hope, if it subtly weighs its causes with the Lord, if it recalls His benefits to memory, if it does not craftily excuse in its own presence the evils which it returned for His benefits, if it weighs what it has justly deserved from Him and what it has mercifully received, if it vivaciously discusses its life, if examining before the eyes of God all that it does it does not hide itself from itself, if it remembers that it was made when it was not, if it recognizes that it was illuminated and raised up when it lay in darkness. Collecting therefore all these things in itself, while it considers the benefits received, it does not accuse the adversities which it endures; nor is it broken by despair, which is strengthened by the consolation of so great gifts, because it receives hope concerning future things while it recognizes past benefits. Let him say therefore: Even when you shall say: He does not consider; judge before Him, and wait for Him. As if he said: When for this reason God is not believed to consider, because He is slow to have mercy, enter the secret of thought, and there receive the judgment of your cause before His eyes; and discern what things you have yourself contributed by living, or what things you have mercifully perceived; and then you return to the confidence of hope, while you are ashamed of the benefits of so great kindness, so that among adversities you may confidently wait for Him whom you recall to be propitious even after offenses. For heavenly helps were to be hoped for, even if no benefits had preceded. and it is to be known that God does not unjustly despise the man whom He kindly created.

36. He who considers past gifts, let him not despair of future things. --- It is to be weighed therefore how great a danger it is to behold past gifts and to despair of future things; how great a danger it is if in this storm of tribulations we are broken by the shipwreck of despair, who are bound as it were by immense ropes to the port of hope by past gifts. Let it be said therefore rightly: Judge before Him, and wait for Him. For he who does not judge himself before God, does not wait for Him while he is afflicted. For he who dissembles that the benefits of another have preceded, despairs that helps can follow; and when he forgets past things, he is also defrauded of the bounty of subsequent things.

Sed ecce dum nos affligimur, dum consolationis gratiam longanimiter sustinemus, mali ad pejora prorumpunt, atque eo iniquitatis exaggeratione proficiunt, quo sine verbere relinquuntur. Et tamen omnipotens peccantes misericorditer exspectat, tempus ad poenitentiam tribuit, quod non conversis ad gravioris reatus testimonium vertit; patienter iram retinet, quam quandoque irretractabiliter effundit. Unde apte subjungitur:

Caput XXI

[Vet. XVIII, Rec. XVII].

VERS. 15.---Nunc enim non infert furorem suum, nec ulciscitur valde scelus.

37. Deus hic diu tolerat quos in aeternum est damnaturus.---Diu quippe Deus tolerat quem in perpetuum damnat; et furorem nunc inferre dissimulat, quia effundendum sine fine in posterum servat. Electorum namque est hic conteri, ut ad praemia debeant aeternae haereditatis erudiri. Nostrum est hic flagella percipere, quibus servatur de aeternitate gaudere. Hinc enim scriptum est: Flagellat omnem filium quem recipit (Hebr., XII, 6). Hinc ad Joannem dicitur: Ego quos amo arguo et castigo (Apoc. III, 19). Hinc Petrus ait: Tempus est ut incipiat judicium de domo Dei (I Petr. IV, 17). Ubi mox admirando subjungit: Si autem primum a nobis, qui finis eorum qui non credunt Dei Evangelio (Ibid., 17)? Peccata quippe nequaquam divina severitas inulta remanere permittit, sed ira judicii a nostra hic correptione inchoat, ut in reproborum damnatione conquiescat. Eant ergo nunc reprobi, et voluptatum suarum desideria inulta iniquitate consumment; atque eo temporalia flagella non sentiant, quo aeterna eos supplicia exspectant. Bene autem inulta eorum nequitia Cham peccante signata est, cui a patre dicitur: Maledictus Chanaan puer, servus erit fratribus suis (Gen. IX, 25). Chanaan videlicet Cham filius. Et quid est quod Cham peccante Chanaan ejus filius sententiam ultionis accipit? Quid est quod non in se, sed in posteritate percutitur, nisi quod reproborum nequitiae hic quidem inultae proficiunt, sed in posterum feriuntur? Dicatur ergo: Nunc enim non infert furorem suum, nec ulciscitur valde scelus.

But behold, while we are afflicted, while we long-sufferingly sustain the grace of consolation, the wicked break forth to worse things, and they profit by the exaggeration of iniquity, in that they are left without the scourge. And yet the Almighty mercifully waits for those who sin, He grants time for penance, which for those who are not converted He turns to the testimony of a heavier guilt; He patiently retains His wrath, which He some time indifferently pours out. Whence it is aptly subjoined:

CHAPTER XXI.

JOB 35:15. --- For now He does not bring in His fury, nor does He greatly punish crime.

37. God here for a long time tolerates those whom He is about to damn forever. --- For God for a long time tolerates him whom He damns forever; and He dissembles to bring in fury now, because He keeps it to be poured out without end hereafter. For it is of the elect to be crushed here, that they may be instructed for the rewards of the eternal inheritance. It is ours to receive scourges here, by which it is preserved to rejoice concerning eternity. For hence it is written: He scourges every son whom he receives (Heb. 12:6). Hence it is said to John: Those whom I love I rebuke and chastise (Rev. 3:19). Hence Peter says: It is time that judgment should begin from the house of God (1 Pet. 4:17). Where he straightway subjoins with wonder: But if first from us, what shall be the end of them who believe not the Gospel of God? (Ibid.). Divine severity by no means permits sins to remain unpunished, but the wrath of judgment begins here from our correction, that it may rest in the damnation of the reprobate. Let the reprobate go now, therefore, and let them consume the desires of their pleasures with unpunished iniquity; and in that they do not feel temporal scourges, let eternal punishments wait for them. But well was their unpunished wickedness signified by Cham sinning, to whom it is said by his father: Cursed be Chanaan the boy, a servant shall he be to his brethren (Gen. 9:25). Chanaan namely was the son of Cham. And what is it that while Cham sins, Chanaan his son receives the sentence of vengeance? What is it that he is struck not in himself, but in his posterity, unless that the wickednesses of the reprobate profit here indeed unpunished, but are struck hereafter? Let it be said therefore: For now He does not bring in His fury, nor does He greatly punish crime.

38. Eos tamen aliquando hac in vita ferire inchoat.---Notandum vero est quod subintulit, Valde, quia etsi quaedam longanimiter tolerat, quaedam tamen etiam in hac vita flagellat et hic nonnunquam ferire inchoat, quod aeterna damnatione consummat. Ergo et nonnulla percutit, et nonnulla inulta derelinquit, quia si nulla resecaret, quis Deum res humanas curare crederet? Et rursum, si hic cuncta percuteret, extremum judicium unde restaret? Quaedam igitur feriuntur, ut rectoris nostri super nos sollicitudinem formidemus; quaedam vero inulta servantur, ut adhuc judicium restare sentiamus. Bene ergo dicitur: Nec ulciscitur valde scelus, quia dum exiguum quiddam de iniquitate percutitur, inconversis mentibus aeterni jam judicii sententia propinatur.

39. Aliud est rectum dicere, aliud recte.---Totum itaque hoc ab Eliu rectum dicitur, si recte diceretur. Scit enim quid loqui debeat, sed cui loquatur ignorat. Vera sunt namque quae dixit, sed a beati Job increpationibus aliena, quia tanto hac correptione non eguit, quanto nec aliqua pusillanimitate peccavit. [Vet. XIX.] Sed quia justis viris solet occasio esse virtutum elatio superborum, occulto judicio cum beato Job agitur, ut post flagella poenarum etiam per verba arrogantium crescat. Ecce enim tanto magis a superbiae ministro despicitur quanto a magistra veritate intrinsecus idem refovetur. Nam Eliu postquam tot fortia se dixisse cognovit, quid elationis gestaret aperuit, atque beatum Job alta de se sentiendo despexit, dicens:

CAPUT XXII.

VERS. 16.---Ergo Job frustra aperit os suum, et absque scientia verba multiplicat.

40. Superborum vitia sunt loquacitas, et audiendi impatientia.---Haec nimirum inferens, beatum Job et nil scisse asserit, et multa dixisse; et cum ipse quae sentit loquaciter inferat, hunc de vitio loquacitatis accusat. Sed hoc quoque esse proprium arrogantium vitium solet, ut et pauca credant quae ipsi multa dixerint, et multa credant quae ipsis pauca dicuntur. Quia enim sua dicere semper volunt, aliena audire non possunt; vim se pati existimant, si ea quae immoderate sentiunt immoderatius non effundant.

38. Yet He sometimes begins to strike them in this life. --- But it is to be noted that he subjoined, 'Greatly' (valde), because although He for a long time tolerates some things, yet He scourges some things even in this life, and here He sometimes begins to strike, what He consummates with eternal damnation. Therefore He both strikes some things, and leaves some things unpunished, because if He cut off nothing, who would believe that God cares for human affairs? And again, if He struck all things here, whence would the last judgment remain? Some things therefore are struck, that we may dread the solicitude of our Ruler over us; but some things are preserved unpunished, that we may feel that judgment still remains. Well therefore is it said: Nor does He greatly punish crime, because while some small part of iniquity is struck, the sentence of eternal judgment is already proferred to unconverted minds.

39. It is one thing to say what is right, another to say it rightly. --- All this therefore is said by Eliu as right, if it were said rightly. For he knows what he ought to speak, but he is ignorant to whom he speaks. For the things which he said are true, but alien to the rebukes of blessed Job, because he did not need this correction so much as he did not sin by any pusillanimity. But because the elation of the proud is wont to be an occasion of virtues to just men, it is done with blessed Job by a hidden judgment, so that after the scourges of punishments he may increase even through the words of the arrogant. For behold, he is so much the more despised by the minister of pride, as he is the same within cherished by Truth the mistress. For after Eliu knew that he had said so many strong things, he opened what elation he was carrying, and he despised blessed Job by feeling high things of himself, saying:

CHAPTER XXII.

VERS. 16.---Therefore Job opens his mouth in vain, and multiplies words without knowledge.

40. The vices of the proud are loquacity, and impatience of hearing.---In bringing these things in, he asserts that blessed Job both knew nothing, and said many things; and while he himself brings in what he feels loquaciously, he accuses him of the vice of loquacity. But this also is wont to be a proper vice of the arrogant, that they both believe what they themselves have said many times to be little, and they believe what is said to them a few times to be much. For because they always wish to speak their own things, they cannot hear the things of others; they think they suffer violence, if they do not pour out more immoderately those things which they feel immoderately.

Et quamvis beatus Job ad ejus verba tacuerit, Eliu tamen de locutione illius, qua amicis responderat, causam invectionis invenit, ut sibi exhibere latius ejus silentium posset, atque ut ipse multa respondeat, illum verba multiplicasse confirmat. Nam et mox initia prolixae locutionis exorditur; et quasi adhuc nil dixerit, inchoare conatur. Unde subditur:

Caput XXIII

[Vet. XX, Rec. XVIII].

CAP. XXXVI, VERS. 1, 2.---Addens quoque Eliu, etiam haec locutus est: Sustine me paululum, et indicabo tibi.

41. Ex multiloquio suam doctrinam metiuntur. Dum sese ostentant, pro Deo loqui fingunt.---Multa jam dixerat, et sustineri adhuc paululum sperat, quia videlicet arrogantes grave se damnum perpeti judicant, si scientiam suam loquendi brevitate constringant. Tanto enim semetipsos credunt doctiores ostendere, quanto se potuerint multiplicitate loquacitatis aperire. Sed quia saepe sibi sentiunt silentii reverentiam non deferri, Domini nonnunquam potentiam de quo quasi loquuntur insinuant, ac sub praetextu illius sibi silentium exigunt, quod minime merentur; et dum specietenus Deum proferunt, auditum sibi ex reverentia ejus exigentes, se student magis ostendere quam illius facta praedicare. Unde et Eliu subjungit, dicens: IBID.---Adhuc enim habeo quod pro Deo loquar.

831 Quia vero nonnunquam doctores sancti crebro repetunt si qua obscurius dicunt, ut quae occulta praedicant auditorum cordibus voce haec iterationis infundant, plerumque hoc appetunt etiam arrogantes imitari, et insolenter ea quae dixerint replicant, non quo auditorum cordibus insinuare res appetant, sed quo eorum judicio videri eloquentes volunt. Unde Eliu subjungens ait: VERS. 3.---Repetam scientiam meam a principio. Sed quia nominata scientia, tumor cordis in voce claruerat; arrogans aperte cognoscitur, si non citius aliquo velamine pallietur. Unde mox in occultatione suae arrogantiae Domini justitiam subinferens, ait: IBID.---Et operatorem meum probabo justum. Ut dum quasi pro Dei justitia loquitur, apud humana judicia quidquid arroganter effluit excusetur. Sequitur:

CAPUT XXIV.

VERS. 4.---Vere enim absque mendacio sermones mei.

And although blessed Job was silent at his words, yet Eliu found a cause of invective from his speech, with which he had answered his friends, so that he might be able to display his silence more widely for himself, and that he himself may answer many things, he confirms that he multiplied words. For he both soon begins the beginnings of a prolix speech; and as if he had as yet said nothing, he attempts to begin. Whence it is added:

Chapter XXIII

[Vet. XX, Rec. XVIII].

CHAP. XXXVI, VERS. 1, 2.---Eliu also adding, spoke these things also: Bear with me a little, and I will show thee.

41. They measure their doctrine by loquacity. While they display themselves, they pretend to speak for God.---He had already said many things, and he hopes to be borne with yet a little longer, because namely the arrogant judge that they suffer a heavy loss, if they constrain their knowledge by brevity of speech. For they believe they show themselves so much more learned, as they have been able to open themselves by multiplicity of loquacity. But because they often feel that the reverence of silence is not deferred to them, they sometimes insinuate the power of the Lord of whom they as it were speak, and under the pretext of Him they exact silence for themselves, which they by no means deserve; and while in appearance they set forth God, exacting for themselves a hearing from reverence for Him, they study more to show themselves than to preach His deeds. Whence also Eliu subjoins, saying: IBID.---For I have yet somewhat to speak for God.

831 But because sometimes holy teachers frequently repeat if they say any things more obscurely, that they may infuse those things which they preach as hidden into the hearts of the hearers by this voice of iteration, the arrogant for the most part desire to imitate this also, and insolently repeat those things which they have said, not because they desire to insinuate things into the hearts of the hearers, but because they wish to appear eloquent in their judgment. Whence Eliu subjoining says: VERS. 3.---I will repeat my knowledge from the beginning. But because when knowledge was named, the tumor of the heart had become clear in the voice; the arrogant is openly known, if he be not more quickly cloaked by some veil. Whence soon in the concealment of his arrogance bringing in under it the justice of the Lord, he says: IBID.---And I will prove my Maker just. That while he speaks as it were for the justice of God, whatever flows out arrogantly may be excused before human judgments. It follows:

CHAPTER XXIV.

VERS. 4.---For truly my words are without lie.

42. Testimonium a Deo non habentes, ab hominibus quaerunt.---Cum ab infirmis auditoribus se intelligi non posse conspiciunt, solent plerumque etiam justi laudare bona quae dicunt, non quo ipsi suis laudibus inhient, sed quo auditores suos ad audiendi sollicitudinem accendant, ut dum eorum voce proferuntur, ab illorum cordibus ardentiori affectu rapiantur. Unde Paulus cum mira Corinthiis et multa dixisset: adjunxit Os nostrum patet ad vos, o Corinthii, cor nostrum dilatatum est (II Cor, VI, 11). Sed arrogantes dum cor bonorum nesciunt, et solas aliquando voces imitantur, efferunt laudando quae dicunt, non quod eis torpor audientium displicet, sed quod sibi inhianter placent. Justorum vocem imitantes simulant, sed vim vocis ignorant. Vident quod justi proferunt, sed nesciunt quod requirunt. Cum enim sancti doctores laudem praedicationis exaltant, quasi manu vocis ab imis cogitationibus corda audientium levant, ut excussa velociter dictis sequentibus velut in itinere occurrant et tanto ea intelligentiae amplexu constringant, quanto illa et quasi priusquam cernerent in voce laudantis amaverant. Sed haec, ut dixi, arrogantes nesciunt. Quia enim foris est quod appetunt, quid sit intus desiderabile sentire non possunt. De electorum quippe Ecclesia scriptum est: Omnis gloria ejus filiae regum ab intus (Psal. XLIV, 14). Et sapientes virgines in vasis oleum portare referuntur (Matth. XXV, 4). Unde et sanctorum voce dicitur: Gloria nostra haec est, testimonium conscientiae nostrae (II Cor. I, 12). Arrogantes autem, quia coram Deo conscientiae suae testimonium non habent, quaerunt coram hominibus testimonium vocis alienae; quam cum tarde reperiunt, ipsi etiam in impudentiam sui favoris erumpunt. Si enim non inveniunt voces hominum, quas inhianter exspectant, ipsi scientiam suam laudantes praedicant. Unde et Eliu subdit dicens:

CAPUT XXV.

IBID.---Et perfecta scientia probabitur tibi.

43. Cordis elatio licet occulta, inexcusabilis; quanto magis quae verbis foras erumpit.---Nimirum sensit se magna dicturum, sed tumenti corde hoc quod de semetipso sublimiter aestimavit tacere non potuit: et idcirco quod rectum sensit laudando praecucurrit: quia jam quidem divino judicio reus esset, si magna de se saltem silendo sensisset. Ante subtile enim veritatis examen securi omnino non sumus, etiam si humano 832 judicio quod in nobis reprehendi debeat non habemus. Nam plerumque negligentius cogitantes elatione pulsamur, quam tamen tacentes premimus.

42. Having not testimony from God, they seek it from men.---When they perceive that they cannot be understood by weak hearers, even the just are mostly wont to praise the good things which they speak, not that they themselves may gape after their own praises, but that they may kindle their hearers to a solicitude of hearing, so that while they are brought forth by their voice, they may be snatched by a more ardent affection from their hearts. Whence Paul, when he had said many and wonderful things to the Corinthians, added: Our mouth is open to you, O Corinthians, our heart is enlarged (2 Cor. 6:11). But the arrogant, while they know not the heart of the good, and sometimes imitate only their voices, set forth by praising the things which they say, not because the torpor of the hearers displeases them, but because they gape with pleasure in themselves. Imitating the voice of the just they simulate, but they are ignorant of the power of the voice. They see what the just bring forth, but they know not what they seek. For when holy teachers exalt the praise of preaching, they lift up the hearts of the hearers as if by the hand of the voice from their lowest thoughts, that having been shaken off they may as it were meet in the way with the following sayings, and may constrain them with so much embrace of understanding, as they had loved them even as it were before they discerned them in the voice of the praiser. But these things, as I said, the arrogant know not. For because what they desire is without, they cannot feel what is desirable within. For of the Church of the elect it is written: All the glory of the king's daughter is from within (Psal. 45:13). And the wise virgins are related to carry oil in their vessels (Matth. 25:4). Whence also it is said by the voice of the saints: Our glory is this, the testimony of our conscience (2 Cor. 1:12). But the arrogant, because they have not the testimony of their conscience before God, seek before men the testimony of another's voice; which when they find late, they themselves even break out into the impudence of their own favor. For if they find not the voices of men, which they gapingly expect, they themselves preach their own knowledge with praise. Whence also Eliu adds, saying:

CHAPTER XXV.

IBID.---And perfect knowledge shall be proved to thee.

43. The elation of the heart, although hidden, is inexcusable; how much more that which breaks forth into words.---Doubtless he felt that he would say great things, but with a swelling heart he could not be silent about that which he sublimely esteemed of himself: and therefore he ran before by praising what he felt as right: because he would indeed be already guilty in the divine judgment, if he had felt great things of himself even by being silent. For before the subtle examination of truth we are not altogether secure, even if we have not in human 832 judgment anything which ought to be reprehended in us. For mostly thinking too negligently we are beaten by elation, which nevertheless being silent we press down.

Sed nisi retractatione concita tumor occultus in ipso cubili cordis, in quo oritur, suffocetur, coram districto judice omne meritum nostrae actionis exstinguitur. Hinc ergo pensandum est illa cordis elatio quanta animadversione damnabitur, quae usque ad audaciam vocis nutritur, si neque haec est excusabilis quae in corde latenter oboritur. Considerandum quoque qualis intrinsecus regnat, quae eo usque servata est, ut etiam foras erumpere non erubescat. Eliu ergo quia magna sensit, semetipsum humiliter temperare nescivit, scientiae celsitudinem tenuit, humilitatis gratiam recusavit; et dum sequitur bonum quo bene dicere appetiit, bonum quo bene vivere potuisset amisit. Scientia quippe instat, charitas vero aedificat (I Cor. VIII, 1). Sed jam nunc rectum dicat, quod tamen recte dicere ignorat. Nam postquam inflatas animi cogitationes per verba elationis exhalavit, fortem sententiam subdidit, dicens:

Caput XXVI

[Vet. XXI, Rec. XIX].

VERS. 5.---Deus potentes non abjicit, cum et ipse sit potens.

44. Potentia temporalis, etsi bona, elationis tentationi est obnoxia. Qui se videt plus caeteris posse, plus sapere facile credit. Hic Satanae similis.---In usu vitae mortalis quaedam ex semetipsis sunt noxia, quaedam vero ex his quae circa ipsa versantur. Ex semetipsis quaedam sunt noxia, sicut peccata atque flagitia. Quaedam vero nonnunquam nobis ex his quae circa ipsa sunt nocent, sicut temporalis potentia, vel copula conjugalis. Bonum namque est conjugium, sed mala sunt quae circa illud ex hujus mundi cura succrescunt. Unde Paulus ait: Qui autem cum uxore est cogitat quae sunt mundi, quomodo placeat uxori (I Cor. VII, 33). Unde et quibusdam meliora persuadens, eos a conjugio revocat, dicens: Hoc autem dico, non ut laqueum vobis injiciam, sed ad id quod honestum est, et quod facultatem praebeat sine impedimento Dominum obsecrandi (Ibid., 35). Dum ergo tenetur quod non nocet, ex rebus juxta positis committitur plerumque quod nocet; sicut saepe rectum mundumque iter pergimus, et tamen ortis juxta viam vepribus per vestimenta retinemur. In via quidem munda non offendimus, sed a latere nascitur quo pungamur.

But unless by a quick retraction the hidden tumor be suffocated in the very bed of the heart in which it arises, before the strict Judge all merit of our action is extinguished. Hence therefore it is to be weighed with how much animadversion that elation of the heart shall be condemned, which is nourished even to the audacity of the voice, if even this is not excusable which arises latently in the heart. It is to be considered also what kind of elation reigns within, which has been so far preserved, that it does not even blush to break forth without. Eliu therefore because he felt great things, knew not how to temper himself humbly, he held the loftiness of knowledge, he refused the grace of humility; and while he follows the good by which he desired to speak well, he lost the good by which he might have lived well. For knowledge puffeth up, but charity edifieth (1 Cor. 8:1). But now let him say what is right, which nevertheless he is ignorant how to say rightly. For after he breathed out the inflated thoughts of the mind through words of elation, he added a strong sentence, saying:

Chapter XXVI

[Vet. XXI, Rec. XIX].

VERS. 5.---God casteth not away the mighty, whereas He Himself also is mighty.

44. Temporal power, although good, is subject to the temptation of elation. He who sees that he can do more than others, easily believes that he knows more. This one is like Satan.---In the use of mortal life some things are noxious of themselves, but some from those things which are about them. Of themselves some things are noxious, as sins and crimes. But some things sometimes hurt us from those things which are about them, as temporal power, or the conjugal union. For marriage is good, but the evils are those which grow up around it from the care of this world. Whence Paul says: But he that is with a wife thinketh of the things that are of the world, how he may please his wife (1 Cor. 7:33). Whence also persuading some to better things, he recalls them from marriage, saying: But this I speak, not that I may cast a snare upon you, but for that which is honest, and which may give power to pray to the Lord without impediment (Ibid., 35). While therefore that is held which does not hurt, for the most part that which hurts is committed from things placed near; as we often go a right and clean way, and yet by briars arisen near the way we are held by our garments. In a clean way indeed we do not stumble, but from the side arises that by which we are pricked.

Magna est etiam potentia temporalis, quae habet apud Deum meritum suum de bona administratione regiminis; nonnunquam tamen eo ipso quo praeeminet caeteris, elatione cogitationis intumescit; et dum ad usum cuncta subjacent, dum ad votum velociter jussa complentur, dum omnes subditi si qua bene gesta sunt laudibus efferunt, male gestis autem nulla auctoritate contradicunt, dum plerumque laudant etiam quod objurgare debuerunt, seductus ab his quae infra subduntur, super se animus tollitur; et dum foris immenso favore circumdatur, intus veritate vacuatur; atque oblitus sui, in voces se spargit alienas; talemque se credit, qualem foris audit, non qualem intus discernere debuit; subjectos despicit, eosque aequales sibi naturae ordine non agnoscit; et quos sorte potestatis excesserit, transcendisse se etiam vitae meritis credit; cunctis se aestimat amplius sapere, quibus se videt amplius posse. In quodam quippe se constituit culmine apud semetipsum; et qui aequa caeteris naturae conditione constringitur, 833 ex aequo respicere caeteros dedignatur; sicque usque ad ejus similitudinem ducitur de quo scriptum est: Omne sublime videt, et ipse est rex super universos filios superbiae (Job. XLI, 25). Et de cujus corpore dicitur: Generatio cujus excelsi sunt oculi, et palpebrae ejus in alta surrectae (Prov. XXX, 13). Ad ejus similitudinem ducitur, qui singulare culmen appetens, et socialem angelorum vitam despiciens, ait: Ascendam super altitudinem nubium; similis ero altissimo (Isai. XIV, 14). Miro ergo judicio intus foveam dejectionis invenit, dum foris se in culmine potestatis extollit. Apostatae quippe angelo similis efficitur, dum homo hominibus esse similis dedignatur. Sic Saul ab humilitatis merito in tumorem superbiae culmine potestatis excrevit. Per humilitatem quippe praelatus est per superbiam reprobatus, Domino attestante qui ait: Nonne cum esses parvulus in oculis tuis, caput te constitui in tribubus Israel (I Reg. XV, 17)? Parvulum se ante potestatem viderat, sed, fultus temporali potentia, jam se parvulum non videbat. Caeterorum namque comparatione se praeferens, magnum se apud se esse judicabat. Miro autem modo cum apud se parvulus, apud Dominum magnus; cum vero apud se magnus, apud Dominum parvulus fuit. Magnos nos Dominus apud nos esse prohibet per prophetam dicens: Vae qui sapientes estis in oculis vestris, et coram vobismetipsis prudentes (Isai. V, 21). Ne magni apud nos esse debeamus, Paulus admonens, ait: Nolite prudentes esse apud vosmetipsos (Rom. XII, 15). Plerumque ergo dum ex subjectorum affluentia animus inflatur, in luxum superbiae ipso potentiae fastigio lenocinante corrumpitur.

Great also is temporal power, which has its merit before God from the good administration of government; yet sometimes by that very thing by which it excels others, it swells with elation of thought; and while all things are subject for use, while commands are swiftly fulfilled at a wish, while all subjects set forth with praises if any things are well done, but contradict things ill done with no authority, while they mostly praise even what they ought to have rebuked, being seduced by these things which are placed beneath, the mind is lifted up above itself; and while it is surrounded without by immense favor, it is emptied of truth within; and having forgotten itself, it scatters itself into the voices of others; and it believes itself to be such as it hears without, not such as it ought to have discerned within; it despises subjects, and acknowledges them not to be its equals in the order of nature; and whom it has exceeded in the lot of power, it believes it has transcended also in the merits of life; it esteems itself to know more than all, to whom it sees it can do more. For he constitutes himself in a certain height with himself; and he who is constrained by an equal condition of nature with others, 833 disdains to look back upon others as equal; and so he is led even to the likeness of him of whom it is written: He beholdeth every high thing, and he is a king over all the children of pride (Job 41:25). And of whose body it is said: A generation whose eyes are lofty, and their eyelids lifted up on high (Prov. 30:13). He is led to his likeness, who desiring a singular height, and despising the social life of angels, says: I will ascend above the height of the clouds; I will be like the most High (Isai. 14:14). By a wonderful judgment therefore he finds within a pit of dejection, while he extols himself without in the height of power. For he is made like to the apostate angel, while being a man he disdains to be like to men. Thus Saul from the merit of humility grew into the tumor of pride by the height of power. For through humility he was preferred, through pride he was reprobated, the Lord attesting who says: When thou wast a little one in thine own eyes, did I not make thee the head in the tribes of Israel (1 Kings 15:17)? He had seen himself a little one before power, but, supported by temporal power, he no longer saw himself a little one. For preferring himself by comparison of others, he judged himself to be great with himself. But in a wonderful manner when he was little with himself, he was great with the Lord; but when he was great with himself, he was little with the Lord. The Lord prohibits us to be great with ourselves by the prophet saying: Woe to you that are wise in your own eyes, and prudent before yourselves (Isai. 5:21). Lest we ought to be great with ourselves, Paul admonishing, says: Be not wise with yourselves (Rom. 12:15). Mostly therefore while the mind is inflated from the affluence of subjects, it is corrupted into the luxury of pride by the very height of power pandering to it.

45. Legitima potestas ea est, quae super culpas, non super homines erigitur. S. Petri exemplum, et S. Pauli.---Sed aliud est quaelibet bona non esse, aliud bona bene habere nescire. Bona namque est ordine suo potentia, sed cauta regentis indiget vita. Igitur bene hanc exercet, qui et retinere illam noverit, et impugnare. Bene hanc exercet, qui scit per illam super culpas erigi, et scit cum illa caeteris aequalitate componi. Humana enim mens plerumque extollitur, etiam cum nulla potestate fulcitur; quanto magis in altum se erigit, cum se etiam ei potestas adjungit? Et tamen corrigendis aliorum vitiis apta exsecutione praeparatur. Unde et per Paulum dicitur: Minister enim Dei est, vindex in iram ei qui malum agit (Rom. XIII, 4). [Vet. XXII.] Cum ergo potentiae temporalis ministerium suscipitur, summa cura vigilandum est, ut sciat quisque et sumere ex ea quod adjuvat, et expugnare quod tentat; et aequalem se cum illa caeteris cernere, et tamen se peccantibus zelo ultionis praeferre. Quam discretionem plenius cognoscimus, si etiam potestatis ecclesiasticae exempla cernamus. Petrus namque, auctore Deo, Ecclesiae principatum tenens a bene agente Cornelio, et sese ei humiliter prosternente, immoderatius venerari recusavit, seque illi similem recognovit, dicens: Surge, ne feceris, et ego ipse homo sum (Act. X, 26). Sed cum Ananiae et Sapphirae culpam reperit, mox quanta super caeteros potentia excrevisset ostendit (Act. V, 5, seq.). Verbo enim eorum vitam perculit, quam spiritu perscrutante deprehendit; et summum se intra Ecclesiam contra peccata recoluit, quod, honore sibi vehementer impenso, coram bene agentibus fratribus non agnovit. Illic communionem aequalitatis meruit sanctitas actionis, 834 hic zelus ultionis jus aperuit potestatis, Paulus bene argentibus fratribus praelatum se esse nesciebat, cum diceret: Non quia dominamur fidei vestrae, sed adjutores sumus gaudii vestri (II Cor. I, 23). Atque illico adjunxit: Fide enim statis. Ac si diceret: Ideo non dominamur fidei vestrae, quia fide statis. Aequales enim vobis sumus, ubi vos stare cognoscimus. Quasi praelatum se fratribus esse nesciebat, cum diceret: Facti sumus parvuli in medio vestrum (I Thess. II, 7), et, Nos autem servos vestros per Jesum Christum (II Cor. IV, 5). Sed cum culpam quae corrigi debuisset invenit, illico magistrum se esse recoluit, dicens: Quid vultis? in virga veniam ad vos (I Cor. IV, 5)?

45. Legitimate power is that which is raised over faults, not over men. The example of St. Peter and St. Paul.---But it is one thing for any goods not to be, another not to know how to have goods well. For power is good in its order, but it needs the cautious life of the ruler. Therefore he exercises this well, who knows both how to retain it and how to impugn it. He exercises this well, who knows how to be raised through it over faults, and knows how to be composed with it in equality with others. For the human mind is for the most part extolled, even when it is supported by no power; how much more does it raise itself on high, when power also joins itself to it? And yet it is prepared by an apt execution for correcting the vices of others. Whence also it is said by Paul: For he is the minister of God, a revenger to execute wrath upon him that doeth evil (Rom. 13:4). When therefore the ministry of temporal power is undertaken, it must be watched with the highest care, that each one may know both how to take from it what helps, and how to expugn what tempts; and how to discern himself as equal with it to others, and yet to prefer himself with the zeal of vengeance to those who sin. Which discretion we know more fully, if we discern also the examples of ecclesiastical power. For Peter, by the authority of God, holding the primacy of the Church, refused to be venerated too immoderately by Cornelius acting well, and prostrating himself humbly to him, and he recognized himself as similar to him, saying: Arise, do it not, for I myself also am a man (Acts 10:26). But when he found the fault of Ananias and Sapphira, he soon showed how much power he had grown over the others (Acts 5:5, etc.). For by a word he struck their life, which he detected by a searching spirit; and he recalled himself as supreme within the Church against sins, which, when honor was vehemently bestowed upon him, he did not acknowledge before his brothers who acted well. There the holiness of action merited the communion of equality, 834 here the zeal of vengeance opened the right of power, Paul did not know that he was preferred to the brothers acting well, when he said: Not because we lord it over your faith, but we are helpers of your joy (2 Cor. 1:23). And he immediately added: For by faith ye stand. As if he were to say: Therefore we lord it not over your faith, because ye stand by faith. For we are equals to you, where we know that you stand. He as it were knew not that he was preferred to the brothers, when he said: We were made little ones in the midst of you (1 Thess. 2:7), and, We ourselves your servants through Jesus Christ (2 Cor. 4:5). But when he found a fault which ought to have been corrected, he immediately recalled that he was a master, saying: What will ye? shall I come to you with a rod (1 Cor. 4:21)?

46. Praelati dum culpas puniunt jure potestatis, aequales se iis qui corriguntur agnoscant per humilitatis custodiam. Ipsis etiam se postponant, quare.---Summus itaque locus bene regitur, cum is qui praeest vitiis potius quam fratribus dominatur. Cunctos quippe natura aequales genuit; ut autem alii ad regendum aliis committantur, non eos natura, sed culpa postponit. Vitiis ergo se debent rectores erigere, quorum et causa praeferuntur; et cum delinquentes corrigunt, sollicite attendant, ut per disciplinam culpas quidem jure potestatis feriant, sed per humilitatis custodiam aequales se ipsis fratribus qui corriguntur agnoscant. Quamvis plerumque etiam dignum est ut eosdem quos corrigimus tacita nobis cogitatione praeferamus. Illorum namque per nos vitia disciplinae vigore feriuntur; in his vero quae ipsi committimus ne verbi quidem ab aliquo invectione laceramur. Tanto ergo apud Dominum obligatiores sumus quanto apud homines inulte peccamus. [Vet. XXIII.] Disciplina autem nostra subditos tanto divino judicio liberiores reddit, quanto hic eorum culpas sine vindicta non deserit. Servanda itaque est in corde humilitas, et in opere disciplina. Atque inter haec solerter intuendum, ne dum immoderatius custoditur virtus humilitatis, solvantur jura regiminis; et dum praelatus quisque plus se quam decet dejicit, subditorum vitam stringere sub disciplinae vinculo non possit. Teneamus ergo exterius quod pro aliorum utilitate suscipimus, teneamus interius quod de nostra aestimatione sentimus. Sed tamen decenter quibusdam erumpentibus signis tales nos apud nos esse ipsi etiam qui nobis commissi sunt non ignorent, ut et de auctoritate nostra quod formident videant, et de humilitate quod imitentur agnoscant. Servata autem auctoritate regiminis, ad cor nostrum sine cessatione redeamus, et consideremus assidue quod sumus aequaliter cum caeteris conditi, non quod temporaliter caeteris praelati. Potestas enim quanto exterius eminet, tanto premi interius debet, ne cogitationem vincat, ne in delectationem sui animum rapiat, ne jam sub se mens eam regere non possit, cui se libidine dominandi supponit.

47. Potestatis humiliter administratae exemplum in David.---Bene David regni potentiam regere noverat, qui elationem ejusdem potentiae semetipsum premendo vincebat, dicens: Domine, non est exaltatum cor meum (Psal. CXXX 1). Quippe in ejus humilitatis augmentum subjunxit: Neque elati sunt oculi mei. Atque addidit: Neque ambulavi in magnis. Et adhuc subtilissima semetipsum inquisitione discutiens, ait: Neque in mirabilibus super me. Omnesque etiam cogitationes suas a fundo cordis exhauriens, 835 subjungit, dicens: Si non humiliter sentiebam sed exaltavi animam meam.

46. Prelates, while they punish faults by the right of power, should acknowledge themselves equal to those who are corrected through the guardianship of humility. Let them even postpone themselves to them, and why.---The highest place is therefore well ruled, when he who is set over it lords it over vices rather than over his brothers. For nature brought forth all equal; but that some should be committed to others for ruling, not nature, but fault postpones them. Therefore rulers ought to raise themselves against vices, for the cause of which also they are preferred; and when they correct delinquents, let them solicitously attend, that by discipline they may indeed strike faults by the right of power, but by the guardianship of humility they may acknowledge themselves equal to the brothers themselves who are corrected. Although mostly it is also worthy that we should prefer those same ones whom we correct in our silent thought. For their vices are struck through us by the vigor of discipline; but in those things which we ourselves commit, we are not lacerated even by the invective of a word from anyone. Therefore we are so much more bound before the Lord, as we sin unpunished before men. [Vet. XXIII.] But our discipline renders subjects so much freer from divine judgment, as it does not leave their faults here without vindication. Humility therefore is to be kept in the heart, and discipline in the work. And among these it must be skillfully considered, lest while the virtue of humility is guarded too immoderately, the rights of government be loosed; and while each prelate casts himself down more than is becoming, he may not be able to bind the life of his subjects under the bond of discipline. Let us therefore hold outwardly what we undertake for the utility of others, let us hold inwardly what we feel of our own estimation. But yet with certain signs breaking forth becomingly, let those themselves also who are committed to us not be ignorant that we are such with ourselves, so that they may both see in our authority what they may fear, and acknowledge in our humility what they may imitate. But the authority of government having been preserved, let us return to our heart without ceasing, and consider assiduously that we are created equally with the rest, not that we are temporally preferred to the rest. For power, by how much it is prominent outwardly, by so much it ought to be pressed down inwardly, lest it overcome thought, lest it snatch the mind into the delight of itself, lest the mind may no longer be able to rule it under itself, to which it subjects itself by the lust of lording it.

47. The example of power humbly administered in David.---David well knew how to rule the power of his kingdom, who overcame the elation of the same power by pressing himself down, saying: Lord, my heart is not exalted (Psal. 131:1). Doubtless for the increase of his humility he subjoined: Nor are mine eyes lofty. And he added: Neither have I walked in great matters. And still discussing himself by a most subtle inquisition, he says: Nor in wonderful things above me. And drawing out also all his thoughts from the bottom of his heart, 835 he subjoins, saying: If I have not been humbly minded, but have exalted my soul.

Ecce humilitatis hostiam ab intimo cordis oblatam crebro replicat, et iterum atque iterum confitendo offerre non cessat; eamque multipliciter loquens judicis sui oculis ostentat. Quid est hoc? et quomodo istud sacrificium Deo placere cognoverat, quod in conspectu ejus tanta iteratione vocis immolabat, nisi quod vicina esse superbia potentibus solet, et pene semper rebus affluentibus elatio sociatur, quia et saepe humoris abundantia duritiam dat tumoris?

[Vet. XXIV.] 48. Rara humilitatis et potestatis societas.---Mirum vero valde est cum in cordibus sublimium regnat humilitas morum. Unde pensandum est quia potentes quique cum humiliter sapiunt, culmen extraneae et quasi longe positae virtutis attingunt, et recte hac virtute Dominum quantocius placant, quia illud ei sacrificium humiliter offerunt, quod potentes invenire vix possunt. Subtilissima namque ars vivendi est culmen tenere, gloriam premere; esse quidem in potentia, sed potentem se esse nescire; ad largienda bona potentem se cognoscere, ad rependenda noxia omne quod potenter valet ignorare. Recte itaque de talibus dicitur: Deus potentes non abjicit, cum et ipse sit potens. Deum quippe imitari desiderat, qui fastigium potentiae alienis intentus utilitatibus, et non suis laudibus elatus administrat, qui praelatus caeteris prodesse appetit, non praeesse. Tumoris namque elatio, non ordo potestatis in crimine est. Potentiam Deus tribuit, elationem vero potentiae malitia nostrae mentis invenit. Tollamus ergo quod de nostro contulimus, et bona sunt quae Deo largiente possidemus. Quia enim nequaquam justa potentia, sed actio prava damnatur, apte subjungitur:

Caput XXVII

[Rec. XX].

VERS. 6.---Sed non salvat impios, et judicium pauperibus tribuit.

49. Deus potestatis superbiam non celsitudinem damnat.---Scriptura sacra plerumque pauperes, humiles vocare consuevit. Unde in Evangelio cum adjectione spiritus nominantur, dum dicitur: Beati pauperes spiritu, quoniam ipsorum est regnum coelorum (Matth. V, 3). Quia enim divitiae visibiliter potentes ostendunt, apud semetipsos pauperes sunt, qui elati in suis conscientiis non sunt. Eos vero impios vocat, qui aut a fidei pietate disjuncti sunt, aut in hoc quod fideliter credunt pravis sibi moribus contradicunt.

Behold, he frequently repeats the victim of humility offered from the inmost heart, and ceases not to offer it again and again by confessing; and speaking of it manifoldly he displays it to the eyes of his Judge. What is this? and how had he known that this sacrifice pleased God, which he immolated in His sight with so much iteration of voice, except because pride is wont to be near to the powerful, and elation is almost always associated with affluent things, because also often abundance of moisture gives hardness of tumor?

[Vet. XXIV.] 48. The rare society of humility and power.---It is indeed very wonderful when humility of manners reigns in the hearts of the sublime. Whence it is to be weighed that all the powerful, when they are humbly wise, attain the height of an extraneous and as it were far-off virtue, and they rightly appease the Lord as quickly as possible with this virtue, because they humbly offer to Him that sacrifice which the powerful can hardly find. For it is a most subtle art of living to hold the height, to press down glory; to be indeed in power, but not to know oneself to be powerful; to know oneself powerful for bestowing goods, but to ignore all that one can do powerfully for repaying harmful things. Rightly therefore is it said of such: God casteth not away the mighty, whereas He Himself also is mighty. For he desires to imitate God, who administers the height of power intent on the utilities of others, and not elated by his own praises, who being preferred to others desires to benefit them, not to preside over them. For the elation of the tumor, not the order of power, is in fault. God bestowed power, but the malice of our mind found the elation of power. Let us therefore take away what we have brought of our own, and the things are good which we possess by the bounty of God. For because by no means just power, but depraved action is condemned, it is aptly subjoined:

Chapter XXVII

[Rec. XX].

VERS. 6.---But He saveth not the wicked, and He giveth judgment to the poor.

49. God condemns the pride of power, not its loftiness.---Sacred Scripture is mostly wont to call the humble poor. Whence in the Gospel they are named with the addition of spirit, while it is said: Blessed are the poor in spirit, for theirs is the kingdom of heaven (Matth. 5:3). For because riches visibly show the powerful, they are poor with themselves who are not elated in their consciences. But those He calls wicked, who either are disjoined from the piety of faith, or who in that which they faithfully believe contradict themselves by depraved manners.

Quia ergo omnipotens Deus malitiae superbiam, non potentiae celsitudinem damnat, postquam dictum est: Deus potentes non abjicit, cum et ipse sit potens, recte subjungitur: Sed non salvat impios, et judicium pauperibus tribuit. Id est, elatos destruit, humiles vero per judicium liberos reddit. Vel certe judicium pauperibus tribuit, quia hi qui nunc nequiter opprimuntur, ipsi tunc super oppressores suos judices veniunt.

50. Reproborum alii judicantur, alii non judicantur.---Duae quippe sunt partes, electorum scilicet, atque reproborum. Sed bini ordines eisdem singulis partibus continentur. Alii namque judicantur et pereunt, alii non judicantur et pereunt. Alii judicantur et regnant, alii non judicantur et 836 regnant. Judicantur et pereunt quibus Dominica inclamatione dicitur: Esurivi, et non dedistis mihi manducare; sitivi, et non dedistis mihi potum; hospes eram, et non collegistis me; nudus, et non operuistis me; aeger et in carcere, et non visitastis me (Matth. XXV, 42, 43). Quibus praemittitur: Discedite a me, maledicti, in ignem aeternum, qui paratus est diabolo et angelis ejus (Ibid., 41). Alii vero in extremo judicio non judicantur et pereunt, de quibus Propheta ait: Non resurgunt impii in judicio (Psal. I, 5). Et de quibus Dominus dicit: Qui autem non credit, jam judicatus est (Joan. III, 18). Et de quibus Paulus ait: Qui sine lege peccaverunt, sine lege peribunt (Rom. II, 12). Resurgunt ergo etiam omnes infideles, sed ad tormentum, non ad judicium. Non enim eorum tunc causa discutitur, quia ad conspectum districti judicis jam cum damnatione suae infidelitatis accedunt. Professionem vero fidei retinentes, sed professionis opera non habentes, redarguunt ut pereant. Qui vero nec fidei sacramenta tenuerunt increpationem judicis in extrema examinatione non audiunt, quia, praejudicati infidelitatis suae tenebris, ejus quem despexerant invectione redargui non merentur. Illi saltem judicis verba audiunt, quia ejus fidei saltem verba tenuerunt. Isti in damnatione sua aeterni judicis nec verba percipiunt, quia ejus reverentiam nec verbo tenus servare voluerunt. Illi legaliter pereunt, quia sub lege positi peccaverunt; istis in perditione sua de lege nihil dicitur quia nihil legis habere conati sunt. [Vet. XXV.] Princeps namque terrenam rempublicam regens, aliter punit civem interius delinquentem, atque aliter exterius hostem rebellantem.

Because therefore almighty God condemns the pride of malice, not the loftiness of power, after it was said: God casteth not away the mighty, whereas He Himself also is mighty, it is rightly subjoined: But He saveth not the wicked, and He giveth judgment to the poor. That is, He destroys the elated, but He renders the humble free through judgment. Or certainly He gives judgment to the poor, because those who are now wickedly oppressed, themselves then come as judges over their oppressors.

50. Of the reprobate some are judged, some are not judged.---For there are two parts, namely, of the elect and of the reprobate. But two orders are contained in each of those same parts. For some are judged and perish, some are not judged and perish. Some are judged and reign, others are not judged and 836 reign. They are judged and perish to whom it is said by the Lord's exclamation: I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not (Matth. 25:42, 43). To whom it is premised: Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels (Ibid., 41). But others in the last judgment are not judged and perish, of whom the Prophet says: The wicked do not rise again in judgment (Psal. 1:5). And of whom the Lord says: But he that believeth not, is already judged (John 3:18). And of whom Paul says: They who have sinned without the law, shall perish without the law (Rom. 2:12). Therefore all the infidels rise again also, but to torment, not to judgment. For their cause is not discussed then, because they approach the sight of the strict Judge already with the condemnation of their own infidelity. But those retaining the profession of faith, but not having the works of the profession, they convict so that they may perish. But those who have not held even the sacraments of faith do not hear the rebuke of the Judge in the last examination, because, being prejudged by the darkness of their infidelity, they do not deserve to be convicted by the invective of Him whom they had despised. They at least hear the words of the Judge, because they held at least the words of His faith. These in their condemnation perceive not even the words of the eternal Judge, because they wished to preserve His reverence not even as far as a word. Those perish legally, because being placed under the law they sinned; to these in their perdition nothing is said of the law because they attempted to have nothing of the law. [Vet. XXV.] For a prince ruling an earthly republic, punishes otherwise a citizen delinquit internally, and otherwise an enemy rebelling externally.

In illo jura sua consulit, eumque sub verbis dignae invectionis addicit; contra hostem vero bella movet, instrumenta perditionis exercet, dignaque ejus malitiae tormenta retribuit, de malo vero ejus quid lex habeat non requirit. Neque enim lege necesse est perimi, qui lege nunquam potuit teneri. Ita ergo in extremo judicio et legalis illum invectio percutit qui ab eo quod professione tenuit, actione declinavit; et iste sine judicii invectione perimitur, qui lege fidei non tenetur.

51. Electorum quoque alii judicium subeunt, alii non, sed judices sedent.---Ex electorum vero parte alii judicantur et regnant, qui vitae maculas lacrymis tergunt, qui mala praecedentia factis sequentibus redimentes, quidquid illicitum aliquando fecerunt ab oculis judicis eleemosynarum superductione cooperiunt. Quibus judex veniens in dextera consistentibus dicit: Esurivi, et dedistis mihi manducare; sitivi, et dedistis mihi bibere; hospes eram, et collegistis me; nudus, et cooperuistis me; infirmus, et visitastis me; in carcere eram, et venistis ad me (Matth. XXV, 35). Quibus praemittit, dicens: Venite, benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi (Ibid., 34). Alii autem non judicantur et regnant qui etiam praecepta legis perfectione virtutum transcendunt, quia nequaquam hoc solum quod cunctis divina lex praecipit implere contenti sunt, sed praestantiori desiderio plus exhibere appetunt quam praeceptis generalibus audire potuerunt. Quibus dominica voce dicitur: Vos qui reliquistis omnia, et secuti estis me, cum sederit Filius hominis 837 in sede majestatis suae, sedebitis et vos super duodecim thronos, judicantes duodecim tribus Israel (Matth. XIX, 28). Et de quibus propheta ait: Dominus ad judicium veniet cum senioribus populi sui (Isai. III, 14). Et de quibus Salomon, cum de sanctae Ecclesiae sponso loqueretur, intulit dicens: Nobilis in portis vir ejus, quando sederit cum senatoribus terrae (Prov. XXXI, 23). Hi itaque in extremo judicio non judicantur et regnant, quia cum auctore suo etiam judices veniunt. Relinquentes quippe omnia plus prompta devotione exsecuti sunt quam juberi generaliter audierunt. Speciali namque jussione paucis perfectioribus, et non generaliter omnibus, dicitur hoc quod adolescens dives audivit: Vade et vende omnia quae habes, et da pauperibus, et habebis thesaurum in coelo, et veni et sequere me (Matth. XIX, 21). Si enim sub hoc praecepto cunctos jussio generalis astringeret, culpa profecto esset aliquid nos de hoc mundo possidere. Sed aliud est quod per sacram Scripturam omnibus generaliter praecipitur, aliud quod specialiter perfectioribus imperatur.

In the one he consults his rights, and adjudges him under words of worthy invective; but against an enemy he moves wars, exercises instruments of perdition, and repays worthy torments of his malice, but requires not what the law has concerning his evil. For it is not necessary to be destroyed by the law, who could never be held by the law. So therefore in the last judgment both a legal invective strikes him who from that which he held by profession, declined in action; and this one is destroyed without the invective of judgment, who is not held by the law of faith.

51. Of the elect also some undergo judgment, some do not, but sit as judges.---For of the part of the elect some are judged and reign, who wipe away the stains of life with tears, who redeeming preceding evils by following deeds, cover whatever illicit thing they once did from the eyes of the Judge by the superduction of alms. To whom the Judge coming says to those standing on the right: I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye covered me; sick, and ye visited me; I was in prison, and ye came to me (Matth. 25:35). To whom He premises, saying: Come, ye blessed of my Father, possess the kingdom prepared for you from the constitution of the world (Ibid., 34). But others are not judged and reign, who even transcend the precepts of the law by the perfection of virtues, because they are by no means content to fulfill only this which the divine law commands to all, but by a more excellent desire they desire to exhibit more than they were able to hear in the general precepts. To whom it is said by the Lord's voice: Ye who have left all things, and have followed me, when the Son of man shall sit 837 in the seat of his majesty, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matth. 19:28). And of whom the prophet says: The Lord will come to judgment with the ancients of his people (Isai. 3:14). And of whom Solomon, when he spoke of the bridegroom of the holy Church, brought in saying: Her husband is noble in the gates, when he shall sit with the senators of the land (Prov. 31:23). These therefore in the last judgment are not judged and they reign, because with their Author they come also as judges. For leaving all things they fulfilled with a more prompt devotion than they heard to be generally commanded. For by a special command to a few more perfect ones, and not generally to all, is this said which the rich young man heard: Go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me (Matth. 19:21). For if a general command bound all under this precept, it would surely be a fault for us to possess anything of this world. But it is one thing which is generally commanded to all through sacred Scripture, another which is specially commanded to the more perfect.

Hi ergo recte sub generali judicio non tenentur, qui et praecepta generalia vivendo vicerunt. Sicut enim non judicantur et pereunt, qui suadente perfidia lege teneri contemnunt, ita non judicantur et regnant, qui, suadente pietate, etiam ultra generalia divinae legis praecepta proficiunt. Hinc est quod Paulus, etiam specialia praecepta transcendens, plus opere exhibuit quam institutione permissionis accepit (I Thess. II, 7). Cum enim accepisset ut Evangelium praedicans de Evangelio viveret, et Evangelium audientibus contulit, et tamen Evangelii sumptibus sustentari recusavit. Cur ergo iste judicetur ut regnet, qui minus quod servaret accepit, sed majus quod viveret invenit? Dicatur igitur recte: Judicium pauperibus tribuit, quia quanto huic mundo magna humilitate despecti sunt, tanto tunc acceptis sedibus majore culmine potestatis excrescunt. Unde et sequitur:

Caput XXVIII

[Rec. XXI].

VERS. 7.---Non auferet a justo oculos suos, et reges in solio collocat in perpetuum, et illic eriguntur.

52. Deus justos tunc magis respicit, cum injuste affliguntur.---Abstulisse enim a justis oculos suos fortasse Dominus creditur, quia injustorum crudelitatibus hic sine vindicta lacerantur; sed famulos suos tunc magis respicit, cum injuste eos nequitia persequentis affligit. Videns enim quid hic humiliter tolerent, nimirum jam praevidet quid illic eis misericorditer recompenset. Non ergo aufert a justo oculos suos. Ecce iste humiliter ingemiscit, ille superbit et nequiter floret. Iste cor conterit, ille se de gloria iniquitatis extollit. Horum ergo quis divinis obtutibus longe est, qui injustitiam pertulit, an qui eam patientibus irrogavit; qui supernam gratiam inter maeroris tenebras tenuit, an qui inter exteriora gaudia lumen justitiae intus amisit?

53. Cur sancti, reges in S. Scriptura vocantur. Sanctos in throno cum Christo sedere est ex ejus potestate judicare.---Bene autem sancti viri Scripturae sacrae testimonio reges vocantur, quia, praelati cunctis motibus carnis, modo luxuriae appetitum frenant, 838 modo aestum avaritiae temperant, modo gloriam elationis inclinant, modo suggestionem livoris obruunt, modo ignem furoris exstingnunt. Reges ergo sunt, quia tentationum suarum motibus non consentiendo succumbere, sed regendo praeesse noverunt.

These therefore are rightly not held under general judgment, who also overcame general precepts by living. For as they are not judged and perish, who by the persuasion of perfidy contemn to be held by the law, so they are not judged and reign, who, by the persuasion of piety, advance even beyond the general precepts of the divine law. Hence it is that Paul, transcending even special precepts, exhibited more in work than he received by the institution of permission (1 Thess. 2:7). For when he had received that preaching the Gospel he should live by the Gospel, he both bestowed the Gospel upon those hearing it, and yet refused to be sustained by the expenses of the Gospel. Why therefore should he be judged that he may reign, who received less that he should keep, but found greater by which he should live? Therefore let it be rightly said: He giveth judgment to the poor, because as much as they were despised by this world with great humility, so much then by the received seats they grow into a greater height of power. Whence also it follows:

Chapter XXVIII

[Rec. XXI].

VERS. 7.---He withdraweth not his eyes from the righteous, and he placeth kings on the throne for ever, and there they are exalted.

52. God then more regards the righteous, when they are unjustly afflicted.---For the Lord is perhaps believed to have withdrawn His eyes from the righteous, because they are here torn by the cruelties of the unjust without vindication; but He then more regards His servants, when the wickedness of the persecutor unjustly afflicts them. For seeing what they here humbly endure, He doubtless already foresees what He will there mercifully recompense to them. Therefore He withdraweth not His eyes from the righteous. Behold, this one humbly groans, that one is proud and wickedly flourishes. This one contrites his heart, that one exalts himself concerning the glory of iniquity. Which of these, therefore, is far from the divine sights: he who has endured injustice, or he who has brought it upon those suffering; he who has held heavenly grace amidst the darkness of sorrow, or he who amidst exterior joys has lost the light of justice within?

53. Why the saints are called kings in Holy Scripture. For the saints to sit on the throne with Christ is to judge from His power.---But well are holy men called kings by the testimony of Holy Scripture, because, being set over all the motions of the flesh, they now curb the appetite of luxury, 838 now they temper the heat of avarice, now they bow the glory of elation, now they overwhelm the suggestion of envy, now they extinguish the fire of fury. They are kings, therefore, because by not consenting they have known not to succumb to the motions of their temptations, but by ruling to be in command.

Quia igitur ab hac potestate regiminis ad potestatem transeunt retributionis, dicatur recte: Reges in solio collocat in perpetuum. Semetipsos enim regendo, ad tempus fatigati sunt, sed in regni erectionis aeternae solio in perpetuum collocantur; et eo illic accipiunt alios digne judicare, quo hic nesciunt sibimetipsis nequiter parcere. Hinc enim alias dicitur: Donec justitia convertatur in judicium (Psal. XCIII, 15). Paulus de se suisque consortibus dicit: Ut nos efficeremur justitia Dei in ipso (II Cor. V, 21). Justitia ergo in judicium vertitur, quia hi qui nunc juste atque irreprehensibiliter vivunt, tunc judicandi potentiam nanciscuntur. Hinc Laodiceae Ecclesiae Dominus dicit: Qui vicerit, dabo ei sedere mecum in throno meo, sicut et ego vici, et sedi cum Patre meo in throno ejus (Apoc. III, 21). Vincens Dominus in throno cum Patre sedisse se asserit, quia post passionis certamina, post resurrectionis palmam, clarius se omnibus quod potestati Patris esset aequalis indicavit, eique se non disparem calcato mortis aculeo innotuit. Unde et Mariae necdum credenti se Patri similem, dicit: Noli me tangere, nondum enimascendi ad Patrem (Joan. XX, 17). Nobis enim in throno filii sedere, est ex ejusdem Filii potestate judicare. Quia enim judicii principatum ex ejus virtute percipimus, velut in throno ejus residemus. Nec abhorret a vero quod alias super duodecim thronos venturos testatur esse discipulos (Matth. XIX, 28), hic vero in throno suo perhibet esse sessuros. Per thronos quippe duodecim universale judicium, per thronum vero Fili singulare culmen judiciariae potestatis ostenditur. Hoc ergo duodecim thronis, quod uno throno Filii designatur, quia videlicet universale judicium ex Mediatoris nostri interventione percipitur. Dicatur ergo: Reges in solio collocat in perpetuum.

54. Sanctorum sessio est aeterna. Prius humiliati, erigentur.---Apte autem in perpetuum subdens aperte quid dicat insinuat. Si enim de terreni regni solio diceret, nullatenus in perpetuum subdidisset, quia qui illud arripiunt, profecto non in eo in perpetuum, sed temporaliter collocantur. Bene autem subdidit: Et illic eriguntur. Ac si intentioni audientis innueret, dicens: Quia hic humiliati sunt, illic eriguntur. Sanctis namque viris iste locus humilitatis est, ut ille sit celsitudinis. Unde alias scriptum est: Humiliasti eos in loco afflictionis (Psal. XLIII, 20). Locus quippe afflictionis est vita praesens: Qui ergo ad aeternam patriam tendunt, nunc semetipsos temporaliter in afflictionis loco despiciunt, ut tunc in loco gaudii veraciter sublimentur. Sequitur:

Because therefore they pass from this power of governance to the power of retribution, let it be rightly said: He placeth kings on the throne for ever. For by ruling themselves, they were for a time fatigued, but they are placed for ever on the throne of the eternal exaltation of the kingdom; and they receive there to judge others worthily in that degree in which here they know not how wickedly to spare themselves. For hence it is said elsewhere: Until justice be turned into judgment (Psal. 94:15). Paul says of himself and his consorts: That we might be made the justice of God in Him (2 Cor. 5:21). Justice therefore is turned into judgment, because those who now live justly and irreproachably, then obtain the power of judging. Hence the Lord says to the Church of Laodicea: To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne (Rev. 3:21). The overcoming Lord asserts that He sat on the throne with the Father, because after the struggles of the passion, after the palm of the resurrection, He indicated more clearly to all that He was equal to the power of the Father, and made Himself known as not unequal to Him, the sting of death having been trodden down. Whence also to Mary, not yet believing Him similar to the Father, He says: Touch me not, for I am not yet ascended to my Father (John 20:17). For us to sit on the throne of the Son, is to judge from the power of the same Son. For because we perceive the primacy of judgment from His virtue, we reside as it were on His throne. Nor is it abhorrent from the truth that elsewhere He witnesses that the disciples will come upon twelve thrones (Matth. 19:28), while here He asserts that they will be sitting on His throne. For by the twelve thrones the universal judgment is shown, but by the throne of the Son the singular height of judicial power. This therefore is designated by the twelve thrones, which is designated by the one throne of the Son, because namely the universal judgment is perceived from the intervention of our Mediator. Therefore let it be said: He placeth kings on the throne for ever.

54. The session of the saints is eternal. Being first humbled, they will be exalted.--- But aptly adding for ever, He openly intimates what He says. For if He spoke concerning the throne of an earthly kingdom, He would by no means have added for ever, because they who seize that, are surely not placed in it for ever, but temporally. But well did He add: And there they are exalted. As if He should hint to the intention of the hearer, saying: Because they have been humbled here, there they are exalted. For to holy men this is the place of humility, that that may be the place of highness. Whence elsewhere it is written: Thou hast humbled them in the place of affliction (Psal. 44:19). For the present life is the place of affliction. They therefore who tend to the eternal country, now despise themselves temporally in the place of affliction, that then in the place of joy they may be truly sublimated. It follows:

Caput XXIX

Rec. [XXII].

VERS. 8, 9. Et si fuerint in catenis, et vinciantur funibus paupertatis, indicabit eis opera eorum, et scelera eorum, quia violenti fuerint

55. Catenis ligari se putant sancti, quandiu hic vivunt.---Catenae obligationis sunt ipsa adhuc retentio 839 peregrinationis. Ligatum se his catenis Paulus aspexerat, cum dicebat: Desiderium habens dissolvi, et cum Christo esse (Philip. I, 23). Paupertatis funibus vinctum se esse cernebat, quando veras divitias intuens, eas etiam discipulis exorabat, dicens: Ut sciatis quae sit spes vocationis ejus, quae divitiae gloriae haereditatis ejus in sanctis (Ephes. I, 18).

Bene autem post ista subditur: Indicabit eis opera eorum, et scelera eorum, quia violenti fuerint. Cum enim supernam gloriam magis amando cognoscimus, tunc mala quae egimus graviora fuisse sentimus. Unde et Paulus post perceptam gratiam supernorum ea quae in se studia virtutum crediderat fuisse jam scelera cognoscebat, dicens: Qui prius fui blasphemus, et persecutor, et contumeliosus; sed misericordiam consecutus sum, quia ignorans feci in incredulitate (I Tim. I, 13). Vel certe: Sed quae mihi fuerunt lucra, haec arbitratus sum propter Christum detrimenta (Philip. III, 7). Unde et apte subditur:

CAPUT XXX.

VERS. 10.--- Revelabit quoque aurem eorum, ut corripiat; et loquetur, ut revertantur ab iniquitate.

56. Amore coelestis gloriae graviora fiunt peccata prius perpetrata.---Aurem ab iniquitate revelare est intellectum cognitionis aperire. Revelata vero aure unusquisque corripitur, quando intrinsecus aeternorum bonorum desiderium percipit, et quae mala extrinsecus perpetravit agnoscit

Potest vero in catenis et funibus paupertatis poena etiam temporalis afflictionis intelligi, quia saepe qui jubentis verba non audiunt, ferientis verberibus admonentur, ut ad bona desideria saltem poenae trahant, quos praemia non invitant. Unde per Prophetam dicitur: In camo et freno maxillas eorum constringe, qui non approximant ad le (Psal. XXXI, 9). Si vero etiam flagella despiciunt, constat nimirum quod tanto illic gravioris vindictae supplicia sentiant, quanto hic majoris providentiae gratiam calcant. Unde et sequitur:

Chapter XXIX

[Rec. XXII].

VERS. 8, 9. And if they shall be in chains, and be bound with the ropes of poverty, he shall show them their works, and their crimes, because they have been violent.

55. The saints think themselves to be bound with chains as long as they live here.--- The chains of obligation are the very retention 839 of pilgrimage as yet. Paul had beheld himself bound with these chains, when he said: Having a desire to be dissolved, and to be with Christ (Philip. 1:23). He saw himself to be bound with the ropes of poverty, when beholding true riches, he also prayed for them for his disciples, saying: That ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints (Ephes. 1:18).

But well after these things is it added: He shall show them their works, and their crimes, because they have been violent. For when by loving we more know heavenly glory, then we feel the evils which we have done to have been more heavy. Whence also Paul, after the perceived grace of heavenly things, recognized those things which he had believed to have been in him studies of virtues to have been already crimes, saying: Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief (1 Tim. 1:13). Or certainly: But what things were gain to me, those I counted loss for Christ (Philip. 3:7). Whence also it is aptly added:

CHAPTER XXX.

VERS. 10. He shall also open their ear, that he may correct; and he shall speak, that they may return from iniquity.

56. By the love of heavenly glory, sins previously committed become more heavy.--- To open the ear from iniquity is to open the understanding of knowledge. But one is corrected, the ear being opened, when he perceives within the desire of eternal goods, and recognizes what evils he has committed without.

The punishment of temporal affliction can also be understood in the chains and ropes of poverty, because often those who do not hear the words of him who commands, are admonished by the stripes of him who strikes, so that punishments at least may draw to good desires those whom rewards do not invite. Whence it is said by the Prophet: With bit and bridle bind their jaws, who come not near to thee (Psal. 32:9). But if they also despise the scourges, it is certain doubtless that they feel there the punishments of a more heavy vindication, in as much as here they tread upon the grace of a greater providence. Whence also it follows:

CAPUT XXXI.

VERS. 11, 12.---Si audierint et observaverint, complebunt dies suos in bono, et annos suos in gloria. Si autem non audierint, transibunt per gladium, et consumentur stultitia.

57. Quam severe puniendi, qui a perditis moribus nec flagellis coercentur.---Per bonum recta actio, per gloriam vero superna retributio designatur. Qui ergo obedire praeceptis coelestibus student, dies suos in bono complent, annos in gloria, quia et cursum praesentis temporis in recto opere, et consummationem suam perficiunt felici retributione. Si vero non audierint, transibunt per gladium, et consumentur stultitia, quia et vindicta eos in tribulatione percutit, et finis in fatuitate concludit. Sunt enim nonnulli quos a perditis moribus nec tormenta compescunt. De quibus per prophetam dicitur: Percussisti eos nec doluerunt; flagellasti eos, et renuerunt accipere disciplinam (Jerem. V, 3). Et de quibus sub Babylonis specie dicitur: Curavimus Babylonem, et non est sanata (Jerem. LI, 9). De quibus rursum dicitur: Interfeci et perdidi populum meum, et tamen a viis suis non sunt reversi (Jerem. XV, 7). Hi nonnunquam deteriores existunt ex verbere, quia pulsati doloribus, aut contumaci pertinacia duriores existunt, aut, quod pejus est, in blasphemiae etiam exasperationem prosiliunt. Bene ergo dicitur quod per gladium transeunt, et stultitia consumuntur, quia peccata quae flagellis emendare 840 debuerant, flagellis exaggerant. Et hic jam poenas percussionis sentiunt, et illic justae retributionis supplicia non evadunt. Fatuitas quippe stultitiae est quod illos sic imquitas obligat, ut a culpa eos nec poena compescat. Sequitur:

Caput XXXII

[Rec. XXIII].

VERS. 13.---Simulatores et callidi provocant iram Dei.

58. Simulatoris callidi imago.---Cum simulatores diceret, apte subjungit et callidi, quia nisi ingenio calleant, quod videri appetunt congrue simulare non possunt. Sunt enim nonnulla vitia quae etiam a sensu tardioribus facile perpetrantur. Elatione namque intumescere, avaritiae aestibus inhiare, luxuriae pulsanti succumbere, etiam quilibet obtusis sensibus potest; simulationis vero falsitatem exsequi, nisi qui subtilioris ingenii fuerit, non potest.

CHAPTER XXXI.

VERS. 11, 12. If they shall hear and observe, they shall accomplish their days in good, and their years in glory. But if they shall not hear, they shall pass by the sword, and shall be consumed by folly.

57. How severely those are to be punished, who are not coerced from lost morals even by scourges.---By good, right action is designated, but by glory, heavenly retribution. They therefore who study to obey heavenly precepts, accomplish their days in good, their years in glory, because they fulfill both the course of the present time in right work, and their consummation in happy retribution. But if they shall not hear, they shall pass by the sword, and shall be consumed by folly, because both vindication strikes them in tribulation, and the end concludes them in fatuity. For there are some whom not even torments restrain from lost morals. Of whom it is said by the prophet: Thou hast stricken them, but they have not grieved; thou hast scourged them, and they have refused to receive discipline (Jerem. 5:3). And of whom it is said under the species of Babylon: We have healed Babylon, and she is not healed (Jerem. 51:9). Of whom again it is said: I have slain and destroyed my people, and yet they have not returned from their ways (Jerem. 15:7). These sometimes become worse from the stripe, because being struck by sorrows, they either exist harder with contumacious pertinacity, or, what is worse, they even break out into the exasperation of blasphemy. Well therefore is it said that they pass by the sword, and are consumed by folly, because the sins which they ought 840 to have amended by scourges, they exaggerate by scourges. And here already they feel the pains of the stroke, and there they do not escape the punishments of just retribution. For it is the fatuity of folly that iniquity so binds them, that not even punishment restrains them from fault. It follows:

Chapter XXXII

[Rec. XXIII].

VERS. 13. Dissemblers and the cunning provoke the wrath of God.

58. The image of the cunning dissembler.---When He said dissemblers, He aptly subjoins and the cunning, because unless they are cunning in wit, they cannot congruously dissemble what they desire to be seen. For there are some vices which are easily committed even by those slower in sense. For to swell with elation, to gape with the heats of avarice, to succumb to the knocking of luxury, even any one with obtuse senses can; but to execute the falsehood of dissimulation, no one can, unless he be of a more subtle wit.

Quisquis enim talis est, ad custodienda duo videlicet continua observatione dividitur, ut callide noverit et occultare quod est, et ostentare quod non est; et vera mala premere, et falsa bona monstrare; nec se aperte in hoc quod videtur extollere, atque, ut majorem gloriam teneat, saepe se simulare gloriam declinare. Quia enim ante oculos hominum sequendo eam apprehendere non potest, studet plerumque gloriam tenere fugiendo. Haec itaque simplicibus minime congruunt, quia si congruunt, jam simplices non sunt.

59. Iram Dei non solum meretur, sed provocat.---Bene autem cum diceret: Simulatores et callidi, non subdidit, merentur, sed provocant iram Dei. Iram quippe Dei mereri, est etiam nesciendo peccare. Provocare vero est mandatis illius sciendo contraire; scire bonum, sed despicere; facere posse, nec velle. Hi enim perpetratione nequitiae intrinsecus tenebrescunt, et ostentatione justitiae superficie tenus dealbantur. Quibus voce Dominica dicitur: Vae vobis, Scribae et Pharisaei hypocritae, quia similes estis sepulcris dealbatis, quae foris parent hominibus speciosa, intus vero plena sunt ossibus mortuorum, et omni spurcitia; ita et vos quidem foris apparetis hominibus justi, intus autem pleni estis hypocrisi et iniquitate. (Matth. XXIII, 27). Foris ergo ostendendo servant quae vivendo intus impugnant. Intus vero mala cogitantes exaggerant quae foris aliud superducentes occultant. Ante districtum itaque judicem excusationem jam de ignorantia habere non possunt, quia dum ante oculos hominum omnem modum sanctitatis ostentant, ipsi sibi sunt testimonio quia bene vivere non ignorant. Dicatur igitur recte: Simulatores et callidi provocant iram Dei. Quid vero eos ad extremum sequatur, adjungit, dicens:

CAPUT XXXIII.

Ibid.---Neque clamabunt cum vincti fuerint.

60. Etiam percussus peccata confiteri erubescit.---Omnis iniquus qui cum iniquus sit, sanctus videri non appetit, in flagelli percussione deprehensus, fateri quod iniquus sit non erubescit. Qui vero iniqua agens, humana de se judicia sub specie sanctitatis intercipit, etiam cum flagello percutitur, iniquum se prodere refugit, quia sanctus videri consuevit. Si quando autem graviter coarctatur, iniquum se vix superficie tenus confitetur, quia interna sua detegere veraci confessione confunditur. Quasi liberi vero sumus, cum nulla correptione castigamur; vincimur autem, cum flagello percussionis astringimur. Vincti igitur tanto 841 clamamus altius, quanto in percussione positi peccata nostra veracius confitemur. Apud aures quippe Dei vox valida devota confessio est.

For whoever is such, is divided as it were by a continual observation to keep two things, that he may cunningly know both to hide what he is, and to ostentate what he is not; and to suppress true evils, and to show false goods; nor to exalt himself openly in this which is seen, and, that he may hold greater glory, often to dissemble that he declines glory. For because before the eyes of men he cannot apprehend it by following it, he studies for the most part to hold glory by fleeing it. These things therefore by no means agree with the simple, because if they agree, they are no longer simple.

59. He not only deserves, but provokes the wrath of God.---But well when He said: Dissemblers and the cunning, He did not subjoin, they deserve, but they provoke the wrath of God. For to deserve the wrath of God, is also to sin by not knowing. But to provoke is to go against His commands by knowing; to know the good, but to despise it; to be able to do it, and not to will it. For these by the perpetration of wickedness are darkened within, and by the ostentation of justice are whitened as far as the surface. To whom it is said by the Lord's voice: Woe to you, Scribes and Pharisees, hypocrites, because ye are like to whited sepulchres, which outwardly appear beautiful to men, but within are full of dead men's bones, and of all filthiness; so ye also indeed outwardly appear righteous to men, but within ye are full of hypocrisy and iniquity (Matth. 23:27). Outwardly therefore they keep by showing those things which within they impugn by living. But within they exaggerate thinking evil things which outwardly they hide by superinducing something else. Before the strict Judge therefore they can no longer have an excuse concerning ignorance, because while before the eyes of men they ostentate every mode of holiness, they are themselves a testimony to themselves that they are not ignorant of living well. Therefore let it be rightly said: Dissemblers and the cunning provoke the wrath of God. But what follows them at the last, He adds, saying:

CHAPTER XXXIII.

Ibid. Neither shall they cry when they are bound.

60. Even when struck, he blushes to confess his sins.---Every unjust man who, since he is unjust, does not desire to appear holy, being caught in the stroke of the scourge, does not blush to confess that he is unjust. But he who, doing unjust things, intercepts human judgments of himself under the species of holiness, even when he is struck with the scourge, refuses to betray himself as unjust, because he has been accustomed to appear holy. But if at any time he is heavily straightened, he hardly confesses himself unjust as far as the surface, because he is confounded to detect his internal things by a true confession. But we are as it were free, when we are chastened by no correction; but we are bound, when we are straightened by the scourge of a stroke. Being bound therefore 841 we cry out the higher, in as much as being placed in the stroke we more truly confess our sins. For before the ears of God a strong voice is a devoted confession.

Quia ergo simulatores quosque, etiam cum percussionis flagella corripiunt, ad confessionem simplicem non perducunt (cognosci enim peccatores refugiunt, quia sancti omnium opinione ferebantur), quamvis eos ad extremum jam flagella feriant, quamvis duci se ad aeterna supplicia non ignorent, tales tamen cupiunt apud humana judicia remanere, quales se studuerant semper ostendere. Deprehensi ergo etiam flagello percussionis extremae, quia confessionem puram vel afflicti exerere negligunt, quasi vincti clamare contemnunt. Bene ergo dicitur: Neque clamabunt cum vincti fuerint.

61. Hypocritae sanctos se, non quia sunt, sed quia dicuntur, existimant. Vana spe delusi, ad confessionis remedium etiam in extremis non confugiunt. Ab homine longe saepe distat ejus cor.---Quamvis intelligi etiter potest. Omnis enim qui, cum iniquus sit, dici sanctus ab hominibus non pertimescit, etsi iniquum se tacita cogitatione reprehendit, tamen dum saepius sanctum audire se coeperit, hoc quod de se intrinsecus tenebat amittit. Cor quippe exterius fundit, et quia libenter foris falsum de se testimonium recipit, qualem se intus habeat non requirit. Unde fit ut vacuae laudis fomenta etiam cum defuerint quaerat, et oblitus quod est appetat videri quod non est. Igitur qui tales sunt, dum justos se ante humana judicia simulant, dum actiones suas laudibus dignas intuentium oculis ostentant, occulta cum eis justitia agitur, ut quo nituntur foris alios fallere, eo de se intus etiam ipsi fallantur. Nam omnem circa se sollicitae investigationis oculum perdunt. Vitam enim suam et discutere et perscrutari dissimulant, sed tales se quales audiunt putant, sanctosque se esse, non quia ita vivunt, sed quia ita dicuntur, existimant. Subtile autem Dei judicium, seque ipsos intueri negligunt, quia fidem sui meriti in attestatione ponunt oris alieni. Cum vero subita percussione feriuntur, iniquos se vel veraciter fateri, vel sicut sunt, deprehendere omnino non possunt, quia videlicet sanctos se humana professione crediderunt. Bene ergo dicitur: Neque clamabunt cum vincti fuerint. Spe enim vacua tales se ante supernum judicem venire confidunt, quales se hominibus innotuisse cognoscunt; seque ipsos miseri nec inter tormenta deprehendunt, et dum testimonium falsae laudis aspiciunt, remedium verae confessionis amittunt.

Because therefore they do not lead any dissemblers, even when the scourges of the stroke correct them, to a simple confession (for they refuse to be known as sinners, because they were reported as holy in the opinion of all), although now the scourges strike them at the last, although they are not ignorant that they are being led to eternal punishments, yet such they desire to remain before human judgments, as they had always studied to ostentate themselves. Being caught therefore even by the scourge of the last stroke, because they neglect to put forth a pure confession even when afflicted, they contemn as it were to cry out being bound. Well therefore is it said: Neither shall they cry when they are bound.

61. Hypocrites think themselves holy, not because they are, but because they are called so. Deluded by a vain hope, they do not fly to the remedy of confession even in the last things. The heart of a man is often far distant from himself.---Although it can also be understood otherwise. For every one who, since he is unjust, does not fear to be called holy by men, even if he reproves himself as unjust in silent thought, yet when he has begun more often to hear himself called holy, he loses this which he held of himself within. For he pours out his heart externally, and because he willingly receives a false testimony of himself without, he does not require what kind he has within. Whence it comes to pass that he seeks the fosterings of empty praise even when they are lacking, and having forgotten what he is, he desires to appear what he is not. Therefore those who are such, while they dissemble themselves righteous before human judgments, while they ostentate their actions worthy of praises to the eyes of those looking on, a hidden justice is dealt with them, so that in that in which they strive to deceive others without, they themselves are also deceived concerning themselves within. For they lose every eye of solicitous investigation about themselves. For they dissemble both to discuss and to search out their life, but they think themselves such as they hear themselves called, and they think themselves to be holy, not because they so live, but because they are so called. But they neglect to behold the subtle judgment of God, and themselves, because they place the faith of their merit in the attestation of another's mouth. But when they are struck by a sudden stroke, they can by no means either truly confess themselves unjust, or detect themselves as they are, because namely they have believed themselves holy by human profession. Well therefore is it said: Neither shall they cry when they are bound. For by a vain hope they trust themselves to come such before the heavenly Judge, as they know themselves to have become known to men; and miserable men do not detect themselves even amidst torments, and while they look at the testimony of false praise, they lose the remedy of true confession.

Etiam vincti ducuntur, et non clamant, quia, humanae laudis importunitate superati, sanctos se miseri et cum in peccatis moriuntur putant. Quibus bene per prophetam dicitur: Redite, praevaricatores, ad cor (Isai. XLVI, 8). Si enim ad cor redirent, per exterioris attestationis se verba non funderent. Nam quid vicinius nobis est corde nostro? quid vicinius nobis est ea re quae intra nos est? Et tamen cum per pravas cogitationes spargitur, a nobis cor nostrum longius evagatur. Longe ergo prophetas praevaricatorem mittit, cum eum ad cor suum redire compellit, quia quo se exterius fudit, eo ad se unde possit redire vix invenit. Quia vero simulatorum mens pro eo quod ab una aeternitatis intentione dividitur, cogitationum multiplicium inundatione vastatur, recte subjungitur:

CAPUT XXXIV.

VERS. 14.---Morietur in tempestate anima eorum.

62. Tempestate subita hypocritae moriuntur. Quasi tranquille namque videbantur vivere, cum de sanctitatis curarent laude gaudere. Sed tempestate subita eorum anima moritur, quae humanae laudis pessima tranquillitate laetabatur. Plerumque subito inopinata tempestas omne quod aer serenum blanditur immutat; et eo periculum vitari non potest, quo nec potuit praevideri. Unde simulatores, qui vitae suae custodiam negligunt, in tempestate mori referuntur. Hinc quippe eos turbo subitus internae percussionis ejicit, quos arrogantia externi favoris extollit; et dum amplectuntur in laude quod non sunt, repente inveniunt in ultione quod sunt. Bene autem per Salomonem dicitur: Quomodo probatur in conflatorio argentum, et in fornace aurum, sic probatur homo ore laudantis (Prov. XXVII, 21). Laus quippe sua justos cruciat, iniquos exaltat. Sed justos dum cruciat purgat, iniquos dum laetificat reprobos monstrat. Isti enim sua laude pascuntur, quia auctoris sui gloriam non requirunt. Illi autem qui auctoris gloriam quaerunt, sua laude cruciantur, ne non sit intus quod foris dicitur, ne, si est etiam quod dicitur, ante Dei oculos ipsis favoribus vacuetur: ne humana laus robur mentis emolliat, eamque in sui delectatione prosternat; et quae adjumentum debet esse augendi operis, jam retributio sit laboris. Cum vero sua praeconia in Dei laudem tendere sentiunt, ea etiam desiderabiliter amplectuntur. Scriptum namque est: Videant opera vestra bona, et glorificent Patrem vestrum qui in coelis est (Matth. V, 16).

They are led even bound, and they do not cry, because, being overcome by the importunity of human praise, the miserable men think themselves holy even when they die in their sins. To whom it is well said by the prophet: Return, ye transgressors, to the heart (Isai. 46:8). For if they returned to the heart, they would not pour themselves out through the words of an exterior attestation. For what is nearer to us than our heart? what is nearer to us than that thing which is within us? And yet when it is scattered through wicked thoughts, our heart wanders far from us. Far therefore the prophet sends the transgressor, when he compels him to return to his heart, because in that degree in which he poured himself out externally, he hardly finds whence he may return to himself. But because the mind of dissemblers, for that it is divided from one intention of eternity, is wasted by an inundation of manifold thoughts, it is rightly subjoined:

CHAPTER XXXIV.

VERSE 14.---Their soul shall die in a storm.

62. Hypocrites die in a sudden storm. For they seemed to live as it were quietly, when they took care to rejoice in the praise of holiness. But in a sudden storm their soul dies, which was rejoicing in the worst tranquility of human praise. Often an unexpected storm suddenly changes all that the serene air flatters; and for this reason the danger cannot be avoided, because it could not even be foreseen. Whence dissemblers, who neglect the guardianship of their own life, are said to die in a storm. For from hence a sudden whirlwind of internal percussion casts them out, whom the arrogance of external favor extols; and while they embrace in praise what they are not, they suddenly find in vengeance what they are. But it is well said by Solomon: As silver is tried in the refining pot, and gold in the furnace, so is a man tried by the mouth of him that praiseth (Prov. 27:21). For their own praise torments the just, and exalts the wicked. But while it torments the just, it purges them; while it delights the wicked, it shows them to be reprobates. For these are fed by their own praise, because they do not seek the glory of their Author. But they who seek the glory of their Author are tormented by their own praise, lest that which is said without should not be within; lest, if even that which is said be there, it should be made void before the eyes of God by those very favors: lest human praise should soften the strength of the mind, and prostrate it in the delight of itself; and that which ought to be a help for increasing the work, should now be the retribution of the labor. But when they feel that their praises tend to the praise of God, they even embrace them desirably. For it is written: That they may see your good works, and glorify your Father who is in heaven (Matt. 5:16).

Viam se ergo hominibus faciunt, quoties in se aliquid quo Deus cognoscatur ostendunt, quia non student in se humanam laudem figere, sed quaerunt eam per se medios ad auctoris gloriam pertransire. Arrogantes autem humanis laudibus mollia corda prostituunt, quia suis amoribus corrumpuntur. De quibus alias dicitur: Erunt homines seipsos amantes (II Tim. III, 2). Apte vero hic de hac eorum corruptione subjungitur:

CAPUT XXXV.

IBID.---Et vita eorum inter effeminatos.

63. Effeminati sunt qui laudibus humanis corrumpuntur. Si enim viriliter viverent, laus transitoria nulla eos corruptione vitiaret. Unde electis Propheta persuadet, dicens: Viriliter agite, et confortetur cor vestrum (Psal. XXX, 25). Dicens enim Viriliter agite, et confortetur cor vestrum, illico subdidit, quasi sexum cordis munire curavit. Luxuriosi quippe mens corrumpitur, si rebus transitoriis delectatur. Igitur simulatorum vita inter effeminatos moritur, quia laudis luxuria corrupta reperitur. Translatione vero alia non habetur: Vita eorum inter effeminatos, sed, Vita eorum vulneretur ab angelis. Utramque tamen etsi sermone discrepat, ratione concordat, quia effeminatorum vitam angeli vulnerant, dum nuntii veritatis eam jaculis sanctae praedicationis impugnant. Quia igitur de damnatione reproborum quid agatur audivimus, de ereptione humilium quid sequatur audiamus:

VERS. 15.---Eripiet pauperem de angustia sua.

64. Humiles, cum moriuntur, de angustia liberantur. Pauper de angustia sua eripitur cum unusquisque humilis de hac peregrinationis suae afflictione liberatur. Nam et assiduis hic tribulationis premitur, ut ad requirendum verae consolationis gaudium provocetur. Unde et sequitur: IBID.---Et revelabit in tribulatione aurem ejus.

Aurem in tribulatione revelare est auditum cordis verberum plagis aperire. Cum enim praecepta despicimus, pia districtione nobiscum agitur, ut flagella timeamus. Aurem itaque cordis tribulatio aperit, quam saepe hujus mundi prosperitas claudit. Per Salomonem namque dicitur: Aversio parvulorum interficiet eos, et prosperitas stultorum perdet illos (Prov. I, 32). Sequitur:

Caput XXXVI

[Rec. XXIV].

They make themselves therefore a way for men, as often as they show in themselves anything by which God may be known, because they do not study to fix human praise in themselves, but seek that it should pass through them as intermediaries to the glory of the Author. But the arrogant prostitute their soft hearts to human praises, because they are corrupted by their own loves. Of whom it is said elsewhere: Men shall be lovers of their own selves (2 Tim. 3:2). But aptly is it here subjoined concerning this their corruption:

CHAPTER XXXV.

IBID.---And their life among the effeminate.

63. The effeminate are they who are corrupted by human praises. For if they lived manfully, no transitory praise would vitiate them with any corruption. Whence the Prophet persuades the elect, saying: Do manfully, and let your heart be strengthened (Psal. 31:24). For saying, Do manfully, and let your heart be strengthened, he immediately subjoined this, as if he took care to fortify the sex of the heart. For the mind of a luxurious person is corrupted, if it delights in transitory things. Therefore the life of dissemblers dies among the effeminate, because it is found corrupted by the luxury of praise. But in another translation it is not had, Their life among the effeminate, but, Let their life be wounded by angels. Yet both, although they differ in word, agree in reason, because the angels wound the life of the effeminate, while the messengers of truth attack it with the darts of holy preaching. Because therefore we have heard what is done concerning the damnation of the reprobate, let us hear what follows concerning the deliverance of the humble:

VERSE 15.---He shall deliver the poor from his distress.

64. The humble, when they die, are delivered from distress. The poor is delivered from his distress when every humble person is freed from this affliction of his pilgrimage. For he is also pressed here by constant tribulations, that he may be provoked to seek the joy of true consolation. Whence also it follows: IBID.---And He shall reveal his ear in tribulation.

To reveal the ear in tribulation is to open the hearing of the heart by the strokes of scourges. For when we despise the precepts, it is dealt with us by a pious strictness, that we may fear the scourges. Therefore tribulation opens the ear of the heart, which the prosperity of this world often closes. For it is said by Solomon: The turning away of little ones shall kill them, and the prosperity of fools shall destroy them (Prov. 1:32). It follows:

CHAPTER XXXVI

[Rec. XXIV].

VERS. 16.---Igitur salvabit te de ore angusto latissime.

65. Peccati consuetudo puteus arctissimus, ex quo sola gratia nos potest educere. Omnis qui vitae viam deserens in peccatorum se tenebras dejicit, semetipsum quasi in puteum vel foveam mergit. Si vero diutina perpetratione etiam consuetudine iniquitatis opprimitur ne ad superiora jam possit exsurgere, quasi angusto ore putei coarctatur. Unde David propheta sub specie peccantium exorat, dicens: Non me demergat tempestas aquae, neque absorbeat me profundum, neque urgeat super me puteus os suum (Psal. LXVIII, 16). Quem enim mali operis iniquitas a bona stabilitate commovit, quasi tempestas aquae rapuit; sed si adhuc longa consuetudine non praevaluit, non demersit. Jam in puteum cecidit qui hoc quod divina lex prohibet perpetravit. Sed si adhuc longa consuetudo non deprimit, nequaquam os suum puteus coangustavit. Tanto erga facilius egreditur, quanto minori consuetudine coarctatur. Unde Jeremias propheta, dum Judaeam iniquitatibus longa consuetudine obrutam fuisse conspiceret, in lamentis suis sub ejus specie semetipsum deplorat, dicens: Lapsa est in lacum vita mea, et posuerunt lapidem super me (Thren. III, 53). In lacum quippe vita labitur cum labe iniquitatis inquinatur. Lapis vero superponitur cum etiam dura consuetudine mens in peccato devoratur, ut etsi velit exsurgere, jam utcumque non possit, quia moles desuper malae consuetudinis premit. Sed quia divinae potentiae subjacet, et post angustiam pravae consuetudinis ad bonae actionis amplitudinem revocatur, idcirco dicitur: Salvabit te de ore angusto latissime. Latissime quippe de ore angusto salvatur, qui et post iniquitatis jugum ad libertatem boni operis poenitendo reducitur.

66. Quanta angustia est ab opprimente mala consuetudine exsurgere velle nec posse. Quaedam namque quasi conclusi oris angustia est ab opprimente mala consuetudine exsurgere velle, nec posse; jam quidem desiderio ad superna tendere, sed adhuc actu in infimis remanere; praeire corde, nec tamen sequi opere, atque in semetipso contradictionem perpeti semetipsum. Cum vero ita tendens anima manu gratiae exaltantis adjuvatur, ab angusto ore ad latitudinem pervenit, quia, victis difficultatibus, opera bona perficit quae concupiscit. David propheta conclusionem angusti oris conspexerat, cum dicebat: Salvam fecisti de necessitatibus animam meam, nec conclusisti me in manus inimici (Psal. XXX, 9). Latissime autem salvatum se noverat, cum subderet, dicens: Statuisti in loco spatioso pedes meos (Ibid.). In spatioso quippe loco pedes stabiliti sunt, quando et ad congruentia bona tendimus, et nulla difficultate praepedimur. Quasi enim per latum locum quo volumus pergimus, quia nullis objectis difficultatibus angustamur.

VERSE 16.---Therefore He shall save thee from the narrow mouth most widely.

65. The habit of sin is a most narrow pit, from which grace alone can lead us out. Everyone who, deserting the way of life, casts himself into the darkness of sins, merges himself as it were into a pit or a ditch. But if by long-continued perpetration he is also oppressed by the habit of iniquity, so that he cannot now rise to higher things, he is as it were straitened by the narrow mouth of the pit. Whence the prophet David prays under the form of sinners, saying: Let not the tempest of water drown me, nor the deep swallow me up, nor let the pit press its mouth upon me (Psal. 69:15). For him whom the iniquity of an evil work has moved from good stability, the tempest of water has as it were snatched away; but if it has not yet prevailed by long habit, it has not drowned him. He has already fallen into the pit who has perpetrated that which the divine law prohibits. But if long habit does not yet depress him, the pit has by no means straitened its mouth. Therefore he goes out so much more easily, by how much less habit he is straitened. Whence the prophet Jeremiah, while he beheld Judaea to have been overwhelmed with iniquities by long habit, deplores himself under her form in his lamentations, saying: My life is fallen into the pit, and they have laid a stone upon me (Lam. 3:53). For life falls into the pit when it is defiled with the stain of iniquity. But a stone is placed over it when the mind is swallowed up in sin even by hard habit, so that even if it wishes to rise, it now in some way cannot, because the mass of evil habit presses from above. But because it is subject to the divine power, and after the strait of a wicked habit it is recalled to the amplitude of good action, therefore it is said: He shall save thee from the narrow mouth most widely. For he is saved most widely from the narrow mouth, who even after the yoke of iniquity is reduced to the liberty of good work by repenting.

66. How great a distress it is to wish to rise from an overwhelming evil habit and not to be able. For there is as it were a certain distress of a closed mouth, to wish to rise from an overwhelming evil habit, and not to be able; to tend already indeed by desire to heavenly things, but as yet to remain in the lowest things in act; to go before in heart, and yet not to follow in work, and to suffer in oneself a contradiction of oneself. But when the soul thus tending is helped by the hand of exalting grace, it comes from the narrow mouth to latitude, because, difficulties being conquered, it performs the good works which it desires. The prophet David had beheld the closing of the narrow mouth, when he said: Thou hast saved my soul from necessities, and hast not shut me up in the hands of the enemy (Psal. 31:7,8). But he knew himself to have been saved most widely, when he subjoined, saying: Thou hast set my feet in a spacious place (Ibid.). For in a spacious place the feet are established, when we both tend to congruent goods, and are hindered by no difficulty. For as it were through a wide place we proceed whither we wish, because we are straitened by no opposing difficulties.

67. In hunc puteum cecidisse Job immerito creditus. Sed haec Eliu recte diceret, si beato Job ejus sententia conveniret. Pro culpa enim flagellatum credidit, et idcirco eum in os angustum cecidisse judicavit. Quo enim validioribus vidit eum plagis affici, eo deterioribus credidit iniquitatibus praegravari, profecto nesciens quod flagella ejus augmentum essent meriti, non poena peccati. Cum vero eum in os angustum cecidisse fateatur, ad huc quasi latius exsequitur in quanta Job profunditate teneatur dicens:

Caput XXXVII

[Vet. XXXII].

IBID.---Et non habente fundamentum subter se.

68. Quem includit puteus arctus malae consuetudinis, infernus absorbet, et desperationis abyssus. Omne peccatum fundamentum non habet, quia non ex propria natura subsistit. Malum quippe sine substantia est. Quod tamen, utcunque sit, in boni natura coalescit. Igitur os angustum nullum subter se dicitur habere fundamentum, quia peccati inquinatio subsistendi jus non habet proprium. Quia vero a fundo dicitur fundamentum, possumus etiam fundamentum pro fundo positum non inconvenienter accipere, sicut auditus ab aure dicitur, et tamen plerumque ipsa auris auditus nomine designatur. Cum ergo diceret os angustum, explere profundi voraginem volens, subdidit: Et non habente fundamentum subter se. Quem enim rapit iniquitas, infernus absorbet. Internus vero recte fundum non habere creditur, quia quisquis ab illo rapitur, in immenso profundo devoratur. Immensam namque ejus explere latitudinem volens propheta, ait: Dilatavit infernus animam suam, et aperuit os suum absque ullo termino (Isai. V, 14). Sicut ergo sine termino dilatatus dicitur qui ad se plurimos trahit, ita sine fundo altus non incongrue creditur, quia eos quos in se suscipit, quasi in quadam abysso suae immensitatis absorbet. Itaque cum diceret: Salvabit te de ore angusto latissime, apte subjunxit: Et non habente fundamentum subter se. Ac si diceret: De ore angusto salvabit quod sub se fundum non habet, quia enim per peccatum tenditur ad infernum, quem a peccato salvat, de ore angusto liberat. Quem vero de ore angusto eripit, ab inferni profundo subducit.

69. Quamvis etiam aliter intelligi potest.

67. Job believed to have fallen into this pit undeservedly. But Eliu would say these things rightly, if his sentence agreed with blessed Job. For he believed him to have been scourged for a fault, and therefore he judged him to have fallen into the narrow mouth. For by how much more valid strokes he saw him to be afflicted, by so much the worse iniquities he believed him to be weighed down, truly not knowing that his scourges were an increase of merit, not a punishment of sin. But when he confesses him to have fallen into the narrow mouth, he further sets forth as it were more widely in how great a depth Job is held, saying:

Chapter XXXVII

[Vet. XXXII].

IBID.---And having no foundation under it.

68. Him whom the narrow pit of evil habit includes, hell swallows up, and the abyss of despair. Every sin has no foundation, because it does not subsist from its own nature. For evil is without substance. Which yet, however it be, coalesces in the nature of good. Therefore the narrow mouth is said to have no foundation under it, because the defilement of sin has no proper right of subsisting. But because foundation is so called from the bottom (fundus), we can also not inconveniently take foundation for bottom, just as hearing is so called from the ear, and yet for the most part the ear itself is designated by the name of hearing. When therefore he said the narrow mouth, wishing to fill up the whirlpool of the deep, he subjoined: And having no foundation under it. For him whom iniquity snatches away, hell swallows up. But hell is rightly believed to have no bottom, because whoever is snatched by it, is devoured in an immense depth. For the prophet, wishing to set forth its immense breadth, says: Hell hath enlarged its soul, and opened its mouth without any bound (Isai. 5:14). As therefore he is said to be dilated without bound who draws very many to himself, so he is not incongruously believed to be deep without a bottom, because those whom he receives into himself, he swallows as it were in a certain abyss of his immensity. Therefore when he said: He shall save thee from the narrow mouth most widely, he aptly subjoined: And having no foundation under it. As if he should say: He shall save from the narrow mouth which has no bottom under it, for because through sin one tends to hell, him whom He saves from sin, He delivers from the narrow mouth. But him whom He snatches from the narrow mouth, He withdraws from the depth of hell.

69. Although it can also be understood otherwise.

Nam sicut qui in puteum mergitur putei profundo retinetur, ita corruens quasi in quodam fundi loco consisteret anima, si semel lapsa in aliqua se peccati mensura retineret. Sed cum peccato in quod labitur non potest esse contenta, dum quotidie ad deteriora dejicitur, quasi in puteo quo cecidit fundum non invenit quo figatur. Esset enim fundus putei, si fuisset mensura peccati; unde bene alias dicitur: Peccator cum venerit in profundum malorum, contemnit (Prov. XVIII, 3). Redire namque dissimulat, quia misereri sibi posse desperat. Sed cum desperando amplius peccat, quasi puteo suo fundum subtrahit, ne ubi retineri possit inveniat. Sequitur:

CAPUT XXXVIII.

IBID.---Requies autem mensae tuae erit plena pinguedine.

70. Quem eripit gratia, internae satietatis delectatione replet. Requies mensae est refectio satietatis internae; quae pinguedine plena dicitur, quia in aeternae voluptatis delectatione praeparatur. Hujus mensae epulas esuriebat Propheta, cum diceret: Satiabor dum manifestabitur gloria tua (Psal. XVI, 15). Hujus mensae pocula sitiebat, dicens: Sitivit anima mea ad Deum vivum; quando veniam, et apparebo ante faciem Dei (Psal. XLII, 3)? Eliu itaque in beato Job temporalia verbera aeternorum volens retributione consolari, quod jure ei debebatur ex meritis, ex semetipso quasi gratuito promittit, dicens: Requies autem mensae tuae erit plena pinguedine. Sequitur:

Caput XXXIX

[Rec. XXV].

VERS. 17.---Causa tua quasi impii judicata est, causam judiciumque recipies.

71. Flagellantur justi, ut ad majorem vigilantiam orudiantur. Bonorum causa justitia est. Quorum causa quasi impii judicatur, quia eorum hic justitia paterno flagello fatigatur, ut ad ampliorem vigilantiam non solum praeceptione mandatorum, sed etiam verberum percussione doceantur. Sed causam judiciumque recipiunt, quia ex ea justitia qua modo vivunt tunc in culmine judiciariae potestatis enitescunt, ut tanto tunc potentius cuncta judicent, quanto nunc in eis subtilius cuncta judicantur. Haec Eliu quasi nova spondendo intulit, quae beatus Job semper credendo stabiliter tenuit.

For as he who is merged into a pit is retained by the depth of the pit, so the soul falling would consist as it were in a certain place of the bottom, if once fallen it should retain itself in some measure of sin. But since it cannot be content with the sin into which it falls, while it is daily cast down to worse things, it finds as it were no bottom in the pit into which it fell where it may be fixed. For there would be a bottom of the pit, if there had been a measure of sin; whence it is well said elsewhere: The sinner, when he shall come into the depth of evils, contemneth (Prov. 18:3). For he dissembles to return, because he despairs of being able to be pitied. But when by despairing he sins further, he as it were withdraws the bottom from his pit, lest he should find where he may be retained. It follows:

CHAPTER XXXVIII.

IBID.---And the rest of thy table shall be full of fatness.

70. Him whom grace delivers, it fills with the delight of internal satiety. The rest of the table is the refreshment of internal satiety; which is said to be full of fatness, because it is prepared in the delight of eternal pleasure. The Prophet hungered for the banquets of this table, when he said: I shall be satisfied when Thy glory shall appear (Psal. 17:15). He thirsted for the cups of this table, saying: My soul hath thirsted after the living God; when shall I come and appear before the face of God (Psal. 42:2)? Eliu therefore, wishing to console the temporal scourges in blessed Job by the retribution of eternal things, promises as it were gratuitously from himself that which was due to him by right from merits, saying: And the rest of thy table shall be full of fatness. It follows:

Chapter XXXIX

[Rec. XXV].

VERSE 17.---Thy cause hath been judged as that of the impious, thou shalt receive cause and judgment.

71. The just are scourged, that they may be instructed to greater vigilance. The cause of the good is justice. Their cause is judged as of the impious, because their justice is here fatigued by a paternal scourge, that they may be taught to larger vigilance not only by the precept of the commands, but also by the percussion of strokes. But they receive cause and judgment, because from that justice by which they now live they then shine forth in the summit of judicial power, so that they then judge all things so much more powerfully, by how much all things are now more subtly judged in them. Eliu brought these in by promising them as it were new, which blessed Job always held stably by believing.

Habent profecto haec propria omnes arrogantes, ut et malum mentientes exaggerent, et si quod forsitan bonum dicunt, hoc velut incognitum proferant. Unde fit ut etiam doctiores se docere audeant, quia videlicet se scire talia solos putant. Cum vero ad aliqua consolationis verba descendunt, statim viluisse se aestimant, et per increpationis tumidae asperitatem quasi quoddam sibi ingenium reformant, ut qui condescendisse blandientes testes visi sunt, exorta subito increpatione timeantur. Unde et mox Eliu subdidit, dicens:

Caput XL.

[Rec. XXVI].

VERS. 18-21.---Non te ergo superet ira, ut aliquem opprimas; nec multitudo locorum inclinet te. Depone magnitudinem tuam absque tribulatione, et omnes robustos fortitudine. Ne protrahas noctem, ut ascendant populi pro eis. Cave ne declines ad iniquitatem; hanc enim coepisti sequi post miseriam.

72. Superbi quidquid ab aliis recte fit, carpunt. In plerisque Codicibus, donorum; in paucis vero, sed antiquioribus, locorum invenimus. Sed quia expositione non indiget si dicatur: Nec multitudo donorum inclinet te, hoc magis exponi placuit quod cum difficultate aliquantula videtur aperiri. Haec autem quantae elationis verba sint, ipse qui ea formavit tumor ostendit. Sed quia Eliu arrogantium et beatum Job tenere typum diximus electorum, si ea subtilius discernimus, etiam nunc intra Ecclesiam quomodo arrogantibus congruant demonstramus. Sancti viri aliena opera etiam parva mirantur, sua vero etiam magna despiciunt. At contra, arroganties aliena etiam magna despiciunt, sua vel quae parva sunt admirantur; et plerumque de suis malis bona aestimant, de alienis autem bonis mala sentire non cessant. Nam dum propriam gloriam quaerunt, perniciose student ut quidquid virtutis ab aliis agitur iniquitatis nota laceretur, et bonae pondus actionis vertunt in maculam criminis. Saepe enim cum vident ab Ecclesia districte pravos corrigi, quasi queruntur injuste innocentes affligi, et nitorem disciplinae ejus commutant appellatione nequitiae.

All arrogant men have truly these proper things, so that they both exaggerate evil by lying, and if they say something perhaps good, they bring this forward as if unknown. Whence it happens that they even dare to teach those more learned than themselves, because forsooth they think they alone know such things. But when they descend to some words of consolation, they immediately estimate themselves to have become vile, and through the asperity of a turgid rebuke they as it were reform a certain genius for themselves, so that they who seemed to have condescended as flattering witnesses, may be feared by a suddenly arisen rebuke. Whence also Eliu soon subjoined, saying:

Chapter XL.

[Rec. XXVI].

VERSES 18-21.---Let not wrath therefore overcome thee, to oppress anyone; nor let the multitude of places bend thee. Lay aside thy greatness without tribulation, and all the strong in fortitude. Do not prolong the night, that people may ascend for them. Take heed that thou decline not to iniquity; for this thou hast begun to follow after misery.

72. The proud carp at whatever is done rightly by others. In most manuscripts we find "of gifts" (donorum); but in a few, and those more ancient, "of places" (locorum). But because it needs no exposition if it be said: "Nor let the multitude of gifts bend thee," it has pleased us rather to expound that which seems to be opened with some little difficulty. But how great words of elation these are, the very tumor (pride) of him who formed them shows. But because we have said that Eliu holds the type of the arrogant and blessed Job the type of the elect, if we discern them more subtly, we show even now within the Church how they agree with the arrogant. Holy men wonder at the works of others even when small, but their own even when great they despise. But on the contrary, the arrogant despise even the great works of others, and wonder at their own even when small; and for the most part they estimate good things of their own evils, and do not cease to feel evil of the good works of others. For while they seek their own glory, they perniciously study that whatever of virtue is done by others should be lacerated by a mark of iniquity, and they turn the weight of a good action into the stain of a crime. For often when they see the wicked to be strictly corrected by the Church, they as it were complain that the innocent are unjustly afflicted, and they change the brightness of her discipline with the name of wickedness.

Unde Eliu figuram arrogantium servans, beatum Job quasi admonens, ait: Non te ergo superet ira, ut aliquem opprimas. Arrogantes enim irae motum deputant, quidquid a sancta Ecclesia geritur censura disciplinae. Et quia humanae laudis appetitu benigni student semper apparere, nullos censent districtione severitatis corrigendos. Unde et a bonis rectoribus, sicut superius dictum est, opprimi aestimant quos invitos cernunt a vitiis coerceri.

73. Ecclesiae in cunctis mundi partibus potentia temporalis. Hanc immerito Ecclesiae hostes ei exprobrant. Etsi quidam intra ejus sinum sint qui de ipsius gloria superbiant. Auctore autem Domino, quia in cunctis mundi partibus sancta Ecclesia culmine religionis excrevit, hanc ipsam temporalem potentiam, qua quidem bene utitur, obtrectando in vitium elationis inflectunt. [Rec. XXVII.] Unde Eliu subjungit, dicens: Nec multitudo locorum inclinet te. Ac si eidem sanctae Ecclesiae humilitatem magis in prosperis conservanti arrogantium voce dicatur: Quia ubique fidei reverentia coleris, cave ne ejusdem reverentiae fascibus extollaris. Quosdam quippe conspiciunt qui sub religionis obtentu vitio elationis intumescunt, et quod in quibusdam jure reprehendunt, hoc injuste ad crimen omnium pertrahunt: nequaquam videlicet perpendentes quod sint in ea qui et despicientes noverint perfecte temporalia regere, et amantes aeterna plenis desideriis exspectare; et dispensationem potestatis acceptae peragere, et humilitatis insitae ministerium custodire, ut nec humilitatis causa curam suscepti regiminis negligant, nec rursum occasione regiminis in eis humilitas intumescat. Etsi quidam fortasse intra ipsam sunt qui non Dei sed suae gloriae sub religionis praetextu deserviunt, studet tamen eos, aut, si valet, districte corrigere, aut, si non valet, aequanimiter tolerare; et vel corrigendo illos quasi filios amplectitur, vel tolerando quasi ab hostibus exercetur. Scit namque quod per eorum superbiam laceretur vita justorum, scit quod in ejus crimen extenditur quidquid talium pravitate peccatur, sed notam alieni criminis sustinere tanto minus metuit quanto et caput suum talia tolerasse cognoscit. De illo quippe scriptum est: Et cum iniquis deputatus est (Marc. XV, 28). De illo rursum dicitur: Languores nostros ipse tulit, et dolores nostros ipse portavit (Isai. LIII, 4). Eant ergo arrogantes, et aestimatione pravorum vitam mordeant innocentum. Scit electorum Ecclesia et illorum facta, et horum verba tolerare, scit pravorum mentes tolerando convertere. Qui etsi converti nequiverint, eorum tamen ignominiam aequanimiter suffert. Perpendit quippe quia ad duplex ejus praemium proficit quod ex eorum meritis foris despicitur, quorum et intus vita laceratur.

Whence Eliu, preserving the figure of the arrogant, says as it were admonishing blessed Job: Let not wrath therefore overcome thee, to oppress anyone. For the arrogant depute as a motion of wrath whatever is done by holy Church by the censure of discipline. And because by the appetite of human praise they study always to appear benign, they judge no one to be corrected by the strictness of severity. Whence also they estimate those to be oppressed by good rulers, as was said above, whom they see to be coerced from vices against their will.

73. The temporal power of the Church in all parts of the world. This the enemies of the Church undeservedly reproach her with. Although there are some within her bosom who are proud of her glory. But by the Author's gift, because in all parts of the world holy Church has grown in the summit of religion, this very temporal power, which she indeed uses well, they by detracting bend into the vice of elation. [Rec. XXVII.] Whence Eliu subjoins, saying: Nor let the multitude of places bend thee. As if it were said to the same holy Church, while she preserves humility more in prosperous things, by the voice of the arrogant: Because thou art worshipped everywhere with the reverence of faith, take heed lest thou be extolled by the bundles (fasces) of that same reverence. For they behold some who under the pretext of religion swell with the vice of elation, and what they rightly reprehend in some, this they unjustly draw to the crime of all: by no means forsooth weighing that there are in her those who both knowing how to despise, know perfectly how to rule temporal things, and loving eternal things, wait for them with full desires; and perform the dispensation of the power received, and keep the ministry of innate humility, so that they neither neglect the care of the government undertaken for the sake of humility, nor again let humility swell in them on the occasion of government. Even if there are some perhaps within her who serve not God's but their own glory under the pretext of religion, she yet studies either to correct them strictly, if she can, or, if she cannot, to tolerate them with equanimity; and either by correcting them she embraces them as sons, or by tolerating them she is exercised as by enemies. For she knows that by their pride the life of the just is lacerated, she knows that whatever is sinned by the depravity of such is extended to her own crime, but she fears so much the less to sustain the mark of another's crime, by how much she knows her Head also to have tolerated such things. For of Him it is written: And He was reputed with the wicked (Mark 15:28). Of Him again it is said: Surely He hath borne our infirmities, and carried our sorrows (Isai. 53:4). Let the arrogant go therefore, and with the estimation of the wicked let them bite the life of the innocent. The Church of the elect knows how to tolerate both the deeds of those and the words of these, she knows how to convert the minds of the wicked by tolerating. Who even if they cannot be converted, she yet suffers their ignominy with equanimity. For she weighs that it profits to her double reward that she is despised without from the merits of those whose life is also lacerated within.

74. Qui temporaliter extollitur, cadit. Notandum vero quod non ait: Nec multitudo locorum extollat te, sed ait: Nec multitudo locorum inclinet te. Omnis enim qui temporaliter extollitur eo ipso quo extollitur inclinatur, quia cum se exterius erigit, intus cadit. Eliu itaque casum cordis in elatione intuens, ait: Nec multitudo locorum inclinet te. Ac si voce arrogantium sanctae Ecclesiae diceretur: Cave ne, si universitatis veneratione extolleris, ab interna intentione curveris. Sequitur:

Caput XLI

[Rec. XXVIII].

VERS. 19.---Depone magnitudinem tuam absque tribulatione, et omnes robustos fortitudine.

75. Apostolis et Ecclesiae fortibus ad praemia vocatis, Deus eorum vice debiles ad certamina roboravit. Quos alios sanctae Ecclesiae robustos accipimus, nisi eos qui ad vincenda mundi hujus desideria et coeptis sublimibus et consummatis profectibus convalescunt? Magnitudo itaque ejus in robustorum suorum vita consistit, quia tunc gloriosior redditur, cum pro defensione veritatis ad mortem usque ab electis illius constanti virtute certatur. Arrogantes igitur viri subductis de hoc mundo apostolis, subductis ad superna martyribus, quia fortasse doctiores valentioresque praepositos abunde deesse conspiciunt, quasi solos se remansisse intra Ecclesiam suspicantur. Unde dum se praeferunt, ei velut consulentes illudunt, dicentes: Depone magnitudinem tuam absque tribulatione, et omnes robustos fortitudine. Ac si apertis exprobrationibus dicant: Nequaquam te magnitudinem habere confidas, quia subductis prioribus, patribus jam non habes de quorum vita glorieris. Dicunt haec profecto, nescientes quia omnipotens Deus Ecclesiam suam digna sine administratione non deserit. Nam cum fortes ad praemium vocat, eorum vice debiles ad certamina roborat; cum illos suscipiendo remunerat, istis laborum vires, quas remuneret, subministrat. De quibus eidem sanctae Ecclesiae dicitur: Pro patribus tuis nati sunt tibi filii, constitues eos principes super omnem terram (Psal. XLIV, 17). In virtutem quippe antiquorum patrum, hi qui postmodum praelati sunt subrogantur, quia et cum annosa arbusta succiduntur, in eorum robur tenera virgulta succrescunt. Sed arrogantes viri convalescere non credunt quos infirmos aliquando noverunt; et permutatos venerari despiciunt, quos despicabiles fuisse meminerunt.

74. He who is temporally extolled, falls. But it is to be noted that he does not say: "Nor let the multitude of places extol thee," but he says: "Nor let the multitude of places bend thee." For everyone who is temporally extolled is by that very thing by which he is extolled bent down, because while he erects himself outwardly, he falls within. Eliu therefore, beholding the fall of the heart in elation, says: Nor let the multitude of places bend thee. As if it were said to holy Church by the voice of the arrogant: Take heed lest, if thou art extolled by the veneration of the whole world, thou shouldst be bent from thy internal intention. It follows:

Chapter XLI

[Rec. XXVIII].

VERSE 19.---Lay aside thy greatness without tribulation, and all the strong in fortitude.

75. The Apostles and the strong ones of the Church being called to their rewards, God in their place has strengthened the weak for conflicts. Whom else do we receive as the strong ones of holy Church, but those who grow strong for conquering the desires of this world both by sublime beginnings and consummate progress? Therefore her greatness consists in the life of her strong ones, because she is then rendered more glorious, when it is contended for the defense of truth even unto death by her elect with constant virtue. Therefore arrogant men, when the apostles have been withdrawn from this world, when the martyrs have been withdrawn to heavenly things, because they see forsooth more learned and more valiant prelates to be abundantly lacking, suspect themselves as it were to have remained alone within the Church. Whence while they prefer themselves, they mock her as if consulting for her, saying: Lay aside thy greatness without tribulation, and all the strong in fortitude. As if they should say by open reproaches: By no means trust that thou hast greatness, because the former fathers being withdrawn, thou hast not now any of whose life thou mayest glory. They say these things forsooth, not knowing that Almighty God does not desert His Church without worthy administration. For when He calls the strong to reward, He strengthens the weak in their place for conflicts; while He rewards those by receiving them, He ministers to these the strengths of labors, which He may reward. Concerning whom it is said to the same holy Church: Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth (Psal. 45:16). For into the virtue of the ancient fathers, those who were afterwards made prelates are substituted, because also when aged groves are cut down, tender twigs grow up into their strength. But arrogant men do not believe those to grow strong whom they have known to be weak at some time; and they despise to venerate those who have been changed, whom they remember to have been despicable.

76. In Ecclesia justi multo pauciores quam iniqui. Superbi pastores quae patres eorum moriendo severunt, hoec exsultando metunt. Quia vero in ea justiores paucos, iniquos autem numerosiores aspiciunt, sicut et in tritura frugum major est multitudo palearum, etiam justorum vitam ex iniquorum aestimatione contemnunt. Vident profecto quod nonnulli rectores illius, temporali potestate subnixi, ejusdem potestatis elatione pascuntur. Vident quod religionis reverentiam, quam huic mundo patres moriendo servaverunt, hi exsultando in terrenis gaudiis metunt; et perpendunt quidem quia robusti sunt, sed non fortitudine. Nam dum temporali potestate fulciuntur, quasi quadam debilitate roborantur. Quanto enim exterius fortes sunt, tanto a cunctis fortitudinis viribus intus inanescunt. Et idcirco ab arrogantibus ei dicitur: Depone robustos fortitudine. Ac si aperte dicatur: Illi tibi veraciter robusti inhaeserant, qui in te hoc quod docendo locuti sunt, vivendo tenuerunt; nunc vero hi qui tibi praesident visione robusti sunt, non fortitudine, quia honorabiles quidem se ostentare non desinunt, sed tanto imbecilliores et contemptibiliores sunt, quanto honoris sui gloriam despici pro veritate pertimescunt. Quod arrogantes quidem de plerisque veraciter sentiunt, sed eo in elationis vitium corruunt, quo omnes quos praeesse conspiciunt tales arbitrantur. Neque enim debet plurimorum malum tendere in aestimationem cunctorum, quia etsi iniqui sunt quos cognoscentes dijudicant, nonnulli tamen sancti sunt quos ignorant. Triturae quippe tempus est, et adhuc grana sub paleis latent. Nullus ergo ex area fructus exspectabitur, si hoc solum in ea esse creditur, quod superficie tenus videtur. Igitur quia quos cernunt, despiciunt, et in antiquorum patrum ordinibus hos quos norunt subrogari contemnunt, apte subjungitur:

CAPUT XLII.

VERS. 20.---Ne protrahas noctem, ut ascendant populi pro eis.

77. Nox Ecclesiae est, cum doctorum et fortium loca indocti ac debiles obtinent. Ac si aperte arrogantes dicant: Ignorantiae tuae obscuritate non agas, ut in loco fortium numerositatem subroges infirmorum. Populi quippe nomine designantur, qui quasi vulgari consuetudini dediti, in cunctis quae appetunt passim vivunt. Noctem vero protrahere est ut pro robustis populi ascendant, si per negligentiam agitur ut doctorum et fortium loca indocti ac debiles sortiantur. Populi pro robustis ascendunt quando hi qui vivere inique didicerunt pastorum loca percipiunt.

76. In the Church the just are much fewer than the wicked. Proud pastors reap by exulting those things which their fathers sowed by dying. But because they behold in her few just ones, but the wicked more numerous, just as in the threshing of fruits there is a greater multitude of chaff, they even contemn the life of the just from the estimation of the wicked. They see forsooth that some of her rulers, leaning on temporal power, are fed by the elation of that same power. They see that the reverence of religion, which the fathers by dying preserved for this world, these reap by exulting in earthly joys; and they weigh indeed that they are strong, but not in fortitude. For while they are propped up by temporal power, they are strengthened as it were by a certain debility. For by how much they are strong outwardly, by so much do they become empty within from all the strengths of fortitude. And therefore it is said to her by the arrogant: Lay aside the strong in fortitude. As if it should be openly said: Those truly strong ones had adhered to thee, who in thee held by living that which they spoke by teaching; but now these who preside over thee are strong in vision, not in fortitude, because they indeed do not cease to show themselves honorable, but they are so much more imbecile and more contemptible, by how much they fear the glory of their own honor to be despised for the truth. Which the arrogant indeed feel truly of very many, but they fall into the vice of elation in this, that they think all whom they see to preside to be such. For the evil of very many ought not to tend into the estimation of all, because even if those whom they judge by knowing are iniquitous, some yet are holy whom they are ignorant of. For it is the time of threshing, and the grains still lie hid under the chaff. Therefore no fruit will be expected from the floor, if this alone is believed to be in it, which is seen as far as the surface. Therefore because they despise those whom they discern, and contemn those whom they know to be substituted in the orders of the ancient fathers, it is aptly subjoined:

CHAPTER XLII.

VERSE 20.---Do not prolong the night, that people may ascend for them.

77. The night of the Church is, when the unlearned and the weak occupy the places of the learned and the strong. As if the arrogant should say openly: Do not act in the obscurity of thy ignorance, that in the place of the strong thou shouldst substitute a multitude of the weak. For by the name of "peoples" are designated those who, given as it were to vulgar custom, live everywhere in all things which they desire. But to prolong the night is that peoples should ascend for the strong, if it is done through negligence that the unlearned and the weak should obtain the places of the learned and the strong. Peoples ascend for the strong when those who have learned to live iniquitously perceive the places of pastors.

Quod recte quidem dici poterat si humiliter diceretur. Arrogantes enim, etiam cum bona admonent, superstitionis suae vitium exercent. Nam plus, sicut et superius dictum est, increpando ferire appetunt quam consolando refovere. Unde mox subjungitur:

VERS. 21.---Ne declines ad iniquitatem; hanc enim coepisti sequi post miseriam.

Hoc profecto arrogantes Ecclesiae miseriam vocant, quod despectam Deo ejus multitudinem suspicantur; et eo illam altiori elatione contemnunt, quo et despectam Deo funditus suspicantur. His igitur figurata expositione transcursis, jam nunc inferenda sunt quae moraliter sentiuntur, ut figura Ecclesiae cognita, quam expressam generaliter credimus, audiamus etiam quid ex his verbis in singulis specialiter colligamus. Ait itaque:

Caput XLIII

[Vet. XXXVI].

CAP. XXXVI, VERS. 18.---Non te ergo superet ira, ut aliquem opprimas.

78. SENSUS MORALIS.---In facienda correctione, subesse debet ira, non praeesse. Omnis per quem necesse est aliena vitia corrigi semetipsum prius debet solerter intueri, ne dum aliorum culpas ulciscitur, ipse ulciscendi furore superetur. Plerumque enim mentem sub obtentu justitiae irae immanitas vastat, et dum quasi saevit zelo rectitudinis, rabiem explet furoris, justeque se facere aestimat, quidquid ira nequiter dictat. Unde et modum saepe ulciscendi transgreditur, quia mensura justitiae non frenatur. Dignum quippe est ut cum aliena corrigimus prius nostra metiamur, ut prius mens a sua accensione deferveat, prius intra semetipsam zeli sui impetum tranquilla aequitate componat, ne si ad animadvertenda vitia abrupto furore trahimur, peccatum corrigendo peccemus, et qui culpam dijudicando insequimur, immoderate feriendo faciamus. Non autem jam correctio delinquentis, sed magis oppressio sequitur, si in ultione ira ultra quam culpa meretur extenditur.

Which could indeed be said rightly, if it were said humbly. For the arrogant, even when they admonish of good things, exercise the vice of their own superstition. For they desire more, as was also said above, to strike by rebuking than to cherish by consoling. Whence it is soon subjoined:

VERSE 21.---Decline not to iniquity; for this thou hast begun to follow after misery.

This forsooth the arrogant call the misery of the Church, because they suspect her multitude to be despised by God; and they contemn her with so much higher elation, by how much they also suspect her to be utterly despised by God. These things therefore being run through in a figured exposition, now those things are to be brought in which are felt morally, that, the figure of the Church being known, which we believe to be expressed generally, we may hear also what we may collect from these words specially in individuals. He says therefore:

Chapter XLIII

[Old XXXVI].

CHAPTER XXXVI, VERSE 18. --- Let not wrath therefore overcome thee, that thou shouldest oppress any one.

78. MORAL SENSE. --- In making correction, wrath ought to be subject, not to preside. Every one by whom it is necessary that the vices of others should be corrected, ought first skillfully to behold himself, lest while he avenges the faults of others, he himself be overcome by the fury of avenging. For for the most part the immanity of wrath vastates the mind under the pretext of justice, and while it as it were rages with the zeal of rectitude, it fills up the madness of fury, and esteems that it does justly, whatever wrath wickedly dictates. Whence also it often transcends the mode of avenging, because it is not bridled by the measure of justice. For it is worthy that when we correct the things of others we should first measure our own, that the mind may first cool down from its own kindling, may first within itself compose the impetus of its zeal with tranquil equity, lest if we are drawn to animadvert upon vices with abrupt fury, we sin by correcting sin, and we who pursue a fault by judging it, act immoderately by striking. But now not the correction of the delinquent, but rather oppression follows, if in vengeance wrath is extended further than the fault deserves.

In correptione quippe vitiorum subesse menti debet iracundia, non praeesse, ut exsecutionem justitiae non dominando praeveniat, sed famulando subsequatur, et notum judicium possessa impleat, non possidens praecurrat. Bene itaque dicitur: Non te ergo superet ira, ut aliquem opprimas. Quia videlicet si is qui corrigere nititur ira superatur, opprimit antequam corrigat. Nam dum plus quam debet accenditur, sub justae ultionis obtentu ad immanitatem crudelitatis effrenatur. Quod plerumque idcirco evenit, quia corda rectorum minus amori sunt solius creatoris intenta. Nam dum multa in hac vita appetunt, innumeris cogitationibus disperguntur; et cum subito subditorum culpas reperiunt, digne cum Deo eas judicare nequeunt, quia corda sua in curis transitoriis sparsa ad districtionis culmen colligere repente non possunt. Commoti ergo tanto minus ad ulciscenda peccata libram aequitatis inveniunt, quanto eam tranquillitatis suae tempore non requirunt. Unde cum Eliu diceret: Non te superet ira, ut aliquem opprimas, quatenus easdem causas injustitiae et irae superantis exprimeret, illico adjunxit:

CAPUT XLIV.

IBID.---Nec multitudo locorum inclinet te.

79. Ex originali peccato inquieta hominis mutabilitas oritur. Cum qualitate rerum non possit, varietate saltem quaerit satiari. In tot quippe locis inclinamur in quot supervacuis curis extendimur. Nam sicut locus est corporis spatium corporale, ita locus est mentis unaquaeque intentio cogitationis. Quae dum huc illucque impellitur, si delectatione aliqua cogitationis suae libenter occupatur, velut in quodam loco ponitur ut quiescat. Nam quoties victi taedio a cogitatione in cogitationem ducimur, quasi fessa mente de loco ad locum migramus. Tot itaque loca culmen mentis inclinant, quot subortae cogitationes unitatem bonae intentionis dissipant. Recta etenim mens staret, si uni cui debuerat cogitationi semper inhaereret. Recta mens staret, si non se innumeris motibus fluxa mutabilitate prosterneret. Sed dum nunc ista pertractat, nunc ad alia dilabitur, quasi per locorum multitudinem a statu suae rectitudinis inclinatur; et dum per plura se tendit, ab una, cui adhaerere debuit, intentione se dejicit. Qui tamen mutabilitatis usus ex primae praevaricationis vitio jam quasi in naturam venit.

For in the correction of vices, wrathfulness ought to be subject to the mind, not to preside, so that it may not precede the execution of justice by domineering, but may follow by serving, and may fulfill the known judgment when possessed, not run before it when possessing. Well therefore is it said: *Let not wrath therefore overcome thee, that thou shouldest oppress any one.* Because forsooth if he who endeavors to correct is overcome by wrath, he oppresses before he corrects. For while he is kindled more than he ought, he is unbridled to the immanity of cruelty under the pretext of just vengeance. Which for the most part happens therefore, because the hearts of rulers are less intent on the love of the Creator alone. For while they desire many things in this life, they are dispersed in innumerable thoughts; and when they suddenly find the faults of subjects, they are unable to judge them worthily with God, because they cannot suddenly collect their hearts, scattered in transitory cares, to the summit of strictness. Being moved therefore, they find the balance of equity so much the less for avenging sins, as they do not seek it in the time of their tranquillity. Whence when Eliu said: *Let not wrath overcome thee, that thou shouldest oppress any one,* in order that he might express the same causes of injustice and of overcoming wrath, he immediately added:

CHAPTER XLIV.

IBID. --- Nor let the multitude of places incline thee.

79. From original sin the unquiet mutability of man arises. Since he cannot be satisfied with the quality of things, he seeks at least to be satisfied with variety. In so many places indeed are we inclined as we are extended in superfluous cares. For as a place is a corporal space of the body, so a place is each intention of the mind's thought. Which while it is impelled hither and thither, if it is willingly occupied by some delight of its thought, it is as it were placed in a certain place that it may rest. For as often as being overcome by weariness we are led from thought to thought, we as it were migrate from place to place with a weary mind. So many places therefore incline the summit of the mind, as the thoughts that arise dissipate the unity of good intention. For the mind would stand upright, if it always adhered to the one thought to which it ought. The mind would stand upright, if it did not prostrate itself in innumerable motions with fluid mutability. But while it now treats of these things, now slides off to others, it is as it were inclined from the state of its rectitude by the multitude of places; and while it stretches itself through many things, it casts itself down from the one intention to which it ought to adhere. Which use of mutability nevertheless, from the vice of the first prevarication, has now as it were come into nature.

Nam cum stare animus in semetipso nititur, a semetipso aliquo modo etiam nesciendo derivatur. Humana namque anima ab unaquaque re cui intenditur fastidio impellente removetur. Sed dum inhianter cogitanda appetit, et repente cogitata fastidit, docet quod aliunde pendet, quae quolibet posita non requiescit. Ad illum quippe suspensa est a quo formata. Et quia ad Deum solum appetendum facta est, omne autem quod infra appetit minus est, jure ei non sufficit quod Deus non est. Hinc est quod huc illucque spargitur, et ab unaquaque re, ut diximus, fastidio impellente removetur. Delectationis videlicet avida, quaerit quo pauset, unum vero quem sufficienter habere poterat amisit. Unde nunc per multa ducitur, ut quia qualitate rerum non potest, saltem varietate satietur.

[Vet. XXXVII.] 80. Sancti adhaerendo Deo, huic anxietati medentur. Sancti autem viri causa se observatione custodiunt, ne ab intentione sua mutabiliter dissolvantur, et quia idem esse appetunt, ad cogitationem qua Deum diligunt se solerter astringunt. In contemplatione namque creatoris hoc accepturi sunt, ut una semper mentis stabilitate perfruantur. Nulla eos tunc mutabilitas dissipat, quia scilicet eorum cogitationio sibimetipsi semper indissimilis perseverat. Hoc ergo cum labore nunc conantes imitantur, quod post in munere gaudentes accipiunt. Cui se Propheta immutabilitati virtute amoris astrinxerat, cum dicebat: Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini (Psal. XXVI, 4). Huic Paulus unitati intentione adhaererat, dicens: Unum autem, quae retro sunt oblitus, ad ea quae ante sunt extentus, sequor ad palmam supernae vocationis Dei in Christo (Philip. III, 13). Nam si quid in eorum corde humanitus diffluit, mox hoc discussio severa restringit; et cum quasi pueriliter cogitatio labitur, juvenili mox coercitione refrenatur. Unde fit ut sparsam mentem continuo colligant, et in una quantum praevalent cogitatione componant. Quia igitur status mentis cogitationum mutabilitate curvatur, recte ab Eliu dicitur: Nec multitudo locorum inclinet te.

81. Deo ita vacantibus cavenda elatio.---Sed saepe dum viri justi animus in ipsa intentionis suae arce consistit, dum ab omni mutabilitatis se sparsione colligit, dum quidquid in se superflue oboritur premit; ipsa suae rectitudinis gloria tangitur, et in tumore propriae praesumptionis elevatur. Qui enim magna agit, quamvis de se humilia sentiat, scit tamen magna esse quae agit. Nam si magna esse nescit, ea procul dubio minime custodit. Quae dum custodire negligit, aut in eis minus proficit, aut ea funditus amittit.

For when the soul endeavors to stand in itself, it is in some way derived from itself even without knowing it. For the human soul is removed from every thing to which it is intent by the impelling of fastidiousness. But while it thirstily desires things to be thought of, and suddenly fastidiously loathes the things thought of, it teaches that it hangs from elsewhere, which placed anywhere does not rest. For it is suspended toward Him by whom it was formed. And because it was made to desire God alone, but every thing which it desires below is less, it is rightly not sufficient for it what is not God. Hence it is that it is scattered hither and thither, and is removed from every thing, as we said, by the impelling of fastidiousness. Greedy forsooth of delight, it seeks where it may pause, but it has lost the one whom it could have sufficiently. Whence now it is led through many things, that because it cannot be satisfied by the quality of things, it may at least be satisfied by variety.

[Old XXXVII.] 80. The Saints by adhering to God, heal this anxiety. But holy men therefore keep themselves with observation, lest they be mutably dissolved from their intention, and because they desire to be the same, they skillfully bind themselves to the thought by which they love God. For in the contemplation of the Creator they are to receive this, that they may always enjoy one stability of mind. No mutability then dissipates them, because forsooth their thought perseveres always not dissimilar to itself. This therefore they now endeavoring with labor imitate, which afterwards they joyfully receive in the gift. To which immutability the Prophet had bound himself by the virtue of love, when he said: *One thing have I asked of the Lord, this will I seek after, that I may dwell in the house of the Lord* (Psal. XXVI, 4). To this unity Paul had adhered by intention, saying: *But one thing, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ* (Philip. III, 13). For if any thing flows away in their heart after the manner of men, severe discussion soon restrains this; and when thought slides away as it were childishly, it is soon bridled by youthful coercion. Whence it comes to pass that they continually collect the scattered mind, and compose it in one thought as much as they prevail. Because therefore the state of the mind is bent by the mutability of thoughts, it is rightly said by Eliu: *Nor let the multitude of places incline thee.*

81. Elation is to be avoided by those thus at leisure for God. --- But often while the mind of a just man stands in that very citadel of its intention, while it collects itself from every scattering of mutability, while it presses down whatever arises superfluously in itself; it is touched by the very glory of its rectitude, and is lifted up in the swelling of its own presumption. For he who does great things, although he may feel humble things of himself, yet knows that those things which he does are great. For if he knows not that they are great, he without doubt by no means keeps them. Which while he neglects to keep, he either profits less in them, or loses them fundamentally.

Dum ergo bona nostra opera scire necesse est ut custodiamus, ex ipsa eorum scientia elationis aditus panditur, et ad operantis cor culpae manus admittitur, qua vastante rapiantur. Mira autem dispensatione agitur, ut conditor noster sublevatum prosperis animum subita concuti tentatione permittat, quatenus semetipsum in infirmitate verius videat, et ab eo quem de virtutibus sumpserat, jam seipso melior elationis fastu descendat. Unde et bene nunc subditur:

CAPUT XLV.

VERS. 19.---Depone magnitudinem tuam absque tribulatione, et omnes robustos fortitudine.

82. Ne de nobis praesumamus, Deus tentatione nos pulsari permittit.---Robusti quippe sunt motus cordis, cum nulla nisi quae virtutis sunt sentiunt. Sed magnitudinem et robustos motus deponimus, quando pulsante vitio cogimur pensare quid sumus. Robustos motus deponimus, quando jam non de virtute attollimur, sed in culpa consentiendo obrui de ipsa qua quatimur infirmitate formidamus. Multum namque de se animus confidit quando sibi ad votum vires suppetere conspicit. Jam sibi fiduciam sanctitatis arrogat, jam se idoneum etiam ad cuncta virtutum culmina quae sola cogitatione conceperit putat. Sed cum hunc tentatio subito oborta transverberat, eas quae natae de virtutibus fuerant, elatas cogitationes funditus turbat. Quasi securam quippe urbem inopinatus hostis ingreditur, et repentino gladio superborum civium colla feriuntur. Nihil ergo tunc nisi continuus luctus agitur, dum capta urbs animi a magnatum suorum gloria caede interveniente vacuatur. Unde nunc dicitur: Depone magnitudinem tuam absque tribulatione, et omnes robustos fortitudine. Ac si aperte diceretur: Omne quod intrinsecus de bona actione intumueras reprime, et cordis motus quos ex recto opere robustos habueras depone, quia jam in ipsa adversitatis tentatione consideras quam frustra prius de te magna elatus aestimabas. Quae videlicet magnitudo idcirco absque tribulatione deponenda dicitur, quia nimirum cum per tentationem humilitas proficit, prospera est ipsa adversitas quae mentem ab elatione custodit. [Vet. XXXVIII]. Sed tamen sine magna tribulatione non agitur, cum tranquilla mens irruente tentatione quasi repentino hoste turbatur. Ipsa namque tentationis adversitas dum se menti inserit, quasdam in illa tenebras gignit, eamque obscuritate suae amaritudinis turbat, quae apud se dudum virtutum dulcedine irradiante claruerat. Unde et apte subjungitur:

While therefore it is necessary to know our good works that we may keep them, from that very knowledge of them the entrance of elation is opened, and the hand of fault is admitted to the heart of the worker, by which vastating they may be snatched away. But it is acted by a wonderful dispensation, that our Founder permits the mind lifted up by prosperous things to be shaken by a sudden temptation, that it may see itself more truly in infirmity, and from that pride of elation which it had taken from virtues, it may descend now better than itself. Whence also it is well now added:

CHAPTER XLV.

VERSE 19. --- Lay down thy greatness without tribulation, and all the strong in fortitude.

82. Lest we presume of ourselves, God permits us to be struck by temptation. --- For strong are the motions of the heart, when they feel nothing but what are of virtue. But we lay down greatness and strong motions, when by the striking of vice we are compelled to weigh what we are. We lay down strong motions, when now we are not lifted up concerning virtue, but by consenting in fault we fear to be overwhelmed by that very infirmity by which we are shaken. For the mind much confides of itself when it beholds strengths to be at hand for its wish. Already it arrogates to itself the confidence of holiness, already it thinks itself fit even for all the summits of virtues which it has conceived by thought alone. But when a temptation suddenly arisen pierces this, it fundamentally disturbs those elated thoughts which had been born of virtues. For an unexpected enemy enters as it were a secure city, and by a sudden sword the necks of the proud citizens are struck. Nothing therefore is then acted but continuous grief, while the captured city of the soul is emptied of the glory of its great ones, slaughter intervening. Whence it is now said: *Lay down thy greatness without tribulation, and all the strong in fortitude.* As if it were openly said: Repress all that by which you had swollen within from good action, and lay down the motions of the heart which you had strong from right work, because now in that very temptation of adversity you consider how in vain you before esteemed great things, being elated of yourself. Which greatness indeed is said to be laid down without tribulation for this reason, because forsooth when humility profits through temptation, that very adversity is prosperous which keeps the mind from elation. [Old XXXVIII]. But yet it is not acted without great tribulation, when a tranquil mind is disturbed by an rushing temptation as if by a sudden enemy. For that very adversity of temptation, while it inserts itself into the mind, begets certain darknesses in it, and disturbs it with the obscurity of its bitterness, which had lately shone clearly with itself, the sweetness of virtues radiating. Whence also is aptly subjoined:

CAPUT XLVI.

VERS. 20.---Ne protrahas noctem ut ascendant populi pro eis.

83. Tentatio tenebras gignit, et procellas excitat.---Nox quippe protrahitur cum suborta de tentatione tristitia consolatione concita non finitur. Nox protrahitur quia moeror animi confusis cogitationibus elongatur. Nam dum mens posita in tentatione considerat quod a virtutis suae pristina soliditate repellitur, superductis moeroribus, quasi quibusdam tenebris caecatur, atque ab omni luce gaudii ejus oculus clauditur, dum sollicita trepidat ne hoc quod esse dudum coeperat funditus amittat. Unde et bene dicitur quod in hac nocte pro robustis populi ascendunt, quia videlicet in hoc moerore tentationis pro robustis motibus indignae cogitationes et multiplices in corde prosiliunt. Nam dum se in perturbatione conspicit jam pene amisisse quod fuerat, fluctus in se innumeros tumultusque coacervat, modo tranquillitatem suam quia perdidit dolet; modo ne usque ad prava opera corruat pertimescit; modo in quo culmine steterat meminit; modo in quo vitiorum profundo per delectationem jaceat attendit; modo ad resumendas vires se reparat; modo se eas posse resumere quasi victus jam fractusque desperat.

84. Hac in nocte multiplices cogitationes quasi populi tumultuantes premunt.---Cum ergo super addictam mentem tam multiplices cogitationes prodeunt, hanc quasi in nocte populi consurgentes premunt. Quos nimirum populos non per se, sed per divinae protectionis auxilium Propheta subigere se posse praesumpserat, cum dicebat: Protector meus, et in ipso sperabo, subjiciens populos sub me (Psal. CXLIII, 2). Sanctis quippe mentibus populi subiguntur, cum ab eis per districtae severitatis praesentiam cogitationes stultae dissiliunt, ut non per abrupta phantasmatum rapiant, sed rationi subditae a corde humiliter conquiescant. Quia ergo positus in tentatione animus, qui de se in prosperis majora praesumebat, tumultus spei desperationisque tolerat, recte nunc dicitur: Ne protrahas noctem, ut ascendant populi pro eis. Ac si aperte diceretur: In tentatione deprehensus, citius tenebras moeroris incide, ne qui in tranquillitate de te alta senseras, in perturbatione quoque deterius cogitationum te caligine confundas. Quod recte Eliu diceret, si tamen cui diceret sciret. Nam haec beato Job tanto minus congruunt, quanto ab illo omnia altius sciuntur. Quia vero, ut saepe diximus, arrogantes, dum praesumunt docere quos non debent, usque ad contumeliosa increpationum verba dilabuntur, subditur.

CHAPTER XLVI.

VERSE 20. --- Prolong not the night that peoples may ascend for them.

83. Temptation begets darkness, and excites storms. --- For the night is prolonged when the sadness arisen from temptation is not ended by a quickened consolation. The night is prolonged because the grief of the mind is lengthened out with confused thoughts. For while the mind placed in temptation considers that it is repelled from the pristine solidity of its virtue, sadnesses being brought over it, it is blinded as it were with certain darknesses, and its eye is closed from all light of joy, while being solicitous it trembles lest it fundamentally lose that which it had lately begun to be. Whence also it is well said that in this night peoples ascend for the strong, because forsooth in this grief of temptation unworthy and manifold thoughts leap forth in the heart in place of strong motions. For while it beholds itself in perturbation to have now almost lost what it was, it heaps up in itself innumerable waves and tumults, now it grieves because it has lost its tranquillity; now it greatly fears lest it should fall even to wicked works; now it remembers in what summit it had stood; now it attends in what depth of vices it lies through delight; now it repairs itself for resuming strengths; now as if conquered and broken it despairs that it can resume them.

84. In this night manifold thoughts press as it were tumultuous peoples. --- When therefore so manifold thoughts come forth over the mind addicted, these press it as it were peoples rising up in the night. Which peoples indeed the Prophet had presumed that he could subdue not by himself, but through the help of divine protection, when he said: *My protector, and in him will I hope, who subdueth the peoples under me* (Psal. CXLIII, 2). For peoples are subdued by holy minds, when foolish thoughts leap away from them through the presence of strict severity, so that they may not snatch them away through the precipices of phantasms, but being subject to reason may humbly rest from the heart. Because therefore the soul placed in temptation, which presumed greater things of itself in prosperous things, suffers the tumults of hope and of despair, it is rightly now said: *Prolong not the night, that peoples may ascend for them.* As if it were openly said: Being caught in temptation, more quickly cut short the darkness of grief, lest you who in tranquillity had felt high things of yourself, in perturbation also should confound yourself worse with the darkness of thoughts. Which Eliu would rightly say, if yet he knew to whom he said it. For these things are so much the less congruent to blessed Job, as all things are known more deeply by him. But because, as we have often said, the arrogant, while they presume to teach those whom they ought not, slide down even to the contumelious words of rebukes, it is subjoined:

Caput XLVII

[Rec. XXIX].

VERS. 21.---Cave ne declines ad iniquitatem; hanc enim coepisti sequi post miseriam.

85. Tunc cavenda est impatientia, quae in Job immerito impingitur.---Iniquitatem post miseriam sequitur, qui post mala quae pro correptione sustinet ferventi corde impatientiae se facibus inflammat. Quod beatum Job perpetrasse Eliu credidit, qui eum inter flagella positum liberis effari vocibus audivit, videlicet nesciens, quia omne quod dixit, non hoc de iniquitate impatientiae, sed de virtute veritatis protulit, qui ab interni judicis sententia nec cum se justificaret erravit. [Vet. XXXIX.] Sed considerandum valde est quomodo cum diceret: Cave ne declines ad iniquitatem, de eadem iniquitate protinus subdidit: Hanc enim coepisti sequi post miseriam.

86. Superbi in arguendo modum servare nesciunt.---Quid est hoc quod dum ad eam declinare vetat, de ea protinus quasi ad quam declinatum jam fuerit damnat, nisi quod arrogantes viri plus videri judices quam consolatores volunt? Unde et nonnunquam ea districtis sententiis feriunt, quae nata in corde suspicantur et priusquam certa sit culpa delinquentium, profertur invectio districta verborum; et ante per sententiam percutitur, quam prodeat quod feriatur.

87. Sanctorum discretio in corripiendo.---Quamvis et justi viri plerumque pravis et occultis cogitationibus arguendo obviant; sed cum easdem cogitationes aliqua quae praeeunt opera demonstrant, plerumque ab auditorum suorum cordibus ea vitia quae necdum prolata sunt manu correptionis eradicant, sed jam illa subsequi conspiciunt ex aliis quae praecedunt. Sicut enim corporales medici quasdam aegritudines jam venisse inveniunt, quasdam vero ne veniant medentur, ita doctores sancti aliquando inventa vulnera saluti restituunt, aliquando vero agunt in mentibus ne vulnerentur. In quibus solerter intuendum est, quia sicut certa plerumque cum asperitate redarguunt, ita incertis vitiis et cum tranquillitate contradicunt; certa ferientes increpant, incerta praemunientes devitant. Quam quia arrogantes viri discretionis regulam nesciunt, sententiarum suarum jaculis sicut nota, sic incognita; sicut certa, sic etiam incerta configunt. Unde nunc ab Eliu dicitur: Cave ne declines ad iniquitatem; hanc enim coepisti sequi post miseriam. Quia vero ea quae subnexa sunt longiori allegatione protrahuntur, istum libellum hoc fine constringimus, ne immoderatius extendatur.

Chapter XLVII

[Rec. XXIX].

VERSE 21. --- Take heed that thou decline not to iniquity; for this hast thou begun to follow after misery.

85. Then impatience is to be avoided, which is undeservedly impinged upon Job. --- He follows iniquity after misery, who after the evils which he sustains for correction inflames himself with the torches of impatience with a fervent heart. Which Eliu believed blessed Job to have perpetrated, who heard him being placed among scourges speak with free voices, forsooth not knowing, that all which he said, he brought forth not from the iniquity of impatience, but from the virtue of truth, who did not err from the sentence of the internal judge even when he justified himself. [Old XXXIX.] But it is greatly to be considered how when he said: *Take heed that thou decline not to iniquity,* concerning that same iniquity he immediately added: *For this hast thou begun to follow after misery.*

86. The proud know not how to keep the mode in arguing. --- What is this that while he forbids to decline to it, he immediately condemns concerning it as if to that which had already been declined, except that arrogant men wish more to be seen as judges than as consolers? Whence also sometimes they strike with strict sentences those things which they suspect to be born in the heart, and before the fault of the delinquents is certain, a strict invective of words is brought forth; and it is struck by sentence before that should come forth which is to be struck.

87. The discretion of the Saints in correcting. --- Although also just men for the most part meet wicked and occult thoughts by arguing; but when some works that precede demonstrate those same thoughts, for the most part they eradicate from the hearts of their hearers those vices which are not yet brought forth with the hand of correction, but they already behold those to follow from others which precede. For as corporal physicians find some sicknesses to have already come, but heal some lest they should come, so holy teachers sometimes restore to health the wounds found, but sometimes they act in minds lest they should be wounded. In which it is to be skillfully beheld, that as they for the most part rebuke certain things with asperity, so they contradict uncertain vices even with tranquillity; striking certain things they rebuke, pre-arming they avoid uncertain things. Which rule of discretion because arrogant men know not, they pierce with the darts of their sentences unknown things as well as known; uncertain things as well as certain. Whence it is now said by Eliu: *Take heed that thou decline not to iniquity; for this hast thou begun to follow after misery.* But because those things which are subjoined are prolonged by a longer allegation, we bind this little book with this end, lest it be immoderately extended.

LIBER VI

GESIMUS SEPTIMUS.

Duodecim ultimi versus capitis XXXVI exponuntur, cum integro capite XXXVII, ingeniose quaesitis ad astruendam, tum doctrinam, tum ethicen christianam sensibus.

CAPUT PRIMUM.

1. Ex superborum recte dictis sumendum quod prosit, respuendum quod noceat.---Quisquis de magnis dictis arrogantium sumere scientiam nititur, providere solerter debet, ne hoc quod eorum scientia altum tumet, imitetur, ne cum virtutum verbis morum vitia colligat, et in eo quod loquendi notitiam assequitur, vivendi se imperitia transfigat. Hos namque cum fortia dicere audimus, sed tamen de dictis fortibus tumere conspicimus, quasi doctrinae hortum ingressi, de spinis rosas attingimus. Discreta ergo nobis sollicitudine opus est, et carpere quod redolet, et cavere quod pungit, ne si fortasse improvide dictorum flos legitur, incauta legentis manus morum spina laceretur. Eliu itaque doctus et arrogans profert aliquando quod redoleat, aliquando quod pungat. Sic igitur sumendum est de ejus doctrina quod fragrat, ut tamen sollicite cavendum sit de elatione quod vulnerat. Qui multa quidem superius moraliter intulit, sed in verbis sequentibus ad sola se prophetiae arcana sustulit. Ima enim moralitatis deserit, et ad prophetiae summa conscendit.

2. Superbi spiritu prophetiae aliquando repleti.---Nec mirandum quod vir arrogans impleri prophetico spiritu potuit, cum Saul etiam in numero prophetarum fuit (I Reg. X, 6). Sed hoc de Saule cur dicimus, cum ex visione angeli accepisse verba rationabilia et asinam noverimus (Num. XXII, 28)? Sed sicut irrationale animal rationis verba edidit, nec tamen ad permutationem naturae rationalis accessit, ita saepe quilibet indignus sancta verba per prophetiae spiritum accipit, sed tamen ad promerendam sanctitatis gloriam non pertingit, ut et supra se loquendo emineat, et infra se vivendo torpescat. Unde nunc Eliu Redemptoris nostri adventum humilem non humilis conspicit, et eum prophetando praedicat, quem elatis moribus impugnat, dicens:

CAPUT II.

TWENTY-SEVENTH BOOK.

The last twelve verses of the thirty-sixth chapter are explained, with the entire thirty-seventh chapter, with senses ingeniously sought for constructing both Christian doctrine and ethics.

CHAPTER ONE.

1. From the right sayings of the proud what profits is to be taken, what hurts is to be rejected. --- Whosoever endeavors to take knowledge from the great sayings of the arrogant, ought skillfully to provide, lest he imitate this that their knowledge swells high, lest with the words of virtues he collect the vices of manners, and in that in which he attains the notice of speaking, he transfix himself with the unskilfulness of living. For when we hear these speak strong things, but yet behold them swell from the strong sayings, having as it were entered the garden of doctrine, we touch roses from thorns. There is need therefore for us of discrete solicitude, both to pluck what is fragrant, and to beware what pricks, lest if perhaps the flower of the sayings is gathered improvidently, the incautious hand of the reader be lacerated by the thorn of manners. Eliu therefore, learned and arrogant, brings forth sometimes what is fragrant, sometimes what pricks. Thus therefore is to be taken from his doctrine what is sweet-smelling, that yet what wounds from elation should be solicitously avoided. Who indeed brought in many things morally above, but in the following words he lifted himself up to the secrets of prophecy alone. For he deserts the depths of morality, and ascends to the summits of prophecy.

2. The proud sometimes filled with the spirit of prophecy. --- Nor is it to be wondered at that an arrogant man could be filled with the prophetic spirit, since Saul also was in the number of the prophets (1 Sam. X, 6). But why do we say this of Saul, since we have known even an ass to have received reasonable words from the vision of an angel (Num. XXII, 28)? But as an irrational animal uttered words of reason, and yet did not attain to the permutation of a rational nature, so often any unworthy person receives holy words through the spirit of prophecy, but yet does not reach to the merit of the glory of holiness, so that he both stands out by speaking above himself, and becomes torpid by living below himself. Whence now Eliu, not humble, beholds the humble advent of our Redeemer, and preaches Him by prophesying, whom he impugns with elated manners, saying:

CHAPTER II.

CAP. XXXVI, VERS. 22.---Ecce Deus excelsus in fortitudine sua, et nullus ei similis in legislatoribus.

3. Christus simul humilis in infirmitate et excelsus in fortitudine caeteros legislatores longe antecellit.---Ac si aperte dicat: Qui humilis videbitur in infirmitate, excelsus manet in fortitudine, Paulo hoc etiam attestante, qui ait: Quia et si crucifixus est ex infirmitate, sed vivit ex virtute Dei (II Cor. XIII, 4). De quo recte subjungitur: Nullus ei similis in legislatoribus. Legislator Moyses, legislator Josue, legislatores etiam prophetae; legislatores cunctos dicere possumus, quos ex lege admonuisse recta populum scimus. Sed huic Mediatori in legislatoribus similis nullus est, quia isti gratuito vocati ex peccatis ad innocentiam redeunt, et ab his quae in semetipsis experti sunt praedicando alios reducunt. Redemptor autem noster homo sine peccato est, filius sine adoptione, nec perpetravit unquam quod redarguit, et sic mundo ex humanitate loquitur, ut tamen eidem mundo ante saecula ex divinitate dominetur. Hunc Mediatorem Dei et hominum quidam legislatoribus similem fuisse crediderunt. Nam requirenti: Quem dicunt homines esse filium hominis? responderunt discipuli, dicentes: Alii Joannem Baptistam, alii Eliam, alii Jeremiam, aut unum ex prophetis (Matth. XVI, 13). Sed nimirum Petro quam excelsus in fortitudine esset aperuit, cum eum veraciter intuens, a legislatorum aequalitate discrevit, dicens: Tu es Christus Filius Dei vivi (Ibid., 16). Unde recte de illo sponsa in Canticis canticorum dicit: In lectulo meo per noctes quaesivi quem diligit anima mea, quaesivi illum, et non inveni (Cant. III, 1). Et paulo post: Invenerunt me vigiles, qui custodiunt civitatem. De quibus rursum dicit: Vulneraverunt me, tulerunt pallium meum. Quos iterum percunctatur, dicens: Num quem diligit anima mea vidistis? Paululum cum pertransissem eos, inveni quem diligit anima mea (Cant. III, 3).

4. Qui in nocte quaeritur, sed non nisi transcensis prophetis et patriarchis invenitur.---Dilectus namque per noctes in lectulo quaeritur, quia intra secreta cordis cubilia in tribulatione spiritus desideratur. Quem tamen quaerens sponsa non invenit, quia electa quaeque anima jam quidem amoris ejus facibus flagrat, sed adhuc quaesita negatur species, ut amantis desiderium crescat; et quasi in siti aqua subtrahitur, ut ejusdem sitis aestus augeatur, et quo hanc diutius sitiens desiderat, eo quandoque cum invenerit avidius sumat.

CHAPTER XXXVI, VERSE 22. --- Behold, God is high in His fortitude, and none is like to Him among the lawgivers.

3. Christ at once humble in infirmity and high in fortitude far excels other lawgivers. --- As if he should openly say: He who shall be seen humble in infirmity, remains high in fortitude, Paul also attesting this, who says: *For though He was crucified through infirmity, yet He liveth by the power of God* (2 Cor. XIII, 4). Of whom it is rightly subjoined: *None is like to Him among the lawgivers.* Moses was a lawgiver, Joshua a lawgiver, the prophets also were lawgivers; we can call all those lawgivers whom we know to have admonished the people in right things from the law. But to this Mediator there is none like among the lawgivers, because these being called freely return from sins to innocence, and lead back others by preaching from those things which they have experienced in themselves. But our Redeemer is man without sin, a Son without adoption, nor did He ever perpetrate what He rebuked, and He so speaks to the world from humanity, that yet He domineers over the same world from before the ages from divinity. Some believed this Mediator of God and men to have been like to the lawgivers. For to Him inquiring: *Whom do men say that the Son of man is?* the disciples answered, saying: *Some say John the Baptist, some Elias, some Jeremias, or one of the prophets* (Matth. XVI, 13). But forsooth He opened to Peter how high He was in fortitude, when looking upon Him truly, he discerned Him from the equality of lawgivers, saying: *Thou art Christ the Son of the living God* (Ibid., 16). Whence rightly the bride in the Song of Songs says of Him: *In my bed by night I sought Him whom my soul loveth, I sought Him, and found Him not* (Cant. III, 1). And a little after: *The watchmen that keep the city found me.* Of whom again she says: *They wounded me, they took away my veil.* Whom again she inquires, saying: *Saw ye Him whom my soul loveth? When I had passed by them a little, I found Him whom my soul loveth* (Cant. III, 3).

4. Who is sought in the night, but is not found unless after having passed over prophets and patriarchs. --- For the Beloved is sought by night in the bed, because within the secret chambers of the heart He is desired in the tribulation of the spirit. Whom yet the bride seeking finds not, because every elect soul already indeed burns with the torches of His love, but as yet the species sought is denied, that the desire of the lover may grow; and as it were water is withdrawn in thirst, that the heat of the same thirst may be increased, and by how much she desires this more thirstily, by so much when she shall have found it she may take it more greedily.

Sed hanc quaerentem vigiles inveniunt, eamque vulnerant, et ejus pallium tollunt, quia unamquamque animam redemptoris sui jam speciem requirentem, cum solliciti doctores inveniunt, hanc per praedicationis verbum coelestis amoris spiculis vulnerant, et si quod ei adhuc de vetusta conversatione tegmen inest, subtrahunt, ut quo exuta ab hujus mundi onere redditur, eo is qui quaeritur, ab illa citius inveniatur. Bene autem subditur: Paululum cum pertransissem eos, inveni quem diligit anima mea. Quia visionis ejus mens avida, nisi prophetarum aestimationem, nisi patriarcharum celsitudinem, nisi cunctorum hominum mensuram transcenderet, eum qui est super homines non inveniret. Transire ergo est vigiles, etiam eos quos miratur anima in ejus comparatione postponere. Et tunc is qui quaerebatur, cernitur, si homo quidem, sed tamen extra mensuras hominum credatur. Unde bene nunc dicitur: Nullus ei similis in legislatoribus. Sed is videlicet per infirmitatem carnis nostris obtutibus apparens, dum alios reprobat, alios vocat, mira judicia exhibuit, quae a nobis et cogitari possint, et comprehendi non possint. Ait namque: In judicium ego in hunc mundum veni, ut qui non vident videant, et qui vident caeci fiant (Joan. IX, 39). Et rursum: Confiteor tibi, Pater, Domine coeli et terrae, quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis (Matth. XI, 25). In quibus nimirum judiciis Judaea repellitur, gentilitas aggregatur. Quod videlicet factum mirari possumus, sed perscrutari nullatenus valemus. Unde et bene nunc ab Eliu subditur:

CAPUT III.

VERS. 23.---Quis poterit scrutari vias ejus? aut quis audet ei dicere: Operatus es iniquitatem?

5. Judicia ejus scrutam, multo minus reprehendere non debemus. Ac si dicat: Cujus perscrutari actio non potest, quo pacto reprehendi potest? Nemo enim bene judicat quod ignorat. Tanto ergo debemus sub ejus judiciis silendo quiescere, quanto et rationem judiciorum illius nos cernimus non videre. Unde et bene subditur:

Caput IV

[Vet. et Rec. II].

VERS. 24.---Memento quod ignores opus ejus, de quo cecinerunt viri.

But watchmen find her seeking, and they wound her, and take away her veil, because when solicitous teachers find every soul now seeking the species of its Redeemer, they wound her with the darts of heavenly love through the word of preaching, and if there is yet in her any covering from the old conversation, they withdraw it, that by how much she is rendered stript of the burden of this world, by so much He who is sought may more quickly be found by her. But well is it subjoined: *When I had passed by them a little, I found Him whom my soul loveth.* Because the mind greedy for His vision, unless it should pass over the estimation of the prophets, unless the loftiness of the patriarchs, unless the measure of all men, it would not find Him who is above men. To pass by the watchmen therefore is to postpone even those whom the soul admires in comparison of Him. And then He who was sought is discerned, if He is believed to be indeed man, but yet beyond the measures of men. Whence well is it now said: *None is like to Him among the lawgivers.* But He forsooth appearing to our sights through the infirmity of the flesh, while He reprobates some, and calls others, exhibited wonderful judgments, which can both be thought of by us, and cannot be comprehended. For He says: *For judgment I am come into this world, that they which see not might see; and that they which see might be made blind* (John IX, 39). And again: *I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes* (Matth. XI, 25). In which judgments forsooth Judea is repelled, Gentility is gathered together. Which fact indeed we can wonder at, but we can by no means search out. Whence also it is well now subjoined by Eliu:

CHAPTER III.

VERSE 23.---Who will be able to search out His ways? or who dares to say to Him: You have wrought iniquity?

5. We ought not to search out His judgments, much less to find fault with them. As if he should say: How can his action be found fault with, whose searching out is not possible? For no one judges well that which he is ignorant of. Therefore, we ought to rest in silence under His judgments, as much as we perceive that we do not see the reason of His judgments. Whence also it is well subjoined:

Chapter IV

[Ancient and Recent II].

VERSE 24.---Remember that you are ignorant of His work, of which men have sung.

6. Angeli et doctores ea, etsi laudent, minime tamen cognoscunt. In Scriptura sacra viri aliquando angeli, aliquando autem perfectae vitae homines memorantur. Nam quia aliquando vir angelus dicitur, Daniel propheta testatur, dicens: Ecce vir Gabriel (Dan. IX, 21). Rursum, quia virorum nomine perfectae vitae homines exprimuntur, in Proverbiis sapientia loquitur, dicens: O viri, ad vos clamito (Prov. VIII, 4). De Domino igitur viri canunt, cum ejus nobis potentiam vel superni spiritus, vel perfecti quique doctores innotescunt. Sed tamen opus ejus ignoratur, quia nimirum judicia illius ipsi etiam qui hunc praedicant impenetrata venerantur. Et sciunt ergo quem praedicant, et tamen ejus opera ignorant, quia cognoscunt per gratiam eum a quo facti sunt, sed ejus judicia comprehendere nequeunt, quae ab illo etiam super ipsos fiunt. Quod enim omnipotens Deus perspicue in sua actione non cernitur, Psalmista testatur, dicens: Qui posuit tenebras latibulum suum (Psal. XVII, 12). Et rursum: Judicia tua abyssus multa (Psal. XXXV, 7). Atque iterum: Abyssus sicut pallium amictus ejus (Psal, CIII, 6). Unde bene etiam per Salomonem dicitur: Sicut ignoras quae sit via spiritus, et qua ratione compingantur ossa in ventre praegnantis, sic nescis opera Dei, qui fabricator est omnium (Eccle. XI, 5).

7. Occultorum Dei judiciorum exemplum in parvulis sine baptismo, vel post baptismum morientibus. Ut enim unum e multis loquar, duo ad hanc lucem parvuli veniunt, sed uni datur ut ad redemptionem per baptisma redeat, alter ante subtrahitur quam hunc regenerans unda perfundat. Et saepe fidelium filius sine fide rapitur, saepe infidelium concesso fidei sacramento renovatur. Sed fortasse aliquis dicat quod hunc Deus acturum prave etiam post baptisma noverat, et idcirco eum ad baptismatis gratiam non perducat. Quod si ita est, peccata quorumdam proculdubio priusquam sint perpetrata puniuntur. Et quis ista recte sentiens dixerit quia omnipotens Deus, qui alios a perpetratis facinoribus liberat, haec in aliis etiam non perpetrata condemnet? Occulta itaque sunt ejus judicia; et quanta obscuritate nequeunt conspici, tanta debent humilitate venerari. Dicat ergo: Memento quod ignores opus ejus, de quo cecinerunt viri. Ac si aperte diceret: De quo fortes quique locuti sunt, ejus opera tuae mentis oculis absconduntur, quia mensuram tuae notitiae eo ipso quo humanitate circumscriberis transeunt. Sequitur:

Caput V

[Rec. III].

856 VERS. 25.---Omnes homines vident eum, unusquisque intuetur procul.

6. Angels and doctors, even if they praise them, nevertheless know them very little. In sacred Scripture, sometimes angels, sometimes men of perfect life are mentioned as men. For because sometimes an angel is called a man, the prophet Daniel testifies, saying: Behold the man Gabriel (Dan. ix. 21). Again, because by the name of men, those of perfect life are expressed, Wisdom speaks in the Proverbs, saying: O men, to you I cry out (Prov. viii. 4). Men therefore sing of the Lord, when either the heavenly spirits, or any perfect doctors make known His power to us. But yet His work is unknown, because forsooth His judgments are venerated as unpenetrated even by those who preach Him. And they know, therefore, whom they preach, and yet they are ignorant of His works, because they know by grace Him by whom they were made, but they are unable to comprehend His judgments, which are also done by Him over themselves. For that almighty God is not clearly seen in His action, the Psalmist testifies, saying: Who has made darkness His hiding-place (Ps. xvii. 12). And again: Your judgments are a great deep (Ps. xxxv. 7). And again: The deep as a garment is His clothing (Ps. ciii. 6). Whence also it is well said by Solomon: As you know not what is the way of the spirit, and by what reason the bones are joined together in the womb of her that is with child, so you know not the works of God, who is the maker of all things (Eccles. xi. 5).

7. An example of the secret judgments of God in infants dying without baptism, or after baptism. For that I may speak of one out of many, two infants come to this light, but to one it is given that he may return to redemption through baptism, the other is withdrawn before the regenerating wave bathes him. And often the son of the faithful is snatched away without faith, often the son of the unfaithful is renewed by the sacrament of faith being granted. But perhaps someone may say that God knew that this one would act wickedly even after baptism, and therefore He did not lead him to the grace of baptism. But if it is so, the sins of some are undoubtedly punished before they are committed. And who that thinks rightly would say that almighty God, who delivers others from committed crimes, would condemn these same things in others when not committed? His judgments, therefore, are hidden; and with as much obscurity as they cannot be seen, with so much humility ought they to be venerated. Let him say therefore: Remember that you are ignorant of His work, of which men have sung. As if he were to say openly: Of which all the strong have spoken, His works are hidden from the eyes of your mind, because they transcend the measure of your knowledge by the very fact that you are circumscribed by humanity. It follows:

Chapter V

[Recent III].

856 VERSE 25.---All men see Him, everyone beholds Him from afar.

8. Deus nonnisi procul, etiam ab electis videtur. Omnis homo eo ipso quo rationalis est conditus, debet ex ratione colligere eum qui se condidit Deum esse. Quem nimirum jam videre est damnationem illius ratiocinando conspicere. Cum vero dictum sit: Omnes homines vident eum, recte subjungitur: Unusquisque intuetur procul. Procul quippe eum intueri est non jam illum per speciem cernere, sed adhuc ex sola operum suorum admiratione pensare. Procul illum hic etiam electi conspiciunt, quia necdum claritatem illius per acumen intimae visionis apprehendunt. Cui etsi jam per amorem juxta sunt, adhuc tamen ab illo terrenae inhabitationis pondere disjunguntur; et quamvis ei bene vivendo inhaereant, a contemplationis ejus specie longe se esse suspirant. Quem nimirum reprobi etiam cum ad judicium venientem viderint, procul intuentur, quia non eum in divinitatis forma, sed in sola qua et comprehendi potuit humanitate conspiciunt, quia videlicet eorum oculos reducta tunc ad memoriam sua male gesta reverberant, et dum ejus humanitatem vident, cujus divinitatis claritatem non vident, miro modo ab ejus visione quem conspiciunt longe fiunt. [Vet. III.] Sed cum dicitur: Memento quod ignores opus ejus, ac deinde subjungitur: Omnes homines vident eum, quem, sicut diximus, videre est transcendentem omnia ejus essentiam ex ratione colligere, valde mirandum est quod et ipsum cernimus, et ejus opus ignoramus. Dubii quippe de ejus essentia non sumus, et tamen in ejus judiciis incerti remanemus. Patet nobis quod summum est, absconditur quod minimum. Minus quippe sunt ejus opera quam ipse; et agentem cernimus, sed in actione caligamus: quia videlicet cur quid fiat incertum est, sed quis sit qui haec incerta faciat, incertum non est. Dicat ergo: Memento quod ignores opus ejus, de quo cecinerunt viri: Omnes homines vident eum, unusquisque intuetur procul, quia eum, cujus judicia minime comprehendimus, esse per rationem videmus; quem tamen adhuc procul cernimus, quia ab ejus fortitudine nubilo infirmitatis nostrae separamur. Sequitur:

Caput VI

[Rec. IV].

VERS. 26.---Ecce Deus magnus vincens scientiam nostram.

8. God is not seen except from afar, even by the elect. Every man, by the very fact that he was created rational, ought to gather from reason that He who created him is God. Whom forsooth already to see is to behold His condemnation by reasoning. But when it is said: All men see Him, it is rightly subjoined: Everyone beholds Him from afar. For to behold Him from afar is not yet to see Him by sight, but still to weigh Him from the admiration of His works alone. From afar the elect also behold Him here, because they do not yet apprehend His brightness by the sharpness of inward vision. To whom although they are already near through love, yet they are still separated from Him by the weight of earthly habitation; and although they cleave to Him by living well, they sigh that they are far from the sight of His contemplation. Whom forsooth the reprobate also, when they shall see Him coming to judgment, behold from afar, because they do not behold Him in the form of divinity, but only in that humanity in which He could also be comprehended, because forsooth their evil deeds, then brought back to memory, reverberate against their eyes, and while they see His humanity, whose brightness of divinity they do not see, they become in a wondrous manner far from the vision of Him whom they behold. [Ancient III.] But when it is said: Remember that you are ignorant of His work, and then it is subjoined: All men see Him, whom, as we have said, to see is to gather from reason His essence transcending all things, it is greatly to be wondered at that we both see Him, and are ignorant of His work. For we are not doubtful of His essence, and yet we remain uncertain in His judgments. That which is highest is open to us, that which is least is hidden. For His works are less than Himself; and we behold Him acting, but we are in darkness in the action: because forsooth it is uncertain why anything is done, but who He is that does these uncertain things, is not uncertain. Let him say therefore: Remember that you are ignorant of His work, of which men have sung: All men see Him, everyone beholds Him from afar, because we see through reason that He exists, whose judgments we by no means comprehend; whom yet we still behold from afar, because we are separated from His strength by the cloud of our infirmity. It follows:

Chapter VI

[Recent IV].

VERSE 26.---Behold, God is great, surpassing our knowledge.

9. De Deo tunc tantum aliquid intelligere incipimus, cum eum nos digne cognoscere non posse sentimus. Superius dixerat: Ecce Deus excelsus: nunc iterum dicit: Ecce Deus magnus. Quid est quod de Deo loquens ecce dicit, et ecce repetit, nisi quod ecce dicimus de ea re quam in praesenti monstramus? et quia Deus ubique praesens est, cum de illo ecce dicitur, etiam non videntibus adesse memoratur. Bene autem eum vincere scientiam nostram narrat, quem videri ab omnibus dixerat, quia etsi ex ratione conspicitur, magnitudo tamen illius nulla nostri sensus subtilitate penetratur. Quidquid namque de claritate ejus magnitudinis scimus, infra ipsum est; et tanto ab ejus scientia longe repellimur, quanto ejus potentiam nos comprehendisse suspicamur. Nam quamvis in altum mens nostra rapiatur, ejus tamen magnitudinis immensitate transcenditur. Cujus tunc aliquid quasi ex parte cognoscimus, quando eum nos digne cognoscere non posse sentimus. Sequitur:

CAPUT VII.

Ibid.---Numerus annorum ejus inaestimabilis.

857 10. Deus sine spatio immensus, sine initio aut fine aeternus. Dicere utcunque aeternitatem voluit, et ipsam aeternitatis longitudinem annos vocavit. Cum enim brevitatem temporis dilatare volumus, momenta per horas, horas per dies, dies per menses, menses autem per annos extendimus. Quia ergo peramplum quiddam dicere voluit, sed quid diceret latius non invenit, in Deo annos sine aestimatione numeri multiplicavit, dicens: Numerus annorum ejus inaestimabilis, ut dum ea quae apud se sunt prolixa multiplicat, aeternitatis longitudinem se metiri non posse infirmitas humana cognoscat. Tende itaque oculum in aeternitatem, ut videas Deum, vel quando est a principio, vel quousque; et nusquam finis superior, quia esse non incipit; nusquam finis inferior, quia esse non desinit. Intra ipsum omnia coangustantur, ipse vero circa omnia sine spatio extenditur, sine loco dilatatur. Ecce cuncta quae facta sunt, ea ipsa circumscriptione qua creata sunt, superiori et inferiori fine cinguntur. Lege enim sua, quia a non esse incipiunt, festinant non esse.

9. We then only begin to understand something of God, when we feel that we cannot worthily know Him. He had said above: Behold, God is high: now again he says: Behold, God is great. What is it that speaking of God he says behold, and repeats behold, except that we say behold of that thing which we show in the present? and because God is everywhere present, when it is said of Him behold, He is mentioned as being present even to those who do not see. But he well relates that He surpasses our knowledge, whom he had said was seen by all, because although He is beheld by reason, yet His greatness is penetrated by no subtlety of our sense. For whatever we know of the brightness of His greatness, is below Himself; and we are repelled so much further from the knowledge of Him, as we suspect that we have comprehended His power. For although our mind be snatched up on high, yet it is transcended by the immensity of His greatness. Of whom we then know something as it were in part, when we feel that we cannot worthily know Him. It follows:

CHAPTER VII.

In the same place.---The number of His years is unsearchable.

857 10. God is immense without space, eternal without beginning or end. He wished to speak of eternity in some way, and he called the length of eternity itself years. For when we wish to extend the shortness of time, we extend moments into hours, hours into days, days into months, and months into years. Because therefore he wished to say something very ample, but found nothing wider to say, he multiplied years in God without estimation of number, saying: The number of His years is unsearchable, so that while he multiplies those things which are prolonged with him, human infirmity may know that it cannot measure the length of eternity. Stretch therefore your eye into eternity, that you may see God, either when He is from the beginning, or how far; and nowhere is there a superior limit, because He does not begin to be; nowhere an inferior limit, because He does not cease to be. Within Himself all things are narrowed, but He is extended around all things without space, dilated without place. Behold all things which have been made, by that very circumscription by which they were created, are girt by a superior and inferior limit. For by their own law, because they begin from non-existence, they hasten not to be.

11. Quaedam aeterna futura sunt, sed non fuerunt. Sed quaedam mirabiliter acceperunt ut quamvis ea finis superior inchoat, finis tamen inferior non constringat; et licet esse incipiant, esse in perpetuum non desistant. Horum vero aeternitas idcirco summae est aeternitati dissimilis, quia aeterna esse coeperunt. Cum ad extrema prospicimus, horum finem, qui omnino deest, non comprehendimus; eorum tamen initia cernimus, cum mentem retro revocamus; et dum in eis infra supraque animum ducimus, non capimus omnino quousque sunt, sed videmus ex quo. Deus autem quia quasi quiddam in eo per aeternitatem longum est, quod nec initio oritur, nec fine terminatur, nec ex quo in semetipso recipit, nec quousque, dicatur ergo: Numerus annorum ejus inaestimabilis. Per hoc ergo quod annorum illius numerus dicitur, diutinum ejus esse ostenditur. Per hoc vero quod inaestimabilis memoratur, hoc ipsum esse infinitum et incomprehensibile demonstratur. Sed quia humanis mentibus innotescat agnovimus, dum omnes homines vident eum; et quia ejus magnitudinem admirantes cernimus, dum annorum ejus numerus inaestimabilis habetur, restat jam ut etiam quid agat audiamus. Sequitur:

Caput VIII

[Vet. IV, Rec. V].

VERS. 27.---Qui aufert stellas pluviae , et effundit imbres ad instar gurgitum.

12. Sancti patriarchae et prophetae stellae fuerunt pluviam generantes. Duo in hac vita sunt genera justorum: unum videlicet bene viventium, sed nulla docentium; aliud vero recte viventium, et eadem recta docentium, sicut et in coeli facie aliae stellae prodeunt quas nullae pluviae subsequuntur, aliae prodeunt quae arentem terram magnis imbribus infundunt. Igitur quoties in sancta Ecclesia recte quidam vivunt, sed tamen praedicare eamdem rectitudinem nesciunt, stellae quidem sunt, sed in siccitate aeris natae; quia per exemplum bene vivendi lucere caeteris possunt, sed per praedicationis verbum pluere nequeunt. Cum vero in ea quidam et recte vivunt, et aliis eamdem rectitudinem verbis praedicationis influunt, quasi ad proferendas pluvias in coelo stellae producuntur, quae sic vitae suae meritis luceant, ut etiam sermone praedicationis pluant.

11. Certain things are to be eternal, but have not been so. But certain things have wonderfully received that although a superior limit begins them, yet an inferior limit does not constrain them; and although they begin to be, they do not cease to be forever. But the eternity of these is for this reason unlike the highest eternity, because they began to be eternal. When we look forward to the extreme parts, we do not comprehend the end of these, which is altogether wanting; yet we behold their beginnings, when we recall the mind backwards; and while in them we lead the mind below and above, we do not at all take in how far they are, but we see from what time they are. But because in God there is as it were something long through eternity, which neither arises in a beginning, nor is terminated by an end, and receives in itself neither from what time nor how far, let it be said therefore: The number of His years is unsearchable. By this therefore that the number of His years is mentioned, His long duration is shown. But by this that it is mentioned as unsearchable, this very existence is demonstrated to be infinite and incomprehensible. But because we have known that He is made known to human minds, while all men see Him; and because we behold Him admiring His greatness, while the number of His years is held to be unsearchable, it remains now that we should also hear what He does. It follows:

Chapter VIII

[Ancient IV, Recent V].

VERSE 27.---Who takes away the stars of rain, and pours out showers after the manner of floods.

12. The holy patriarchs and prophets were stars generating rain. There are in this life two kinds of the just: one forsooth of those who live well, but teach nothing; the other of those who live rightly, and teach the same right things, as also in the face of heaven some stars come forth which no rains follow, others come forth which water the parched earth with great showers. Therefore, as often as some live rightly in holy Church, but yet know not how to preach the same rectitude, they are indeed stars, but born in the dryness of the air; because by the example of living well they can shine to others, but by the word of preaching they cannot rain. But when some in her both live rightly, and flow into others the same rectitude by the words of preaching, stars are as it were produced in heaven to bring forth rains, which so shine by the merits of their life, as also to rain by the speech of preaching.

An non in hoc coelo astrum pluviae Moyses exstitit, 858 qui cum de supernis emicuit, corda peccantium quasi arentem inferius terram sanctae exhortationis pluvia ad ubertatem germinis infudit? An non Isaias astrum pluviae ostensus est, qui in eo quod lucem veritatis praevidens tenuit, siccitatem infidelium prophetando annuntians rigavit? An non Jeremias et prophetae caeteri, velut in coelo positi astra pluviae fuerunt, qui in praedicationis culmine erecti, dum pravitatem peccantium libere increpare ausi sunt, quasi verborum guttis obcaecationis humanae pulverem rigando presserunt? Quorum videlicet animas ab hac corruptibili carne susceptas, quia ex praesenti vita superna judicia auferunt, quasi a coeli facie stellae pluviae subtrahuntur, et ad occultum astra redeunt, dum peractis suis cursibus sanctorum animae in thesauris dispositionis intimae reconduntur.

13. His subductis, missi apostoli, qui imbres tanquam gurgites effuderunt. Sed quia terra aresceret si subductis stellis pluviae superna funditus fluenta cessarent, recte dicitur: Qui aufert stellas pluviae, et effundit imbres ad instar gurgitum. Nam cum prophetas abstulit, eorum vice Dominus apostolus misit, qui in similitudinem gurgitum pluerent, postquam subductis antiquis Patribus exteriora legis praedicamenta tacuissent. Stellas ergo pluviae abscondit, et ad instar gurgitum imbres fudit, quia dum praedicatores legis ad secreta et intima retulit, per dicta sequentium uberior vis praedicationis emanavit.

[Vet. V.] 14. Post apostolos, sancti Patres doctrinam sacram auxerunt. Possunt quoque per stellas pluviae, sancti apostoli designari, de quibus Judaeae reprobatae per Jeremiam dicitur: Prohibitae sunt stellae pluviarum , et serotinus imber non fuit (Jerem. III, 3). Stellas ergo pluviae Dominus abstraxit, atque ad instar gurgitum imbres fudit, quia cum de Judaea praedicantes apostolos abstulit, doctrina novae gratiae mundum rigavit. Quod utrumque factum in Ecclesia potest non inconvenienter intelligi, quia cum solutis corporibus ad secretos supernorum sinus apostolorum animas retulit, quasi a coeli facie stellas pluviae abscondit. Sed ablatis stellis pluviae, in morem gurgitum imbres dedit, quia etiam reductis ad superna apostolis, per expositorum sequentium linguas, divinae fluenta scientiae diu abscondita largiori effusione patefecit. Nam quod illi sub brevitate locuti sunt, hoc exponendo isti multipliciter auxerunt.

Was not Moses a star of rain in this heaven, 858 who when he shone forth from on high, watered the hearts of sinners as it were the parched earth below with the rain of holy exhortation to the fruitfulness of the seed? Was not Isaiah shown as a star of rain, who in that he held the light of truth by foreseeing, watered the dryness of the unfaithful by announcing in prophecy? Were not Jeremiah and the other prophets, as if placed in heaven, stars of rain, who, erected in the height of preaching, while they dared freely to rebuke the perversity of sinners, as it were with drops of words pressed down by watering the dust of human blindness? Whose souls forsooth, received from this corruptible flesh, because the heavenly judgments take them away from the present life, are as it were withdrawn from the face of heaven as stars of rain, and return to the hidden stars, while after their courses are finished, the souls of the saints are laid up in the treasures of inward disposition.

13. These being withdrawn, the apostles were sent, who poured out showers like floods. But because the earth would become parched if, the stars of rain being withdrawn, the heavenly streams should altogether cease, it is rightly said: Who takes away the stars of rain, and pours out showers after the manner of floods. For when He took away the prophets, in their place the Lord sent the apostles, who should rain after the likeness of floods, after the former patriarchs being withdrawn the outward preachings of the law had become silent. He hid therefore the stars of rain, and poured out showers after the manner of floods, because while He brought back the preachers of the law to secret and inward things, a more abundant force of preaching flowed out through the words of those who followed.

[Ancient V.] 14. After the apostles, the holy Fathers increased sacred doctrine. The holy apostles can also be designated by the stars of rain, of whom it is said to the reprobated Judea by Jeremiah: The stars of rain were forbidden, and there was no late shower (Jer. iii. 3). The Lord therefore withdrew the stars of rain, and poured out showers after the manner of floods, because when He took away the apostles preaching from Judea, the doctrine of new grace watered the world. Both which facts can not inconveniently be understood in the Church, because when He brought back the souls of the apostles, their bodies being loosed, to the secret bosoms of the heavenly ones, He as it were hid the stars of rain from the face of heaven. But the stars of rain being taken away, He gave showers in the manner of floods, because even after the apostles were brought back to heavenly things, He opened the streams of divine knowledge, long hidden, by a more bounteous effusion through the tongues of the expositors who followed. For what they spoke in brevity, these have increased manifoldly by expounding.

Unde et non immerito ipsa expositorum praedicatio gurgitibus comparatur: quia dum multorum praecedentium dicta colligunt, ipsi in eo quod astruunt profundius dilatantur. Nam dum testimonia testimoniis jungunt, quasi ex guttis gurgites faciunt. Quorum verbis dum quotidie gentilitas docetur, quia peccatorum mens coelestem scientiam accipit, quasi stans in terra aqua gurgites ostendit. Sed nequaquam se eisdem apostolis expositores in scientia praeferant, cum exponendo latius loquuntur. Meminisse quippe incessanter debent, per quos ejusdem scientiae inventiones acceperunt. Unde et apte subjungitur:

CAPUT IX.

VERS. 28.---Qui de nubibus fluunt.

15. Nec tamen apostolis hujus doctrinae primis traditoribus praeferendi. Hi quippe de nubibus gurgites fluunt, quia si ex sanctis apostolis vis intelligentiae non inciperet, nequaquam per doctorum ora largior manaret. In Scriptura enim sacra aliquando per nubes, 859 mobiles quique homines, aliquando prophetae, aliquando autem apostoli designantur. Per nubes quippe mobilitas humanae mentis exprimitur, sicut Salomon ait: Qui ventum observat, non seminat; et qui considerat nubes, nunquam metit (Eccle. XI, 4). Ventum procul dubio immundum spiritum, nubes vero subjectos ei homines appellat; quos toties huc illucque impellit et revocat, quoties tentationes ejus in eorum cordibus suggestionum flatibus alternant. Qui igitur ventum observat, non seminat, quia qui tentationes venturas metuit, cor ad bona opera non proponit. Et qui considerat nubes, non metit, quia is qui ante humanae mutabilitatis terrorem trepidat, mercedis aeternae retributione se privat. Per nubes prophetae figurantur, sicut per Psalmistam dicitur: Tenebrosa aqua in nubibus aeris (Psal. XVII, 12); id est, occulta scientia in prophetis. [Vet. VI.] Per nubes quoque apostoli designantur, sicut per Isaiam dicitur: Mandabo nubibus, ne pluant super eam imbrem (Isai. V, 6). Ipsi igitur stellae, quia vitae meritis lucent; ipsi nubes, quia arentem nostri pectoris terram coelestis intelligentiae fluentis rigant. Si enim nubes non essent, nequaquam eos intuens propheta dixisset: Qui sunt isti, qui ut nubes volant (Isai. LX, 8)? Imbrium itaque gurgites de nubibus fluunt, quia profundae praedicationes sequentium intelligentiae originem a sanctis apostolis acceperunt. De quibus adhuc nubibus apte subjungitur:

CAPUT X.

Whence also not undeservedly the preaching of the expositors is compared to floods: because while they gather the sayings of many who preceded, they themselves are more profoundly dilated in that which they build up. For while they join testimonies to testimonies, they make as it were floods out of drops. By whose words while Gentility is daily taught, because the mind of sinners receives heavenly knowledge, it shows floods as water standing on the earth. But by no means let the expositors prefer themselves in knowledge to the same apostles, when by expounding they speak more widely. For they ought incessantly to remember, through whom they received the inventions of the same knowledge. Whence also it is aptly subjoined:

CHAPTER IX.

VERSE 28.---Which flow from the clouds.

15. Nor yet are they to be preferred to the apostles, the first deliverers of this doctrine. These floods forsooth flow from the clouds, because if the force of understanding did not begin from the holy apostles, it would by no means flow more largely through the mouths of the doctors. For in sacred Scripture sometimes by clouds, 859 any fickle men, sometimes prophets, and sometimes apostles are designated. For by clouds the fickleness of the human mind is expressed, as Solomon says: He that observes the wind does not sow; and he that considers the clouds, never reaps (Eccles. xi. 4). By the wind he doubtless calls the unclean spirit, and by the clouds the men subjected to him; whom he so often impels and recalls hither and thither, as often as his temptations alternate in their hearts by the blasts of suggestions. He therefore that observes the wind, does not sow, because he who fears coming temptations, does not set his heart to good works. And he that considers the clouds, does not reap, because he who trembles before the terror of human mutability, deprives himself of the retribution of eternal reward. By clouds prophets are figured, as it is said by the Psalmist: Dark water in the clouds of the air (Ps. xvii. 12); that is, secret knowledge in the prophets. [Ancient VI.] By clouds the apostles also are designated, as it is said by Isaiah: I will command the clouds, that they rain no shower upon it (Is. v. 6). They therefore are stars, because they shine by the merits of their life; they are clouds, because they water the parched earth of our breast with the streams of heavenly understanding. For if they were not clouds, the prophet beholding them would by no means have said: Who are these, that fly as clouds (Is. lx. 8)? The floods of showers therefore flow from the clouds, because the profound preachings of those who followed received the origin of their understanding from the holy apostles. Of which clouds it is still aptly subjoined:

CHAPTER X.

IBID.---Quae praetexunt cuncta desuper.

16. Nubes cur apostoli dicantur. Nubes cum desuper aerem praetexunt, si in coelum oculos attollimus, non coelum, sed ipsas intuemur; nec visus noster aethereas plagas penetrat, quia ei illas ipsa sua infirmitas occultat; et cum de coelo sol rutilat, prius interfuso aere pascitur, ut post in coelo solis radios contempletur. Quia ergo carnales homines sumus, cum superna appetere nitimur, quasi in coelum oculos levamus, et velut in coelum aciem intendimus, quia, pressi usu rerum corporalium, docere spiritalia conamur. Sed quia transire intellectus noster ad divina non sinitur, nisi prius per sanctorum praecedentium exempla formetur, quasi jam coetum noster oculus suscipit, sed nubes videt, quia comprehendere ea quae Dei sunt appetit, sed vix mirari ea quae hominibus collata sunt potest. Unde et alias dicitur: Illuminans tu mirabiliter a montibus aeternis (Psal. LXXV, 5). Qui enim orientem solem contemplari non valet, irradiatos montes aspicit, et quia sol ortus sit deprehendit. Ex aeternis ergo montibus nos Deus illuminat, quia per admiratam vitam Patrum praecedentium, radio nos suae claritatis illustrat. Ecce in studio devotionis dominicae et charitatis accendimur, sed in hac devotione atque charitate melius harum nubium contemplatione formamur. Quid enim devotius Petro (Matth. XIV. 29)? Quid charius Joanne (Joan. XIII, 23)? Ille per devotionem fluida maris dorsa calcare non timuit, iste per amorem in ipso auctoris nostri pectore requievit; et qui ad corporalis coenae refectionem venerat, spiratale pabulum de sinu Redemptoris sumpsit.

[Ver. VII.] 17. Cur prophetae et antiqui Patres nubes quoque dicantur. Abraham obedientiam nos docet; Isaac patientiam; Jacob laboriosam vitam; Joseph castitatem; Moyses mansuetudinem; Josue constantiam; Samuel benignitatem; David pietatem et humilitatem. Sed quia signari per nubes etiam prophetas diximus, necesse est ut adhuc ad medium superiorum Patrum exempla deducamus. Ecce cum praeceptis coelestibus subdi per obedientiam cupimus, 860 consideratis antiquorum patrum vestigiis juvamur. Quid enim Abraham obedientius, qui ad unam vocem dominicam cognatos ac patriam deserit, et pro adipiscenda aeterna haereditate ipsum ferire non trepidat quem senex jam et pene moriturus acceperat haeredem (Genes. XII, 4)? Cum patientiae virtutem apprehendere conamur, praecedentium exempla conspicimus. Quid enim Isaac patientius, qui ligna portat, de holocausto interrogat, atque post paululum ligatur, et non loquitur; arae superponitur et non reluctatur (Genes. XXII, 7)?

In the same place.---Which cover all things from above.

16. Why the apostles are called clouds. When the clouds cover the air from above, if we lift up our eyes to heaven, we do not behold heaven, but the clouds themselves; nor does our sight penetrate the ethereal regions, because its own infirmity hides them from it; and when the sun shines from heaven, it is first fed by the air spread between, so that afterwards it may contemplate the rays of the sun in heaven. Because therefore we are carnal men, when we strive to seek after heavenly things, we as it were lift up our eyes to heaven, and direct our sight as it were to heaven, because, pressed by the use of corporal things, we attempt to teach spiritual things. But because our understanding is not permitted to pass to divine things, unless it be first formed by the examples of the preceding saints, our eye as it were already receives the sky, but sees the clouds, because it desires to comprehend those things which are of God, but can scarcely wonder at those things which have been conferred upon men. Whence also it is said elsewhere: You enlighten wonderfully from the eternal mountains (Ps. lxxv. 5). For he who cannot contemplate the rising sun, looks upon the irradiated mountains, and perceives that the sun has risen. From the eternal mountains therefore God enlightens us, because through the admired life of the preceding Fathers, He illustrates us with the ray of His brightness. Behold we are kindled in the study of the Lord's devotion and charity, but in this devotion and charity we are better formed by the contemplation of these clouds. For what was more devoted than Peter (Matth. xiv. 29)? What more dear than John (John xiii. 23)? He through devotion feared not to tread the fluid backs of the sea, he through love rested on the very breast of our Author; and he who had come to the refreshment of the corporal supper, took spiritual food from the bosom of the Redeemer.

[Ancient VII.] 17. Why the prophets and ancient Fathers are also called clouds. Abraham teaches us obedience; Isaac, patience; Jacob, a laborious life; Joseph, chastity; Moses, meekness; Joshua, constancy; Samuel, benignity; David, piety and humility. But because we have said that the prophets also are signified by the clouds, it is necessary that we should still bring forward the examples of the former Fathers. Behold when we desire to be subjected to the heavenly precepts by obedience, 860 we are assisted by the considered footsteps of the ancient fathers. For what was more obedient than Abraham, who at a single divine voice leaves his kindred and country, and for the sake of obtaining an eternal inheritance fears not to strike him whom he, now an old man and almost about to die, had received as his heir (Gen. xii. 4)? When we strive to apprehend the virtue of patience, we behold the examples of those who preceded. For what was more patient than Isaac, who carries the wood, inquires about the burnt offering, and after a little while is bound, and speaks not; is placed upon the altar, and does not struggle (Gen. xxii. 7)?

Quid ergo isto viro dici patientius potest, qui quasi ad solatium ducitur, et requirit; ad feriendum ligatur, et conticescit; et oblaturus holocaustum interrogat, offerendus in holocaustum tacet? Cum accingi ad laborum tolerantiam nitimur, exemplis praecedentibus sublevamur. Quid enim Jacob laboriosius, qui apud Laban tam longo tempore propinquus jure cognationis, opera exercuit servitutis, et vice obsecutus est famuli, ut perfrueretur praemiis haeredis (Genes. XXX, 26)? Cum arcem continentiae et castitatis ascendere nitimur, exemplis praecedentium sublevamur. Quid enim Joseph castius, qui ad desiderium petulantis dominae, jugo luxuriae premi non potuit etiam captivus? Et quidem hominibus exstitit servus, sed contra dominantem nequitiam et in servitio liber fuit (Genes. XXXIX, 12). Cum mansuetudine repleri concupiscimus, praecedentium exemplis adjuvamur. Quid enim Moyse mansuetius, qui commissi sibi populi seditionem tolerat, et tamen irascentem Dominum pro eisdem suis persecutoribus rogat, seque pro illis divino furori objicit, quia in sancto ejus pectore etiam ex persecutione charitas ignescit (Exod. XXXII, 32)? Cum contra adversa mundi formare mentis constantiam nitimur, praecedentium consideratione fulcimur. Quid enim Josue constantius, qui ad explorandam gentium qualitatem missus, nec proceritatis magnitudinem, nec numerositatis multitudinem expavit. Unde et easdem gentes, quas explorando non timuit, etiam praeliando prostravit (Josue X, 7). Cum benignitatis culmen apprehendere conamur, praecedentium exemplis instruimur. Quid enim Samuele benignius, qui de principatu regendi populi dejectus, successorem sibi humiliter requirit, inventumque ungit in regem, unctum mox patitur persecutorem (I Reg. X; XII, 1). A quo ne moriatur, trepidat; et tamen ne ei Dominus irascatur, rogat. Ipse quippe cum mitteretur, ait: Audiet Saul, et interficiet me (I Reg. XVI, 2). Et ei per semetipsam Veritas dicit: Quousque tu luges Saulem, cum ego abjecerim eum (Ibid., 1)? Quid ergo isto viro benignius dici potest, qui et hunc non vult divinitus percuti a quo formidat occidi? Cum ad pietatis atque humilitatis celsitudinem tendimus, praecedentium exemplis levamur.

What therefore can be said more patient than this man, who is led as if to solace, and inquires; is bound for the stroke, and becomes silent; and when about to offer the burnt offering inquires, when to be offered in burnt offering is silent? When we strive to be girded for the endurance of labors, we are relieved by the examples of those who preceded. For what was more laborious than Jacob, who with Laban for so long a time, being a kinsman by right of relationship, exercised the works of servitude, and followed in the place of a servant, that he might enjoy the rewards of an heir (Gen. xxx. 26)? When we strive to ascend the citadel of continence and chastity, we are relieved by the examples of those who preceded. For what was more chaste than Joseph, who at the desire of a petulant mistress, could not be pressed by the yoke of luxury even when a captive? And indeed he was a servant to men, but against the dominant wickedness even in service he was free (Gen. xxxix. 12). When we desire to be filled with meekness, we are assisted by the examples of those who preceded. For what was more meek than Moses, who endures the sedition of the people committed to him, and yet prays to the angry Lord for these same persecutors of his, and objects himself for them to the divine wrath, because in his holy breast even from persecution charity takes fire (Exod. xxxii. 32)? When we strive to form the constancy of the mind against the adversities of the world, we are supported by the consideration of those who preceded. For what was more constant than Joshua, who being sent to explore the quality of the nations, feared neither the greatness of their stature, nor the multitude of their number. Whence also those same nations, which he feared not in exploring, he also prostrated in fighting (Josh. x. 7). When we strive to apprehend the summit of benignity, we are instructed by the examples of those who preceded. For what was more benign than Samuel, who being cast down from the principality of ruling the people, humbly seeks a successor for himself, and having found him anoints him as king, and soon suffers the anointed as a persecutor (1 Sam. x.; xii. 1). Before whom he trembles lest he die; and yet he prays lest the Lord be angry with him. For he himself when he was sent, said: Saul will hear, and will kill me (1 Sam. xvi. 2). And to him through itself the Truth says: How long do you mourn for Saul, when I have rejected him (Ibid. 1)? What therefore can be said more benign than this man, who even does not wish him to be struck divinely by whom he fears to be killed? When we tend to the height of piety and humility, we are raised by the examples of those who preceded.

Quid enim David misericordius, quid humilius dici potest, qui a rege reprobo pro victoriis contumelias recepit, qui de manu hostili Israeliticam gentem fortis eripuit, et tamen ipse ne moriatur quasi debilis fugit (I Reg. XVII, 18, 19); qui et se electum divino judicio, et persecutorem suum reprobum agnoscit, et tamen eidem persecutori suo crebrae satisfactionis humilitate se subjicit, qui persecutoris lanceam tollit, oram chlamydis detruncat, atque ad cacumen montis protinus properat, et uno eodemque tempore quia 861 occidendi potestatem habuerit ostentat, et ne occidatur rogat?

18. More nubium extensa super nos illorum sanctorum vita legimur. Quia ergo in cunctis quae spiritaliter appetimus exemplis praecedentibus informamur, bene de his nubibus dicitur: Quae praetexunt cuncta desuper. More enim nubium extensa super nos patrum vita tegimur, ut ad fructum fecundi germinis infundamur. Et quasi intuentes coelum prius nubes aspicimus, quia ante bonorum facta admirando cernimus, et post illa quae sunt coelestia experiendo penetramus. Sed quia nequaquam harum nubium, id est antiquorum patrum, vita nobis virtusque patesceret, nisi eam nubes aliae, id est sancti apostoli lumine suae praedicationis aperirent, ad has nubes quae praedicando mundum circumeunt sermo redeat, et quid per illas Dominus in mundo egerit ostendat. Sequitur:

Caput XI

[Rec. VI].

VERS. 29, 30.---Si voluerit extendere nubes quasi tentorium suum, et fulgurare lumine suo desuper, cardines quoque maris operiet.

19. Sancti Dei tentoria sunt, in quibus apud nos habitat et ambulat. Paulo Romam petente, latens in ejus pectore quasi sub tentorio ibat Deus.---Extendit nubes Dominus, dum ministris suis viam praedicationis aperiens, eos in mundi latitudinem circumquaque diffundit. Bene autem dictum est: Quasi tentorium suum. Tentorium quippe in itinere poni solet. Et cum praedicatores sancti in mandum mittuntur, iter Deo faciunt. Unde scriptum est: Ecce mitto angelum meum ante faciem tuam, qui praeparabit viam tuam ante te (Malac. III 1). Et unde rursum per Psalmistam dicitur: Iter facite ei qui ascendit super occasum (Psal. LXVII, 5). Et rursum: Deus, cum egredereris coram populo tuo, dum transgredereris per desertum, terra mota est (Ibid., 8). Deus enim, qui per semetipsum non localiter ubique est, per praedicatores suos in mundi partes localiter ambulat. Unde etiam per prophetam dicitur: Et inambulabo in eis (Levit. XXVI, 12; II Cor. VI, 16). Iter quippe per eos agit, dum humanis cordibus eorum se eloquio infundit.

For what can be said more merciful, what more humble than David, who received contumelies from a reprobate king for his victories, who being strong rescued the Israelitish nation from the hostile hand, and yet he himself as if weak flies lest he die (1 Sam. xvii. 18, 19); who also knows himself elected by divine judgment, and his persecutor reprobated, and yet subjects himself with the humility of frequent satisfaction to the same persecutor of his, who takes away the persecutor's spear, cuts off the hem of his cloak, and straightway hastens to the top of the mountain, and at one and the same time shows that 861 he had the power of killing, and prays that he may not be killed?

18. The life of those saints is read as being extended over us after the manner of clouds. Because therefore in all things which we seek after spiritually we are informed by the preceding examples, it is well said of these clouds: Which cover all things from above. For after the manner of clouds the life of the fathers being extended over us we are covered, that we may be watered to the fruit of a fruitful seed. And as if beholding heaven we first behold the clouds, because we first see with admiration the deeds of the good, and afterwards we penetrate by experience those things which are heavenly. But because by no means the life and virtue of these clouds, that is of the ancient fathers, would be open to us, unless other clouds, that is the holy apostles, opened it by the light of their preaching, let the discourse return to these clouds which go around the world by preaching, and show what the Lord did through them in the world. It follows:

Chapter XI

[Rec. VI].

VERSES 29, 30. — If He will to extend the clouds as His pavilion, and to flash with His light from above, He will also cover the hinges of the sea.

19. The saints of God are pavilions, in which He dwells and walks among us. When Paul was seeking Rome, God went hidden in his breast as if under a pavilion. — The Lord extends the clouds when, opening the way of preaching to His ministers, He spreads them abroad everywhere into the breadth of the world. Moreover, it is well said: As if His pavilion. For a pavilion is usually placed on a journey. And when the holy preachers are sent into the world, they make a way for God. Whence it is written: Behold, I send My angel before Thy face, who shall prepare Thy way before Thee (Mal. 3:1). And whence again it is said by the Psalmist: Make a way for Him who ascendeth upon the setting (Ps. 68:4). And again: O God, when Thou wentest forth before Thy people, when Thou passedst through the desert, the earth was moved (Ps. 68:7). For God, who by Himself is not locally everywhere, walks locally through His preachers into the parts of the world. Whence also it is said by the prophet: And I will walk in them (Lev. 26:12; 2 Cor. 6:16). For He makes a journey through them, while He pours Himself into human hearts by their eloquence.

Atque in hoc itinere tentoria Dei sunt haec eadem corda sanctorum, quibus quasi in via quiescendo tegitur, dum per haec ad mentes hominum veniens, agit quae disposuit, et non videtur. [Vet. VIII.] Hinc est quod simul omnis synagoga tentorium vocatur, cum cessasse a praedicatione sacerdotes Dominus per Jeremiam queritur, dicens: Non est qui extendat ultra tentorium meum, et erigat pelles meas (Jerem. X, 20). Hinc rursum de exterminatione ejus dicitur: Dissipavit quasi hortum tentorium suum, demolitus est tabernaculum suum (Thren. II, 6). Quia enim in unius populi cultu tunc Dominus inter homines latuit, eumdem sibi populum tentorium vocavit. Unde et recte nunc nubes istae ejus tentorium dicuntur, quia ad nos Deus per gratiam veniens, intra praedicatorum suorum mentes operitur. An Paulus ejus tentorium non erat, cum a Jerusalem per circuitum usque ad Illyricum ad corda mortalium veniens, in ejus mente Dominus quiescebat (Rom. XV, 19)? Nubes quippe erat hominibus, tentorium Deo, quia quem praedicando, infundebat audientibus, hunc invisibiliter in mente retinebat. Idem rursus dum catenis vinctus Romam peteret Paulus occupaturus mundum, latens in ejus pectore quasi sub tentorio ibat Deus (Act. XXVIII, 15), quia et occultus videri non poterat, et per verba praedicationis proditus iter inchoatae gratiae sine cessatione peragebat. Nubes ejus Moyses exstitit, cum priusquam plebi Israeliticae ducatum praeberet, quadraginta annis in deserto permanens, et sublimia appetens, a conversatione populi segregatus vixit. Sed tentorium Dei factus est, cum ad revocandum populum in Aegyptum missus ibat (Exod. III, 10), portans invisibilem in corde veritatem, cum omnipotens Deus, qui patescebat in opere, latebat in corde. Et ubique praesens omnia continens, iter in suo famulo in Aegyptum veniens faciebat. Unde scriptum est: Ivit Deus in Aegyptum, ut redimeret sibi populum (Exod. XV, 13, sec. LXX). Ecce ire dicitur, per cujus incircumscriptam praesentiam cuncta continentur, quia is qui ubique ex majestate est quasi in via gressus ponit ex praedicatione.

20. Deus per sanctos fulgurat, cum edit miracula. Haec in praedicatoribus necessaria.---Sed eisdem sanctis praedicatoribus nequaquam ad persuadendum verba sufficiunt, nisi etiam miracula addantur. Unde cum dictum sit: Si voluerit extendere nubes quasi tentorium suum, recte subjungitur: Et fulgurare lumine suo desuper. Quid enim sentire fulgura, nisi miracula debemus? de quibus per Psalmistam dicitur: Fulgura multiplicabis, et conturbabis eos (Psal. CXLIII, 6, sec. LXX). Per has ergo nubes lumine suo desuper fulgurat, quia per praedicatores sanctos insensibilitatis nostrae tenebras etiam miraculis illustrat.

And in this journey, these same hearts of the saints are the pavilions of God, by which He is covered as if resting on the way, while coming through these to the minds of men, He performs what He has disposed, and is not seen. [Vet. VIII.] Hence it is that the whole synagogue together is called a pavilion, when the Lord complains through Jeremiah that the priests have ceased from preaching, saying: There is none to stretch out My pavilion anymore, and to set up My curtains (Jer. 10:20). Hence again it is said of its extermination: He hath dissipated His pavilion as a garden, He hath demolished His tabernacle (Lam. 2:6). For because the Lord then lay hidden among men in the worship of one people, He called that same people His pavilion. Whence also these clouds are now rightly called His pavilion, because God, coming to us through grace, is covered within the minds of His preachers. Was not Paul His pavilion, when coming to the hearts of mortals from Jerusalem round about as far as Illyricum, the Lord rested in his mind (Rom. 15:19)? Indeed, he was a cloud to men, a pavilion to God, because Him whom he poured into his hearers by preaching, he retained invisibly in his mind. The same Paul again, while he sought Rome bound with chains to occupy the world, God went hidden in his breast as if under a pavilion (Acts 28:15), because He both being occult could not be seen, and betrayed by the words of preaching, He performed without cessation the journey of begun grace. Moses stood forth as His cloud when, before he provided leadership to the people of Israel, remaining in the desert for forty years, and seeking sublime things, he lived segregated from the conversation of the people. But he was made the pavilion of God when, sent to recall the people to Egypt, he went (Ex. 3:10), carrying the invisible truth in his heart, while Almighty God, who was open in the work, lay hidden in the heart. And everywhere present containing all things, He made a journey coming in His servant into Egypt. Whence it is written: God went into Egypt, that He might redeem a people for Himself (Ex. 15:13, sec. LXX). Behold, He is said to go, by whose uncircumscribed presence all things are contained, because He who is everywhere by His majesty, as if on a way, places His steps by preaching.

20. God flashes through the saints when He performs miracles. These are necessary in preachers. — But to these same holy preachers words are by no means sufficient for persuading, unless miracles are also added. Whence, since it has been said: If He will to extend the clouds as His pavilion, it is rightly subjoined: And to flash with His light from above. For what ought we to understand by flashes, but miracles? Of which it is said by the Psalmist: Thou shalt multiply lightnings, and shalt trouble them (Ps. 144:6, sec. LXX). Through these clouds, therefore, He flashes with His light from above, because through the holy preachers He illustrates the darkness of our insensibility even by miracles.

21. Extremorum etiam terminorum mundi conversio. Britannia fidei subdita.---Cumque nubes istae verbis pluunt, cumque miraculis vim coruscae lucis aperiunt, extremos etiam mundi terminos in divinum amorem convertunt. Unde recte subditur: Cardines quoque maris operiet. Quod faciendum quidem Eliu vocibus audivimus, sed auctore Deo jam factum cernimus. Omnipotens enim Dominus coruscantibus nubibus cardines maris operuit, quia emicantibus praedicatorum miraculis, ad fidem etiam terminos mundi perduxit. Ecce enim pene cunctarum jam gentium corda penetravit; ecce in una fide Orientis limitem Occidentisque conjunxit; ecce lingua Britanniae, quae nil aliud noverat, quam barbarum frendere, jam dudum in divinis laudibus Hebraeum coepit Alleluia resonare. Ecce quondam tumidus, jam substratus sanctorum pedibus servit Oceanus, ejusque barbaros motus, quos terreni principes edomare ferro nequiverant, hos pro divina formidine sacerdotum ora simplicibus verbis ligant; et qui catervas pugnantium infidelis nequaquam metuerat, jam nunc fidelis humilium linguas timet. Quia enim perceptis coelestibus verbis, clarescentibus quoque miraculis, virtus ei divinae cognitionis infunditur, ejusdem divinitatis terrore refrenatur, ut prava agere metuat, ac totis desideriis ad aeternitatis gratiam pervenire concupiscat. Unde hic quoque convenienter adjungitur:

CAPUT XII.

VERS. 31.---Per haec enim judicat populos, et dat escas multis mortalibus.

22. Per eosdem praedicatores nubibus designatos, et terror infligitur, et esca datur.---Per haec nimirum verba praedicatorum, id est guttas nubium, per haec fulgura miraculorum Deus populos judicat, quia eorum corda territa ad poenitentiam vocat. Nam dum superna audiunt, dum mira opera attendunt, mox ad corda sua redeunt, et se de anteactis pravitatibus affligentes, aeterna tormenta pertimescunt. Sed per easdem nubes per quas terror infligitur, etiam esca datur, quia magna praedicatorum dispensatio est, ut sic sciant superbientium mentes affligere, ut etiam afflictas noverint consolationis eloquio nutrire, quatenus et peccantes de aeternis suppliciis terreant, et poenitentes de superni regni gaudiis pascant.

21. The conversion also of the extreme boundaries of the world. Britain subjected to the faith. — And when these clouds rain with words, and when they open the power of flashing light with miracles, they convert also the extreme boundaries of the world into divine love. Whence it is rightly subjoined: He will also cover the hinges of the sea. Which indeed we have heard as to be done by the voices of Elihu, but by the authorship of God we now see it as done. For Almighty Lord has covered the hinges of the sea with flashing clouds, because with the emicant miracles of the preachers, He has brought also the boundaries of the world to the faith. For behold, He has already penetrated the hearts of almost all nations; behold, He has joined the limit of the East and the West in one faith; behold, the tongue of Britain, which knew nothing else but to gnash barbarously, has for a long time since begun to resonate the Hebrew Alleluia in divine praises. Behold, the Ocean, once tumid, now prostrate serves at the feet of the saints, and its barbarian motions, which earthly princes had been unable to tame with iron, these the mouths of priests bind with simple words for divine dread; and he who being unfaithful had by no means feared the companies of fighters, now being faithful fears the tongues of the humble. For because, heavenly words being perceived, miracles also becoming clear, the virtue of divine cognition is infused into him, he is restrained by the terror of the same divinity, so that he fears to act perversely, and with all desires longs to arrive at the grace of eternity. Whence here also it is conveniently added:

CHAPTER XII.

VERSE 31. — For by these He judgeth the peoples, and giveth foods to many mortals.

22. Through the same preachers designated by the clouds, both terror is inflicted and food is given. — For through these words of the preachers, that is, the drops of the clouds, through these flashes of miracles God judges the peoples, because He calls their terrified hearts to penance. For while they hear sublime things, while they attend to wonderful works, they soon return to their hearts, and afflicting themselves for their past depravities, they greatly fear eternal torments. But through the same clouds through which terror is inflicted, food is also given, because the dispensation of the preachers is great, that they so know how to afflict the minds of the proud, as they also have known how to nourish the afflicted by the eloquence of consolation, so that they may both terrify the sinners concerning eternal punishments, and feed the penitents with the joys of the heavenly kingdom.

Unde bene ipse dispensationis ordo servatus est, ut ordinate Eliu diceret quod per has nubes prius judicat populos, et postmodum escas praebet, quia nimirum omnipotens Deus per praedicatores suos prius nos de prava actione corripiens concutit, et postmodum per spem consolans nutrit. Si enim divina dispensatio per has nubes judicium modo non ageret, nequaquam eisdem nubibus dixisset: Accipite Spiritum sanctum; quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt (Joan. XX, 22). Et rursum, si per eas jejuna nostra corda non pasceret, nequaquam de esurientibus populis discipulis Dominus diceret: Date illis vos manducare (Matthe. XIV, 16). Quod sic tunc eorum manibus factum credimus, ut hoc eorum verbis quotidie fieri sine cessatione videamus. Quid enim agit Petrus, cum per epistolas loquitur, nisi ut verbi pabulo corda nostra male jejuna satientur? Quid Paulus, quid Joannes per epistolas loquentes operantur, nisi ut mentes nostrae coelestia alimenta percipiant, et inediae suae fastidium quo moriebantur vincant? Dicatur ergo: Si voluerit extendere nubes quasi tentorium suum, et fulgurare lumine suo desuper, cardines quoque maris operiet. Per haec enim judicat populos, et dat escas multis mortalibus. Ac si aperte diceret: Si sanctos suos in ministerium praedicationis extendit, eorumque verba miraculis adjuvat, totius mundi limites ad fidem vocat, per quae et prius superbientes judicat, et post per verbum consolationis nutriens in spe humiles roborat.

[Vet. IX.] 23. Non omnibus fides datur.---Sed cum escas dare mortalibus diceret, notandum quod non ait, omnibus, sed multis, quia vid licet scriptum est: Non omnium est fides (II Thess. III, 2). Et quibusdam dicitur: Propterea vos non auditis, quia ex Deo non estis (Joan, VIII, 47). Et rursum: Nemo potest venire ad me, nisi Pater, qui misit me, traxerit eum (Joan. VI, 44). Et rursum: Novit Dominus qui sunt ejus (II Tim. II, 19). Unde in ipsa quoque sancta Ecclesia plurimi fidem tenent, et vitam fidei non tenent; humilitatis dominicae sacramenta percipiunt, sed humiliari dominica imitatione contemnunt; blanda divini eloquii praedicamenta communicant, sed apud se immanes in tumore perseverant. Unde hic quoque, postquam per cardines maris aggregatae Ecclesiae latitudo signata est, apte subjungitur:

Caput XIII

[Rec. VII].

VERS. 32.---Immanibus abscondit lucem.

Whence the order of the dispensation itself was well preserved, so that Elihu should say in an orderly manner that through these clouds He first judges the peoples, and afterwards provides foods, because indeed Almighty God through His preachers first shakes us by correcting us for perverse action, and afterwards nourishes us by consoling through hope. For if the divine dispensation did not now perform judgment through these clouds, He would by no means have said to the same clouds: Receive ye the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained (John 20:22). And again, if He did not feed our fasting hearts through them, the Lord would by no means have said to His disciples concerning the hungry peoples: Give ye them to eat (Matt. 14:16). Which we believe was so done then by their hands, that we see this done daily by their words without cessation. For what does Peter do, when he speaks through his epistles, but that our hearts, poorly fasting, may be satiated with the fodder of the word? What do Paul, what do John, speaking through their epistles, perform, but that our minds may perceive heavenly nourishments, and overcome the fastidiousness of their hunger by which they were dying? Let it be said therefore: If He will to extend the clouds as His pavilion, and to flash with His light from above, He will also cover the hinges of the sea. For by these He judgeth the peoples, and giveth foods to many mortals. As if He were to say openly: If He extends His saints into the ministry of preaching, and helps their words with miracles, He calls the boundaries of the whole world to the faith, through which He both first judges the proud, and afterwards strengthening the humble in hope by the word of consolation, He nourishes them.

[Vet. IX.] 23. Faith is not given to all. — But when He said that He gives foods to mortals, it is to be noted that He did not say to all, but to many, because it is certainly written: Faith is not of all (2 Thess. 3:2). And to some it is said: Therefore you hear not, because you are not of God (John 8:47). And again: No man can come to Me, except the Father, who hath sent Me, draw him (John 6:44). And again: The Lord knoweth who are His (2 Tim. 2:19). Whence in the holy Church itself also, very many hold the faith, but do not hold the life of faith; they perceive the sacraments of the Lord's humility, but they despise being humbled by the imitation of the Lord; they communicate in the mild preachments of divine eloquence, but within themselves they persevere immense in swelling. Whence here also, after the breadth of the Church gathered through the hinges of the sea has been signified, it is aptly subjoined:

Chapter XIII

[Rec. VII].

VERSE 32. — He hideth the light from the immense.

24. Superbientibus veritatis cognitio denegatur.---Immanes quippe sunt, qui se elatis cogitationibus extollunt. Quos contra per Isaiam dicitur: Vae qui sapientes estis in oculis vestris, et coram vobismetipsis prudentes (Isai. V, 21). Quos contra etiam Paulus ait: Nolite prudentes esse apud vosmetipsos (Rom. XII, 16). Sed his immanibus lux absconditur, quia nimirum superbientibus veritatis cognitio denegatur. Unde per semetipsam Veritas dicit: Confiteor tibi, Pater Domine coeli et terrae, quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis (Matth. XI, 25): sapientes et prudentes videlicet superbientes vocans. Qui enim non subjunxit: Revelasti ea stultis, sed parvulis, tumorem se damnasse innotuit, non acumen. Unde et alias dicitur: Custodiens parvulos Dominus (Psal. CXIV, 6). Atque ut ostendatur haec eadem parvitas quid vocatur, adjungitur: Humiliatus sum, et liberavit me (Ibid., 6). Quia ergo sunt multi in Ecclesia, qui parvuli esse despiciunt, etiam in humilitatis loco immanes apud se esse minime desistunt. Hos plerumque videas honoribus extolli, voluptatibus perfrui, rerum multiplicitate dilatari. Hi saepe nil praecipue nisi praeesse caeteris appetunt, a multis timeri gratulantur; recte vivere negligunt, et rectae vitae famam habere concupiscunt; adulationes quaerunt, favoribus intumescunt. Et quia in rebus sibi copiose praesentibus prompti sunt, ventura gaudia non requirunt. Cumque eos multiplex actio occupat, etiam a semetipsis alienos demonstrat [Vet. X]. Et tamen si qua fidei tentatio exsurgat, quia in ea saltem specie tenus continentur, hanc verbis, hanc laboribus defendunt, et patriam coelestem vindicant, nec tamen amant.

25. Multi pro repromissionis terra pugnant, quam minime tamen diligunt. Exemplum Gaditarum et Rubenitarum.---Quos bene apud Moysen filii Ruben et Gad, et dimidia tribus Manasse exprimunt, qui multa pecora et jumenta possidentes, dum extra Jordanem ea quae viderant campestria concupiscunt, in repromissionis terra haereditatem habere noluerunt, dicentes: Terra quam percussit Dominus in conspectu filiorum Israel, regionis uberrimae est ad pastum animalium; et nos servi tui habemus jumenta plurima precamurque, si invenimus gratiam coram te, ut des nobis famulis tuis eam in possessionem, nec facias nos transire Jordanem (Num. XXXII, 4).

24. The knowledge of truth is denied to the proud. — For they are immense (immanes) who extol themselves with elated thoughts. Against whom it is said through Isaiah: Woe to you that are wise in your own eyes, and prudent before yourselves (Isa. 5:21). Against whom Paul also says: Be not prudent among yourselves (Rom. 12:16). But from these immense ones light is hidden, because indeed the knowledge of truth is denied to the proud. Whence through Itself the Truth says: I confess to Thee, Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones (Matt. 11:25): namely calling the proud wise and prudent. For He who did not subjoin: Thou hast revealed them to fools, but to little ones, showed that He had condemned swelling, not sharpness. Whence also it is said elsewhere: The Lord keeping the little ones (Ps. 116:6). And that it may be shown what this same littleness is called, it is added: I was humbled, and He delivered me (ibid., 6). Because therefore there are many in the Church who despise being little ones, they by no means cease to be immense within themselves even in the place of humility. These you may generally see extolled with honors, enjoying pleasures, dilated by the multiplicity of things. These often seek nothing especially but to be over others, they congratulate themselves on being feared by many; they neglect to live rightly, and they desire to have the fame of a right life; they seek flatteries, they swell with favors. And because they are prompt in things copiously present to them, they do not seek coming joys. And when multiple action occupies them, it demonstrates them to be even aliens from themselves [Vet. X]. And yet if any temptation of faith arises, because they are contained in it at least as far as the species goes, they defend this by words, this by labors, and they vindicate the heavenly country, and yet they do not love it.

25. Many fight for the land of promise, which they nevertheless do not love at all. Example of the Gadites and Reubenites. — Whom the sons of Reuben and Gad, and the half tribe of Manasseh, well express in Moses, who possessing many cattle and beasts, while they desire the plains they had seen outside the Jordan, were unwilling to have an inheritance in the land of promise, saying: The land which the Lord hath smitten in the sight of the children of Israel, is of a most fertile region for the pasture of animals; and we thy servants have very many beasts; and we pray, if we have found grace before thee, that thou give it to us thy servants in possession, and make us not cross the Jordan (Num. 32:4).

Qui igitur jumenta plurima possident, Jordanem transire refugiunt, quia quos multa mundi implicamenta occupant, habitationem coelestis patriae non requirunt. Sed ipsa eos quam specie tenus tenent, fides increpat, ne otii delectatione torpescant, atque exemplo suo alios a laboris tolerantia, et studio longanimitatis frangant. Unde eis per Moysen dicitur: Nunquid fratres vestri ibunt ad pugnam, et vos hic sedebitis? Cur subvertitis mentes filiorum Israel (Ibid., 7)? Sed quia erubescunt non defendere quod confitentur, pro eadem fide quam professi sunt, ad certamen properant, eamque non sibi, sed proximis vindicant. Unde et ad Moysen dicunt: Caulas ovium fabricabimus, et stabula jumentorum, parvulisque nostris urbes munitas; nos autem ipsi armati et accincti pergemus ad praelium ante filios Israel (Ibid., 16). Qui mox fortes pro aliis veniunt, et repromissionis terram ab hostibus liberant, et relinquunt; atque ad pascenda armenta extra Jordanem redeunt. Multi quippe quamvis fideles, curis praesentibus occupati, quasi armenta extra Jordanem pascunt, quia contra fidem baptismatis tota mente omnique desiderio rebus perituris inserviunt. Qui tamen ut, diximus, cum fidei tentatio oritur, defensionum armis accinguntur. Hostes fidei superando trucidant, et haereditatem terrae repromissionis, id est fructum fidei non amant; sicque pro illa pugnant, ut tamen sua pignora extra illam deponant. Quia enim parvulos foris habent, affectum in ejus habitatione non habent. Unde ad campestria redeunt, quia ab altis cacuminibus montium quasi a spe coelestium dilabuntur, ut extra repromissionis terram bruta animalia nutriant, quia ad pascendos variis desideriis irrationabiles animi motus elaborant, quia aeternae lucis quanta sit claritas nesciunt qui transitoriis occupationibus obcaecantur; et dum de terrenis rebus superbiunt, coelestis sibi luminis aditum claudunt.

[Vet. XI.] Unde recte nunc dicitur: Immanibus abscondit lucem. Sed tamen aliquando hos immanes superna gratia respicit, atque ipsis rerum abundantium occupationibus affligit, eorumque prosperitatibus adversas quidem, sed utiles tribulationes interserit, ut contristati ad cor redeant, atque in perituris rebus quam inaniter occupentur agnoscant. Unde hic quoque postquam subtracta lux dicitur, apte subjungitur:

CAPUT XIV.

IBID.---Et praecipit ei ut rursus adveniat.

They, therefore, who possess very many beasts, refuse to cross the Jordan, because those whom many involvements of the world occupy, do not seek the habitation of the heavenly country. But the very faith which they hold at least in appearance, rebukes them, lest they torpify by the delight of ease, and by their example break others from the tolerance of labor and the study of long-suffering. Whence it is said to them by Moses: Shall your brethren go to the fight, and shall you sit here? Why do you subvert the minds of the children of Israel (ibid., 7)? But because they blush not to defend what they confess, for the same faith which they have professed, they hasten to the contest, and vindicate it not for themselves, but for their neighbors. Whence they also say to Moses: We will build folds for the sheep, and stalls for the beasts, and fortified cities for our little ones; but we ourselves armed and accinct will go forward to battle before the children of Israel (ibid., 16). Who soon coming strong for others, both free the land of promise from the enemies, and leave it; and return to feed their herds outside the Jordan. For many, although faithful, occupied with present cares, feed their herds as if outside the Jordan, because against the faith of baptism they serve perishable things with their whole mind and every desire. Who nevertheless, as we have said, when a temptation of faith arises, are accinct with the arms of defenses. By overcoming they slay the enemies of the faith, and they do not love the inheritance of the land of promise, that is, the fruit of faith; and they so fight for it, as nevertheless to deposit their pledges outside of it. For because they have their little ones outside, they have no affection in its habitation. Whence they return to the plains, because they slip down from the high summits of the mountains as if from the hope of heavenly things, that they may nourish brute animals outside the land of promise, because they labor to feed irrational motions of the mind with various desires, because they do not know how great the clarity of eternal light is, who are blinded by transitory occupations; and while they are proud of earthly things, they close the entrance of heavenly light to themselves.

[Vet. XI.] Whence it is now rightly said: He hideth the light from the immense. But yet sometimes heavenly grace regards these immense ones, and afflicts them with the very occupations of abundant things, and interweaves indeed adverse but useful tribulations into their prosperities, so that being saddened they may return to their heart, and acknowledge how vainly they are occupied in perishable things. Whence here also, after the subtracted light is mentioned, it is aptly subjoined:

CHAPTER XIV.

IBID. — And He commandeth it that it return again.

26. Veritatis lumen, quod elatis occupatisque mentibus absconditur, afflictis et humiliatis revelatur.---Quia veritatis lumen, quod elatis occupatisque mentibus absconditur, afflictis humiliatisque revelatur. Lex quippe advenit, cum afflicta mens ipsas quas de perituris rebus tribulationum tenebras tolerat agnoscit, quia nisi aliquid ex lumine interno perciperet, nec hoc ipsum quia lumen perdiderat videret. Quod intelligi specialiter etiam de Judaeis potest, qui idcirco Redemptori nostro in carne venienti contradicere ausi sunt, quia apud semetipsos immanes exstiterunt. Sed his immanibus lux absconsa est, quia superbi lumen veritatis dum persequuntur, amiserunt. Sed quia in fine mundi ad fidem recipiendi sunt, recte subjungitur: Et praecipit ei ut rursus adveniat. Unde etiam per Isaiam dicitur: Si fuerit numerus filiorum Israel quasi arena maris, reliquiae salvae fient (Isai. X, 22). Tunc quippe ad eos lux revertitur, cum ipsi ad confitendam Redemptoris nostri potentiam revertuntur.

27. Deus, ut vult, lumen aut abscondit, aut revelat.---Si autem in manibus, nequaquam per dativum casum unum nomen, sed duas partes orationis accipimus; potest intelligi, quia in manibus lux absconditur, cum apud rectum judicem iniqui quique in suis operibus caecantur. Cui tamen praecipitur ut rursus adveniat, quia dum peccatores se suis viribus salvari non posse cognoverint, gratiae lumen accipiunt, et protectionis intimae radiis illustrantur, ut majore ardore postmodum coelestem patriam diligant, quam prius in terrena delectatione flagrabant. Sed haec cum de coelesti patria loquimur, cui inesse mira claritate praedita angelorum agmina audimus, cui rerum omnium conditor praesidet, quam visione sua reficiens replet, cui vera haereditas lux est et defectus ejusdem luminis nullus est, ad nosmetipsos mentem reducimus, et quod terrena gestemus membra cogitamus, pensamus quod, nati in tenebris atque a radiis intimae lucis alieni, tanto nequius viximus quanto, rebus corporalibus dediti, a spiritualibus longius degebamus. Qua consideratione permotum cor ac male sibi conscium trepidat, et tantae illius quam audit patriae civem se fieri posse desperat. Unde hic quoque apte subjungitur, quo mens pavida ad fiduciam reducatur. Nam de hac luce mox subditur:

Caput XV

[Rec. VIII].

VERS. 33.---Annuntiat de ea amico suo quod possessio ejus sit, et ad eam possit ascendere.

26. The light of truth, which is hidden from elated and occupied minds, is revealed to the afflicted and humbled. — Because the light of truth, which is hidden from elated and occupied minds, is revealed to the afflicted and humbled. For light arrives when the afflicted mind acknowledges the very darkness of tribulations which it tolerates concerning perishable things, because unless it perceived something from the internal light, it would not see even this very thing, that it had lost the light. Which can be understood especially also of the Jews, who for this reason dared to contradict our Redeemer coming in the flesh, because they stood forth as immense within themselves. But from these immense ones light was hidden, because the proud, while they persecute the light of truth, lost it. But because at the end of the world they are to be received to the faith, it is rightly subjoined: And He commandeth it that it return again. Whence also it is said through Isaiah: If the number of the children of Israel shall be as the sand of the sea, a remnant shall be saved (Isa. 10:22). For then the light returns to them, when they themselves return to confess the power of our Redeemer.

27. God, as He wills, either hides or reveals light. — But if by in the hands (in manibus), we accept by no means one noun in the dative case, but two parts of speech; it can be understood, that light is hidden in the hands, when before the right judge all the iniquitous are blinded in their own works. To whom nevertheless it is commanded that it return again, because while sinners have known that they cannot be saved by their own strengths, they receive the light of grace, and are illustrated by the rays of intimate protection, so that they may afterwards love the heavenly country with greater ardor, than they before burned in earthly delight. But while we speak these things concerning the heavenly country, in which we hear the hosts of angels endowed with wonderful clarity to be present, over which the Founder of all things presides, which He fills by refreshing with His vision, whose true inheritance is light and no defect of the same light is there, we reduce the mind to ourselves, and we think that we bear earthly members, we weigh that, born in darkness and alien from the rays of intimate light, we have lived the more wickedly as, given to corporeal things, we lived the further from spiritual things. By which consideration the heart, moved and evilly conscious to itself, trembles, and despairs that it can become a citizen of that so great a country of which it hears. Whence here also it is aptly subjoined, by which the fearful mind may be reduced to confidence. For concerning this light it is soon added:

Chapter XV

[Rec. VIII].

VERSE 33. — He announceth concerning it to His friend that it is his possession, and that he may ascend to it.

28. Hominibus pene desperantibus coelestem gloriam promittit Deus.---Amicus veritatis est rectae amator actionis. Unde et ipsa Veritas discipulis dicit: Vos amici mei estis, si feceritis quae ego praecipio vobis (Joan. XV, 14). Amicus quippe animae custos dicitur. Unde non immerito qui custodire voluntatem Dei in praeceptis illius nititur, ejus amicus vocatur. Hinc est quod rursum eisdem discipulis Veritas dicit: Vos autem dixi amicos, quia omnia quaecunque audivi a Patre meo, nota feci vobis (Ibid., 15). De hac igitur luce aeternae patriae amico suo Deus annuntiat quod possessio ejus sit, ut nequaquam se infirmitatis suae fragilitate desperet, nequaquam hoc quod creatus, sed quod recreatus est penset, sed tanto certius sciat quia illius lucis claritatem possideat, quanto nunc vitiorum pulsantium tenebras verius calcat. Bene autem in promissione subjungitur: Et ad eam possit ascendere. Quid enim difficilius quam homini in terra edito terrena et fragilia membra gestanti, coelorum alta conscendere, supernorum spirituum arcana penetrare?

29. Christus pacem inter angelos et homines composuit. Aequales nos angelis fecit.---Sed eorumdem spirituum ad nos conditor venit, seque hominem etiam sub ipsis exhibuit, sicut de illo Patri per Prophetam dicitur: Minuisti eum paulo minus ab angelis (Psal. VIII, 6). Et quia inter nos et eosdem spiritus discordantis vitae scandalum reperit, mira potentia, mirabiliori etiam pietate summa creans, ima suscipiens, ima cum summis junxit. Hinc est quod eodem Rege nato, angelorum chori in ejus annuntiatione prodeunt, hymnum dicunt, et devicta pravae vitae discordia, hos quos dudum despexerant, cives agnoscunt, consono ore praedicantes: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis (Luc. II, 14). Ac si aperte dicant: Quos a nobis malitia disjunxerat, jam nunc in terra nata bonitas jungat. Hinc est quod ante incarnationem ejus in Testamento veteri adorasse homo angelum legitur, nec tamen adorare prohibetur (Genes. XVIII, 2); sed post Mediatoris adventum, cum se Joannes adorando angelo prostravisset, audivit: Vide ne feceris, conservus tuus sum et fratrum tuorum (Apoc. XIX, 10; XXII, 9). Quid est enim quod prius aequanimiter se concedebant adorari, post ab homine angeli recusant, nisi quod prius hominem carnalibus corruptionibus deditum, nec ab eisdem carnalibus corruptionibus redemptum, quo abjectiorem noverant, justius contemnebant; postmodum vero humanam naturam eo jam subjectam habere non poterant, quo hanc in auctore suo etiam super semetipsos ductam videbant? Neque enim jam debebat in membris subjecta despici, quae in ipso membrorum capite meruit praelata venerari. Is ergo qui propter nos minor angelis exstitit aequales non angelis virtute suae minorationis fecit.

28. God promises heavenly glory to men almost despairing. — The friend of truth is the lover of right action. Whence also the Truth Itself says to the disciples: You are My friends, if you do the things that I command you (John 15:14). For a friend is called a keeper of the soul. Whence not undeservedly he who strives to keep the will of God in His precepts, is called His friend. Hence it is that again to the same disciples the Truth says: But I have called you friends, because all things whatsoever I have heard from My Father, I have made known to you (ibid., 15). Concerning this light of the eternal country, therefore, God announces to His friend that it is his possession, so that he may by no means despair because of the fragility of his infirmity, by no means weigh this that he was created, but that he was recreated, but know so much more certainly that he possesses the clarity of that light, as he now more truly treads down the darkness of the vices that beat upon him. Moreover, it is well subjoined in the promise: And that he may ascend to it. For what is more difficult than for a man brought forth on earth, bearing earthly and fragile members, to climb the heights of the heavens, to penetrate the secrets of the heavenly spirits?

29. Christ composed peace between angels and men. He made us equal to angels. — But the Founder of those same spirits came to us, and exhibited Himself as man even under them, as it is said concerning Him to the Father through the Prophet: Thou hast made Him a little less than the angels (Ps. 8:5). And because between us and those same spirits He found the scandal of a discordant life, with wonderful power, with even more wonderful piety creating the highest things, assuming the lowest, He joined the lowest with the highest. Hence it is that, the same King being born, choirs of angels come forth in His announcement, they say a hymn, and the discord of a perverse life being conquered, they acknowledge as citizens those whom they had recently despised, preaching with consonant mouth: Glory to God in the highest, and on earth peace to men of good will (Luke 2:14). As if they were to say openly: Those whom malice had disjoined from us, let goodness now born on earth join. Hence it is that before His incarnation, in the Old Testament, a man is read to have adored an angel, nor yet is he prohibited from adoring (Gen. 18:2); but after the advent of the Mediator, when John had prostrated himself to adore an angel, he heard: See thou do it not, I am thy fellow-servant and of thy brethren (Rev. 19:10; 22:9). For why is it that before they equanimously allowed themselves to be adored, afterwards the angels refuse it from a man, except that before they knew man given to carnal corruptions, and not yet redeemed from the same carnal corruptions, whom as they knew him to be more abject, they more justly contemned; but afterwards they could no longer have human nature as subject, as they saw this in its Author led even above themselves? For no longer ought human nature to be despised as subject in the members, which in the Head of the members itself merited to be preferred and venerated. He therefore who for us existed as less than the angels, made us equal to angels by the virtue of His minoration.

Unde et moriendo docuit mortem non metui, resurgendo de vita confidi, ascendendo de coelestis patriae haereditate gloriari, ut quo caput praeisse conspiciunt, illuc se subsequi et membra gratulentur. Unde bene ab eodem nostro capite dicitur: Ubicunque corpus fuerit, illuc congregabuntur et aquilae (Matth. XXIV, 28). Unde Petrus ait: In haereditatem incorruptibilem, et incontaminatam, et immarcescibilem, conservatam in coelis (I Pet. I, 4). Unde Paulus dicit: Scimus quoniam si terrestris domus nostra hujus habitationis dissolvatur, quod aedificationem ex Deo habemus domum non manufactam, aeternam in coelis (II Cor. V, 1).

30. Solus Christus coelum ascendit, quod solis ejus membris patet.---Sed si nos quoque, qui editi in terra sumus, coelum conscendimus, ubi est quod rursum Veritas dicit: Nemo ascendit in coelum, nisi qui de coelo descendit, Filius hominis qui est in coelo (Joan. III, 13)? Cui nimirum sententiae statim obviat quod haec eadem Veritas dicit: Pater, volo ut ubi ego sum, et illi sint mecum (Joan. XVII, 24). Quae sibi in verbis suis non discrepat, sed ad inquirenda haec quasi discordantia studium nostrae mentis inflammat. Omnes enim nos qui in ejus fide nati sumus, ejus procul dubio corpus existimus. Quia igitur mira dispensatione pietatis membrorum suorum Dominus caput factus est, repulsa reproborum multitudine, solus est etiam nobiscum. Nemo igitur ascendit in coelum, nisi qui descendit de coelo, Filius hominis qui est in coelo (Joan. III, 13), quia dum nos unum cum illo jam facti sumus, unde solus venit in se, illuc solus redit etiam in nobis; et is qui in coelo semper est, ad coelum quotidie ascendit, quia qui divinitate super omnia permanet, humanitatis suae compage sese quotidie ad coelos trahit. Non ergo se desperet humana fragilitas, unigeniti sanguinem consideret, et in pretio suo conspiciat quam magna est quae tanti valet. Perpendat sollicite quo caput praecessit, et quae ad vivendum praeceptis astringitur, ad sperandum exemplo roboretur; confidat coelos, speret supernam patriam, angelorum se sociam sciat, atque in suo capite praelatam se etiam angelis gaudeat. Dicatur igitur recte de hac luce aeternae patriae: Annuntiat de ea amico suo quod possessio ejus sit, et ad eam possit ascendere.

Whence also by dying He taught that death is not to be feared, by rising that there is confidence in life, by ascending that there is glorying in the inheritance of the heavenly country, so that where they see the Head to have gone before, thither the members may congratulate themselves that they follow. Whence well it is said by the same Head of ours: Wheresoever the body shall be, thither shall the eagles also be gathered together (Matt. 24:28). Whence Peter says: Unto an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven (1 Pet. 1:4). Whence Paul says: We know that if our earthly house of this habitation be dissolved, that we have a building from God, a house not made with hands, eternal in heaven (2 Cor. 5:1).

30. Christ alone ascended into heaven, which is open to His members alone. — But if we also, who are brought forth on earth, climb to heaven, where is that which the Truth says again: No man hath ascended into heaven, but He that descended from heaven, the Son of man who is in heaven (John 3:13)? Which sentence certainly that which this same Truth says immediately meets: Father, I will that where I am, they also may be with Me (John 17:24). Which does not disagree with Itself in Its words, but inflames the study of our mind to inquire into these things as if discordant. For all we who are born in His faith, without doubt exist as His body. Because therefore by a wonderful dispensation of piety the Lord was made the Head of His members, the multitude of the reprobate being repulsed, He alone is also with us. No man therefore hath ascended into heaven, but He that descended from heaven, the Son of man who is in heaven (John 3:13), because while we have now been made one with Him, whence He alone came in Himself, thither He alone returns also in us; and He who is always in heaven, ascends daily to heaven, because He who by His divinity remains above all things, by the framework of His humanity daily draws Himself to the heavens. Human fragility, therefore, let it not despair of itself, let it consider the blood of the Only-begotten, and in its price let it behold how great it is which is worth so much. Let it weigh solicitously whither the Head preceded, and as it is bound by precepts for living, let it be strengthened by example for hoping; let it trust the heavens, hope for the heavenly country, know itself as the associate of angels, and in its Head let it rejoice that it is preferred even to angels. Let it be said therefore rightly concerning this light of the eternal country: He announceth concerning it to His friend that it is his possession, and that he may ascend to it.

[Vet. XII.] Sed valde mira sunt ista, valde terribilia, quod homo in terra editus, atque a coelesti patria exigentibus meritis longe damnatus, non solum ad statum conditionis reducitur, sed etiam gloriosius exaltatur, ut qui paradisum perdidit coelum recipiat; et non solum hunc debiti sui reatus non teneat, sed huic post culpam dona cumulatius excrescant, ut ille contemptor Dei, ille imitator diaboli, si ad fructum poenitentiae redeat, usque ad celsitudinem contemplandae intimae lucis ascendat. Cujus itaque cor non in hujus pietatis admiratione exsiliat? Cujus torpor non in sublevatione tantae considerationis expavescat? Unde et apte subjungitur:

Caput XVI

[Rec. IX].

CAP. XXXVII, VERS. 1.---Super hoc expavit cor meum, et motum est de loco suo.

31. Considerata aeternae patriae luce, mens in ecstasim rapitur.---Quia pavor dum mentem percutit, hanc a semetipsa alienam reddit, nonnunquam Latini interpretes cestasim pavorem vocant, sicut per Psalmistam dicitur: Ego dixi in pavore meo, projectus sum a vultu oculorum tuorum (Psal. XXX, 23). Ubi videlicet non pavor, sed excessus dici poterat; sed pavor illic pro excessu ponitur, quia sicut in excessu, ita in pavore alienatur animus. Unde hic quoque considerata luce aeternae patriae, recte subjungitur: Super hoc expavit cor meum. Ac si dicat: In admirationis excessu se transtulit, et quia novae spei spiritu mens afflata est, semetipsam qualis in vetusta cogitatione fuerat reliquit.

32. Cor, terrenis despectis, ad sola coelestia suspirat.---Bene autem dicitur: Et motum est de loco suo. Locus quippe humani cordis est delectatio vitae praesentis. Sed cum divina aspiratione tangitur locus nostri cordis, fit amor aeternitatis. Consideratione igitur aeternae patriae de loco suo animus movetur, quia derelictis infimis, in supernis cogitationibus ponitur. Prius enim quae essent aeterna nesciebat, in praesentium delectatione torpuerat, simulque ipse transiens amore transeuntia tenebat. Sed postquam quae essent aeterna cognovit, postquam supernae lucis radios raptim contemplando contigit, admiratione summorum sese ab infimis suscitatus elevavit, ut nulla jam ei nisi quae aeterna sunt libeant, et, despectis transeuntibus, sola quae permanent, requirat. Bene ergo dicitur: Super hoc expavit cor meum, et motum est de loco suo, quia pigrum cor, et terrenis dudum cogitationibus deditum, cum repente per excessum se ad summa suspendit, cogitationis infimae locum mutavit.

[Vet. XII.] But these things are very wonderful, very terrible, that man brought forth on earth, and for a long time damned far from the heavenly country as merits demanded, is not only reduced to the state of his condition, but is also more gloriously exalted, so that he who lost paradise should receive heaven; and not only does the guilt of his debt not hold him, but to him after the fault gifts grow more cumulatively, so that that contemner of God, that imitator of the devil, if he should return to the fruit of penance, should ascend even to the height of the intimate light to be contemplated. Whose heart, therefore, should not leap in admiration of this piety? Whose torpor should not be terrified in the elevation of so great a consideration? Whence also it is aptly subjoined:

Chapter XVI

[Rec. IX].

CHAPTER XXXVII, VERSE 1. — At this my heart hath trembled, and is moved out of its place.

31. The light of the eternal country being considered, the mind is rapt into ecstasy. — Because dread (pavor) while it strikes the mind, renders it alien from itself, sometimes Latin interpreters call ecstasy dread, as it is said by the Psalmist: I said in my dread, I am cast away from before Thy eyes (Ps. 31:22). Where indeed not dread, but excess (excessus) could have been said; but dread is placed there for excess, because as in excess, so in dread the mind is alienated. Whence here also the light of the eternal country being considered, it is rightly subjoined: At this my heart hath trembled. As if he were to say: It transferred itself in the excess of admiration, and because the mind was breathed upon by the spirit of new hope, it left itself such as it had been in its old thought.

32. The heart, earthly things being despised, sighs for heavenly things alone. — Moreover, it is well said: And is moved out of its place. For the place of the human heart is the delight of the present life. But when the place of our heart is touched by divine aspiration, it becomes the love of eternity. By the consideration, therefore, of the eternal country, the mind is moved out of its place, because lowest things being abandoned, it is placed in heavenly thoughts. For before it did not know what were eternal things, it had torpified in the delight of present things, and at the same time itself passing away it held passing things by love. But after it knew what were eternal things, after it touched the rays of heavenly light by contemplating them snatchedly, raised up from lowest things it elevated itself by admiration of the highest, so that now none but those which are eternal please it, and, transitory things being despised, it requires those alone which remain. Well therefore is it said: At this my heart hath trembled, and is moved out of its place, because the sluggish heart, and recently given to earthly thoughts, when suddenly through excess it suspends itself to the highest things, it changed the place of its lowest thought.

Sed quia per semetipsam in amore praesentis saeculi prostrata mens dormitat, et nisi divinae gratiae aspiratione pulsetur, in suis delectationibus frigida insensibilisque torpescit, necesse est ut quomodo interna cogitatione tangatur, vel qualiter ad spiritalia sensificetur, adjungat. Sequitur:

Caput XVII

[Vet. XIII, Rec. X].

VERS. 2.---Audiet auditionem in terrore vocis ejus, et sonum de ore illius procedentem.

33. Deus prius timore judicii nos castigat, postea coelestis dulcedinis consolatione reficit.---Mos sacri eloquii est ut cum audire aliquid per auditum insinuat, audiri eumdem auditum dicat, sicut Habacuc ait: Domine, audivi auditum tuum, et timui (Habac. III, 1). Unde hic quoque dicitur: Audiet auditionem in terrore vocis ejus. Notandum vero est quod vox Dei non in gaudio, sed in terrore audiri perhibetur, quia nimirum peccator quisque dum sola quae terrena sunt cogitat, dum cor oppressum infimis cogitationibus gestat, si repente divinae gratiae aspiratione tangitur, hoc ante omnia intelligit, quod cuncta quae agit districta aeterni judicis animadversione puniantur. Auditio igitur vocis Dei prius in terrore fit, ut postea vertatur in dulcedinem, quia ante nos districti judicii timore castigat, ut jam castigatos supernae dulcedinis consolatione reficiat. Nam cum nos violenta rerum temporalium delectatio possidet, et mentis nostrae oculos in somno torporis premit, si manu subita superni respectus excitamur, diu clausos mox eosdem ad veritatis lucem oculos mentis aperimus, quae egimus mala meminimus, quam districtus judex contra haec veniat videmus: versatur mente quantus ille sit tanti judicis adventus, quae tunc illa sit hominum angelorumque frequentia, quanta vi contra reprobos et ardentia pugnent elementa, quam terribiliter aeterna prodeat de districti judicis ore sententia, qua reprobis dicitur: Discedite a me, maledicti, in ignem aeternum, qui praeparatus est diabolo et angelis ejus (Matth. XXV, 41). Eorumdem poena reproborum ante oculos volvitur, et quae sint gehennae tenebrae, cum gravi amaritudinis obscuritate pensatur. Quia ergo superbum cor prius terrore concutitur, ut concussum in amore solidetur, recte nunc dicitur: Audiet auditionem in terrore vocis ejus. Ubi et bene subjungitur: Et sonum de ore illius procedentem

But because by itself the mind prostrate in the love of the present world slumbers, and unless it be beaten upon by the aspiration of divine grace, it torpifies cold and insensible in its delights, it is necessary that he should add how it is touched by internal thought, or in what manner it is made sensible to spiritual things. It follows:

Chapter XVII

[Vet. XIII, Rec. X].

VERSE 2. — He shall hear a hearing in the terror of His voice, and the sound proceeding out of His mouth.

33. God first chastises us with fear of judgment, afterwards He refreshes us with the consolation of heavenly sweetness. — It is the custom of sacred eloquence that when it insinuates to hear something by hearing, it says that the same hearing is heard, as Habakkuk says: O Lord, I have heard Thy hearing, and was afraid (Hab. 3:2). Whence here also it is said: He shall hear a hearing in the terror of His voice. But it is to be noted that the voice of God is asserted to be heard not in joy, but in terror, because indeed every sinner while he thinks only of those things which are earthly, while he bears a heart oppressed by lowest thoughts, if suddenly he is touched by the aspiration of divine grace, he understands this before all things, that all things which he does are punished by the strict animadversion of the eternal Judge. The hearing of the voice of God, therefore, first happens in terror, so that afterwards it may be turned into sweetness, because first He chastises us with fear of strict judgment, that He may refresh those already chastised with the consolation of heavenly sweetness. For when the violent delight of temporal things possesses us, and presses the eyes of our mind in the sleep of torpor, if we are excited by the sudden hand of heavenly respect, soon we open those same eyes of the mind, long closed, to the light of truth, we remember the evils we have done, we see how strictly the Judge comes against these: there is revolved in the mind how great that advent of so great a Judge will be, what then will be that frequency of men and angels, with how great force the burning elements will fight against the reprobate, how terribly the eternal sentence will proceed from the mouth of the strict Judge, by which it is said to the reprobate: Depart from Me, ye cursed, into eternal fire, which was prepared for the devil and his angels (Matt. 25:41). The punishment of the same reprobate is rolled before the eyes, and what the darkness of Gehenna is, is weighed with grave obscurity of bitterness. Because therefore the proud heart is first shaken with terror, that being shaken it may be solidified in love, rightly now it is said: He shall hear a hearing in the terror of His voice. Where also it is well subjoined: And the sound proceeding out of His mouth.

34. Utrumque praestat spiritus sanctus de ore Domini procedens.---Sonus de ore Dei est vis timoris de superna irruens aspiratione, quia cum nos de venturis Dominus aspirando replet, procul dubio de male gestis praeteritis terret. Potest autem per os Dei, unigenitus designari Filius, qui sicut brachium ejus dicitur, quia per eum cuncta Pater operatur, de quo propheta ait: Et brachium Domini cui revelatum est (Isai. LIII, 1)? de quo Joannes dicit: Omnia per ipsum facta sunt (Joan. I, 3); ita etiam os dicitur. Hinc est enim quod propheta ait: Os enim Domini locutum est haec (Isai. LVIII, 14). Per quem nobis omnia loquitur, ac si oris nomine patenter diceretur verbum, sicut nos quoque pro verbis linguam dicere solemus, ut cum Graecam, vel Latinam linguam dicimus, Latina vel Graeca verba monstramus. Os ergo Domini non immerito ipsum accipimus. Unde et ei sponsa in Canticis canticorum dicit: Osculetur me osculo oris sui (Cant. I, 1). Ac si dicat: Tangat me dulcedine praesentiae unigeniti Filii redemptoris mei. [Vet. XIV.] Per sonum vero oris potest ejusdem Domini sanctus Spiritus designari. Unde et alias in ejusdem Spiritus significatione scriptum est: Factus est repente de coelo sonus tanquam advenientis spiritus vehementis (Act. II, 2). Sonus igitur de ore Domini procedit, cum consubstantialis ei Spiritus ad nos per Filium veniens, surditatem nostrae insensibilitatis rumpit, sicut de eodem sono incircumscripto atque incorporeo os Domini loquitur, dicens: De meo accipiet, et annuntiabit vobis (Joan. XVI, 15). Potest ergo et per terrorem vocis vis formidinis, et per sonum oris dulcedo consolationis intelligi, quia quos Spiritus sanctus replet, prius eos de terrena actione terrificat, et postmodum spe coelestium consolatur, ut tanto post confidendo de praemiis gaudeant quanto prius sola supplicia conspiciendo metuebant. Hinc est quod de unigeniti Spiritu quasi de hoc oris sono Paulus dicit: Non enim accepistis spiritum servitutis iterum in timorem, sed accepistis spiritum adoptionis filiorum, in quo clamamus, Abba pater (Rom. VIII, 15). Hinc per semetipsam Veritas dicit: Accipite Spiritum sanctum, quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt (Joan. XX, 22). Ecce conversorum terror vertitur in potestatem, quia dum mala sua poenitendo puniunt, usque ad exercendum judicium ascendunt; ut hoc in Deo posse accipiant, quod prius de Deo ipsi metuebant. Judices quippe fiunt qui supernum judicium perfecte timuerunt, et aliena jam peccata incipiunt dimittere qui prius formidaverant ne retinerentur sua.

34. Both are provided by the Holy Spirit proceeding from the mouth of the Lord. — The sound from the mouth of God is the force of fear rushing in from heavenly aspiration, because when the Lord fills us by aspiring concerning things to come, He undoubtedly terrifies us concerning the evil deeds of the past. Moreover, the only-begotten Son can be designated by the mouth of God, who is called His arm, because through Him the Father works all things, of whom the prophet says: And to whom is the arm of the Lord revealed? (Is. 53:1); of whom John says: All things were made by Him (John 1:3); so also He is called the mouth. For hence it is that the prophet says: For the mouth of the Lord hath spoken these things (Is. 58:14). Through whom He speaks all things to us, as if by the name of the mouth the Word were patently called, just as we also are accustomed to call the tongue for words, as when we say the Greek or Latin tongue, we point out Latin or Greek words. Therefore, we not undeservedly accept the mouth of the Lord as Himself. Whence also the spouse says to Him in the Song of Songs: Let Him kiss me with the kiss of His mouth (Cant. 1:1). As if she said: Let Him touch me with the sweetness of the presence of the only-begotten Son, my Redeemer. [Vet. XIV.] Truly, by the sound of the mouth the Holy Spirit of the same Lord can be designated. Whence also elsewhere in the signification of the same Spirit it is written: Suddenly there was a sound from heaven as of a mighty spirit coming (Acts 2:2). Therefore, the sound proceeds from the mouth of the Lord when the Spirit, consubstantial with Him, coming to us through the Son, breaks the deafness of our insensibility, just as the mouth of the Lord speaks of the same uncircumscribed and incorporeal sound, saying: He shall receive of mine, and shall announce it to you (John 16:15). Therefore, the force of dread can be understood by the terror of the voice, and the sweetness of consolation by the sound of the mouth, because those whom the Holy Spirit fills, He first terrifies concerning earthly action, and afterwards consoles with the hope of heavenly things, so that they may afterwards rejoice in trusting for rewards as much as they previously feared in beholding punishments alone. Hence it is that concerning the Spirit of the only-begotten, as if concerning this sound of the mouth, Paul says: For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, in which we cry, Abba, Father (Rom. 8:15). Hence Truth says through itself: Receive ye the Holy Spirit: whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained (John 20:22-23). Behold, the terror of the converted is turned into power, because while they punish their evils by repenting, they ascend even to exercising judgment; so that they may receive this power in God, which previously they themselves feared from God. For they become judges who have perfectly feared the heavenly judgment, and they begin to remit the sins of others who previously had dreaded lest their own should be retained.

Sed quia hoc ipsum judicium quod spiritaliter agitur modo a carnalibus non videtur, sunt nonnulli qui Deum res humanas curare non aestimant, et eas ferri fortuitis motibus putant. Contra quos recte subditur:

Caput XVIII

[Rec. XI].

VERS. 3.---Subter omnes coelos ipse considerat, et lumen illius super terminos terrae.

35. Dei erga summa et infirma providentia.---Ac si aperte diceretur: Qui summa regit, etiam extrema non deserit, quia sic impenditur maximis, ut tamen haec eadem cura regiminis non praepediatur a parvis. Qui enim ubique praesens, et ubique aequalis est, etiam in dissimilibus sibi ipsi dissimilis non est. Aeque ergo omnia respicit, aeque cuncta disponit, qui in omnibus locis praesens, nec localiter tenetur, nec varia curando variatur. Si autem coelos sanctos praedicatores accipimus, Propheta attestante qui ait: Coeli enarrant gloriam Dei (Psal. XVIII, 1), postquam per sonum oris adventus Spiritus sancti designatur, recte subjungitur: Subter omnes coelos ipse considerat, et lumen illius super terminos terrae.

36. Miracula cur in Ecclesiae exordiis concessa.---Sunt namque nonnulli qui cum mira apostolorum opera audiunt, quod accepto Spiritu sancto mortuos verbo suscitarent, ab obsessis daemonia pellerent, umbra infirmitates amoverent (Act. V, 12, seq.), ventura quaeque prophetando praedicerent, et unigenitum Verbum Dei, omnium gentium loquentes lingua, praedicarent (Act. II, 4), quia has virtutes nunc in Ecclesia non vident, subtractam jam ab Ecclesia supernam gratiam suspicantur, nescientes pensare quod scriptum est: Adjutor in opportunitatibus, in tribulatione (Psal. IX, 10). Tunc quippe sancta Ecclesia miraculorum 870 adjutoriis indiguit, cum eam tribulatio persecutionis pressit. Nam postquam superbiam infidelitatis edomuit, non jam virtutum signa, sed sola merita operum requirit, quamvis et illa per multos cum opportunitas exigit ostendat. Scriptum quippe est: Linguae in signum sunt non fidelibus, sed infidelibus (I Cor. XIV, 22). Ubi ergo omnes fideles sunt, quae causa exigit ut signa monstrentur? Unde citius fortasse satisfacimus, si quid de ipsa apostolica dispensatione memoremus.

But because this same judgment which is spiritually performed is not seen now by carnal men, there are some who do not think that God cares for human affairs, and think that they are carried by fortuitous motions. Against whom it is rightly subjoined:

Chapter XVIII

[Rec. XI].

VERSE 3. — Under all the heavens He Himself considers, and His light is upon the bounds of the earth.

35. God's providence toward the highest and the lowest things. — As if it were plainly said: He who rules the highest things, also does not desert the extreme, because He is so bestowed upon the greatest, that nevertheless this same care of governance is not impeded by the small. For He who is everywhere present, and everywhere equal, is not dissimilar even in things dissimilar to Himself. Therefore, He respects all things equally, He disposes all things equally, who being present in all places, is neither held locally, nor is varied by caring for various things. But if we accept the holy heavens as preachers, the Prophet attesting who says: The heavens declare the glory of God (Ps. 18:1), after the advent of the Holy Spirit is designated by the sound of the mouth, it is rightly subjoined: Under all the heavens He Himself considers, and His light is upon the bounds of the earth.

36. Why miracles were granted in the beginnings of the Church. — For there are some who when they hear the wonderful works of the apostles, that having received the Holy Spirit they raised the dead by a word, drove out demons from the possessed, removed infirmities by their shadow (Acts 5:12, seq.), predicted future things by prophesying, and preached the only-begotten Word of God, speaking the language of all nations (Acts 2:4), because they do not see these virtues now in the Church, they suspect that heavenly grace has already been withdrawn from the Church, not knowing how to weigh what is written: A helper in opportunities, in tribulation (Ps. 9:10). For then the holy Church needed the helps of miracles when the tribulation of persecution pressed it. For after it subdued the pride of infidelity, it no longer requires signs of virtues, but only the merits of works, although He also shows those through many when opportunity demands. For it is written: Tongues are for a sign, not to the faithful, but to the infidels (1 Cor. 14:22). Where therefore all are faithful, what cause demands that signs be shown? Whence perhaps we satisfy more quickly if we remember something concerning the apostolic dispensation itself.

37. Signa non fidelibus, sed infidelibus data.---Paulus namque egregius praedicator Melitem veniens, et plenam infidelibus insulam sciens, patrem Publii dysenteria febribusque vexatum, orando salvavit (Act. XXVIII, 8), et tamen aegrotanti Timotheo praecepit, dicens: Modico vino utere propter stomachum tuum et frequentes tuas infirmitates (I Tim. V, 23). Quid est, Paule, quod aegrum infidelem orando ad salutem revocas, et tantum adjutorem Evangelii more medici per alimenta curas, nisi quod idcirco fiunt exteriora miracula ut mentes hominum ad interiora perducatur, quatenus per hoc quod mirum visibiliter ostenditur ea quae admirabiliora sunt invisibilia credantur? Signo quippe virtutis pater Publii sanandus fuerat, ut mente revivisceret, dum miraculo ad salutem rediret; Timotheo autem adhibendum foris miraculum non erat, quia jam totus intus vivebat. Quid est ergo mirum si, propagata fide, crebro miracula non fiunt, quando haec ipsi quoque apostoli in quibusdam jam fidelibus non fecerunt? [Vet. XV.] Elevatis ergo coelis, Dominus inferiora considerat, quia et ablatis summis praedicatoribus, incessanter etiam infima nostrae infirmitatis curat. Et quasi subter coelos lumen illius, terminos respicit, quia post sublimem vitam praecedentium etiam peccatorum mores actusque gratiae suae illustratione comprehendit. Qui etsi virtutum signa nunc per vitam fidelium crebro non exerit, ab eisdem tamen fidelibus per virtutem operum nunquam recedit. Potest etiam lumen illius super terminos terrae ita intelligi, quod praedicatio supernae gratiae dum gentes ad fidem colligit, intra semetipsam mundi limites clausit.

38. Divinae gratiae miraculum in conversione peccatorum in extremis positorum.---Vel certe termini terrae sunt fines hominum peccatorum. Et saepe contingit ut plerique Deum deserant, et vitae suae tempora in desideriis carnalibus expendant; sed tamen superna gratia respecti in extremis suis ad Deum redeunt, quae sint judicia aeterna cognoscunt, cunctaque quae se perverse egisse meminerint, fletibus puniunt, atque haec vere se insequi rectis operibus ostendunt. Quibus subsequente justitia, profecto totum dimittitur quod ante deliquerunt.

37. Signs given not to the faithful, but to the infidels. — For Paul, that eminent preacher, coming to Malta, and knowing the island full of infidels, saved by praying the father of Publius, vexed with dysentery and fevers (Acts 28:8), and yet he prescribed to the sick Timothy, saying: Use a little wine for thy stomach's sake and thy frequent infirmities (1 Tim. 5:23). What is it, Paul, that you recall to health by praying a sick infidel, and you care for such a helper of the Gospel in the manner of a physician through foods, unless because exterior miracles are performed for this reason, that the minds of men may be led to interior things, so that through that which is shown visibly as wonderful, those things which are more admirable may be believed as invisible? For by the sign of virtue the father of Publius was to be healed, that he might live again in mind, while he returned to health by a miracle; but to Timothy an exterior miracle was not to be applied, because he already lived entirely within. What wonder is it then if, faith having been propagated, miracles are not frequently performed, when these same apostles did not perform them in some who were already faithful? [Vet. XV.] The heavens being elevated, therefore, the Lord considers the lower things, because even the highest preachers being taken away, He incessantly cares even for the lowest of our infirmity. And as it were under the heavens His light respects the bounds, because after the sublime life of those preceding, He also comprehends the manners and acts of sinners by the illustration of His grace. Who although He does not frequently exert signs of virtues now through the life of the faithful, nevertheless never recedes from the same faithful through the virtue of works. His light upon the bounds of the earth can also be so understood, that the preaching of heavenly grace, while it gathers the nations to the faith, has closed within itself the limits of the world.

38. The miracle of divine grace in the conversion of sinners placed in the extreme. — Or certainly the bounds of the earth are the ends of sinful men. And it often happens that many desert God, and spend the times of their life in carnal desires; but nevertheless, being respected by heavenly grace, they return to God in their last moments, they know what the eternal judgments are, and all things which they remember to have done perversely, they punish with weepings, and show that they truly follow these things with right works. To whom, justice following, indeed all that they previously committed is forgiven.

Hinc enim per prophetiae spiritum Anna dicit: Dominus judicabit fines terrae (I Reg. II, 10), quia nimirum anteactam vitam Deus non judicat, quando posteriora peccatorum respectu supernae pietatis illustrat. Hinc Moyses ait: Primogenita asini mutabis ove (Exod. XIII, 13). Per asinum quippe immunditia, per ovem vero innocentia designatur. Asini ergo primogenita ove mutare, est immundae vitae primordia in innocentiae simplicitatem convertere, ut postquam illa peccator egit, quae ut immunda Dominus respuit, ea jam agendo proferat, quae Dei sacrificio imponat. Quia ergo post prava opera peccator convertitur, et ab actionum suarum tenebris juxta finem aliquando revocatur, recte nunc dicitur: 871 Et lumen illius super terminos terrae. Sed gravi luctu afficit eadem gratia, quae post facinora mentem replet. Nam male gesta ad memoriam reducit, sibique hominem quam sit juste damnandus ostendit. Unde fit ut peccatum omne quod se egisse reminiscitur, quotidianis fletibus insequatur; et quo magis valet jam quod justum est cernere, eo ardentius appetit injustum sese gemitibus punire. Unde apte subjungitur:

Caput XIX

(Rec XII].

VERS. 4.---Post eum rugiet sonitus.

39. Afflante et lucente gratia, poenitentiae gemitus et rugitus audiuntur.---Quem enim Dominus illustrando repleverit, ejus vitam proculdubio in lamentum vertit; atque illuminatae menti quo magis aeterna supplicia insinuat, eo hanc durius de transacta nequitia gemitibus fatigat; et dolet homo quod fuit, quia bonum jam incipit vedere quod non fuit; odit qualem se fuisse meminit, amat qualem se esse debuisse cognoscit, et solam jam poenitentiae amaritudinem diligit, quia caute considerat in quantis voluptatibus sua delectatione peccavit. Bene ergo dicitur: Post eum rugiet sonitus, quia cum mentem Deus ingreditur, constat proculdubio quod mox poenitentiae gemitus sequatur, ut ei jam salubriter flere libeat, quae prius de iniquitatibus flenda jucunditate gaudebat. [Vet. XVI.] Sed quo uberius culpa fletur, eo altius cognitio veritatis attingitur, quia ad videndum internum lumen polluta dudum conscientia lacrymis baptizata renovatur. Unde post poenitentiae rugitum apte subjungitur:

Caput XX

[Rec. XIII].

For hence Anna says through the spirit of prophecy: The Lord shall judge the ends of the earth (1 Sam. 2:10), because indeed God does not judge the past life, when He illustrates the later things of sinners by the respect of heavenly piety. Hence Moses says: The firstborn of an ass thou shalt change for a sheep (Ex. 13:13). For by the ass indeed uncleanness is designated, but by the sheep innocence. Therefore, to change the firstborn of an ass for a sheep, is to convert the beginnings of an unclean life into the simplicity of innocence, so that after the sinner has done those things which the Lord rejects as unclean, he may now bring forth by acting those things which he may impose upon the sacrifice of God. Because therefore after crooked works the sinner is converted, and is sometimes recalled from the darkness of his actions near the end, it is rightly said now: And His light is upon the bounds of the earth. But the same grace, which fills the mind after crimes, affects it with grave grief. For it brings back evil deeds to memory, and shows the man to himself how justly he is to be damned. Whence it happens that every sin which he remembers to have done, he follows with daily weepings; and the more he is able now to discern what is just, the more ardently he desires to punish his unjust self with groans. Whence it is aptly subjoined:

Chapter XIX

[Rec. XII].

VERSE 4. — After Him shall a sound roar.

39. As grace breathes and shines, the groans and roars of penance are heard. — For whomsoever the Lord shall have filled by illustrating, His life He undoubtedly turns into lamentation; and to the illuminated mind, the more He insinuates eternal punishments, the more He fatigues it harshly with groans concerning past wickedness; and the man grieves for what he was, because he already begins to see the good which he was not; he hates such as he remembers himself to have been, he loves such as he knows he ought to have been, and he loves now only the bitterness of penance, because he cautiously considers in how great pleasures he sinned by his own delight. Well therefore is it said: After Him shall a sound roar, because when God enters the mind, it is certain without doubt that the groan of penance soon follows, so that it may already please it to weep healthfully, which previously rejoiced with weep-worthy jollity concerning iniquities. [Vet. XVI.] But the more abundantly the fault is wept for, the more deeply the knowledge of truth is reached, because for seeing the internal light the formerly polluted conscience, baptized with tears, is renewed. Whence after the roar of penance it is aptly subjoined:

Chapter XX

[Rec. XIII].

IBID.---Tonabit voce magnitudinis suae.

40. Vox Dei torpentem peccatorem excitans, tonitrui similis.---Voce enim magnitudinis suae Deus tonat, cum se nobis bene jam per lamenta praeparatis quam sit magnus in supernis insinuat. Quasi enim de coelo tonitrusprocedit cum nos incuria negligentiaque torpentes respectus gratiae pavore subito percutit, atque in terra positi sonum de superioribus audimus, quia terrena cogitantes superni terroris sententiam repente pertimescimus, et mens bene jam de summis sollicita trepidat, quae prius in infimis male secura torpebat. Sed istius visitationis occultae quibus modis se nobis insinuet terror ignoratur; neque ipsius mentis acie comprehenditur, cujus ad melius intentio commutatur. Unde apte subjungitur:

CAPUT XXI.

IBID.---Et non investigabitur, cum audita fuerit vox ejus.

41. Quibus modis haec vox se in aures cordis insinuet ignoratur.---Vox Domini auditur cum gratiae ejus aspiratio mente concipitur, cum insensibilitas occultae surditatis rumpitur, et cor ad studium summi amoris excitarum virtutis intimae clamore penetratur. Sed istam vocem supervenientis Spiritus, quae se in aures cordis insinuat, nec ipsa mens quae per hanc illustrata fuerit investigat. Pensare enim non valet invisibilis virtus quibus sibi meatibus influat, quibus ad se modis veniat, quibus recedat. Unde et bene per Joannem dicitur: Spiritus ubi vult spirat; et vocem ejus audis, sed nescis unde veniat, et quo vadat (Joan. III, 8). Vocem enim spiritus audire, est vi compunctionis intimae in amorem invisibilis conditoris assurgere. Sed nemo scit unde veniat, quia ignoratur per ora praedicantium quibus se ad nos occasionibus fundat. Et nemo scit quo vadat, quia cum unam praedicationem multi audiunt, intelligi proculdubio 872 non potest quem deserens abjiciat, aut cujus ingrediens in corde requiescat. Una quippe res foris agitur, sed non per hanc uno modo intuentium corda penetrantur, quia qui invisibiliter visibilia modificat, in humanis cordibus causarum semina incomprehensibiliter plantat. Hinc est quod resuscitato Lazaro quidam crediderunt, sed tamen Judaeorum plurimi ad persecutionis zelum ex hac ipsa resuscitatione commoti sunt (Joan. XI, 45). Unum ergo idemque que miraculum quod aliis lumen fidei praebuit, alios per invidiae tenebras a lumine mentis excaecavit.

IBID. — He shall thunder with the voice of His majesty.

40. The voice of God exciting the sluggish sinner is like thunder. — For God thunders with the voice of His majesty, when He insinuates to us, already well prepared through lamentations, how great He is in heavenly things. For as it were thunder proceeds from heaven when the respect of grace suddenly strikes us, sluggish with neglect and negligence, with fear, and we who are placed on earth hear the sound from the higher regions, because we who think of earthly things suddenly dread the sentence of heavenly terror, and the mind now well solicitous concerning the highest things trembles, which previously in the lowest things sluggishly was badly secure. But in what modes this terror of secret visitation insinuates itself into us is unknown; nor is it comprehended by the sharpness of the mind itself, whose intention is changed for the better. Whence it is aptly subjoined:

CHAPTER XXI.

IBID. — And it shall not be searched out, when His voice shall be heard.

41. In what modes this voice insinuates itself into the ears of the heart is unknown. — The voice of the Lord is heard when the aspiration of His grace is conceived in the mind, when the deafness of secret insensibility is broken, and the heart, excited to the study of supreme love, is penetrated by the cry of internal virtue. But this voice of the supervening Spirit, which insinuates itself into the ears of the heart, not even the mind itself which has been illustrated through it searches out. For the invisible virtue is not able to weigh by what passages it flows into it, in what modes it comes to it, in what modes it recedes. Whence also it is well said through John: The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh, and whither He goeth (John 3:8). For to hear the voice of the Spirit, is to rise up into the love of the invisible Creator by the force of internal compunction. But no one knows whence He comes, because it is unknown by what occasions He pours Himself out to us through the mouths of those preaching. And no one knows whither He goes, because when many hear one preaching, it undoubtedly cannot be understood whom deserting He may reject, or in whose heart entering He may rest. For one thing is done outwardly, but by this the hearts of those looking are not penetrated in one way, because He who invisibly modifies visible things, incomprehensibly plants the seeds of causes in human hearts. Hence it is that some believed when Lazarus was raised, but yet very many of the Jews were moved to the zeal of persecution by this very resuscitation (John 11:45). Therefore, one and the same miracle which provided the light of faith to some, blinded others from the light of the mind through the darkness of envy.

Hinc est quod uterque latro et eamdem et suae morti similem mortem Redemptoris vidit (Luc. XXIII, 39); sed eum superbiendo alter contumeliis lacessere non timuit, quem timendo alter honoravit; atque in una re una utriusque cogitatio non fuit, quia hanc internus arbiter invisibiliter modificando distinxit. Sed hi occultae aspirationis modi, quia comprehendi nostra cogitatione nequeunt, nimirum divinae vocis vestigia nesciuntur. Bene ergo dicitur: Et non investigabitur, cum audita fuerit vox ejus. Unde et adhuc subjungitur:

CAPUT XXII.

VERS. 5.---Tonabit Deus voce sua mirabiliter.

42. Mirabiliter sonat Deus, quia silenter et occulta vi coelesti simul cibo reficit.--- Voce sua Deus mirabiliter tonat, quia occulta vi corda nostra incomprehensibiliter penetrat. Quae dum latentibus motibus premit in timore, et format in amore, quanto ardore sequendus sit aliquo modo silenter clamat, et fit cujusdam impulsionis nimietas in mente, cum nihil sonet in voce. Quae tanto apud nos valentius perstrepit, quanto et ab omni exteriori strepitu aurem nostri surdescere cordis facit. [Vet. XVII.] Unde et anima ad semetipsam mox hoc intimo clamore collecta miratur quod audit, quia vim compunctionis incognitae percipit. Cujus ipsa admiratio bene apud Moysen manna desuper veniente signatur (Exod. XVI, 15). Dulcis enim cibus qui de supernis accipitur manhu vocatur. Manhu enim dicitur Quid est hoc? Et quid est hoc dicimus, quando hoc quod cernimus nescientes admiramur. Supernum igitur manna anima percipit, cum per vocem compunctionis elevata novam speciem internae refectionis obstupescit, ut divina dulcedine repleta jure respondeat, Quid est hoc? quia dum ab infima cogitatione suspenditur, ea quae de supernis conspicit insolite miratur. Et quia cum hac voce torporis nostri surditas rumpitur, vetustae vitae protinus usus mutatur, ut anima superno spiritu afflata, et in summis appetat quae contempserat, et contemnat in infimis quae appetebat, recte subjungitur:

CAPUT XXIII.

IBID.---Qui facit magna et inscrutabilia.

Hence it is that each thief saw both the same death of the Redeemer and one similar to his own death (Luke 23:39); but one by being proud did not fear to provoke Him with contumelies, whom the other by fearing honored; and in one thing there was not one thought in both, because the internal Arbiter distinguished this by invisibly modifying it. But these modes of secret aspiration, because they cannot be comprehended by our thought, indeed the footsteps of the divine voice are not known. Well therefore is it said: And it shall not be searched out, when His voice shall be heard. Whence also it is yet subjoined:

CHAPTER XXII.

VERSE 5. — God shall thunder with His voice wonderfully.

42. God sounds wonderfully, because He silently and by a secret power refreshes with heavenly food at the same time. — God thunders wonderfully with His voice, because by a secret power He incomprehensibly penetrates our hearts. Which while He presses them with hidden motions in fear, and forms them in love, He cries out silently in some way with how great ardor He is to be followed, and there becomes a certain excess of impulse in the mind, while nothing sounds in the voice. Which sounds the more powerfully with us, the more He makes the ear of our heart deaf to all exterior noise. [Vet. XVII.] Whence also the soul, soon collected to itself by this internal cry, wonders at what it hears, because it perceives the force of an unknown compunction. Whose admiration itself is well signified by the manna coming from above in Moses (Ex. 16:15). For the sweet food which is received from heavenly things is called manhu. For manhu means What is this? And we say What is this? when we wonder at what we see, not knowing it. Therefore, the soul perceives the heavenly manna, when, being elevated by the voice of compunction, it is astonished at a new kind of internal refreshment, so that being filled with divine sweetness it rightly responds, What is this? because while it is suspended from lowest thought, it unusually wonders at those things which it beholds from heavenly things. And because with this voice the deafness of our torpor is broken, the use of the old life is immediately changed, so that the soul, breathed upon by the heavenly Spirit, both desires in the highest things what it had despised, and despises in the lowest things what it had desired; rightly it is subjoined:

CHAPTER XXIII.

IBID. — Who doeth great and unsearchable things.

43. Mira et stupenda in peccatoris conversione Deus operatur.---Ut enim homo terrenis usibus deditus, iniquis desideriis pressus, subito ad nova efferveat, atque ad consueta frigescat, exterioribus curis renuntiet, in internis contemplationibus anhelet, quis hanc virtutem supernae vocis considerare sufficiat? quis considerando comprehendat? Magna sunt quae per vocem suam Dominus facit, sed minus magna essent si perscrutari potuissent. Facit ergo magna et inscrutabilia, quia ostendit foris perfectionem operis, sed latet intus ipsa qualitas operationis. Voce sua foris etiam per apostolos insonat, sed corda audientium per seipsum interius illustrat, 873 Paulo attestante qui ait: Ego plantavi, Apollo rigavit, Deus autem incrementum dedit. Neque qui plantat est aliquid, neque qui rigat, sed qui incrementum dat Deus (I Cor. III, 6). Quamvis ergo nostris mentibus supernae vocis auditum non ipsi praebeant, missi tamen sunt, ut verbis nobis exterioribus condescendant. Unde apte subjungitur.

Caput XXIV

[Rec. XIV].

VERS. 6.---Qui praecipit nivi ut descendat in terram, et hiemis pluviis, et imbri fortitudinis suae.

44. Sancti praedicatores quorum conversatio in coelis est, infirmis tamen fratribus condescendunt.---Quia Psalmista ait: Lavabis me, et super nivem dealbabor (Psal. L, 8), quid hoc loco nivem, nisi per lucem justitiae candida accipimus corda sanctorum? Aquae autem ductae in superioribus constipantur, ut nives fiant. Sed cum hae ipsae nives ad terram veniunt, in aquarum iterum liquorum vertuntur. Aquae igitur sunt praedicatorum mentes: quae dum ad contemplanda superna se erigunt, altiori intellectu solidantur. Cumque in summa consideratione rapiuntur, virtutem confirmationis accipiunt. Sed quia adhuc in terris fraterna dilectione retinentur, semetipsas ab alto intellectu modificant, et infirmis humiliter praedicantes more nivium corda arentia liquatae rigant. Nives ergo ad terram de coelestibus veniunt, cum sublimia corda sanctorum quae jam solida contemplatione pascuntur pro fraterna charitate ad humilia praedicationis verba descendunt.

43. God works wonderful and stupendous things in the conversion of a sinner. — For that a man given to earthly uses, pressed by iniquitous desires, should suddenly burn for new things, and freeze toward customary things, renounce exterior cares, and pant in internal contemplations, who may be sufficient to consider this virtue of the heavenly voice? who by considering may comprehend? Great are the things which the Lord does through His voice, but they would be less great if they could have been thoroughly searched out. He does therefore great and unsearchable things, because He shows the perfection of the work outwardly, but the quality of the operation itself lies hidden within. Through His voice He sounds outwardly even through the apostles, but the hearts of those hearing He illustrates through Himself interiorly, Paul attesting who says: I have planted, Apollos watered, but God gave the increase. Neither he that planteth is anything, nor he that watereth, but God who giveth the increase (1 Cor. 3:6-7). Although therefore they themselves do not provide the hearing of the heavenly voice to our minds, yet they are sent, that they may condescend to us by exterior words. Whence it is aptly subjoined.

Chapter XXIV

[Rec. XIV].

VERSE 6. — Who commandeth the snow to descend upon the earth, and the rains of winter, and the shower of His strength.

44. Holy preachers whose conversation is in heaven, nevertheless condescend to weak brothers. — Because the Psalmist says: Thou shalt wash me, and I shall be made whiter than snow (Ps. 50:9), what in this place do we accept as snow, unless the hearts of the saints white through the light of justice? Moreover, waters led in the higher regions are thickened, that they may become snows. But when these same snows come to the earth, they are turned again into the liquid of waters. Therefore, the minds of preachers are waters: which while they erect themselves to contemplate heavenly things, are solidified by a higher understanding. And when they are snatched into the highest consideration, they receive the virtue of confirmation. But because they are still held in the earth by fraternal charity, they modify themselves from high understanding, and humbly preaching to the weak, like snows, they water the parched hearts by being melted. Therefore, snows come to the earth from heavenly things, when the sublime hearts of the saints, which are already fed by solid contemplation, descend for fraternal charity to the humble words of preaching.

[Vet. XVIII.] Sicut enim nix terram cum jacet operit, cum vero liquatur rigat, ita sanctorum virtus et per firmitatem suam apud Deum vitam peccatorum protegit, et per condescensionem suam quasi liquefacta arentem terram ut fructus proferat infundit. Et quia aqua prius ab infimis trahitur, ut post a superioribus sparsa reddatur, sancti quique etiam cum in virtutum arce consistunt, unde elevati sunt considerant, ne alienae infirmitatis abjecta contemnant. Quasi ergo aquae ad terras de quibus sublevatae sunt redeunt, dum condescendentes justi peccatoribus reminisci non desinunt quod fuerunt. Certe aqua in terris adhuc Paulus fuerat, cum legem carnaliter sapiebat; sed ductus ad coelestia, in nivem versus est; quia quod prius infirmum sapuit ad soliditatem verae intelligentiae commutavit; et tamen condescendens fratribus quasi nix ima repetiit, quia et post virtutum culmina quam fuerit indignus agnoscit, dicens: Qui prius fui blasphemus et persecutor (I Tim. I, 13), etc. Ecce quam clementer suae imbecillitatis reminiscitur, ut aliorum aequanimiter infirma patiatur. Quasi enim ad terram de qua sumpta fuerat post coelum aqua rediit, dum post tanta suae contemplationis arcana peccatorem se Paulus meminit, ut prodesse humiliter peccatoribus possit. Videamus itaque aqua haec in nivis soliditatem vertenda qualiter trahatur ad summa. Ait: Sive mente excedimus, Deo (II Cor. V, 13). Videamus qualiter ad ima nix redeat, ut dum liquatur infundat. Ait: Sive sobrii sumus, vobis (Ibid.). Videamus qua manu ducitur, ut et jacens elevari valeat, et sublevata revocari. Ait: Charitas enim Christi urget nos (Ibid., 14). Quia igitur charitas Christi, quae sanctorum mentes ad superna sublevat, eas pio moderamine pro fraterna dilectione etiam ad humilitatem condescensionis format, recte dicitur: Qui praecipit nivi ut descendat in terram. Ubi et apte subjungitur: Et hiemis pluviis 874 et imbri fortitudinis suae.

45. Hiems est vita praesens, in qua sanctorum praedicatorum abundant pluviae.--- Hiems quippe est vita praesens, in qua nos etsi jam spes ad superna erigit, adhuc tamen mortalitatis nostrae frigidus torpor astringit, quia scriptum est: Corpus quod corrumpitur aggravat animam, et deprimit terrena habitatio sensum multa cogitantem (Sap. IX, 15). Habet autem haec hiems pluvias, rectorum procul dubio praedicationes. De quibus videlicet pluviis per Moysen dicitur: Exspectetur sicut pluvia eloquium meum, et descendant sicut ros verba mea (Deut. XXXII, 2).

[Vet. XVIII.] For as snow covers the earth when it lies, but waters it when it is melted, so the virtue of the saints both protects the life of sinners by its firmness with God, and through its condescension, as if liquefied, it pours into the parched earth that it may bring forth fruit. And because water is first drawn from the lowest things, that afterwards being scattered from the higher regions it may be rendered, all the saints also even when they consist in the citadel of virtues, consider whence they were elevated, lest they despise the abject things of another's infirmity. Therefore, as it were waters return to the lands from which they were raised, while the just condescending to sinners do not cease to remember what they were. Certainly Paul had still been water in the lands, when he savored the law carnally; but being led to heavenly things, he was turned into snow; because what he previously savored as weak he changed to the solidity of true intelligence; and yet condescending to his brothers like snow he sought again the lowest things, because even after the culmens of virtues he acknowledges how unworthy he was, saying: Who previously was a blasphemer and a persecutor (1 Tim. 1:13), etc. Behold how clemently he remembers his own imbecility, that he may equanimously suffer the weak things of others. For as it were water returned to the earth from which it had been taken after heaven, while after such great secrets of his contemplation Paul remembers himself as a sinner, that he may be able humbly to profit sinners. Let us see therefore this water that is to be turned into the solidity of snow, how it is drawn to the highest things. He says: Whether we exceed in mind, to God (2 Cor. 5:13). Let us see how snow returns to the lowest things, that while it is melted it may water. He says: Whether we are sober, to you (Ibid.). Let us see by what hand it is led, that it may both be able to be elevated when lying, and to be recalled when sublevated. He says: For the charity of Christ urgeth us (Ibid., 14). Because therefore the charity of Christ, which sublevates the minds of the saints to heavenly things, forms them by pious moderation for fraternal charity also to the humility of condescension, rightly is it said: Who commandeth the snow to descend upon the earth. Where also it is aptly subjoined: And the rains of winter and the shower of His strength.

45. Winter is the present life, in which the rains of holy preachers abound. — For winter is the present life, in which although hope already erects us to heavenly things, yet still the cold torpor of our mortality constrains us, because it is written: The body which is corrupted aggrieveth the soul, and the earthly habitation depresseth the sense thinking many things (Wisd. 9:15). Moreover, this winter has rains, undoubtedly the preachings of the rulers. Concerning which rains indeed it is said through Moses: Let my speech be expected as the rain, and let my words descend as the dew (Deut. 32:2).

Hae nimirum pluviae hiemi congruunt, aestate cessabunt, quia cum nunc carnalium oculis vita coelestis absconditur, necesse est ut sanctorum nobis praedicationibus irroretur. Cum vero aeterni judicii aestus incanduerit, nullus verba praedicantium necessaria tunc habebit, quia, veniente judice, ad cor suum quisque reducitur, ut sancta jam cum agere non valet sentiat, et rectum quod sequi debuit ex tortitudinis suae poena cognoscat. Unde bene per prophetam dicitur: Congrega eos quasi gregem ad victimam, et sanctifica eos in die occisionis (Jerem. XII, 3). In die enim occisionis sanctificantur reprobi, quia tunc sancta quae debuerunt agere sentiunt, cum digna pravitatis suae supplicia jam declinare non possunt. Quia autem praedicationes sanctae cum vita praesenti, id est pluviae cum hieme cessabunt, recte exeunti animae, atque ad aeternae felicitatis aestiva properanti, sponsi voce suadentis dicitur: Surge, propera, amica mea, formosa mea, et veni; jam enim hiems transiit, imber abiit et recessit (Cant. II, 10). Transeunte quippe hieme, imber recedit, quia cum vita praesens peragitur, in qua nos ignorantiae nubilo carnis corruptibilis torpor astrinxerat, omne ministerium praedicationis cessat. Clarius quippe per nos tunc videbimus hoc quod sanctorum vocibus nunc obscurius audimus. Praecipit igitur Dominus nivi, et hiemis pluviis, ut in terram descendant, dum aspiratione sancti spiritus pro corrigendis peccatoribus corda sanctorum ad ministerium praedicationis humiliat. Ubi recte additur: Et imbri fortitudinis suae.

[Rec. XV.] 46.---Imber fortitudinis, praedicatio divinitatis; imber infirmitatis, praedicatio humanitatis Christi.---Imber quippe fortitudinis Dei est praedicatio divinitatis. Nam imber infirmitatis est praedicatio ejus incarnationis, de qua per Paulum dicitur: Quod infirmum est Dei, fortius est hominibus (I Cor. I, 25). Et rursum: Si crucifixus est ex infirmitate, sed vivit ex virtute Dei (II Cor. XIII, 4). Sic autem sancti viri humanitatis ejus infirma praedicant, ut auditorum suorum cordibus etiam divinitatis fortia infundant. Audiamus per tonitruum nubis, imbrem fortitudinis: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I, 1). Audiamus etiam imbrem infirmitatis: Verbum caro factum est, et habitavit in nobis (Ibid., 14). Audiamus imbrem fortitudinis: Omnia per ipsum facta sunt, et sine ipso factum est nihil. Quod factum est, in ipso vita erat (Ibid., 3). Audiamus etiam imbrem infirmitatis: In propria venit, et sui eum non receperunt (Ibid., 11).

These rains indeed are congruent to winter, they shall cease in summer, because while now heavenly life is hidden from the eyes of carnal men, it is necessary that it be bedewed for us by the preachings of the saints. But when the heat of the eternal judgment shall have burned up, no one then will have the words of those preaching necessary, because, the Judge coming, each one is reduced to his own heart, so that he may feel now the holy things which he is not able to do, and may know the right which he ought to have followed from the punishment of his own crookedness. Whence it is well said through the prophet: Gather them together as a flock for the victim, and sanctify them in the day of slaughter (Jerem. 12:3). For in the day of slaughter the reprobate are sanctified, because then they feel the holy things which they ought to have done, when they can no longer decline the worthy punishments of their own depravity. Because moreover holy preachings will cease with the present life, that is, rains with winter, rightly to the soul going out, and hastening to the summer heats of eternal felicity, it is said by the voice of the spouse persuading: Arise, make haste, my love, my beautiful one, and come; for now the winter is past, the rain is gone and departed (Cant. 2:10-11). For as winter passes, the rain departs, because when the present life is completed, in which the torpor of corruptible flesh had constrained us with the cloud of ignorance, all ministry of preaching ceases. For we shall then see more clearly through ourselves that which we now hear more obscurely through the voices of the saints. Therefore, the Lord commandeth the snow, and the rains of winter, that they descend upon the earth, while by the aspiration of the Holy Spirit He humbles the hearts of the saints to the ministry of preaching for correcting sinners. Where it is rightly added: And to the shower of His strength.

[Rec. XV.] 46. The shower of strength is the preaching of the divinity; the shower of weakness is the preaching of the humanity of Christ. — For the shower of the strength of God is the preaching of His divinity. For the shower of weakness is the preaching of His incarnation, concerning which it is said through Paul: That which is weak of God is stronger than men (1 Cor. 1:25). And again: If He was crucified through weakness, yet He liveth through the virtue of God (2 Cor. 13:4). For thus holy men preach the weak things of His humanity, that they may also infuse into the hearts of their auditors the strong things of His divinity. Let us hear through the thunder of the cloud the shower of strength: In the beginning was the Word, and the Word was with God, and God was the Word (John 1:1). Let us hear also the shower of weakness: The Word was made flesh, and dwelt among us (Ibid., 14). Let us hear the shower of strength: All things were made by Him, and without Him was made nothing. That which was made, in Him was life (Ibid., 3-4). Let us hear also the shower of weakness: He came into His own, and His own received Him not (Ibid., 11).

Imbri ergo fortitudinis suae praecipit ut in terram descendat, quia sanctorum suorum vocibus sic nobis humanitatis suae infirma praedicat, ut nobis etiam mira et fortia suae divinitatis innotescat. Sed cum virtutem nostri conditoris audimus, statim ad corda nostra formidine compellente reducimur, et tantum super nos judicem perpendentes, 875 quae digne, quaeve egimus indigne, pensamus. Unde et bene subjungitur:

Caput XXV

[Rec. XVI].

VERS. 7.---Qui in manu omnium hominum signat, ut noverint singuli opera sua.

47. Cognoscendo Deum nosmet agnoscimus, et severius judicamus.---Mala enim quae agunt homines, pensare contemnunt. Sed cum virtutem supernae districtionis audiunt, pravorum operum hoc quod se deprimit pondus agnoscunt. Praedicationis quippe verbis pulsati evigilant, ut pensent ad quae supplicia sese antiquae actionis meritum trahat. Dum ergo imber fortitudinis in terram descendit, in manu uniuscujusque signatur, ut sua opera sciat, quia dum virtus incomprehensibilis majestatis agnoscitur, ab unoquoque subtilius sua vita pensatur.

48. Naturali lumine, tanquam lege mentis, pravum et rectum innotescunt.---Quod tamen intelligi et aliter potest. Creator namque omnipotens a cunctis insensibilibus irrationabilibusque distinctum rationabilem creaturam hominem condidit, quatenus quod egerit ignorare non possit. Naturae enim lege scire compellitur, seu pravum sive rectum sit quod operatur. Nam ad judicium pro actione cur venit, si potuit nescire quod egit? Et ipsi ergo qui praeceptis dominicis erudiri contemnunt, utrum bona an mala sint quae faciunt sciunt. Nam si bona se facere nesciunt, cur de aliquibus factis in ostentatione gloriantur? Rursum si mala se agere ignorant, cur in eisdem factis alienos oculos declinant? Ipsi enim sibi testes sunt, quia sciunt malum esse quod agunt, quod videri ab aliis verentur. Si enim veraciter malum esse non crederent, nequaquam hoc ab aliis videri formidarent. Unde et bene per quemdam sapientem dicitur: Cum sit timida nequitia, dat testimonium condemnationi (Sap. XVII, 10). Quia dum de facto suo conscientiam pulsans timor redarguit, ipsa sibi testimonium perhibet damnabile esse quod agit.

Therefore, He commandeth the shower of His strength that it descend upon the earth, because He so preaches to us the weak things of His humanity through the voices of His saints, that also the wonderful and strong things of His divinity may become known to us. But when we hear the virtue of our Creator, immediately we are compelled by fear to return to our own hearts, and weighing so great a Judge over us, we weigh what things we have done worthily, and what unworthily. Whence also it is well subjoined:

Chapter XXV

[Rec. XVI].

VERSE 7. He sealeth in the hand of all men, that every one may know his own works.

47. By knowing God we recognize ourselves, and judge ourselves more severely. — For men despise to weigh the evils which they do. But when they hear the virtue of heavenly strictness, they recognize this weight of wicked works which depresses them. For being smitten by the words of preaching, they awake, that they may weigh to what punishments the merit of their former action draws them. While therefore the shower of strength descends upon the earth, it is sealed in the hand of each one, that he may know his own works; because while the incomprehensible virtue of majesty is recognized, his own life is more subtly weighed by each one.

48. By the natural light, as by the law of the mind, what is wicked and what is right become known. — Which, however, can be understood otherwise. For the almighty Creator formed man a rational creature, distinct from all insensible and irrational things, so that he could not be ignorant of what he did. For by the law of nature he is compelled to know whether what he works be wicked or right. For why does he come to judgment for an action, if he could be ignorant of what he did? And they themselves, therefore, who despise to be instructed by the divine precepts, know whether the things they do are good or evil. For if they know not that they do good, why do they glory in ostentation concerning some deeds? Again, if they are ignorant that they act evilly, why do they avoid the eyes of others in those same deeds? For they are witnesses to themselves, because they know that what they do is evil, which they fear to be seen by others. For if they did not truly believe it to be evil, they would by no means dread its being seen by others. Whence also it is well said by a certain wise man: Since wickedness is fearful, it giveth testimony to condemnation (Wisd. 17:10). Because while fear, smiting the conscience, reproves its deed, it bears testimony to itself that what it does is damnable.

Quo contra per Joannem dicitur: Si cor nostrum non reprehenderit nos, fiduciam habemus apud Deum (I Joan. III, 21). Fugiant ergo iniqui humanos oculos, semetipsos certe fugere non possunt. Quia enim malum quod faciunt noverunt, habent testem conscientiam, habent judicem rationem suam. In peccato igitur quod committunt prius contra se judicium suae rationis inveniunt, et post ad districtionem aeterni examinis perducuntur. Et hoc est fortasse quod per Psalmistam dicitur: Abyssus abyssum invocat in voce cataractarum tuarum (Psal. XLI, 8). Quia dum miro ordine dispositionis occultae malum non permittitur nesciri quod agitur, et suo se jam judicio peccator in conscientia condemnat, et post condemnationem propriam ad aeterni judicis sententiam properat. Abyssum ergo abyssum invocare est de judicio ad judicium pervenire. Eant ergo praedicatores sancti, redarguant facta peccantium, auditores autem pravi contemnant verba justorum, defendant quantum voluerint pravitates suas, atque impudenter gestas impudentius defendendo multiplicent: certe ipsi sibi in conscientia testes sunt quia excusabiles non sunt. Eo enim ipso quo rationabilem creaturam Deus hominem condidit, in manu omnium hominum signat, ut noverint singuli opera sua.

Sed quia Eliu de pravitate singulorum sententiam protulit, illico ad ipsum pravitatis auctorem, per quem unumquodque malum oboritur, mentis oculos deflectit, ut quia uno hoc versu pravi capitis membra perstrinxerat, etiam hoc ipsum membrorum caput sub brevitate describat. Vel certe quia superius (Num. XIX), nubium Dei virtutes intulerat, agit nunc ut contra bonorum vitam etiam adversarii impugnationes innotescat. Nam sequitur:

Caput XXVI

[Vet. XIX, Rec. XVII].

VERS. 8.---Ingredietur bestia latibulum suum, et in antro suo morabitur.

49. Diaboli antrum Antichristus, et reprobi omnes.---Quis alius nomine bestiae, nisi antiquus hostis accipitur, qui deceptionem primi hominis saevus impetiit, et integritatem vitae illius male suadendo laniavit? Contra quem prophetae vocibus de sancta electorum Ecclesia in antiquum statum restauranda promittitur: Et mala bestia non transibit per eam (Isai. XXXV, 9).

On the other hand, it is said by John: If our heart reprehend us not, we have confidence towards God (1 John 3:21). Let the wicked, therefore, flee human eyes; they certainly cannot flee themselves. For because they know the evil which they do, they have their conscience as a witness, they have their own reason as a judge. In the sin, therefore, which they commit, they first find the judgment of their own reason against themselves, and afterwards they are brought to the strictness of the eternal examination. And this is perhaps what is said by the Psalmist: Deep calleth unto deep at the noise of Thy cataracts (Psal. 42:7). Because while by a wonderful order of secret dispensation the evil that is done is not permitted to be unknown, and the sinner already condemns himself in his conscience by his own judgment, and after his own condemnation he hastens to the sentence of the eternal Judge. Therefore, for deep to call unto deep is to pass from judgment to judgment. Let the holy preachers go, then, let them reprove the deeds of the sinning; but let the wicked auditors despise the words of the just, let them defend their wickednesses as much as they will, and by impudently defending their impudently committed deeds let them multiply them: certainly they are witnesses to themselves in their conscience that they are not excusable. For by that very fact that God formed man a rational creature, He sealeth in the hand of all men, that every one may know his own works.

But because Eliu brought forth a sentence concerning the wickedness of individuals, he immediately turns the eyes of his mind to the author of wickedness itself, through whom every evil arises; that because he had in this one verse touched upon the members of the wicked head, he may also describe under brevity this very head of the members. Or certainly because he had above (Num. 19) introduced the virtues of the clouds of God, he now acts so that against the life of the good the assaults of the adversary may also become known. For it follows:

Chapter XXVI

[Vet. XIX, Rec. XVII].

VERSE 8. The beast shall go into his covert, and shall abide in his den.

49. Antichrist and all the reprobate are the den of the devil. — Who else is understood by the name of the beast, but the ancient enemy, who cruelly assailed the deception of the first man, and by evil persuasion tore the integrity of his life? Against whom it is promised by the voices of the prophets concerning the holy Church of the elect, that is to be restored to its ancient state: And the evil beast shall not pass through it (Isai. 35:9).

Sed haec bestia cum post Redemptoris adventum, post praedicatorum voces, quasi post tonitruum nubium in fine mundi illum damnatum hominem qui Antichristus vocatur invaserit, quid aliud quam latibulum suum ingreditur, ut in antro proprio demoretur? Vas quippe illud diaboli antrum ac latibulum bestiae est, ut insidians hominibus viam hujus vitae carpentibus, in illo et per signa lateat, et per malitiam occidat. Qui tamen omnium reproborum corda etiam nunc priusquam apertus appareat possidet, eaque per occultam malitiam quasi proprium antrum tenet, atque ad omne quod nocere bonis appetit in eorum se obscuris mentibus abscondit. An Judaeorum persequentium corda antrum hujus bestiae non fuerunt, in quorum diu consiliis latuit, sed repente vocibus erupit clamantium: Crucifige, crucifige (Joan. XIX, 6)? Et quia ad lacerationem mentis pertingere tentando non potuit in Redemptore nostro (Matth. IV, 3), ad mortem carnis anhelavit. Haec nimirum bestia multa electorum corda tenuit, sed hanc ab illis moriens Agnus excussit. Unde et in Evangelio dicit: Nunc princeps hujus mundi ejicietur foras (Joan. XII, 31). Qui miro rectoque judicio dum confessiones humilium illuminans suscepit, superborum oculos deserens clausit. Unde ei per Psalmistam dicitur: Posuisti tenebras, et facta est nox, in ipsa pertransibunt omnes bestiae silvarum; catuli leonum rugientes ut rapiant, et quaerant a Deo escam sibi (Psal. CIII, 20, 21). Tenebras quippe Dominus ponit, cum peccatis judicia rependens, lumen suae intelligentiae subtrahit. Et nox efficitur, quia pravorum mens ignorantiae suae erroribus caecatur. In qua omnes bestiae silvae pertranseunt, dum maligni spiritus sub opacitate fraudis latentes in reproborum corda pravitates suas explendo percurrunt. In qua et catuli leonum rugiunt, quia nequissimarum sed tamen eminentium potestatum ministri spiritus importunis tentationibus insurgunt. Qui tamen a Deo escam expetunt, quia nimirum capere animas nequeunt, nisi justo judicio praevalere divinitus permittantur. Ubi et apte subjungitur: Ortus est sol, et congregati sunt, et in cubilibus suis se collocaverunt (Psal. CIII, 20). Quia veritatis lumine per carnem apparente, a fidelium mentibus excussi, quasi ad cubilia sua reversi sunt, dum sola infidelium corda tenuerunt. 877 Quod igitur illic leonum cubile, hic antrum bestiae dicitur.

But when this beast, after the coming of the Redeemer, after the voices of the preachers, as it were after the thunder of the clouds, shall at the end of the world have invaded that damned man who is called Antichrist, what else does he do but enter into his covert, that he may abide in his own den? For that vessel of the devil is the den and covert of the beast, that lying in wait for men who are treading the path of this life, he may both lie hid in him through signs, and kill through malice. Who, however, even now, before he appears openly, possesses the hearts of all the reprobate, and holds them through secret malice as his own den, and hides himself in their obscure minds for everything that he desires to hurt the good. Were not the hearts of the persecuting Jews the den of this beast, in whose counsels he long lay hid, but suddenly broke forth in the voices of those crying: Crucify him, crucify him (John 19:6)? And because by tempting he could not reach the tearing of the mind in our Redeemer (Matth. 4:3), he panted for the death of the flesh. This beast, indeed, held many hearts of the elect, but the dying Lamb drove him out from them. Whence also He says in the Gospel: Now shall the prince of this world be cast out (John 12:31). Who by a wonderful and righteous judgment, while He received the confessions of the humble by enlightening them, He closed the eyes of the proud by deserting them. Whence it is said to Him by the Psalmist: Thou hast appointed darkness, and it is made night, in it all the beasts of the woods shall pass through; the young lions roaring that they may seize, and seek their meat from God (Psal. 104:20, 21). For the Lord appoints darkness, when, repaying judgments for sins, He withdraws the light of His intelligence. And it is made night, because the mind of the wicked is blinded by the errors of its own ignorance. In which all the beasts of the wood pass through, while the malignant spirits, lying hid under the opacity of fraud, run through the hearts of the reprobate to fulfill their wickednesses. In which also the young lions roar, because the ministering spirits of the most wicked but yet eminent powers rise up with importunate temptations. Who, however, seek their meat from God, because they certainly cannot take souls unless they are permitted by divine power to prevail by a just judgment. Where also it is aptly subjoined: The sun is risen, and they are gathered together, and they have laid themselves down in their dens (Psal. 104:22). Because the light of truth appearing through the flesh, being driven out from the minds of the faithful, they returned as it were to their dens, while they held only the hearts of the infidels. That, therefore, which is there called the den of lions, is here called the den of the beast.

50. Bonorum mentes diabolus aliquando ingreditur, sed in eis non moratur.--- Notandum vero magnopere aestimo quod bestia haec non solum antrum suum ingredi, sed in eo etiam morari perhibetur. Aliquando namque etiam bonorum mentes ingreditur, illicita suggerit, tentationibus fatigat, rectitudinem spiritus ad delectationem carnis deflectere conatur, delectationem quoque ad consensum perducere nititur, sed tamen resistente superno adjutorio praevalere prohibetur. Intrare ergo in mentes bonorum potest, sed in eis morari non potest, quia cor justi hujus bestiae antrum non est. Quos enim quasi proprium antrum possidet, eorum mentes procul dubio immorans tenet, quia et prius in eis cogitationes usque ad iniqua desideria et post iniqua desideria usque ad nequissima opera perducit. Neque enim student reprobi suggestiones ejus recta judicii manu repellere, cujus voluntatibus appetunt subdita delectatione servire. Cumque in eorum cordibus pravum quid oritur, mox per studium delectationis enutritur; et cum sibi minime resistitur, protinus ex consensu roboratur, statimque consensus ad opus perducitur, opus vero etiam consuetudine gravatur. Recte ergo in antro suo morari haec bestia dicitur, quae tandiu cogitationes reproborum tenet, quousque eorum vitam etiam aculeo pravi operis perforet. Unde bene ad Judaeam Dominus per prophetam dicit: Quousque morabuntur in te cogitationes noxiae (Jerem. IV, 14)? Neque enim reprehendit cur veniant, sed cur morentur. Et in bona etiam corda cogitationes illicitae veniunt, sed tamen morari prohibentur, quia recti quique ne captivandam domum conscientiae praebeant, ab ipso cordis limine hostem fugant. Qui et si quando repentinis suggestionibus usque ad primum vestibulum subripuerit, ad consensus tamen januam non pertingit. Huic nimirum bestiae, impulsu subitae formidinis victus, januam cordis Petrus negando aperuit, sed citius cognoscendo restitit, flendo clausit (Matth. XXVI, 70). [Vet. XX.] Quia vero antiquus hostis persecutorum corda non solum intrando tenuit, sed etiam tenendo possedit, dicatur recte: Ingredietur bestia latibulum suum, et in antro suo morabitur. Quantum namque in Judaeorum mentibus demorata sit discimus, cum illorum consilia attestatione evangelicae narrationis audimus. In illa namque describitur, cum Redemptorem nostrum vivificare mortuos cernerent, in mortem ejus quanta anxietate crudelitatis insanirent, quot explere contra illum prava desideria ardenter vellent, sed tamen populum timerent (Joan. XI, 24, 49); quot occasiones occidendi quaererent, et invenire non possent (Matth. XXVI, 3, 4); quot ad votum suae saevitiae alienigenarum manibus usi sunt, quia eum quem legaliter interimere ipsi non poterant feriendum gentibus tradiderunt, ut ex sola potestate Romanus praeses ageret quod ex sola malitia ut agi debuisset ipsi anhelarent (Joan. XVIII, 28).

50. The devil sometimes enters the minds of the good, but he does not abide in them. — But I think it greatly to be noted that this beast is said not only to enter his den, but also to abide in it. For sometimes he enters even the minds of the good, suggests unlawful things, wearies them with temptations, endeavors to bend the rectitude of the spirit to the delight of the flesh, and strives to bring delight also to consent; but yet, through the resistance of heavenly aid, he is prohibited from prevailing. He can, therefore, enter into the minds of the good, but he cannot abide in them, because the heart of the just is not the den of this beast. For those whom he possesses as his own den, he undoubtedly holds by dwelling in their minds, because he leads them first in thoughts even to wicked desires, and after wicked desires even to most foul works. For the reprobate do not study to repel his suggestions with the right hand of judgment, whose wills they desire to serve with subject delight. And when anything wicked arises in their hearts, it is soon nourished by the study of delight; and when it is not at all resisted, it is immediately strengthened by consent, and at once the consent is led to the work, and the work is even weighed down by habit. Rightly, therefore, is this beast said to abide in his den, who holds the thoughts of the reprobate for so long, until he also pierces their life with the sting of a wicked work. Whence the Lord says well to Judea through the prophet: How long shall noxious thoughts abide in thee? (Jerem. 4:14). For He does not reprove why they come, but why they abide. Even into good hearts unlawful thoughts come, but yet they are prohibited from abiding, because all the upright, lest they should offer the house of their conscience to be taken captive, drive away the enemy from the very threshold of the heart. Who even if at any time he should have crept up to the first vestibule by sudden suggestions, yet he does not reach the door of consent. To this beast indeed, being overcome by the impulse of sudden fear, Peter opened the door of his heart by denying, but more quickly he resisted by recognizing, and closed it by weeping (Matth. 26:70). [Vet. XX.] But because the ancient enemy not only held the hearts of the persecutors by entering, but also possessed them by holding, let it be rightly said: The beast shall go into his covert, and shall abide in his den. For we learn how much he delayed in the minds of the Jews, when we hear their counsels by the attestation of the evangelical narrative. For in it is described, when they saw our Redeemer raising the dead to life, with what anxiety of cruelty they were insane for His death, how many wicked desires they ardently wished to fulfill against Him, but yet they feared the people (John 11:47-48, 53); how many occasions of killing they sought, and could not find (Matth. 26:3-4); how many hands of foreigners they used for the wish of their cruelty, because they delivered Him, whom they themselves could not legally kill, to the Gentiles to be smitten, so that from power alone the Roman governor might act what they themselves panted might be acted from malice alone (John 18:28-31).

Unde et apte subjungitur.

Caput XXVII

[Rec. XVIII].

VERS. 9.---Ab interioribus egredietur tempestas, et ab Arcturo frigus.

51. Christus a Judaeis et gentilibus persecutionem passus.---Scriptura sacra cum contra Arcturum interiora memorat, diversam Aquilonis partibus Austri plagam designat. Unde in hoc eodem libro scribitur: Qui facit Arcturum, et Orionas, et interiora Austri (Job. IX, 9). Quia igitur interiora Austri sol ferventior tenet, in Arcturo vero cursum omnimodo non habet, interiorum nomine plebs Judaica, Arcturi autem vocabulo hoc in loco populus gentilis exprimitur. Hi enim qui unum atque invisibilem Deum noverant, ejusdemque legi saltem carnaliter serviebant, quasi sub meridiano sole ferventes in fidei calore tenebantur. Gentiles autem quia nullam scientiam supernae cognitionis attigerant, velut sine sol frigidi sub Aquilone remanebant. Quia vero tempestas impellit, frigus autem torpore opprimit, recte nunc dicitur: Ab interioribus egredietur tempestas, et ab Arcturo frigus. Ac si aperte diceretur: A Judaeis surgit malitia persequens, et a gentilibus potestas premens. Neque enim miracula fieri legis praecepta vetuerant, et tamen Judaei pro eisdem miraculis interimere humani generis Redemptorem quaerebant (Joan. XI, 48). Unde explere hoc quod coeperant non valentes, ad Pilati praetorium concurrerunt, ut ipse hunc perimeret quem injuste perimentem lex nulla cohiberet (Joan. XVIII, 28). Ab interioribus ergo tempestas atque ab Arcturo frigus prodiit, dum quod Judaea ex invidia petiit, hoc gentilis judex ex Romana auctoritate perpetravit. Unde bene contra hanc eamdem invidiam adhuc subditur:

Caput XXVIII

[Vet. XXI].

VERS. 10.---Flante Deo concrescit gelu.

52. Judaeorum corda invidiae gelu obduruerant.---Quia quo fidelium cordibus Spiritus sanctus aspiravit, quo majora virtutum miracula contulit, eo in infidelium mentibus gravioribus invidiae torpor excrevit, atque inde contra Deum plebs infidelis obduruit, unde humilis populus anteactam duritiam, qua se astrinxerat emollivit. Deo enim flante in gelu versi fuerant, qui visis miraculis invidentes dicebant: Ecce totus mundus post eum abiit (Joan. XII, 19).

Whence also it is aptly subjoined:

Chapter XXVII

[Rec. XVIII].

VERSE 9. Out of the inner parts shall come a tempest, and cold from Arcturus.

51. Christ suffered persecution from Jews and Gentiles. — When Holy Scripture mentions the inner parts over against Arcturus, it designates the southern region as different from the parts of the North. Whence it is written in this same book: Who maketh Arcturus, and Orion, and the inner parts of the South (Job 9:9). Because, therefore, a more fervent sun holds the inner parts of the South, but in Arcturus it has no course at all, by the name of the inner parts the Jewish people is expressed, but by the word Arcturus in this place the Gentile people. For they who knew the one and invisible God, and served His law at least carnally, were held as it were under the noonday sun, fervent in the heat of faith. But the Gentiles, because they had reached no knowledge of heavenly cognition, remained as it were cold without the sun under the North. Because indeed a tempest impels, but cold oppresses with numbness, it is now rightly said: Out of the inner parts shall come a tempest, and cold from Arcturus. As if it were openly said: From the Jews arises persecuting malice, and from the Gentiles pressing power. For the precepts of the law had not forbidden miracles to be done, and yet the Jews for those same miracles sought to kill the Redeemer of the human race (John 11:47). Whence, not being able to fulfill what they had begun, they ran together to the judgment-hall of Pilate, that he might kill Him whom no law would restrain him from unjustly killing (John 18:28-31). Out of the inner parts, therefore, the tempest, and from Arcturus the cold came forth, while what Judea sought from envy, that the Gentile judge perpetrated from Roman authority. Whence well against this same envy it is yet subjoined:

Chapter XXVIII

[Vet. XXI].

VERSE 10. By the breath of God frost is congealed.

52. The hearts of the Jews had grown hard with the frost of envy. — Because the more the Holy Spirit breathed into the hearts of the faithful, and the greater miracles of virtues He conferred, the more did a heavier numbness of envy grow in the minds of the infidels, and the infidel people grew hard against God from the very same source from which the humble people softened the former hardness with which they had bound themselves. For by the breath of God they had been turned into frost, who, envying when they saw the miracles, said: Behold, the whole world is gone after him (John 12:19).

Conspiciebant signa, cernebant per ministros ejus miracula, totum jam mundum secuturum fidei praedicamenta praevidebant; et tamen quo sanctus Spiritus mundum repleverat (Sap. I, 7), eo illorum mentes arctius invidiae malitia ligabat. Aqua ergo in gelu versa fuerat dum, eunte post Deum mundo, Judaea in invidia pigra remanebat. Sed quia supernae potestati suppetiit etiam tantae crudelitatis duritiam solvere atque ad amandum se corda infidelium liquare, post hoc gelu mox bene subditur:

CAPUT XXIX.

IBID.---Et rursum latissimae funduntur aquae.

53. Quorumdam postea emollita, et in pluviam liquata. ---Post gelu quippe Dominus latissimas aquas fudit, quia postquam Judaeorum saevitiam usque ad mortem pertulit, eorum corda protinus ab infidelitatis duritia amoris sui aspiratione liquefecit; ut tanto post desiderabilius ad obediendum currerent, quanto praeceptis illius prius obstinatius restitissent. Unde bene per quemdam sapientem dicitur: Sicut glacies in sereno, sic resolventur peccata tua (Eccli. III, 17). Ab hoc frigidi torporis gelu solvi Propheta desideraverat, cum dicebat: Converte, Domine, captivitatem nostram, sicut torrens in Austro (Psal. CXXV, 4). De his aquis, id est ad Deum concurrentibus populis, rursum dicitur: Mittet verbum suum, et liquefaciet ea, flabit spiritus ejus, et fluent aquae (Psal. CXLVII, 18). Aquae de gelu currunt, quia plerique ex duris persecutoribus magni praedicatores fiunt. Gelu igitur in aqua liquatur, cum torpor interni frigoris ad irrigationem vertitur praedicationis. An Paulus gelu non erat, qui acceptis epistolis Damascum pergens (Act. IX), in corde fidelium quasi in terra jactata verbi Dei semina, ne ad perfectionem operum surgerent, restringere quaerebat? Sed gelu hoc in aquam rediit, quia quos persequendo prius premere studuit, hos postmodum fluentis sanctae exhortationis infudit; ut tanto uberior electorum messis exsurgeret, quanto hanc imber Dei etiam ab ore persecutoris irrigaret. Unde et bene subditur.

CAPUT XXX

[Vet. XXII, Rec. XIX].

VERS. 11.---Frumentum desiderat nubes.

They beheld the signs, they saw the miracles through His ministers, they foresaw that the whole world would now follow the preachings of the faith; and yet the more the Holy Spirit had filled the world (Wisd. 1:7), the more closely did the malice of envy bind their minds. Water, therefore, had been turned into frost while, as the world went after God, Judea remained sluggish in envy. But because it belonged to the heavenly power to dissolve even the hardness of so great cruelty and to melt the hearts of the infidels to love Him, after this frost it is soon well subjoined:

CHAPTER XXIX.

IBID.---And again very wide waters are poured out.

53. Of some afterwards softened, and melted into rain. ---After the frost, indeed, the Lord poured out very wide waters, because after He endured the cruelty of the Jews even unto death, He straightway melted their hearts from the hardness of unbelief by the aspiration of His love; so that they might run more desirably to obey afterwards, the more obstinately they had resisted His precepts before. Wherefore it is well said by a certain wise man: As ice in the fair weather, so shall thy sins be melted (Eccli. III, 17). From this frost of icy torpor the Prophet had desired to be loosed, when he said: Turn, O Lord, our captivity, as a torrent in the South (Psal. CXXV, 4). Of these waters, that is, of the peoples running together to God, it is again said: He shall send His word, and shall melt them, His spirit shall blow, and the waters shall flow (Psal. CXLVII, 18). Waters run from the frost, because many from being hard persecutors become great preachers. The frost, therefore, is melted into water, when the torpor of internal cold is turned to the irrigation of preaching. Was not Paul frost, who having received letters and going to Damascus (Acts IX), sought to restrain in the hearts of the faithful, as in seeds of the word of God cast into the earth, that they might not rise to the perfection of works? But this frost returned into water, because those whom he first studied to oppress by persecuting, these he afterwards watered with the streams of holy exhortation; so that the harvest of the elect might rise so much the more abundant, as the rain of God watered it even from the mouth of the persecutor. Wherefore also it is well added:.

Chapter XXX

[Vet. XXII, Rec. XIX].

VERS. 11.---The grain desires the cloud.

54. Electi frumentum sunt, cui Verbi divini imber necessarius. ---Quid enim electi quique sunt, nisi frumenta Dei coelestibus horreis recondenda? Quae nunc in tritura areae paleas tolerant, quia in hac purgatione sanctae Ecclesiae mores contrarios reproborum portant, quousque haec internus agricola ventilabro judicii dirimat, et in superna habitacula electos suos, quasi munda jam grana suscipiens, aeternis paleas ignibus tradat. Unde bene per Joannem dicitur: Cujus ventilabrum in manu sua, et permundabit aream suam, et congregabit triticum in horreum suum, paleas autem comburet igni inexstinguibili (Matth. III, 12). Sed hoc frumentum quousque ad perfectionem fructuum veniat, nubium pluvias exspectat ut crescat, quia bonorum mens praedicantium verbis infunditur, ne ab humore charitatis desideriorum carnalium sole siccetur. Hoc frumentum supernus agricola in mundo surgere ac nubes desiderare conspexerat, cum dicebat: Messis quidem multa, operarii autem pauci. Rogate autem Dominum messis, ut mittat operarios in messem suam (Matth. IX, 37). Qui igitur hic frumentum, illic messis, qui vero hic nubes, illic operarii vocantur, quia praedicatores sancti et nubes sunt, et operarii; nubes videlicet per doctrinam, operarii per vitam; nubes quia verbis influunt, operarii quia non desinunt agere quod loquuntur. Unde et subditur;

CAPUT XXXI.

IBID., 6.---Et nubes spargunt lumen suum.

55. Nubes sunt sancti praedicatores.--- Nubes enim lumen spargere est praedicatores sanctos exempla vitae et loquendo et agendo dilatare. Sed quamvis annuntiationis intimae lumen spargant, non tamen ad convertenda omnium quae appetunt corda perveniunt. Nam sequitur:

CAPUT XXXII.

VERS. 12.---Quae lustrant cuncta per circuitum, quocunque eas voluntas gubernantis duxerit.

56. Universa lustrant, Deo eorum cursus gubernante.---Saepe enim praedicatores sancti exhortari quosdam volunt, sed nequeunt. Saepe quosdam declinare appetunt, sed tamen internae instigationis impulsu exhortari eos instantissime compelluntur. Videamus nubem Dei quomodo gubernantis manu, et ad ea quae non appetit, ducitur, atque ab impulsu suo iterum gubernantis manu retinetur.

54. The elect are grain, for which the rain of the divine Word is necessary. --- For what are all the elect, but the grain of God to be stored in the heavenly barns? Which now endure the chaff in the threshing of the floor, because in this purging of holy Church they bear the contrary manners of the reprobate, until the internal husbandman separates them with the fan of judgment, and receiving His elect into the heavenly habitations, as grains already clean, delivers the chaff to eternal fires. Wherefore it is well said by John: Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire (Matth. III, 12). But this grain, until it comes to the perfection of fruits, expects the rains of the clouds that it may grow, because the mind of the good is watered by the words of those preaching, lest it be dried up by the sun of carnal desires from the moisture of charity. This grain the supreme husbandman had seen rising in the world and desiring the clouds, when He said: The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest (Matth. IX, 37). Those who, therefore, are here called grain, there harvest, those who truly are here clouds, there are called labourers, because the holy preachers are both clouds and labourers; clouds namely by doctrine, labourers by life; clouds because they flow with words, labourers because they cease not to do what they speak. Wherefore also it is added;

CAPUT XXXI.

IBID., 6. And the clouds spread their light.

55. The clouds are the holy preachers. — For the clouds to spread their light is for the holy preachers to enlarge the examples of their life both by speaking and by acting. But although they spread the light of inward annunciation, yet they do not reach to converting the hearts of all whom they desire. For it follows:

CAPUT XXXII.

VERSE 12. Which go round about everything, whithersoever the will of Him who governeth them shall lead them.

56. They survey all things, God governing their course. — For often the holy preachers wish to exhort some, but they cannot. Often they desire to decline some, but yet by the impulse of internal instigation they are compelled most instantly to exhort them. Let us see the cloud of God, how by the hand of the Governor it is led even to those things which it does not desire, and again from its own impulse is restrained by the hand of the Governor.

Certe Paulus cum vestimenta sua excutiens a Corinthiis discedere vellet, audivit: Noli timere, sed loquere, et ne taceas, propter quod ego tecum sum, et nemo opponetur tibi ut noceat te, quoniam multus est mihi populus in hac civitate (Act. XVIII, 9). Rursum cum ad Thessalonicenses voluisset ire, retentus est, dicens: Volui venire ad vos ego quidem Paulus, et semel et iterum, sed impedivit me Satanas (I Thess. II, 18). Neque enim per semetipsum Satan praepedire tanti apostoli vias potuit, sed occultae dispensationis usibus, 880 dum adversatur, nesciens deservivit; ut nimirum Paulus dum ad alios vellet accedere, nec valeret, eis a quibus recedere non poterat aptius prodesset. Nubes igitur Dei cuncta per circuitum lustrant, quia praedicationis luce mundi fines illuminant. Sed quia divinis nutibus subditae nequeunt explere quod volunt, ire non possunt, nisi quo eas voluntas gubernantis duxerit. Unde et adhuc subjungitur:

CAPUT XXXIII.

IBID.---Ad omne quod praeceperit eis super faciem orbis terrae.

57. Et internos motus moderante.---Saepe enim cum gubernantis voluntate perducuntur; aliter agere appetunt, sed aliter disponuntur. Nam plerumque quosdam auditores suos student blande corrigere, et tamen eorum sermo in asperitatem ducitur. Plerumque quosdam resecare aspere appetunt, sed tamen eorum vigor per mansuetudinis spiritum refrenatur. Sicut ergo non possunt ire quo volunt, ita etiam nequeunt agere sicut volunt. Quia enim eos internus arbiter tenet cum mittit, ita illos etiam modificans suscipit cum perducit, ut aliquando in cogitatione alia disponant, sed alia in opere peragant; aliquando aliter inchoent, sed aliter consumment. Quia igitur juxta hoc quod sibi praecipitur serviunt, dicatur recte: Quocunque eas voluntas gubernantis duxerit, ad omne quod praeceperit illis super faciem orbis terrae. Eo enim apertiorem viam praedicationis inveniunt, quo ad hanc non suis, sed praeceptoris sui nutibus ducuntur. Unde adhuc subditur:

Caput XXXIV

[Rec. XX].

VERS. 13.---Sive in una tribu, sive in terra sua, sive in quocunque loco misericordiae suae eas jusserit inveniri.

Certainly Paul, when, shaking his garments, he wished to depart from the Corinthians, heard: Fear not, but speak, and hold not thy peace, because I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city (Acts 18:9-10). Again, when he would have gone to the Thessalonians, he was hindered, saying: I Paul would have come unto you, even once and again, but Satan hindered me (1 Thess. 2:18). For Satan could not by himself hinder the ways of so great an Apostle, but by the uses of secret dispensation, while he opposes, he unknowingly served; that so Paul, while he wished to go to others and could not, might more aptly profit those from whom he could not depart. The clouds of God, therefore, go round about everything, because by the light of preaching they enlighten the ends of the world. But because, being subject to divine nods, they cannot fulfill what they will, they cannot go unless whithersoever the will of the Governor shall lead them. Whence it is yet subjoined:

CAPUT XXXIII.

IBID. To every thing which He shall command them upon the face of the world.

57. And moderating their internal movements. — For often they are led with the will of the Governor; they desire to act otherwise, but they are disposed otherwise. For for the most part they study to correct some of their auditors gently, and yet their speech is led into asperity. For the most part they desire to cut off some harshly, but yet their vigor is restrained by the spirit of gentleness. As therefore they cannot go whither they will, so also they cannot act as they will. For because the internal Arbiter holds them when He sends them, so also He receives them by modifying them when He leads them, that sometimes they may dispose one thing in thought, but perform another in work; sometimes they may begin in one way, but consume in another. Because therefore they serve according to that which is commanded them, let it be rightly said: Whithersoever the will of the Governor shall lead them, to everything which He shall command them upon the face of the world. For by so much the more open a way of preaching they find, as they are led to it not by their own nods, but by those of their Preceptor. Whence it is yet subjoined:

Caput XXXIV

[Rec. XX].

VERS. 13. Whether in one tribe, or in His own land, or in whatever place of His mercy He shall command them to be found.

58. Non Judaeis tantum, sed etiam gentilibus concessa Evangelii praedicatio.---Una tribus profecto Juda intelligitur, quae in Scriptura sacra clara ac multiplex prae caeteris memoratur. Quae in hoc quod ex se Redemptoris nostri carnem protulit, speciale pra omnibus munus accepit. Terra autem Dei simul omnis Judaea nominatur, quia quae tunc ei fidei suae fructum protulit, cum totus sub idolorum cultu delapsis gentibus mundus erravit. Locus autem misericordiae Dei est ipsa gentilitas, cujus culpas districtus judex si juste animadverteret, ad reconciliationem gratiae nunquam veniret. Quae cum nulla apud Deum merita habuit, reconciliationis tamen gratiam ex sola misericordia accepit. Unde bene per Paulum dicitur: Gentes autem super misericordia honorare Deum (Rom. XV, 9). Unde rursus scriptum est: Qui quondam non consecuti misericordiam, nunc autem misericordiam consecuti (I Pet. II, 10). Nubes ergo suas Deus ducit, sive in una tribu, sive in terra sua, seu in quocunque loco misericordiae suae eas jusserit inveniri, quia praedicatores Veteris Novique Testamenti aliquando soli tribui Judae contulit, et Israel pene totum ex prava regum gubernatione reprobavit. Aliquando et in terra sua has pluere nubes facit, quia eumdem Israeliticum populum ad antiquam gratiam post correptionem captivitatemque revocavit. Aliquando de loco suae misericordiae eas clarescere voluit, quia per praedicatores sanctos etiam gentibus virtutum miracula ostendit, ut sola misericordia a jugo erroris absolveret, quos ingenitae perfidiae ira deprimebat. [Vet. XXIII.] Sed ecce Eliu, quia futura per propheticum spiritum sensit, quia multa sublimiter protulit, vir arrogans elationis suae pondere lassatus non valet portare quae dicit. Nam per jactantiam protinus adjungit:

CAPUT XXXV.

VERS. 14.---Ausculta haec, Job; sta, et considera miracula Dei.

59. Quid sit Dei miracula stando, quid jacendo considerare.---Quasi in comparatione sui jacentem vidit, quem ad verba tantae praedicationis ut staret admonuit. Quamvis et per hoc quod dicit Ausculta, gravem beato Job contumeliam irrogat, quia, sicut jam de illo et superius diximus (Lib. XII, n. 38, et saepe deinceps), arrogantia minoris est auditum sibi velle extorquere majoris. Sed licet Eliu bona quae dicit nesciat pensare cui dicat, nos qui erudiri ab omnibus quaerimus, indagare verba doctrinae illius subtiliter debemus.

58. Not to the Jews only, but also to the Gentiles, the preaching of the Gospel was granted. — One tribe is surely understood as Judah, which is mentioned in sacred Scripture as more illustrious and manifold than the rest. Which, in that it brought forth from itself the flesh of our Redeemer, received a special gift above all. But the whole of Judea together is called the land of God, because she then brought forth to Him the fruit of her faith, when the whole world wandered, the nations having fallen under the worship of idols. But the place of God's mercy is Gentility itself, whose faults if the strict Judge had justly noticed, it would never have come to the reconciliation of grace. Which, since it had no merits with God, yet received the grace of reconciliation from mercy alone. Whence it is well said by Paul: But that the Gentiles should honor God for His mercy (Rom. xv. 9). Whence again it is written: Who in time past had not obtained mercy, but now have obtained mercy (1 Pet. ii. 10). God therefore leads His clouds, whether in one tribe, or in His own land, or in whatever place of His mercy He shall command them to be found, because He sometimes bestowed the preachers of the Old and New Testament on the tribe of Judah alone, and reprobated almost the whole of Israel from the wicked government of its kings. Sometimes also He makes these clouds to rain in His own land, because He recalled the same Israelitish people to their ancient grace after correction and captivity. Sometimes He willed them to shine from the place of His mercy, because through holy preachers He showed the miracles of virtues even to the Gentiles, that by mercy alone He might absolve from the yoke of error those whom the wrath of innate perfidy was depressing. [Vet. XXIII.] But behold Eliu, because he felt future things through the prophetic spirit, because he brought forth many things sublimely, being an arrogant man, wearied by the weight of his own elation, is not able to carry what he says. For through boasting he straightway subjoins:

CAPUT XXXV.

VERS. 14. Hearken to these things, Job; stand, and consider the miracles of God.

59. What it is to consider the miracles of God standing, what lying down. — He saw him as it were lying down in comparison of himself, whom he admonished to stand to such words of preaching. Although also by that which he says, Hearken, he inflicts a heavy insult on blessed Job, because, as we have already said of him above (Lib. xii. n. 38, and often afterwards), it is the arrogance of a minor to wish to extort a hearing for himself from a major. But although Eliu knows not how to weigh the good things which he says to him to whom he says them, we who seek to be instructed by all, ought to investigate the words of his doctrine subtilely.

Nam magna fortassis virtutis arte dicitur: Sta, et considera miracula Dei. Sunt nonnulli quippe qui Dei miracula jacentes considerant, quia operationis ejus potentiam non sequentes admirantur. Stare quippe est recte agere. Unde et per Paulum dicitur: Qui se existimat stare, videat ne cadat (I Cor. X, 12). Et saepe quidem superna judicia mirantur, praedicamenta coelestis patriae cum audiunt diligunt, mira opera internae dispositionis obstupescunt, sed tamen amando et vivendo ad haec eadem opera assurgere negligunt. Jacentes ergo Dei miracula considerant, qui ejus potentiam sciendo pensant, sed vivendo non amant. Per contemplationem quidem in consideratione oculos tendunt, sed tamen per intentionem sese a terra non erigunt. Unde bene in Balaam exprobrationem dicitur: Qui cadens apertos habet oculos (Num. XXII, 16). Multa namque de adventu Redemptoris dixerat, et quae in novissimis temporibus erant ventura praevidebat, sed tamen ei vivendo assurgere noluit, quem praevidendo praedicavit. Jacens ergo apertos oculos habuit, cum ejus mentem et prophetia ad coelestia tenderet, et avaritia in terra retineret. Jacens apertos oculos habuit, quia eum videre de superioribus potuit, quem prostratus in infimis non amavit. Eliu itaque, qui beatum Job nequaquam credidit vivendo tenuisse quod dixit, quasi admonens dicit: Sta, et considera miracula Dei. Quem adhuc de venturis discutit, et quasi de ignorantia humilians adjungit:

Caput XXXVI

[Rec. XXI].

IBID. 15.---Nunquid scis quando praeceperit Deus pluviis, ut ostenderent lucem nubium ejus?

60. Deo afflati praedicatores irrigant et lucent.---Si nubes sancti praedicatores sunt, pluviae nubium sunt verba praedicationum. Sed nubes cum per aera transvolant, nisi pluviae deorsum veniant, nescitur quantam aquarum immensitatem portant. Nisi coruscus sol inter pluvias erumpat, intelligi non valet quid in eis etiam claritatis lateat, quia nimirum praedicatores sancti si taceant, et nequaquam loquentes ostendant, quanta sit coelestis spei claritas, quam in cordibus gestant, aut reliquis hominibus similes, aut longe his despectiores videntur.

For perhaps it is said with a great art of virtue: Stand, and consider the miracles of God. For there are some indeed who consider the miracles of God lying down, because they admire the power of His operation without following it. For to stand is to act rightly. Whence also it is said by Paul: Let him who thinks that he stands, take heed lest he fall (1 Cor. x. 12). And often indeed they admire the heavenly judgments, they love the preachings of the heavenly country when they hear them, they are amazed at the wonderful works of the internal disposition, but yet by loving and living they neglect to rise up to these same works. They consider therefore the miracles of God lying down, who weigh His power by knowing it, but love it not by living. By contemplation indeed they stretch their eyes in consideration, but yet by intention they do not raise themselves from the earth. Whence it is well said to the reproach of Balaam: Who falling hath his eyes open (Num. xxiv. 16). For he had said many things of the coming of the Redeemer, and foresaw those things which were to come in the last times, but yet he would not rise up to Him by living, whom he preached by foreseeing. Lying down therefore he had his eyes open, when both prophecy stretched his mind to heavenly things, and avarice retained it on the earth. Lying down he had his eyes open, because he was able to see Him from superior things, whom prostrate in the lowest things he loved not. Eliu therefore, who by no means believed that blessed Job had held by living what he said, as if admonishing him, says: Stand, and consider the miracles of God. Whom he yet discusses concerning things to come, and as if humbling him for his ignorance subjoins:

Caput XXXVI

[Rec. XXI].

IBID. 15. Dost thou know when God commanded the rains, that they should show the light of His clouds?

60. Preachers inspired by God irrigate and shine. — If the clouds are the holy preachers, the rains of the clouds are the words of their preachings. But when clouds fly across the air, unless the rains come down, it is not known how great an immensity of waters they carry. Unless the flashing sun break out between the rains, it cannot be understood what clarity also lies hid in them, because surely if the holy preachers are silent, and do not show by speaking how great is the clarity of heavenly hope which they bear in their hearts, they seem either like other men, or far more despicable than these.

Cum autem aperire per praedicationem coeperint quae sit supernae patriae remuneratio quam intrinsecus tenent; cum persecutione pressi in qua virtutis arce profecerint innotescunt, cum visione despecti loquendo insinuant unde timeantur, ipsae quae de nubibus influunt pluviae lucem nobis earumdem nubium ostendunt. Per verba enim praedicatorum cognoscimus ut in eis claritatem vitae quam appetunt cum magna humilitate veneremur. Hanc nimirum lucem Paulus discipulis ostendebat, cum diceret: Ut sciatis quae sit spes vocationis ejus, quae divitiae gloriae haereditatis ejus in sanctis, et quae sit supereminens magnitudo virtutis ejus in nos qui credimus (Ephes. I, 18). Hanc lucem Corinthii per scriptorum verba quasi per pluviae guttas agnoverant, cum dicebant: Epistolae graves sunt et fortes, praesentia autem corporis infirma, et sermo contemptibilis (II Cor. X, 10). Sed plerumque praedicatores sancti ostendere semetipsos ut prosint cupiunt, nec tamen possunt; plerumque latere ut quieti sint appetunt, nec tamen permittuntur. Nemo igitur scit quando lucem nubium pluviae ostendant, quia nemo comprehendit quando Deus virtutem praedicationis praebeat, ut praedicantium gloria clarescat. Dicit ergo: Nunquid scis quando praeceperit Deus pluviis ut ostenderent lucem nubium ejus? Ac si aperte dicat: Nunquid si venturos in mundo praedicatores jam conspicis, quando eos ad praedicandum Dominus repletione sancti Spiritus impellat, quibusve modis eorum vitae claritatem mundo innotescat apprehendis? Unde adhuc apte subjungitur.

Caput XXXVII

[Rec. XIII].

VERS. 16.---Nunquid nosti semitas nubium magnas, et perfectas scientias?

61. Arcta bene vivendi doctrina, non est ampla via, sed semita.---Habent istae nubes semitas subtilissimas, scilicet sanctae praedicationis vias. Angusta quippe porta est, quae ducit ad vitam (Matth. VII, 14). Eos ergo per semitas astringunt, qui ab intentionis eorum tramite per lata mundi desideria evagando non exeunt. Arcta enim bene vivendi censura non est ampla via, sed semita, in qua praedicator quisque studiose constringitur, quia sub praeceptorum custodia sollicite coangustatur.

But when they have begun to open by preaching what is the reward of the heavenly country which they hold within; when, being pressed by persecution, it becomes known in what citadel of virtue they have profited; when, being despised in sight, they insinuate by speaking whence they should be feared, the very rains which flow from the clouds show us the light of the same clouds. For through the words of the preachers we know how to venerate in them with great humility the clarity of life which they aim at. Paul surely showed this light to the disciples, when he said: That ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe (Ephes. i. 18). The Corinthians had recognized this light through the words of his writings as through drops of rain, when they said: His letters are weighty and powerful; but his bodily presence is weak, and his speech contemptible (2 Cor. x. 10). But for the most part holy preachers desire to show themselves that they may profit, and yet they cannot; for the most part they desire to lie hid that they may be quiet, and yet they are not permitted. No one therefore knows when the rains show the light of the clouds, because no one comprehends when God bestows the power of preaching, that the glory of those preaching may shine forth. He says therefore: Dost thou know when God commanded the rains, that they should show the light of His clouds? As if he were to say plainly: If thou already beholdest the preachers who are to come into the world, dost thou apprehend when the Lord by the filling of the Holy Spirit impels them to preach, or in what ways the clarity of their life becomes known to the world? Whence it is yet aptly subjoined.

Caput XXXVII

[Rec. XIII].

VERS. 16. Dost thou know the great paths of the clouds, and perfect knowledges?

61. The strict doctrine of living well is not a wide way, but a path. — These clouds have most subtle paths, namely, the ways of holy preaching. For narrow is the gate which leads to life (Matt. vii. 14). They therefore restrain by paths those who do not go out from the track of their intention by wandering through the broad desires of the world. For the strict censure of living well is not a wide way, but a path, in which every preacher is studiously constrained, because he is solicitously coarctated under the custody of the precepts.

An non quasi quaedam angustia est itineris, in hoc quidem mundo vivere, sed de hujus mundi concupiscentia nihil habere, aliena non appetere, propria non tenere, laudes mundi despicere, et pro Deo opprobria amare, gloriam fugere, despectum sequi, adulantes despicere, despicientes honorare, mala nocentium ex corde dimittere, et erga eos dilectionis gratiam immobilem in corde retinere? Quae videlicet omnia semitae sunt, sed magnae, quia quanto in praesenti vita pro ipsa vivendi custodia angustae sunt, tanto amplius in aeterna retributione dilatantur. Unde et bene subditur: Et perfectas scientias.

62. Perfecta scientia est, scire se nihil esse.---Perfecta quippe scientia est, et cuncta haec sollicite agere, et se de suis meritis scire nihil esse. Unde et ipsae nubes de hac perfecta scientia docentur, cum eis voce Veritatis dicitur: Cum feceritis omnia quae praecepta sunt vobis, dicite: Servi inutiles sumus (Luc. XVII, 10). Perfecta scientia est scire omnia, et tamen juxta quemdam modum scientem se esse nescire, quia etsi jam Dei praecepta novimus, etsi jam virtutem verborum illius sollicita intentione pensamus, etsi jam quae intellexisse nos credimus agimus, adhuc tamen acta eadem qua districtione examinis sint discutienda nescimus, necdum Dei faciem cernimus, necdum occulta ejus consilia videmus. Quanta ergo est nostra scientia, quae quousque mortalitatis pondere premitur, ipso suae incertitudinis nubilo caecatur? De qua bene per Paulum dicitur: Qui se existimat scire aliquid, nondum cognovit quemadmodum oporteat eum scire (I Cor. VIII, 2). In hoc itaque mundo dum vivimus, tum perfecte quae scienda sunt scimus, cum proficientes per intelligentiam, nihil nos perfecte scire cognoscimus. Dicit igitur: Nunquid nosti semitas nubium magnas, et perfectas scientias? Ac si aperte dicat: Nunquid jam summa acta praedicantium conspicis, qui postquam per scientiam ad alta se elevant, deorsum se humiliter per cognitionem suae ignorantiae inclinant? Quod quia solius sancti Spiritus dono agitur, ut humanum cor non solum de scientia, sed etiam de ipsa sua ignorantia perfecte doceatur, et calore amoris ad superna ferveat, dum minora esse quae cognovit in infimis pensat, recte subjungitur:

Caput XXXVIII

[Rec. XXIII].

Or is it not as it were a certain narrowness of the journey, to live indeed in this world, but to have nothing of the concupiscence of this world, not to desire the things of others, not to hold one's own, to despise the praises of the world, and to love reproaches for God, to flee glory, to follow contempt, to despise those flattering, to honor those despising, to dismiss from the heart the evils of those hurting, and to retain in the heart toward them an immovable grace of love? Which all surely are paths, but great ones, because by how much they are narrow in the present life for the very custody of living, by so much more are they dilated in the eternal retribution. Whence also it is well subjoined: And perfect knowledges.

62. Perfect knowledge is to know oneself to be nothing. — For it is perfect knowledge, both to do all these things solicitously, and to know oneself from one's own merits to be nothing. Whence also the clouds themselves are taught concerning this perfect knowledge, when it is said to them by the voice of Truth: When ye shall have done all things which are commanded you, say: We are unprofitable servants (Luke xvii. 10). It is perfect knowledge to know all things, and yet after a certain manner not to know that one knows, because although we already know the precepts of God, although we already weigh the power of His words with solicitous intention, although we already do those things which we believe we have understood, yet we do not yet know by what strictness of examination those same acts are to be discussed, we do not yet discern the face of God, we do not yet see His hidden counsels. How great therefore is our knowledge, which as long as it is pressed by the weight of mortality, is blinded by the very cloud of its uncertainty? Of which it is well said by Paul: If any man think that he knows anything, he has not yet known how he ought to know (1 Cor. viii. 2). In this world therefore while we live, then we perfectly know the things which are to be known, when profiting through understanding, we recognize that we know nothing perfectly. He says therefore: Dost thou know the great paths of the clouds, and perfect knowledges? As if he were to say plainly: Dost thou already behold the highest acts of those preaching, who after they elevate themselves to high things through knowledge, humbly incline themselves downwards through the recognition of their own ignorance? Which because it is done by the gift of the Holy Spirit alone, that the human heart may be perfectly taught not only concerning knowledge, but also concerning its own ignorance, and may fervently glow with the heat of love for heavenly things, while it weighs that the things which it has known in the lowest things are less, it is rightly subjoined:

Caput XXXVIII

[Rec. XXIII].

VERS. 17.---Nonne vestimenta tua calida sunt, cum perflata fuerit terra Austro?

63. Qui Ecclesiae inhaerent, afflatu sancti Spiritus incalescunt.---Saepe beatum Job figuram sanctae Ecclesiae tenere jam diximus. Vestimenta vero Ecclesiae sunt omnes qui ei fidei adunatione junguntur. De quibus eidem Ecclesiae per prophetam Dominus dicit: Vivo ego, quia omnibus his velut ornamento vestieris (Isai. XLIX, 18). Per Austrum vero, qui nimirum calidus ventus est, non immerito Spiritus sanctus designatur, quo quisque dum tangitur, ab iniquitatis suae torpore liberatur. Unde bene in Canticis canticorum dicitur: Surge, Aquilo, et veni, Auster, perfla hortum meum, et fluant aromata illius (Cant. IV, 16). Aquilo enim jubetur ut surgat, ut nimirum is qui mortalium corda restringit adversarius spiritus fugiat. Auster enim venit et hortum perflat, ut ejus aromata diffluant, quia per adventum sancti Spiritus, dum mens hominum repletur, ex ea mox opinio virtutum aspergitur, ut jure jam sanctorum lingua quasi hortus Austro perflatus dicat: Christi bonus odor sumus Deo (I Cor. II, 15). Vestimenta ergo sanctae Ecclesiae calida sunt, dum terra Austro perflatur, quia hi qui ei per fidem inhaerent, ferventibus charitatis studiis inardescunt, dum eorum mens sancti Spiritus afflatu perfunditur. Quod quidem et de eodem beato Job nihil obstat intelligi, quia sic haec generaliter in sancta Ecclesia dicimus, ut tamen per membra ejus singula specialiter teneamus.

64. Ex doctorum et auditorum concordia mutua in eis fervet charitas.---Unusquisque enim qui recte vivit, atque hoc et alios docere consuevit, quasi tot vestimenta habet, quot auditores ei concorditer inhaerent.

[Vet. XXV.] Natura namque vestimentorum est ut per semetipsa calere non possint, sed adjuncta viventi corpori, dum exhalantes membrorum poros contegunt, emanantem ab intimis calorem premunt, quo nimirum calore haec eadem vestimenta calefiunt, sed calefacta calorem quem acceperint retinendo ad corpus reddunt. Quid ergo per vestimenta viventi corpori adhaerentia nisi discipulorum vita magistris bene viventibus conjuncta signatur? Quae quasi per poros calorem accipit, quia ad amorem Dei et exemplo actionis et impulsu exhortationis ignescit.

VERS. 17. Are not thy garments warm, when the earth has been blown through by the South wind?

63. Those who adhere to the Church glow with the inspiration of the Holy Spirit. — We have often said already that blessed Job holds the figure of the holy Church. But the garments of the Church are all who are joined to her by the union of faith. Concerning whom the Lord says to the same Church by the prophet: As I live, for thou shalt be clothed with all these as with an ornament (Isai. xlix. 18). But by the South wind, which surely is a warm wind, not undeservedly is the Holy Spirit designated, by whom while anyone is touched, he is delivered from the torpor of his iniquity. Whence it is well said in the Song of Songs: Arise, O North wind, and come, thou South wind; blow through my garden, and let its spices flow (Cant. iv. 16). For the North wind is commanded to arise, that namely the adversary spirit who binds the hearts of mortals may flee. For the South wind comes and blows through the garden, that its spices may flow abroad, because through the coming of the Holy Spirit, while the mind of men is filled, from it soon is scattered the report of virtues, so that now the tongue of the saints as a garden blown through by the South wind may rightly say: We are a good odor of Christ to God (2 Cor. ii. 15). The garments therefore of the holy Church are warm, while the earth is blown through by the South wind, because they who adhere to her through faith, glow with the fervent studies of charity, while their mind is bathed by the inspiration of the Holy Spirit. Which indeed nothing prevents from being understood also of the same blessed Job, because we so say these things generally in the holy Church, as nevertheless to hold them specially through its individual members.

64. From the mutual concord of teachers and auditors, charity glows in them. — For everyone who lives rightly, and has been accustomed to teach this also to others, has as it were as many garments as he has auditors concordantly adhering to him.

[Vet. XXV.] For it is the nature of garments that they cannot be warm by themselves, but being joined to a living body, while they cover the exhaling pores of the members, they press the heat emanating from within, by which heat surely these same garments become warm, but being warmed they return to the body the heat which they have received by retaining it. What therefore is signified by the garments adhering to a living body, but the life of the disciples joined to teachers living well? Which receives heat as it were through the pores, because it is ignited to the love of God both by the example of action and by the impulse of exhortation.

Quae velut frigus proprium expellit, dum a pristina iniquitate discedit; calorem quem accepit retinet, quia in eo quem praedicando sumpserit fervore convalescit. Doctores autem sancti dum auditores suos in amorem Dei proficere sentiunt, ipsi amplius in doctrinae virtute fervescunt; et quia eos ad summa inardescere et fervescere conspiciunt, ad praedicanda bona coelestis patriae validius succenduntur. Qui et si quando pro eo quod adhuc vitam corruptibilem humanae infirmitatis agunt de qualibet culpa saltem tenuiter in opere, in locutione, in cogitatione tentantur, discipulorum suorum profectum conspiciunt, et ipsi vel in minimis esse reprehensibiles erubescunt, ne qua forte exempla tortitudinis praebeant eis quos praedicationis voce ad regulam intimae rectitudinis vocant. Dum ergo verbo doctorum accenduntur auditores, quasi ex viventi corpore vestimenta calefiunt. Sed dum ex profectu auditorum etiam vita docentium proficit, quasi ex calefactis vestimentis calor ad corpus redit. Sed nequaquam sibi doctores tribuant quod per exhortationem suam ad summa proficere auditores vident, quia nisi Spiritus sanctus eorum corda repleat, ad aures corporum vox docentium incassum sonat. Formare enim vocem magistri exterius possunt, sed hanc imprimere interius non possunt: Neque enim qui plantat est aliquid, neque qui rigat, sed qui incrementum dat Deus (I Cor. III, 7). Dicatur ergo: Nonne vestimenta tua calida sunt, cum perflata fuerit terra Austro? Quia nimirum tunc auditores qui jam bene viventibus doctoribus inhaerent calorem superni amoris accipiunt, cum per afflatum sancti Spiritus excitantur, ac si aperte beato Job diceret: Incassum tibi tribuis si quos per te profecisse in virtutibus contemplaris, quia hi quos per te incaluisse aestimas, nisi eos Spiritus sancti fervor attingeret, frigidi in sua insensibilitate remanerent. Postquam vero haec fortiter dixit, per arrogantiam leviter motus, irrisionis illico verba subjungit, dicens:

Caput XXXIX

[Rec. XXIV].

VERS. 18.---Tu forsitan cum eo fabricatus es coelos, qui solidissimi quasi aere fusi sunt.

Which expels its own cold as it were, while it departs from its former iniquity; it retains the heat which it received, because it grows strong in that fervor which it took up by preaching. But holy teachers, while they feel their auditors profit in the love of God, themselves glow the more in the virtue of doctrine; and because they behold them to burn and glow for the highest things, they are more strongly enkindled to preach the good things of the heavenly country. Who even if sometimes, because they still lead the corruptible life of human infirmity, they are tempted concerning any fault at least slightly in work, in speech, in thought, they behold the profiting of their disciples, and they themselves are ashamed to be reprehensible even in the least things, lest by chance they should provide any examples of crookedness to those whom they call by the voice of preaching to the rule of internal rectitude. While therefore the auditors are enkindled by the word of the teachers, the garments are warmed as it were from a living body. But while from the profit of the auditors the life of the teachers also profits, the heat as it were returns from the warmed garments to the body. But let not the teachers by any means attribute to themselves that they see the auditors profit to the highest things through their exhortation, because unless the Holy Spirit fill their hearts, the voice of those teaching sounds in vain to the ears of the bodies. For teachers can form the voice outwardly, but they cannot impress it inwardly: For neither is he that planteth anything, neither he that watereth, but God who giveth the increase (1 Cor. iii. 7). Let it be said therefore: Are not thy garments warm, when the earth has been blown through by the South wind? Because surely then the auditors who already adhere to teachers living well receive the heat of supernal love, when they are excited through the inspiration of the Holy Spirit; as if he were to say plainly to blessed Job: In vain dost thou attribute to thyself if thou contemplatest any to have profited in virtues through thee, because these whom thou esteemest to have become warm through thee, unless the fervor of the Holy Spirit touched them, would remain cold in their own insensibility. But after he has said these things strongly, being lightly moved through arrogance, he straightway subjoins words of derision, saying:

Caput XXXIX

[Rec. XXIV].

VERS. 18. Thou perhaps with Him hast fashioned the heavens, which are most solid as if of molten brass.

65. Per coelos quasi aere fusos, sancti angeli, et electorum mentes signantur.---Possunt per coelos hi qui in coelestibus sunt conditi angelici spiritus designari. Unde et in oratione nostra dicere voce Veritatis instruimur: Fiat voluntas tua sicut in coelo et in terra. Ut nimirum voluntas Dei, sicut a superiori creatura agitur, ita in omnibus etiam ab humana infirmitate servetur. De quibus bene dicitur: Qui solidissimi quasi aere fusi sunt (Matth. VI, 10). Naturae namque aeris est, rubigine difficile consumi. Et virtutes angelicae quae in divino amore fixae perstiterunt, lapsis superbientibus angelis, hoc in munere retributionis acceperunt, ut nulla jam rubigine subripientis culpae mordeantur, ut in contemplatione conditoris sine felicitatis fine permaneant, et in hoc quod sunt conditae aeterna stabilitate subsistant. Quod bene apud Moysen ipsa de mundi origine historiae verba testantur (Genes. I, 6), cum et prius factum coelum dicitur, et hoc idem postmodum firmamentum vocatur, quia videlicet natura angelica et prius subtilius est in superioribus condita, et post ne unquam potuisset cadere, mirabilius confirmata. Possunt etiam per coelos, ut saepe diximus, electorum mentes exprimi, a cunctis terrenis contagiis intimo amore suspensae. Qui quamvis corpore degant in infimis, quia tamen corde jam inhaerent summis, veraciter dicunt: Nostra conversatio in coelis est (Phil. III, 20). Qui solidissimi ut aere fusi sunt, quia ab integritate coeptae fortitudinis nulla mutabilitatis rubigine consumuntur. Quibus et fortiter contra adversa durantibus, auctoris voce dicitur: Vos estis amici mei, qui permansistis mecum in tentationibus meis. Sed quamvis doctus et arrogans cum irridere sanctum virum nititur, irrisioni suae fortia dicta permisceat, a dictis tamen fortibus semper ad supervacua verba relabitur. Nam iterum deridendo subjungit:

VERS. 19.---Ostende nobis quid dicamus illi, nos quippe involvimur tenebris.

66. Ac si dicat: Tu, qui jam magna intelligentiae luce perfrueris, docere nos qui ignorantiae tenebris involvimur debes. Qui mox ab irrisione resiliens, despiciendo subjungit:

VERS. 20.---Quis narrabit ei quae loquor?

Ac si aperte dicat: Quae ego ei de suis laudibus acute sentiens non audita loquor, quis haec narrare vel postquam audierit potest? Sed quia cum doctrina et arrogantia in unius mentis habitatione confligit, a loquentis ore non solum sonat vivendi levitas, sed etiam gravitas sentiendi, postquam Eliu per arrogantiam leviter intumuit, dicens: Quis narrabit ei quae loquor? mox per doctrinam subdidit:

65. By the heavens as it were of molten brass, the holy angels and the minds of the elect are signified. — By the heavens, those angelic spirits who are established in heavenly things can be designated. Whence also in our prayer we are instructed by the voice of Truth to say: Thy will be done as in heaven and in earth. That surely as the will of God is done by the superior creature, so in all things it may be kept even by human infirmity. Concerning whom it is well said: Who are most solid as if of molten brass (Matt. vi. 10). For it is the nature of brass to be consumed with difficulty by rust. And the angelic virtues which persisted fixed in divine love, when the proud angels fell, received this in the gift of retribution, that they should no longer be bitten by any rust of creeping fault, that they should remain in the contemplation of the Creator without end of happiness, and should subsist in that which they were created with eternal stability. Which the very words of the history concerning the origin of the world in Moses testify (Gen. i. 6), since both the heaven is said to be made first, and this same is afterwards called the firmament, because namely the angelic nature was both first created more subtilely in superior things, and afterwards more wonderfully confirmed that it might never be able to fall. By the heavens also, as we have often said, the minds of the elect can be expressed, suspended from all earthly contagions by internal love. Who although they dwell in the body in the lowest things, yet because in heart they already adhere to the highest, they truly say: Our conversation is in heaven (Phil. iii. 20). Who are most solid as if of molten brass, because they are consumed by no rust of mutability from the integrity of their begun fortitude. To whom also, enduring strongly against adversities, it is said by the voice of the Author: Ye are My friends, who have continued with Me in My temptations. But although the learned and arrogant man, when he strives to deride the holy man, mingles strong sayings with his derision, yet from strong sayings he always relapses to superfluous words. For again deriding he subjoins:

VERS. 19. Show us what we may say to Him, for surely we are involved in darkness.

66. As if he were to say: Thou, who already enjoyest the great light of understanding, oughtest to teach us who are involved in the darkness of ignorance. Who presently leaping back from derision, subjoins by despising:

VERS. 20. Who shall relate to Him the things which I speak?

As if he were to say plainly: Those things which I, acutely sensing, speak to Him concerning His praises, things not heard, who can relate these even after he has heard them? But because with doctrine and arrogance it conflicts in the habitation of one mind, from the mouth of the speaker sounds not only the levity of living, but also the gravity of sensing; after Eliu has lightly swelled through arrogance, saying: Who shall relate to Him the things which I speak? presently through doctrine he added:

Caput XL

[Vet. XXVI, Rec. XXV].

IBID.---Etiam si locutus fuerit homo, devorabitur.

67. Hominem de Deo loqui, est caecum de lumine disserere.---Omne quod aliquid devorat, hoc introrsus trahens, ab intuentium oculis occultat, et rem quae videri in superficie potuit in profundum rapit. Homo igitur cum de Deo tacet, per rationem in qua est conditus esse aliquid videtur. At si loqui de Deo coeperit, illico quam sit nihil ostenditur, quia magnitudinis illius immensitate devoratur, et quasi in profundum raptus absconditur, quia fari ineffabilem cupiens, ipsa suae ignorantiae angustia deglutitur. Loquitur enim caro de spiritu, circumscriptus spiritus de incircumscripto, creatura de creatore, temporalis de aeterno, mutabilis de immutabili, mortalis de vivificante; et cum in tenebris positus internum lumen sicut est nesciat, homo, de aeternitate disserere cupiens, caecus de luce loquitur. Si ergo locutus fuerit homo, devorabitur, quia si effari homo aeternitatem sicut est appetit, etiam hoc sibi subtrahit quod de illa vel tacitus sentit. Sed ecce aeternitas tunc hominibus vere innotuit, cum se eis humanitate suscepta monstravit. Quae quia necdum revelata fuerat, de eisdem hominibus recte subjungitur:

CAPUT XLI.

VERS. 21.---At nunc non vident lucem.

68. Per Christum lux hominibus affulsit.---De qua nimirum luce etiam per Prophetam dicitur: Populus qui sedebat in tenebris, vidit lucem magnam (Matth. IV, 16; Isai. IX, 2). Sed haec eadem lux qualiter ab hominibus videatur, insinuat, cum protinus subdit:

IBID.---Subito aer cogetur in nubes.

Aer quippe ita ipsa sua tenuitate spargitur, ut nulla firmitate solidetur. Nubes autem tanto firmiores sunt quanto densiores. Sed aer in nubes cogitur, cum fluxae mentes per superni respectus gratiam virtutis soliditate roborantur, ut intra sinum cordis recta sentiendo se colligant, et in vanis cogitationibus non liquescant.

Chapter XL

[Vet. XXVI, Rec. XXV].

IBID. — Even if a man have spoken, he shall be devoured.

67. For a man to speak of God is for a blind man to discourse of light. — Everything which devours anything, drawing this inwards, hides it from the eyes of beholders, and snatches into the deep the thing which could be seen on the surface. Man therefore, when he is silent concerning God, seems by the reason in which he was created to be something. But if he begins to speak of God, it is instantly shown how much he is nothing, because he is devoured by the immensity of that magnitude, and as if snatched into the deep is hidden, because desiring to speak the ineffable, he is swallowed up by the very narrowness of his own ignorance. For the flesh speaks of the spirit, the circumscribed spirit of the uncircumscribed, the creature of the Creator, the temporal of the eternal, the mutable of the immutable, the mortal of the vivifying; and since placed in darkness he knows not the internal light as it is, man, desiring to discourse of eternity, speaks as a blind man of the light. If therefore a man have spoken, he shall be devoured, because if a man seeks to utter eternity as it is, he withdraws from himself even that which even while silent he feels concerning it. But behold, eternity then truly became known to men, when it showed itself to them by the humanity assumed. Which because it had not yet been revealed, concerning the same men it is rightly subjoined:

CHAPTER XLI.

VERS. 21. — But now they see not the light.

68. Through Christ the light has shone upon men. — Concerning which light also it is said by the Prophet: The people that sat in darkness, saw a great light (Matt. iv. 16; Isa. ix. 2). But how this same light is seen by men, he intimates, when he immediately subjoins:

IBID. — Suddenly the air shall be thickened into clouds.

For the air is so dispersed by its own very tenuity, that it is solidified by no firmness. But clouds are so much firmer as they are denser. But the air is thickened into clouds, when flux minds are strengthened by the solidity of virtue through the grace of heavenly regard, so that they may collect themselves within the bosom of the heart by sensing right things, and may not melt away in vain thoughts.

69. Petrus et caeteri apostoli per gratiam in nubes solidati.---Aer Petrus fuerat, cum per terrena desideria sparsus, eum quasi aura transiens pro vita carnis cura piscationis agitabat (Matth. IV, 18). Aer etiam apostoli omnes exstiterant, qui jam per legem alta didicerant, sed necdum per fidem firma sapiebant (Ibid.).

Quid ergo per aerem nisi mentes saecularium designantur, quae, innumeris hujus vitae desideriis deditae, huc illucque more aeris fluidae disperguntur?

Subito autem aer in nubes coactus est, quia per respectum supernae gratiae fluxa corda piscantium in soliditatem versa sunt praedicatorum, ut eorum infirmae cogitationes fortia sentiendo densescerent, ac more nubium aquas scientiae caperent, et subter jacentem terram verbis praedicationis irrigarent, quo peracto ministerio, ad coeli secreta recurrerent, atque ad aeternam requiem finito labore pervenirent. Unde et bene mox subditur:

CAPUT XLII.

IBID.---Et ventus transiens fugabit eas.

70. Irrigato praedicatione Evangelii mundo, nubes illae a nostris oculis fugatae.---Ventus quippe transiens est vita praesens. Ventus ergo transiens nubes fugat, quia mortalis vita percurrens praedicatores sanctos a nostris oculis corporaliter occultat. Ventus transiens nubes fugat, quia vitae temporalis excursus a carne apostolos subtrahit, et eos a terrae superficie in secreta requie quasi in coelorum cardine abscondit. Sed quia usque ad mortem praedicare non desinunt, et praesentis vitae spatium more nubium cum verborum pluvia excurrunt, quid eorum laboribus in sancta Ecclesia agatur adjungit, cum protinus subdit:

Caput XLIII

[Rec. XXVI].

VERS. 22.---Ab Aquilone aurum veniet.

69. Peter and the other apostles solidified into clouds by grace. — Peter had been air, when dispersed through earthly desires, the care of fishing agitated him like a passing breeze for the life of the flesh (Matt. iv. 18). All the apostles also had been air, who already through the law had learned deep things, but not yet through faith did they taste firm things (Ibid.).

What then is designated by the air but the minds of the worldly, which, given up to the innumerable desires of this life, are dispersed hither and thither, fluid after the manner of air?

But suddenly the air was thickened into clouds, because through the regard of heavenly grace the flux hearts of the fishers were turned into the solidity of preachers, so that their weak thoughts might become dense by sensing strong things, and after the manner of clouds might receive the waters of knowledge, and water the earth lying beneath with words of preaching; which ministry being performed, they might return to the secrets of heaven, and arrive at eternal rest, their labor being finished. Whence also it is well subjoined presently:

CHAPTER XLII.

IBID. — And the wind passing by shall drive them away.

70. The world having been watered by the preaching of the Gospel, those clouds were driven away from our eyes. — For the wind passing by is the present life. The wind passing by, therefore, drives away the clouds, because the mortal life running through hides the holy preachers corporally from our eyes. The wind passing by drives away the clouds, because the course of temporal life withdraws the apostles from the flesh, and hides them from the surface of the earth in secret rest as if in the hinge of the heavens. But because they do not cease to preach even unto death, and they run through the space of the present life like clouds with the rain of words, he adds what is done by their labors in the holy Church, when he immediately subjoins:

Chapter XLIII

[Rec. XXVI].

VERS. 22. — Gold shall come from the North.

71. A gentilibus Christiana religio potissimum propagata.---Quid per Aquilonem, nisi peccati frigore constricta gentilitas designatur? quam ille sub jugo suae tyrannidis tenuit qui superbiens dixit: Sedebo in monte testamenti, in lateribus Aquilonis, ascendam super altitudinem nubium, similis ero Altissimo (Isai. XIV, 13, 14). Quid vero auri nomine, nisi animae fideles exprimuntur? De quibus per Jeremiam dicitur: Quomodo obscuratum est aurum, mutatus est color optimus (Thren. IV, 1)? Aurum quippe obscuratum doluit, quia in quibusdam claritatem innocentiae versam in culpae nigredinem vidit. Ab Aquilone ergo aurum venire dicitur, quia per respectum gratiae Redemptoris a gentilitate dudum perfidiae torpore frigida intra sanctam Ecclesiam pretiosa Deo vita fidelium multiplicatur. Ab Aquilone etenim aurum venit cum ab ipsis idolorum cultoribus vera in Domino fides clarescit. Sed conversis ad fidem gentibus, Judaea contradicit, et ad praemiorum retributionem coelestium dedignatur suscipere eos qui dudum fuerant cultores idolorum. Unde post conversionem gentium Petro dicitur: Quare introisti ad viros praeputium habentes, et comedisti cum eis (Act. XI, 3)? Quo contra recte per Isaiam Dominus dicit: Dicam Aquiloni: Da; et Austro: Noli prohibere (Isai. XLIII, 6). Sicut enim per Aquilonem gentilitas, sic per Austrum Judaea signatur, quae quasi meridiano sole incaluit, quia, Redemptore in carne apparente, fervorem fidei prima suscepit. Aquiloni ergo da dicitur cum offerre Deo suae fidei munera gentilitas imperatur. Austro autem jubetur ne prohibeat, quia Hebraeis in fide consistentibus praecipitur ne vitam gentium repellendo condemnent. Unde hic quoque quia dictum est: Ab Aquilone aurum veniet, apte subjungitur:

IBID.---Et a Deo formidolosa laudatio.

72. De gentium conversione apostoli et alii ex circumcisione fideles Deum laudaverunt.---Sic enim formidolosa laudatio a Deo venire dicitur, ac si ab his qui in parte Dei sunt id est a fidelibus venire diceretur. Auro igitur ab Aquilone veniente, a Deo formidolosa laudatio prodiit, quia dum claritatem suae fidei gentilitas obtulit, multitudo Hebraeorum fidelium divina judicia pertimescendo laudavit. Sed quomodo ab Aquilone veniat aurum, quomodo ab his qui sub Deo sunt formidolosa laudatio erumpat, ipsa nobis historia sacri eloquii ostendit.

71. The Christian religion was most of all propagated from the Gentiles. — What is designated by the North, but Gentility bound by the cold of sin? which he held under the yoke of his tyranny who proudly 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, I will be like the Most High (Isa. xiv. 13, 14). But what is expressed by the name of gold, but faithful souls? Concerning whom it is said by Jeremiah: How is the gold become dim, the most excellent color changed (Lam. iv. 1)! For he grieved for the gold become dim, because in some he saw the brightness of innocence turned into the blackness of fault. Gold therefore is said to come from the North, because through the regard of the grace of the Redeemer, from Gentility lately cold with the numbness of perfidy, the life of the faithful, precious to God, is multiplied within the holy Church. For gold comes from the North when from the very worshippers of idols true faith in the Lord shines forth. But when the Gentiles are converted to the faith, Judea contradicts, and disdains to receive to the retribution of heavenly rewards those who lately had been worshippers of idols. Whence after the conversion of the Gentiles it is said to Peter: Why didst thou go in to men uncircumcised, and didst eat with them (Acts xi. 3)? Against which the Lord rightly says by Isaiah: I will say to the North: Give; and to the South: Prohibit not (Isa. xliii. 6). For as by the North Gentility, so by the South Judea is signified, which glowed as it were with the midday sun, because, the Redeemer appearing in the flesh, she first received the fervor of faith. To the North therefore "Give" is said when Gentility is commanded to offer to God the gifts of its faith. But it is commanded to the South that it prohibit not, because it is enjoined on the Hebrews persisting in the faith that they should not condemn the life of the Gentiles by rejecting it. Whence here also because it was said: Gold shall come from the North, it is fitly subjoined:

IBID. — And from God fearful praise.

72. For the conversion of the Gentiles the apostles and other faithful of the circumcision praised God. — For so fearful praise is said to come from God, as if it were said to come from those who are on the part of God, that is, from the faithful. The gold therefore coming from the North, fearful praise proceeded from God, because while Gentility offered the brightness of its faith, the multitude of the faithful Hebrews, greatly fearing the divine judgments, praised Him. But how gold comes from the North, how from those who are under God fearful praise breaks forth, the very history of sacred eloquence shows us.

Scriptum quippe est: Cornelius centurio cohortis quae dicitur Italica, religiosus et timens Deum, cum omni domo sua, faciens eleemosynas multas plebi, et deprecans Deum semper, vidit in visu manifeste, quasi hora diei nona, angelum Dei introeuntem ad se, et dicentem sibi: Corneli. At ille intuens eum, timore correptus dixit: Quis es, Domine? Dixit autem illi: Orationes tuae et eleemosynae tuae ascenderunt in memoriam in conspectu Dei (Act. X, 1 seq.). Aurum ergo ab Aquilone venit, dum in conspectu Dei ex gentibus cum eleemosynis oratio ascendit. Quod cum Petrus fratribus retulisset (Ibid., 12), quomodo vel Cornelius angelum, vel ipse de coelo submitti ad se linteum cum bestiis reptilibus ac volatilibus vidisset, vel quomodo Spiritus sanctus etiam ante baptisma gentilium corda perfuderit, qui nunquam in Judaeorum mentibus nisi post aquam baptismatis venit, protinus scriptum est: His auditis tacuerunt, et glorificaverunt Deum, dicentes: Ergo et gentibus Deus poenitentiam ad vitam dedit (Act. XI, 18). Multitudo ergo fidelium formidolosam Deo laudem obtulit, quae, salvatis gentibus, a suo se murmure, dona coelestis gratiae admirando, compressit. Unde ipse quoque Petrus miratur, dicens: In veritate comperi quod non est personarum acceptor Deus (Act. X, 34).

73. Et de Judaeorum reprobatione timuerunt.---Sed cum gentes fidem suscipiunt, cur ab eis qui jam fideles sunt formidolosa venire laudatio dicitur, cum laeta venire potius quam formidolosa debuisset? Sed idcirco conversis gentibus, ab Hebraeis jam fidelibus formidolosa laudatio prodiit, quia nimirum juste Judaea repulsa est, dum pie est gentilitas vocata; et damna suae repulsionis timuit, dum lucra alienae vocationis vidit. Unde nos quoque quotidie, dum iniquos quosque ad inopinatam vitae celsitudinem provehi repente conspicimus, sub occultis Dei judiciis timendo gaudemus, ne per occulta judicia quosdam Deus qui digni putantur deserat, qui per haec ad se eos qui indigni aestimantur vocat. Sequitur:

CAPUT XLV.

VERS. 23.---Digne eum invenire non possumus.

74. De Deo qui magnus est fortitudine, judicio et justitia, digne sentire non possumus.---Et si invenire jam eum possimus, non tamen digne, quia quidquid in illo sentimus ex fide est, et non ex specie. Hoc tamen quod jam se invenisse considerat adjungit, dicens:

IBID.---Magnus fortitudine et judicio et justitia, et enarrari non potest.

For it is written: Cornelius, a centurion of the cohort which is called the Italian, a religious man and fearing God, with all his house, giving much alms to the people, and praying to God always, saw in a vision manifestly, about the ninth hour of the day, an angel of God entering to him, and saying to him: Cornelius. But he beholding him, seized with fear, said: Who art thou, Lord? But he said to him: Thy prayers and thine alms have ascended for a memorial in the sight of God (Acts x. 1 seq.). Gold therefore comes from the North, while in the sight of God prayer with alms ascends from the Gentiles. Which when Peter had related to the brethren (Ibid., 12), how either Cornelius had seen the angel, or he himself had seen the sheet let down from heaven to him with beasts, creeping things, and fowls, or how the Holy Spirit even before baptism poured Himself over the hearts of the Gentiles, Who never came into the minds of the Jews except after the water of baptism, presently it is written: Having heard these things they held their peace, and glorified God, saying: Therefore God also to the Gentiles has given repentance unto life (Acts xi. 18). The multitude therefore of the faithful offered fearful praise to God, which, the Gentiles being saved, restrained itself from its murmur, wondering at the gifts of heavenly grace. Whence Peter himself also wonders, saying: In truth I have found that God is no respecter of persons (Acts x. 34).

73. And they feared concerning the reprobation of the Jews. — But when the Gentiles receive the faith, why is it said that fearful praise comes from those who are already faithful, when it ought to have come joyful rather than fearful? But for this reason, the Gentiles being converted, fearful praise proceeded from the Hebrews already faithful, because surely Judea was justly rejected, while Gentility was piously called; and she feared the losses of her own rejection, while she saw the gains of another's calling. Whence we also daily, while we suddenly behold any wicked men promoted to an unlooked-for loftiness of life, rejoice with fear under the hidden judgments of God, lest through hidden judgments God should desert some who are thought worthy, Who through these calls to Himself those who are esteemed unworthy. It follows:

CHAPTER XLV.

VERS. 23. — Worthily we cannot find Him.

74. Concerning God Who is great in fortitude, judgment, and justice, we cannot worthily think. — And if we can already find Him, yet not worthily, because whatever we feel in Him is from faith, and not from sight. This however which he considers that he has already found, he adds, saying:

IBID. — Great in fortitude and judgment and justice, and He cannot be related.

Magnus quippe est fortitudine, quia fortem adversarium superat, et de domo illius vasa contumeliae auferens in misericordiae vasa permutat. Magnus judicio, quia etsi hic electos suos per adversa deprimit, eos quandoque in gloria aeternae prosperitatis extollit. Magnus justitia, quia etsi hic diu tolerat, quandoque tamen reprobos sine termino damnat. Bene autem subditur: Et enarrari non potest. Qui enim sentiri digne non valet, quanto minus dici? Sed melius hunc utcunque dicimus, si sub considerationis ejus formidine admirando taceamus. Sequitur:

Caput XLVI

[Rec. XXVII].

VERS. 24.---Ideo timebunt eum viri, et non audebunt contemplari omnes qui sibi videntur esse sapientes.

75. Qui recte praedicant, sed non vivunt, damnationis suae praecones fiunt.---Hoc loco Eliu viros eos qui ad intelligentiam sunt fortes appellat. Et notandum quod non ait: Et non audebunt contemplari sapientes; sed, Qui sibi videntur esse sapientes. Quibus videlicet verbis peritos quidem, sed arrogantes insinuat. Eliu ergo dum multa fortiter sentit, in locutionis suae fine se tetigit. Viri namque arrogantes et docti cum recte non vivunt, sed tamen recta dicere doctrinae impulsionibus compelluntur, ipsi damnationis suae aliquomodo praecones fiunt, quia dum ea quae agere respuunt praedicantes insinuant, suis se vocibus damnatos clamant. Contra quos bene per Psalmistam dicitur: Conversi sunt in arcum perversum (Psal. LXXVII, 57). Arcus quippe perversus ipsum a quo intenditur percutit. In dictis autem suis arrogantium linguae arcui perverso sunt similes, quia dum contra elationem verba faciunt in suis auctoribus sagittas figunt. Unde summa cura providendum est ne accepta sapientia, cum ignorantiae tenebras illuminat, lumen humilitatis tollat, et jam sapientia esse nequeat. Quae etsi virtute locutionis fulgeat, elationis tamen velamine cor loquentis obscurat.

76. Alia bona summa, alia media.---Alia namque sunt bona summa, alia bona media. Bona enim summa sunt, fides, spes, charitas. Quae cum veraciter habentur, in malum inflecti non possunt. Bona autem sunt media, prophetia, doctrina, curationum virtus, et caetera (I Cor. XII, 10), quae ita inter utrumque sunt posita, ut aliquando per haec sola aeterna patria, aliquando vero gloria terrena requiratur. Medias ergo has virtutes dicimus, quas ad quodcunque mens appetit inclinamus. Quibus perceptis ita uti animus sicut terrenis divitiis potest.

For He is great in fortitude, because He overcomes the strong adversary, and taking the vessels of contumely from his house, He changes them into vessels of mercy. Great in judgment, because even if here He depresses His elect by adversities, He sometime exalts them in the glory of eternal prosperity. Great in justice, because even if here He tolerates long, yet sometime He condemns the reprobate without end. But it is well subjoined: And He cannot be related. For He Who cannot be worthily felt, how much less can He be spoken? But better we speak Him in any way, if we be silent by wondering under the fear of His consideration. It follows:

Chapter XLVI

[Rec. XXVII].

VERS. 24. — Therefore men shall fear Him, and all who seem to themselves to be wise shall not dare to contemplate Him.

75. They who preach rightly, but live not so, become the heralds of their own damnation. — In this place Eliu calls "men" those who are strong for understanding. And it is to be noted that he does not say: And the wise shall not dare to contemplate Him; but, Who seem to themselves to be wise. By which words namely he intimates the skilled indeed, but the arrogant. Eliu therefore, while he senses many things strongly, in the end of his speech touched himself. For arrogant and learned men, when they live not rightly, but yet are compelled by the impulses of doctrine to speak right things, they themselves become in some way the heralds of their own damnation, because while preaching they intimate those things which they refuse to do, they cry themselves damned by their own voices. Against whom it is well said by the Psalmist: They are turned into a perverse bow (Psal. lxxvii. 57). For a perverse bow strikes him by whom it is stretched. And in their own sayings the tongues of the arrogant are like to a perverse bow, because while they make words against elation, they fix arrows in their own authors. Whence with the greatest care it is to be provided, lest wisdom being received, when it illuminates the darkness of ignorance, it should take away the light of humility, and can no longer be wisdom. Which although it may shine by the power of speech, yet by the veil of elation it obscures the heart of the speaker.

76. Some goods are supreme, others intermediate. — For some goods are supreme, others intermediate. For supreme goods are, faith, hope, charity. Which when they are truly possessed, cannot be turned into evil. But intermediate goods are, prophecy, doctrine, the power of healings, and the rest (1 Cor. xii. 10), which are so placed between both, that sometimes by these alone the eternal country, sometimes truly earthly glory is sought. We call these virtues intermediate, therefore, which we incline to whatever the mind desires. Which being perceived, the mind can so use as earthly riches.

Per terrenas namque divitias alii in gloriae ostentatione superbiunt, alii erga proximorum indigentiam ministeria pietatis operantur. Cum per doctrinam igitur atque prophetiam laus exterior quaeritur, quasi per corporales divitias terrenae gloriae culmen ambitur. Cum vero doctrina atque prophetia lucrandis animabus impenditur, quasi acceptae divitiae egenis fratribus largiuntur. Quia ergo saepe per ipsa dona, quae se percipere exsultat, a manu dantis incautus animus elongat, vigilanti provisione curandum est ut et prius subigantur vitia, et post sub circumspectione dona teneantur. Nam si in eis mens incaute se deserit, non per haec adjuta subvehitur, sed quasi pro anteactis laboribus remunerata reprobatur. Unde fit etiam ut accepta virtus dum in usu transitoriae laudis assumitur, quia vitio militat, virtus non sit. Quia enim origo virtutis humilitas est, illa in nobis virtus veraciter pullulat, quae in radice propria, id est in humilitate perdurat. A qua nimirum si abscinditur arescit, quia vivificantem se in intimis humorem charitatis perdit.

77. Mira Davidis in summis humilitas. Pugnando hostes; humilitatem sectando semetipsum vicit.---Sed quia per hoc quod ab Eliu dicitur, Non audebunt contemplari omnes qui sibi videntur esse sapientes, occulta cordis elatio reprobatur, intueri libet quanta virtutum munera David perceperat, atque in his omnibus quam forti se humilitate servabat (I Reg. XVII, 36; XVIII, 25). Quem enim non extolleret ora leonum frangere, ursorum brachia dissipare, despectis prioribus fratribus eligi, reprobato rege ad regni gubernacula ungi, timendum cunctis uno lapide Goliam sternere, a rege proposita, extinctis Allophylis, numerosa praeputia reportare, promissum tandem regnum percipere, cunctumque Israeliticum populum sine ulla contradictione possidere (II Reg. III, 18)? Et tamen cum arcam Dei in Jerusalem revocat (Ibid., VI, 14), quasi oblitus praelatum se omnibus, admistus populis ante arcam saltat. Et quia coram arca saltare, ut creditur, vulgi mos fuerat, rex se in divino obsequio per saltum rotat. Ecce quem Lord singulariter praetulit, sese sub Lord et exaequando minimis, et abjecta exhibendo contemnit. Non potestas regni ad memoriam reducitur, non subjectorum oculis saltando vilescere metuit, non se honore praelatum caeteris ante ejus arcam qui honorem dederat recognoscit. Coram Deo egit vilia vel extrema, ut illa ex humilitate solidaret quae coram hominibus gesserat fortia. Quid de ejus factis ab aliis sentiatur ignoro; ego David plus saltantem stupeo quam pugnantem.

For by earthly riches some are proud in the ostentation of glory, others work ministries of piety towards the indigence of neighbors. When therefore by doctrine and prophecy exterior praise is sought, as if by corporal riches the height of earthly glory is courted. But when doctrine and prophecy is expended for gaining souls, as it were received riches are bestowed on needy brethren. Because therefore often by the very gifts, in which it exults to perceive itself, the incautious mind removes itself from the hand of the giver, it is to be cared for with vigilant provision, that both vices be first subdued, and afterwards the gifts be held under circumspection. For if in them the mind incautiously deserts itself, it is not by these assisted and carried up, but as it were rewarded for past labors it is rejected. Whence it also happens that a virtue received, while it is assumed in the use of transitory praise, because it serves vice, is not a virtue. For because the origin of virtue is humility, that virtue truly buds in us which endures in its own root, that is, in humility. From which surely if it be cut off it withers, because it loses the moisture of charity vivifying it in the inmost parts.

77. Wonderful humility of David in the highest things. By fighting he conquered enemies; by following humility he conquered himself. — But because by that which is said by Eliu, All who seem to themselves to be wise shall not dare to contemplate Him, the hidden elation of the heart is reproved, it is pleasant to behold how great gifts of virtues David had received, and in all these with how strong humility he kept himself (1 Sam. xvii. 36; xviii. 25). For whom would it not puff up to break the mouths of lions, to scatter the arms of bears, to be chosen when his elder brethren were despised, to be anointed to the government of the kingdom when the king was rejected, to lay low Goliath who was to be feared by all with one stone, to bring back numerous foreskins after the Philistines were slain, as proposed by the king, to perceive at length the promised kingdom, and to possess the whole Israelitish people without any contradiction (2 Sam. iii. 18)? And yet when he brings back the ark of God into Jerusalem (Ibid., vi. 14), as if forgotten that he was preferred to all, being mingled with the peoples he dances before the ark. And because to dance before the ark, as it is believed, had been the custom of the common people, the king wheels himself in a dance in the divine service. Behold him whom the Lord singularly preferred to all, despises himself under the Lord both by equaling himself to the least, and by exhibiting abject things. The power of the kingdom is not brought back to memory, he fears not to become vile in the eyes of his subjects by dancing, he recognizes not himself preferred in honor to the rest before His ark Who had given the honor. Before God he did vile or extreme things, that he might solidify by humility those strong things which he had done before men. What may be felt of his deeds by others I know not; I wonder at David more dancing than fighting.

Pugnando quippe hostes subdidit, saltando autem coram Domino semetipsum vicit. Quem Michol filia Saul adhuc ex tumore regii generis insana, cum humiliatum despiceret, dicens: Quam gloriosus fuit hodie rex Israel discooperiens se ante ancillas servorum suorum, et nudatus est, quasi si nudetur unus de scurris (Ibid., 20), protinus audivit: Vivit Dominus, quia ludam ante Dominum, qui elegit me potius quam patrem tuum. Ac paulo post ait: Et ludam, et vilior fiam plus quam factus sum, eroque humilis in oculis meis (Ibid., 22). Ac si aperte dicat: Vilescere coram hominibus appeto, quia servare me coram Domino ingenuum per humilitatem quaero.

78. Alii humiliter de se sentiendo, despici metuunt; alii despici cupiendo de sua humilitate superbiunt.---Sunt vero nonnulli qui de semetipsis humilia sentiunt, quia in honoribus positi nil se esse nisi pulverem favillamque perpendunt, sed tamen coram hominibus despecti apparere refugiunt, et contra hoc quod de se interius cogitant, quasi rigida exterius venustate palliantur. Et sunt nonnulli qui viles videri ab hominibus appetunt, atque omne quod sunt dejectos se exhibendo contemnunt: sed tamen apud se introrsus quasi ex ipso meritostensae vilitatis intumescunt, et tanto magis in corde elati sunt quanto amplius in specie elationem premunt. Quae utraque unius elationis bella magna David circumspectione deprehendit, mira virtute superavit. Quia enim, de semetipso intus humilia sentiens, honorem exterius non quaerit insinuat, dicens: Ludam et vilior fiam (Ibid., 22). Et quia per hoc quod vilem se exterius praebuit, nequaquam interius intumescit, adjungit: Eroque humilis in oculis meis (Ibid., 22). Ac si dicat: Qualem me exterius despiciens exhibeo, talem me et interius attendo. Quid ergo acturi sunt quos doctrina elevat, si David ex carne sua venturum Redemptorem noverat, ejusque gaudia prophetando nuntiabat, et tamen in semetipso cervicem cordis valida discretionis calce deprimebat, dicens: Eroque humilis in oculis meis?

79. Dei sapientiam contemplari nequeunt qui sibi sapientes videntur. Sectanda laudabilis fatuitas.---Bene ergo per Eliu dicitur: Ideo timebunt eum viri, et non audebunt contemplari omnes qui sibi videntur esse sapientes. Contemplari enim Dei sapientiam non possunt qui sibi sapientes videntur, quia tanto ab ejus luce longe sunt, quanto apud semetipsos humiles non sunt, quia in eorum mentibus dum tumor elationis crescit, aciem contemplationis claudit; et unde se lucere prae caeteris aestimant, inde se lumine veritatis privant.

For by fighting he subdued enemies, but by dancing before the Lord he conquered himself. Whom Michal the daughter of Saul, still insane from the tumor of royal race, when she despised him humiliated, saying: How glorious was the king of Israel to-day uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons were naked (Ibid., 20), presently heard: The Lord liveth, for I will play before the Lord, Who chose me rather than thy father. And a little after he says: And I will play, and will become more vile than I have been made, and I will be humble in my own eyes (Ibid., 22). As if he should say plainly: I desire to become vile before men, because I seek to keep myself noble before the Lord through humility.

78. Some sensing humble things of themselves, fear to be despised; others desiring to be despised, are proud of their own humility. — But there are some who feel humble things of themselves, because placed in honors they weigh that they are nothing but dust and ashes, but yet they fly from appearing despised before men, and against that which they think internally of themselves, they are cloaked as it were with a rigid elegance externally. And there are some who desire to seem vile to men, and despise all that they are by exhibiting themselves dejected: but yet within themselves they swell as if from the very merit of shown vileness, and they are so much more elated in heart as they more fully suppress elation in appearance. Both of which wars of one elation David detected with great circumspection, and overcame with wonderful virtue. For that he intimates that, sensing humble things within of himself, he seeks not honor externally, he says: I will play and will become more vile (Ibid., 22). And because by this that he showed himself vile externally, he by no means swelled internally, he adds: And I will be humble in my own eyes (Ibid., 22). As if he should say: Such as I exhibit myself externally by despising, such I attend myself also internally. What then are they to do whom doctrine elevates, if David knew the Redeemer to come from his flesh, and announced His joys by prophesying, and yet in himself depressed the neck of the heart with the strong heel of discretion, saying: And I will be humble in my own eyes?

79. They cannot contemplate the wisdom of God who seem to themselves to be wise. Laudable fatuity is to be followed. — Well therefore is it said by Eliu: Therefore men shall fear Him, and all who seem to themselves to be wise shall not dare to contemplate Him. For they cannot contemplate the wisdom of God who seem to themselves to be wise, because they are so far from His light, as they are not humble within themselves, because while the tumor of elation grows in their minds, it closes the edge of contemplation; and whence they estimate themselves to shine above the rest, thence they deprive themselves of the light of truth.

Si igitur veraciter sapientes esse atque ipsam sapientiam contemplari appetimus, stultos nos humiliter cognoscamus. Relinquamus noxiam sapientiam, discamus laudabilem fatuitatem. Hinc quippe scriptum est: Stulta mundi elegit Deus, ut confundat sapientes (I Cor. I, 27). Hinc rursum dicitur: Si quis videtur inter vos sapiens esse in hoc saeculo, stultus fiat, ut sit sapiens (Ibid., III, 18). Hinc evangelicae historiae verba testantur quia Zachaeus cum videre prae turba nihil posset, sycomori arborem ascendit, ut transeuntem Dominum cerneret. Sycomorus quippe ficus fatua dicitur. Pusillus itaque Zachaeus sycomorum subiit, et Dominum vidit (Luc. XIX, 4 seq.), quia qui mundi stultitiam humiliter eligunt, ipsi Dei sapientiam subtiliter contemplantur. Pusillitatem namque nostram ad videndum Dominum turba praepedit, quia infirmitatem humanae mentis, ne lucem veritatis intendat, curarum saecularium tumultus premit. But prudently we ascend the sycamore, if with foresight we hold in mind that foolishness which is divinely commanded. Quid enim in hoc mundo stultius quam amissa non quaerere, possessa rapientibus relaxare, nullam pro acceptis injuriis injuriam reddere, imo et adjunctis aliis patientiam praebere? Quasi enim sycomorum nos ascendere Dominus praecipit, cum dicit: Qui aufert quae tua sunt ne repetas (Luc. VI, 30). Et rursum: Si quis te percusserit in dextram maxillam, praebe illi et alteram (Matth. V, 39). Per sycomorum Dominus transiens cernitur, quia per hanc sapientem stultitiam etsi necdum ut est solide, jam tamen per contemplationis lumen Dei sapientia quasi in transitu videtur. Quam juxta Eliu verba videre nequeunt, qui sibi sapientes esse videntur, quia ad conspiciendum Dominum in elata cogitationum suarum turba deprehensi, adhuc sycomori arborem non invenerunt.

If therefore we desire to be truly wise and to contemplate wisdom itself, let us humbly know ourselves to be fools. Let us relinquish noxious wisdom, let us learn laudable fatuity. Hence namely it is written: God hath chosen the foolish things of the world, that He may confound the wise (1 Cor. i. 27). Hence again it is said: If any one seems among you to be wise in this world, let him become a fool, that he may be wise (Ibid., iii. 18). Hence the words of the evangelical history testify because Zacchaeus when he could see nothing for the crowd, ascended a sycamore tree, that he might see the Lord passing by. For the sycamore is called the "foolish fig." The little Zacchaeus therefore went up into the sycamore, and saw the Lord (Luke xix. 4 seq.), because they who humbly choose the foolishness of the world, they themselves subtilely contemplate the wisdom of God. For the crowd hinders our littleness from seeing the Lord, because the tumult of worldly cares presses the infirmity of the human mind, lest it should intend the light of truth. But prudently we ascend the sycamore, if with foresight we hold in mind that foolishness which is divinely commanded. For what is more foolish in this world than not to seek things lost, to relax things possessed to those who snatch them away, to return no injury for injuries received, yea even others being added to offer patience? For the Lord commands us as it were to ascend the sycamore, when He says: He who takes away what are thine, ask them not again (Luke vi. 30). And again: If any one shall strike thee on the right cheek, offer to him also the other (Matt. v. 39). Through the sycamore the Lord is seen passing by, because through this wise foolishness, although not yet solidly as He is, yet already through the light of contemplation the wisdom of God is seen as if in passage. Which according to the words of Eliu they cannot see, who seem to themselves to be wise, because caught in the elated crowd of their own thoughts for beholding the Lord, they have not yet found the sycamore tree.

Pars sexta

, et ultima, OCTO LIBROS COMPLECTENS

LIBER VIGESIMUS OCTAVUS.

Explicantur undecim priores versus capitis XXXVIII, multiplici sensu, praesertim morali.

891 PRAEFATIO.

Nihil gravius nocet animae quam conscia virtus, nisi correptionibus exerceatur. Job maximus, quia solo Deo minor.---Post damna rerum, post funera pignorum, post vulnera corporis, post verba male suadentis uxoris, post contumeliosa dicta consolantium, post suscepta fortiter jacula tot dolorum, de tanta virtute constantiae laudandus a judice beatus Job fuerat, si jam de praesenti saeculo esset evocandus. At postquam hic adhuc duplicia recepturus est, postquam saluti pristinae restituitur, ut rebus redditis diutius utatur, ne per elationis gladium ipsa illum sua victoria sternat, debet omnipotens Deus increpare per districtam justitiam quem servat ad vitam. Quid enim pejus plerumque animam quam conscia virtus interficit? Quae illam dum consideratione sua inflat, a plenitudine veritatis evacuat; et dum se ad percipienda praemia sufficere suggerit, eam a meliorationis intentione distendit. Justus igitur Job ante flagella exstitit, sed justior post flagella permansit; et laudatus antea Dei voce, postmodum crevit ex verbere. Profecto velut tuba ductilis ex percussione producta in laudem Dei tanto altius elevatus est, quanto majori castigatione percussus. Sed humiliandus erat iste qui, prostratus ulceribus, sic virtutibus stabat. Humiliandus erat, ne tam robustissimum pectus elationis tela confoderent, quod constabat certe quia et illata vulnera non vicissent. Requirendus nimirum fuit homo cujus debuisset comparatione superari.

PART SIXTH

, and the last, COMPRISING EIGHT BOOKS.

BOOK TWENTY-EIGHT.

The first eleven verses of chapter XXXVIII are explained in a manifold sense, especially the moral one.

891 PREFACE.

Nothing harms the soul more grievously than the consciousness of virtue, unless it be exercised by corrections. Job was most great, because he was less only than God.--- After the loss of goods, after the funerals of his children, after the wounds of his body, after the words of his evil-counseling wife, after the insulting speeches of those who comforted him, after the darts of so many sorrows bravely received, the blessed Job was to be praised by the Judge for such great virtue of constancy, if he were now to be called away from this present world. But since he is yet to receive double in this world, since he is restored to his former health, so that he may use the things returned for a longer time, lest the sword of elation (elationis) should strike him down by his very victory, almighty God must rebuke through strict justice (districtam justitiam) him whom He preserves for life. For what more often kills the soul than the consciousness of virtue? Which, while it puffs it up by its own consideration, empties it of the fullness of truth; and while it suggests that it is sufficient for perceiving rewards, it distends it from the intention of improvement. The righteous Job, therefore, stood before the scourges, but remained more righteous after the scourges; and praised before by the voice of God, he afterwards increased from the stroke. Truly, like a ductile trumpet (tuba ductilis) produced from the striking, he was elevated so much higher in the praise of God, as he was struck with greater chastisement. But he was to be humbled who, prostrated by ulcers, thus stood by virtues. He was to be humbled, lest the weapons of elation should pierce so very robust a breast, which it was certain that even the inflicted wounds had not conquered. Truly, a man was to be sought by comparison with whom he ought to have been surpassed.

Sed quid est quod de eo voce Domini dicitur: Vidisti servum meum Job, quod non sit ei similis vir super terram (Job. I, 8; II, 3)? Cujus ergo comparatione poterat vinci, de quo Deo attestante dicitur quia nullius hominis comparatione possit aequari? Quid itaque agendum est, nisi ut ex persona sua 892 ipse Dominus suas illi virtutes narret, et dicat ei: Nunquid producis luciferum in tempore suo, et vesperum super filios terrae consurgere facis? Et iterum: Nunquid apertae sunt tibi portae mortis, et ostia tenebrosa vidisti? Vel certe: Nunquid post ortum tuum praecepisti diluculo, et ostendisti aurorae locum suum (Job. XXXVIII, 32, 17, 12)? Quis vero ista, nisi Dominus potest? Et tamen interrogatur homo, ut cognoscat quia ista non potest, quatenus vir qui tam immensis virtutibus crevit, et nullius hominis exemplo vincitur, ne extolli debeat, Dei comparatione superetur. Sed o quam potenter erigitur qui tam sublimiter humiliatur! O quanta est hominis victoria, ex Dei comparatione perdidisse! O quanto hominibus major est qui testimoniis convincitur Deo minor! Multum quippe potens est qui tali interrogatione ostenditur quia potens non est. Sed quia ad obscura nimis disserenda ducimur, ad ejusdem textus jam verba veniamus:

Caput Primum

[Vet. et Rec. II].

CAP. XXXVIII, VERS. 1.---Respondens autem Dominus Job de turbine dixit.

1. Quot quibusve modis ad homines loquatur Deus.---Notandum video quia si sano atque incolumi locutio facta diceretur, nequaquam de turbine Dominus locutus fuisse scriberetur. Sed quia flagellato loquitur, de turbine locutus fuisse describitur. Aliter enim Dominus servis suis loquitur, cum eos intrinsecus per compunctionem provehit, aliter cum per districtionem ne extollantur premit. Per blandam enim locutionem Domini amanda dulcedo ejus ostenditur; per terribilem vero potestas ejus metuenda monstratur. In illa persuadetur animae ut proficiat, in ista reprimitur quae proficit. In illa discit quod appetat, in ista quod metuat. Per illam dicit: Gaude et laetare, filia Sion, quia ecce venio, et habitabo in medio tui (Zach. II, 10); 893 per istam dicitur: Dominus in tempestate veniet, et in turbine viae ejus (Isai. LXVI, 15). Blandus quippe est qui ut in medio inhabitet venit. Cum vero se per tempestatem et turbinem insinuat, nimirum quae tangit corda perturbat; atque ad edomandam elationem se exerit, quando potens et terribilis innotescit.

But what is it that is said of him by the voice of the Lord: Hast thou considered My servant Job, that there is none like him on the earth (Job 1:8; 2:3)? By comparison with whom, then, could he be conquered, of whom it is said by God's testimony that he cannot be equaled by comparison with any man? What then is to be done, unless the Lord Himself should narrate His own virtues from His own person, 892 and say to him: Canst thou bring forth the morning star (luciferum) in its time, and makest the evening star (vesperum) to rise upon the sons of earth? And again: Have the gates of death been opened to thee, and hast thou seen the darksome doors? Or certainly: Hast thou since thy birth commanded the morning (diluculo), and shown the dawn (aurorae) its place (Job 38:32, 17, 12)? Who indeed can do these things, except the Lord? And yet man is questioned, that he may know that he cannot do these things, so that the man who has increased by such immense virtues, and is not conquered by the example of any man, should not be puffed up, but be surpassed by comparison with God. But O how powerfully is he raised up who is so sublimely humbled! O how great is the victory of man, to have lost by comparison with God! O how much greater is he than men who is convinced by testimonies to be less than God! Truly he is very powerful who is shown by such questioning that he is not powerful. But because we are led to discuss things that are very obscure, let us now come to the words of the same text:

CHAPTER ONE [Old and Rec. II].

CHAP. XXXVIII, VERSE 1.---Then the Lord answering Job out of a whirlwind, said.

1. In how many and what ways God speaks to men.---I see it is to be noted that if the speech were said to have been made to one sound and healthy, the Lord would by no means be written to have spoken out of a whirlwind (de turbine). But because He speaks to one who has been scourged, He is described as having spoken out of a whirlwind. For the Lord speaks to His servants in one way when He advances them within through compunction (compunctionem), in another way when He presses them through strictness (districtionem) lest they be puffed up. For by the mild speech of the Lord His lovable sweetness is shown; but by the terrible speech His power to be feared is demonstrated. In the former the soul is persuaded to profit, in the latter that which profits is repressed. In the former it learns what to desire, in the latter what to fear. Through the former He says: Rejoice and be glad, O daughter of Sion, for behold I come, and I will dwell in the midst of thee (Zech. 2:10); 893 through the latter it is said: The Lord shall come in a tempest, and in a whirlwind are His ways (Isa. 66:15). For He is mild who comes that He may dwell in the midst. But when He insinuates Himself through a tempest and a whirlwind, He surely disturbs the hearts which He touches; and He exerts Himself to tame elation (elationion), when He makes Himself known as powerful and terrible.

2. Aut per angelos loquitur Deus, aut per semetipsum. ---Sciendum praeterea est quia duobus modis locutio divina distinguitur. Aut per semetipsum namque Dominus loquitur, aut per creaturam angelicam ejus ad nos verba formantur. Sed cum per semetipsum loquitur, sola nobis vi internae inspirationis aperitur. Cum per semetipsum loquitur, de verbo ejus sine verbis ac syllabis cor docetur, quia virtus ejus intima quadam sublevatione cognoscitur. Ad quam mens plena suspenditur, vacua gravatur. Pondus enim quoddam est quod omnem animam quam replet levet. Incorporeum lumen est quod et interiora repleat, et repleta exterius circumscribat. Sine strepitu sermo est, qui et auditum aperit, et habere sonitum nescit. Quod enim de adventu sancti Spiritus scriptum est: Factus est repente de coelo sonus, tanquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes; et apparuerunt illis dispertitae linguae quasi ignis, seditque supra singulos eorum (Act. II, 2); per ignem quidem Dominus apparuit, sed per semetipsum locutionem interius fecit. Et neque ignis Deus, neque ille sonitus fuit, sed per hoc quod exterius exhibuit, expressit hoc quod interius gessit. Quia enim discipulos et zelo succensos, et verbo eruditos intus reddidit, foris linguas igneas ostendit. In significatione igitur admota sunt elementa, ut ignem et sonitum sentirent corpora, igne vero invisibili et voce sine sonitu docerentur corda. Foris ergo fuit ignis qui apparuit, sed intus qui scientiam dedit. Et cum reginae Candacis eunuchus currui praesidens iter caperet, atque Isaiam non intelligens in manibus haberet, in corde nimirum spiritus Philippo dixerat: Adjunge te ad currum (Act. VIII, 29). Et cum ad evocandum Petrum timentes Deum milites Cornelius direxisset, in mente procul dubio a spiritu Petrus audivit: Ecce tres viri quaerunt te, surge itaque, descende et vade cum eis (Act. X, 19). Spiritum enim Dei quasi quaedam nobis verba dicere est occulta vi ea quae agenda sunt intimare, et cor hominis ignarum, non adhibito strepitu et tarditate sermonis, peritum repente de absconditis reddere. Nam quia auditus ea quae ad se fiunt non simul omnia dicta comprehendit, quippe qui et causas per verba, et particulatim verba per syllabas percipit; visus autem noster in eo quod se dirigit, totum subito et simul apprehendit; Dei locutio ad nos intrinsecus facta videtur, potius quam audiatur, quia dum semetipsum sine mora sermonis insinuat, repentina luce nostrae ignorantiae tenebras illustrat. Unde et Baruch, Neriae filius, cum requisitus exponeret quemdammodo verba Jeremiae prophetantis audisset, ait: Ex ore suo loquebatur quasi legens, et ego scribebam (Jerem. XXXVI, 18).

2. God speaks either by angels, or by Himself. ---It is to be known besides that the divine speech is distinguished in two ways. For either the Lord speaks by Himself, or His words are formed to us through an angelic creature. But when He speaks by Himself, He is opened to us only by the force of internal inspiration. When He speaks by Himself, the heart is taught of His word without words and syllables, because His power is known by a certain inward lifting up. Upon which the full mind is suspended, the empty is weighed down. For it is a certain weight which lifts up every soul which it fills. It is incorporeal light which both fills the interior, and circumscribes the filled exteriorly. It is a speech without noise, which both opens the hearing and knows not how to have a sound. For that which is written of the coming of the Holy Spirit: There was made suddenly a sound from heaven, as of a mighty spirit coming, and it filled the whole house where they were sitting; and there appeared to them cloven tongues as of fire, and it sat upon each of them (Acts II, 2); by the fire indeed the Lord appeared, but by Himself He made the speech inwardly. And neither was the fire God, nor was that sound, but by this which He exhibited exteriorly, He expressed this which He wrought interiorly. For because He rendered the disciples both kindled with zeal and learned by the word within, He showed fiery tongues without. In significance therefore the elements were applied, that bodies might feel the fire and the sound, but hearts might be taught by the invisible fire and by the voice without sound. Without then was the fire which appeared, but within that which gave knowledge. And when the eunuch of queen Candace presiding over his chariot took his journey, and having Isaiah in his hands not understanding him, doubtless in his heart the spirit had said to Philip: Join thyself to the chariot (Acts VIII, 29). And when Cornelius had directed God-fearing soldiers to call Peter, in his mind without doubt from the spirit Peter heard: Behold three men seek thee, arise therefore, descend and go with them (Acts X, 19). For the Spirit of God to speak as it were certain words to us is to intimate by hidden power those things which are to be done, and to render the ignorant man, without applying noise and slowness of speech, suddenly skilled concerning hidden things. For because the hearing does not comprehend all things said at once as they are made to it, since it perceives both causes through words, and words piecemeal through syllables; but our sight in that which it directs itself, apprehends all suddenly and at once; the speech of God made to us intrinsically is seen rather than heard, because while He insinuates Himself without delay of speech, He enlightens the darkness of our ignorance with sudden light. Wherefore also Baruch, the son of Neriah, when being asked he explained how he had heard the words of Jeremiah prophesying, said: From his mouth he spoke as if reading, and I wrote (Jerem. XXXVI, 18).

Qui enim legens loquitur, alio intendit, sed alio verbum facit, quia quod videt dicit. Prophetae ergo Dei, quia ejus verba vident potius in corde quam audiunt, quasi legentes loquuntur.

3. Quomodo per angelos loqui soleat. Aliquando verbis utendo; aliquando rebus; aliquando simul verbis et rebus; aliquando imaginibus cordis aut corporis oculis ostensis. ---Cum vero per angelum voluntatem suam Dominus indicat, aliquando eam verbis, aliquando rebus demonstrat, aliquando simul verbis et rebus, aliquando imaginibus cordis oculis ostensis, aliquando imaginibus et ante corporeos oculos ad tempus ex aere assumptis, aliquando coelestibus substantiis, aliquando terrenis; aliquando simul terrerenis et coelestibus. Nonnunquam vero etiam per angelum humanis cordibus ita loquitur Deus, ut ipse quoque angelus mentis obtutibus praesentetur.

4. Verbis namque per angelum loquitur Deus, cum nil in imagine ostenditur, sed supernae verba locutionis audiuntur, sicut dicente Domino: Pater, clarifica filium tuum, ut et filius tuus clarificet te, protinus respondetur: Clarificavi, et iterum clarificabo (Joan. XVII, 1; XII, 28). Neque enim Deus, qui sine tempore vi impulsionis intimae clamat, in tempore per suam substantiam illam vocem edidit, quam circumscriptam tempore per humana verba distinxit, sed nimirum, de coelestibus loquens, verba sua quae ab hominibus audiri voluit rationali creatura administrante formavit.

5. Aliquando rebus per angelos loquitur Deus, cum nil verbo dicitur, sed ea quae futura sunt, assumpta de elementis imagine, nuntiantur; sicut Ezechiel, nil verborum audiens, electri speciem in medio ignis vidit; ut videlicet dum solam speciem aspiceret, quae essent in novissimis ventura sentiret (Ezech. I, 4). Electrum quippe ex auri argentique metallo miscetur, in qua permistione argentum quidem clarius redditur, sed tamen fulgor auri temperatur. Quid ergo in electro nisi mediator Dei et hominum demonstratur? Qui dum semetipsum nobis ex divina atque humana natura composuit, et humanam per deitatem clariorem reddidit, et divinam per humanitatem nostris aspectibus temperavit. Quia enim virtute divinitatis ejus tot miraculis humanitas fulsit, ex auro crevit argentum; et quod per carnem Deus cognosci potuit, quodque per carnem tot adversa toleravit, quasi ex argento temperatum est aurum. Quod bene et in medio ignis ostenditur, quia incarnationis ejus mysterium subsequentis judicii flamma comitatur. Scriptum quippe est: Pater non judicat quemquam, sed omne judicium dedit Filio (Joan. V, 22).

For he who speaks reading, to one thing he attends, but of another he makes the word, because what he sees he speaks. The prophets of God, therefore, because they see His words rather in the heart than hear them, speak as if reading.

3. How He is wont to speak by angels. Sometimes by using words; sometimes things; sometimes at once words and things; sometimes by images shown to the eyes of the heart or of the body. ---When truly by an angel the Lord indicates His will, sometimes He demonstrates it by words, sometimes by things, sometimes at once by words and things, sometimes by images shown to the eyes of the heart, sometimes by images even before the bodily eyes assumed for a time from the air, sometimes by heavenly substances, sometimes by earthly; sometimes at once by earthly and heavenly. Not unfrequently truly even by an angel God so speaks to human hearts, that the angel himself also is presented to the views of the mind.

4. For God speaks by words through an angel when nothing is shown in an image, but the words of the heavenly speech are heard, as when the Lord said: Father, glorify Thy Son, that Thy Son also may glorify Thee, it is immediately answered: I have both glorified it, and will glorify it again (John 17:1; 12:28). For God, who without time cries out by the force of inward impulse, did not in time through His own substance emit that voice, which He distinguished as circumscribed by time through human words, but surely, speaking of heavenly things, He formed His words which He willed to be heard by men through the administration of a rational creature.

5. Sometimes God speaks by things through angels, when nothing is said by word, but those things which are to come are announced by an image assumed from the elements; as Ezekiel, hearing no words, saw the appearance of amber (electri) in the midst of fire; so that, forsooth, while he beheld only the appearance, he might perceive what things were to come in the last times (Ezek. 1:4). For amber (electrum) is mixed from the metal of gold and silver, in which mixture the silver is indeed rendered brighter, but yet the brightness of the gold is tempered. What then is demonstrated in amber (electro) except the Mediator of God and men? Who, while He composed Himself for us from the divine and human nature, both rendered the human brighter through the deity, and tempered the divine through the humanity for our sights. For because through the power of His divinity His humanity shone with so many miracles, from the gold the silver increased; and that through the flesh God could be known, and that through the flesh He tolerated so many adversities, the gold was as it were tempered from the silver. Which is well shown also in the midst of the fire, because the flame of the subsequent judgment accompanies the mystery of His incarnation (incarnationis). For it is written: The Father judgeth no man, but hath given all judgment to the Son (John 5:22).

[Vet. III.] 6. Aliquando per angelos verbis simul et rebus loquitur Deus, cum quibusdam motibus insinuat hoc quod sermonibus narrat. Neque enim Adam post culpam in divinitatis substantia audire Dominum potuit, sed increpationis verba per angelum audivit, de quo scriptum est: Cum audisset vocem Domini Dei deambulantis in paradiso ad auram post meridiem, abscondit se inter ligna paradisi (Genes. III, 8). Quid est enim quod post peccatum hominis in paradiso Dominus jam non stat, sed deambulat, nisi quod irruente culpa se a cordis hominis motum demonstrat? Quid est quod ad auram post meridiem, nisi 895 quod lux ferventior veritatis abscesserat, et peccatricem animam culpae suae frigora constringebant? Increpavit ergo Adam deambulans, ut caecis mentibus nequitiam suam non solum sermonibus, sed etiam rebus aperiret, quatenus peccator homo et per verba quod fecerat audiret, et per deambulationem, amisso aeternitatis statu, mutabilitatis suae inconstantiam cerneret, et per auram, fervore charitatis expulso, torporem suum animadverteret, et per declinationem solis cognosceret quod ad tenebras propinquaret.

[Vet. IV.] 7. Aliquando imaginibus cordis oculis ostensis per angelos loquitur Deus, sicut Jacob subnixam coelo scalam dormiens vidit (Genes. XXVIII, 12); sicut Petrus linteum reptilibus ac quadrupedibus plenum in ecstasi raptus aspexit (Act. X, 11), qui nisi incorporeis oculis haec cerneret, in ecstasi non fuisset; sicut Paulo in visione noctis vir Macedo apparuit (Act. XVI, 9), qui transire eum in Macedoniam rogavit. Aliquando imaginibus et ante corporeos oculos ad tempus ex aere assumptis per angelos loquitur Deus, sicut Abraham non solum tres viros videre potuit, sed etiam habitaculo terreno suscipere, et non solum suscipere, sed eorum usibus etiam cibos adhibere (Genes. XVIII, 2, seq.). Nisi enim Angeli quaedam nobis interna nuntiantes ad tempus ex aere corpora sumerent, exterioribus profecto nostris obtutibus non apparerent; nec cibos cum Abraham caperent, nisi propter nos solidum aliquid ex coelesti elemento gestarent. Nec mirum quod illic ipsi qui suscepti sunt, modo angeli, modo Dominus vocantur, quia angelorum vocabulo exprimuntur qui exterius ministrabant, et appellatione Domini ostenditur qui eis interius praeerat, ut per hoc praesidentis imperium, et per illud claresceret officium ministrantium.

[Old III.] 6. Sometimes God speaks by words and things together through angels, when He insinuates by certain movements that which He narrates in speeches. For Adam after his fault could not hear the Lord in the substance of the divinity, but he heard the words of rebuke through an angel, of whom it is written: When he had heard the voice of the Lord God walking in paradise at the breeze after midday, he hid himself among the trees of paradise (Gen. 3:8). For what is it that after the sin of man the Lord no longer stands in paradise, but walks, except that when fault rushed in He showed Himself moved from the heart of man? What is it that it was at the breeze after midday, except 895 that the more fervent light of truth had departed, and the frosts of her fault were binding the sinful soul? He rebuked Adam, therefore, walking, that he might open their wickedness to blind minds not only by speeches, but also by things, so that the sinful man might both hear through words what he had done, and through the walking, having lost the state of eternity (aeternitatis), he might discern the inconstancy of his own mutability (mutabilitatis), and through the breeze, the fervor of charity (charitatis) being expelled, he might notice his own torpor, and through the declining of the sun he might know that he was approaching darkness.

[Old IV.] 7. Sometimes God speaks through angels by images shown to the eyes of the heart, as Jacob while sleeping saw a ladder reaching to heaven (Gen. 28:12); as Peter, caught up in an ecstasy, beheld a sheet full of creeping things and four-footed beasts (Acts 10:11), who unless he had discerned these things with incorporeal eyes, would not have been in an ecstasy; as to Paul in a vision of the night a man of Macedon appeared (Acts 16:9), who besought him to pass over into Macedonia. Sometimes God speaks through angels by images also before the bodily eyes assumed for a time from the air, as Abraham was not only able to see three men, but also to receive them into an earthly habitation, and not only to receive them, but also to apply foods for their uses (Gen. 18:2, seq.). For unless the Angels, announcing certain internal things to us, assumed bodies for a time from the air, they would surely not appear to our external sights; nor would they take foods with Abraham, unless for our sake they carried something solid from a heavenly element (coelesti elemento). Nor is it a wonder that there those very ones who were received are called now angels, now the Lord, because by the word of angels those are expressed who were ministering externally, and by the appellation of the Lord He is shown who was presiding over them internally, so that by the latter the empire of the president might be clear, and by the former the office of those ministering.

[Vet. V.] 8. Varii alii modi quibus Deus loquitur hominibus.---Aliquando coelestibus substantiis per angelos loquitur Deus, sicut, baptizato Domino, scriptum est quia de nube vox sonuit, dicens: Hic est Filius meus dilectus, in quo mihi bene complacui (Matth. III, 17). Aliquando terrenis substantiis per angelos loquitur Deus, sicut cum Balaam corripuit, in ore asinae humana verba formavit (Num. XXII, 28). Aliquando simul et terrenis et coelestibus substantiis per angelos loquitur Deus, sicut ad Moysen in monte cum jussionis suae verba edidit, ignem rubumque sociavit, atque aliud superius, aliud inferius junxit (Exod. III, 2). Quod tamen tunc solum agitur, cum ex ipsa aliquid conjunctione signatur. Nam per succensum rubum Moysen alloquens, quid aliud ostendit, nisi quod ejus populi ductor fieret qui et legis flammam perciperet, et tamen peccati spinam nequa quam vitaret; vel quod ex illo populo exiret qui in igne Deitatis carnis nostrae peccata quasi rubi spinas susciperet, et inconsumptam humanitatis nostrae substantiam etiam in ipsa divinitatis flamma servaret?

[Vet. VI.] 9. Inspirati quandoque prophetae per angelos. Nonnunquam vero humanis cordibus etiam per angelos Deus secreta eorum praesentia virtutem suae aspirationis infundit. Unde et Zacharias ait: Et dixit ad me angelus qui loquebatur in me (Zach. I, 14). Dum ad se quidem sed in se tamen loqui angelum dicit, liquido ostendit quod is qui ad ipsum verba faceret per corpoream speciem extra non esset. Unde et paulo post subdidit: Et ecce angelus qui loquebatur in me egrediebatur (Ibid., II, 3). Saepe enim non exterius apparent, sed sicut sunt angelici spiritus voluntatem Dei prophetarum sensibus innotescunt, atque eos ad sublimia sublevant, et quaeque in rebus futura sunt in causis originalibus praesentia demonstrant. Humanum namque cor ipso carnis corruptibilis pondere gravatum hanc ipsam corpulentiam suam quasi obicem sustinens, interna non penetrat, et grave exterius jacet, quia levantem manum interius non habet. Unde fit, sicut dictum est, ut prophetarum sensibus ipsa ut est subtilitas angelicae virtutis appareat, eorumque mens quo subtili spiritu tangitur, levetur; et non jam pigra torpensque in imis jaceat, sed repleta intimis afflatibus, ad superna conscendat, atque inde quasi de quodam rerum vertice, quae infra se ventura sunt videat.

[Old V.] 8. Various other ways in which God speaks to men.---Sometimes God speaks through angels by celestial substances, as, when the Lord was baptized, it is written that a voice sounded from a cloud, saying: This is My beloved Son, in whom I am well pleased (Matt. 3:17). Sometimes God speaks through angels by earthly substances, as when He rebuked Balaam, He formed human words in the mouth of an ass (Num. 22:28). Sometimes God speaks through angels by both earthly and celestial substances together, as when He uttered the words of His command to Moses on the mountain, He associated fire and a bush, and joined one thing from above, another from below (Exod. 3:2). Which, however, is then only done when something is signified from that very conjunction. For by speaking to Moses through the burning bush, what else did He show except that he should become the leader of that people who should both perceive the flame of the law, and yet by no means avoid the thorn of sin; or that He should go out from that people who in the fire of the Deity (Deitatis) should receive the sins of our flesh like the thorns of a bush, and should preserve the unconsumed substance of our humanity (humanitatis) even in the very flame of the divinity (divinitatis)?

[Vet. VI.] 9. Prophets are sometimes inspired through angels. But sometimes God also pours the power of His inspiration into human hearts through the secrets of their presence by means of angels. Whence also Zechariah says: And the angel who spoke in me said to me (Zech. 1:14). While he says indeed that the angel spoke to him but yet in him, he clearly shows that he who addressed words to him was not outside through a bodily appearance. Whence also a little later he added: And behold, the angel who spoke in me went forth (Ibid. 2:3). For often they do not appear outwardly, but even as they are angelic spirits, they make known the will of God to the senses of the prophets, and they raise them up to sublime things, and they demonstrate things that are to be in the future as present in their original causes. For the human heart, weighed down by the very weight of the corruptible flesh, sustaining this very corpulence of its own like an obstacle, does not penetrate internal things, and lies heavy on the outside, because it does not have a hand lifting it up from within. Whence it happens, as has been said, that to the senses of the prophets the very subtlety of the angelic power appears as it is, and their mind is lifted up by the subtle spirit by which it is touched; and it no longer lies sluggish and torpid in the lowest parts, but filled with inward inspirations, it ascends to heavenly things, and from there, as if from a certain summit of things, it sees those things which are to come below it.

Sed ne quis in praedictis Zachariae verbis angeli designatum nomine vel Patrem, vel Filium, vel Spiritum sanctum putet, si textum Scripturae sacrae considerat, quod sentit velociter emendat, quae nunquam Patrem, nunquam Spiritum sanctum, et non nisi per incarnationis suae praedicationem Filium angelum vocat. Unde et in ejusdem Zachariae verbis aperte ostenditur quod in illo vere angelus, id est creatura, loqueretur, cum dicitur: Et ecce angelus qui loquebatur in me, egrediebatur (Zach. II, 3). Statimque subjungitur: Et alius angelus egrediebatur in occursum ejus, et dixit ad eum: Loquere ad puerum istum, dicens: Absque muro habitabitur Jerusalem (Ibid., II, 3). Non est itaque Deus angelus qui mittitur, cui verba ab angelo quae dicere debeat jubentur. Sed quia in conspectu conditoris angelica ministeria ordinata graduum positione distincta sunt, ut et pro communi felicitate beatitudinis opificem suum simul videntes gaudeant, et tamen pro dispositione dignitatis aliis alii subministrent, ad prophetam angelus angelum mittit, et quem secum de Deo gaudere communiter conspicit, et docet, et dirigit, quia eum et per superiorem scientiam virtute cognitionis, et per praestantiorem gratiam culmine potestatis excedit.

10. Quomodo Deus Job responderit. Haec igitur dicta sunt ut quibus modis loquatur Deus hominibus demonstraretur. Cum vero beato Job respondisse Dominus de turbine dicitur, utrum per semetipsum, an ei per angelum sit locutus ambigitur. Potuerunt quippe per angelum commotiones aeris fieri, et haec ei quae subjuncta sunt per eum verba mandari. Rursumque potuit et exterius angelus in turbine aerem excutere, et tamen interius per semetipsum Dominus vim suae sententiae cordi ejus sine verbis insonare, ut credatur quod dicta dominica quae sequuntur ipse jam per verba protulit, qui, repletus Deo, haec sine verbis audivit. [Vet. VII, Rec. III.] Itaque dicitur:

CAPUT II.

VERS. 2.---Quis est iste involvens sententias sermonibus imperitis?

11. Recte sentientes at superbe loquentes reprobantur. Prima angeli stultitia elatio fuit.---Sicut et superiori parte jam diximus, prima exprobratio est talis interrogatio, qua dicitur: 897 Quis est iste? Eliu enim arroganter locutus fuerat. Et quis est iste? non dicimus nisi de eo utique quem nescimus. Scire autem Dei approbare est, nescire reprobare. Unde quibusdam quos reprobat dicit: Nescio vos unde sitis; discedite a me, omnes operarii iniquitatis (Luc. XIII, 25, 27).

But lest anyone should think that in the aforesaid words of Zechariah either the Father, or the Son, or the Holy Spirit is designated by the name of angel, if he considers the text of Sacred Scripture, he quickly corrects what he thinks, since it never calls the Father, never the Holy Spirit, and the Son only through the preaching of His incarnation, an 'angel.' Whence also in the words of the same Zechariah it is clearly shown that in him truly an angel, that is, a creature, was speaking, when it is said: And behold, the angel who spoke in me, went forth (Zech. 2:3). And immediately it is added: And another angel went forth to meet him, and said to him: Speak to this young man, saying: Jerusalem shall be inhabited without a wall (Ibid. 2:3). Therefore, the angel who is sent, to whom words are commanded by an angel which he ought to say, is not God. But because in the sight of the Creator the angelic ministries are distinguished by an ordered position of ranks, so that both for the common felicity of blessedness they may rejoice together seeing their Maker, and yet according to the disposition of dignity some may minister to others, an angel sends an angel to the prophet, and him whom he sees rejoicing together with himself concerning God, he both teaches and directs, because he exceeds him both through superior knowledge by the power of cognition, and through more excellent grace by the height of power.

10. How God answered Job. These things, therefore, have been said so that it might be demonstrated in what ways God speaks to men. But when the Lord is said to have answered blessed Job from the whirlwind, it is doubted whether He spoke through Himself, or to him through an angel. For indeed the commotions of the air could have been made through an angel, and these words which are subjoined could have been commanded to him through him. And again, an angel could have shaken the air in a whirlwind outwardly, and yet the Lord Himself inwardly through Himself could have sounded the force of His sentence into his heart without words, so that it may be believed that he himself now brought forth through words the divine sayings which follow, who, filled with God, heard these things without words. [Vet. VII, Rec. III.] Therefore it is said:

CHAPTER II.

VERS. 2.---Who is this that wrappeth up sentences in unskilful words?

11. Those who think rightly but speak proudly are reproved. The first folly of the Angel was elation.---As we have already said in the upper part, such a question is the first reproach, by which it is said: Who is this? For Elihu had spoken arrogantly. And we do not say Who is this? except concerning him whom we do not know. But for God to know is to approve; not to know is to reprove. Whence He says to certain ones whom He reproves: I know you not whence you are; depart from Me, all ye workers of iniquity (Luke 13:25, 27).

Quid est ergo de hoc arrogante requirere Quis est iste? nisi aperte dicere: Ego arrogantes nescio, id est eorum vitam in sapientiae meae arce non approbo? Quia dum laudibus humanis inflantur, a vera gloria aeternae retributionis inanescunt. In eo vero quod ait, Sententias, et non addidit quales, bonas utique accipimus, quas quidem imperitis asserit sermonibus involutas, quia cum verbis jactantiae fuerant prolatae. Imperitiae quippe vitium est rectum non recte sapere, id est coeleste donum ad appetitum terrenae laudis inclinare. Sicut enim saepe contingit ut et bona male et mala bene proferantur, ita Eliu arrogans recta non recte protulit, quia humiles in Dei defensione sententias non humiliter dixit. Unde et eorum qui intra catholicam Ecclesiam inani gloriae student, non immerito typum tenet: qui dum se prae caeteris peritos credunt, divino judicio de imperitia redarguuntur, quia sicut Apostolus ait: Si quis se existimat scire aliquid, nondum cognovit quemadmodum oporteat eum scire (I Cor. VIII, 2). Quia enim prima stultitia Angeli elatio cordis fuit, vera sapientia efficitur hominis humilitas suae aestimationis. Quam quisquis vel magna sapiendo deserit, eo ipso vehementer desipit, quo semetipsum nescit. Unde Eliu et sententias protulit et imperitis sermonibus involutas, quia et de Deo rectum quod diceret noverat, et tamen de semetipso dicta illius elatio stulta infatuabat. Hoc itaque despecto, ad erudiendum Job verba vertuntur:

Caput III

[Rec. IV.]

VERS. 3.---Accinge sicut vir lumbos tuos.

12. Coercenda est luxuria non solum carnis, sed etiam elati cordis.---Scriptura sacra viros vocare consuevit qui nimirum vias Domini fortibus et non dissolutis gressibus sequuntur. Unde per Psalmistam dicitur: Viriliter agite, et confortetur cor vestrum (Psal. XXX, 25). Unde Paulus ait: Remissas manus et dissoluta genua erigite (Hebr. XII, 12). Unde et Sapientia in Proverbiis: O viri, ad vos clamito (Prov. VIII, 4). Ac si aperte diceret: Ego non feminis, sed viris loquor, quia hi qui fluxa mente sunt mea verba percipere nequaquam possunt.

What is it then to ask concerning this arrogant man, Who is this? except to say openly: I do not know the arrogant, that is, I do not approve their life in the citadel of My wisdom? Because while they are inflated by human praises, they become empty of the true glory of eternal retribution. But in that which He says, Sentences, and did not add of what kind, we certainly take them as good ones, which indeed He asserts were wrapped up in unskilful words, because they had been brought forth with words of boasting. For it is a vice of unskilfulness not to be rightly wise concerning what is right, that is, to incline a heavenly gift to the appetite for earthly praise. For as it often happens that both good things are brought forth badly and bad things well, so arrogant Elihu brought forth right things not rightly, because he did not speak humbly the humble sentences in defense of God. Whence also he not undeservedly holds the type of those who within the Catholic Church study vain glory: who while they believe themselves skilled above others, are redargued of unskilfulness by the divine judgment, because as the Apostle says: If any man think that he knoweth anything, he hath not yet known as he ought to know (1 Cor. 8:2). For since the first folly of the Angel was the elation of the heart, the humility of a man's own estimation is made true wisdom. Which whosoever deserts, even by being wise in great things, by that very fact he is vehemently foolish, in that he knows not himself. Whence Elihu both brought forth sentences and sentences wrapped up in unskilful words, because he both knew what was right that he should say concerning God, and yet his foolish elation infatuated those sayings concerning himself. This man therefore being despised, the words are turned to the instruction of Job:

Chapter III

[Rec. IV.]

VERS. 3.---Gird up thy loins like a man.

12. The luxury not only of the flesh but also of the elated heart is to be coerced.---Sacred Scripture is accustomed to call those 'men' who indeed follow the ways of the Lord with strong and not dissolute steps. Whence it is said through the Psalmist: Do manfully, and let your heart be strengthened (Ps. 31:24). Whence Paul says: Lift up the hands which hang down, and the feeble knees (Heb. 12:12). Whence also Wisdom in Proverbs: O men, to you I call (Prov. 8:4). As if she said openly: I speak not to women, but to men, because those who are of a flux mind can by no means perceive my words.

Lumbos vero accingere est vel in opere luxuriam vel in cogitatione refrenare. Delectatio namque carnis in lumbis est. Unde et sanctis praedicatoribus dicitur: Sint lumbi vestri praecincti, et lucernae ardentes (Luc. XII, 35). Per lumbos enim luxuria, per lucernas autem bonorum operum claritas designatur. Jubentur ergo lumbos accingere, et lucernas tenere. Ac si aperte audiant: Prius in vobismetipsis luxuriam restringite, et tunc de vobis aliis bonorum operum exempla monstrate. Sede cum beatum Job tanta praeditum castitate noverimus, cur ei post tot flagella dicitur: Accinge sicut vir lumbos tuos, id est, sicut fortis restringe luxuriam, nisi quia alia est luxuria carnis qua castitatem corrumpimus, alia vero luxuria cordis est qua de castitate gloriamur? Dicitur ergo ei: Accinge sicut vir lumbos tuos, ut qui 898 prius luxuriam corruptionis vicerat, nunc luxuriam restringat elationis, ne de patientia vel castitate superbiens, tanto pejus intus ante Dei oculos luxuriosus existeret, quanto magis ante oculos hominum et patiens et castus appareret. Unde bene per Moysen dicitur: Circumcidite praeputia cordis vestri (Deut. X, 16), id est, postquam luxuriam a carne exstinguitis, etiam superflua cogitationum resecate. Sequitur:

Caput IV

[Rec. V.]

IBID.---Interrogabo te, et responde mihi.

13. Tribus modis nos interrogat Deus: flagellando; dura praecipiendo; aliqua nobis abscondendo.---Tribus modis nos conditor noster interrogare consuevit, cum aut flagelli districtione nos percutit, et quanta nobis insit, vel desit patientia ostendit: aut quaedam quae nolumus praecipit, et nostram nobis obedientiam vel inobedientiam patefacit; aut aliqua nobis occulta aperit, et aliqua abscondit, et nobis mensuram humilitatis nostrae innotescit. Flagello namque interrogat cum mentem bene sibi per tranquillitatem subditam afflictionibus pulsat, sicut idem Job et laudatur attestatione judicis, et tamen ictibus conceditur percussoris (Job II, 3, 7), ut ejus patientia tanto verius claresceret quanto inquisita durius fuisset. Praecipiendo autem dura nos interrogat, sicut Abraham terram suam jubetur egredi et pergere quo nesciebat (Genes. XII, 1), in montem unicum filium ducere, et quem ad consolationem senex acceperat immolare (Genes. XXII, 2).

But to 'gird the loins' is to refrain from luxury either in work or in thought. For the delight of the flesh is in the loins. Whence also it is said to the holy preachers: Let your loins be girt, and your lamps burning (Luke 12:35). For through the loins luxury, but through the lamps the brightness of good works is designated. They are therefore commanded to gird their loins, and to hold lamps. As if they heard openly: First restrain luxury in yourselves, and then show examples of good works to others from yourselves. But since we have known blessed Job to be endowed with so much chastity, why is it said to him after so many scourges: Gird up thy loins like a man, that is, like a strong one restrain luxury, except because there is one luxury of the flesh by which we corrupt chastity, but another luxury of the heart by which we glory in chastity? It is said to him therefore: Gird up thy loins like a man, so that he who had first conquered the luxury of corruption, might now restrain the luxury of elation, lest boasting of his patience or chastity, he should exist as much worse luxurious within before the eyes of God, as he appeared both patient and chaste before the eyes of men. Whence it is well said through Moses: Circumcise the foreskins of your heart (Deut. 10:16), that is, after you extinguish luxury from the flesh, also cut off the superfluity of thoughts. It follows:

Caput IV

[Rec. V.]

IBID.---I will question thee, and do thou answer Me.

13. God questions us in three ways: by scourging; by commanding hard things; by hiding some things from us.---Our Creator is accustomed to question us in three ways, when either He strikes us with the severity of the scourge, and shows how much patience is in us, or is lacking: or He commands certain things which we do not want, and makes manifest to us our obedience or disobedience; or He opens some hidden things to us, and hides others, and makes known to us the measure of our humility. For He questions with a scourge when He strikes the mind well subject to Himself through tranquility with afflictions, just as the same Job is both praised by the attestation of the judge, and yet is granted to the blows of the smiter (Job 2:3, 7), so that his patience might shine forth the more truly the more harshly it had been inquired into. But by commanding hard things He questions us, as Abraham is commanded to go out of his land and to proceed whither he knew not (Gen. 12:1), to lead his only son to the mountain, and to immolate him whom he as an old man had received for consolation (Gen. 22:2).

Cui nimirum ad interrogationem bene respondenti, id est ad jussionem obedienti dicitur: Nunc cognovi quia times Deum (Ibid., 12). Vel sicut scriptum est: Tentat vos Dominus Deus vester, ut sciat si diligitis eum (Deut. XIII, 3). Tentare quippe Dei est magnis nos jussionibus interrogare. Scire quoque ejus est nostram obedientiam nosse nos facere. [Vet. VIII.] Aperiendo vero nobis quaedam, atque claudendo quaedam nos interrogat Deus, sicut per Psalmistam dicitur: Palpebrae ejus interrogant filios hominum (Psal. X, 6). Palpebris quippe apertis cernimus, clausis nihil videmus. Quid ergo palpebras Dei, nisi ejus judicia accipimus? Quae juxta aliquid clauduntur hominibus, et juxta aliquid reserantur, ut homines qui se nesciunt sibimetipsis innotescant, quatenus dum quaedam intelligendo comprehendunt, quaedam vero cognoscere omnino non possunt, eorum corda sese latenter inquirant, si illos divina judicia vel clausa non stimulant, vel aperta non inflant. Hac enim interrogatione Paulus probatus est, qui post perceptam internam sapientiam, post aperta claustra paradisi, post ascensum tertii coeli, post supernae locutionis mysteria, adhuc dicit: Ego me non arbitror comprehendisse (Philip. III, 13). Et rursum: Ego sum minimus apostolorum, qui non sum dignus vocari apostolus (I Cor. XV, 9). Et rursum: Non quia sufficientes sumus aliquid cogitare a nobis, quasi ex nobis; sed sufficientia nostra ex Deo est (II Cor. III, 5). Apertis ergo palpebris Dei interrogatus Paulus recte respondit, qui et superna secreta attigit, et tamen in humilitate cordis sublimiter stetit. Qui rursum cum secreta Dei judicia de repulsione Judaeorum et gentium vocatione discuteret, atque ad ea pervenire non posset, quasi clausis Dei palpebris interrogatus est. Sed rectum valde responsum 899 reddidit, qui Deo se in ipsa sua ignorantia scienter inclinavit, dicens: O altitudo divitiarum sapientiae et scientiae Dei, quam incomprehensibilia sunt judicia ejus, et investigabiles viae ejus! Quis enim cognovit sensum Domini, aut quis consiliarius ejus fuit (Rom. XI, 33)? Ecce enim absconsis mysteriis quasi clausis palpebris inquisitus placita ac recta respondit, qui secreti aditum pulsans, quia per cognitionem intromitti ad interiora non valuit, per confessionem ante januas humilis stetit; et quod intus comprehendere non potuit, foris timendo laudavit. Unde nunc quoque beatus Job post interrogationem verberis discutitur interrogatione sermonis, ut quae sint superna consideret; quae dum minime comprehendit, ad semetipsum redeat, et quam sit juxta nihilum in supernorum comparatione cognoscat. Audiat itaque: Interrogabo te, et responde mihi. Ac si apertius dicatur: Verbis meis ad sublimia consideranda te excito, et dum ea quae super te sunt nescire te perspicis, tibimetipsi te notiorem reddo. Tunc enim mihi vere respondes, si quae ignoras intelligis. Sequitur:

To whom indeed, answering well to the questioning, that is, obedient to the command, it is said: Now I know that thou fearest God (Ibid. 12). Or as it is written: The Lord your God trieth you, that He may know if you love Him (Deut. 13:3). For God to try is to question us with great commands. To know is also to make us know our own obedience. [Vet. VIII.] But by opening some things to us, and closing some things, God questions us, as is said through the Psalmist: His eyelids question the sons of men (Ps. 11:4). For with open eyelids we see, with closed ones we see nothing. What then do we take as the eyelids of God, but His judgments? Which are closed to men according to something, and according to something are unbarred, so that men who do not know themselves may become known to themselves, inasmuch as while they comprehend some things by understanding, but can by no means know other things, their hearts may secretly search themselves, if the divine judgments neither stimulate them when closed, nor inflate them when open. For by this questioning Paul was proved, who after receiving internal wisdom, after the bars of paradise were opened, after the ascent to the third heaven, after the mysteries of heavenly speech, still says: I do not think myself to have apprehended (Phil. 3:13). And again: I am the least of the apostles, who am not worthy to be called an apostle (1 Cor. 15:9). And again: Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God (2 Cor. 3:5). Paul, therefore, questioned by the open eyelids of God, answered rightly, who both touched heavenly secrets, and yet stood sublimely in the humility of heart. Who again, when he discussed the secret judgments of God concerning the rejection of the Jews and the calling of the Gentiles, and could not arrive at them, was questioned as if by the closed eyelids of God. But he returned a very right answer, who knowingly bowed himself to God in his very ignorance, saying: O the depth of the riches of the wisdom and of the knowledge of God! how incomprehensible are His judgments, and His ways unsearchable! For who hath known the mind of the Lord, or who hath been His counselor (Rom. 11:33)? For behold, being inquired into by hidden mysteries as if by closed eyelids, he answered pleasing and right things, who, knocking at the entrance of the secret, because he was not able to be let in to the interior things through knowledge, stood humble before the doors through confession; and what he could not comprehend within, he praised from without by fearing. Whence now also blessed Job after the questioning of the stroke is discussed by the questioning of speech, that he may consider what things are heavenly; which while he by no means comprehends, he may return to himself, and know how he is as nothing in comparison with heavenly things. Let him hear therefore: I will question thee, and do thou answer Me. As if it were said more openly: By My words I excite thee to consider sublime things, and while thou perceivest that thou knowest not those things which are above thee, I render thee more known to thyself. For then thou truly answerest Me, if thou understandest what things thou art ignorant of. It follows:

Caput V

[Rec. VI.]

VERS. 4-6.---Ubi eras quando ponebam fundamenta terrae? Indica mihi, si habes intelligentiam. Quis posuit mensuras ejus, si nosti, vel quis tetendit super eam lineam? Super quo bases illius solidatae sunt?

14. Per fundamenta Ecclesiae intelligi debent apostoli; per fundamentum, solus Christus.---Ecce omnia quasi de mundi origine narratione historica contexuntur. Repente vero subjungitur quod non de mundi, sed de Ecclesiae dictum conditione videatur. Nam dicitur:

Aut quis dimisit lapidem angularem ejus?

Per hoc enim quod non in mundi origine factum est, et illud superius ostenditur, quia de mundi origine dictum non est. Idcirco namque rebus planis ac patentibus obscura quaedam ac dissona permiscentur, ut per hoc quod ab intellectu litterae discrepat et illud inquiratur mystice quod dictum juxta litteram sonat. Namque sicut aliis apertis rebus alia clausa cognoscimus, ita aliis clausis compellimur et illa altiori intellectu pulsare quae aperta credebamus. Dicat ergo: Ubi eras quando ponebam fundamenta terrae. [Vet. IX.] In Scriptura sacra quid aliud fundamenta quam praedicatores accipimus? Quos dum primos Dominus in sancta Ecclesia posuit, tota in eis sequentis fabricae structura surrexit. Unde et sacerdos cum tabernaculum ingreditur (Exod. XXVIII, 17) duodecim lapides portare in pectore jubetur, quia videlicet semetipsum pro nobis sacrificium offerens pontifex noster, dum fortes in ipso exordio praedicatores exhibuit, duodecim lapides sub capite in prima sui corporis parte portavit. Sancti itaque apostoli et pro prima ostensione ornamenti lapides sunt in pectore, et pro prima soliditate aedificii in solo fundamenta. Unde David propheta cum sanctam Ecclesiam in sublimibus apostolorum mentibus poni aedificarique conspiceret: Fundamenta ejus, inquit, in montibus sanctis (Psal. LXXXVI, 1). Cum vero in sacro eloquio non fundamenta, sed singulari numero fundamentum dicitur, nullus alius nisi ipse Dominus designatur, per cujus divinitatis potentiam, nutantia infirmitatis nostrae corda solidantur. De quo et Paulus ait: Fundamentum aliud nemo potest ponere, praeter id quod positum est, quod est Christus Jesus (I Cor. III, 11).

Caput V

[Rec. VI.]

VERS. 4-6.---Where wast thou when I laid the foundations of the earth? Tell Me, if thou hast understanding. Who hath laid the measures thereof, if thou knowest, or who hath stretched the line upon it? Upon what are its bases fastened?

14. By the foundations of the Church the apostles are to be understood; by the Foundation, Christ alone.---Behold, all things are woven together as if in a historical narration concerning the origin of the world. But suddenly that is subjoined which may seem to be said not of the condition of the world, but of the Church. For it is said:

Or who hath laid the corner-stone thereof?

For by this, which was not done in the origin of the world, that upper part also is shown, because it was not said of the origin of the world. For on this account some obscure and dissonant things are mingled with plain and patent things, so that by this which disagrees with the understanding of the letter, that also might be sought mystically which sounds as said according to the letter. For as by some open things we know other closed things, so by some closed things we are compelled also to knock with a deeper understanding at those things which we believed to be open. Let Him say therefore: Where wast thou when I laid the foundations of the earth. [Vet. IX.] In Sacred Scripture what else do we take as the foundations but the preachers? Whom while the Lord first placed in the holy Church, the whole structure of the following fabric rose up in them. Whence also the priest, when he enters the tabernacle (Exod. 28:17), is commanded to carry twelve stones on his breast, because indeed our High Priest, offering Himself as a sacrifice for us, while He exhibited strong preachers in the very beginning, carried twelve stones under the head in the first part of His body. Therefore the holy apostles are stones on the breast for the first showing of ornament, and foundations in the soil for the first solidity of the edifice. Whence David the prophet, when he beheld the holy Church being placed and built up in the sublime minds of the apostles, says: Its foundations are in the holy mountains (Ps. 87:1). But when in sacred eloquence not 'foundations' but 'Foundation' is said in the singular number, no other is designated but the Lord Himself, by the power of whose divinity the wavering hearts of our infirmity are solidified. Concerning whom Paul also says: Other foundation can no man lay, but that which is laid, which is Christ Jesus (1 Cor. 3:11).

Ipse quippe fundamentum fundamentorum est, quia et origo est inchoantium, et constantia 900 robustorum. Quia igitur fundamenta nostra sunt hi qui iniquitatum nostrarum pondera portaverunt, ne beatus Job in superbiam de virtutum suarum potentia sublevetur, in ipsa dominici prima parte sermonis de sanctorum praedicatorum commemoratione discutitur, ut quanto illos admirabiles venire conspiceret, tanto in eorum comparatione de se vilius aestimaret. Quod idcirco a Domino jam quasi praeteritum describitur, quia quidquid foris futurum est in opere, intus jam factum est in praedestinatione. Dicitur itaque ei: Ubi eras quando ponebam fundamenta terrae? Ac si aperte diceretur: Virtutem fortium considera, meque eorum ante saecula auctorem pensa; et cum eos quos in tempore condidi mirabiles suspicis, perpende quantum mihi subdi debeas, quem auctorem mirabilium sine tempore esse cognoscis. Sequitur:

CAPUT VI.

VERS. 4, 5.---Indica mihi, si habes intelligentiam, quis posuit mensuras ejus, si nosti, vel quis tetendit super eam lineam?

15. Ejus nutu sancti praedicatores ad quasdam orbis partes missi, ab aliis repulsi. --- Mensurarum lineae in terrarum partitione tenduntur, ut dimensionis aequitas ex ipsa linearum tensione teneatur. In carne autem Dominus ad Ecclesiam veniens mensuras terrae lineis mensus est, quia fines Ecclesiae occulti judicii subtilitate distinxit. Hujus terrae occultae mensurae vel lineae tendebantur quando praedicatores sancti agente Spiritu in alias partes mundi vocabantur ut irent, ab aliis vero partibus arcebantur ne accederent. Paulus namque apostolus cum Macedoniae praedicare negligeret, per visum illi apparuit vir Macedo qui diceret: Transiens in Macedoniam adjuva nos (Act. XVI, 9). At contra, sicut scriptum est: Tentabant apostoli ire in Bithyniam, et non permisit eos Spiritus Jesu (Ibid., 7). Dum ergo praedicatores sancti et vocantur ad Macedoniam, et ab Asia prohibentur, ista occultarum mensurarum linea illic ducta est, hinc reducta. Illic tenditur, ut Macedonia intra sanctae Ecclesiae spatia colligatur; hinc attrahitur, ut extra fines fidei Asia relinquatur. Erant quippe tunc in ea qui colligendi non erant, quibus juxta meritum suum perditis, jam nunc Asia intra mensuras Ecclesiae Deo largiente suscepta est.

For He indeed is the Foundation of foundations, because He is both the origin of those beginning and the constancy of the robust. Since therefore our foundations are those who have carried the weights of our iniquities, lest blessed Job should be lifted up into pride from the power of his virtues, in this very first part of the Lord's speech he is discussed concerning the commemoration of the holy preachers, so that by how much he should behold them coming as admirable, by so much he might estimate himself more lowly in comparison with them. Which on this account is now described by the Lord as if past, because whatever is to be in the future in work, is already done within in predestination. It is said therefore to him: Where wast thou when I laid the foundations of the earth? As if it were said openly: Consider the virtue of the strong, and think of Me as their Author before the ages; and when thou suspectest them to be admirable whom I created in time, consider how much thou oughtest to be subject to Me, whom thou knowest to be the Author of admirable things without time. It follows:

CHAPTER VI.

VERS. 4, 5.---Tell me, if thou hast understanding, who hath laid the measures thereof, if thou knowest, or who hath stretched the line upon it?

15. At His nod the holy preachers are sent to certain parts of the world, and repelled from others. ---The lines of measures are stretched out in the partition of lands, that the equity of dimension may be held from the very stretching of the lines. But the Lord, coming in the flesh to the Church, measured the measures of the earth with lines, because He distinguished the boundaries of the Church with the subtlety of hidden judgment. The measures or lines of this hidden earth were stretched out when the holy preachers, by the operation of the Spirit, were called to other parts of the world that they might go, but were kept back from other parts that they might not approach. For the apostle Paul, when he neglected to preach to Macedonia, there appeared to him in a vision a man of Macedonia saying: Passing into Macedonia help us (Acts XVI, 9). But on the contrary, as it is written: The apostles assayed to go into Bithynia, and the Spirit of Jesus suffered them not (Ibid., 7). While therefore the holy preachers are both called to Macedonia and prohibited from Asia, that line of hidden measures was drawn thither, and withdrawn from hence. It is stretched thither, that Macedonia may be gathered within the spaces of holy Church; it is drawn back from hence, that Asia may be left without the boundaries of the faith. For there were then in it those who were not to be gathered, who being lost according to their merit, even now Asia has been received within the measures of the Church by the bounty of God.

16. Intra mensuras a Christo positas electi, extra reprobi. In Dei non in hominis manu ejus dispositio. ---Intra has ergo mensuras sunt omnes electi, extra has omnes reprobi, etiam si intra fidei limitem esse videantur. Unde et in Apocalypsi scriptum est: Atrium quod foris templum est ejice foras, et ne metiaris illud (Apoc. XI, 2). Quid enim aliud atrium quam latitudinem significat vitae praesentis? Et recte foris templum sunt qui per atrium designantur, atque ideo metiendi non sunt, quia angusta est porta quae ducit ad vitam (Matth. VII, 14), et latitudo vitae pravorum non admittitur ad mensuras et regulas electorum. Istae spiritales lineae occulto judicio tendebantur quando cuidam dicenti: Magister, sequar te quocunque ieris (Matth. VIII, 19), ejusdem magistri voce responsum est: Vulpes foveas habent, et volucres coeli nidos, Filius autem hominis non habet ubi caput suum reclinet (Ibid., 20). Istae mensurae et lineae tendebantur cum cuidam dicenti: Domine, permitte me primum ire sepelire patrem meum (Luc. IX, 59), ejusdem magistri voce responsum est: Sine ut mortui sepeliant mortuos suos; tu autem vade, annuntia regnum Dei (Ibid., 60). Ecce alius secuturum se promittit, et repellitur: alius relaxandum se postulat, et retinetur. Unde hoc, nisi quia super occulta cordis spatia 901 supernorum judiciorum lineae tendebantur, ut et hunc intus incomprehensibiles mensurae constringerent, et ille foris non injuste remaneret? Sed cum nullus nesciat quia Deus has occultorum judiciorum lineas tendat, cur ad Job dicitur: Indica mihi, si habes intelligentiam, quis posuit mensuras ejus, si nosti, vel quis tetendit super eam lineam? An idcirco requiritur, ut quod nosse, sed tamen praetermittere poterat, memoretur, quatenus pondus secretorum Dei sollicitius penset, dispositionem videlicet hominis non in humanis viribus, sed in manu consistere conditoris, ut dum considerat invisibiliter ista quis agat, suae virtuti nihil tribuat, nec jam de se audeat aliquid, cum Dei judicia occulta formidat; sed perpendens desuper mensuras et lineas incomprehensibiliter tensas, tanto magis in humilitate formidinis consistat, quanto pendere videt omnia in potestate mensoris. Sequitur.

CAPUT VII.

VERS. 6.---Super quo bases illius solidatae sunt?

16. Within the measures placed by Christ are the elect, without the reprobate. In God's hand, not man's, is the disposal thereof. ---Within these measures therefore are all the elect, without these all the reprobate, even if they seem to be within the limit of the faith. Wherefore also in the Apocalypse it is written: The court which is without the temple cast out, and measure it not (Apoc. XI, 2). For what else does the court signify than the latitude of the present life? And rightly they are without the temple who are designated by the court, and therefore they are not to be measured, because strait is the gate which leadeth unto life (Matth. VII, 14), and the latitude of the life of the wicked is not admitted to the measures and rules of the elect. These spiritual lines were stretched out by hidden judgment when to a certain one saying: Master, I will follow thee whithersoever thou goest (Matth. VIII, 19), it was answered by the voice of the same master: The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head (Ibid., 20). These measures and lines were stretched out when to a certain one saying: Lord, suffer me first to go and bury my father (Luke IX, 59), it was answered by the voice of the same master: Let the dead bury their dead; but go thou and preach the kingdom of God (Ibid., 60). Behold, one promises he will follow, and is rejected; another asks to be released, and is retained. Whence is this, but because over the hidden spaces of the heart the lines of heavenly judgments were stretched out, so that both incomprehensible measures might constrain this one within, and that one might not unjustly remain without? But since no one is ignorant that God stretches out these lines of hidden judgments, why is it said to Job: Tell me, if thou hast understanding, who hath laid the measures thereof, if thou knowest, or who hath stretched the line upon it? Is it therefore required for this, that what he could know, but yet might pass over, may be remembered, so far as he may more solicitously weigh the weight of the secrets of God, namely, that the disposal of man consists not in human strengths, but in the hand of the Creator, so that while he considers who does these things invisibly, he may attribute nothing to his own virtue, nor now dare anything of himself, when he fears the hidden judgments of God; but weighing from above the measures and lines incomprehensibly stretched out, he may so much the more stand in the humility of fear, as he sees all things hang in the power of the measurer. It follows.

CHAPTER VII.

VERS. 6.---Upon what are its bases fastened?

17. Bases Ecclesiae sunt sancti doctores et prophetae.---Quid aliud hujus terrae bases quam sanctae Ecclesiae doctores accipimus? In basibus quippe columnae, in columnis autem totius fabricae pondus erigitur. Non ergo immerito doctores sancti basium nomine designantur, quia dum recta praedicant, et praedicationi suae vivendo concordant, omne pondus Ecclesiae fixa morum suorum gravitate sustentant, asperas ab infidelibus tentationes ferunt; et quaeque in praeceptis Dei velut difficilia a fidelibus formidantur, exemplis operum facilia ostendunt. Unde et bene cum in typo Ecclesiae tabernaculum figeretur, ad Moysen dicitur: Facies columnas quatuor, et bases earum vesties argento (Exod. XXVI, 32). In argento enim quid aliud quam claritas divini sermonis accipitur? sicut scriptum est: Eloquia Domini eloquia casta, argentum igne examinatum, probatum terrae, purgatum septuplum (Psal. XI, 7). Bases ergo argento vestitae quatuor columnas tabernaculi sustinent, quia praedicatores Ecclesiae divino eloquio decorati, ut cunctis se exemplum praebeant, quatuor evangelistarum dicta et ore et operibus portant

18. Possunt per bases etiam prophetae signari, qui dum primi aperte de dominica incarnatione locuti sunt, quasi quasdam bases eos conspicimus a fundamento consurgere, et superpositae fabricae pondera sustinere. Unde ad Moysen rursum Dominus, cum tabernaculi tabulas erigi praecepit, fundi earum bases argenteas jubet (Exod. XXVI, 32). Quid enim per tabulas nisi apostoli extensa in mundum praedicatione dilatati, quid per bases argenteas nisi prophetae signantur? qui superimpositas tabulas ipsi firmi ac fusiles sustinent, quia apostolorum vita dum eorum praedicatione instruitur, eorum et auctoritate solidatur. Unde et conjunctae binae bases singulis tabulis supponuntur, quia dum prophetae sancti in verbis suis de Mediatoris incarnatione concordant, subsequentes praedicatores Ecclesiae indubitanter aedificant; et cum a semetipsis non discrepant, illos in se robustius figunt. Nec immerito bases quibus prophetae signantur, ut ex argento fundi debeant praecipitur. Argenti quippe claritas ex usu servatur, sine usu autem in nigredinem vertitur. Prophetarum quoque dicta ante Mediatoris adventum, quia in usu spiritalis intelligentiae non erant, dum conspici prae obscuritate non portent, quasi nigra remanebant. At postquam Mediator veniens ea ante oculos nostros incarnationis suae manu tersit, quidquid in eis lucis latebat inclaruit, sensusque patrum praecedentium in usum dedit, quia verba rebus exposuit.

17. The bases of the Church are the holy doctors and prophets.---What else do we take for the bases of this earth but the doctors of the holy Church? For in the bases the columns, and in the columns the weight of the whole fabric is erected. Not therefore undeservedly are the holy doctors designated by the name of bases, because while they preach right things, and agree with their preaching by living, they sustain the whole weight of the Church by the fixed gravity of their manners, they bear harsh temptations from infidels; and whatever things are dreaded as difficult by the faithful in the precepts of God, they show to be easy by the examples of their works. Whence also well, when the tabernacle was being fixed in a type of the Church, it is said to Moses: Thou shalt make four columns, and thou shalt clothe their bases with silver (Exod. 26:32). For in silver what else is taken but the clarity of the divine word? as it is written: The words of the Lord are pure words, silver tried by fire, proved from the earth, purified seven times (Ps. 12:6). The bases therefore clothed with silver sustain the four columns of the tabernacle, because the preachers of the Church, decorated with divine eloquence, so that they may present themselves as an example to all, carry the sayings of the four evangelists both in mouth and in works.

18. By the bases also the prophets may be signified, who while they were the first to speak openly of the Lord's incarnation, we behold them as if certain bases rising from the foundation, and sustaining the weights of the superimposed fabric. Whence again the Lord to Moses, when He commanded the boards of the tabernacle to be erected, orders their silver bases to be cast (Exod. 26:32). For what are signified by the boards but the apostles, expanded by their preaching extended into the world, and what by the silver bases but the prophets? who, themselves firm and cast, sustain the superimposed boards, because the life of the apostles, while it is instructed by their preaching, is also solidified by their authority. Whence also two bases joined together are placed under each board, because while the holy prophets agree in their words concerning the incarnation of the Mediator, they indubitably build up the following preachers of the Church; and since they do not disagree with themselves, they fix those others more robustly in themselves. Nor undeservedly is it commanded that the bases by which the prophets are signified should be cast from silver. For the clarity of silver is preserved by use, but without use it turns into blackness. The sayings of the prophets also before the coming of the Mediator, because they were not in the use of spiritual intelligence, while they could not be seen for their obscurity, remained as it were black. But after the Mediator coming wiped them with the hand of His incarnation before our eyes, whatever light was lying hid in them became clear, and He gave the sense of the preceding fathers into use, because He explained words by things.

Sive itaque prophetas, seu doctores extremis temporibus subsequentes, basium appellatione significet, dicat: Super quo bases illius solidatae sunt? subaudis, nisi super me, qui cuncta mirabiliter teneo, et bonis exterioribus intus principaliter originem praesto. Qui enim sibi quod bonum est tribuit, solida basis non est, quia dum fundamento non innititur, ipso suo pondere in ima praecipitatur. Sed cum jam multa de sanctae Ecclesiae constructione referantur, audire mens appetit inimicae nationes qua virtute conjunctae sint, id est diversa hujus domus aedificia qua sibi arte concordent. Sequitur:

CAPUT VIII.

IBID.---Aut quis dimisit lapidem angularem ejus?

19. Christus lapis angularis, in quo Judaei gentilesque convenerunt.---Jam per divinam gratiam omnibus liquet, quem Scriptura sacra angularem lapidem vocet, illum profecto qui, dum in se hinc Judaicum illinc gentilem populum suscipit, in una Ecclesiae fabrica quasi duos parietes jungit, illum de quo scriptum est: Fecit utraque unum (Ephes. II, 14). Qui angularem se lapidem non solum in inferioribus, sed et in supernis exhibuit, quia et in terra plebi Israeliticae nationes gentium et utramque simul angelis in coelo sociavit. Eo quippe nato clamaverunt angeli: In terra pax hominibus bonae voluntatis (Luc. II, 14). In ortu enim Regis nequaquam pro magno offerrent hominibus pacis gaudia, si discordiam non haberent. De hoc lapide per Prophetam dicitur: Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli (Psal. CXVII, 22). Hujus lapidis typum Jechonias rex tenuit, quem Matthaeus dum quaterdenas generationes describeret, secundo numeravit (Matth. I, 11). Quem enim fini secundae, ipsum rursum initio tertiae generationis inseruit. Ipse namque in Babyloniam cum Israelitica plebe migratus est, qui dum ab aliis ad alia ducitur, pro utriusque parietis latere non immerito secundo numeratur. Cujus migrationis flexu angularem lapidem designat. Ubi enim ordo a rectitudine deflectitur, ut eat in diversum, tanquam angulum facit. Recte ergo numerari bis potuit, quia per utrumque parietem quasi duo in se latera ostendit, unde et ejus bene imaginem tenuit, qui in Judaea ortus, gentilitatem colligens, quasi a Jerosolymis Babyloniam venit, atque hanc in semetipso fidei fabricam prius discordiae studio scissam arte charitatis intexuit.

Whether therefore He signifies by the appellation of bases the prophets, or the doctors following in the last times, let Him say: Upon what are its bases fastened? thou understandest, but upon Me, who hold all things wonderfully, and within principally provide the origin for exterior goods. For he who attributes to himself what is good, is not a solid basis, because while he does not lean upon the foundation, he is precipitated into the depths by his own weight. But since many things are already related concerning the construction of the holy Church, the mind desires to hear by what virtue the hostile nations are joined together, that is, by what art the diverse buildings of this house agree with themselves. It follows:

CHAPTER VIII.

IBID.---Or who hath laid the corner-stone thereof?

19. Christ is the corner-stone, in whom Jews and Gentiles have met.---Now by divine grace it is clear to all whom Sacred Scripture calls the corner-stone, Him surely who, while He receives into Himself the Jewish people from here and the Gentile people from there, joins as it were two walls in the one fabric of the Church, Him of whom it is written: He hath made both one (Eph. 2:14). Who exhibited Himself as the corner-stone not only in the lower things, but also in the heavenly things, because He associated the nations of the Gentiles on earth to the Israelite people, and both together at once to the angels in heaven. For at His birth the angels cried out: On earth peace to men of good will (Luke 2:14). For at the rising of the King they would by no means offer the joys of peace to men for a great thing, if they had not had discord. Concerning this stone it is said by the Prophet: The stone which the builders rejected, the same is become the head of the corner (Ps. 118:22). King Jechonias held the type of this stone, whom Matthew, while he described the fourteen generations, numbered a second time (Matt. 1:11). For him whom he inserted at the end of the second, the same he inserted again at the beginning of the third generation. For he himself was migrated into Babylon with the Israelite people, who while he is led from some to others, is numbered a second time not undeservedly for the side of each wall. By the bending of which migration he designates the corner-stone. For where the order is deflected from rectitude, so that it may go into a different direction, it makes as it were a corner. Rightly therefore could he be numbered twice, because through each wall he showed as it were two sides in himself, whence also he well held the image of Him, who being born in Judea, gathering the Gentiles, came as it were from Jerusalem to Babylon, and wove together by the art of charity this fabric of the faith in Himself, previously rent by the study of discord.

Sed haec quae de significatione sanctae Ecclesiae dicta sunt placet ut breviata replicatione moraliter disserantur. Dignum namque est ut per ea quae beato Job dici cognoscimus ad corda nostra revocemur, quia verba Dei tunc mens verius intelligit cum in eis semetipsam quaerit. Ecce enim dicitur:

CAPUT IX.

VERS. 4.---Ubi eras quando ponebam fundamenta terrae?

SENSUS MORALIS.---20. Quid ex nobis fuerimus semper considerandum, ne quod sumus ex Dei munere, nobis tribuamus. Si peccatoris animus pulvis est, qui in superficie attollitur, et tentationis aura raptatur, unde scriptum est: Non sic impii, non sic, sed tamquam pulvis, quem projicit ventus a facie terrae (Psal. I, 5), nil obstat terram intelligi animam justi, de qua scriptum est: Terra enim saepe venientem super se bibens imbrem, et generans herbam, opportunam illis a quibus colitur accipit benedictionem (Hebr. VI, 7). [Vet. X.] Sed hujus terrae fundamentum fides est. Hujus terrae fundamentum jacitur, quando in occultis cordis prima soliditatis causa divinus timor inspiratur. Iste necdum credit aeterna quae audit; huic cum fides datur, ad aedificium subsequentis operis jam fundamentum ponitur. Ille aeterna jam credit, nec tamen metuit, venturi judicii terrorem despicit, peccatis se carnis et spiritus audenter involvit; huic repente cum futurorum timor infunditur, ut bonae vitae surgat aedificium, jam fundamenta construuntur. Posito itaque prosperae formidinis fundamento, cum virtutum fabrica in altum ducitur, necesse est ut unusquisque proficiens vires suas caute metiatur, ut cum divina constructione magnus esse jam coeperit, semetipsum respiciat sine cessatione quod fuit, quatenus attendens humiliter quod per meritum inventus est, nequaquam sibi arroget quod per gratiam factus est. Unde et nunc beatus Job per supernam vocem ad semetipsum reducitur, et ne de virtutibus gloriari audeat, de anteacta vita memoratur, eique dicitur: Ubi eras quando ponebam fundamenta terrae? Ac si justificato peccatori aperte Veritas dicat: Virtutes a me acceptas tibi non tribuas, noli contra me de meo munere extolli. Recole ubi te inveni quando meo timore prima in te fundamenta virtutum posui. Recole ubi te inveni quando meo te timore solidavi. Ut ergo ego in te non destruam quod construxi, ipse non cesses considerare quod reperi. Quem enim Veritas nisi aut in flagitiis aut in excessibus invenit? Sed post haec bene possumus servare quod sumus, si nunquam negligimus pensare quod fuimus.

But these things which have been said concerning the signification of the holy Church, it pleases that they be discussed morally in a shortened replication. For it is worthy that by those things which we know to be said to blessed Job, we should be recalled to our own hearts, because the mind then more truly understands the words of God when it seeks itself in them. For behold it is said:

CHAPTER IX.

VERS. 4.---Where wast thou when I laid the foundations of the earth?

MORAL SENSE.---20. What we were of ourselves must always be considered, lest we attribute to ourselves what we are by God's gift. If the mind of a sinner is dust, which is lifted up on the surface and snatched away by the breeze of temptation, whence it is written: Not so the wicked, not so, but as the dust which the wind casteth away from the face of the earth (Ps. 1:4), nothing hinders the earth from being understood as the soul of the just, concerning which it is written: For the earth often drinking the rain that cometh upon it, and bringing forth herbs, receiveth a blessing timely for them by whom it is tilled (Heb. 6:7). [Vet. X.] But the foundation of this earth is faith. The foundation of this earth is laid when divine fear is inspired in the secrets of the heart as the first cause of solidity. This one does not yet believe the eternal things which he hears; when faith is given to him, the foundation is already placed for the edifice of the following work. That one already believes eternal things, yet does not fear, he despises the terror of the coming judgment, he boldly involves himself in the sins of the flesh and the spirit; when the fear of future things is suddenly poured into him, so that the edifice of a good life may rise, the foundations are already being constructed. The foundation of prosperous dread being therefore placed, when the fabric of virtues is led into the height, it is necessary that each one progressing should cautiously measure his own strengths, so that when he has already begun to be great by the divine construction, he may behold himself without ceasing as what he was, so that attending humbly to what he was found through merit, he may by no means arrogate to himself what he was made through grace. Whence also now blessed Job is recalled to himself by the heavenly voice, and lest he should dare to glory concerning his virtues, he is reminded of his past life, and it is said to him: Where wast thou when I laid the foundations of the earth? As if the Truth should say openly to the justified sinner: Attribute not to thyself the virtues received from Me, be not extolled against Me from My gift. Recall where I found thee when I placed the first foundations of virtues in thee by My fear. Recall where I found thee when I solidified thee by My fear. That I therefore may not destroy in thee what I have constructed, do thou thyself not cease to consider what I found. For whom has Truth found except either in crimes or in excesses? But after these things we can well preserve what we are, if we never neglect to weigh what we were.

Nonnunquam tamen clandestina elatio etiam sollicitis cordibus subrepere solet, ut bonorum cogitatio, licet subtilis sit ac pressa, cum valde in virtutibus crescit, oblita infirmitatis propriae, nequaquam ad memoriam revocet quid in vitiis fuerit. Unde et omnipotens Deus, quia augeri infirmitatem etiam de remediis salutis conspicit, mensuram ipsis nostris profectibus imponit, ut habeamus quaedam virtutum bona quae nunquam quaesivimus, et quaeramus quaedam, nec tamen habere valeamus, quatenus mens nostra dum haec non potest habere quae appetit, et illa se intelligat de semetipsa non habere quae habet, et per ea quae adsunt considerentur illa quae desunt, et per ea quae utiliter desunt serventur humiliter bona quae adsunt. Unde et recte pro hujus terrae, id est justae animae dispensatione subjungitur:

CAPUT X.

VERS. 4, 5.---Indica mihi, si habes intelligentiam, quis posuit mensuras ejus, si nosti, vel quis tetendit super eam lineam?

21. Quam sapienter Deus dona sua, non omnia omnibus, sed singula singulis distribuat.---Quis enim nisi conditor noster hujus terrae mensuras ponit (I Cor. XII, 8)? Qui, interni judicii secreto moderamine, alii sermonem sapientiae, alii sermonem scientiae, alii plenam fidem, alii gratiam sanitatum, alii operationem virtutum, alii prophetiam, alii discretionem spirituum, alii genera linguarum, alii interpretationem sermonum tribuit, quatenus in uno eodemque spiritu iste verbo sapientiae polleat, nec tamen sermone scientiae, id est doctrinae, fulciatur, quia sentire atque invenire sufficit etiam quod per discendi studium non apprehendit; ille sermone scientiae fulgeat, nec tamen in verbo sapientiae convalescat, quia et explere sufficit quantum didicit, et tamen ad sentiendum ex semetipso subtile aliquid non assurgit. Iste per fidem elementis imperat, nec tamen per sanitatum gratiam infirmitates corporum curat; ille orationis ope morbos subtrahit, nec tamen arenti terrae verbo pluvias reddit. Iste operatione virtutum ad praesentem vitam etiam mortuos revocat, et tamen, prophetiae gratiam non habens, quae sibi ventura sunt ignorat; ille ventura quaeque velut praesentia attendit, et tamen in nulla signorum operatione se exerit. Iste per discretionem spirituum in factis subtiliter mentes conspicit, sed tamen diversi generis linguas nescit; ille diversi generis linguas examinat, sed tamen in rebus similibus dissimilia corda non pensat. Alius in una lingua quam novit sermonum pondera interpretando prudenter discutit, et tamen reliquis bonis quae non habet patienter caret.

Sometimes, however, a clandestine elation is wont to creep even into solicitous hearts, so that the thought of good things, although it be subtle and suppressed, when it increases greatly in virtues, having forgotten its own infirmity, by no means recalls to memory what it was in vices. Whence also Almighty God, because He beholds infirmity to be increased even from the remedies of salvation, imposes a measure upon our very progresses, so that we may have some goods of virtues which we never sought, and may seek some, yet not be able to have them, so that our mind, while it cannot have these which it desires, may also understand that it does not have from itself those which it has, and through those which are present those which are missing may be considered, and through those which are usefully missing those goods which are present may be preserved humbly. Whence also rightly for the dispensation of this earth, that is, of the just soul, there is subjoined:

CHAPTER X.

VERS. 4, 5.---Tell Me, if thou hast understanding, who hath laid the measures thereof, if thou knowest, or who hath stretched the line upon it?

21. How wisely God distributes His gifts, not all to all, but each to each.---For who but our Creator hath laid the measures of this earth (1 Cor. 12:8)? Who, by the secret moderation of internal judgment, hath given to one the word of wisdom, to another the word of knowledge, to another full faith, to another the grace of healings, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another kinds of tongues, to another the interpretation of words; so that in one and the same spirit this one may be powerful in the word of wisdom, yet not be supported by the word of knowledge, that is, of doctrine, because it suffices to perceive and find even that which he has not apprehended through the study of learning; that one may shine in the word of knowledge, yet not be strong in the word of wisdom, because it suffices to fulfill as much as he has learned, and yet nothing subtle arises from himself for perception. This one by faith commands the elements, yet does not by the grace of healings cure the infirmities of bodies; that one by the aid of prayer removes diseases, yet does not restore rains to the parched earth by a word. This one by the working of miracles recalls even the dead to the present life, and yet, not having the grace of prophecy, is ignorant of the things that are to come to him; that one attends to all future things as if present, and yet puts himself forth in no operation of signs. This one by the discerning of spirits subtly beholds minds in their deeds, but yet knows not tongues of diverse kinds; that one examines tongues of diverse kinds, but yet in similar things does not weigh dissimilar hearts. Another in one tongue which he knows prudently discusses the weights of words by interpreting, and yet patiently lacks the remaining goods which he has not.

22. Sic humilitati cavetur et charitati.---Sic itaque creator noster atque dispositor cuncta moderatur, ut qui extolli poterat ex dono quod habet humilietur ex virtute quam non habet. Sic cuncta moderatur, ut cum per impensam gratiam unumquemque sublevat, etiam per disparem alteri alterum subdat, et meliorem quisque dono alio eum qui sibi subjicitur attendat, ac licet se praeire et aliis sentiat, eidem tamen quem superat se in aliis postponat. Sic cuncta moderatur, ut dum singula quaeque sunt omnium, interposita quadam charitatis necessitudine, fiant omnia singulorum, et unusquisque sic quod non accepit in altero possideat, ut ipse alteri possidendum quod accepit humiliter impendat. [Vet. XI.] Hinc enim per Petrum dicitur: Unusquisque sicut accepit gratiam, in alterutrum illam administrantes, sicut boni dispensatores multiformis gratiae Dei (I Petr. IV, 10). Tunc namque bene multiformis Dei gratia dispensatur, quando acceptum donum et ejus qui hoc non habet creditur, quando propter eum cui impenditur sibi datum putatur. Hinc per Paulum dicitur: Per charitatem servite invicem (Galat. V, 13). Tunc enim nos charitas a jugo culpae liberos reddit, cum vicissim nos nostro per amorem servitio subjicit, cum et aliena bona nostra credimus, et nostra aliis quasi sua offerentes exhibemus. Hinc rursum per Paulum dicitur: Nam et corpus non est unum membrum, sed multa. Si dixerit pes: Quoniam non sum manus, non sum de corpore, num ideo non est de corpore? Et si dixerit auris: Quoniam non sum oculus, non sum de corpore, num ideo non est de corpore? Si totum corpus oculus, ubi auditus? si totum auditus, ubi odoratus (I Cor. XII, 14, seq.)? Et paulo post: Quod si essent omnia unum membrum, ubi corpus? Nunc autem multa quidem membra, unum vero corpus (Ibid., 19).

23. In corpore Ecclesiae alius est oculus, alius manus, alius pes, etc.---Quid enim sancta Ecclesia, nisi superni sui capitis corpus est? In qua alius alta videndo oculus, alius recta operando manus, alius ad injuncta discurrendo pes, alius praeceptorum vocem intelligendo auris, alius malorum fetorem bonorumque fragrantiam discernendo naris est. Qui, corporalium more membrorum, dum vicissim sibi accepta officia impendunt, unum de semetipsis omnibus corpus reddunt; et cum diversa in charitate peragunt, diversum esse prohibent ubi continentur.

22. Thus humility and charity are provided for.---Thus therefore our Creator and Disposer moderates all things, so that he who could be extolled from the gift which he has may be humbled from the virtue which he has not. Thus He moderates all things, so that while He uplifts each one by the bestowed grace, He also subjects one to another through unequal grace, and each one attends to him who is subjected to him as better in some other gift; and although he feels himself to go before others, yet in other things he postpones himself to the same one whom he surpasses. Thus He moderates all things, so that while each particular gift belongs to all, by a certain interposed necessity of charity, all things become the property of each one, and each one so possesses in another what he has not received, that he himself humbly bestows upon the other what he has received to be possessed. [Vet. XI.] For hence it is said through Peter: Each one as he hath received the grace, ministering the same one to another, as good dispensers of the manifold grace of God (1 Pet. 4:10). For then the manifold grace of God is well dispensed, when the received gift is believed to be also his who has it not, when it is thought to be given to oneself on account of him to whom it is bestowed. Hence it is said through Paul: By charity serve one another (Gal. 5:13). For then charity renders us free from the yoke of fault, when in turn it subjects us to our service through love, when we both believe the goods of others to be our own, and exhibit our own to others as if offering them their own. Hence again it is said through Paul: For the body also is not one member, but many. If the foot shall say: Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say: Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were the eye, where were the hearing? if the whole were hearing, where were the smelling (1 Cor. 12:14, seq.)? And a little after: But if they all were one member, where were the body? But now there are indeed many members, yet one body (Ibid. 19).

23. In the body of the Church one is the eye, another the hand, another the foot, etc.---For what is the holy Church but the body of its heavenly Head? In which one is the eye by seeing high things, another the hand by working right things, another the foot by running to the things enjoined, another the ear by understanding the voice of the precepts, another the nose by discerning the stench of the bad and the fragrance of the good. Who, after the manner of the bodily members, while in turn they bestow on each other the offices they have received, render one body out of all themselves; and while they perform diverse things in charity, they prohibit that where they are contained from being diverse.

Si autem unum quid cuncti agerent, corpus utique quod ex multis continetur non essent, quia videlicet multipliciter compactum non existeret, si hoc concors membrorum diversitas non teneret. Quia ergo sanctis membris Ecclesiae virtutum dona Dominus dividit, terrae mensuras ponit. Unde iterum Paulus dicit: Unicuique sicut Deus divisit mensuram fidei (Rom. XII, 3). Et rursum: Ex quo totum corpus compactum et connexum per omnem juncturam subministrationis, secundum operationem in mensuram uniuscujusque membri, augmentum corporis facit in aedificationem sui in charitate (Ephes. IV, 16).

24. Singula membra assignatis sibi officiis fungantur, non aliena usurpent.---Sed cum miro consilio auctor ac dispositor noster huic illa largitur quae alii denegat, alii haec denegat quae isti largitur, mensuras sibi positas egredi nititur quisquis posse plus quam acceperit conatur, ut si fortasse is cui tantummodo datum est praeceptorum occulta disserere tentet etiam miraculis coruscare, aut is quem supernae virtutis donum ad sola miracula roborat etiam divinae legis pandere occulta contendat. In praecipitio enim pedem porrigit qui mensurarum suarum limitem non attendit. Et plerumque amittit et quod poterat qui audacter ea ad quae pertingere non valet arripere festinat. Nam et membrorum nostrorum tunc bene ministeriis utimur cum sua eis officia distincte servamus. Lucem quippe oculis cernimus, vocem vero auribus audimus. Si quis autem mutato ordine voci oculos, luci aures accommodet, huic incassum utraque patent. Si quis odores velit ore discernere, sapores nare gustare, utriusque sensus sibi ministerium, quia pervertit interimit. Dum enim propriis haec usibus non aptantur, et sua officia deserunt, et ad extranea non assurgunt.

25. Intra mensuras illas David sese continuit, et Paulus.---Bene itaque David propheta intra acceptas ex divina largitate mensuras pedem cordis presserat, cum dicebat: Neque ambulavi in magnis, neque in mirabilibus super me (Psal. CXXX, 1). Super se quippe in mirabilibus ambularet, si apparere magnus ultra quam poterat quaereret. Super se namque in mirabilibus attollitur qui et in his ad quae non sufficit videri idoneus conatur. Bene intra has mensuras etiam in ipsa Paulus praedicationis suae se latitudine coarctabat, cum diceret: Non enim audeo aliquid loqui eorum quae per me non efficit Christus (Rom. XV, 18). Tunc autem recte accepta mensura servatur, cum anteposita oculis virorum spiritualium vita respicitur. Unde et sequitur:

But if all should do one thing, they would surely not be a body which is contained of many, because indeed it would not exist as manifoldly compacted, if this concordant diversity of members did not hold it. Because therefore the Lord divides the gifts of virtues to the holy members of the Church, He lays the measures of the earth. Whence again Paul says: To each one as God hath divided the measure of faith (Rom. 12:3). And again: From whom the whole body compacted and connected through every joint of subministration, according to the operation in the measure of each member, maketh increase of the body unto the edifying of itself in charity (Eph. 4:16).

24. Let the individual members perform the offices assigned to them, and not usurp those of others.---But while by a wonderful counsel our Author and Disposer bestows those things on this one which He denies to another, and denies those to another which He bestows on this one, he strives to go out of the measures placed for him whoever endeavors to be able to do more than he has received; as if perhaps he to whom it has been given only to discuss the secrets of the precepts should attempt also to sparkle with miracles, or he whom the gift of heavenly virtue strengthens for miracles alone should contend also to lay open the secrets of the divine law. For he puts forth his foot on a precipice who does not attend to the limit of his measures. And for the most part he also loses what he was able to do who boldly hastens to snatch those things which he is not able to reach. For we also then well use the ministries of our members when we preserve for them their offices distinctly. For we behold light with the eyes, but hear a voice with the ears. But if any one, the order being changed, should accommodate the eyes to a voice, the ears to light, both are open to him in vain. If any one should wish to discern odors with the mouth, to taste savors with the nose, he destroys for himself the ministry of each sense, because he perverts it. For while these are not adapted to their proper uses, they both desert their own offices and do not rise to extraneous ones.

25. Within those measures David contained himself, and Paul.---Well therefore had David the prophet pressed the foot of his heart within the measures received from the divine bounty, when he said: Neither have I walked in great matters, nor in wonderful things above me (Ps. 131:1). For he would walk above himself in wonderful things, if he sought to appear great beyond what he was able. For he is lifted up above himself in wonderful things who endeavors to be seen as fit even in those things to which he is not sufficient. Well within these measures also Paul coarcted himself in the very breadth of his preaching, when he said: For I dare not to speak any of those things which Christ hath not wrought through me (Rom. 15:18). But then the received measure is rightly preserved, when the life of spiritual men placed before the eyes is respected. Whence also it follows:

CAPUT XI.

VERS. 5.---Vel quis tetendit super eam lineam?

26. A sanctis sumenda est vivendi regula.---Super hanc enim terram linea tenditur, quando electae unicuique animae ad sumendam vivendi regulam patrum praecedentium exempla monstrantur, ut ex illorum vita consideret quid in suis actibus servet, quatenus respecto justi limitis tramite, nec infra minima negligens deficiat, nec ultra maxima superbiens tendat, nec minus conetur explere quam sufficit, nec plus arripiat quam accepit, ne aut ad mensuram quam debet non perveniat, aut eamdem mensuram deserens, extra limitem cadat. Angusta quippe porta est quae ducit ad vitam (Matth. VII, 14); et ille hanc ingreditur qui in cunctis quae agit discretionis subtilitate propter hanc sollicite coarctatur. Nam qui per voluntates proprias secura mente se dilatat, angustae sibi portae aditum damnat. Ut ergo hujus terrae mensura servetur, super eam divinitus linea tenditur, quia ut nostra opera, vel minora proficiant, vel majora moderentur, per sacra eloquia subtilis ante nos sanctorum vita expanditur, et quid nobis quantumque agendum sit ostensa illorum discretione definitur.

[Vet. XII.] 27. In exemplis Petri proponitur mensura auctoritatis et humilitatis.---Ecce aliquis vel damna rerum, vel afflictionem corporis metuens, minas terrenae potentiae pertimescit, et contra vim resistentium veritatem defendere non praesumit. Hunc Petrus, quia in timore angustum respicit, ostensa exemplorum suorum linea, ad virtutis latitudinem tendit. Ipse quippe flagellatus a principibus populi (Act. V, 40), cum idcirco se relaxari conspiceret, ut a praedicatione cessaret; cum prohiberetur loqui in posterum, nequaquam saltem in praesens cessit. Nam respondens protinus, dixit: Obedire oportet Deo magis quam hominibus (Ibid., IV, 29). Et rursum: Non enim possumus quae vidimus et audivimus non loqui. At ille dudum debilis, et praesentia damna formidans, dum exempla tantae fortitudinis contemplatur, in auctoritate verbi jam Petri lineam sequitur, jam nil adversitatis metuit, jam resistentes Deo potestates saeculi etiam cum corporis laceratione contemnit. Sed tamen quanto vires persequentium patiendo fortiter destruit, et quanto inter adversa nullis terroribus cedit, tanto plerumque et in his etiam quae inter fideles positus senserit se caeteris praeponit, sua magis consilia eligit, et sibi potius quam aliis credit. Hic nimirum dum, injustis objectionibus non cedens, in virtute se exerit, etiam recta aliorum consilia non recipiens, pedem extra limitem tendit.

CHAPTER XI.

VERS. 5.---Or who hath stretched the line upon it?

26. The rule of living is to be taken from the saints.---For the line is stretched upon this earth, when to each elect soul the examples of the preceding fathers are shown for taking the rule of living, so that from their life it may consider what it should preserve in its own acts, so that having respected the path of the just limit, it may neither fail by neglecting beneath the smallest things, nor stretch by being proud beyond the greatest things, nor endeavor to fulfill less than is sufficient, nor snatch more than it has received, lest it either should not reach to the measure which it ought, or deserting the same measure, should fall outside the limit. For narrow is the gate which leadeth unto life (Matt. 7:14); and he enters this who in all things that he does is solicitously coarcted by the subtlety of discretion on account of this. For he who through his own wills dilates himself with a secure mind, damns for himself the entrance of the narrow gate. That therefore the measure of this earth may be preserved, the line is stretched upon it divinely, because so that our works may either profit from being smaller, or be moderated from being larger, the subtle life of the saints is expanded before us through the sacred eloquence, and what and how much is to be done by us is defined by the shown discretion of those.

[Vet. XII.] 27. In the examples of Peter the measure of authority and of humility is proposed.---Behold some one fearing either the loss of things or the affliction of the body, dreads the threats of earthly power, and does not presume to defend the truth against the force of those resisting. This one Peter, because he respects the narrowness in fear, the line of his examples being shown, stretches to the breadth of virtue. For he indeed having been scourged by the princes of the people (Acts 5:40), when he saw himself to be released on this account, that he should cease from preaching; when he was prohibited to speak for the future, he by no means yielded at least for the present. For answering immediately, he said: We ought to obey God rather than men (Ibid. 4:29). And again: For we cannot but speak the things which we have seen and heard. But that one formerly weak, and dreading present losses, while he contemplates the examples of so great fortitude, now follows the line of Peter in the authority of the word, now fears nothing of adversity, now contemns the powers of the world resisting God even with the laceration of the body. But yet by how much he strongly destroys the strengths of the persecutors by suffering, and by how much amidst adversities he yields to no terrors, by so much for the most part even in these things which being placed among the faithful he has perceived he prefers himself to the others, chooses rather his own counsels, and trusts himself rather than others. This one surely while, not yielding to unjust objections, he exerts himself in virtue, even not receiving the right counsels of others, stretches his foot outside the limit.

Hunc Petrus intra mensurae lineam revocat, qui postquam libertate vocis auctoritatem principum pressit, per humilitatem cordis de non circumcidendis gentibus Pauli consilium audivit (Act. XV, 7). Sic enim semetipsum contra adversarios ex auctoritate curabat erigere, ut tamen sibimetipsi non crederet in his quae non recte sentiret, ut et libertate fortitudinis tumentes potestates excederet, et humilitate mansuetudinis obedientiam in recto consilio etiam minoribus fratribus exhiberet, et modo per semetipsum aliis, modo sibimetipsi cum aliis obviaret. In factis igitur Petri quaedam ante oculos nostros auctoritatis et humilitatis linea tenditur, ne mens nostra aut per timorem ad mensuram non perveniat, aut per tumorem limitem excedat.

28. Ejusdem virtutis opera aliquando exercere, aliquando omittere suadet discretio. ---Dictum est quomodo linea tenditur, ne per alterius actionis fortitudinem ad alterius causae vitium transeatur; dicatur nunc quemadmodum in una eademque virtute discretionis lineam deserimus, si hanc et aliquando agere et aliquando postponere nesciamus. Non enim res eadem semper est virtus, quia per momenta temporum saepe 907 merita mutantur actionum. Unde fit ut cum quid bene agimus, plerumque melius ab ejus actione cessemus, et laudabilius ad tempus deserat quod in suo tempore laudabiliter mens tenebat. Nam si pro nostris bonis minimis, quibus actis proficimus, nec tamen intermissis interimus, majora laborum mala proximis, imminent, necessario nos virtutum augmenta seponimus, ne infirmioribus proximis fidei detrimenta generemus, ne tanto jam quod agimus virtus non sit, quanto per occasionem sui in alienis cordibus fundamenta virtutum destruit.

29. Discretionis hujus exemplum in sancto Paulo. ---Quam discretionis lineam bene ante intuentium oculos Paulus tetendit, qui et gentiles ad libertatem fidei venientes circumcidi prohibuit (Act. XV, 2), et tamen Lystris atque Iconium transiens, ipse Timotheum, qui gentili patre editus fucrat, circumcidit (Act. XVI, 3). Videns enim quod nisi se mandata litterae servare ostenderet, Judaeorum rabiem etiam in eos qui sibi tunc comites aderant excitaret, assertionis suae vim postposuit, et sine damno fidei se suosque comites a persecutionis immanitate custodivit. Fecit quod fieri fidei amore prohibuit, sed ad fidei retorsit ministerium quod quasi non fideliter fecit. Plerumque enim virtus cum indiscrete tenetur amittitur; cumque discrete intermittitur, plus tenetur. Nec mirum si in incorporeis intelligimus quod agi et in corporeis rebus videmus. Ex studio namque arcus distenditur, ut in suo tempore cum utilitate tendatur. Qui si otium relaxationis non accipit, feriendi virtutem ipso usu tensionis perdit.

This one Peter recalls within the line of measure, who after he pressed the authority of the princes with the liberty of his voice, heard through the humility of heart the counsel of Paul concerning not circumcising the Gentiles (Acts 15:7). For so he took care to erect himself against adversaries out of authority, that yet he did not trust himself in those things which he did not perceive rightly, so that he both might exceed with the liberty of fortitude the swelling powers, and might exhibit obedience in right counsel even to lesser brothers with the humility of gentleness, and sometimes by himself should meet others, sometimes meet himself with others. In the deeds of Peter therefore a certain line of authority and of humility is stretched before our eyes, lest our mind either through fear should not reach to the measure, or through tumor should exceed the limit.

28. Discretion persuades sometimes to exercise the works of the same virtue, sometimes to omit them. ---It has been said how the line is stretched, lest through the strength of one action we pass to the vice of another cause; let it now be said how in one and the same virtue we desert the line of discretion, if we know not when this should be acted upon and when postponed. For virtue is not always the same thing, because through the moments of time the merits of actions often change. Whence it happens that when we do anything well, we often better cease from its action, and the mind more laudably leaves for a time what in its own time it laudably held. For if for our smallest goods, by the performance of which we profit, but yet do not perish if they are intermitted, greater evils of labours threaten our neighbours, we necessarily lay aside the increases of virtues, lest we generate detriments of faith to our weaker neighbours, lest what we do should no longer be virtue, so far as by the occasion of itself it destroys the foundations of virtues in the hearts of others.

29. An example of this discretion in Saint Paul. ---What a line of discretion Paul well stretched before the eyes of those beholding, who both prohibited the Gentiles coming to the liberty of faith from being circumcised (Acts XV, 2), and yet passing through Lystra and Iconium, he himself circumcised Timothy, who had been born of a Gentile father (Acts XVI, 3). For seeing that unless he showed himself to keep the mandates of the letter, he would excite the rage of the Jews even against those who were then his companions, he postponed the force of his assertion, and without damage of faith he guarded himself and his companions from the cruelty of persecution. He did what he prohibited from being done for the love of faith, but he turned back to the ministry of faith what he did as if not faithfully. For frequently virtue, when it is held indiscreetly, is lost; and when it is discreetly intermitted, it is more held. Nor is it to be wondered at if in incorporeal things we understand what we see done also in corporeal things. For by design the bow is unbent, that in its own time it may be bent with utility. Which if it receives not the ease of relaxation, it loses the power of striking by the very use of tension.

Sic aliquando in exercitatione virtus, cum per discretionem praetermittitur, reservatur, ut tanto post vitia valenter feriat, quanto a percussione interim prudenter cessat. Subtilis igitur discretionis super hanc terram linea tenditur, quando ostensis unicuique animae exemplis praecedentium patrum, et utiliter ad operationem virtus accenditur, et nonnunquam utilius temperatur.

[Vet. XIII.] 30. Cavendum ne discretionis nomine, propriis commodis serviatur.--- Sed cum parumper ab opere zeli fortitudo seponitur, alta consideratione opus est, ne fortasse nequaquam communis boni consilio, sed timore proprio vel cujuslibet ambitionis studio a virtutis exercitatione cessetur. Quod nimirum cum agitur, jam non dispensationi, sed culpae servitur. Unde curandum sollicite est ut cum quis susceptum negotium cum virtutis cessatione dispensat, semetipsum prius in radice cordis inspiciat, ne sibi per hoc aliquid avarus appetat, sibi per hoc soli timidus pareat; et eo fiat pravum quod in opere sequitur, quo non ex recta cogitationis intentione generatur. Unde bene in Evangelio Veritas dicit: Lucerna corporis tui est oculus tuus. Si oculus tuus simplex fuerit, totum corpus tuum lucidum erit. Si autem oculus tuus nequam fuerit, totum corpus tuum tenebrosum erit (Matth. VI, 22). Quid enim per oculum exprimitur, nisi opus suum praeveniens cordis intentio? quae priusquam se in actione exerceat, hoc jam quod appetit contemplatur. Et quid appellatione corporis designatur, nisi unaquaeque actio, quae intentionem suam quasi intuentem oculum sequitur? Lucerna itaque corporis est oculus, quia per bonae intentionis radium merita illustrantur actionis. Et si oculus tuus simplex fuerit, totum corpus tuum lucidum erit, quia si recte intendimus per simplicitatem cogitationis, bonum opus efficitur, etiam si minus bonum esse videatur. Et si oculus tuus nequam fuerit, totum corpus tuum tenebrosum erit, quia cum perversa intentione quid vel rectum agitur, etsi splendere coram hominibus cernitur, apud examen tamen interni judicis obscuratur. Unde et recte subjungitur: Vide ergo ne lumen quod in te est tenebrae sint. Si lumen quod in te est tenebrae sunt, ipsae tenebrae quantae erunt (Ibid., 23)? quia si hoc quod bene nos agere credimus, ex mala intentione fuscamus, quanta ipsa mala sunt quae mala esse etiam cum agimus non ignoramus? Et si ibi nil cernimus, ubi quasi discretionis lumen tenemus, qua caecitate in illa offendimus quae sine discretione perpetramus? Vigilanti igitur cura per cuncta opera intentio nobis nostra pensanda est, ut nil temporale in his quae agit appetat, totam se in soliditate aeternitatis figat, ne si extra fundamentum actionis nostrae fabrica ponitur, terra dehiscente solvatur. Unde hic quoque apte subjungitur:

So sometimes virtue in exercise, when it is passed over through discretion, is reserved, that it may afterwards strike vices so much the more valiantly, as it prudently ceases from striking in the meantime. Therefore a line of subtle discretion is stretched over this earth, when by showing to each soul the examples of preceding fathers, virtue is both usefully kindled for operation, and sometimes more usefully tempered.

[Vet. XIII.] 30. Care must be taken lest, under the name of discretion, one's own interests be served.---But when for a little while the fortitude of zeal is set aside from work, there is need of deep consideration, lest perhaps by no means by the counsel of the common good, but by one's own fear or by the study of any ambition, one should cease from the exercise of virtue. Which surely when it is done, service is no longer rendered to dispensation, but to fault. Whence it must be solicitously cared for that when any one dispenses an undertaken business with the cessation of virtue, he should first inspect himself in the root of the heart, lest through this he should greedily desire something for himself, or through this should obey himself alone as a fearful person; and that which follows in work should become perverse for that reason, because it is not generated from a right intention of thought. Whence well in the Gospel the Truth says: The lamp of thy body is thy eye. If thy eye be simple, thy whole body shall be light. But if thy eye be evil, thy whole body shall be dark (Matt. 6:22). For what is expressed by the eye but the intention of the heart preventing its own work? which before it exercises itself in action, already contemplates this which it desires. And what is designated by the appellation of the body but each particular action, which follows its own intention as if an eye looking on? The eye therefore is the lamp of the body, because the merits of the action are illustrated through the ray of a good intention. And if thy eye be simple, thy whole body shall be light, because if we intend rightly through simplicity of thought, a good work is effected, even if it should seem to be less good. And if thy eye be evil, thy whole body shall be dark, because when anything even right is done with a perverse intention, although it be seen to shine before men, yet it is obscured in the examination of the internal Judge. Whence also rightly it is subjoined: See therefore lest the light which is in thee be darkness. If the light which is in thee be darkness, how great shall that darkness be (Ibid. 23)? because if we darken this which we believe ourselves to do well from an evil intention, how great are those evils which we are not ignorant to be evil even when we do them? And if we discern nothing there where we hold as it were the light of discretion, with what blindness do we stumble into those things which we perpetrate without discretion? With vigilant care therefore through all works our intention must be weighed by us, so that it may desire nothing temporal in those things which it does, but may fix itself entirely in the solidity of eternity, lest if the fabric of our action be placed outside the foundation, it should be dissolved as the earth gapes. Whence here also fitly it is subjoined:

CAPUT XII.

VERS. 6.---Super quo bases illius solidatae sunt?

31. Bases animae sunt intentiones.---Bases quippe uniuscujusque sunt animae intentiones suae. Nam sicut fabrica columnis, columnae autem basibus innituntur, ita vita nostra in virtutibus, virtutes vero in intima intentione subsistunt. Et quia scriptum est: Fundamentum aliud nemo potest ponere, praeter id quod positum est, quod est Christus Jesus (I Cor. III, 11), tunc bases in fundamento sunt, cum intentiones nostrae in Christo roborantur. Incassum vero alta super se bases aedificia erigunt, si non ipsae in fundamenti soliditate consistunt, quia nimirum quamlibet summa opera inaniter faciunt, si intentiones cordium extra aeternitatis certitudinem deflectuntur, et vitae verae praemia non requirunt, tantoque graviora ruinae super se damna aedificant, quanto altiora aedificia extra fundamentum portant, quia cum aeternae vitae praemiis non intendunt, quo plus se quasi in virtutibus erigunt, eo in gloriae inanis foveam profundius cadunt. Non ergo pensandum est bases quid sustinent, sed ubi sustinentur, quia profecto humana corda divinitus perscrutantur, non solum quae faciunt, sed quod in operibus quaerunt. Unde cum districtum judicem Paulus describeret, atque actionum bona narraret, dicens: Qui reddet unicuique secundum opera ejus, his quidem, secundum patientiam boni operis, gloriam et corruptionem (Rom. II, 6); quia, nominata boni operis patientia quasi totam electae actionis fabricam dixerat, subtiliter illico ubi bases ejusdem fabricae consisterent exquisivit, dicens: Gloriam et honorem et incorruptionem quaerentibus, vitam aeternam (Ibid., 7). Ac si aperte diceret: Et si quidam patientiam boni operis ostendunt, gloriam et incorruptionem non recipiunt, si intentiones cordis, id est bases fabricae, in fundamento non figunt, quia videlicet Deus vel honestae vitae aedificium non inhabitat quod extra se positum non ipse sustentat.

32. Ad spem aeternitatis sunt dirigendae.---Quia igitur intentiones electae uniuscujusque animae spei aeternitatis innituntur, recte voce Dominica de hac terra dicitur: Super quo bases illius solidatae sunt? Ac si aperte diceret, Nisi super me. Cui dum justa quaeque anima intendit, omne quod temporaliter facit, in me procul dubio non temporaliter construit. Quia vero tunc robustius in fundamento solidamur, cum verba Dei et in exterioribus praeceptis sequimur, et in intimis sensibus subtilius intelligendo pensamus, recte subjungitur:

Caput XIII

[Vet. XIV].

IBID.---Vel quis dimisit lapidem angularem ejus?

CHAPTER XII.

VERS. 6.---Upon what are its bases fastened?

31. The bases of the soul are its intentions.---For the bases of each soul are its own intentions. For as a fabric rests upon columns, and columns upon bases, so our life subsists in virtues, but virtues in the intimate intention. And because it is written: Other foundation can no man lay, than that is laid, which is Christ Jesus (1 Cor. 3:11), then the bases are on the foundation when our intentions are strengthened in Christ. In vain indeed do bases erect high buildings upon themselves, if they themselves do not consist in the solidity of the foundation, because indeed they do in vain however supreme works, if the intentions of the hearts are deflected outside the certainty of eternity, and do not seek the rewards of the true life; and they build up so much heavier damages of ruin upon themselves, by how much they carry higher buildings outside the foundation, because when they do not intend toward the rewards of eternal life, the more they erect themselves as if in virtues, the deeper they fall into the pit of vain glory. Not therefore is it to be weighed what the bases sustain, but where they are sustained, because surely human hearts are divinely scrutinized, not only what they do, but what they seek in their works. Whence when Paul described the strict Judge, and narrated the goods of actions, saying: Who will render to every man according to his works, to them indeed, according to patience in good work, glory and incorruption (Rom. 2:6); because, by naming the patience of good work he had said as it were the whole fabric of elect action, he immediately subtly inquired where the bases of the same fabric consisted, saying: To them that seek glory and honor and incorruption, eternal life (Ibid. 7). As if he said openly: And if some show patience in good work, they do not receive glory and incorruption, if they do not fix the intentions of the heart, that is, the bases of the fabric, in the foundation, because indeed God does not inhabit even an edifice of an honest life which, being placed outside Himself, He does not Himself sustain.

32. They are to be directed to the hope of eternity.---Because therefore the intentions of each elect soul lean upon the hope of eternity, rightly by the Lord's voice it is said of this earth: Upon what are its bases fastened? As if He said openly, Unless upon Me. To whom while each just soul intends, all that it does temporally, it undoubtedly constructs in Me not temporally. But because we are then more robustly solidified in the foundation, when we both follow the words of God in exterior precepts, and weigh them by understanding more subtly in the intimate senses, rightly it is subjoined:

Chapter XIII

[Vet. XIV].

IBID.---Or who laid the corner stone thereof?

33. Christus lapis angularis, quod vitam activam et contemplativam in se conjunxerit.---Lapis quippe angularis est ad sacra eloquia intellectus duplex. Qui tunc divinitus dimittitur, quando nequaquam districto judicio ignorantiae suae tenebris illigatur; sed quadam libertate perfruitur, dum in praeceptis Dei sufficit vel exsequendo exteriora agere, vel contemplando interna sentire. Ad quod nunquam noster intellectus assurgeret, si ad suscipiendam naturam nostram ipse noster conditor non veniret. Qui aliter angularis lapis dicitur, quia duos in se populos junxit; atque aliter, quia conjunctae utriusque vitae, activae videlicet et contemplativae, in se exempla monstravit. Ab activa enim vita longe contemplativa distat; sed incarnatus Redemptor noster veniens, dum utramque exhibuit, in se utramque sociavit. Nam cum in urbe miracula faceret, in monte vero orando continue pernoctaret, exemplum suis fidelibus praebuit, ut nec contemplationis studio proximorum curam negligant, nec rursum cura proximorum immoderatius obligati contemplationis studia derelinquant; sed sic in utrisque mentem partiendo conjungant, quatenus nec amorem Dei praepediat amor proximi, nec amorem proximi, quia transcendit, abjiciat amor Dei. Quia igitur humano cordi quid ageret ignoranti Dei atque hominis Mediator apparuit, qui et agendo transitoria disponeret, et contemplando ostenderet unde cuncta penderent, recte dicitur: Vel quis dimisit lapidem angularem ejus? Ac si aperte Dominus diceret: Nisi ego, qui unicum quem sine tempore genui servandis hominibus cum tempore ostendi, in cujus vita discerent etiam diversa vivendi studia non discrepare. Et notandum quod eum non se emisisse, sed dimisisse asserit, quia profecto humanam naturam Filius suscipiens ad ima de sublimibus venit. Cujus incarnationis mysterium quia et electi angeli mirati sunt, qui eodem mysterio redempti non sunt, recte subjungitur:

Caput XIV

[Rec. VII].

VERS. 7.---Cum me laudarent simul astra matutina.

33. Christ the corner stone, because He joined in Himself the active and contemplative life.---For the corner stone in sacred eloquence is a twofold understanding. Which is then divinely laid, when it is by no means bound by the strict judgment in the darkness of its own ignorance; but enjoys a certain liberty, while in the precepts of God it suffices either to act by executing exterior things, or to feel by contemplating internal things. To which our understanding would never rise, if our Creator Himself had not come to take upon Him our nature. Who is called a corner stone in one way, because He joined two peoples in Himself; and in another way, because He showed in Himself examples of both lives joined together, namely, the active and the contemplative. For the contemplative life is far distant from the active; but our incarnate Redeemer coming, while He exhibited both, associated both in Himself. For when He worked miracles in the city, but continued all night in prayer on the mountain, He gave an example to His faithful ones, that they should neither neglect the care of their neighbors through the study of contemplation, nor again, being too immoderately bound by the care of their neighbors, abandon the studies of contemplation; but should so join the mind by partitioning it in both, that neither the love of neighbor should impede the love of God, nor the love of God, because it transcends, should cast away the love of neighbor. Because therefore the Mediator of God and man appeared to the human heart that was ignorant of what it should do, who both by acting should dispose transitory things, and by contemplating should show from whence all things depend, it is rightly said: Or who laid the corner stone thereof? As if the Lord said openly: Unless I, who showed in time for the saving of men the Only-begotten whom I begat without time, in whose life they might learn that even diverse studies of living do not disagree. And it is to be noted that He asserts not that He sent Him forth (emisisse), but that He let Him down (dimisisse), because surely the Son, taking human nature, came to the lowest from the highest. Because even the elect angels wondered at the mystery of His incarnation, who were not redeemed by the same mystery, it is rightly subjoined:

Caput XIV

[Rec. VII].

VERS. 7.---When the morning stars praised me together.

34. Angeli astra matutina cur appellati.---Quia enim prima in tempore condita natura rationabilium spirituum creditur, non immerito matutina astra angeli vocantur. Quod si ita est, dum terra esset invisibilis et incomposita, dum tenebrae essent super abyssum (Genes. I, 2), venturum diem subsequentis saeculi per lucem sapientiae existendo praevenerunt. Nec negligenter audiendum est quod additur, Simul, quia nimirum astra matutina etiam cum vespertinis Redemptoris potentiam laudant, dum electi angeli etiam cum redemptis in mundi fine hominibus largitatem gratiae supernae glorificant. Ipse quippe ut nos ad laudem conditoris accenderent, hoc quod superius diximus, orta per carnem luce, clamaverunt: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis (Luc. II, 14). Simul ergo laudant, quia redemptioni nostrae voces suae exultationis accommodant. Simul laudant; quia dum nos conspiciunt recipi, suum numerum gaudent repleri. Qui et fortasse ideo matutina astra memorantur, quia saepe ad exhortandos homines missi sunt; et dum venturum mane nuntiant, ab humanis cordibus praesentis vitae tenebras fugant. Sed ecce angeli divinam potentiam laudant, quia ipsa eos tantae claritatis visio dilatat. Nos autem qui redimimur, sed tamen corruptione adhuc carnis gravamur, donum quod percipimus, qua virtute laudamus? Quomodo enim valebit lingua dicere, quod non sufficit mens nostra sentire? Sequitur:

CAPUT XV

IBID.---Et jubilarent omnes filii Dei.

35. Quid sit jubilatio, et cur homines deceat, non angelos.---Jubilatio quippe dicitur cum cordis laetitia oris efficacia non expletur; sed quibusdam modis gaudium prodit, quod ipse qui gaudet, nec tegere praevalet, nec explere. Laudent itaque angeli, qui jam tantae claritatis altitudinem in sublimibus vident. Jubilent vero homines, qui adhuc in inferioribus oris sui angustias sustinent. Quae quia certo futura Dominus noverat, non tam facienda insinuat, quam facta narrat. Sed quid agimus, quod cum boni de redemptionis suae mysterio jubilant, malos invidia inflammat; dum electi proficiunt, reprobi ad rabiem furoris excitantur, et bona nascentia, quia nolunt imitari, persequuntur? Sed tamen inter haec etiam qui redemit, non relinquit. Scriptum quippe est: Fidelis autem Deus, qui non patietur vos tentari supra quam potestis, sed faciet etiam cum tentatione proventum, ut possitis sustinere (I Cor. X, 13). Novit enim conditor noster, quando exsurgere persecutionis procellam sinat, quando exsurgentem reprimat.

34. Why the angels are called morning stars.---For because the nature of rational spirits is believed to have been the first created in time, not undeservedly are the angels called morning stars. Which if it is so, while the earth was invisible and uncomposed, while darkness was upon the abyss (Gen. 1:2), they by existing preceded the coming day of the following age through the light of wisdom. Nor is it to be heard negligently what is added, Together, because indeed the morning stars praise the power of the Redeemer even with the evening stars, while the elect angels even with the men redeemed at the end of the world glorify the bounty of supernal grace. For they themselves, that they might kindle us to the praise of the Creator, as we have said above, the light having arisen through the flesh, cried out: Glory to God in the highest, and on earth peace to men of good will (Luke 2:14). Together therefore they praise, because they accommodate the voices of their exultation to our redemption. Together they praise; because while they behold us being received, they rejoice that their number is being filled up. Who also perhaps are mentioned as morning stars, because they have often been sent to exhort men; and while they announce the coming morning, they put to flight the darkness of the present life from human hearts. But behold, the angels praise the divine power, because the vision itself of such great clarity expands them. But we who are redeemed, but yet are still burdened by the corruption of the flesh, by what virtue do we praise the gift which we receive? For how will the tongue be able to say, what our mind is not sufficient to feel? It follows:

CAPUT XV

IBID.---And all the sons of God shouted for joy.

35. What jubilation is, and why it befits men, not angels.---For jubilation is so called when the joy of the heart is not filled by the efficacy of the mouth; but in certain ways the joy breaks forth, which he who rejoices is neither able to conceal nor to fulfill. Let the angels therefore praise, who already see the altitude of such great clarity in the highest places. But let men jubilate, who still sustain the narrowness of their mouth in the lower places. Which things because the Lord knew certainly were to be, He does not so much insinuate what is to be done, as He narrates what is done. But what do we do, that when the good jubilate concerning the mystery of their redemption, envy inflames the bad; while the elect profit, the reprobate are excited to the madness of fury, and they persecute the nascent goods because they are unwilling to imitate them? But nevertheless among these also He who redeemed does not leave us. For it is written: But God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it (1 Cor. 10:13). For our Creator knows when He should permit the storm of persecution to rise, and when He should repress it as it rises.

Novit pro custodia nostra restringere quod contra nos egredi pro nostra exercitatione permittit, ut saeviens nos diluat procella, et non mergat. Unde et sequitur:

Caput XVI

[Vet. XV, Rec. VIII].

VERS. 8.---Quis conclusit ostiis mare, quando erumpebat, quasi de vulva procedens?

36. Saeculum contra sanctos saeviens a Deo conclusum. Humiliatis terrenis principibus, per eos Dominus Ecclesiam supra mundi culmen evexit.---Quid enim mare nisi saeculum, quid vulvam, nisi conceptum carnalis cogitationis accipimus? Hoc enim loco vulvae nomine occulta et malitiosa carnalium cogitatio designatur. Quae vulva non ad proferendam prolem concipit substantiam corporis, sed ad explendam nequitiam causam doloris. De hac vulva cordis iniquorum alias dicitur: Concepit dolorem, et peperit iniquitatem (Psal. VII, 15). Per hanc vulvam pravi concipiunt, cum mala cogitant. Per hanc vulvam pariunt, cum mala quae cogitaverint operantur. Erumpebat ergo mare quasi de vulva procedens, cum minarum saecularium fluctus de carnalis cogitationis iniquitate concepti, in sanctae Ecclesiae interitum saevirent. Sed auctore Deo, ostiis hoc mare conclusum est, quia contra tumores persequentium sancti viri quasi quaedam ostia oppositi sunt, ut eorum miraculis atque reverentia irae persequentium frangerentur. Humiliatis quippe Dominus terrenis principibus, per eos sanctam Ecclesiam supra mundi culmen evexit, et saevientis maris impetus, crecta ejusdem Ecclesiae potestate, coercuit. Sed huic saevienti mari quid Dominus fecerit, audiamus. Sequitur:

Caput XVII

[Rec. IX.]

VERS. 9.---Cum ponerem nubem vestimentum ejus, et caligine illud quasi pannis infantiae obvolverem.

He knows how to restrain for our protection what He permits to go out against us for our exercise, so that the raging storm may wash us and not drown us. Whence also it follows:

Caput XVI

[Vet. XV, Rec. VIII].

VERS. 8.---Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

36. The world raging against the saints shut up by God. The earthly princes being humiliated, through them the Lord raised the Church above the summit of the world.---For what do we understand by the sea but the world, what by the womb but the conception of carnal thought? For in this place by the name of womb the hidden and malicious thought of carnal men is designated. Which womb does not conceive the substance of the body for bringing forth offspring, but for fulfilling wickedness the cause of sorrow. Concerning this womb of the heart of the iniquitous it is elsewhere said: He hath conceived sorrow, and brought forth iniquity (Psalm 7:14). Through this womb the wicked conceive when they think evil things. Through this womb they bring forth when they work the evil things which they have thought. Therefore the sea brake forth as if issuing out of the womb, when the waves of secular threats, conceived from the iniquity of carnal thought, raged unto the destruction of holy Church. But by the author God, this sea was shut up with doors, because against the swellings of persecutors holy men were opposed as certain doors, that by their miracles and reverence the wrath of persecutors might be broken. For the Lord having humiliated earthly princes, through them He raised holy Church above the summit of the world, and restrained the impulses of the raging sea, the power of the same Church being erected. But what the Lord did to this raging sea, let us hear. It follows:

Caput XVII

[Rec. IX.]

VERS. 9.---When I made the cloud the garment thereof, and thick darkness a swaddlingband for it.

37. Persecutorum malitiam Deus constrinxit puerilia sapientem.---Mare saeviens nube induitur, quia crudelitas persequentium stultitiae suae velamento vestitur. Interposita enim caligine infidelitatis suae, perspicuam veritatis lucem videre non sufficit; et id quod agit per crudelitatis impulsum, per caecitatis suae meritum non agnoscit. Nam si cognovissent, ut ait Apostolus, nunquam Dominum gloriae crucifixissent (I Cor. II, 8). Haec nubes non solum solet infideles extra positos premere, sed quosdam etiam viventes carnaliter intra Ecclesiam tenebrare. Unde sancti viri, qui etiam alienae negligentiae compatiuntur, et se pati aestimant quod perpeti alios sentiunt, Deo orantes dicunt: Opposuisti nubem, ne transeat oratio (Thren. III, 44). Ac si aperte dicant: Menti nostrae terrenis voluptatibus assuetae curarum suarum phantasmata justo judicio objicis, quibus eam in ipsa orationis suae intentione confundis; et quam desideriis infimis deditam non ignoras, recte caecatam ab intuenda lucis tuae perspicuitate reverberas, ut cum in te intenditur, ipso a te cogitationum suarum nubilo reflectatur; et quae terrena haec assidue cogitat quia vult, haec etiam toleret in oratione cum non vult. Quia igitur ipsa persecutorum nequitia superna dispensatione constringitur, ne contra sanctos viros inquantum voluerit effrenetur, postquam dixit: Cum ponerem nubem vestimentum ejus; apte subdidit: Et caligine illud quasi pannis infantiae obvolverem. Pannis quippe infantiae pedes ac brachia constringuntur, ne huc atque illuc dissoluta libertate jactentur. Quia ergo persecutores sanctae Ecclesiae instabilitate cordis inquieti, atque huic saeculo dediti, non grandaeva, sed puerilia sapiunt, qui quidem obscuritate atque caligine, non intellectu superni judicii constringuntur, ne tantum persequi valeant quantum volunt, pannis infantiae referuntur obvoluti, quia, sicut dictum est, puerilia quidem sapiunt, sed divina dispensatione constricti, quo volunt brachia non extendunt, et si cuncta mala leviter perpetrare appetunt, nequaquam tamen implere cuncta quae appetunt permittuntur. Sequitur:

VERS. 10.---Circumdedi illud terminis meis.

Terminis suis Dominus mare circumdat, quia iras persequentium, judiciorum suorum dispensatione modificat, ut insani tumida unda fervoris plano frangatur littore occultae dispensationis. Sequitur:

Caput XVIII

[Vet. XVI].

VERS. 10, 11.---Et posui vectem et ostia, et dixi: Hucusque venies, et non procedes amplius, et hic confringes tumentes fluctus tuos.

37. God constrained the malice of persecutors who savor of childish things.---The raging sea is clothed with a cloud, because the cruelty of persecutors is dressed in the veil of its own folly. For by the interposition of the thick darkness of their own infidelity, it is not sufficient to see the clear light of truth; and that which it does through the impulse of cruelty, it does not acknowledge through the merit of its own blindness. For if they had known, as the Apostle says, they would never have crucified the Lord of glory (1 Cor. 2:8). This cloud is wont not only to press upon infidels placed outside, but also to darken some who live carnally within the Church. Whence holy men, who also compassionate the negligence of others, and think that they themselves suffer what they feel others endure, say to God in prayer: Thou hast opposed a cloud, that prayer may not pass through (Lam. 3:44). As if they said openly: To our mind accustomed to earthly pleasures Thou dost object by a just judgment the phantasms of its own cares, by which Thou dost confound it in the very intention of its own prayer; and her whom Thou knowest to be given up to lowest desires, Thou dost rightly reverberate blinded from beholding the clarity of Thy light, so that when she is intended toward Thee, she is reflected from Thee by the very cloud of her own thoughts; and she who assiduously thinks these earthly things because she wills, should also tolerate these in prayer when she wills not. Because therefore the very wickedness of persecutors is constrained by supernal dispensation, lest it should be unbridled against holy men as much as it would, after He said: When I made the cloud the garment thereof; He aptly subjoined: And thick darkness a swaddlingband for it. For by the swaddlingbands (pannis) of infancy the feet and arms are constrained, lest they should be tossed hither and thither in dissolute liberty. Because therefore the persecutors of holy Church, unquiet by instability of heart, and given up to this world, do not savor of things of great age, but of childish things, who indeed are constrained by obscurity and thick darkness, not by understanding of supernal judgment, lest they should be able to persecute as much as they will, they are reported as wrapped in the swaddlingbands of infancy, because, as has been said, they savor indeed of childish things, but being constrained by divine dispensation, they do not extend their arms whither they will, and if they lightly desire to perpetrate all evils, they are by no means permitted to fulfill all things which they desire. It follows:

VERS. 10.---I compassed it about with my boundaries.

The Lord compasses the sea about with His boundaries, because He modifies the wraths of persecutors by the dispensation of His judgments, so that the swollen wave of insane fervor may be broken upon the level shore of hidden dispensation. It follows:

Caput XVIII

[Vet. XVI].

VERS. 10, 11.---And I set bars and doors, and said: Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.

38. Sancti praedicatores tanquam ostia mari saecus saevienti opposita, tundi fluctibus, non effringi potuerunt, Christo eos roborante. Haec ostia humilibus aperta, et superbis clausa.---Quid per ostia nisi praedicatores sancti, quid per vectem nisi incarnatus Dominus designatur? Qui haec videlicet ostia contra saevientis maris impetum tanto valentiora opposuit, quanto ea sua observatione roboravit. Quia enim ista sanctae Ecclesiae ostia vectis hujus oppositione solidata sunt, potuerunt quidem tundi fluctibus, sed effringi nequiverunt, ut ea exterius unda persecutionis illideret, sed nequaquam cordis eorum interna penetraret. Et quia doctores sancti praedicatione quidem sequentibus aperti sunt, auctoritate autem sua resistentibus clausi, non immerito ostia vocantur, id est aperta conversationi humilium, et clausa terroribus superborum. Non immerito ostia vocantur, quia et ingressum fidelibus aperiunt, et rursum sese perfidis ne ingrediantur opponunt. Pensemus quale Ecclesiae ostium exstitit Petrus, qui investigantem fidem Cornelium recepit, pretio quaerentem miracula Simonem repulit. Illi dicens: In veritate comperi quoniam non est personarum acceptor Deus (Act. X, 34), secreta regni benigne aperuit. Huic inquiens: Pecunia tua tecum sit in perditionem (Act. VIII, 20), per districtae damnationis sententiam coelestis aulae aditum claudit. Quid cuncti apostoli nisi sanctae Ecclesiae ostia existunt, cum voce Redemptoris sui audiunt: Accipite Spiritum sanctum; quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt (Joan. XX, 22)? Ac si illis aperte diceretur: Per vos ingredientur ad me hi quibus vosmetipsos panditis; et repellentur quibus obseratis. Igitur dum mare saevit, Dominus vectem et ostia opponit, quia ab amaris et perfidis cordibus dum persecutionis procella se dilatat in mundo, Deus unigeniti sui gloriam praedicatorumque ejus reverentiam exaltat; et dum innotescit mysteria divinae fortitudinis, frangit in impiis fluctus furoris.

39. Divina providentia persecutionis procella aut prosilit, aut conquiescit.---Bene autem dicitur: Hucusque venies, et non procedes amplius. Quia nimirum judicii occulti mensura est, et quando persecutionis procella prosiliat, et quando conquiescat, ne aut non exagitata electos non exerceat, aut non moderata in profundum mergat. Cum vero notitia fidei usque ad persequentes extenditur, turbati maris tumor sedatur; ibique fluctus suos mare frangit, quia ad cognitionem veritatis veniens, omne quod nequiter egit erubescit.

38. Holy preachers as doors opposed to the raging sea of the world, could be beaten by waves, but not broken, Christ strengthening them. These doors are open to the humble, and closed to the proud.---What is designated by the doors but holy preachers, what by the bar but the incarnate Lord? Who indeed opposed these doors against the impulse of the raging sea as much more powerful, as He strengthened them by His own observation. For because these doors of holy Church were solidified by the opposition of this bar, they were able indeed to be beaten by the waves, but they could not be broken, so that the wave of persecution might strike them exteriorly, but by no means penetrate the internal parts of their heart. And because holy doctors are indeed open by preaching to those following, but closed by their authority to those resisting, not undeservedly are they called doors, that is, open to the conversation of the humble, and closed to the terrors of the proud. Not undeservedly are they called doors, because they both open the entrance to the faithful, and again oppose themselves to the perfidious lest they enter. Let us consider what a door of the Church Peter stood forth, who received Cornelius investigating the faith, and repelled Simon seeking miracles for a price. Saying to the former: Of a truth I perceive that God is no respecter of persons (Acts 10:34), he benignly opened the secrets of the kingdom. Saying to the latter: Thy money perish with thee (Acts 8:20), through the sentence of strict damnation he shuts the entrance of the heavenly court. What are all the apostles but doors of holy Church, when they hear by the voice of their Redeemer: Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (John 20:22)? As if it were said to them openly: Through you they shall enter to Me to whom you open yourselves; and they shall be repelled to whom you are shut. Therefore while the sea rages, the Lord opposes the bar and doors, because while the storm of persecution expands itself in the world from bitter and perfidious hearts, God exalts the glory of His Only-begotten and the reverence of His preachers; and while the mysteries of divine fortitude become known, He breaks the waves of fury in the impious.

39. By divine providence the storm of persecution either leaps forth or rests.---But it is well said: Hitherto shalt thou come, but no further. Because indeed there is a measure of hidden judgment, both when the storm of persecution should leap forth, and when it should rest, lest either not being agitated it should not exercise the elect, or not being moderated it should drown them in the depth. But when the knowledge of faith is extended even to the persecutors, the swelling of the troubled sea is stilled; and there the sea breaks its waves, because coming to the knowledge of truth, it blushes for all that it has done wickedly.

Fracta quippe unda in se reliditur, quia victa nequitia etiam per cogitationem sui cordis accusatur; et quasi ipsam vim quam intulerat recipit, quia de pravitate quam gesserat reatus sui stimulos sentit. Unde quibusdam per Paulum dicitur: Quem ergo fructum habuistis tunc in illis in quibus nunc erubescitis (Rom. VI, 21)? Ac si diceretur: Quid se in altum fluctus vestrae pravitatis extulerunt, qui nunc in semetipsis fracti, unde perversos vos inflaverant, conversos inde confundunt? Recte itaque dicitur: Et hic confringes tumentes fluctus tuos. Quod vero in hac conclusione maris secundo de ostiis dicitur, more sacri eloquii, res semel dicta pro confirmatione replicatur.

40. Per mare intelligi potest saeculum, cui Deus ostia opposuit, legis et Novi Testamenti praecepta.---Si autem hoc in loco mare accipere non specialiter turbam persequentium, sed generaliter saeculum debemus, secundo contra hoc mare Dominus ostia opposuit, quia et prius humano generi praecepta legis, et postmodum novae gratiae testamentum dedit. Secundo objectis ostiis hujus maris impetum clausit, quia eos quos ad obsequium sui cultus assumpsit, et prius ab idolis data lege coercuit, et post ab intellectu carnali gratia revelata correxit. Secundo mare ostia accepit, quia humanum genus prius Deus ab operibus iniquitatis prohibuit, postmodum vero etiam a cogitationis culpa constrinxit. Videamus quemadmodum prima tumenti mari Dominus ostia imponat. Ecce enim per Legem dicitur: Non occides, non moechaberis, non furtum facies, non falsum testimonium dices (Exod. XX, 13, 14). Videamus quemadmodum secundis hoc mare Dominus ostiis claudat. Ecce in Evangelio dicit: Audistis quia dictum est antiquis: Non moechaberis; ego autem dico vobis, quoniam omnis qui viderit mulierem ad concupiscendum eam, jam moechatus est eam in corde suo (Matth. V, 27). Rursumque dicitur: Audistis quia dictum est: Diliges proximum tuum, et odio habebis inimicum tuum; ego autem dico vobis, diligite inimicos vestros, et benefacite his qui oderunt vos (Ibid. V, 43, 44). Qui igitur prius nequitias operis prohibet, et postmodum culpas cordis exhaurit, nimirum tumenti mari, ne circumducta justitiae littora transeat, bis ostia imponit.

[Vet. XVII.] 41. Mundo suae origini adhuc vicino, leges positae. Cui tamen Deus nondum illuxerat. Sub litterae caligine quasi pannis infantiae obvolutus mundus. Prius timore ligatus, postea libertatem consecutus. Lex vetus imperfecta et infirma.---Bene autem cum diceret: Quis conclusit ostiis mare. Illico et tempus adjunxit, dicens: Quando erumpebat, quasi de vulva procedens. Quia videlicet tunc humano generi praeceptis legis obviavit, quando adhuc saeculum suae origini vicinum, quasi ab ortu proprio ad profectum vitae carnalis exibat.

For the broken wave is thrown back upon itself, because the vanquished wickedness is also accused by the thought of its own heart; and as it were it receives the very force which it had brought, because from the depravity which it had carried on it feels the stings of its own guilt. Whence it is said to some through Paul: What fruit had ye then in those things whereof ye are now ashamed? (Rom. 6:21). As if it were said: Why did the waves of your depravity lift themselves on high, which now being broken in themselves, whence they had inflated you when perverse, thence confound you when converted? Rightly therefore is it said: And here shalt thou break thy proud waves. But that which is said a second time concerning doors in this conclusion of the sea, after the manner of sacred eloquence, a thing once said is repeated for confirmation.

40. By the sea can be understood the world, to which God opposed doors, the precepts of the law and of the New Testament.---But if in this place we ought to take the sea not specifically as the crowd of persecutors, but generally as the world, the Lord opposed doors against this sea twice, because He gave both first to the human race the precepts of the law, and afterwards the testament of new grace. He shut the impulse of this sea by doors being objected twice, because those whom He assumed to the service of His worship, He both first coerced from idols by the given law, and afterwards corrected from carnal understanding by revealed grace. The sea received doors twice, because God first prohibited the human race from works of iniquity, but afterwards He also constrained them from the fault of thought. Let us see how the Lord imposes the first doors upon the swelling sea. For behold, through the Law it is said: Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness (Exod. 20:13, 14). Let us see how the Lord shuts this sea by the second doors. Behold, in the Gospel He says: Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart (Matt. 5:27, 28). And again it is said: Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that hate you (Ibid. 5:43, 44). He therefore who first prohibits the wickednesses of work, and afterwards exhausts the faults of the heart, surely imposes doors twice upon the swelling sea, lest it should pass the compassed shores of justice.

[Vet. XVII.] 41. Laws were placed for the world still near to its origin. To which nevertheless God had not yet shone. The world wrapped under the darkness of the letter as it were in swaddlingbands of infancy. First bound by fear, afterwards having attained liberty. The old law imperfect and weak.---But well when He said: Who shut up the sea with doors, He immediately also added the time, saying: When it brake forth, as if it had issued out of the womb. Because indeed He then met the human race with the precepts of the law, when the world was still near to its origin, and as it were was issuing from its own birth to the progress of carnal life.

De vulva quippe procedere est in luce praesentis gloriae carnaliter apparere. Et recte subjungitur: Cum ponerem nubem vestimentum ejus. Quia nimirum Deus hominibus non tunc aperta ostensione se intulit, sed dum eos ab errore perfidiae eripuit, nec tamen illis claritatem sui luminis patefecit, quasi ex tenebris eos abstulit, sed adhuc nube vestivit, ut et pristina pravitatis acta relinquerent, et tamen ventura bona adhuc certius non viderent. Unde et apte subditur: Et caligine illud quasi pannis infantiae obvolverem. Dum enim rudes populos non aperta spiritus praedicatione edocuit, sed figurata locutione praeceptis litterae astrinxit, adhuc infirma sapientes verborum suorum caligine quasi pannis infantiae obvolvit, ut mandatis grossioribus ligati crescerent, ne male liberi in suis voluptatibus perirent. Quos ad viam justitiae dum non jam charitas, sed adhuc timor astringeret, divina dispensatio quasi pressit ut nutriret. Infirmus namque populus cum praeceptorum pannos nolens pertulit, ad firmiorem statum ex ipsa sua ligatione pervenit. Quia enim timor eum prius a culpa coercuit, competenter postmodum in libertatem spiritus exivit. Hos pannos infantiae, quos inchoantibus dedit, ipse per prophetam Dominus reprehendit, dicens: Dedi eis praecepta non bona (Ezech. XX, 25). Mala enim quasi mala esse desinunt comparatione pejorum, et bona quasi bona non sunt comparatione meliorum. Nam sicut pejus delinquenti Judaeae de Sodoma atque Samaria dicitur: Justificasti sorores tuas in omnibus abominationibus tuis, quas operata es (Ezech. XVI, 51), ita melioribus Novi Testamenti praeceptis subsequentibus praecepta bona quae rudibus data sunt non bona esse memorantur. Neque enim mentes usui vitae carnalis inhaerentes evehi ab infimis possent, nisi gradatim ducta praedicatione proficerent. Hinc quippe est quod, in Aegypto positis pio justoque moderamine latenti eorum concupiscentiae condescenditur, et vicinorum suorum vasis aureis argenteisque sublatis, discedere jubentur (Exod. III, 22). Qui ad Sina montem ducti, accepta lege, mox audiunt: Non concupisces rem proximi tui (Exod. XX, 17). Et hinc est quod in eadem lege oculum pro oculo, dentem pro dente praecipiuntur exigere (Exod. XXI, 24), et quandoque tamen, revelata gratia, percussi maxillam alteram jubentur praebere (Matth. V, 3).

For to issue out of the womb is to appear carnally in the light of present glory. And it is rightly subjoined: When I made the cloud the garment thereof. Because indeed God did not then bring Himself to men by an open showing, but while He snatched them from the error of perfidy, He nevertheless did not open to them the clarity of His own light; He as it were took them out of darkness, but still clothed them with a cloud, so that they should both leave the former acts of depravity, and yet should not yet see more certainly the future goods. Whence also it is aptly subjoined: And thick darkness a swaddlingband for it. For while He taught the rude peoples not by open preaching of the spirit, but bound them by the precepts of the letter in figured speech, He wrapped them savoring still of weak things in the thick darkness of His words as it were in swaddlingbands of infancy, so that being bound by grosser mandates they might grow, lest they being evilly free should perish in their pleasures. Whom while not yet charity, but still fear bound to the way of justice, divine dispensation as it were pressed them that it might nourish them. For the weak people while they bore unwillingly the swaddlingbands (pannis) of the precepts, arrived at a firmer state from their very binding. For because fear first coerced them from fault, they competently afterwards went out into the liberty of the spirit. These swaddlingbands of infancy, which He gave to those beginning, the Lord Himself reproved through the prophet, saying: I gave them statutes that were not good (Ezek. 20:25). For evil things as it were cease to be evil by comparison with worse, and good things as it were are not good by comparison with better. For as to Judaea more wickedly delinquent than Sodom and Samaria it is said: Thou hast justified thy sisters in all thine abominations which thou hast done (Ezek. 16:51), so by better precepts of the New Testament following, the good precepts which were given to the rude are remembered as not good. For neither could minds adhering to the use of carnal life be raised from the lowest things, unless they profited by preaching led gradually. Hence indeed it is that, being placed in Egypt, by a pious and just moderation their latent concupiscence is condescended to, and the golden and silver vessels of their neighbors being taken away, they are commanded to depart (Exod. 3:22). Who being led to mount Sinai, the law being received, soon hear: Thou shalt not covet thy neighbor's house (Exod. 20:17). And hence it is that in the same law they are commanded to exact an eye for an eye, a tooth for a tooth (Exod. 21:24), and yet sometime, grace being revealed, they are commanded being struck to offer the other cheek (Matt. 5:39).

Quia enim plus semper ira in vindicta exigit quam injuria accepit, dum discunt mala non multiplicius reddere, quandoque discerent ea et multiplicata sponte tolerare. Hinc est quod eumdem rudem populum a quibusdam prohibuit, quaedam vero ei in usum pristinum servavit, sed haec ipsa tamen in melioris vitae figura composuit. Bruta namque animalia idolis in Aegypto mactabant, eique in usum postmodum animalium mactationem retinuit, sed idolorum cultum vetavit, ut dum de usu suo aliquid amitteret, consolaretur ejus infirmitas per hoc quod de usu suo aliquid haberet. Mira autem dispensatione consilii, quod ei Dominus de consuetudine carnali retinuit, hoc in figuram spiritus potentius vertit. Quid enim sacrificia illorum animalium nisi unigeniti mortem designant? Quid sacrificia illorum animalium nisi exstinctionem carnalis nostrae vitae significant? Unde ergo imbecillitati populi rudis condescenditur, inde ei per obumbratas allegoriarum species major fortitudo spiritus nuntiatur. Recte itaque dicitur: Et caligine illud quasi pannis infantiae obvolverem, quia unde ejus teneritudinis infirma pertulit, inde altam significationum spiritalium nubem fecit.

[Vet. XVIII.] 42. Immoderatis animi motibus opposita novae vitae praecepta exemplis Christi roborata.---Quem quia praeceptorum limite ab immoderatis animi evagationibus cinxit, recte subjicit: Circumdedi illud terminis meis. Et quia hujus humani generis motus misso Mediatore coercuit, apte subjungit: Et posui vectem et ostia. Vectem quippe et ostia posuit, quia Redemptore nostro contra culpas delinquentium misso, novae vitae praedicamenta firmavit. Clausa namque ostia opposito vecte roborantur. Vectem ergo Deus opposuit, quia contra lascivos motus humani generis unigenitum misit, qui praecepta spiritalia, quae loquendo docuit, agendo solidavit. Bene autem subditur: Et dixi: Hucusque venies, et non procedes amplius, et hic confringes tumentes fluctus tuos. Hoc quippe mare ostia priora transcenderat, quia claustra legis oppositae humani tumoris unda transiliebat. At postquam mundus oppositum sibi unigenitum reperit, elationis suae impetum fregit, et transire non valuit, quia ejus fortitudine furoris sui terminum clausum invenit.

For because wrath always exacts more in vengeance than injury received, while they learn not to render evils more manifoldly, they might sometime learn to tolerate them even multiplied spontaneously. Hence it is that He prohibited the same rude people from certain things, but certain things He preserved for them in former use, but these very things nevertheless He composed in the figure of a better life. For they sacrificed brute animals to idols in Egypt, and He afterwards retained for them the sacrifice of animals in use, but He forbade the worship of idols, so that while they lost something of their use, their weakness might be consoled by this, that they had something of their use. But by a wonderful dispensation of counsel, that which the Lord retained for them of carnal custom, He turned more powerfully into a figure of the spirit. For what do the sacrifices of those animals designate but the death of the Only-begotten? What do the sacrifices of those animals signify but the extinction of our carnal life? Whence therefore the imbecility of the rude people is condescended to, thence a greater fortitude of the spirit is announced to them through the shadowed species of allegories. Rightly therefore is it said: And thick darkness a swaddlingband for it, because whence it bore the weak things of its tenderness, thence He made a high cloud of spiritual significations.

[Vet. XVIII.] 42. Precepts of the new life opposed to the immoderate movements of the mind, strengthened by the examples of Christ.---Because He girded it by the limit of precepts from immoderate wanderings of the mind, He rightly subjoins: I compassed it about with my boundaries. And because He coerced the movements of this human race by the Mediator being sent, He aptly subjoins: And I set bars and doors. For He set bars and doors, because our Redeemer being sent against the faults of the delinquent, He confirmed the predications of the new life. For closed doors are strengthened by the opposed bar. Therefore God opposed the bar, because against the lascivious movements of the human race He sent the Only-begotten, who solidified by acting the spiritual precepts which He taught by speaking. But well is subjoined: And said: Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed. For this sea had transcended the former doors, because the wave of human swelling leaped over the bars of the opposed law. But after the world found the Only-begotten opposed to itself, it broke the impulse of its own elation, and was not able to pass over, because by His fortitude it found the boundary of its own fury closed.

Unde recte per Prophetam dicitur: Mare vidit, et fugit (Psal. CXIII, 3). Possunt etiam per ostia apertae passiones ejus non inconvenienter intelligi. Quibus ex occulto vectem posuit, quia eas ex invisibili divinitate roboravit. Contra quas mundi fluctus veniunt, sed fracti dissiliunt, quia superbi eas videndo despiciunt, sed earum vires experiendo pertimescunt. Nam dum passiones unigeniti humanum genus prius irrisit, postmodum expavit; quasi contra opposita ostia, more elidendi maris, et tumore elatum venit, et fractum virtute dissiluit.

Sed quia idcirco hoc ad beatum Job dicitur, ut de tot virtutibus cordis ejus gloria premeretur, ne sibi fortasse tribuat quod se stare sublimiter non ignorat, cum quanta ejus aedificatione sint dicta perpendimus, si haec etiam moraliter disseramus. Dicat itaque:

CAPUT XIX.

VERS. 8.---Quis conclusit ostiis mare?

43. Cor humanum mare fervens, quod Deus solus valet coercere.---Quid est mare, nisi cor nostrum furore turbidum, rixis amarum, elatione superbiae tumidum, fraude malitiae obscurum? Quod mare quantum saeviat, attendit quisquis in se occultas cogitationum tentationes intelligit. Ecce enim jam perversa relinquimus, jam desideriis rectis inhaeremus, jam prava opera foris abscindimus; sed tamen latenter intus ea cum qua huc venimus vitae veteris procella fatigamur, quam nisi respectu judicii et aeterni pavore tormenti immensi timoris claustra constringerent, cuncta in nobis penitus superaedificati operis fundamenta corruissent. Si enim quod per suggestionem saevit intrinsecus, per deliberationem foras erumperet, vitae nostrae fabrica funditus eversa jacuisset. In iniquitate namque concepti, et in delicto editi (Psal. L, 7), per insitae corruptionis molestias pugnam nobiscum huc deferimus, quam cum labore vincamus. Unde et recte de hoc mari dicitur: Quando erumpebat, quasi de vulva procedens. Vulva enim pravae cogitationis adolescentia est. De qua per Moysen Dominus dicit: Sensus enim et cogitatio humani cordis prona est in malum ab adolescentia sua (Genes. VIII, 21). Corruptionis namque malum, quod unusquisque nostrum ab ortu desideriorum carnalium sumpsit, in provectu aetatis exercet; et nisi hoc citius divinae formidinis manus reprimat, omne conditae naturae bonum repente culpa in profundum vorat. Nemo igitur sibi cogitationum suarum victoriam tribuat, cum Veritas dicat: Quis conclusit ostiis mare, quando erumpebat, quasi de vulva procedens?

Whence it is rightly said through the Prophet: The sea saw it, and fled (Psalm 114:3). His open passions can also not inconveniently be understood by the doors. To which He set a bar from the hidden, because He strengthened them from the invisible divinity. Against which the waves of the world come, but being broken they leap asunder, because the proud by seeing them despise them, but by experiencing their powers they greatly fear. For while the human race first mocked the passions of the Only-begotten, afterwards it was struck with fear; as it were against opposed doors, after the manner of a sea to be dashed, it both came elated with swelling, and being broken by virtue it leaped asunder.

But because for this reason this is said to blessed Job, that the glory of his heart concerning so many virtues might be pressed down, lest he should perhaps attribute to himself that which he is not ignorant he stands sublimely, we consider with how much edification of him these things are said, if we also discuss these things morally. Let Him say therefore:

CAPUT XIX.

VERS. 8.---Who shut up the sea with doors?

43. The human heart a boiling sea, which God alone is able to coerce.---What is the sea, but our heart turbid with fury, bitter with strifes, swollen with the elation of pride, obscure with the fraud of malice? Which sea how much it rages, he attends whosoever understands in himself the hidden temptations of thoughts. For behold, we already leave perverse things, we already adhere to right desires, we already cut off depraved works without; but nevertheless we are secretly fatigued within by that storm of the old life with which we came hither, which unless the bars of immense fear should constrain by respect of judgment and dread of eternal torment, all the foundations of the work built upon us would have utterly collapsed. For if that which rages inwardly through suggestion, should break forth through deliberation, the fabric of our life would have lain utterly overturned. For being conceived in iniquity, and brought forth in sin (Psalm 51:5), we bring hither with us a fight through the molestations of innate corruption, which we may overcome with labor. Whence also it is rightly said of this sea: When it brake forth, as if it had issued out of the womb. For the womb of depraved thought is youth. Concerning which the Lord says through Moses: For the imagination of man's heart is evil from his youth (Gen. 8:21). For the evil of corruption, which each one of us took from the rise of carnal desires, he exercises in the progress of age; and unless the hand of divine dread should repress this more quickly, fault suddenly devours in the depth every good of created nature. Let no one therefore attribute to himself the victory of his thoughts, since Truth says: Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

Quia nisi ab ipso cogitationis primordio cordis fluctus gratia divina retineret, tentationum procellis mare saeviens terram procul dubio humanae mentis obruisset, ut salsis fluctibus perfusa aresceret, id est perniciosis carnis voluptatibus delectata deperiret. Solus ergo Dominus ostiis mare concludit, qui pravis motibus cordis claustra inspiratae formidinis objicit. Quia vero ea quae cernimus sequi prohibemur, quia a corporearum rerum delectatione retundimur, libet etiam ad invisibilia oculos mentis attollere, atque haec ipsa quae sequi praecipimur videre. Sed quid agimus? Infirmis illa obtutibus necdum patent. Ecce ad eorum amorem vocamur, sed tamen a visione restringimur, quia et si quando aliquid furtim parumque aspicimus, sub incerto nimis adhuc visu caligamus. Unde apte subjungitur:

Caput XX

[Vet. XIX].

VERS. 9.---Cum ponerem nubem vestimentum ejus, et caligine illud quasi pannis infantiae obvolverem.

44. Hoc mare tenebris et caligine obvolvitur.---Hoc mare tumultuosum, videlicet cogitationibus fluctuans cor nostrum nube vestitur, quia ne internam quietem pure conspiciat, inquietudinis suae confusione tenebratur. Hoc mare caligine quasi pannis infantiae obvolvitur, quia a contemplandis sublimibus adhuc teneris sensibus suae infirmitatis ligatur. Videamus Paulum quadam caligine quasi infantiae pannis obvolutum, dum ait: 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). Qui si se ad comprehendenda coelestia infantem non cerneret, aetatis suae ad haec comparationem nullo modo praemisisset, dicens: Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Tunc ergo ad robur juvenile conscendimus, cum forti sensu eam ad quam tendimus vitam videmus; nunc autem quia intentionis nostrae acies per infirmitatem suam ab interna luce retunditur, mens nostra ligata infantiae pannis tenetur. Ubi apte subjungitur:

CAPUT XXI.

VERS. 10.---Circumdedi illud terminis meis.

Because unless from the very primordial of thought divine grace should retain the waves of the heart, the raging sea would undoubtedly have overwhelmed the earth of the human mind with the storms of temptations, so that being infused with salt waves it would dry up, that is, being delighted with the pernicious pleasures of the flesh it would perish. Only the Lord therefore shuts the sea with doors, who objects the bars of inspired dread to the depraved movements of the heart. But because we are prohibited from following those things which we see, because we are beaten back from the delight of corporeal things, it is pleasing even to lift up the eyes of the mind to invisible things, and to see these very things which we are commanded to follow. But what do we do? Those things are not yet open to weak gazes. Behold we are called to the love of them, but nevertheless we are restrained from the vision, because even if sometimes we behold something stealthily and slightly, we are still too much in thick darkness under an uncertain sight. Whence it is aptly subjoined:

Chapter XX

[Old XIX].

VERS. 9.---When I made the cloud the garment thereof, and wrapped it in darkness as in the swaddling clothes of infancy.

44. This sea is wrapped in shadows and darkness.---This tumultuous sea, namely our heart fluctuating with thoughts, is clothed with a cloud, because lest it should purely behold internal quiet, it is darkened by the confusion of its own restlessness. This sea is wrapped in darkness as if in the swaddling clothes of infancy, because it is bound from contemplating sublime things by the still tender senses of its own infirmity. Let us see Paul wrapped in a certain darkness as if in the swaddling clothes of infancy, while he says: We see now through a mirror 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). Who, if he did not discern himself an infant for comprehending heavenly things, would in no way have premised the comparison of his age to these things, saying: When I was a child, I spoke as a child, I understood as a child, I thought as a child. Then therefore we ascend to youthful strength, when with a strong sense we see that life toward which we tend; but now because the edge of our intention is beaten back from the internal light by its own infirmity, our mind is held bound by the swaddling clothes of infancy. Where it is aptly subjoined:

CHAPTER XXI.

VERS. 10.---I compassed it about with my bounds.

45. Qui termini huic mari positi.---Terminis enim suis Dominus hoc mare circumdat, quia cor nostrum adhuc corruptionis suae molestia et cura turbulentum sub mensura contemplationis humiliat, ut licet plus appetat, ultra tamen quam sibi conceditur non ascendat. Vel certe terminis suis Dominus hoc mare circumdat, quia cor nostrum tentationibus tumidum occultis donorum distributionibus mitigat, modo agens ne prava suggestio ad delectationem veniat, modo ne prava delectatio usque ad consensum prorumpat. Qui ergo illicitos motus cordis respicit, et in quibusdam eos usque ad consensum venire prohibet, in quibusdam vero illos etiam a delectatione restringit, nimirum furenti mari terminos imponit, ut nequaquam in opere exeat, sed intra sinum mentis tentationum submurmurans se unda collidat. Quae quia tunc valenter restringitur, cum ei delectatione Dei atque inspiratis virtutibus obviatur, recte subjungitur:

CAPUT XXII

VERS. 10, 11.---Et posui vectem et ostia, et dixi. Hucusque venies, et non procedes amplius; et hic confringes tumentes fluctus tuos.

46. Virtutes dissipat illud mare saeviens, nisi charitate firmentur.---Quid enim moraliter per ostia, nisi virtutes; quid per vectem, nisi robur charitatis accipimus? Haec itaque ostia, scilicet operationum virtututes, mare saeviens dissipat, nisi eas ex occulto mentis opposita charitas astringat. Facile autem omne virtutum bonum tentatione cordis irruente destruitur, nisi ab intimis fixa charitate solidetur. Unde et Paulus in suis praedicationibus dum quaedam virtutum ostia mari tentationis opponeret, illico eisdem ostiis quasi robur vectis adjunxit, dicens: Super omnia autem haec charitatem habentes, quod est vinculum perfectionis (Coloss. III, 14). Perfectionis enim vinculum charitas dicitur, quia omne bonum quod agitur nimirum per illam ne pereat ligatur. A tentatore namque citius quodlibet opus evellitur, si solutum a vinculo charitatis invenitur; si autem mens Dei ac proximi dilectione constringitur, cum tentationum motus quaelibet ei injusta suggesserint, obicem se illis ipsa dilectio opponit, et pravae suasionis undas virtutum ostiis ac vecte intimi amoris frangit. [Vet. XX.] Quia ergo Dominus per inspiratae charitatis fortitudinem nascentia in corde vitia reprimit, insurgentis maris impetum per obserata claustra compescit.

45. What bounds are set to this sea.---For the Lord compasses this sea with His bounds, because He humbles our heart, still turbulent with the molestation and care of its own corruption, under the measure of contemplation, so that although it may desire more, yet it may not ascend further than is granted to it. Or certainly the Lord compasses this sea with His bounds, because He mitigates our heart, swollen with temptations, by the hidden distributions of gifts, now acting so that a depraved suggestion may not come to delight, now so that a depraved delight may not break forth even to consent. He therefore who regards the unlawful movements of the heart, and in some things prohibits them from coming even to consent, but in some things even restrains them from delight, undoubtedly imposes bounds on the raging sea, so that it may by no means go out in work, but that within the bosom of the mind the murmuring wave of temptations may dash itself. Which because it is then powerfully restrained, when it is met by the delight of God and by inspired virtues, it is rightly subjoined:

CHAPTER XXII

VERS. 10, 11.---And I set my bar and doors, and said: Hitherto thou shalt come, and shalt go no further: and here thou shalt break thy swelling waves.

46. That raging sea dissipates virtues, unless they be strengthened by charity.---For what do we understand morally by the doors, but the virtues; what by the bar, but the strength of charity? These doors, therefore, namely the virtues of operations, the raging sea dissipates, unless charity placed from the secret of the mind should bind them together. But easily every good of virtues is destroyed when the temptation of the heart rushes in, unless it be solidified from within by fixed charity. Whence also Paul in his preachings, while he opposed certain doors of virtues to the sea of temptation, immediately added to those same doors as if the strength of a bar, saying: But above all these things having charity, which is the bond of perfection (Coloss. 3:14). For charity is called the bond of perfection, because every good that is done is undoubtedly bound by it lest it perish. For any work whatsoever is more quickly plucked away by the tempter, if it be found loosed from the bond of charity; but if the mind be constrained by the love of God and of neighbor, when the movements of temptations shall have suggested any unjust things to it, that same love opposes itself as an obstacle to them, and breaks the waves of depraved persuasion by the doors of virtues and the bar of internal love. [Old XX.] Because therefore the Lord by the fortitude of inspired charity represses the vices rising in the heart, He restrains the impetus of the rising sea by locked bars.

Ira fortasse in occulto exasperat; sed ne quies superna perdatur, perturbationi mentis officium linguae subtrahitur, ne usque ad vocem exeat, quod in sinu cordis tumultuosum sonat. Luxuria in occultis cogitationibus accenditur; sed ne supernam munditiam mens amittat, conceptae immunditiae ea quae famulari poterant membra castigat, ne usque ad corruptionem corporis exhalet fetor cordis. Avaritia stimulat; sed ne coelesti regno mens careat, intra claustra se parcimoniae contenta propriis ligat, ne in pravo se opere dilatet, et usque ad exteriores actus internae concupiscentiae aestus exsudet. Superbia inflat; sed ne veram celsitudinem amittat, considerando quisque quia pulvis est ab altitudine se conceptae elationis humiliat, certans nimirum ne quod in suggestione cogitationis tolerat in exercitationem operis erumpat. Bene ergo dicitur: Posui vectem et ostia, et dixi: Hucusque venies, et non procedes amplius, et hic confringes tumentes fluctus tuos, quia dum electus quisque et tentatur vitiis, et tamen facere male suggesta renititur, quasi mare clausum tenetur. Quod etsi intus tumultuosis cogitationum fluctibus mentem percutit, statuta tamen bene vivendi littora non excedit. Quod mare quidem in tumore se erigit, sed dum fixa deliberatione cordis illiditur, fractum redit. Beatus igitur Job ne sibi tribuat quod contra procellas cordis fortiter stat, voce divina audiat: Quis conclusit ostiis mare, quando erumpebat, quasi de vulva procedens, et caetera. Ac si ei aperte diceretur: Incassum te exterius in bonis operibus pensas, si non me interius, qui in te tentationis undas compesco, consideras. Ut enim tu fluctus ferre possis in opere, meae virtutis est, qui fluctus frango tentationis in corde.

Wrath perhaps exasperates in secret; but lest heavenly quiet be lost, the office of the tongue is withdrawn from the perturbation of the mind, lest that should go out even to the voice, which sounds tumultuous in the bosom of the heart. Lust is kindled in hidden thoughts; but lest the mind should lose heavenly cleanness, it chastises those members which could serve it, lest the stench of the heart should exhale even to the corruption of the body. Avarice stimulates; but lest the mind should lack the heavenly kingdom, it binds itself within the bars of parsimony, content with its own, lest it should dilate itself in a depraved work, and the heat of internal concupiscence should sweat out even to exterior acts. Pride puffs up; but lest it should lose true height, each one by considering that he is dust humbles himself from the height of conceived elation, striving undoubtedly lest that which he tolerates in the suggestion of thought should break forth into the exercise of work. Well therefore is it said: I set my bar and doors, and said: Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves, because while each elect one is both tempted by vices, and yet resists doing evil suggestions, he is held as a shut up sea. Which although it strikes the mind within with tumultuous waves of thoughts, yet it does not exceed the appointed shores of living well. Which sea indeed raises itself in swelling, but while it is dashed against the fixed deliberation of the heart, it returns broken. Let blessed Job therefore, lest he should attribute to himself that he stands bravely against the storms of the heart, hear the divine voice: Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb, and the rest. As if it were openly said to him: In vain do you weigh yourself exteriorly in good works, if you do not consider Me interiorly, who restrain in you the waves of temptation. For that you may be able to bear the waves in work, is of My power, who break the waves of temptation in the heart.

LIBER VI

GESIMUS NONUS.

Explicantur capitis XXXVIII versus duo supra viginti a 12 ad 33 inclusive; multaque docentur, praesertim de Satanae artibus et insidiis, de gratia, de praedestinatione, reprobatione occultisque Dei judiciis.

CAPUT PRIMUM

1. Dei Filius in aeterna nativitate nobis ignotus, nasci voluit in tempore, ut se imitandum praeberet.---Dominus Deus noster Jesus Christus in eo quod virtus et sapientia Dei est, de Patre ante tempora natus est (I Cor. I, 24); vel potius quia nec coepit nasci, nec desiit, dicamus verius semper natus. Non autem possumus dicere semper nascitur, ne imperfectus videatur. At vero ut aeternus designari valeat et perfectus, semper dicamus et natus, quatenus et natus ad perfectionem pertineat, et semper ad aeternitatem, ut quocunque modo illa essentia sine tempore temporali valeat designari sermone; quamvis hoc ipso quod perfectum dicimus, multum ab illius veritatis expressione deviamus, quia quod factum non est non potest dici perfectum. Et tamen infirmitatis nostrae verbis Dominus condescendens, ait: Estote perfecti, sicut et Pater vester coelestis perfectus est (Matth. V, 48). In illa itaque nativitate divina ab humano genere cognosci non poterat; proinde in humanitate venit ut videretur, videri voluit ut imitaretur. Quae carnis nativitas despecta visa est sapientibus mundi; contempserunt namque infirma humanitatis ejus, Deo haec indigna judicantes. Cui tanto magis homo debitor fuit, quanto pro illo Deus etiam indigna suscepit. Quia enim non cognovit mundus per sapientiam Deum, placuit Deo per stultitiam praedicationis salvos facere credentes (I Cor. I, 21). Ac si diceret: Cum Deum, qui est sapientia, nequaquam per sapientiam suam mundus inveniret, placuit ut Deum hominem factum per humanitatis stultitiam cognosceret, quatenus ejus sapientia ad nostra stulta descenderet, et lucem supernae prudentiae luto suae carnis illuminata nostra caecitas videret. Natus igitur ex Patre sine tempore, ex matre nasci est dignatus in tempore, ut per hoc quod ortum suum inter initium finemque concluderet, humanae mentis oculis ortum, qui nec initio sumitur, nec fine angustatur, aperiret. Unde bene nunc ad beatum Job dicitur:

Book twenty

NINE.

Two and twenty verses of chapter 38, from 12 to 33 inclusive, are explained; and many things are taught, especially concerning the arts and snares of Satan, concerning grace, concerning predestination, reprobation, and the hidden judgments of God.

CHAPTER I

1. The Son of God unknown to us in His eternal birth, willed to be born in time, that He might offer Himself to be imitated.---The Lord our God Jesus Christ, in that He is the power and wisdom of God, was born of the Father before all times (1 Cor. 1:24); or rather because He neither began to be born, nor ceased, let us say more truly always born. We cannot however say always being born, lest He should seem imperfect. But indeed that He may be able to be designated as eternal and perfect, let us say both always and born, so that both born may pertain to perfection, and always to eternity, so that in whatever way that essence without time may be designated by temporal speech; although by this very thing which we call perfect, we deviate much from the expression of that truth, because what was not made cannot be said to be perfect. And yet the Lord condescending to the words of our infirmity, says: Be ye perfect, even as your heavenly Father is perfect (Matth. 5:48). In that divine birth therefore He could not be known by the human race; wherefore He came in humanity that He might be seen, He willed to be seen that He might be imitated. Which birth of the flesh seemed despicable to the wise men of the world; for they contemned the infirm things of His humanity, judging these unworthy of God. To whom man was so much more a debtor, by how much for him God undertook even unworthy things. For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe (1 Cor. 1:21). As if He should say: When the world by no means found God, who is wisdom, by its own wisdom, it pleased that it should know God made man through the foolishness of humanity, so that His wisdom might descend to our foolish things, and our blindness illuminated might see the light of heavenly prudence by the clay of His flesh. Born therefore of the Father without time, He deigned to be born of a mother in time, so that by this, that He should conclude His rising between beginning and end, He might open to the eyes of the human mind the rising which is neither taken from a beginning, nor narrowed by an end. Whence it is well said now to blessed Job:

Caput II

[Rec. II.]

VERS. 12.---Nunquid post ortum tuum praecepisti diluculo, et ostendisti aurorae locum suum?

2. Orto Domino, Ecclesia tanquam aurora a tenebris in lucem versa.---Subaudis ut ego. Ortus quippe divinitatis ejus ante et post non habet. Cui dum semper esse est per aeternitatem, dum omne quod labitur circumscribit, intra semetipsum temporum discursus claudit. Ortus vera humanitatis ejus, quia et coepit, et desiit, et ante et post habere a tempore accepit. Sed quia, dum ipse umbras nostrae temporalitatis suscepit, lumen nobis suae aeternitatis infudit, recte post hunc ortum quem creator sibi in tempore condidit locum suum sine tempore aurora cognovit. Quia enim diluculum vel aurora a tenebris in lucem vertitur, non immerito diluculi vel aurorae nomino omnis electorum Ecclesia designatur. Ipsa namque dum ab infidelitatis nocte ad lucem fidei ducitur, velut aurorae more in diem post tenebras splendore supernae claritatis aperitur. Unde et bene in Canticis canticorum dicitur: Quae est ista quae progreditur quasi aurora consurgens (Cant. VI, 9)? Sancta enim Ecclesia coelestis vitae praemia appetens, aurora vocata est, quia dum peccatorum tenebras deserit, justitiae luce fulgescit.

[Vet. II.] 3. Quandiu vivimus, aurora est, non perfectus dies.---Habemus tamen subtilius aliquid quod considerata qualitate diluculi vel aurorae pensemus. Aurora namque vel diluculum noctem quidem praeteriisse nuntiant, nec tamen diei claritatem integram ostentant; sed dum illam pellunt, hanc suscipiunt, lucem tenebris permistam tenent. Quid itaque in hac vita omnes qui veritatem sequimur, nisi aurora vel diluculum sumus? quia et quaedam jam quae lucis sunt agimus, et tamen in quibusdam adhuc tenebrarum reliquiis non caremus. Per Prophetam quippe Deo dicitur: Non justificabitur in conspectu tuo omnis vivens (Psal. CXLII, 2). Rursumque scriptum est: In multis offendimus omnes (Jac. III, 2). Paulus quoque ait: 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). Ubi ergo lex peccati cum lege mentis contendit, profecto adhuc aurora est, quia lux quae jam emicuit, necdum praetereuntes funditus tenebras pressit.

Chapter II

[Rec. II.]

VERS. 12.---Hast thou since thy birth commanded the morning, and shewed the dawning of the day its place?

2. At the rising of the Lord, the Church like the dawn turned from darkness into light.---You understand, as I have done. For the rising of His divinity has no before or after. To which while to be is always through eternity, while it circumscribes all that slides away, it closes within itself the discourse of times. But the rising of His humanity, because it both began and ceased, received from time to have both before and after. But because, while He Himself undertook the shadows of our temporality, He infused into us the light of His eternity, rightly after this rising which the Creator made for Himself in time, the dawn knew its place without time. For because the morning (diluculum) or dawn (aurora) is turned from darkness into light, not undeservedly by the name of morning or dawn is the whole Church of the elect designated. For while she is led from the night of infidelity to the light of faith, like the dawn she is opened into day after darkness by the splendor of heavenly brightness. Whence also it is well said in the Song of Songs: Who is she that cometh forth as the morning rising (Cant. 6:9)? For the holy Church, desiring the rewards of heavenly life, is called dawn, because while she leaves the darkness of sins, she shines with the light of justice.

[Old II.] 3. As long as we live, it is dawn, not perfect day.---We have however something more subtle to weigh, considering the quality of the morning or dawn. For the dawn or morning announce indeed that the night has passed, yet they do not show the integral brightness of the day; but while they expel the one, they receive the other, they hold light mixed with darkness. What therefore are we all who follow the truth in this life, but dawn or morning? because we already do some things which are of the light, and yet in some things we are not yet without the remains of darkness. For it is said to God through the Prophet: In thy sight shall no man living be justified (Psalm 143:2). And again it is written: In many things we all offend (James 3:2). Paul also says: I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members (Rom. 7:23). Where therefore the law of sin contends with the law of mind, it is certainly still dawn, because the light which has already broken forth has not yet utterly suppressed the passing darkness.

Adhuc aurora est, quia dum lex carnis legem mentis, et lex mentis legem carnis percutit, inter se vicissim lux et umbra confligit. Unde rursum Paulus cum diceret: Nox praecessit (Rom. XIII, 12), nequaquam subdidit, Dies venit, sed Dies autem appropinquavit. Qui enim post discessum noctis jam non venisse sed appropinquasse diem insinuat, esse se procul dubio ante solem post tenebras adhuc in aurora demonstrat.

4. Dies erit, cum nullae peccati tenebrae supererunt.---Tunc autem plene sancta electorum Ecclesia dies erit, cum ei admista peccati umbra jam non erit. Tunc plene dies erit, quando interni luminis perfecto fervore claruerit. Tunc plene dies erit, quando nullam malorum suorum tentantem memoriam tolerans, omnes a se tenebrarum etiam reliquias abscondet. Unde et bene haec aurora quasi adhuc in transitu demonstratur, cum dicitur: Et ostendisti aurorae locum suum. Cui enim locus suus ostenditur, profecto ex alio ad aliud vocatur. Quid est enim locus aurorae, nisi perfecta claritas visionis aeternae? Ad quem cum perducta venerit, jam de transactae noctis tenebris nihil habet. Nunc autem adhuc tentationum molestias sustinens, quia per intentionem cordis ad aliud festinat Ecclesia, ad locum suum tendit aurora. Quem locus si mente non cerneret, in hujus vitae nocte remaneret. Sed cum quotidie contendit perfici, et in lucem quotidie augeri, locum suum jam conspicit, et plene sibi clarescere solem quaerit. Locum suum aurora considerat, quando sancta anima ad contemplandam conditoris sui speciem flagrat. Ad locum suum pertingere aurora satagebat, cum David diceret: Sitivit anima mea ad Deum vivum, quando veniam et apparebo ante faciem Dei (Psal. XLI, 3)? Locum suum veritas aurorae monstrabat, cum per Salomonem diceret: Quid habet amplius sapiens a stulto; et quid pauper, nisi ut pergat illuc ubi est vita (Eccl. VI, 8)? Quem profecto locum etiam praecedentibus incarnationem suam patribus post ortum suum Dominus ostendit, quia nisi per prophetiae spiritum, incarnandum supernae patriae regem cognoscerent, bona ejusdem patriae quam essent desiderabilia non viderent. Locum suum veritas aurorae patefecit, cum Patrem coram discipulis petiit, dicens: Pater, quos dedisti mihi, volo ut ubi ego sum et illi sint mecum (Joan. XVII, 24). Locum suum aurorae monstravit, cum diceret: Ubicunque fuerit corpus, illic congregabuntur et aquilae (Matth. XXIV, 28). Ad hunc locum quem cognoverat pervenire aurora festinabat, cum Paulus desiderium habere se diceret dissolvi, et cum Christo esse.: Et rursum Mihi vivere Christus est, et mori lucrum (Philip. I, 21).

It is still dawn, because while the law of the flesh strikes the law of the mind, and the law of the mind the law of the flesh, light and shadow conflict with one another in turn. Whence again Paul when he said: The night is far spent (Rom. 13:12), by no means added, The day is come, but The day is at hand. For he who, after the departure of the night, suggests that the day has not yet come but is at hand, demonstrates that he is undoubtedly before the sun after the darkness still in the dawn.

4. It will be day, when no shadows of sin shall remain.---Then however the holy Church of the elect will be fully day, when the mixed shadow of sin shall no longer be in her. Then she will be fully day, when she shall have shone with the perfect fervor of internal light. Then she will be fully day, when tolerating no tempting memory of her evils, she shall hide from herself even all remains of darkness. Whence also well this dawn is shown as if still in transition, when it is said: And shewed the dawning of the day its place. For to whom its place is shown, it is certainly called from one thing to another. For what is the place of the dawn, but the perfect brightness of the eternal vision? To which when she shall have come having been led, she already has nothing of the darkness of the night passed. But now still sustaining the molestations of temptations, because through the intention of the heart the Church hastens to another thing, as the dawn she tends to her place. Which place if she did not discern in her mind, she would remain in the night of this life. But since she daily strives to be perfected, and to be increased daily into the light, she already beholds her place, and seeks the sun to shine fully for her. The dawn considers her place, when the holy soul burns for contemplating the species of her Creator. The dawn was busy to reach her place, when David said: My soul hath thirsted for the living God, when shall I come and appear before the face of God (Psalm 42:2)? Truth showed the place of the dawn, when it said through Solomon: What hath the wise man more than the fool; and what hath the poor man, but to go thither where life is (Eccl. 6:8)? Which place indeed the Lord showed also to the fathers preceding His incarnation after His rising, because unless through the spirit of prophecy they should know the King of the heavenly country to be incarnated, they would not see how desirable were the goods of the same country. Truth laid open the place of the dawn, when it sought the Father in the presence of the disciples, saying: Father, I will that they also whom thou hast given me, be with me where I am (John 17:24). He showed the dawn her place, when He said: Wheresoever the body shall be, thither will the eagles also be gathered together (Matth. 24:28). To this place which she had known the dawn was hastening to arrive, when Paul said that he had a desire to be dissolved, and to be with Christ: And again: To me to live is Christ, and to die is gain (Philip. 1:21).

Et rursum: Scimus quoniam si terrestris domus nostra hujus habitationis dissolvatur, quod aedificationem ex Deo habemus, domum non manufactam, aeternam in coelis (II Cor. V, 4). Bene autem post ortum suum locum proprium aurorae ostendisse se perhibet, quia futurae retributionis beatitudinem, priusquam per corpus ipse innotesceret, in paucorum intellectu continuit. Cum vero humanae nativitatis infirma suscepit, venturae claritatis notitiam in multitudinis innumerae amore dilatavit. Sed cum divini operis mysterium sic misericordia peragat, ut tamen et ira comitetur, quatenus occultus arbiter alios respiciens redimat, alios deserens perdat, quia cognovimus quomodo per incarnationem suam electos illuminet, audiamus nunc quomodo reprobos damnet. Sequitur:

Caput III

[Rec. III].

VERS. 13.---Nunquid tenuisti concutiens extrema terrae, et excussisti impios ex ea?

5. Dominus abjectos et humiles elegit.---Extrema terrae Dominus tenuit, quia in fine saeculorum ad destitutam jam et alienigenis regibus subditam synagogam venit; atque ex illa impios excussit, quia spiritalia fidei praedicamenta renuentes, etiam a carnalis sacrificii gloria repulit. Vel certe extrema terrae tenuit, quia ex Judaea paucos abjectos et humiles elegit (Matth. IV, 18, seq.). Extrema terrae tenuit, quia legis doctores deserens, piscatores assumpsit. Dumque ejus extrema tenet, ex ea impios excutit, quia dum infirmos fideles roborat, fortes in illa infideles damnat. Recte vero etiam concutiens addidit, quia per adventum suum immensa formidine etiam reproborum corda commovit. Concussi quippe fuerant qui dicebant: Nihil proficimus, ecce totus mundus post eum abiit (Joan. XII, 19). Res autem quae concutitur huc illucque ducta fatigatur. Concussa ergo Judaea fuerat, quae de Christo per alios dicebat: Quia bonus est (Joan. VII, 12). Et per alios resistebat, dicens: Non, sed seducit turbas (Ibid.). Per alios dicebat: Nisi hic esset a Deo, non poterat facere quidquam (Joan. IX, 33).

And again: We know that if our earthly house of this habitation be dissolved, that we have a building of God, an house not made with hands, eternal in the heavens (2 Cor. 5:1). But well He asserts that He showed the dawn its own place after His rising, because the blessedness of the future retribution, before He himself should become known through the body, He contained in the understanding of a few. But when He undertook the infirm things of human birth, He dilated the knowledge of the coming brightness in the love of an innumerable multitude. But since mercy so performs the mystery of the divine work, that yet wrath also accompanies it, in so far as the hidden Arbiter looking upon some redeems them, and deserting others destroys them, because we have known how He illuminates the elect through His incarnation, let us hear now how He damns the reprobate. It follows:

Chapter III

[Rec. III].

VERS. 13.---Hast thou taken hold of the ends of the earth, shaking them, and hast thou shaken the wicked out of it?

5. The Lord chose the abject and the humble.---The Lord took hold of the ends of the earth, because at the end of the ages He came to the synagogue already destitute and subject to foreign kings; and He shook the wicked out of it, because rejecting the spiritual preachings of faith, He repelled them even from the glory of carnal sacrifice. Or certainly He took hold of the ends of the earth, because from Judea He chose a few abject and humble men (Matth. 4:18, seq.). He took hold of the ends of the earth, because deserting the doctors of the law, He undertook fishermen. And while He holds its ends, He shakes the wicked out of it, because while He strengthens the weak faithful, He damns the strong unfaithful in it. But rightly also He added shaking, because through His coming He moved with immense dread even the hearts of the reprobate. For they had been shaken who said: We prevail nothing, behold the whole world is gone after him (John 12:19). But a thing which is shaken is fatigued being led hither and thither. Judea therefore had been shaken, which through some was saying of Christ: That he is a good man (John 7:12). And through others she resisted, saying: Nay, but he deceiveth the people (Ibid.). Through some she said: Unless this man were of God, he could do nothing (John 9:33).

Atque ad extremum per alios clamat; Si non esset hic malefactor, non tibi tradidissemus eum (Joan. XVIII, 30). Concussi quidem, sed non prostrati sunt reprobi, cum modo miracula obstupescentes cernerent, modo infirmitatis opprobria despicientes irriderent. An non concussi fuerant, qui dicebant: Quousque animam nostram tollis? si tu es Christus, dic nobis palam (Joan. X, 24). Vel certe extrema terrae concussit et tenuit, quia cum infirma corda humilium pio timore terruit, nequaquam ea judicio districto dereliquit. Inde enim multitudo credentium in Deum robustius stetit, unde in se humiliata trepidavit. Nam quia eum Deus quem concutit tenet, insinuat per prophetam, dicens: Super quem requiescet spiritus meus, nisi super humilem et quietum, et trementem sermones meos (Isai. LXVI, 2, sec. LXX)? Quia eum quem concutit tenet, Salomone attestante intimatur, quia ait: Beatus vir qui semper est pavidus; qui autem mentis est durae, corruit in malum (Prov. XXVIII, 14). Igitur quia extrema Judaeae Dominus in apostolis tenuit, atque ex illa Scribas et Pharisaeos ac pontifices impietatis suae merito exigente reprobavit, quid adhuc de eorum damnatione subdatur audiamus. Sequitur:

CAPUT IV.

VERS. 14.---Restituetur ut lutum signaculum, et stabit sicut vestimentum.

6. Judaei ab lateritio opere prius liberati, dum terrena sapiunt, iterum ad lateres redierunt.---Quid aliud Dominus plebem Israeliticam nisi lutum reperit, quam obsequiis gentilium deditam in Aegypto servientem lateribus invenit? Quam dum tot miraculis ad terram repromissionis duxit (Exod. V, seq.), dum perductam cognitionis suae scientia implevit, dum tot arcana secretorum ei per prophetiam contulit; quid eam aliud quam servandi mysterii signaculum fecit? Ipsa quippe divina prophetia clausum continuit quidquid de se Veritas in fine revelavit. Sed dum post tot divina secreta, post tot percepta miracula in Redemptoris sui adventu, plus terram quam veritatem dilexit, per sacerdotes dicens: Si dimittimus eum sic, omnes credent in eum, et venient Romani, et tollent nostrum locum et gentem (Joan. XI, 48), quasi ad eos quos in Aegypto reliqueret lateres rediit; et quae facta jam Dei signaculum fuerat, ad hoc se iterum quod deseruerat inflexit; lutumque se post signaculum in oculis veritatis exhibuit, cum per impietatis malitiam accepti verbi mysteria perdidit, et sola terrena sapere quae inquinant elegit.

And at the extreme through others she cries out: If he were not a malefactor, we would not have delivered him up unto thee (John 18:30). The reprobate indeed were shaken, but not prostrated, while now admiring they discerned miracles, now despising they mocked the reproaches of infirmity. Or were they not shaken, who said: How long dost thou hold our soul in suspense? if thou be the Christ, tell us plainly (John 10:24). Or certainly He shook and held the ends of the earth, because when He terrified the weak hearts of the humble with pious fear, He by no means left them by strict judgment. For thence the multitude of them that believe in God stood more robustly, whence being humbled in itself it trembled. For that God holds him whom He shakes, He insinuates through the prophet, saying: Upon whom shall my spirit rest, but upon him that is humble and quiet, and trembleth at my words (Isai. 66:2)? That He holds him whom He shakes, is intimated by Solomon attesting, because he says: Blessed is the man that is always fearful; but he that is of a hard mind shall fall into evil (Prov. 28:14). Therefore because the Lord held the ends of Judea in the apostles, and out of it He reprobated the Scribes and Pharisees and pontiffs, the merit of their impiety requiring it, let us hear what is still subjoined concerning their damnation. It follows:

CHAPTER IV.

VERS. 14.---It shall be restored as the clay the seal, and shall stand as a garment.

6. The Jews first liberated from the work of bricks, while they savor earthly things, returned again to bricks.---What else did the Lord find the Israelitish people but clay, whom He found serving with bricks in Egypt, devoted to the services of the Gentiles? Whom while He led to the land of promise by so many miracles (Exod. 5, seq.), while He filled them having been led with the knowledge of His science, while He conferred so many secrets of mysteries upon them through prophecy; what else did He make them but the seal of a mystery to be preserved? For divine prophecy itself contained shut up whatever Truth revealed of itself in the end. But while after so many divine secrets, after so many miracles perceived at the coming of its Redeemer, it loved the earth more than the truth, saying through the priests: If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation (John 11:48), it returned as if to those bricks which it had left in Egypt; and she who had already been made the seal of God, bent herself again to that which she had deserted; and she exhibited herself as clay after the seal in the eyes of the truth, when through the malice of impiety she lost the mysteries of the word received, and chose to savor only earthly things which defile.

7. Soli litterae servientes Deo per charitatem adhaerere noluerunt.---Ubi apte subjungitur: Et stabit sicut vestimentum. Impolita namque et grossiora vestimenta etiam cum induta fuerint, quia induentis membris bene applicata non inhaerent, stare feruntur. Judaea igitur circa veritatis notitiam etiam cum servire videretur, sicut vestimentum stetit, quia per exteriora mandata servire se Domino ostendit, sed adhaerere ei per charitatis intelligentiam noluit. Dum solam in praeceptis Dei litteram tenuit, et nequaquam se per spiritum sensibus intimis junxit, quasi ei qui se induerat non adhaesit. Ubi et apte subjungitur:

CAPUT V.

VERS. 15.---Auferetur ab impiis lux sua.

8. Cognitionem legis amiserunt, quod credere veritati renuerint.---Quia dum credere veritati renuunt, cognitionem legis in perpetuum amittunt; et dum de accepta lege superbiunt, nimirum de scientiae suae gloria caecantur. Scriptum quippe est: Obscurentur oculi eorum, ne videant (Psal. LXVIII, 24). Rursumque scriptum est: Excaeca cor populi hujus, et aures ejus aggrava (Isai. VI, 10). Rursumque scriptum est: In judicium ego in hunc mundum veni, ut qui non vident, videant; et qui vident, caeci fiant (Joan. IX, 39). Et quia semetipsos de legis operibus contra conditorem legis extulerunt, apte subditur:

CAPUT VI.

IBID.---Et brachium excelsum conteretur.

9. Superba legis observatio reprobata.---Excelsum quippe brachium conteritur, quando, praedicata fidei gratia, superba legis operatio reprobatur, cum dicitur: Ex operibus legis non justificabitur omnis caro (Rom. III, 20).

10. Extrema Ecclesiae qui Deus et teneat et concutiat.---Cuncta tamen haec intelligi et aliter possunt. Terram quippe Scriptura sacra vocare consuevit Ecclesiam. Extrema igitur terrae Dominus tenet et concutit, quia Ecclesiae suae ultima per adventum Antichristi persecutione immanissima turbari permittit, nec tamen permittendo deserit. Hanc terram aliquando Dominus tenet, et non concutit; aliquando tenet et concutit, quia modo eam tranquilla pace fidei possidet, modo commoveri impetu persecutionis jubet.

7. Serving the letter alone, they willed not to adhere to God through charity.---Where it is aptly subjoined: And shall stand as a garment. For unpolished and coarser garments even when they have been put on, because they do not adhere well applied to the members of the one putting them on, are said to stand. Judea therefore concerning the knowledge of the truth even when she seemed to serve, stood as a garment, because through exterior mandates she showed herself to serve the Lord, but she willed not to adhere to Him through the understanding of charity. While she held only the letter in the precepts of God, and by no means joined herself to the intimate senses through the spirit, she did not adhere as if to Him who had put her on. Where also it is aptly subjoined:

CHAPTER V.

VERS. 15.---From the wicked their light shall be taken away.

8. They lost the knowledge of the law, because they refused to believe the truth.---Because while they refuse to believe the truth, they lose the knowledge of the law forever; and while they are proud of the law received, they are undoubtedly blinded concerning the glory of their science. For it is written: Let their eyes be darkened, that they see not (Psalm 69:23). And again it is written: Make the heart of this people fat, and make their ears heavy (Isai. 6:10). And again it is written: For judgment I am come into this world, that they which see not might see; and that they which see might be made blind (John 9:39). And because they extolled themselves concerning the works of the law against the founder of the law, it is aptly subjoined:

CHAPTER VI.

IBID.---And the high arm shall be broken.

9. Proud observation of the law reproved.---For the high arm is broken, when, the grace of faith being preached, the proud operation of the law is reproved, when it is said: By the works of the law shall no flesh be justified (Rom. 3:20).

10. What it means that God both holds and shakes the ends of the Church.---All these things, however, can be understood in another way. For sacred Scripture is accustomed to call the Church "the earth." Therefore the Lord holds and shakes the ends of the earth, because He permits the last things of His Church to be troubled by the most cruel persecution through the coming of Antichrist, yet in permitting it He does not desert her. Sometimes the Lord holds this earth and does not shake it; sometimes He holds and shakes it, because at one time He possesses it in the tranquil peace of faith, at another He commands it to be moved by the impulse of persecution.

11. In Ecclesiae persecutionibus falsi Christiani excutiuntur sicut paleae.---Bene autem cum diceret: Nunquid tenuisti concutiens extrema terrae, illico adjunxit: Et excussisti impios ex ea? Attestante enim Paulo, plerique in ea sunt qui confitentur se nosse Deum, factis autem negant (Tit. I, 16). Impios ergo ex ea Dominus excutit, quia hi quos nunc intima vitia possident, tunc in voraginem apertae infidelitatis cadent; atque in acervum palearum transeunt, cum tentationis illius aura commoventur. Et quamvis se nunc sub specie fidei intra areae sinum tegant, tunc nimirum extra granorum cumulum districti examinis ventilabro resilient.

12. In illis signaculum fidei vertitur in lutum.---Unde et apte subjungitur: Restituetur ut lutum signaculum. Ac si aperte diceret: Hi qui nunc videntur in Ecclesiae sinu signaculum, tunc ante oculos omnium restituentur ut lutum, id est, nequaquam judicia hominum de professione religionis fallunt, sed quod terrena sapiant, demonstrantur. Solet enim Scriptura sacra pro fide appellare signaculum, pro iniquitate lutum. Nam filius junior qui, consumpta substantia, ad patrem rediit (Luc. XV, 22), in munere annulum accepit. Gentilis enim populus, qui, immortalitate perdita, ad Deum poenitendo revertitur, per fidei signaculum munitur. Unde et a sponso suo Ecclesiae dicitur: Pone me ut signaculum super cor tuum (Cant. VIII, 6). Idcirco namque signaculum rebus ponitur, ne qua diripientium praesumptione temerentur. Sponsus ergo in corde signaculum ponitur quando fidei ejus mysterium in custodia nostrae cogitationis imprimitur, ut ille infidelis servus, nimirum noster adversarius, cum signata fide corda considerat, tentando ea irrumpere non praesumat. Per lutum vero terrena contagia demonstrantur, attestante Psalmista qui ait: Eduxisti me de lacu miseriae, et de luto faecis (Psal. XXXIX, 3). Quia igitur multi in terrenis contagiis inventi, perducti ad Ecclesiam, coelestis fidei sacramento signantur, et tamen ab iniquis operibus non recedunt, seque nunc fidei velamine contegunt, sed cum tempus invenerint, quid sint veraciter ostendunt, recte dicitur: Restituetur ut lutum signaculum. Quos enim nunc fideles credimus, ipsos tunc fidei hostes inveniemus; et quamvis appareant non tentati signaculum, erunt procul dubio tentati lutum. Unde et recte dicitur, Restituetur, quia qualis eorum conscientia esse ante fidem potuit, tales eos post modum reproba vita convincit. De quibus apte subjungitur: Et stabit sicut vestimentum.

11. In the persecutions of the Church false Christians are shaken out like chaff.---Rightly, then, when He said: Hast thou held, shaking the ends of the earth, He immediately added: And hast Thou shaken the ungodly out of it? For as Paul witnesses, there are many in it who confess they know God, but in their deeds they deny Him (Titus 1:16). The ungodly, therefore, the Lord shakes out of her, because those whom secret vices now possess, will then fall into the abyss of open infidelity; and they pass into the heap of chaff, when they are moved by the breeze of that temptation. And although they now cover themselves under the appearance of faith within the bosom of the floor, then surely they will fly back from the heap of grains by the winnowing-fan of the strict examination.

12. In them the seal of faith is turned into clay.---Whence also it is aptly subjoined: The seal shall be restored as clay. As if He said openly: These who now seem a seal in the bosom of the Church, then before the eyes of all shall be restored as clay, that is, they no longer deceive the judgments of men by the profession of religion, but are demonstrated to savor of earthly things. For sacred Scripture is accustomed to call faith a "seal" (*signaculum*), and iniquity "clay" (*lutum*). For the younger son who, having consumed his substance, returned to his father (Luke 15:22), received a ring as a gift. For the Gentile people, who, having lost immortality, return to God by repenting, are fortified by the seal of faith. Whence also it is said to the Church by her bridegroom: Put me as a seal upon thy heart (Cant. 8:6). For a seal is placed on things for this reason, lest they be violated by any presumption of those who would seize them. The bridegroom, therefore, is placed as a seal in the heart when the mystery of His faith is impressed in the custody of our thought, so that that unfaithful servant, namely our adversary, when he considers the hearts sealed with faith, may not presume to break into them by tempting. By clay, truly, earthly contagions are demonstrated, the Psalmist witnessing who says: Thou hast brought me out of the lake of misery, and from the clay of dregs (Psalm 40:2). Because, therefore, many found in earthly contagions, being led to the Church, are sealed by the sacrament of heavenly faith, and yet do not depart from wicked works, and now cover themselves with the veil of faith, but when they find the time, show truly what they are, it is rightly said: The seal shall be restored as clay. For those whom we now believe to be faithful, we shall then find to be enemies of the faith; and although they appear, when not tempted, a seal, they will be, without doubt, when tempted, clay. Whence also it is rightly said, "It shall be restored," because such as their conscience could be before faith, such does their reprobate life convince them of being afterwards. Of whom it is aptly subjoined: And it shall stand as a garment.

13. Multis nunc quasi vestimentis ornatur Ecclesia, quibus, flagrante persecutione, nudabitur.---Tot nunc quasi vestibus sancta Ecclesia induitur, quot fidelium veneratione decoratur. Unde et ei ostensis gentilibus, a Domino per prophetam dicitur: Vivo ego, dicit Dominus, quia omnibus his velut ornamento vestieris (Isai. XLIX, 18). Multis tamen quasi fidelibus nunc specie tenus induitur, sed pulsante persecutionis impetu, tunc eis exuta nudabitur; de quorum sorte hic dicitur: Et stabit sicut vestimentum. Stare vero hoc loco ponitur in peccato persistere. Unde scriptum est: Et in via peccatorum non stetit (Psal. I, 1). Vel certe reprobus quisque sicut vestimentum stare dicitur, ut non posse stare monstretur, quia sicut induta vestis in visionis suae specie per corpus tenditur, exuta autem fracta complicatur, ita unusquisque qui a sanctae Ecclesiae tunc statu recesserit, tensus ac decorus quasi dum indueretur fuit, sed exutus postmodum, confractus atque abjectus jacebit. Si vero stare intelligimus perdurare, sicut vestimentum stat quisque reprobus qui in hac vita quam diligit breviter durat. Unde et per Prophetam dicitur: Omnia sicut vestimentum veterascent, et sicut opertorium mutabis ea, et mutabuntur (Psal. CI, 28). Haec itaque, quae allegoriarum nube recta intulit, nunc verbis apertioribus innotescit, subdens:

CAPUT VII.

VERS. 15.---Auferetur ab impiis lux sua.

14. Credentibus et male viventibus fidei lumen auferetur, maxime persecutionis Antichristi tempore.---Neque enim eos nunc Dei lumen illustrat, qui iniquitatis suae malitiam fidei nomine palliant. Nam dum juxta praedicationem fidei vivere negligunt, et tamen eamdem fidem specie tenus venerantur, honorem vitae praesentis ex nomine religionis quaerunt, hocque eis ex fide lucet, quod eos fides coram hominibus refovet. Sunt vero nonnulli, qui aeterna quae audiunt veraciter credunt, et tamen eidem quam tenent fidei male vivendo contradicunt. Habent hi quoque in tenebris lucem suam, quia dum perversa agunt, et tamen de Deo recta sentiunt, ne tenebrescant funditus, ex quadam parte fulgore luminis illustrantur. Qui dum plus terrena quam coelestia, plus quae vident quam quae audiunt, diligunt, pulsante persecutionis articulo, quod rectum credere videbantur amittunt. Quod illo maxime tempore multiplicius agitur, quando, surgente ipso iniquorum capite, in sanctam Ecclesiam persecutione ultima, liberis suis viribus ejus fortitudo grassatur.

13. The Church is now adorned with many things as if with garments, of which she shall be stripped when persecution rages.---Holy Church is now clothed with as many garments as she is adorned with the veneration of the faithful. Whence also, the Gentiles being shown to her, it is said by the Lord through the Prophet: As I live, saith the Lord, thou shalt surely be clothed with all these as with an ornament (Isai. 49:18). Yet with many who are but seemingly faithful she is now clothed in appearance, but at the knocking of the impulse of persecution, then being stripped of them she shall be made bare; of whose lot it is said here: And it shall stand as a garment. Truly "to stand" is placed in this spot for "to persist in sin." Whence it is written: And hath not stood in the way of sinners (Psalm 1:1). Or certainly every reprobate is said to stand as a garment, that he may be shown not to be able to stand, because as a garment when put on is stretched through the body in the appearance of its sight, but when taken off is folded up brokenly, so every one who shall then depart from the state of holy Church, was stretched and comely as it were while he was being put on, but afterwards being stripped off, he shall lie broken and cast aside. If indeed we understand "to stand" as "to endure," every reprobate stands as a garment who lasts for a short time in this life which he loves. Whence also it is said by the Prophet: All shall grow old as a garment, and as a covering Thou shalt change them, and they shall be changed (Psalm 102:26). These things, therefore, which He brought in rightly through the cloud of allegories, He now makes known in plainer words, subjoining:

CHAPTER VII.

VERS. 15.---From the wicked their light shall be taken away.

14. From those who believe and live wickedly the light of faith shall be taken away, especially in the time of the persecution of Antichrist.---For the light of God does not now enlighten those who cloak (*palliant*) the malice of their iniquity with the name of faith. For while they neglect to live according to the preaching of faith, and yet worship that same faith in appearance only, they seek the honor of the present life from the name of religion, and this shines to them from faith, that faith supports them before men. There are indeed some, who truly believe the eternal things they hear, and yet contradict that same faith which they hold by living wickedly. These also have their light in darkness, because while they do perverse things, and yet feel rightly concerning God, lest they should be darkened utterly, they are enlightened in some part by the brightness of light. Who while they love earthly things more than heavenly, more what they see than what they hear, at the knocking of the moment of persecution, lose that which they seemed to believe rightly. Which in that time especially is done more manifoldly, when, the head of the wicked himself rising, in the last persecution against holy Church, his strength rages with its free powers.

Ibi tunc cor uniuscujusque ostenditur, ubi quidquid in occultis latebat aperitur; et qui nunc ore sunt pii, et corde sunt impii, publicata malitia corruunt, et lucem fidei quam specie tenus tenuerant perdunt. Sed inter haec necesse est ut unusquisque nostrum ad cordis sui secretum redeat, et actionis suae damna pertimescat, ne, exigentibus meritis, per districtam justitiam judiciorum Dei in talium hominum numerum incurrat.

15. Jam in membris suis vivit et saevit Antichristus.---Nemo autem sibi incaute blandiatur, et idcirco se a tali casu extraneum credat, quia ad illius tempestatis procellam pervenire se non existimat. O quanti illius tentationis tempora non viderunt, et tamen in ejus tentationis procella versantur. Cain tempus Antichristi non vidit, et tamen membrum Antichristi per meritum fuit (Genes. IV). Judas saevitiam persecutionis illius ignoravit, et tamen viribus crudelitatis ejus, avaritia suadente, succubuit (Matth. XXVI, 15). Simon divisus longe ab Antichristi temporibus exstitit, et tamen ejus se superbiae, miraculorum potentiam perverse appetendo, conjunxit (Act. VIII, 19). Sic iniquum corpus suo capiti, sic membris membra junguntur, cum et cognitione se nesciunt, et tamen prava sibi actione copulantur. Neque enim Pergamus Balaam libros aut verba cognoverat, et tamen ejus nequitiam sequens, voce supernae increpationis audiebat: Habes illic tenentes doctrinam Balaam, qui docebat Balac mittere scandalum coram filiis Israel, edere et fornicari (Apoc. II, 14). Thyatirae quoque ecclesiam a Jezabel notitia et tempora et loca dividebant; sed quia eam par vitae reatus astrinxerat, inesse ei Jezabel dicitur, atque operibus perversis insistere, angelo attestante, qui ait: Habeo adversus te aliqua; quia permittis mulierem Jezabel, quae se dicit propheten, docere et seducere servos meos, fornicari et manducare de idolothytis (Ibid., 20). Ecce quia reperiri potuerunt, qui Jezabel vitam reproba actione secuti sunt, Jezabel illic inventa memoratur, quia videlicet pravum corpus conjuncti mores unum faciunt, etiam si hoc loca vel tempora scindunt. Unde fit ut in perversis suis imitatoribus et iniquus quisque maneat qui jam praeteriit, et in suis operatoribus ipse iniquorum auctor jam appareat, qui necdum venit. Hinc Joannes ait: Nunc Antichristi multi facti sunt (I Joan. II, 18), quia iniqui omnes jam ejus membra sunt, quae scilicet perverse edita caput suum male vivendo praevenerunt. Hinc Paulus ait: Ut reveletur in suo tempore; nam mysterium jam operatur iniquitatis (II Thess. II, 6). Ac si diceret: Tunc Antichristus manifestus videbitur; nam in cordibus iniquorum secreta sua jam nunc occultus operatur.

There then the heart of everyone is shown, where whatever was lurking in secret is opened; and they who are now pious in mouth, and are wicked in heart, their malice being made public, fall, and lose the light of faith which they had held in appearance only. But amidst these things it is necessary that each of us return to the secret of his heart, and dread the losses of his action, lest, merits requiring it, through the strict justice of the judgments of God he should run into the number of such men.

15. Antichrist already lives and rages in his members.---But let no one flatter himself incautiously, and therefore believe himself a stranger to such a case, because he does not think he will reach the storm of that tempest. O how many have not seen the times of that temptation, and yet are involved in the storm of his temptation! Cain did not see the time of Antichrist, and yet was a member of Antichrist by merit (Gen. 4). Judas was ignorant of the cruelty of that persecution, and yet succumbed to the powers of his cruelty, avarice persuading him (Matt. 26:15). Simon existed far divided from the times of Antichrist, and yet joined himself to his pride, perversely desiring the power of miracles (Acts 8:19). Thus the wicked body is joined to its head, thus members to members, when they do not know each other by acquaintance, and yet are coupled to each other by wicked action. For neither had Pergamos known the books or words of Balaam, and yet following his wickedness, she heard the voice of heavenly rebuke: Thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat and to commit fornication (Rev. 2:14). Also the knowledge of Jezebel and her times and places divided her from the church of Thyatira; but because a like guilt of life had bound her, Jezebel is said to be in her, and to insist on perverse works, the angel witnessing, who says: 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. 20). Behold, because those could be found who followed the life of Jezebel by reprobate action, Jezebel is remembered as found there, because forsooth a wicked body and conjoined manners make one, even if places or times divide them. Whence it comes to pass that in his perverse imitators every wicked man who has already passed away remains, and in his workers the very author of the wicked already appears, who has not yet come. Hence John says: Even now are there many Antichrists (1 John 2:18), because all the wicked are already his members, which, being perversely brought forth, have preceded their head by living wickedly. Hence Paul says: That he might be revealed in his time; for the mystery of iniquity doth already work (2 Thess. 2:6). As if he said: Then Antichrist shall be seen manifest; for in the hearts of the wicked he now works his secrets in hiddenness.

Ut enim de apertioribus criminibus taceam, ecce alius fratri in corde suo tacitus invidet, et si occasionem reperiat, eum supplantare contendit; cujus alterius membrum est, nisi ejus de quo scriptum est: Invidia diaboli mors intravit in orbem terrarum (Sap. II, 24)? Alius magni meriti esse se aestimans, per tumorem cordis cunctis se praeferens, omnes semetipso inferiores credit; cujus alterius membrum est, nisi ejus de quo scriptum est: Omne sublime videt, et ipse est rex super universos filios superbiae (Job. XLI, 25)? Alius mundi hujus potentiam quaerit, non quo aliis prosit, sed quo ipse alteri subditus non sit; cujus alterius membrum est, nisi ejus de quo scriptum est: Qui dixit: Sedebo in monte testamenti, in lateribus Aquilonis; ascendam super altitudinem nubium; similis ero Altissimo (Isai. XIV, 18)? Solus quippe Altissimus ita dominatur super omnia, ut alteri subesse non possit. Quem diabolus imitari perverse voluit, cum suum dominium quaerens, ei subesse recusavit. Imitatur ergo diabolum quisquis idcirco potestatem suam appetit, quia ei qui sibi est superna ordinatione praepositus subesse fastidit.

[Vet. IV.] 16. Infidelitatis rei sunt, qui veritatem negant. ---Sunt praeterea plurima quae quosdam in ipsa pace Ecclesiae constitutos infideles esse renuntient. Video namque nonnullos ita personam potentis accipere, ut requisiti ab eo, pro favore ejus non dubitent in causa proximi veritatem negare. Et quis est veritas, nisi ille qui dixit: Ego sum via, veritas, et vita (Joan. XIV, 6)? Neque enim Joannes Baptista de confessione Christi, sed de justitiae veritate requisitus occubuit (Marc. VI, 28); sed quia Christus est veritas, ad mortem usque idcirco pro Christo, quia videlicet pro veritate, pervenit. Ponamus ergo ante oculos quod aliquis percunctatus personam potentis accepit, et ne verbi saltem injuriam pateretur, veritatem negavit. Quid rogo iste faceret in dolore poenarum, qui Christum erubuit inter flagella verborum? Ecce et post haec ante oculos hominum adhuc Christianus est, et tamen si eum Dominus districte disposuit judicare, jam non est.

17. Et qui corrigere, cum teneantur, negligunt. Non desunt in pace Ecclesiae Antichristi tentamenta. ---Video autem alios, quibus per locum magisterii exhortandi sunt officia arguendique commissa, qui vident aliquid illicitum admitti, et tamen dum quorumdam potentum offendere gratiam metuunt, arguere non praesumunt. Quisquis iste est, quid aliud facit, nisi videt lupum venientem, et fugit (Joan. X, 12)? Fugit, quia tacuit; tacuit, quia, despecta aeterna gratia, temporalem gloriam plus amavit.

For, that I may be silent concerning more open crimes, behold another silently envies his brother in his heart, and if he find opportunity, strives to supplant him; of whom else is he a member, but of him of whom it is written: Through envy of the devil death came into the world (Wisd. 2:24)? Another, thinking himself to be of great merit, preferring himself to all through the tumor of his heart, believes all to be inferior to himself; of whom else is he a member, but of him of whom it is written: He beholdeth every high thing, and he is a king over all the children of pride (Job 41:34)? Another seeks the power of this world, not that he may profit others, but that he himself may not be subject to another; of whom else is he a member, but of him of whom it is written: Who said: I will sit in the mount of the testament, in the sides of the North; I will ascend above the height of the clouds; I will be like the Most High (Isai. 14:13)? For the Most High alone so rules over all, that He cannot be subject to another. Whom the devil perversely wished to imitate, when seeking his own dominion, he refused to be subject to Him. He therefore imitates the devil whosoever desires his own power for this reason, because he loathes to be subject to him who is set over him by heavenly ordination.

[Vet. IV.] 16. They are guilty of infidelity who deny the truth. ---There are besides very many things which declare that some, established in the very peace of the Church, are infidels. For I see some so accept the person of the powerful that, being required by him, for his favour they doubt not to deny the truth in the cause of their neighbour. And who is the truth, but He who said: I am the way, the truth, and the life (John XIV, 6)? For neither did John the Baptist die being required concerning the confession of Christ, but concerning the truth of justice (Mark VI, 28); but because Christ is the truth, he therefore reached even unto death for Christ, because namely he reached it for the truth. Let us then set before our eyes that someone being questioned accepted the person of the powerful, and lest he should suffer at least the injury of a word, denied the truth. What, I ask, would he do in the pain of punishments, who was ashamed of Christ among the scourges of words? Behold even after these things before the eyes of men he is still a Christian, and yet if the Lord has disposed to judge him strictly, he is so no longer.

17. And those who neglect to correct, when they are bound to do so. Antichrist's temptations are not wanting in the peace of the Church. ---But I see others, to whom through the place of mastery the offices of exhorting and rebuking have been committed, who see something unlawful admitted, and yet while they fear to offend the grace of certain powerful ones, they presume not to rebuke. Whosoever this one is, what else does he, but sees the wolf coming, and flees (John X, 12)? He flees, because he was silent; he was silent, because, having despised eternal grace, he loved temporal glory more.

Ecce ante potentis faciem intra sui se latebras silentii abscondit, et sicut persecutioni publicae, sic occulto locum dedit timori. Bene de talibus dicitur: Dilexerunt gloriam hominum magis quam Dei (Joan. XII, 43). Quisquis igitur talis est, si haec districte judicantur, etsi persecutio publica defuit, tamen tacendo 925 Christum negavit. Non ergo desunt vel in pace Ecclesiae Antichristi tentamenta. Nemo itaque illa persecutionis extremae tempora quasi sola perhorrescat. Apud iniquos namque quotidie res Antichristi agitur, quia in eorum cordibus mysterium suum jam nunc, occultus operatur. Et si multi nunc specie tenus intra Ecclesiam constituti simulant se esse quod non sunt, in adventu tamen judicis prodentur quod sunt: de quibus bene Salomon ait: Vidi impios sepultos, qui etiam cum adhuc viverent, in loco sancto erant, et laudabantur in civitate, quasi justorum operum (Eccle. VIII, 10). Igitur postquam de iniquis dictum est, Restituetur ut lutum signaculum, et stabit sicut vestimentum, et auferetur ab impiis lux sua, quod utique in illa est Antichristi persecutione faciendum, mox, de ejusdem Antichristi perditione nos consolans, ait.

CAPUT VIII.

VERS. 15.---Et brachium excelsum conteretur.

18. Antichristi superbia et casus. Angelus et homo lapsi, quia Deo similes esse per potentiam, non per justitiam, voluerunt.---Quid namque aliud excelsum brachium accipitur, nisi superba Antichristi celsitudo, quae super reprobas mentes hominum fastu gloriae saecularis erigitur, ita ut homo peccator, et tamen aestimari homo despiciens, Deum se super homines mentiatur? Unde et Paulus apostolus dicit: Ita ut in templo Dei sedeat, ostendens se tanquam sit Deus (II Thess. II, 4). Cujus ut tumorem plenius ostenderet, praemisit: Qui adversatur et extollitur super omne quod dicitur Deus, aut quod colitur (Ibid.). Deus enim dici aliquando et homo potest, juxta quod ad Moysen dicitur: Ecce constitui te Deum Pharaonis (Exod. VII, 1). Deus vero coli purus homo non potest. Quia vero se Antichristus et super sanctos quosque homines, et super ipsius potentiam divinitatis extollit, per exactum sibi nomen gloriae, et hoc quod Deus dicitur, et hoc quod Deus colitur, transire conatur. Notandum vero est in quantam superbiae foveam cecidit, qui in mensura ruinae qua lapsus est non permansit. Diabolus quippe vel homo a statu conditionis propriae elata mente corruerunt, ut vel ille diceret: Ascendam super altitudinem nubium, similis ero Altissimo (Isai. XIV, 13); vel iste audiens crederet: Aperientur oculi vestri, et eritis sicut dii (Genes. III, 5). Idcirco ergo uterque cecidit, quia esse Deo similis non per justitiam, sed per potentiam concupivit.

Behold before the face of the powerful he hides himself within the lurking-places of his silence, and just as to public persecution, so he gave place to hidden fear. Well is it said of such: They loved the glory of men more than of God (John XII, 43). Whosoever therefore is such, if these things are strictly judged, although public persecution was wanting, yet by being silent he denied Christ. Antichrist's temptations, therefore, are not wanting even in the peace of the Church. Let no one therefore dread those times of the extreme persecution as if alone. For among the iniquitous the business of Antichrist is daily carried on, because in their hearts his mystery even now, hidden, operates. And if many now established within the Church according to appearance simulate they are what they are not, in the coming of the judge however they shall be betrayed to be what they are: of whom Solomon well says: I saw the wicked buried, who even while they yet lived, were in the holy place, and were praised in the city, as if of just works (Eccl. VIII, 10). Therefore after it has been said of the iniquitous: The seal shall be restored as clay, and shall stand as a garment, and their light shall be taken away from the wicked, which certainly is to be done in that persecution of Antichrist, presently, consoling us concerning the perdition of the same Antichrist, he says.

CHAPTER VIII.

VERSE 15.---And the high arm shall be broken.

18. The pride and fall of Antichrist. The fallen angel and man, because they wished to be like God by power, not by justice.---For what else is understood by the "high arm" but the proud loftiness of Antichrist, which is raised up over the reprobate minds of men by the arrogance of worldly glory, so that a sinful man, yet a man despising to be esteemed as such, should falsely claim to be God over men? Whence also the Apostle Paul says: So that he sitteth in the temple of God, showing himself as if he were God (2 Thess. 2:4). To show his swelling more fully, he premised: Who opposeth and is lifted up above all that is called God, or that is worshipped (ibid.). For a man can sometimes be called God, according to what is said to Moses: Behold, I have set thee as the God of Pharaoh (Exod. 7:1). But a mere man cannot be worshipped as God. But because Antichrist lifts himself up both above every holy man and above the power of the Divinity itself, he endeavors to pass beyond the name of glory exacted for himself, both that which is called God and that which is worshipped as God. But it is to be noted into how great a pit of pride he has fallen, who did not remain in the measure of the ruin by which he fell. For the devil or man fell from the state of their own condition with an elated mind, so that either the one said: I will ascend above the height of the clouds, I will be like the Most High (Isa. 14:13); or the other hearing believed: Your eyes shall be opened, and you shall be as gods (Gen. 3:5). Therefore both fell because they desired to be like God not by justice, but by power.

Sed homo per gratiam liberatus, qui Dei similitudinem perverse appetendo ceciderat, in reatu criminis sui longe Deo imparem se esse cognoscens clamat: Domine, quis similis tibi (Psal. LXXXVIII, 8)? Diabolus vero in lapsu sui criminis justi dimissus, in mensura ruinae suae minime permansit; sed quanto diutius ab omnipotentis gratia defuit, tanto magis reatum criminis cumulavit. Nam qui ideo cecidit, quia perverso ordine Deo esse similis voluit, eo usque perductus est, ut in Antichristum veniens, videri Deo similis dedignetur, atque eum quem habere non potuit superbus aequalem, damnatus inferiorem putet. Nam cum de illo hoc quod jam praemisimus dicitur: Extollens se supra omne quod dicitur Deus, aut quod colitur (II Thess. II, 4), aperte monstratur quia appetendo dudum Dei similitudinem, quasi juxta Deum erigere se voluit, sed in superbiae culpa crescendo, jam se supra omne quod Deus dicitur et colitur extollit. Quia ergo haec ejus superbia districti judicis erit adventu ferienda, sicut scriptum est: Quem Dominus Jesus interficiet spiritu oris sui, et destruet illustratione adventus sui (Ibid., 8), recte dicitur: Et brachium excelsum conteretur.

9. Verbi divini, quo plus teritur, virtus magis augetur.---Cuncta tamen haec, quae bis discussa sunt, adhuc intelligi et aliter possunt. Verba enim Dei quasi pigmenta quaedam nostri sunt adjutorii. Et sicut pigmentum quanto plus teritur, tanto plus in poculo ejus virtus augetur, ita divina eloquia quo magis exponendo conterimus, eo audientes amplius quasi bibentes juvamus. Quia igitur misericors Deus diu peccata hominum tolerat, et cum jam vicinum finem respicit, plerumque mentes peccantium immutat, recte de se, vim tantae pietatis insinuans, ait:

CAPUT IX.

VERS. 13.---Nunquid tenuisti concutiens extrema terrae, et excussisti impios ex ea?

But man, being set free by grace, who by perversely seeking the likeness of God had fallen, knowing himself in the guilt of his crime to be far unequal to God, cries out: Lord, who is like unto Thee (Ps. 89:8)? But the devil, being left in the fall of his crime by a just judgment, by no means remained in the measure of his ruin; but the longer he was wanting from the grace of the Almighty, the more he heaped up the guilt of his crime. For he who therefore fell because he wished to be like God in a perverse order, has been brought to such a point that, coming in Antichrist, he disdains to be seen as like God, and, being damned, thinks Him inferior whom as a proud one he could not have as an equal. For when that which we have already premised is said of him: Lifting himself up above all that is called God, or that is worshipped (2 Thess. 2:4), it is plainly shown that by seeking long ago the likeness of God, he wished as it were to raise himself next to God, but by growing in the fault of pride, he now lifts himself up above all that is called God and is worshipped. Since therefore this pride of his is to be struck by the coming of the strict Judge, as it is written: Whom the Lord Jesus shall slay with the breath of His mouth, and shall destroy with the brightness of His coming (ibid., 8), it is rightly said: And the high arm shall be broken.

9. The virtue of the divine word, by which the more it is bruised, the more it is increased.---Nevertheless, all these things which have been twice discussed can still be understood in another way. For the words of God are as it were certain pigments of our help. And as a pigment, the more it is bruised, the more its virtue is increased in the cup, so the divine oracles, the more we bruise them by expounding, the more we help the hearers as it were by drinking. Since therefore the merciful God long endures the sins of men, and when He now regards the end as near, He for the most part changes the minds of the sinners, rightly says He of Himself, insinuating the power of so great a piety:.

CHAPTER IX.

VERSE 13.---Hast thou held the ends of the earth, shaking them, and hast thou shaken the ungodly out of it?

20. Deus hominem non deserit, et in extremis electos sollicitius purgat.---Per terram quippe homo infima sapiens designatur, cui peccanti dictum est: Terra es, et in terram ibis (Genes. III, 19). Sed quia pius conditor facturam suam non deserit, mala hominum et per suam sapientiam tolerat, et per eorum quandoque conversionem relaxat. Cum autem duras atque insensibiles mentes respicit, modo eas minis, modo verberibus, modo revelationibus terret, ut quae pessima securitate duruerant, salubri timore molescant, quatenus vel sero redeant, et hoc ipsum saltem, quod diu exspectati sunt erubescant. Sic enim Dominus quia extrema vitae nostrae plus judicat, et idcirco electos suos in fine sollicitius purgat. Scriptum quippe est: Deus judicabit fines terrae (I Reg. II, 10). Tanto ergo impensius ultimis nostris invigilat, quanto in ipsis pendere initia vitae sequentis pensat. Quod quia misericorditer facit, pietate sua in medium deducta, qua etiam sero conversos peccatores recipit, beati Job justitiam erudit, dicens: Nunquid tenuisti concutiens extrema terrae, et excussisti impios ex ea? Subaudis ut ergo, qui in suis ultimis saepe peccatores terrendo concutio, convertendo teneo, atque ab eorum cordibus impios cogitationum motus evello. Et recte beato Job Dominus quomodo juxta finem peccatores convertat insinuat. Ac si aperte dicat: Misericordiae meae potentiam respice, et tuae justitiae elationem preme. Quae extrema hominis quia, etiam cum convertitur per carnis mortem, illa antiquae culpae vindicta comitatur, protinus insinuat, cum dicit.

CAPUT X.

VERS. 14.---Restituetur ut lutum signaculum, et stabit sicut vestimentum.

21. Homo Dei signaculum et imago, in poenam superbiae, per mortem fit terra et cinis.---Hominem quippe Dominus, quem ad suam similitudinem condidit, quasi quoddam suae potentiae signaculum fecit. Quod tamen ut lutum restituetur, quia licet aeterna supplicia per conversionem fugiat, in ultione tamen perpetratae superbiae carnis morte damnatur. Ex luto quippe homo conditus, et mentis accepta ratione, similitudine divinae imaginis decoratus, elatione cordis intumescens, quod de infimis formatus esset oblitus est.

20. God does not desert man, and in the last things He purges the elect more carefully.---By the "earth" indeed is designated man savoring low things, to whom in his sin it was said: Dust thou art, and unto dust shalt thou return (Gen. 3:19). But because the pious Creator does not desert His handiwork, He both endures the evils of men through His wisdom, and sometimes releases them through their conversion. But when He regards hard and insensible minds, He terrifies them now with threats, now with stripes, now with revelations, that those which had hardened by a most wicked security might soften by a wholesome fear, so that they might return even late, and at least be ashamed of this very thing, that they have been long expected. For so the Lord, because He judges the ends of our life more, and therefore purges His elect more carefully at the end. For it is written: The Lord shall judge the ends of the earth (1 Sam. 2:10). He watches over our last moments so much the more earnestly, by how much He considers that the beginnings of the following life depend upon them. Because He does this mercifully, His piety being brought into the midst, by which He receives even late-converted sinners, He instructs the justice of blessed Job, saying: Hast thou held the ends of the earth, shaking them, and hast thou shaken the ungodly out of it? You understand "that" therefore I, who often in their last moments shake sinners by terrifying them, hold them by converting them, and pluck out from their hearts the ungodly motions of thoughts. And rightly the Lord insinuates to blessed Job how He converts sinners near the end. As if He should say plainly: Regard the power of My mercy, and suppress the elation of thy justice. Which ends of man because, even when he is converted through the death of the flesh, that vengeance of the ancient fault accompanies, He immediately insinuates, when He says:.

CHAPTER X.

VERSE 14.---The seal shall be restored as clay, and it shall stand as a garment.

21. Man is the seal and image of God; in punishment of pride, through death he becomes earth and ash.---For the Lord made man, whom He created after His own likeness, as it were a certain seal of His power. Which nevertheless shall be restored as clay, because although he escapes eternal punishments through conversion, yet in vengeance of perpetrated pride he is condemned by the death of the flesh. For man, being created of clay, and having received the reason of the mind, being adorned with the likeness of the divine image, swelling with the elation of the heart, forgot that he was formed from the lowest things.

Unde mira conditoris justitia actum est ut quia per sensum intumuit, quem rationabilem accepit, rursus terra per mortem fieret, quam esse se considerare humiliter noluit; et quia peccando Dei similitudinem perdidit, moriendo vero ad limi sui materiam redit, recte dicitur: Restituetur ut lutum signaculum. Et quia de corpore dum spiritus vocatur, quodam quasi involucro suae carnis exuitur, apte de eodem luto subjungitur: Et stabit sicut vestimentum. Lutum namque nostrum sicut vestimentum stare est usque ad resurrectionis tempus inane exutumque perdurare. Sed quia hanc poenam superbiae nec illi transeunt, qui et eamdem superbiam vivendo humiliter vincunt; quae sit superbientium specialis poena, subjungit dicens:

CAPUT XI.

VERS. 15.---Auferetur ab impiis lux sua, et brachium excelsum confringetur.

22. Mors quae electos luci restituit, reprobis lucem, nimirum praesentis vitae gloriam tollit.---Mors enim carnis, quae electos luci suae restituit, lucem suam reprobis tollit. Lux namque superbientis est gloria vitae praesentis. Quae ei lux tunc subtrahitur, cum per carnis interitum ad retributionum suarum tenebras vocatur. Ibi tunc excelsum brachium confringetur, quia celsitudo cordis ultra naturae ordinem violenter arrepta opprimentis se divinae justitiae mole dissipatur, ut quia se perverse in brevi erexerat, per pondus judicii in aeternum fracta cognoscat. Nullus autem nostrum quid post mortem sequeretur agnosceret, nisi vitae nostrae conditor ad poenam usque mortis nostrae veniret. Nisi enim ipse misericorditer infima peteret, nequaquam nos post suam imaginem perditos juste ad summa revocaret. Unde et recte subjungitur:

Caput XII

[Rec. VII].

VERS. 16.---Nunquid ingressus es profundum maris, et in novissimis abyssi deambulasti?

Whence it was brought about by the wonderful justice of the Creator, that because he swelled through the sense which he received as rational, he should again become earth through death, which he would not humbly consider himself to be; and because by sinning he lost the likeness of God, but by dying he returns to the matter of his own slime, it is rightly said: The seal shall be restored as clay. And because when the spirit is called from the body, it is stripped as it were of a certain covering of its flesh, it is aptly subjoined concerning the same clay: And it shall stand as a garment. For our clay to "stand as a garment" is to continue void and stripped until the time of the resurrection. But because even they do not pass by this punishment of pride, who even overcome the same pride by living humbly; He subjoins what is the special punishment of the proud, saying:.

CHAPTER XI.

VERSE 15.---From the wicked their light shall be taken away, and the high arm shall be broken.

22. Death, which restores the elect to light, takes away the light, namely the glory of the present life, from the reprobate.---For the death of the flesh, which restores the elect to their light, takes away their light from the reprobate. For the light of the proud is the glory of the present life. Which light is then withdrawn from him, when through the destruction of the flesh he is called to the darkness of his retributions. There then the high arm is broken, because the loftiness of the heart, violently snatched up beyond the order of nature, is scattered by the weight of the divine justice overwhelming itself, so that because it had perversely raised itself for a short time, it may know itself broken for ever by the weight of judgment. But none of us would know what would follow after death, unless the Creator of our life had come even to the punishment of our death. For unless He had mercifully sought the lowest things, He would by no means justly recall to the highest things us who were lost after His image. Whence also it is rightly subjoined:.

CHAPTER XII.

VERSE 16.---Hast thou entered into the depths of the sea, and hast thou walked in the lowest parts of the abyss?

23. Dominus non solum in mundum, sed etiam in infernum pro nobis descendit.---Ac si dicat: Ut ego, qui non solum mare, id est saeculum, per assumptam humanam carnem atque animam petii, sed etiam per eam sponte in morte positam, usque ad ultima inferni, quasi ad maris profunda descendi. Si enim mare, more divini eloquii, saeculum debet intelligi, nihil prohibet profunda maris inferni claustra sentiri. Quod profundum maris Dominus petiit, cum inferni novissima, electorum suorum animas erepturus, intravit. Unde et per prophetam dicitur: Posuisti profundum maris viam, ut transirent liberati (Isai. LI, 10). Hoc namque profundum maris ante Redemptoris adventum non via, sed carcer fuit, quia in se etiam bonorum animas, quamvis non in locis poenalibus, clausit. Quod tamen profundum viam Dominus posuit, quia illuc veniens, electos suos a claustris inferni ad coelestia transire concessit. Unde et apte illic dicitur: Ut transirent libertati (Ibid., 10). Quod vero profundum maris dixerat, hoc, aliis verbis replicans, abyssi novissimum vocat, quia sicut aquarum abyssus nulla nostra visione comprehenditur, ita occulta inferni nullo a nobis cognitionis sensu penetrantur. Qui enim hinc subtrahantur cernimus, sed quae illos juxta meritum retributio suppliciorum maneat, non videmus.

24. In inferno deambulavit, quia liber ad ligatos venit.---Vigilanti vero est cura pensandum quod in novissimo abyssi deambulasse se perhibet. Deambulare quippe non constricti, sed liberi est. Quem enim vincula stringunt, ejus nihilominus gressus impediunt. Quia igitur Dominus nulla peccati vincula pertulit, in inferno deambulavit. Liber quippe ad ligatos venit. Unde scriptum est: Factus sum sicut homo sine adjutorio, inter mortuos liber (Psal. LXXXVII, 5). In novissimis ergo abyssi Domino deambulare est in loco damnationis nihil suae retentionis invenire, attestante Petro, qui ait: Solutis doloribus inferni, juxta quod impossibile erat teneri illum ab eo (Act. II, 24). Vel certe quia deambulando nos cum de loco ad locum ducimur, hic illicque praesentes invenimur; deambulasse in inferno Dominus dicitur, ut electis animabus in locis singulis per divinitatis potentiam praesens fuisse monstraretur. Unde et spiritus sapientiae mobilis describitur (Sap. VII, 4), ut per hoc quod nusquam deest, ubique nobis occurrere designetur. Quam descensionem suam Dominus tanto mirabilem respicit, quanto eam redempto homini crebrius infundit. Eam namque adhuc replicans subdit:

CAPUT XIII.

VERS. 17.---Nunquid apertae sunt tibi portae mortis, et ostia tenebrosa vidisti?

23. The Lord descended for us not only into the world, but also into hell.---As if He should say: As I, who not only sought the sea, that is, the world, through assumed human flesh and soul, but also through the same being voluntarily placed in death, descended even to the last parts of hell, as it were to the depths of the sea. For if the sea, according to the manner of divine eloquence, ought to be understood as the world, nothing forbids the depths of the sea to be felt as the bars of hell. Which depths of the sea the Lord sought, when He entered the last parts of hell, to rescue the souls of His elect. Whence also it is said by the prophet: Thou hast made the depths of the sea a way, that the delivered might pass over (Isa. 51:10). For this depth of the sea before the advent of the Redeemer was not a way, but a prison, because it closed in itself even the souls of the good, although not in penal places. Which depth nevertheless the Lord made a way, because coming thither, He granted His elect to pass over from the bars of hell to the heavenly things. Whence also it is aptly said there: That the delivered might pass over (ibid., 10). But what He had called the depths of the sea, this, repeating it in other words, He calls the last of the abyss, because as the abyss of waters is comprehended by no vision of ours, so the secrets of hell are penetrated by no sense of our knowledge. For we see who are withdrawn from hence, but we see not what retribution of punishments awaits them according to their merit.

24. He walked in hell, because He came free to the bound.---But it is to be considered with vigilant care that He asserts Himself to have walked in the last of the abyss. For to walk is the part not of one constrained, but of one free. For him whom chains bind, they nevertheless impede his steps. Because therefore the Lord bore no chains of sin, He walked in hell. For He came free to the bound. Whence it is written: I am become as a man without help, free among the dead (Ps. 88:4-5). For the Lord to walk in the last of the abyss is to find nothing of His own retention in the place of damnation, as Peter attests, who says: Having loosed the sorrows of hell, forasmuch as it was impossible that He should be holden by it (Acts 2:24). Or certainly because by walking when we are led from place to place, we are found present here and there; the Lord is said to have walked in hell, that He might be shown to have been present to the elect souls in each place through the power of the Divinity. Whence also the spirit of wisdom is described as movable (Wisd. 7:22), that by this, that it is nowhere wanting, it might be designated to meet us everywhere. Which descent of His the Lord regards as so much more wonderful, by how much He more frequently infuses it into redeemed man. For repeating it still, He adds:.

CHAPTER XIII.

VERSE 17.---Have the gates of death been opened to thee, and hast thou seen the dark doors?

25. Portas mortis, hoc est potestates adversas superavit.---Portae enim mortis sunt potestates adversae. Quas descendens Dominus aperuit, quia earum fortitudinem moriendo superavit. Quae appellatione quoque alia tenebrosa ostia vocantur, quia dum per occultationis suae insidias non videntur, deceptis mentibus viam mortis aperiunt. Quae tenebrosa ostia Dominus videt, quia immundorum spirituum fraudulentam malitiam et respicit et premit. Quos nisi ipse nobis nescientibus videndo prohiberet, et nil de insidiis eorum mens nostra cognosceret, et eisdem insidiis capta deperiret. Quae tenebrosa etiam nos ostia cernimus, quando supernae lucis radiis illustramur. Unde et per prophetam dicitur: Dominus mihi adjutor est, et ego videbo inimicos meos (Psal. CXVII, 7). Hostes igitur nostros ipse videt, qui suo eos munere nobis visibiles facit. Vel certe tenebrosa tunc ostia Dominus vidit, cum claustra inferni penetrans, crudeles spiritus perculit, et mortis praepositos moriendo damnavit. Quod idcirco hic non adhuc de futuro, sed jam de praeterito dicitur, quia hoc quod facturus erat in opere, nimirum jam fecerat in praedestinatione. Quia vero post mortem resurrectionemque ejus crevit Ecclesia, atque in cunctis est gentibus dilatata, apte subjungitur:

Caput XIV

[Vet. VII].

VERS. 18.---Nunquid considerasti latitudinem terrae?

26. Morte Christi crevit Ecclesia. Tanquam Samson, plures hostium moriens exstinxit quam vivens.---Dum enim Dominus angustias mortis petiit, fidem suam in gentibus dilatavit, atque ad innumera corda credentium sanctam Ecclesiam extendit. Cui per prophetam dicitur: Dilata locum tentorii tui, et pelles tabernaculorum tuorum extende, ne parcas, longos fac funiculos tuos, et clavos tuos consolida; ad dexteram enim et ad laevam penetrabis, et semen tuum gentes haereditabit (Isai. LIV, 2). Quae latitudo terrae profecto non fieret, nisi ipse prius et vitam quam novimus moriendo despiceret, et vitam quam non novimus resurgendo monstraret. In morte quippe sua nostrae oculos mentis aperuit, et quae esset vita quae sequeretur ostendit. Unde et hunc in Evangelio ordinem tenens, discipulis dicit: Sic oportebat Christum pati, et resurgere a mortuis tertia die, et praedicari in nomine ejus poenitentiam, et remissionem peccatorum per omnes gentes (Luc. XXIV, 46). Pauci enim ex plebe Israelitica ipso praedicante crediderunt; innumeri vero gentium populi viam vitae moriente illo secuti sunt. Superbos namque dum adhuc passibilis viveret pertulit, a passibili vero vita mortuus stravit.

25. He overcame the gates of death, that is, the adverse powers.---For the gates of death are the adverse powers. Which the Lord descending opened, because by dying He overcame their strength. Which are also called by another appellation "dark doors," because while by the snares of their concealment they are not seen, they open the way of death to deceived minds. Which dark doors the Lord sees, because He both looks upon and suppresses the fraudulent malice of unclean spirits. Whom unless He Himself by seeing prohibited for us while we were ignorant, both our mind would know nothing of their snares, and being captured by the same snares it would perish. Which dark doors we also discern, when we are illustrated by the rays of heavenly light. Whence also it is said by the prophet: The Lord is my helper, and I shall see my enemies (Ps. 118:7). He therefore Himself sees our enemies, who by His gift makes them visible to us. Or certainly the Lord then saw the dark doors, when penetrating the bars of hell, He struck the cruel spirits, and by dying condemned those set over death. Which is therefore said here not as yet concerning the future, but already concerning the past, because that which He was about to do in work, He had forsooth already done in predestination. But because after His death and resurrection the Church increased, and was dilated in all nations, it is aptly subjoined:.

CHAPTER XIV.

VERSE 18.---Hast thou considered the breadth of the earth?

26. The Church increased by the death of Christ. Like Samson, dying He slew more of the enemies than living.---For while the Lord sought the straits of death, He dilated His faith among the nations, and extended the holy Church to the innumerable hearts of believers. To which it is said by the prophet: Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not, make long thy cords, and strengthen thy nails; for thou shalt penetrate to the right and to the left, and thy seed shall inherit the nations (Isa. 54:2-3). Which breadth of the earth would surely not be made, unless He first both despised by dying the life which we know, and showed by rising again the life which we know not. For in His death He opened the eyes of our mind, and showed what was the life which followed. Whence also keeping this order in the Gospel, He says to the disciples: Thus it behoved Christ to suffer, and to rise from the dead the third day, and that penance and remission of sins should be preached in His name through all nations (Luke 24:46-47). For few from the Israelite people believed when He Himself preached; but innumerable people of the nations followed the way of life when He died. For He endured the proud while He yet lived as passible, but being dead from passible life He overthrew them.

Quod bene Samson in semetipso dudum figuraliter expressit (Judic. XVI, 30), qui paucos quidem dum viveret interemit; destructo autem templo, hostes innumeros cum moreretur occidit, quia nimirum Dominus ab elatione superbiae paucos cum viveret, plures vero cum templum sui corporis solveretur exstinxit (Joan. II, 19); atque electos ex gentibus quos vivendo sustinuit, simul omnes moriendo prostravit. Recte itaque postquam inferna penetrasse se docuit, considerandam mox terrae latitudinem subjunxit: Nunquid considerasti latitudinem terrae? Ac si flagellato homini diceret: Perpende quid pertuli, et pensa quod emi; nec queraris ipse de verbere, dum nescis quae te praemia maneant in retributione. Inter haec itaque verba creatoris operae pretium puto, si a bono communi ac publico parumper oculos flectimus, et quid in singulis nobis latenter agat intuemur. Dicit enim:

Caput XV

[Rec. VIII].

VERS. 16.---Nunquid ingressus es profundum maris?

27. Maris profundum Deus ingreditur, cum peccatoris mentem visitat.---Mare quippe est mens humana, cujus profunda Deus ingreditur quando per cognitionem suam ad lamenta poenitentiae ab intimis cogitationibus perturbatur, quando prioris vitae nequitias ad memoriam reducit, et fluctuantem in confusione sua animum concutit. Profundum maris Deus penetrat, quando etiam desperata corda permutat. Ipse enim mare intrat quando cor saeculare humiliat, profundum maris ingreditur quando visitare mentes etiam pressas sceleribus non dedignatur. Unde et recte percunctando subjungitur: Et in novissimis abyssi deambulasti? Quae enim est abyssus, nisi mens humana, quae dum semetipsam comprehendere non valet, sese in omne quod est, velut obscura abyssus, latet? Unde bene per prophetam dicitur: Dedit abyssus vocem suam, ab altitudine phantasiae suae (Habac. III, 10), quia dum semetipsam mens humana non penetrat, ex comparatione sui, divinae naturae potentiam quam comprehendere non sufficit humilius laudat.

28. In novissimis abyssi deambulat, cum nequissimorum corda convertit.---In novissimis ergo abyssi Deo deambulare est etiam nequissimorum corda hominum convertere, et desperatas mentes visitationis suae vestigiis tangendo mirabiliter reformare. Cum enim post immensa scelera, unusquisque compungitur, quid aliud quam in novissimis abyssi Deus deambulans videtur? Quasi in abysso namque Deus deambulat, cum obscurum cor penetrans, fluctus invisibiles vitiorum calcat.

Which Samson well expressed long ago figuratively in himself (Judg. 16:30), who indeed slew few while he lived; but the temple being destroyed, he slew innumerable enemies when he died, because forsooth the Lord extinguished few from the elation of pride when He lived, but more when the temple of His body was dissolved (John 2:19); and the elect from the nations whom He sustained while living, He prostrated all together by dying. Rightly therefore after He taught that He had penetrated the hells, He soon subjoined the breadth of the earth to be considered: Hast thou considered the breadth of the earth? As if He should say to the scourged man: Weigh what I have endured, and consider what I have bought; and do not thou complain of the stripe, while thou knowest not what rewards await thee in retribution. Amidst these words of the Creator, I think it worth the while, if we turn our eyes for a little from the common and public good, and behold what He does secretly in each of us. For He says:.

CHAPTER XV.

VERSE 16.---Hast thou entered into the depths of the sea?

27. God enters the depth of the sea when He visits the mind of the sinner.---For the sea is the human mind, whose depths God enters when through the knowledge of Himself it is perturbed from its inmost thoughts to the laments of penance, when He brings to memory the wickednesses of the former life, and shakes the soul fluctuating in its confusion. God penetrates the depth of the sea when He changes even desperate hearts. For He Himself enters the sea when He humbles the worldly heart, He enters the depth of the sea when He does not disdain to visit minds even oppressed by crimes. Whence also it is rightly subjoined by questioning: And hast thou walked in the lowest parts of the abyss? For what is the abyss but the human mind, which while it is not able to comprehend itself, is hidden from itself in all that it is, as an obscure abyss? Whence it is well said by the prophet: The abyss gave forth its voice, from the height of its phantasy (Hab. 3:10), because while the human mind does not penetrate itself, by comparison with itself, it more humbly praises the power of the divine nature which it is not sufficient to comprehend.

28. He walks in the lowest parts of the abyss when He converts the hearts of the most wicked.---For God to walk in the lowest parts of the abyss is to convert the hearts of even the most wicked men, and wonderfully to reform desperate minds by touching them with the footsteps of His visitation. For when after immense crimes each one is pricked to the heart, what else but God walking in the lowest parts of the abyss is seen? For as it were in an abyss God walks, when penetrating the obscure heart, He treads upon the invisible waves of vices.

Plerumque enim praeterita alia plangimus, et aliis praesentibus urgemur, ut modo superbia, modo ira, modo luxuria, modo avaritia tentante fatigemur. Sed cum cuncta haec in corde nostro Dominus occultae visitationis suae timore reprimit, quid aliud quam in abysso gressus ponit? Quos gressus mente conspicimus, quando contra insurgentia vitia quomodo timoris ejus obvient dona pensamus. Hos namque gressus Propheta conspexerat, cum dicebat: Visi sunt ingressus tui, Deus, ingressus Dei mei, regis mei, qui est in sancto ipsius (Psal. LXVII, 25). Qui enim inordinatos motus animi divinorum judiciorum memoria in se reprimi conspicit, quasi deambulantis in se gressus Domini videt. Dicatur ergo beato Job: Nunquid ingressus es profundum maris, et in novissimis abyssi deambulasti? Subaudis ut ego, qui mira misericordia in peccatorum cordibus modo iram, modo luxuriam, modo avaritiam, modo surgentem superbiam calco. Ac si ei aperte diceretur: Si latentia cordis vitia me solum reprimere conspicis, tu extolli de propria justificatione cessabis. Et quia cum divinitus visitamur etiam de occultis et illicitis motibus mentis ad confessionem ducimur, recte subjungitur:

CAPUT XVI.

VERS. 17.---Nunquid apertae sunt tibi portae mortis?

29. Portae mortis sunt cogitationes pravae, quas Deo per confessionem pandimus.---Portae enim mortis sunt cogitationes pravae, quas Deo pandimus, quando eas in poenitentia flendo confitemur. Quas etiam non confessas intuetur, sed confessas ingreditur. Tunc quippe viam sibi in portis mortis aperit, quando, solutis pravis cogitationibus, ad nos post confessionem venit. Quae portae mortis idcirco vocatae sunt, quia profecto via ad interitum per iniquas semper cogitationes aperitur. Quod adhuc replicatur, cum subditur:

IBID.---Et ostia tenebrosa vidisti?

30. Tenebrosa namque ostia sunt latentia mentis mala.---Tenebrosa namque ostia sunt latentia mentis mala, quae et haberi intrinsecus possunt, et tamen ab altero videri non possunt. Quae tamen Dominus cernit, quando ea occulto respectu gratiae destruit. Scriptum quippe est: Rex qui sedet in solio judicii, dissipat omne malum intuitu suo (Prov. XX, 8). Et quia omne vitium angustat, omnis vero virtus animum dilatat, post destructa vitia recte subjungitur: Nunquid considerasti latitudinem terrae? Nisi enim virtus animum dilataret, nequaquam Paulus Corinthiis diceret: Dilatamini et vos, et nolite jugum ducere cum infidelibus (II Cor. VI, 13). Solerter vero intuendum est quod dicitur:

For for the most part we bewail some past things, and are urged by other present things, so that we are fatigued now by pride, now by anger, now by luxury, now by avarice tempting us. But when the Lord represses all these in our heart by the fear of His secret visitation, what else does He but place His steps in the abyss? Which steps we behold with the mind, when against the insurgent vices we consider how the gifts of His fear meet them. For these steps the Prophet had beheld, when he said: Thy goings have been seen, O God, the goings of my God, my King, who is in His holy place (Ps. 68:24). For he who beholds the inordinate motions of the soul repressed in himself by the memory of the divine judgments, sees as it were the steps of the Lord walking in him. Let it be said therefore to blessed Job: Hast thou entered into the depths of the sea, and hast thou walked in the lowest parts of the abyss? You understand "that" therefore I, who by wonderful mercy tread upon now anger, now luxury, now avarice, now rising pride in the hearts of sinners. As if it were said to him plainly: If thou beholdest Me alone repress the latent vices of the heart, thou wilt cease to be lifted up concerning thy own justification. And because when we are divinely visited we are led even to confession concerning the hidden and unlawful motions of the mind, it is rightly subjoined:.

CHAPTER XVI.

VERSE 17.---Have the gates of death been opened to thee?

29. The gates of death are wicked thoughts, which we open to God through confession.---For the gates of death are wicked thoughts, which we open to God when we confess them weeping in penance. Which also He beholds when not confessed, but He enters when confessed. For then He opens a way for Himself in the gates of death, when, wicked thoughts being loosed, He comes to us after confession. Which were therefore called "gates of death," because forsooth the way to destruction is always opened through iniquous thoughts. Which is still repeated, when it is subjoined:.

IBID.---And hast thou seen the dark doors?

30. Dark doors are the latent evils of the mind.---For dark doors are the latent evils of the mind, which both can be held within, and yet cannot be seen by another. Which nevertheless the Lord discerns, when He destroys them by the secret regard of grace. For it is written: A king that sitteth on the throne of judgment, dissipateth all evil with his look (Prov. 20:8). And because every vice narrows, but every virtue dilates the mind, after vices have been destroyed it is rightly subjoined: Hast thou considered the breadth of the earth? For unless virtue dilated the mind, Paul would by no means say to the Corinthians: Be ye also enlarged, and be not yoked with unbelievers (2 Cor. 6:13-14). But it is to be carefully considered what is said:.

CAPUT XVII.

VERS. 18.---Considerasti latitudinem terrae?

31. Sancti dum exterius angustiis premuntur, intus dilatantur.---Latitudo namque bonorum interiorum nequaquam comprehenditur, nisi caute consideretur. Nam plerumque eos exterius inopia humiliat, poenae cruciatus angustat; sed tamen inter haec semper interior fortitudo se usque ad speranda coelestia dilatat. Angustati apostoli exterius fuerant, quando flagella sustinebant; sed in magna stabant intus latitudine liberi, qui apud se haec eadem flagella in gaudium verterant. Scriptum namque est: Ibant apostoli gaudentes a conspectu concilii, quoniam digni habiti sunt pro nomine Jesu contumeliam pati (Act. V, 41). Hanc latitudinem inter angustias Paulus invenerat, qui dicebat: Scire autem vos volo, fratres, quia quae circa me sunt magis ad profectum venerunt Evangelii, ita ut vincula mea manifesta fierent in omni praetorio (Philip. I, 12). Hanc latitudinem David inter angustias obtinebat, dicens: In tribulatione dilatasti me (Psal. IV, 2). Tunc itaque haec terra, id est sanctorum conscientia, dilatatur, cum mundi hujus adversitatibus; exterius premitur. Nam cum a praesentis vitae securitate repellitur, intus ad se impingitur, ut ad speranda superna tendatur. Cumque evagari exterius non permittitur, quasi in sinum suum revocata dilatatur. Nos autem quae boni viri adversa tolerent cernimus, sed intus quantum gaudeant non videmus. Mentis eorum latitudinem modo in verbis, modo in operibus considerando cognoscimus, sed tamen quanta in eis amplitudo sit ejusdem latitudinis ignoramus. Audiat ergo humana sapientia, et se insipientem discat: Nunquid considerasti latitudinem terrae? Ac si dicat: ut ego, qui flagellis cinctam, occultam justorum laetitiam solus plene considero, quia solus misericorder formo. Vel certe idcirco beatus Job utrum terrae latitudinem consideraverit inquiritur, ut exemplo alienae latitudinis humilietur. Ac si ei aperte diceretur: Eos quos innumera mala praesentis vitae nequeunt angustare considera, et de statu cordis tui inter verbera gloriari cessa. Sequitur:

Caput XVII

[Vet. et Rec. IX].

VERS. 18-20.---Indica mihi, si nosti omnia, in qua via habitet lux, et tenebrarum quis locus sit, ut ducas unumquodque ad terminos suos, et intelligas semitas domus ejus.

CHAPTER XVII.

VERSE 18.---Hast thou considered the breadth of the earth?

31. The saints, while they are pressed without by straits, are dilated within.---For the breadth of interior goods is by no means comprehended, unless it be cautiously considered. For for the most part want humbles them without, the torture of punishment narrows them; but yet amidst these things interior fortitude always dilates itself even to the hope of heavenly things. The Apostles had been narrowed without, when they sustained scourges; but they stood free within in great breadth, who had turned these same scourges into joy among themselves. For it is written: The Apostles went rejoicing from the presence of the council, because they were accounted worthy to suffer reproach for the name of Jesus (Acts 5:41). This breadth Paul had found amidst straits, who said: But I would have you know, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel, so that my bonds became manifest in all the palace (Phil. 1:12-13). This breadth David obtained amidst straits, saying: In tribulation Thou hast enlarged me (Ps. 4:1). Then therefore this earth, that is, the conscience of the saints, is dilated, when it is pressed without by the adversities of this world. For when it is repelled from the security of the present life, it is driven inward to itself, so that it is tended to the hope of supernal things. And when it is not permitted to wander without, being as it were recalled into its own bosom it is dilated. But we see what adversities good men endure, but we see not within how much they rejoice. We know the breadth of their mind by considering it now in words, now in works, but yet we are ignorant how great an amplitude of the same breadth is in them. Let human wisdom therefore hear, and let it learn itself to be foolish: Hast thou considered the breadth of the earth? As if He should say: as I, who alone fully consider the hidden joy of the just girt with scourges, because I alone mercifully form it. Or certainly for this reason is it inquired of blessed Job whether he has considered the breadth of the earth, that he may be humbled by the example of the breadth of others. As if it were said to him plainly: Consider those whom the innumerable evils of the present life cannot narrow, and cease to glory concerning the state of thy heart amidst stripes. It follows:.

Chapter XVII

[Vet. et Rec. IX].

VERS. 18-20.---Tell me, if thou knowest all things, in what way the light dwelleth, and what is the place of darkness, that thou mayest lead each one to its own borders, and understand the paths of its house.

32. Per lucem justitia, per tenebras iniquitas designatur. Qui in justitia perseveraturi sint, aut in peccato morituri, nos latet. Beatus Job gravi quaestione discutitur, ut et de via lucis, et tenebrarum loco requiratur; ut unumquodque ad suos terminos ducat, ac semitas domus ejus intelligat. Quid enim lucis nomine, nisi justitia accipitur? et quid per tenebras, nisi iniquitas designatur? Unde quibusdam conversis a peccatorum nequitia dicitur: Eratis aliquando tenebrae, nunc autem lux in Domino (Ephes. V, 8). Et de quibusdam in peccato manentibus memoratur: Qui dormiunt, nocte dormiunt (I Thess. V, 7). Beato itaque Job dicitur: Indica mihi si nosti omnia, in qua via habitet lux, et tenebrarum quis locus sit? Ac si dicatur ei: Si plenam te habere scientiam suspicaris, dic vel in cujus cor ea quae nunc deest, innocentia veniat, vel in cujus corde ea quae nunc est malitia perseveret. In qua via habitet lux, id est cujus mentem veniens justitia impleat: Et tenebrarum quis locus sit, id est, in quo iniquitas caeca perduret: Ut ducas unumquodque ad terminos suos, id est, ut dijudices si vel is qui nunc iniquus cernitur, in iniquitate vitam finiat; vel is qui justus cernitur extremitatem vitae suae cum justitiae perfectione concludat: Et intelligas semitas domus ejus, id est, consideres atque discernas, vel cui bona actione perseverans aeternam mansionem praestet in regno, vel quem usque ad terminum suum actio prava constringens in aeternum damnet supplicium. Domus quippe pro mansione ponitur, semita pro actione. Semita igitur ad domum ducit, quia actio ad mansionem pertrahit. Sed quis hominum ista discussus dicat? quis ista saltem imperterritus audiat? Multos enim videmus quotidie, qui justitiae luce resplendent, et tamen ad finem suum nequitiae obscuritate tenebrantur; et multos cernimus peccatorum tenebris obvolutos, et tamen juxta vitae suae terminum repente reddi luci justitiae liberos. Multos etiam novimus semel inventam viam justitiae illibate usque ad mortem tenuisse, et plerosque conspeximus usque ad exitum coepta semel crimina sine cessatione cumulasse.

33. Judiciorum Dei nubila, mentis nostrae radiis impervia.---Quis vero inter ista occultorum judiciorum nubila mentis suae radium mittat, ut aliqua consideratione discernat, vel quis perduret in malo, vel quis perseveret in bono, vel quis ab infimis convertatur ad summa, vel quis a summis revertatur ad infima? Latent haec sensus hominum, nec quidquam de cujuslibet fine cognoscitur, quia divinorum judiciorum abyssus humanae mentis oculo nullatenus penetratur. Videmus namque quod illa adversa Deo gentilitas justitiae luce perfusa est, et Judaea dudum dilecta perfidiae est nocte caecata.

32. By light, justice is designated; by darkness, iniquity. It is hidden from us who will persevere in justice, or who will die in sin. Blessed Job is discussed with a grave question, so that he is asked both concerning the way of light and the place of darkness; that he may lead each one to its own borders, and understand the paths of its house. For what is understood by the name of light, if not justice? and what is designated by darkness, if not iniquity? Whence it is said to certain ones converted from the wickedness of sins: Ye were once darkness, but now light in the Lord (Ephes. 5:8). And of certain ones remaining in sin it is mentioned: They that sleep, sleep in the night (1 Thess. 5:7). Therefore it is said to blessed Job: Tell me if thou knowest all things, in what way the light dwelleth, and what is the place of darkness? As if it were said to him: If thou suspectest that thou hast full knowledge, tell me either into whose heart that innocence which is now lacking shall come, or in whose heart that malice which now is shall persevere. In what way the light dwelleth, that is, whose mind justice, when it comes, shall fill: And what is the place of darkness, that is, in whom blind iniquity shall endure: That thou mayest lead each one to its own borders, that is, that thou mayest judge whether even he who is now seen as iniquitous shall finish his life in iniquity; or he who is seen as just shall conclude the extremity of his life with the perfection of justice: And understand the paths of its house, that is, that thou mayest consider and discern, either for whom a persevering good action shall provide an eternal mansion in the kingdom, or whom a depraved action, constraining him even to his end, shall damn to eternal punishment. For the house is put for the mansion, the path for the action. The path, therefore, leads to the house, because the action draws one to the mansion. But who among men, when discussed, could say these things? who could even hear these things without terror? For we see many every day who resplend with the light of justice, and yet at their end are darkened by the obscurity of wickedness; and we behold many enveloped in the darkness of sins, and yet near the end of their life are suddenly rendered free by the light of justice. We have also known many who, having once found the way of justice, have held it blamelessly even unto death, and we have seen many who, even unto their departure, have without ceasing accumulated the crimes they once began.

33. The clouds of God's judgments are impassable to the rays of our mind.---But who, amidst these clouds of hidden judgments, could send the ray of his mind, so as to discern by some consideration either who may endure in evil, or who may persevere in good, or who from the lowest things may be converted to the highest, or who from the highest may return to the lowest? These things are hidden from the senses of men, nor is anything known concerning the end of anyone, because the abyss of divine judgments is in no way penetrated by the eye of the human mind. For we see that that paganism, once adverse to God, is now bathed in the light of justice, and Judea, once beloved, is now blinded by the night of perfidy.

Scimus etiam quod latro de patibulo transivit ad regnum (Luc. XXIII, 43), Judas de apostolatus gloria est lapsus in tartarum (Matth. XXVII, 5). Rursumque quia aliquando sortes quae coeperint non mutantur, et latronem novimus alium pervenisse ad supplicium, et apostolos scimus percepisse propositum quod desideraverant regnum. Quis ergo discutiat in qua via habitet lux, et tenebrarum quis locus sit, ut ducat unumquodque ad terminos suos, et intelligat semitas domus ejus? Video Paulum ex illa persecutionis saevitia ad gratiam apostolatus vocatum (Act. IX, 1, seq.), et tamen sic inter judicia occulta formidat, ut reprobari se, etiam postquam vocatus est, timeat. Ait enim: Castigo corpus meum, et in servitutem redigo, ne forte aliis praedicans, ipse reprobus efficiar (I Cor. IX, 27). Et rursum: Ego me non arbitror comprehendisse; unum autem, quae quidem retro sunt oblitus, ad ea quae sunt priora extendens meipsum, ad destinatum sequor, ad palmam supernae vocationis Dei, in Christo Jesu. Sequor autem si comprehendam, in quo et comprehensus sum (Philip. III, 13). Et certe jam de illo voce dominica dictum fuerat: Vas electionis mihi est (Act. IX, 15); et tamen adhuc castigans corpus suum metuit ne reprobetur.

34. Spem nostram potius comitetur timor quam securitas. Vae laudabili etiam vitae, si remota pietate judicetur.---Vae miseris nobis, qui de electione nostra nullam adhuc Dei vocem cognovimus, et jam in otio quasi de securitate torpemus. Debet profecto, debet in spe esse non solum securitas, sed etiam timor in conversatione, ut et illa certantes foveat, et iste torpentes pungat. Unde recte per prophetam dicitur: Qui timent Dominum, sperent in Domino (Psal. CXIII, 11). Ac si aperte diceret: De spe incassum praesumit, qui timere Deum in suis operibus renuit. Sed cur beatus Job de tam valida quaestione requiritur, quae omnino ab hominibus ignoratur, ut justorum iniquorumque terminum comprehendat, nisi ut aliorum finem cognoscere non valens, ad suum recurrat, quia sicut aliorum, sic etiam suum nesciat, et nesciens timeat, timens humilietur, humiliatus jam de operibus suis extolli non debeat, et non elatus in gratiae arce persistat? Dicatur ergo ei: Indica mihi, si habes intelligentiam, in qua via habitet lux, et tenebrarum quis locus sit; ut ducas unumquodque ad terminos suos.

We know also that the thief passed from the gibbet to the kingdom (Luke 23:43), and Judas from the glory of the apostleship fell into Tartarus (Matt. 27:5). And again, because sometimes the lots that have begun do not change, we have known another thief to have come to punishment, and we know the apostles to have received the kingdom they had desired. Who, then, could discuss in what way the light dwelleth, and what is the place of darkness, that he may lead each one to its own borders, and understand the paths of its house? I see Paul called from that cruelty of persecution to the grace of the apostleship (Acts 9:1, seq.), and yet he so fears amidst hidden judgments, that he dreads lest he be reproved, even after he has been called. For he says: I chastise my body, and bring it into servitude, lest perhaps while preaching to others, I myself should become a reprobate (1 Cor. 9:27). And again: I do not think that I have apprehended; but one thing, forgetting indeed the things that are behind, stretching myself forth to those that are before, I follow toward the mark, to the prize of the supernal vocation of God, in Christ Jesus. But I follow if I may apprehend, in which also I am apprehended (Philip. 3:13). And certainly it had already been said of him by the divine voice: He is a vessel of election to me (Acts 9:15); and yet still chastising his body he fears lest he be reproved.

34. Let fear rather than security accompany our hope. Woe even to a laudable life, if it be judged with piety removed.---Woe to us miserable ones, who have as yet known no voice of God concerning our election, and already we grow torpid in ease as if from security. Truly, there ought to be, there ought to be not only security in hope, but also fear in conversation, so that both the former may cherish those who are struggling, and the latter may prick those who are torpid. Whence it is rightly said by the prophet: Ye that fear the Lord, hope in the Lord (Psal. 115:11). As if he should say plainly: He presumes upon hope in vain, who refuses to fear God in his works. But why is blessed Job asked concerning so powerful a question, which is entirely unknown by men, that he might comprehend the end of the just and the unjust, unless that, not being able to know the end of others, he might return to his own, because just as he knows not the end of others, so also he knows not his own, and not knowing he may fear, fearing he may be humbled, being humbled he may no longer be lifted up concerning his works, and not being elated he may persist in the citadel of grace? Let it be said to him, therefore: Tell me, if thou hast understanding, in what way the light dwelleth, and what is the place of darkness; that thou mayest lead each one to its own borders.

Ac si diceretur: Sicut qui de malis convertantur ad bona, vel qui de bonis ad mala redeant, nescis, ita etiam nec de te quid tuis meritis exigentibus agatur intelligis. Et sicut alienum nullatenus comprehendis, ita etiam tuum terminum praenoscere non vales. Jam enim quantum ipse profeceris scis, sed quid adhuc de te ego in occulto sentiam nescis. Jam justitiae tuae acta consideras, sed quam districte apud me pensentur ignoras. Vae etiam laudabili vitae hominum, si remota pietate judicetur, quia districte discussa inde ante oculos judicis unde se placere suspicatur obruitur. Unde recte Deo per Prophetam dicitur: Non intres in judicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens (Psal. CXLII, 2). Unde bene per Salomonem dicitur: Sunt justi atque sapientes, et opera eorum in manu Dei, et tamen nescit homo utrum amore, an odio dignus sit, sed omnia in futurum servantur incerta (Eccle. IX, 1). Hinc rursum per eumdem Salomonem dicitur: Quis hominum intelligere poterit viam suam (Prov. XX, 24)? Et nimirum bona malave quis faciens conscientia attestante cognoscitur. Sed idcirco dicitur quod via sua ab hominibus nesciatur, quia etiam si recta se quisque opera agere intelligat, sub districto tamen examine quo tendat, ignorat.

Igitur postquam illum de ista finis sui consideratione perterruit, ad examinandum ejus exordium redit; ac ne conqueratur cur finem suum nesciat, commemoratur etiam quia nec quo huc initio accessit intelligat. Nam sequitur:

CAPUT XIX.

VERS. 21.---Sciebas tunc quod nasciturus esses, et numerum dierum tuorum noveras?

35. Nullus hominum suum initium novit aut finem.---Ac si aperte diceret: Quid mirum si terminum tuum non intelligis, qui nec initium comprehendis? Et qui ignoras quo huc initio veneris, quid mirum si nescias quo fine subtraharis? Si ergo meum fuit te per initium ex occultis ad prompta producere, meum quoque erit etiam te ex promptis ad occulta revocare. Cur de vitae tuae dispensatione aliquid quereris, qui in manu artificis temetipsum nesciens teneris? Extolli itaque tanto magis non debes in eo quod agis, quanto intra sinum aeternitatis clausus, nec quo huc ordine veneris, nec quando vel quomodo hinc educaris agnoscis.

As if it were said: Just as thou knowest not those who may be converted from evil to good, or those who from good may return to evil, so also thou understandest not concerning thyself what is being done, thy merits so requiring. And just as thou in no way comprehendest that of another, so also thou art not able to foreknow thine own end. For already thou knowest how much thou hast profited, but what I still think of thee in secret, thou knowest not. Already thou considerest the acts of thy justice, but how strictly they are weighed with me, thou art ignorant. Woe even to the laudable life of men, if it be judged with piety removed, because, strictly discussed, it is overwhelmed before the eyes of the judge by that from which it suspects itself to please. Whence it is rightly said to God by the Prophet: Enter not into judgment with thy servant, for in thy sight shall no man living be justified (Psal. 143:2). Whence it is well said by Solomon: There are just men and wise men, and their works are in the hand of God; and yet man knoweth not whether he be worthy of love or of hatred, but all things are kept uncertain for the future (Eccl. 9:1). Hence again it is said by the same Solomon: Who of men will be able to understand his own way (Prov. 20:24)? And certainly anyone doing good or evil is known by the attesting conscience. But for this reason it is said that his way is unknown by men, because even if anyone understands that he is doing right works, yet under a strict examination whither he tends, he knows not.

Therefore, after He has terrified him by this consideration of his own end, He returns to examining his beginning; and lest he should complain why he knows not his end, he is reminded also that he does not understand by what beginning he came hither. For it follows:

CHAPTER XIX.

VERS. 21.---Didst thou know then that thou wast to be born, and didst thou know the number of thy days?

35. No man knows his beginning or his end.---As if He should say plainly: What wonder is it if thou understandest not thy end, who dost not even comprehend thy beginning? And thou who art ignorant by what beginning thou camest hither, what wonder is it if thou knowest not by what end thou shalt be withdrawn? If, therefore, it was mine to produce thee through a beginning from hidden things to things manifest, it will also be mine to recall thee from things manifest to hidden things. Why dost thou complain of anything concerning the dispensation of thy life, who art held, thyself unknowing, in the hand of the Artificer? Therefore, thou oughtest not to be lifted up so much more in that which thou doest, as, shut up within the bosom of eternity, thou dost not recognize by what order thou camest hither, nor when or how thou shalt be led hence.

36. Ab hac lege Christus eximitur.---Haec tamen intelligi et aliter possunt: Sciebas tunc quod nasciturus esses, et numerum dierum tuorum noveras? Subaudis ut ego, qui me nasciturum novi, quia et ante humanitatis ortum in divinitate semper substantialiter vixi. Homines quippe tunc esse incipiunt, cum in matrum suarum ventre nascuntur. Nam ipsa quoque conceptio nativitas dicitur, juxta hoc quod scriptum est: Quod in ea natum est, de Spiritu sancto est (Matth. I, 20). Et idcirco se nascituros nesciunt, quia nec priusquam creentur existunt. Deus vero qui sine initio semper exstitit praescivit de se hoc quod in utero Virginis initium sumpsit; et quia praescivit, disposuit; quia disposuit, nihil profecto in humana forma sine sua voluntate toleravit. Convincatur ergo cur de flagellis suis homo queritur, qui ortum suum praescire non potuit, si ipse etiam qui ortum suum praesciendo disposuit se inter homines ad flagella praeparavit. Sequitur:

Caput XX

[Rec. XI].

VERS. 22, 23.---Nunquid ingressus es thesauros nivis, aut thesauros grandinis aspexisti, quae praeparavi in tempus hostis, in diem pugnae et belli?

37. Improbi ad justorum probationem servantur.---Quid aliud nive vel grandine, nisi frigida ac dura intelligenda sunt corda pravorum? Sicut enim fervore charitas, sic solet in sacro eloquio frigore malitia designari. Scriptum namque est: Sicut frigidam facit cisterna aquam suam, sic frigidam facit animam malitia sua (Ierem. VI, 7). Et rursum: Abundabit iniquitas, et refrigescet charitas multorum (Matth. XXIV, 12). In frigore ergo nivis, vel in duritia grandinis, quid accipi aptius potest quam vita pravorum, quae et per torporem frigescet, et per duritiae malitiam percutit? Quorum tamen vitam Dominus tolerat, quia eos ad justorum suorum probationem servat. Unde et recte subjunxit: Quae praeparavi in tempus hostis, in diem pugnae et belli. Ut cum adversarius noster diabolus tentare nos nititur, eorum moribus quasi suis contra nos armis utatur. Per ipsos quippe nos saeviens cruciat, sed nesciens purgat. Peccatis namque nostris ipsi flagella fiunt, de quorum tali vita dum percutimur, ab aeterna morte liberamur. Unde agitur ut electorum vitae proficiat etiam perdita vita reproborum, et utilitati nostrae dum illorum perditio militat, mira dispensatione fiat quatenus electis Dei non pereat etiam omne quod perit.

36. Christ is exempted from this law.---These things, however, can also be understood otherwise: Didst thou know then that thou wast to be born, and didst thou know the number of thy days? Thou understandest "as I", who knew that I was to be born, because even before the birth of My humanity I always lived substantially in the divinity. For men then begin to be, when they are born in their mothers' womb. For conception itself is also called birth, according to that which is written: That which is born in her, is of the Holy Spirit (Matt. 1:20). And for this reason they do not know they are to be born, because they do not exist before they are created. But God, who always existed without beginning, foreknew concerning Himself this which took a beginning in the womb of the Virgin; and because He foreknew, He ordained; because He ordained, He truly tolerated nothing in human form without His own will. Let man be convinced, therefore, why he complains concerning his scourges, who could not foreknow his own birth, if He Himself, who ordained His own birth by foreknowing it, prepared Himself among men for scourges. It follows:

Chapter XX

[Rec. XI].

VERS. 22, 23.---Hast thou entered into the treasures of the snow, or hast thou beheld the treasures of the hail, which I have prepared for the time of the enemy, for the day of fight and war?

37. The wicked are kept for the trial of the just.---What else is to be understood by snow or hail, but the cold and hard hearts of the wicked? For as charity is wont to be designated in sacred eloquence by heat, so is malice by cold. For it is written: As a cistern maketh its water cold, so malice maketh the soul cold (Jerem. 6:7). And again: Iniquity shall abound, and the charity of many shall grow cold (Matt. 24:12). In the cold, therefore, of snow, or in the hardness of hail, what can be more fitly accepted than the life of the wicked, which both grows cold through torpor, and strikes through the malice of hardness? Whose life, however, the Lord tolerates, because He keeps them for the trial of His just ones. Whence He also rightly added: Which I have prepared for the time of the enemy, for the day of fight and war. That when our adversary the devil strives to tempt us, he may use their manners as if his own arms against us. For through them, raging, he tortures us, but, unknowing, he purges us. For they become scourges for our sins, by whose life, while we are struck, we are delivered from eternal death. Whence it is brought about that even the lost life of the reprobate profits the life of the elect, and while their perdition serves our utility, it is done by a wonderful dispensation that everything which perishes does not perish for the elect of God.

[Vet. XI.] 38. Aliqui ex illis electi sunt, et ad maxima vocati.---Intelligi hoc quoque aliter potest, ut quia verbis praecedentibus videtur annexum, a superioris versus expositione non discrepet. Nam quia indicaverat vel bonos ad malum, vel malos ad bonum posse converti, illico secutus adjunxit: Nunquid ingressus es thesauros nivis, aut thesauros grandinis aspexisti, quae praeparavi in tempus hostis, in diem pugnae et belli? In nive vel grandine frigida, vel dura, ut dictum est, accipimus corda pravorum. Sed quia omnipotens Deus sanctos suos de talibus elegit, et quam multos electos adhuc inter pravorum vitam repositos habeat novit, apte in nive, vel grandine thesauros habere se perhibet. Thesaurus quippe ἀπὸ τῆς θέσεως, id est a positione nominatur. Et plerosque in vita frigida diu latentes respicit, quos ad medium cum jubet producit, et justitiae nitore candidos per supernam gratiam ostendit. Scriptum quippe est: Lavabis me, et super nivem dealbabor (Psal. L, 9). Quos ad diem belli pugnaeque praeparatos diu intra suae praescientiae sinum tegit; sed cum repente eos eduxerit, resistentia adversariorum pectora illorum verbis ac redargutionibus quasi quibusdam grandinibus percutit. Unde alias scriptum est: Prae fulgore in conspectu ejus nubes transierunt, grando et carbones ignis (Psal. XVII, 13). Prae fulgore enim nubes transeunt, quia praedicatores sancti universa mundi spatia miraculorum claritate percurrunt. Qui etiam grando et carbones ignis vocati sunt, quia et per correptionem feriunt, et per flammam charitatis accendunt. Ipsa quoque libera sanctorum increpatio natura grandinis convenienter exprimitur. Grando enim veniens percutit, liquata rigat. Sancti autem viri corda audientium et terrentes feriunt, et blandientes infundunt. Nam quemadmodum feriant Propheta testatur, dicens: Virtutem terribilium tuorum dicent, et magnitudinem tuam narrabunt (Psal. CXLIV, 6). Et quemadmodum blandientes rigent secutus adjunxit: Memoriam abundantiae suavitatis tuae eructabunt, et justitia tua exsultabunt (Ibid., 7). In nive ergo vel grandine habentur thesauri, quia plerique iniquitatis torpore frigidi, assumpti ad supernam gratiam, in sancta Ecclesia justitiae luce fulgescunt, et pravam adversariorum scientiam doctrinae suae ictibus tundunt. Unde et apte subditum est: Quae praeparavi in tempus hostis, in diem pugnae et belli. Nix quippe vel grando fuerat Saulus per frigidam insensibilitatem; sed nix et grando contra adversariorum pectora factus est, vel candore justitiae, vel districti eloquii correptione. O qualem hunc thesaurum in nive et grandine habuit, quando illum inter pravorum vitam positum jam tunc electum suum Dominus latenter vidit! O ad quanta adversariorum pectora ferienda hanc in manu sua grandinem sumpsit, per quam tot sibi resistentia corda prostravit.

[Vet. XI.] 38. Some from among them are elect, and called to the greatest things.--- This also can be understood otherwise, so that because it seems annexed to the preceding words, it may not differ from the exposition of the superior verse. For because He had indicated that either the good can be converted to evil, or the evil to good, He immediately added following: Hast thou entered into the treasures of the snow, or hast thou beheld the treasures of the hail, which I have prepared for the time of the enemy, for the day of fight and war? In snow or hail, as has been said, we accept the cold or hard hearts of the wicked. But because Almighty God has chosen His saints from such, and knows how many elect He still has reposited among the life of the wicked, He aptly claims that He has treasures in the snow or hail. For treasure is named from *thesis*, that is from position. And He looks upon many lying hid for a long time in a cold life, whom He produces into the midst when He commands, and shows them bright with the luster of justice through supernal grace. For it is written: Thou shalt wash me, and I shall be made whiter than snow (Psal. 51:9). Whom He covers for a long time within the bosom of His foreknowledge, prepared for the day of fight and war; but when He has suddenly brought them forth, He strikes the resisting breasts of adversaries with their words and redargutions as if with certain hails. Whence it is written elsewhere: Before the brightness in his sight the clouds passed, hail and coals of fire (Psal. 18:12). For before the brightness the clouds pass, because the holy preachers run through all the spaces of the world with the clarity of miracles. Who also were called hail and coals of fire, because they both strike through correction and kindle through the flame of charity. The free rebuke of the saints is also conveniently expressed by the nature of hail. For hail coming strikes, and when melted, it waters. But holy men both strike the hearts of the hearers by terrifying, and pour in by soothing. For how they strike, the Prophet testifies, saying: They shall speak of the power of thy terrible things, and shall tell of thy greatness (Psal. 145:6). And how, soothing, they water, he added following: They shall utter the memory of the abundance of thy sweetness, and shall exult in thy justice (Ibid., 7). Therefore, treasures are held in the snow or hail, because many, cold with the torpor of iniquity, being assumed to supernal grace, resplend with the light of justice in the holy Church, and beat the depraved knowledge of adversaries with the blows of their doctrine. Whence also it is aptly added: Which I have prepared for the time of the enemy, for the day of fight and war. For Saulus had been snow or hail through cold insensibility; but he was made snow and hail against the breasts of adversaries, either by the whiteness of justice, or by the correction of strict eloquence. O what a treasure He had in this snow and hail, when the Lord already then secretly saw him, placed among the life of the wicked, as His elect! O against how many breasts of adversaries He took this hail in His hand, through which He prostrated so many hearts resisting Him!

39. Nemo extollatur, nemo desperet.---Nemo itaque de suis operibus extollatur, nemo desperet eos quos adhuc frigidos videt, quia thesauros Dei in nive et grandine non videt. Quis enim crederet quod per apostolatus gratiam lapidatum Stephanum ille praecederet qui in morte ejus omnium lapidantium vestimenta servavit (Act. VII, 57)? Si ergo ad ista dona vel judicia occulta recurrimus, nullos omnino desperantes, nec illis nos in corde nostro praeferimus, quibus pro tempore praelati sumus, quia etsi jam videmus quantum praecessimus, nescimus quantum cum currere coeperint praecedamur. Bene ergo ad beatum Job dicitur: Nunquid ingressus es thesauros nivis, aut thesauros grandinis aspexisti, quae praeparavi in tempus hostis, in diem pugnae et belli? Ac si aperte diceretur: Nulli te de operibus tuis praeferas, quia de his quos intueris adhuc per culpam frigidos, quantos operatores justitiae et defensores rectae fidei sim facturus ignoras. Quod quia per adventum Mediatoris agitur, recte subjungitur:

Caput XXI

[Rec. XII].

VERS. 24.---Per quam viam spargitur lux?

40. Per adventum Mediatoris lux sparsa.---Ipse quippe via est, qui ait: Ego sum via, veritas et vita (Joan. XIV, 6). Per hanc ergo viam lux spargitur, quia per ejus praesentiam cuncta gentilitas illustratur. Spargitur autem convenienter dixit, quia per apostolorum voces non angustata atque coarctata, sed late fulgens lux praedicationis emicuit. Quia vero, accepta luce conversionis, inardescit intrinsecus vis amoris, ut vel transacta mala anxie lugeantur, vel ventura bona flagrantissime requirantur, competenter adjungitur:

CAPUT XXII.

IBID.---Dividitur aestus super terram.

41. Ex hac luce flagrat ardor charitatis et persecutionis aestus.---Sparsa enim luce aestus super terram dividitur, quia, per apertum justitia praedicata, ad requirendum Deum cordis anxietas in virtutem exercitatione dilatatur, ut iste in sermone sapientiae, ille in sermone scientiae fulgeat; hic in curationum gratia, ille in virtutum operatione convalescat; et dona sancti Spiritus dum dispariliter singuli accipiunt, necessario sibimet juncti omnes unanimiter accendantur (I Cor. XII, 8).

39. Let no one be lifted up, let no one despair.---Let no one, therefore, be lifted up concerning his works; let no one despair of those whom he still sees cold, because he does not see the treasures of God in the snow and hail. For who would believe that he would precede the stoned Stephen through the grace of the apostleship, who at his death kept the garments of all those stoning him (Acts 7:57)? If, therefore, we recur to these gifts or hidden judgments, despairing of none at all, nor do we prefer ourselves in our heart to those over whom we are for the time set, because although we already see how much we have preceded them, we know not how much we may be preceded when they have begun to run. Well, therefore, is it said to blessed Job: Hast thou entered into the treasures of the snow, or hast thou beheld the treasures of the hail, which I have prepared for the time of the enemy, for the day of fight and war? As if it were said plainly: Prefer thyself to none concerning thy works, because concerning these whom thou beholdest still cold through fault, thou knowest not how many workers of justice and defenders of the right faith I am about to make. Because since this is done through the advent of the Mediator, it is rightly added:

Chapter XXI

[Rec. XII].

VERS. 24.---By what way is the light scattered?

40. Through the advent of the Mediator light was scattered.---He Himself is the way, who says: I am the way, the truth, and the life (John 14:6). Through this way, therefore, the light is scattered, because through His presence all paganism is illuminated. But He said *scattered* conveniently, because through the voices of the apostles the light of preaching shone forth, not narrowed and coarctated, but widely shining. Because, indeed, having received the light of conversion, the force of love burns within, so that either past evils are anxiously mourned, or future goods are most ardently sought, it is competently added:

CHAPTER XXII.

IBID.---Heat is divided upon the earth.

41. From this light burns the ardor of charity and the heat of persecution.---For the light being scattered, heat is divided upon the earth, because, justice being preached openly, the anxiety of the heart to seek God is dilated in the exercise of virtues, so that this one may shine in the word of wisdom, that one in the word of knowledge; this one may grow strong in the grace of healings, that one in the operation of virtues; and while each one receives the gifts of the Holy Spirit disparately, all being joined unanimously are necessarily kindled (1 Cor. 12:8).

[Vet. XIII.] Sed postquam spargi lux dicitur, potest convenienter intelligi quod per aestum persecutio designatur, quia ut lux praedicationis inclaruit, mox a perfidorum cordibus ardor persecutionis exarsit. Nam quod per aestum persecutio exprimitur, dominicus sermo testatur, de jactatis seminibus super petrosam terram dicens: Sole orto aestuaverunt omnia, et quia non habebant radicem, aruerunt (Matth. XIII, 6). Quod paulo post cum exposuit, aestum persecutionem vocavit. Sparsa igitur luce aestus super terram divisus est, quia clarescente vita fidelium, accensa est crudelitas perfidorum. Divisus namque aestus erat, quando nunc Jerosolymis, nunc Damasci, nunc in aliis longe regionibus persecutio saeviebat. Scriptum quippe est: Facta est in illa die persecutio magna in Ecclesia, quae erat Jerosolymis, et omnes dispersi sunt per regionem Judaeae et Samariae (Act. VIII, 1). Rursumque scriptum est: Saulus adhuc spirans minarum et caedis in discipulos Domini, accessit ad principem sacerdotum, et petiit ab eo epistolas, quas deferret in Damascum ad synagogas, ut si quos invenisset hujus vitae viros ac mulieres, vinctos deduceret in Jerusalem (Act. IX, 1, seq.). Quia ergo nunc hic, nunc illic persecutio excreverat, hi qui lucem veritatis agnoverant, quasi sub ardore divisi aestus anhelabant.

42. Lux est justitia, quae non nisi successive spargitur.---Sed quia beatum Job de occultis judiciis requisitum superioribus dictis audivimus, oportet ut hoc quod de sparsa luce vel diviso aestu dictum est subtilius perscrutemur. Adhuc enim alta interrogatione discutitur, ut saltem quia nesciat doceatur, eique dicatur: Per quam viam spargitur lux, dividitur aestus super terram? Quid enim lucis nomine, nisi justitia designatur? De qua scriptum est: Populus qui sedebat in tenebris, vidit lucem magnam (Isai. IX, 2). Omne autem quod spargitur, non continue, sed sub quadam intermissione jactatur. Et idcirco spargi lux dicitur, quia etsi jam quaedam ut sunt perspicimus, quaedam tamen ita ut videnda sunt non videmus. Cor namque Petri lux sparsa tenuerat, qui tanto fidei, tanto miraculorum fulgore claruerat, et tamen conversis gentibus dum circumcisionis pondus imponeret, quid rectum diceret nesciebat. Lux ergo in hac vita spargitur, quia ad omnis rei intelligentiam continua non habetur. Dum enim aliud sicut est comprehendimus, et aliud ignoramus, quasi sparsa luce et ex parte cernimus, et in obscuritate ex parte remanemus. Tunc vero lux nobis sparsa jam non erit, quando mens nostra ad Deum funditus rapta fulgescet.

[Vet. XIII.] But after light is said to be scattered, it can be conveniently understood that by heat persecution is designated, because as the light of preaching grew bright, immediately from the hearts of the perfidious the ardor of persecution blazed forth. For that by heat persecution is expressed, the divine word testifies, concerning the seeds cast upon stony ground, saying: When the sun was risen they were scorched, and because they had no root, they withered away (Matt. 13:6). Which when he explained a little after, he called heat persecution. Scattered light, therefore, the heat was divided upon the earth, because, the life of the faithful becoming clear, the cruelty of the perfidious was kindled. For divided was the heat when now in Jerusalem, now in Damascus, now in other far regions persecution was raging. For it is written: There was made on that day a great persecution in the Church which was at Jerusalem, and they were all dispersed through the region of Judea and Samaria (Acts 8:1). And again it is written: Saul as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus to the synagogues, that if he found any men and women of this life, he might lead them bound to Jerusalem (Acts 9:1, seq.). Because, therefore, now here, now there persecution had grown, those who had recognized the light of truth panted as if under the ardor of divided heat.

42. Justice is light, which is not scattered except successively.---But because we have heard blessed Job questioned concerning hidden judgments in the superior words, it is necessary that we subtly search out this which is said concerning scattered light or divided heat. For he is still discussed with a high interrogation, so that at least because he knows not he may be taught, and it be said to him: By what way is the light scattered, the heat divided upon the earth? For what is designated by the name of light, if not justice? Concerning which it is written: The people that sat in darkness, saw a great light (Isai. 9:2). But everything which is scattered is not cast continuously, but under a certain intermission. And for this reason light is said to be scattered, because although we already perceive some things as they are, yet some things we do not see as they are to be seen. For scattered light had held the heart of Peter, who had shone with so much faith, with so much brightness of miracles, and yet when he imposed the weight of circumcision upon the converted Gentiles, he knew not what he said right. Light, therefore, is scattered in this life, because for the understanding of every thing it is not held continuously. For while we comprehend one thing as it is, and are ignorant of another, we both see in part as if by scattered light, and we remain in part in obscurity. But then light will no longer be scattered for us, when our mind, snatched funditus to God, shall resplend.

43. Quibus modis humano cordi insinuetur, ignoramus.---Et quia haec eadem lux quibus modis humano cordi insinuetur ignoratur, recte in percunctatione dicitur: Per quam viam spargitur lux? Ac si aperte diceretur: Dic quo ordine justitiam meam occultis sinibus cordium infundo, cum et per accessum non videor, et tamen visibilia opera hominum invisibiliter immuto, cum unam eamdemque mentem modo hac, modo illa virtute irradio, et tamen per sparsam lux adhuc ex parte aliqua eam in tentationis tenebris remanere permitto. Requiratur homo nesciens per quam viam spargitur lux, ac si patenter dicatur: Dum dura corda emollio, dum rigida inflecto, dum aspera mitigo, dum frigida accendo, dum debilia roboro, dum vaga stabilio, dum nutantia confirmo, intuere, si vales, incorporaliter veniens quibus ea meatibus illustro. Haec quippe omnia nos facta cernimus, nam qualiter intrinsecus efficiantur ignoramus. Hanc viam lucis esse nobis invisibilem, in Evangelio Veritas ostendit, dicens: Spiritus ubi vult spirat; et vocem ejus audis, et nescis unde veniat et quo vadat (Joan. III, 8).

[Vet. XIV.] 44. Hac luce crescente, tentationes succrescunt.---Sed quia cum lux spargitur mox ab occulto adversario contra fulgentem mentem tentamenta succrescunt, recte subjungitur: Dividitur aestus super terram. Hostis namque callidus quos justitiae luce enitescere conspicit, eorum mentes illicitis desideriis inflammare contendit, ut plerumque plus se urgeri tentationibus sentiant, quam tunc cum lucis internae radios non videbant. Unde et Israelitae postquam vocati sunt, contra Moysen et Aaron de excrescente labore conqueruntur, dicentes: Videat Dominus et judicet, quoniam fetere fecistis odorem nostrum coram Pharaone et servis ejus, et praebuistis ei gladium, ut interficeret nos (Exod. V, 21). Volentibus quippe ex Aegypto discedere, Pharao paleas subtraxerat, et tamen ejusdem mensurae opera requirebat. Quasi ergo contra legem mens submurmurat, post cujus cognitionem tentationum stimulos acriores portat; et cum sibi labores crescere conspicit, in eo quod adversario displicet, quasi fetere se in oculis Pharaonis dolet. Post lucem ergo aestus sequitur, quia post illuminationem divini muneris tentationis certamen augetur.

45. Pro unius cujusque indole hostis ad malum nos sollicitat.---Recte vero etiam dividi aestus dicitur, quia nimirum non singuli omnibus, sed quibusdam vicinis ac juxta positis vitiis fatigantur. Prius enim conspersionem uniuscujusque antiquus adversarius perspicit, et tunc tentationis laqueos apponit. Alius namque laetis, alius tristibus, alius timidis, alius elatis moribus existit. Quo ergo occultus adversarius facile capiat, vicinas conspersionibus deceptiones parat. Quia etenim laetitiae voluptas juxta est, laetis moribus luxuriam proponit.

43. In what ways it is insinuated into the human heart, we know not.---And because it is unknown in what ways this same light is insinuated into the human heart, it is rightly said in the interrogation: *By what way is the light scattered?* As if it were said plainly: Say in what order I infuse My justice into the hidden recesses of hearts, since I am not seen by my approach, and yet I invisibly change the visible works of men, since I irradiate one and the same mind now with this virtue, now with that, and yet I permit it through scattered light still to remain in some part in the darkness of temptation. Let man, unknowing, be asked by what way the light is scattered, as if it were said openly: While I soften hard hearts, while I bend rigid ones, while I mitigate rough ones, while I kindle cold ones, while I strengthen weak ones, while I stabilize wandering ones, while I confirm wavering ones, behold, if thou canst, in what passages I illuminate them, coming incorporeally. For we see all these things done, but how they are effected within, we know not. That this way of light is invisible to us, the Truth shows in the Gospel, saying: *The Spirit breatheth where He will; and thou hearest His voice, and knowest not whence He cometh and whither He goeth* (John 3:8).

[Vet. XIV.] 44. This light increasing, temptations grow.---But because when light is scattered immediately temptations grow from the hidden adversary against the shining mind, it is rightly added: *Heat is divided upon the earth.* For the crafty enemy contends to inflame the minds of those whom he sees shine with the light of justice with illicit desires, so that for the most part they feel themselves more urged by temptations than then when they did not see the rays of internal light. Whence also the Israelites, after they were called, complain against Moses and Aaron concerning increasing labor, saying: *May the Lord see and judge, because ye have made our odor to stink before Pharaoh and his servants, and ye have given him a sword to kill us* (Exod. 5:21). For to those willing to depart from Egypt, Pharaoh had withdrawn the chaff, and yet required the works of the same measure. As if against the law the mind murmurs, after the knowledge of which it carries sharper stings of temptations; and when it sees labors increase for itself, in that which displeases the adversary, it grieves as if it stank in the eyes of Pharaoh. After light, therefore, heat follows, because after the illumination of the divine gift the struggle of temptation is increased.

45. According to the disposition of each one the enemy solicits us to evil.---But rightly also is heat said to be divided, because surely individuals are not fatigued by all vices, but by certain ones near and placed close. For first the ancient adversary perceives the constitution of each one, and then he applies the snares of temptation. For one is of a joyful, another of a sad, another of a timid, another of an elated disposition. Whither, therefore, the hidden adversary may easily take, he prepares deceptions near the constitutions. Because, forsooth, the pleasure of joy is near, he proposes luxury to joyful manners.

Et quia tristitia in iram facile labitur, tristibus poculum discordiae porrigit. Quia timidi supplicia formidant, paventibus terrores intentat. Et quia elatos extolli laudibus conspicit, eos ad quaeque voluerit blandis favoribus trahit. Singulis igitur hominibus vitiis convenientibus insidiatur. Neque enim facile captivaret, si aut luxuriosis praemia, aut avaris scorta proponeret, si aut voraces de abstinentiae gloria, aut abstinentes de gulae imbecillitate pulsaret, si aut mites per studium certaminis aut iracundos capere per pavorem formidinis quaereret. Quia ergo in tentationis ardore callide singulis insidians vicinos moribus laqueos abscondit, recte dicitur: Dividitur aestus super terram.

46. Deus tentationis moderatur, ne aut multae sint, aut nimiae.---Sed cum praemittitur: Per quam viam spargitur lux. Statimque subjungitur: Dividitur aestus super terram. Nimirum per eamdem viam per quam lux spargitur etiam dividi aestus indicatur. Alta quippe atque incomprehensibilis Spiritus sancti gratia cum luce sua nostras mentes irradiat, etiam tentationes adversarii dispensando modificat, ut simul multae non veniant, aut ipsae tantummodo quae ferri possunt illustratam jam a Deo animam tangant, ut cum tactus sui ardore nos cruciant, perfectionis incendio non exurant; Paulo attestante qui ait: Fidelis autem Deus, qui non patietur vos tentari supra id quod potestis, sed faciet cum tentatione etiam exitum, ut possitis sustinere (II Cor. X, 13). Hunc ergo aestum aliter dividit callidus supplantator, aliter misericors conditor. Ille dividit ut per illum citius interimat, iste ut eum tolerabilem reddat. Et quia cum tentatione fatigamur, non solum interno Dei spiritu instruimur, sed etiam exterioribus praedicantium verbis adjuvamur, recte post divisum aestum subditur:

Caput XXIII.

[Vet. XV, Rec. XIII].

VERS. 25.---Quis dedit vehementissimo imbri cursum?

47. Crescente persecutione, crevit apostolorum et sanctorum praedicatorum ardor. Praedicatio, cessante gratia, ad cor non transit.---Si vero, ut superius diximus (Num. 41), divisi aestus nomine illa in Judaeae regionibus persecutio designatur, quia ipsa persecutionis asperitas praedicatores sanctos superno munere adjutos a praedicationis suae ministerio nullo timore compescuit, apte subjungit: Quis dedit vehementissimo imbri cursum? Ac si diceret: nisi ego.

And because sadness easily falls into anger, he offers the cup of discord to the sad. Because the timid fear punishments, he intends terrors for the fearful. And because he sees the elated to be lifted up by praises, he draws them to whatever he will with bland favors. He lies in wait for individual men, therefore, with convenient vices. Nor would he easily captivate, if he should propose either rewards to the luxurious, or harlots to the avaricious; if he should strike either the voracious concerning the glory of abstinence, or the abstinent concerning the weakness of the gullet; if he should seek to take the mild through the study of struggle or the wrathful through the fear of dread. Because, therefore, in the ardor of temptation craftily lying in wait for individuals he hides snares near to their manners, it is rightly said: *Heat is divided upon the earth.*

46. God moderates temptations, lest they be either many or excessive.---But when it is premised: *By what way is the light scattered?* And immediately it is subjoined: *Heat is divided upon the earth.* Truly, by the same way by which the light is scattered, the dividing of the heat is also indicated. For the high and incomprehensible grace of the Holy Spirit, when it irradiates our minds with its light, also modifies the temptations of the adversary by dispensing them, so that many do not come at once, or only those which can be borne touch the soul already illuminated by God, so that when they torture us with the ardor of their touch, they may not burn us up with the fire of perfection; Paul attesting, who says: *But God is faithful, who will not suffer you to be tempted above that which ye are able, but will make also with the temptation an issue, that ye may be able to bear it* (1 Cor. 10:13). This heat, therefore, the crafty supplanter divides in one way, the merciful Creator in another. The former divides that he may more quickly destroy through it, the latter that He may render it tolerable. And because when we are fatigued with temptation, we are not only instructed by the internal spirit of God, but are also aided by the external words of those who preach, rightly after the divided heat is added:

Chapter XXIII.

[Old XV, New XIII].

VERSE 25.---Who hath given a course to the most vehement shower?

47. As persecution increased, the ardor of the apostles and holy preachers increased. Preaching, when grace ceases, does not pass to the heart.---If indeed, as we said above (Num. 41), that persecution in the regions of Judea is designated by the name of "divided heat," because the very sharpness of the persecution did not restrain the holy preachers, aided by a heavenly gift, from the ministry of their preaching by any fear, he aptly subjoins: *Who hath given a course to the most vehement shower?* As if he were to say: "unless I."

Diviso enim aestu, cursum vehementissimo imbri dedisse est inter ipsas persecutionis angustias praedicationis impetum roborasse, ut tanto magis virtus praedicantium cresceret, quanto magis persequentium crudelitas obviaret, quatenus arentia corda audientium pluviae guttis infunderent, et siccitatem perfidiae uberius irrigarent, ut quamvis contra eos saevitiae aestus candesceret, per eos tamen vox gratiae non taceret. Hunc persecutionis aestum Paulus et tolerabat et irrigabat, cum diceret: Laboro usque ad vincula, quasi male operans, sed verbum Dei non est alligatum (II Tim. II, 9). De hoc imbre alias dicitur: Mandabo nubibus ne pluant super eam imbrem (Isai. V, 6). De hoc cursu imbris qui in electorum cordibus agitur Psalmista testatur, dicens: Velociter currit sermo ejus (Psal. CXLVII, 15). Plerumque vero imber est, et cursum non habet, quia praedicatio ad aures venit, sed, cessante interna gratia, ad corda audientium non pertransit. De cujus praedicationis verbis propter electos dicitur: Etenim sagittae tuae pertransierunt (Psal. LXXVI, 19). Sagittae quippe Dei pertranseunt quando verba praedicationis ejus ab auribus ad corda descendunt. Quod quia solo divino munere agitur, imbri cursum Dominus se dedisse testatur.

48. Verbi divini efficacia persuadentis omnia relinquere, omnia tolerare. Sed notandum video quod eumdem imbrem non vehementem, sed vehementissimum vocat. Imber vehemens est vis magna, imber vero vehementissimus vis immensa praedicationis. Vehemens namque imber erat cum praedicatores sancti credere gaudia aeterna suadebant. Imber autem vehementissimus, quando propter spem admonebant rem deseri, cuncta visibilia propter invisibilia contemni, et propter audita gaudia praesentis saeculi poenas cruciatusque tolerari. Sed cum, fide cognita, saeviente aestu persecutionis, tot electi possessa reliquerunt, carnalis affectus obliti sunt, et prae gaudio spiritus in cruciatibus membra posuerunt, quid aliud Dominus fecit, nisi etiam vehementissimo imbri cursum praebuit, qui usque ad exsequenda summa praecepta per verba corporis invisibilia cordis irrigavit? Ubi et apte subjungitur:

Caput XXIV

[Vet. XVI].

IBID.---Et viam sonanti tonitrui.

For to have given a course to the most vehement shower when the heat was divided, is to have strengthened the impetus of preaching amidst the very straits of persecution, so that the virtue of the preachers might increase all the more as the cruelty of the persecutors opposed it, in order that they might pour upon the parched hearts of the hearers the drops of rain, and more abundantly irrigate the dryness of perfidy, so that although the heat of cruelty might glow against them, yet through them the voice of grace might not be silent. Paul both endured and irrigated this heat of persecution, when he said: *I labor even unto bonds, as an evildoer; but the word of God is not bound* (2 Tim. 2:9). Of this shower it is said elsewhere: *I will command the clouds that they rain no rain upon it* (Isai. 5:6). Of this course of the shower which takes place in the hearts of the elect, the Psalmist bears witness, saying: *His word runneth swiftly* (Ps. 147:15). Frequently, however, there is a shower, and it has no course, because the preaching comes to the ears, but, internal grace ceasing, it does not pass through to the hearts of the hearers. Of the words of this preaching it is said for the sake of the elect: *For Thine arrows passed through* (Ps. 77:17). For the arrows of God pass through when the words of His preaching descend from the ears to the hearts. Because this is done by a divine gift alone, the Lord bears witness that He has given a course to the shower.

48. The efficacy of the divine word persuading to relinquish all things, to endure all things. But I see it must be noted that He calls the same shower not "vehement," but "most vehement." A vehement shower is a great force, but a most vehement shower is an immense force of preaching. For it was a vehement shower when the holy preachers persuaded men to believe in eternal joys. But it was a most vehement shower, when on account of hope they admonished that everything be forsaken, that all visible things be despised for the sake of the invisible, and that for the sake of the joys heard of, the joys of the present world, the pains and tortures be endured. But when, faith being known, while the heat of persecution was raging, so many elect left what they possessed, forgot carnal affection, and for the joy of the spirit placed their limbs in tortures, what else did the Lord do, but provide a course even for the most vehement shower, which even to the execution of the highest precepts irrigated the invisible parts of the heart through the words of the body? Where it is also aptly subjoined:

Chapter XXIV

[Old XVI].

IBID.---And a way for the sounding thunder.

49. Tonitruo hinc simile dicitur. Solus Deus corda per gratiam aperit. Quid enim per tonitruum, nisi praedicatio superni terroris accipitur? Quem terrorem dum percipiunt humana corda quatiuntur. Aliquando vero in tonitruo ipse incarnatus Dominus figuratur, qui ex antiquorum patrum conveniente prophetia ad notitiam nostram quasi ex nubium concursione prolatus est. Qui inter nos visibiliter apparens, ea quae super nos erant terribiliter sonuit. Unde et ipsi sancti apostoli de ejus gratia generati, Boanerges, id est filii tonitrui sunt vocati (Marc. III, 17). Aliquando autem, sicut dictum est, tonitruus ipsa ejus praedicatio accipitur, per quam supernorum judiciorum terror auditur. Sed quia quilibet praedicator verba dare auribus potest, corda vero aperire non potest; et nisi per internam gratiam solus omnipotens Deus praedicantium verbis ad corda audientium invisibiliter aditum praestet, incassum praedicatio aure audientis percipitur, quae pervenire ad intima corde surdo prohibetur, se Dominus viam sonanti tonitrui dare asserit, qui cum praedicationis verba tribuit, per terrorem corda compungit. Hanc viam Paulus praedicator egregius, dum superna mysteria terribiliter insonaret, se a se habere non posse conspiciens, discipulos admonebat, dicens: Orantes simul et pro nobis, ut Deus aperiat nobis ostium verbi, ad loquendum mysterium Christi (Colos. IV, 3). Qui ergo loquebatur mysteria, sed in corde audientium eisdem mysteriis a Domino aperiri ostium precabatur, habebat quidem jam tonitruum, sed dari ei desuper viam quaerebat. Hanc viam nequaquam se Joannes dare posse cognoverat, qui dicebat: Non necesse habetis ut aliquis doceat vos, sed sicut unctio ejus docet vos de omnibus (I Joan. II, 27). Hanc viam rursum Paulus quis daret intimabat, dicens: Neque qui plantat est aliquid, neque qui rigat, sed qui incrementum dat Deus (I Cor. III, 7). Accepta igitur via quid iste imber ac tonitruus agat audiamus. Sequitur:

Caput XXV

[Rec. XIV].

VERS. 26.---Ut plueret super terram absque homine in deserto, ubi nullus mortalium commoratur.

49. Thunder is said to be like this. God alone opens hearts through grace. For what is understood by thunder, except the preaching of heavenly terror? While human hearts perceive this terror, they are shaken. Sometimes, however, the incarnate Lord Himself is figured in the thunder, who from the convenient prophecy of the ancient fathers was brought to our knowledge as if from the collision of clouds. Who appearing visibly among us, terribly sounded those things which were above us. Whence also the holy apostles themselves, generated from His grace, were called *Boanerges*, that is, "sons of thunder" (Mark 3:17). Sometimes, however, as has been said, thunder is understood as His preaching itself, through which the terror of heavenly judgments is heard. But because any preacher can give words to the ears, but cannot open hearts; and unless through internal grace the omnipotent God alone invisibly provides an entrance for the words of those who preach to the hearts of the hearers, preaching is perceived in vain by the ear of the hearer, which is prohibited from reaching the innermost parts by a deaf heart, the Lord asserts that He gives "a way for the sounding thunder," who, when He bestows the words of preaching, pricks the hearts through terror. This way the eminent preacher Paul, while he terribly sounded forth heavenly mysteries, perceiving that he could not have it from himself, admonished his disciples, saying: *Praying together also for us, that God would open unto us a door of utterance, to speak the mystery of Christ* (Col. 4:3). He therefore who spoke mysteries, but prayed that a door might be opened by the Lord to those same mysteries in the heart of the hearers, had indeed already the thunder, but sought that a way might be given him from above. John had known that he could by no means give this way, who said: *Ye have no need that any man teach you, but as His anointing teacheth you of all things* (1 John 2:27). This way again Paul intimated who it was that gave it, saying: *Neither is he that planteth anything, neither he that watereth, but God that giveth the increase* (1 Cor. 3:7). Having therefore received the way, let us hear what this shower and thunder do. It follows:

Chapter XXV

[Rec. XIV].

VERSE 26.---That it might rain on the earth without man in the desert, where no mortal dwells.

50. Gentilitas desertum est, coelesti gratia tanquam imbre irroratum. Super terram absque homine in deserto pluere est verbum Dei gentilitati praedicare. Quae dum nullum cultum Divinitatis tenuit, nullamque in se speciem boni operis ostendit, videlicet desertum fuit. In qua quia legislator non fuit, et qui rationabiliter Deum quaereret non fuit, quasi hominum nullus fuit, et velut solis bestiis occupata, vacua a mortalibus exstitit. De hac deserti terra alias dicitur: Posuit in deserto viam (Isai. XLIII, 19). De hac praedicatione gentilitati concessa Psalmista testatur, dicens: Posuit flumina in deserto (Ps. CVI, 33). [Vet. XVII.] Notandum vero est quod postquam aestus super terram divisus est, cursum vehementissimus imber accepit, ut in deserto plueret, quia postquam in Judaea asperitas persecutionis inhorruit, ut not solum fidem minime reciperet, sed etiam eam gladiis impugnaret, ad Israel missus quisque praedicator ad evocandas gentes deflexit. Unde sancti apostoli Hebraeis persequentibus, quos deserunt, dicunt: Vobis oportebat primum loqui verbum Dei; sed quia repellitis illud, et indignos vos judicatis aeternae vitae, ecce convertimur ad gentes (Act. XIII, 46). Diviso igitur aestu, deserta et absque homine terra compluitur, quia dispersa in Judaeae regionibus persecutione fidelium, derelicta dudum et quasi ab infusione rationis aliena, praedicationis guttis gentilitas irroratur. Quae gentilitas quasi adhuc a praedicatoribus sit inventa ostenditur, cum subditur:

VERS. 27.---Ut impleret inviam et desolatam. Quid vero compluta reddidit, monstratur, cum illico adjungitur:

CAPUT XXVI.

IBID.---Et produceret herbas virentes.

51. Prius invia prophetiae, patuit gratiae.---Invia namque dudum gentilitas fuit, ad quam via Dei verbo non patuit. Redemptore quippe nostro veniente, sic accepit vocationem gratiae, ut non in ea prius fuerit via prophetiae. Desolata etiam recte vocata est, vel ratione videlicet consilii, vel fructu boni operis destituta. Dedit ergo Dominus vehementissimo imbri cursum, et viam sonanti tonitrui, ut in deserto plueret, et impleret inviam et desolatam, et produceret herbas virentes; id est, exteriori praedicationi internam aspirationem contulit, ut corda gentilium arentia virescerent, clausa patescerent, inania complerentur, infecunda germinarent.

50. Gentility is a desert, bedewed with heavenly grace like a shower. To rain upon the earth without man in the desert is to preach the word of God to Gentility. Which, while it held no worship of the Divinity, and showed in itself no form of good work, was clearly a desert. In which, because there was no legislator, and there was none who reasonably sought God, there was as it were no man, and as if occupied by wild beasts alone, it remained void of mortals. Of this land of the desert it is said elsewhere: *He hath placed a way in the desert* (Isai. 43:19). Of this preaching granted to Gentility the Psalmist bears witness, saying: *He hath placed rivers in the desert* (Ps. 107:33). [Old XVII.] But it is to be noted that after the heat was divided upon the earth, the most vehement shower received its course, that it might rain in the desert, because after the sharpness of persecution grew terrible in Judea, so that it not only did not receive the faith at all, but even attacked it with swords, every preacher sent to Israel turned aside to call the Gentiles. Whence the holy apostles say to the persecuting Hebrews whom they forsake: *It behooved us first to speak the word of God to you; but because ye reject it, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles* (Acts 13:46). The heat being divided, therefore, the desert land and without man is rained upon, because, the persecution of the faithful being dispersed in the regions of Judea, Gentility, long ago forsaken and as it were alien to the infusion of reason, is bedewed with the drops of preaching. Which Gentility is shown as if even now found by the preachers, when it is subjoined:

VERSE 27.---To fill the pathless and desolate. But what it rendered when rained upon is shown, when immediately it is added:

CHAPTER XXVI.

IBID.---And should bring forth green herbs.

51. First pathless to prophecy, it became open to grace.---For Gentility was once pathless, to which the way of God was not open by the word. For when our Redeemer came, it so received the vocation of grace, that the way of prophecy had not been in it before. Rightly also was it called "desolate," either because it was destitute of the reason of counsel, or of the fruit of good work. The Lord therefore gave a course to the most vehement shower, and a way for the sounding thunder, that it might rain in the desert, and fill the pathless and desolate, and bring forth green herbs; that is, He bestowed internal aspiration upon external preaching, that the parched hearts of the Gentiles might grow green, the closed parts might be opened, the empty might be filled, the unfruitful might germinate.

52. Aeternae vitae opera doctrinamque germinavit.---In Scriptura enim sacra aliquando herba viror gloriae temporalis accipitur, aliquando refectio diaboli, aliquando sustentatio praedicatorum, aliquando bona operatio, aliquando aeternae vitae scientia atque doctrina. Viror namque gloria temporalis accipitur, sicut Propheta ait: Mane sicut herba transeat, mane floreat et pertranseat (Psal. LXXXIX, 6). Mane namque sicut herba florere atque transire est in prosperitate hujus saeculi temporalis gloriae decus velociter arescere. Herba refectio diaboli accipitur, sicut de illo a Domino dicitur: Huic montes herbas ferunt (Job. XL, 15). Ac si diceret: Superbi ac tumidi dum se illicitis cogitationibus atque actionibus efferunt, suis illum iniquitatibus pascunt. Herba sustentatio praedicantium demonstratur, cum dicitur: Producit in montibus fenum, et herbam servituti hominum (Psal. CXL, 8). In montibus quippe fenum et servituti hominum herba producitur, cum sublimes hujus saeculi, ad fidei cognitionem vocati, sanctis praedicatoribus in hujus vitae itinere transitoria alimenta largiuntur. Herba bona operatio ponitur, sicut scriptum est: Germinet terra herbam virentem (Genes. I, 11). Quod licet in conditione mundi ita historice factum teneamus, terram tamen Ecclesiam figurasse non inconvenienter accipimus, quae in eo germinavit herbam virentem, in quo ad verbum Dei fecunda misericordiae opera protulit. Herbam aliquando scientiam atque doctrinam aeternae viriditatis accipimus, sicut per Jeremiam dicitur: Onagri steterunt in rupibus, traxerunt ventos quasi dracones, defecerunt oculi eorum, quia non erat herba (Jerem. XIV, 5). Quo dicto superba ac nequissima Judaeorum est persecutio prophetata. Ipsi quippe onagri pro mentis elatione, ipsi dracones pro virulenta cogitatione vocati sunt. Qui steterunt in rupibus, quia non in Deo, sed in summis potestatibus hujus mundi confisi sunt dicentes: Regem non habemus nisi Caesarem (Joan. XIX, 15). Traxerunt ventos quasi dracones, quia spiritu elationis inflati superbia malitiosa tumuerunt. Defecerunt oculi eorum, quia scilicet spes eorum ab eo quod intendebat corruit. Quae temporalia diligens, praestolari aeterna neglexit, et terrena ideo quia Deo praeposuit amisit. Dixerunt enim: Si dimittimus eum sic, omnes credent in eum, et venient Romani, et tollent nostrum locum et gentem (Joan. XI, 48). Timuerunt ne locum non occiso Domino perderent, et tamen occiso perdiderunt. Sed cur ista miseris evenerint, subdit: Quia non erat herba; id est, quia eorum cordibus defuit aeternitatis scientia, et nullo eos refecit pabulo viriditatis internae doctrinae. Hoc igitur loco quid aliud virentes herbas nisi sanctae doctrinae scientiam vel congruas operationes accipimus?

52. It germinated the works and doctrine of eternal life.---For in Sacred Scripture sometimes "herb" is understood as the greenness of temporal glory, sometimes as the refreshment of the devil, sometimes as the sustenance of preachers, sometimes as good operation, sometimes as the knowledge and doctrine of eternal life. For the greenness of temporal glory is understood as the Prophet says: *In the morning as an herb let it pass away, in the morning let it flourish and pass away* (Ps. 90:6). For to flourish and pass away in the morning like an herb is for the beauty of temporal glory to wither away quickly in the prosperity of this world. "Herb" is understood as the refreshment of the devil, as is said of him by the Lord: *To him the mountains bring forth herbs* (Job 40:20). As if he were to say: the proud and puffed up, while they extol themselves in unlawful thoughts and actions, feed him with their iniquities. "Herb" is shown to be the sustenance of those who preach, when it is said: *He bringeth forth grass on the mountains, and herb for the service of men* (Ps. 147:8). For grass on the mountains and herb for the service of men is brought forth, when the sublime ones of this world, called to the knowledge of the faith, bestow transitory nourishment on the holy preachers in the journey of this life. "Herb" is put for good operation, as it is written: *Let the earth bring forth the green herb* (Gen. 1:11). Although we hold this to have been done historically in the creation of the world, yet we accept not inconveniently that the earth figured the Church, which in that germinated the green herb, in that it brought forth fertile works of mercy at the word of God. Sometimes we understand "herb" as the knowledge and doctrine of eternal greenness, as is said through Jeremiah: *The wild asses stood in the rocks, they drew in the winds like dragons, their eyes failed because there was no herb* (Jer. 14:6). By which saying the proud and most wicked persecution of the Jews was prophesied. For they themselves are called "wild asses" for the elation of their mind, and "dragons" for their virulent thought. Who "stood in the rocks," because they trusted not in God, but in the highest powers of this world, saying: *We have no king but Caesar* (John 19:15). They "drew in the winds like dragons," because puffed up with the spirit of elation they swelled with malicious pride. "Their eyes failed," because namely their hope fell from that which it intended. Which loving temporal things, neglected to wait for eternal ones, and therefore lost earthly things because it preferred them to God. For they said: *If we let Him thus alone, all men will believe in Him, and the Romans will come and take away our place and nation* (John 11:48). They feared lest they should lose their place if the Lord were not killed, and yet having killed Him they lost it. But why these things happened to the miserable ones, he subjoins: *Because there was no herb;* that is, because their hearts lacked the knowledge of eternity, and it refreshed them with no food of the greenness of internal doctrine. In this place, therefore, what else do we understand by "green herbs" but the knowledge of holy doctrine or congruous operations?

Deserta igitur terra compluitur, ut ab ea virentes herbae producantur, quia dum sanctae praedicationis imbrem gentilitas percepit, et vitae opera et doctrinae herbam germinavit. Ista viriditas voce prophetica desertae terrae pollicetur, cum dicitur: In cubilibus in quibus prius dracones habitabant orietur viror calami et junci (Isai. XXXV, 7). Quid enim per calamum nisi praedicatores, quid per juncum qui juxta aquae humorem semper nascitur nisi pusilli ac teneri auditores sacri eloquii designantur? In draconum ergo cubilibus viror calami et junci oritur, quia in eis populis quos antiqui hostis malitia possidebat, et doctorum scientia, et auditorum obedientia coacervatur.

[Vet. XIX.] 53. Singulorum corda sunt velut desertum, antequam imbre gratiae fecundentur.---Haec tamen quae generaliter de gentilitate dicta sunt si solerter inspicimus, intra sinum sanctae Ecclesiae agi in singulis videmus. Sunt enim plerique ad verba Dei valde insensibiles, qui fidei quidem nomine censentur, verba vitae auribus audiunt, sed ea transire usque ad interna cordis minime permittunt. Hi quid aliud quam deserta terra sunt? Quae scilicet terra hominem non habet, quia eorum mens sensu rationis caret. Et nullus mortalium in hac terra commoratur, quia et si quando in eorum conscientia rationabilium sensuum cogitationes veniunt, non persistunt. Prava enim desideria in eorum cordibus sedem inveniunt, recta vero si quando venerint, ac si impellantur, decurrunt. Sed cum misericors Deus imbri suo cursum et sonanti tonitrui viam dare dignatur, compuncti per internam gratiam verbis vitae aures cordis aperiunt. Et impletur terra invia, quia dum praebet auditum verbo, cumulatur mysterio. Et producit herbas virentes, quia per gratiam compunctionis infusa, praedicationis verba non solum libenter recipit, sed etiam ubertim reddit, ut quod audire non poterat jam loqui concupiscat; et quae non audiendo etiam intrinsecus aruerat, jam loquendo quae sancta sunt viriditate sua quoslibet esurientes pascat. Unde bene per prophetam dicitur: Emitte spiritum tuum et creabuntur, et renovabis faciem terrae (Psal. CIII, 30). Sic enim sic facies terrae virtute renovationis immutatur, dum sicca dudum mens gratia veniente compluitur, et post ariditatem pristinam, quasi productis herbis, scientiae viriditate vestitur. Quae conditoris nostri gratia adhuc nobis altius commendatur, cum subditur:

Caput XXVII

[Vet. XX, Rec. XV]. VERS. 28.---Quis est pulviae pater? vel quis genuit stillas roris?

The desert land, therefore, is rained upon, that green herbs may be produced from it, because when Gentility perceived the shower of holy preaching, it germinated both the works of life and the herb of doctrine. This greenness is promised to the desert land by the prophetic voice, when it is said: *In the dens in which dragons dwelt before, there shall spring up the greenness of the reed and the rush* (Isai. 35:7). For what is designated by the "reed" (*calamus*) but preachers, and what by the "rush" (*juncus*) which always grows near the moisture of water, but the small and tender hearers of the sacred eloquence? In the dens of dragons, therefore, the greenness of the reed and the rush arises, because in those peoples whom the malice of the ancient enemy possessed, both the knowledge of the teachers and the obedience of the hearers are gathered together.

[Vet. XIX.] 53. The hearts of individuals are like a desert, before they are fertilized by the shower of grace.---If we skillfully inspect these things which have been said generally about Gentility, we see them being acted out in individuals within the bosom of holy Church. For there are many very insensible to the words of God, who are indeed reckoned by the name of faith, and hear the words of life with their ears, but by no means allow them to pass through to the internal parts of the heart. What are these but a desert land? Which land namely has no man, because their mind lacks the sense of reason. And no mortal dwells in this land, because even if at any time the thoughts of rational senses come into their conscience, they do not persist. For crooked desires find a seat in their hearts, but right ones, if they ever come, run off as if they were pushed away. But when the merciful God deigns to give a course to His rain and a way to the sounding thunder, those pricked by internal grace open the ears of the heart to the words of life. And the pathless land is filled, because while it offers hearing to the word, it is crowded with mystery. And it produces green herbs, because being infused through the grace of compunction, it not only freely receives the words of preaching, but also renders them abundantly, so that what it could not hear it now desires to speak; and that which by not hearing had also withered within, now by speaking those things which are holy may feed any hungry ones with its greenness. Whence it is well said by the prophet: *Thou shalt send forth Thy spirit and they shall be created, and Thou shalt renew the face of the earth* (Ps. 104:30). For thus, thus the face of the earth is changed by the power of renovation, while the mind, for a long time dry, is rained upon by coming grace, and after its former aridity, as if herbs were produced, it is clothed with the greenness of knowledge. Which grace of our Creator is still more deeply commended to us, when it is subjoined:

Caput XXVII

[Vet. XX, Rec. XV]. VERS. 28.---Who is the father of rain? or who begot the drops of dew?

54. Imber hic voluntarius, non pro nostris meritis datur. Aliquando tanquam ros stillat, aliquando ut pluvia ubertim manat.---Ac si diceret nisi ego, qui siccam terram humani cordis guttis scientiae gratuito aspergo. De hac enim pluvia alias dicitur: Pluviam voluntariam segregabis, Deus, haereditati tuae (Psal. LXVII, 10). Voluntariam quippe pluviam haereditati suae Dominus segregat, quia non eam nobis pro nostris meritis, sed pro suae munere benignitatis praestat. Et idcirco hoc loco pater pluviae dicitur, quia superna nobis praedicatio non de nostro merito, sed de ejus gratia generatur. Stillae enim roris ipsi sancti praedicatores sunt, qui arva pectoris nostri inter mala vitae praesentis, quasi inter tenebras siccae noctis arentia, gratia supernae largitatis infundunt. De his stillis contumaci Judaeae dicitur: Propterea prohibitae sunt stillae pluviarum, et serotinus imber non fuit (Jerem. III, 3). Ipsae quippe stillae roris sunt quae stillae pluviarum. Quando enim dispensatione aliqua praedicationem temperant, quasi rorem tenerum aspergunt. Quando vero ea quae de supernis sentiunt virtute qua praevalent loquuntur, quasi ubertim manantem pluviam fundunt. Rorem aspergebat Paulus, cum Corinthiis diceret: Non enim judicavi scire me aliquid inter vos, nisi Christum Jesum, et hunc crucifixum (I Cor. II, 2). Et rursum pluviam manabat, dicens: Os nostrum patet ad vos, o Corinrinthii, cor nostrum dilatum est (II Cor. VI, 11). Hinc est quod Moyses, qui et valida fortibus, et tenera infirmis dicturum se noverat, dicebat: Exspectetur sicut pluvia eloquium meum, et descendant sicut ros verba mea (Deut. XXXII, 2).

Sed ecce audivimus quo munere gentilitas vocatur; audiamus nunc qua districtione Judaea repellitur. Audivimus quomodo deserta excolat, arentia infundat; audiamus nunc quomodo ea quae quasi videntur interna projiciat. Neque enim sic colligit electos, ut non etiam judicet reprobos; neque sic quibusdam culpas relaxat, ut non et in quibusdam feriat. Scriptum quippe est: Misericordia enim et ira ab illo (Eccli V, 7). Unde hic quoque postquam tot dona gratiae intulit, etiam irae suae judicia non abscondit. Nam sequitur:

Caput XXVIII

[Vet. XXI]. VERS. 29.---De cujus utero egressa est glacies, et gelu de coelo quis genuit?

54. This voluntary rain is not given for our merits. Sometimes it drips as dew, sometimes it flows abundantly as rain.---As if He were to say: None but I, who gratuitously sprinkle the dry earth of the human heart with the drops of knowledge. For of this rain it is said elsewhere: *Thou, O God, shalt set aside a voluntary rain for Thine inheritance* (Ps. 68:9). For the Lord sets aside a voluntary rain for His inheritance, because He bestows it upon us not for our merits, but for the gift of His bounty. And therefore in this place He is called the father of rain, because heavenly preaching is generated for us not from our merit, but from His grace. For the drops of dew are the holy preachers themselves, who, through the grace of heavenly bounty, water the fields of our breast which are parched among the evils of this present life, as if among the darkness of a dry night. Of these drops it is said to rebellious Judea: *Therefore the drops of the rains were withheld, and there was no latter rain* (Jer. 3:3). For the drops of dew are the same as the drops of the rains. For when by some dispensation they temper their preaching, they sprinkle it like tender dew. But when they speak those things which they perceive of heavenly things with the power by which they prevail, they pour it out like abundantly flowing rain. Paul was sprinkling dew when he said to the Corinthians: *For I judged not myself to know anything among you, except Jesus Christ, and Him crucified* (1 Cor. 2:2). And again he was flowing with rain, saying: *Our mouth is open to you, O Corinthians, our heart is enlarged* (2 Cor. 6:11). Hence it is that Moses, who knew that he would speak both strong things to the strong and tender things to the weak, said: *Let my speech be expected as the rain, and let my words descend as the dew* (Deut. 32:2).

But behold we have heard by what gift Gentility is called; let us now hear by what strictness Judea is rejected. We have heard how He cultivates the deserts, and waters the parched places; let us now hear how He casts out those things which seem as it were internal. For He does not so gather the elect as not also to judge the reprobate; nor does He so release the faults in some as not also to strike in others. For it is written: *For mercy and wrath are from Him* (Ecclus. 5:6). Whence here also after He brought in so many gifts of grace, He also did not hide the judgments of His wrath. For it follows:

Caput XXVIII

[Vet. XXI]. VERS. 29.---Out of whose womb came the ice? and the frost from heaven who begot it?

55. Judaei reprobati, quasi ex misericordiae divinae utero ejecti, licet a sanctis patriarchis orti.---Quid enim aliud in gelu vel glacie nisi frigida et perfidiae torpore constricta accipimus corda Judaeorum? Qui quondam per acceptionem legis, per custodiam mandatorum, per ministeria sacrificii, per mysteria prophetiae, sic intra sinum gratiae, quasi intra uterum creatoris, habebantur. Sed quia, veniente Domino, constricti frigore perfidiae, fervorem fidei et caritatis amiserunt, a secreto gratiae sinu projecti, quasi glacies, de utero creatoris egressi sunt: Et gelu de coelo quis genuit? Quid hic aliud coelum, nisi sublimis debet intelligi vita sanctorum? cui coelo dicitur: Attende coelum, et loquar (Deut. XXXII, 1). Non enim insensibili, sed rationabili creaturae loquebatur. De hoc coelo Dominus ait: Coelum mihi sedes est (Isai LXVI, 1). De qua sede alias scriptum est : Anima justi sedes sapientiae est. Quia ergo sapientia est Deus, si sedes Dei coelum est, et anima justi sedes est sapientiae, coelum est utique anima justi. Coelum fuit Abraham, coelum Isaac, coelum Jacob. Sed quia persecutores Domini pontifices Judaeorum perfidiae torpore frigidi de illorum patrum progenie processerunt, quasi de coelo gelu exiit, quia de sublimi prole sanctorum processit frigida plebs infidelium. Cum enim de Abraham natus est Caiphas, quid aliud nisi gelu de coelo processit? Quod tamen gelu idcirco Dominus genuisse se dicit, quia Judaeos, quos naturaliter ipse bonos condidit, justo judicio per eorum malitiam frigidos a se exire permisit. Dominus enim auctor est naturae, non culpae. Genuit ergo creando naturaliter quos iniquos permisit vivere tolerando patienter. Et quia illa quondam tenera ac fidei penetrabilia corda Judaeorum, in perfidiae postmodum obstinatione durata sunt, recte subjungitur:

Caput XXIX.

VERS. 30.---In similitudinem lapidis aquae durantur.

56. Ex filiis Abrahae facti sunt lapides, ob cordis duritiam; et gentiles prius lapides in filios Abrahae converti sunt.---Aquas enim populos accipi jam saepius edocuisse me memini. In lapide vero pro ipsa duritia aliquando gentiles populi designantur. Ipsi quippe lapides coluerunt. Et de his per prophetam dictum est: Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis (Psal. XIII, 8). Unde Joannes Judaeos aspiciens se de stemmate generationis extollere, et gentiles praevidens ad Abrahae prolem fidei cognitione transire, ait: Ne velitis dicere intra vos, Patrem habemus Abraham.

55. The reprobate Jews, as if cast out from the womb of divine mercy, although born from the holy patriarchs.---For what else do we understand by the frost or the ice but the cold hearts of the Jews, constricted by the numbness of perfidy? Who once, through the reception of the law, through the keeping of the commandments, through the ministries of sacrifice, through the mysteries of prophecy, were held within the bosom of grace, as if within the womb of the Creator. But because, when the Lord came, being constricted by the cold of perfidy, they lost the fervor of faith and charity, they were cast forth from the secret bosom of grace, and as ice, they went out from the womb of the Creator: *And the frost from heaven who begot it?* What else should be understood here by heaven, but the sublime life of the saints? to which heaven it is said: *Give ear, O heaven, and I will speak* (Deut. 32:1). For He was not speaking to an insensible, but to a rational creature. Of this heaven the Lord says: *Heaven is My seat* (Isai. 66:1). Of which seat it is elsewhere written: *The soul of the just is the seat of wisdom.* Because therefore God is wisdom, if the seat of God is heaven, and the soul of the just is the seat of wisdom, then the soul of the just is certainly heaven. Abraham was heaven, Isaac heaven, Jacob heaven. But because the high priests of the Jews, the persecutors of the Lord, cold with the numbness of perfidy, proceeded from the progeny of those fathers, frost went out as if from heaven, because the cold people of the unfaithful proceeded from the sublime offspring of the saints. For when Caiaphas was born from Abraham, what else but frost proceeded from heaven? Which frost, however, the Lord says He begot for this reason, because the Jews, whom He Himself created good by nature, He permitted by a just judgment to go out from Him cold through their own malice. For the Lord is the author of nature, not of fault. He begot them therefore by creating them naturally, whom He permitted to live iniquitously by tolerating them patiently. And because those hearts of the Jews, once tender and penetrable by faith, were afterwards hardened in the obstinacy of perfidy, it is rightly subjoined:

Caput XXIX.

VERS. 30.---The waters are hardened like a stone.

56. From the children of Abraham they were made stones, because of the hardness of the heart; and the Gentiles, previously stones, were converted into children of Abraham.---I remember that I have already quite often taught that the waters are understood as peoples. In a stone, indeed, because of its very hardness, the Gentile peoples are sometimes designated. For they themselves worshipped stones. And of these it was said through the prophet: *Let them that make them become like unto them, and all that trust in them* (Ps. 115:8). Whence John, seeing the Jews extolling themselves from the lineage of their generation, and foreseeing the Gentiles passing over to the offspring of Abraham by the knowledge of faith, said: *Will not to say within yourselves, We have Abraham for our father.*

Dico enim vobis quia potens est Deus de lapidibus istis suscitare filios Abrahae (Matth. III, 9); lapides utique duros perfidia gentiles vocans. Quia ergo primum Judaea Deo credidit, gentilitate omni in perfidiae suae obstinatione remanente, postmodum vero ad fidem gentilium corda mollita sunt, et Judaeorum infidelitas obdurata, bene dictum est: In similitudinem lapidis aquae durantur. Ac si diceret: Illa mollia ac penetrabilia fidei corda Judaeorum in insensibilitatem vertuntur gentium. Cum enim misericors Deus gentes traxit, iratus Judaeam repulit. Actumque est ut sicut dudum ad percipiendam fidem gentilitas fuerat obdurata, ita postmodum ad fidem gentilitate suscepta, Judaeae populus perfidiae torpore duresceret. Unde Paulus apostolus eisdem gentibus dicit: Sicut aliquando vos non credidistis Deo, nunc autem misericordiam consecuti estis propter illorum incredulitatem; ita et isti non crediderunt in vestra misericordia, ut et ipsi misericordiam consequantur. Conclusit enim Deus omnia in incredulitate, ut omnium misereatur (Rom. XI, 30). Quam sententiam suam primum quidem de vocatione Judaeorum, et repulsione gentium, postmodum vero de vocatione gentium, et repulsione Judaeorum subtiliter pensans, seque occulta Dei judicia comprehendere non posse considerans, exclamando subjunxit: O altitudo divitiarum sapientiae et scientiae Dei, quam incomprehensibilia sunt judicia ejus, et investigabiles viae ejus (Ibid., 33)! Unde hic quoque cum de Judaeorum perfidia Dominus diceret: In similitudinem lapidis aquae durantur, ut de repulsione eorum occulta esse sua judicia demonstraret, apte subdidit:

Caput XXX

[Vet. XXII]. IBID.---Et superficies abyssi constringitur.

57. Judicia Dei abyssus multa.---Quia superjecto quodam ignorantiae nostrae velamine, incomprehensibilitatem divini judicii humanae mentis oculus nullatenus penetrat. Scriptum quippe est: Judicia tua abyssus multa (Psal. XXXV, 7). Nemo ergo perscrutari appetat cur cum alius repellitur, alius eligatur; vel cur cum alius eligitur, alius repellatur; quia superficies abyssi constringitur, et, attestante Paulo: Inscrutabilia sunt judicia ejus, et investigabiles viae ejus (Rom. XI, 33).

For I say to you that God is able of these stones to raise up children to Abraham (Matt. 3:9); calling namely the Gentiles stones, hard in perfidy. Because therefore Judea first believed in God, while all Gentility remained in the obstinacy of its perfidy, but afterwards the hearts of the Gentiles were softened to faith, and the infidelity of the Jews was hardened, it was well said: *The waters are hardened like a stone.* As if he were to say: Those soft and penetrable hearts of the Jews are turned into the insensibility of the Gentiles. For when the merciful God drew the Gentiles, being angry He rejected Judea. And it was brought about that as for a long time Gentility had been hardened to perceiving the faith, so afterwards, Gentility having received the faith, the people of Judea should grow hard in the numbness of perfidy. Whence the apostle Paul says to those same Gentiles: *As you also in times past did not believe God, but now have obtained mercy through their unbelief; so these also have now not believed in your mercy, that they also may obtain mercy.* *For God hath concluded all in unbelief, that He may have mercy upon all* (Rom. 11:32). Which sentence of his, first indeed concerning the calling of the Jews and the rejection of the Gentiles, but afterwards concerning the calling of the Gentiles and the rejection of the Jews, subtly weighing, and considering that he could not comprehend the secret judgments of God, he subjoined by exclaiming: *O the depth of the riches of the wisdom and of the knowledge of God! how incomprehensible are His judgments, and His ways unsearchable!* (Ibid., 33). Whence here also, when the Lord was speaking of the perfidy of the Jews: *The waters are hardened like a stone,* so that He might show His judgments concerning their rejection to be secret, He fitly added:

Caput XXX

[Vet. XXII]. IBID.---And the surface of the abyss is constricted.

57. The judgments of God are a great abyss.---Because, with a certain veil of our ignorance thrown over them, the eye of the human mind by no means penetrates the incomprehensibility of the divine judgment. For it is written: *Thy judgments are a great abyss* (Ps. 36:6). Let no one, therefore, desire to search out why, when one is rejected, another is chosen; or why, when one is chosen, another is rejected; because the surface of the abyss is constricted, and, as Paul attests: *His judgments are unsearchable, and His ways past finding out* (Rom. 11:33).

58. Dicta de Judaeorum duritia et reprobatione, de Satana possunt intelligi.---Per hoc vero quod dictum est: De cujus utero egressa est glacies, et gelu de coelo quis genuit? etiam Satan in gelu et glacie nil obstat intelligi. Ipse quippe quasi de Dei utero glacies processit, quia a calore secretorum ejus, malitiae torpore frigidus, magister iniquitatis exivit. Ipse gelu de coelo est genitus, quia constricturus corda reproborum, a summis cadere est ad ima permissus. Qui bene in coelestibus conditus, in culpae frigore mentes sequacium quasi gelu dum cecidit astrinxit. Qui ad terram veniens, quid in hominibus egerit, expletur cum subditur: In lapidis similitudinem aquae durantur. Per aquas namque populi, per lapidem vero ejusdem Satanae duritia designatur. Illo igitur ad ima veniente, in similitudinem lapidis aquae duratae sunt, quia ejus malitiam imitati homines, mollia viscera charitatis amiserunt. Cujus fraudulenta consilia quia a seductis hominibus deprehendi non possunt, recte subjungitur: Et superficies abyssi constringitur. Aliud quippe ei intrinsecus latet, atque aliud extrinsecus ostendit. Transfigurat enim se velut angelum lucis (II Cor. XI, 14), et callida deceptionis arte plerumque proponit laudabilia, ut ad illicita pertrahat. Abyssi ergo superficies constringitur, quia dum quasi bona persuasionis ejus species velut solida desuper glacies ostenditur, in profundo latens ejus malitia non videtur.

59. Et de superbis propter accepta dona insolescentibus.---Cuncta tamen haec intelligere et aliter possumus, si moraliter exquiramus. [Vet. XXIII]. Mentes namque hominum omnipotens Deus dum in suo timore format, quasi concipit, easque ad apertas virtutes, dum provehit, gignit; sed si de acceptis virtutibus extolluntur, relinquit. Et saepe quosdam cognovimus malorum suorum consideratione compungi, divini terroris pavore fervescere, et per pavoris exordia usque ad virtutum summa pervenire; sed dum de eisdem virtutibus quas accipiunt extolluntur, inanis gloriae laqueo astricti, ad antiquum torporem redeunt. Recte ergo cum tales Dominus projicit dicit: De cujus utero egressa est glacies? Quasi enim de Dei utero glacies egreditur, quando hi qui jam intus incaluerant ex virtutum dono frigescunt; et inde exteriorem gloriam torpentes appetunt, unde ad interna diligenda ardentius flagrare debuerunt.

58. What was said of the hardness and rejection of the Jews, can be understood of Satan.---In that which was said: *Out of whose womb came the ice? and the frost from heaven who begot it?* nothing prevents Satan from being understood in the ice and the frost. For he himself, as ice, proceeded from the womb of God, because, cold with the numbness of malice, he went out from the warmth of His secrets as the master of iniquity. He was begotten as the frost from heaven, because, being about to constrict the hearts of the reprobate, he was permitted to fall from the heights to the depths. Who, having been well created in the heavenly places, when he fell, constricted the minds of his followers as frost in the cold of fault. Who, coming to the earth, what he did in men is completed when it is subjoined: *The waters are hardened in the likeness of a stone.* For by the waters the peoples are designated, but by the stone the hardness of the same Satan is designated. When he, therefore, came to the depths, the waters were hardened in the likeness of a stone, because men, imitating his malice, lost the soft bowels of charity. Because his fraudulent designs cannot be detected by seduced men, it is rightly subjoined: *And the surface of the abyss is constricted.* For one thing lies hidden within him, and another he shows outwardly. For he transforms himself into an angel of light (2 Cor. 11:14), and by the crafty art of deception he very often proposes commendable things, that he may draw to unlawful ones. The surface of the abyss, therefore, is constricted, because while the kind of good appearance of his persuasion is shown from above like solid ice, his malice lying hidden in the deep is not seen.

59. And of the proud who become insolent because of the gifts they have received.---We can understand all these things in another way also, if we search for them morally. [Vet. XXIII]. For Almighty God, while He forms the minds of men in His fear, as it were conceives them, and while He promotes them to open virtues, He begets them; but if they are extolled because of the virtues they have received, He leaves them. And we have often known some to be pricked by the consideration of their evils, to grow fervent with the dread of divine terror, and through the beginnings of dread to reach the heights of virtues; but while they are extolled because of those same virtues which they receive, being bound by the snare of vain glory, they return to their former numbness. Rightly therefore, when the Lord casts out such ones, He says: *Out of whose womb came the ice?* For as if out of the womb of God ice goes forth, when these who had already grown warm within grow cold from the gift of virtues; and from there, growing numb, they seek external glory, whence they ought to have burned more ardently to love internal things.

Dumque iste signis, ille scientia, iste prophetia, ille magnis operibus pollet, atque per haec dona placere hominibus appetit, omne quod prius intimum caluerat, exteriorem laudem diligens, in torporem vertit. Quasi ergo glacies de utero egreditur, dum post donorum beneficia a visceribus pietatis supernae separatur. An non sunt glacies, qui in virtutibus quas accipiunt laudes ab hominibus quaerunt? Et tamen venienti judici dona sua ad ejus memoriam revocantes, dicunt: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejecimus, et in nomine tuo virtutes multas fecimus (Matth. VII, 22)? Sed quomodo hanc glaciem Dominus projiciat ostendit, dicens: Nescio vos unde sitis, discedite a me, omnes operarii iniquitatis (Ibid.). Hanc glaciem nunc in utero Dominus portat, quia intra sinum Ecclesiae tolerat. Sed tunc aperte ejicit, cum tales a secretis coelestibus per extremum et publicum judicium repellit. His itaque verbis quid aperte agitur, nisi ut beatus Job de summis suis virtutibus humilietur, ne in hoc quod bene vivendo caluerat, superbiendo frigescat, et a Divinitatis utero repulsus exeat, si intra sinum sui cordis se tumidus extollat?

[Vet. XXIV.] 60. Superbiae poena, induratio. Quo sensu Deus dicatur indurare.--- Et quia justo judicio superbas mentes ad culpam egredi ex accepta virtute permittit, recte adhuc subjungitur: Et gelu de coelo quis genuit? Plerumque enim sacri eloquii scientiam praestat, sed dum de eadem scientia is qui accipit extollitur, ira districti judicis in ipso sacro eloquio caecatur, ut exteriores favores per illam sequens, ejus jam interna non videat; et qui intus manens calere poterat, exeundo frigescat, duratusque in ima corruat, qui ad cognitionem Dei prius tractabilis in summis liquidus stabat. An sacrum eloquium coelum non est, quod diem nobis intelligentiae aperiens, sole nos justitiae illustrat, quod dum nos vitae praesentis nox continet, stellis nobis mandatorum fulget? Sed quia oportet esse haereses, ut probati manifesti fiant (I Cor. XI, 19), cum ab intellectu sano mens superba repellitur, ultione districti judicis gelu de coelo generatur, ut cum ipsa Scriptura sacra in electorum cordibus caleat, eos qui se superbe scire appetunt a se frigidos emittat.

And while this one is powerful in signs, that one in knowledge, this one in prophecy, that one in great works, and through these gifts he seeks to please men, everything that had previously been warm within, loving external praise, he turns into numbness. As if therefore ice goes forth from the womb, while after the benefits of gifts he is separated from the bowels of heavenly piety. Are they not ice, who in the virtues which they receive seek praises from men? And yet, to the coming Judge, recalling His gifts to His memory, they say: *Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many virtues?* (Matt. 7:22). But how the Lord casts out this ice He shows, saying: *I know you not whence you are, depart from Me, all you workers of iniquity* (Ibid.). The Lord now carries this ice in the womb, because He tolerates it within the bosom of the Church. But then He openly casts it out, when He rejects such ones from heavenly secrets through the final and public judgment. By these words, therefore, what is openly being done, but that blessed Job may be humbled concerning his highest virtues, lest in that in which he had grown warm by living well, he should grow cold by being proud, and being rejected should go out from the womb of the Divinity, if he should extol himself puffed up within the bosom of his own heart?

[Vet. XXIV.] 60. The punishment of pride, hardening. In what sense God is said to harden.---And because by a just judgment He permits proud minds to go out to fault from the virtue they have received, it is still rightly subjoined: *And the frost from heaven who begot it?* For very often He grants the knowledge of sacred eloquence, but while he who receives it is extolled because of that same knowledge, he is blinded in that same sacred eloquence by the wrath of the strict Judge, so that following external favors through it, he may no longer see its internal things; and he who remaining within could have been warm, by going out may grow cold, and being hardened may fall to the depths, who previously stood liquid in the heights for the knowledge of God as one tractable. Is not sacred eloquence heaven, which opening to us the day of understanding, illustrates us with the sun of justice, which while the night of the present life contains us, shines for us with the stars of the commandments? But because it is necessary that there be heresies, that they who are approved may be made manifest (1 Cor. 11:19), when the proud mind is rejected from a sound understanding, by the vengeance of the strict Judge frost is begotten from heaven, so that while the Sacred Scripture itself is warm in the hearts of the elect, it may send forth from itself those who proudly desire to know it as cold ones.

Ibi quippe errant ubi corrigere errata debuerant; et dum a superna intelligentia resplendentis eloquii, et obdurati ipsi, et seducturi caeteros, corrunt, ad ima venientes ut gelu, et alios astringuat. Semetipsum tamen Dominus hoc gelu gignere perhibet, non quod pravorum mentes ipse ad culpam formet, sed quod a culpa non liberat, sicut scriptum est: Ego obdurabo cor Pharaonis (Exod. X, 27). Quod quia misericorditer emollire noluit, profecto districte se obdurasse nuntiavit.

61. Amissa virtutis, virtute imago saepe retinetur. Quia vero cum inchoata divini timoris virtus amittitur, propter humanas laudes virtutis imago retinetur, recte subjungitur: In similitudinem lapidis aquae durantur, et superficies abyssi constringitur. Aquae enim per glaciem in superficie durescunt, sed fluidae in intimis remanent. Et quid per aquas nisi fluxa accipimus corda reproborum? Quae cum ex proposito virtutem deserunt, fortes se in bonis operibus per hypocrisim ostendunt; dumque in intimis suis ad vitia defluunt, et foris se sanctorum ac fortium imitatores fingunt, Aquae in similitudinem lapidis durantur, et superficies abyssi constringitur, quia per superductam sanctitatis speciem fluxa ac instabilis eorum conscientia hominibus tegitur. Nam cum sibimetipsis intrinsecus turpes sint, ante alienos tamen oculos quadam vivendi vetustate vestiuntur.

63. Praeposteros virtutis fructus Deus sapienter premit.---Sed ne quis haec verba Domini in bonam intelligi velit, debemus sic etiam quaerentibus astruere, dummodo minime judicemur quae perscrutanda fuerant neglexisse. Superiori enim versu dicitur: Quis est pluviae pater vel quis genuit stillas roris? Statimque additur: De cujus utero egressa est glacies, et gelu de coelo quis genuit? Si ergo dictis praecedentibus sequens sententia non dispari sensu conjungitur, profecto et in bonam partem nobis ejus intelligentia sine obstaculo difficultatis aperitur. [Vet. XXV.] Terra enim cum compluitur, jactata in eam semina feracius ligantur. Sed rursum si illam pluvia immoderatius irrigat, in culmo pinguedinem frumenti virtutemque mutat. Sin vero jactatum semen post pluviam gelu premitur, quo foris citius apparere repellitur, eo intus fecundius radicatur; et quo vetatur progredi, cogitur multiplicari, quia cum ab immaturo ortu restringitur, ex conceptionis suae tarditate laxatum ad fructum uberius impletur.

For they err there where they ought to have corrected their errors; and while from the heavenly understanding of the resplendent eloquence, being both hardened themselves and about to seduce others, they fall, coming to the depths as frost, it also constricts others. Nevertheless, the Lord asserts that He Himself begets this frost, not that He Himself forms the minds of the wicked to fault, but that He does not deliver from fault, as it is written: *I will harden the heart of Pharaoh* (Exod. 10:27). Because He would not mercifully soften it, He certainly announced that He had strictly hardened it.

61. When the virtue is lost, the image of virtue is often retained. But because when the virtue of the fear of God, which had been begun, is lost, the image of virtue is retained for the sake of human praises, it is rightly subjoined: *The waters are hardened like a stone, and the surface of the abyss is constricted.* For waters grow hard through ice on the surface, but remain fluid in the internal parts. And what do we understand by the waters but the fluid hearts of the reprobate? Which, when they desert virtue by purpose, show themselves strong in good works through hypocrisy; and while in their internal parts they flow down to vices, and outwardly they feign themselves imitators of the holy and the strong, *the waters are hardened like a stone, and the surface of the abyss is constricted,* because through the superinduced appearance of holiness their fluid and unstable conscience is covered from men. For since they are base to themselves within, yet before the eyes of others they are clothed with a certain ancient manner of living.

62. God wisely presses the premature fruits of virtue.---But lest any one should wish these words of the Lord to be understood in a good part, we ought also to build up for those who so seek, provided that we be by no means judged to have neglected those things which were to be searched out. For in the preceding verse it is said: *Who is the father of rain? or who begot the drops of dew?* And immediately it is added: *Out of whose womb came the ice? and the frost from heaven who begot it?* If therefore the following sentence is joined to the preceding words with no disparate sense, certainly its understanding is opened to us in a good part without the obstacle of difficulty. [Vet. XXV.] For when the earth is rained upon, the seeds cast into it are more fruitfully bound. But again, if the rain irrigates it too immoderately, it changes the fatness and the virtue of the grain into the stalk. But if the cast seed is pressed by frost after the rain, by which it is repelled from appearing outwardly too quickly, it is more fruitfully rooted within; and where it is forbidden to go forward, it is forced to multiply, because when it is restrained from an immature rising, it is more abundantly filled for fruit from the slowness of its conception.

Quid est ergo quod Dominus prius quidem patrem se pluviae insinuat, postmodum vero de suo egredi utero glaciem narrat, seque gelu gignere de coelo pronuntiat, nisi quod miro modo nostri pectoris terram ad suscipienda verbi semina, et prius per occultae gratiae pluviam infundit, et postmodum, ne in conceptis virtutibus immoderatius profluat, disciplina intimae dispensationis premit, ut quam acceptae gratiae pluvia irrigat, etiam disciplinae rigor astringat, ne si aut antequam debet, aut plusquam necesse est conceptas virtutes proferat, fruges in herbam vertat? Plerumque enim ab inchoantibus opus bonum dum priusquam oportet ostenditur, a grano perfectionis inanitur, et plerumpue virtutes dum plus quam necesse est exuberant exhalant. Unde et electorum suorum Dominus vel ante tempus desideria renuit, vel rursum in tempore ultra mensuram profectus premit, ne si aut antequam debent, aut plus quam debent, proficiant, per profectus sui magnitudinem in elationis defectum cadant. Nam cum cor post peccata compungitur, terra quae aruerat infusione pluviae rigatur; et cum relictis iniquitatibus bona exsequi opera proponit, quasi post infusionem semen accipit. Et plerique cum desideria sancta concipiunt, in summis jam exerceri virtutibus inardescunt ut non solum culpa operationem non inquinet, sed nec cogitationem pulset. Et adhuc quidem in corpore positi sunt, sed nil jam perpeti de communione praesentis vitae volunt; imitari per intentionem internam mentis stabilitatem appetunt, sed intervenientibus tentationibus reverberantur, ut videlicet infirmitatis suae meminerint, et elati de virtutibus quas accipiunt non sint. Quod dum mira disciplinae repressione agitur, quid aliud quam super infusam terram gelu de coelo generatur? Quid aliud quam de Dei utero glacies producitur, quando de interno secreto dispensatio egreditur, et voluntates nostrae etiam in bonis desideriis frenantur?

63. Quod exemplo S. Pauli confirmatur.---Videamus, Paulus, infusa videlicet terra, quanta disciplinae glacie prematur, dum ait: Velle adjacet mihi, perficere autem bonum non invenio (Rom. VII, 18). Qui enim velle habere se asserit, jam per infusionem gratiae, quae in se lateant semina ostendit. Sed dum perficere bonum non invenit, profecto indicat quanta illum dispensationis supernae glacies premat. An ista glacies eorum corda non presserat, quibus dicebat, Ut non quaecunque vultis, illa faciatis (Gal. V, 17)? Ac si aperte diceret: Occulta cordis vestri semina jam prodire in frugem quaerunt, sed superni moderaminis gelu premuntur, ut tanto post fecundius exeant, quanto divini judicii prementia pondera patientius portant.

What is it therefore that the Lord first indeed insinuates Himself as the father of rain, but afterwards narrates that ice goes forth from His womb, and pronounces that He begets the frost from heaven, but that in a wonderful way He both first waters the earth of our breast for receiving the seeds of the word through the rain of secret grace, and afterwards, lest it should flow forth too immoderately in the conceived virtues, He presses it by the discipline of internal dispensation, so that what the rain of received grace irrigates, the rigor of discipline also constricts, lest if it should bring forth the conceived virtues either before it ought, or more than is necessary, it should turn the fruits into herb? For very often from those beginning a good work, while it is shown before it is opportune, it is emptied of the grain of perfection, and very often virtues, while they are exuberant more than is necessary, they exhale. Whence also the Lord either refuses the desires of His elect before the time, or again in the time presses their progress beyond measure, lest if they should profit either before they ought, or more than they ought, through the magnitude of their own progress they should fall into the defect of elation. For when the heart is pricked after sins, the earth which had dried up is watered by the infusion of rain; and when, having left iniquities, it proposes to execute good works, it receives the seed as if after the infusion. And many, when they conceive holy desires, burn to be exercised already in the highest virtues, so that not only may fault not stain the operation, but nor even knock at the thought. And as yet they are placed in the body, but they wish to suffer nothing already from the communion of the present life; they desire through the internal intention of the mind to imitate stability, but they are reverberated by intervening temptations, so that namely they may remember their own infirmity, and may not be elated concerning the virtues which they receive. Which while it is done by a wonderful repression of discipline, what else but frost from heaven is generated over the infused earth? What else but ice is produced from the womb of God, when from the internal secret the dispensation goes forth, and our wills are bridled even in good desires?

63. Which is confirmed by the example of St. Paul.---Let us see Paul, namely the infused earth, how much he is pressed by the ice of discipline, while he says: *To will is present with me, but how to perform that which is good I find not* (Rom. 7:18). For he who asserts that he has the will, already shows through the infusion of grace what seeds lie hidden in him. But while he does not find how to perform that which is good, he certainly indicates by how much ice of heavenly dispensation he is pressed. Had not this ice pressed their hearts, to whom he said: *So that you do not the things that you would* (Gal. 5:17)? As if he were to say openly: The secret seeds of your heart already seek to go forth into fruit, but they are pressed by the frost of heavenly moderation, so that they may afterwards go forth so much more fruitfully, as they patiently bear the pressing weights of the divine judgment.

[Vet. XXVI.] 64. Inde graves emergunt tentationes, quae bene vivendi consuetudine superantur.---Et quia plerumque humana corda quoniam erumpere ad virtutes quas appetunt non valent, eo ipso quo ab intentionis suae perfectione resiliunt, tentationum stimulis fatigantur, sed tamen easdem tentationes cogitationum comprimunt, seque per exercitationis usum in quodam vivendi rigore componunt, bene subditur: In similitudinem lapidis aquae durantur. Quia etsi fluxae cogitationes interius lacessunt, nequaquam tamen usque ad consensum pravi operis trahunt. Sed mens sub inolita bene vivendi consuetudine quasi sub quadam duritia exterius abscondit quidquid intus ex tentationis pulsatione mollescit. Unde et bene subjungitur: Et superficies abyssi constringitur. Quia prava cogitatio et si usque ad suggestionem venit, usque ad consensum non prosilit, quia fluctuantes motus animi superductus rigor sanctae deliberationis premit.

65. Adversitas valentiores efficit sanctos.---Potest etiam in gelu vel glacie praesentis vitae adversitas designari, quae dum asperitate sua sanctos comprimit, valentiores reddit. Dum enim nos omnipotens Deus molestiis exerceri permittit, atque ad melioris vitae statum interveniente tristitia provehit, miro consilio super futuram frugem gelu et glaciem gignit, ut electus quisque in hac vita, tanquam in hieme, adversa ventorum et frigorum toleret, et velut in aestiva serenitate postmodum fructus quos hic conceperit demostret. Unde et sponsi voce unicuique animae post hujus mundi turbines ad illa aeternitatis amoena properanti dicitur: Surge, propera, amica mea, formosa mea, et veni; jam enim hiems transiit, imber abiit et recessit (Cant. II, 10). Et quia si sola nobis adsunt prospera solvimur, ad virtutes vero melius per adversa solidamur, recte subjungitur: [Vet. XXVII.] In similitudinem lapidis aquae durantur. Mentes enim quae per prospera molliter fluxerant constrictae adversitatibus durescunt; et ad similitudinem lapidis aqua perducitur, quando infirmus quisque per acceptam desuper tolerantiam passiones sui Redemptionis imitatur. In similitudinem quippe lapidis aqua duruerat, cum ille prius impatiens persecutor postmodum Paulus dicebat: Impleo ea quae desunt passionum Christi in carne mea (Coloss. I, 24).

[Vet. XXVI.] 64. Thence heavy temptations emerge, which are overcome by the custom of living well.---And because human hearts very often, since they are not able to break forth to the virtues which they desire, by that very thing by which they recoil from the perfection of their intention, they are fatigued by the goads of temptations, but nevertheless they compress those same temptations of thoughts, and compose themselves through the use of exercise in a certain rigor of living, it is well subjoined: *The waters are hardened in the likeness of a stone.* Because even if fluid thoughts harass them within, by no means however do they draw them even to the consent of an evil work. But the mind, under the ingrained custom of living well, hides outwardly as if under a certain hardness whatever is softened within from the pulsation of temptation. Whence also it is well subjoined: *And the surface of the abyss is constricted.* Because an evil thought, even if it comes as far as suggestion, does not leap forward as far as consent, because the rigor of holy deliberation superinduced presses the fluctuating movements of the soul.

65. Adversity makes the saints more valiant.---Adversity of the present life can also be designated in the frost or the ice, which while it compresses the saints by its asperity, renders them more valiant. For while Almighty God permits us to be exercised by troubles, and promotes us to the state of a better life through intervening sadness, by a wonderful counsel He begets frost and ice over the future fruit, so that each elect person in this life, as in winter, may tolerate the adversities of winds and colds, and as if in summer serenity may afterwards show the fruits which he has conceived here. Whence also by the voice of the Bridegroom it is said to each soul hastening to those pleasant things of eternity after the whirlwinds of this world: *Arise, make haste, my love, my beautiful one, and come; for already the winter is past, the rain is over and gone* (Cant. 2:10-11). And because if only prosperous things are present to us we are dissolved, but to virtues we are better solidified through adverse things, it is rightly subjoined: [Vet. XXVII.] *The waters are hardened in the likeness of a stone.* For minds which had flowed softly through prosperous things, being constricted by adversities, grow hard; and water is brought to the likeness of a stone, when each weak person, through the tolerance received from above, imitates the sufferings of his Redemption. For water had hardened in the likeness of a stone, when he, previously an impatient persecutor, afterwards Paul, said: *I fill up those things that are wanting of the sufferings of Christ in my flesh* (Coloss. 1:24).

66. Et ad interna dona custodienda magis sollicitos.---Et quia cum deprimuntur adversis, solertius in terna dona custodiunt, recte additur: Et superficies abyssi constringitur. Solet enim laetitia arcana mentis aperire, atque aperiendo amittere; adversa vero cum nos exterius deprimunt, interius cautiores reddunt. Post gelu itaque vel glaciem superficies abyssi constringitur, quia mens nostra, ad conservanda profunda dona quae acceperit, adversitatibus munitur. Abyssi enim suae superficiem Isaias constrinxerat, cum dicebat: Secretum meum mihi, secretum meum mihi (Isai. XXIV, 16). Abyssi suae superficiem Paulus constrinxerat, qui tot periculis ac adversitatibus insudans, sub praetextu cujusdam de semetipso loquitur, dicens: Audivi arcana verba, quae non licet homini loqui (II Cor. XII, 4). Et rursum: Parco autem, ne quis me existimet supra id quod videt in me, aut audit aliquid ex me (Ibid., 6). Qui igitur foris adversa tolerans, ne fortasse in laudibus deflueret, arcana sua aperire metuebat, quid aliud quam secretorum suorum abyssum per constrictam superficiem presserat? Sequitur:

Caput XXXI

[Rec. XVI]. VERS. 31.---Nunquid conjungere valebis micantes stellas Pleiades, aut gyrum Arcturi poteris dissipare?

67. Quid Pleiades et Arcturus. Dei omnipotentiam pensates, infirmitatis nostrae admonemur.---Pleiades stellae ἀπὸ τοῦ πλέιστου, id est a pluralitate vocatae sunt. Ita autem vicinae sibi et divisae sunt conditae, ut et simul sint, et tamen conjungi nequaquam possint, quatenus vicinitate quidem conjunctae sint, sed tactu disjunctae. Arcturus vero ita nocturna tempora illustrat, ut in coeli axe positus per diversa se vertat, nec tamen occidat. Neque enim extra se currens volvitur, sed in loco situs, in cunctis mundi partibus nequaquam casurus inclinatur. Quid ergo est quod homo ex terra factus, atque in terra positus (Genes. II, 7), de coelesti administratione discutitur, quia Pleiades conjungere non valet, quas vicinas sibimetipsis conditas et pene conjunctas videt, quia Arcturi gyrum dissipare non potest, quem tamen cernere ipsa sua vertigine pene dissipatum potest? An ut in istis ministeriis auctoris potentiam pensans, infirmitatis suae meminerit, et eum quem adhuc in majestate sua videre non poterat quam sit inaestimabilis in ipsa ministeriorum coelestium gubernatione perpendat?

66. And more solicitous to guard internal gifts.---And because when they are depressed by adverse things, they more skillfully guard their internal gifts, it is rightly added: *And the surface of the abyss is constricted.* For joy is accustomed to open the secrets of the mind, and by opening to lose them; but adverse things, when they depress us outwardly, render us more cautious inwardly. After the frost or the ice, therefore, the surface of the abyss is constricted, because our mind is fortified by adversities to preserve the deep gifts which it has received. Isaiah had constricted the surface of his abyss when he said: *My secret to me, my secret to me* (Isai. 24:16). Paul had constricted the surface of his abyss, who, toiling through so many perils and adversities, speaks of himself under a certain pretext, saying: *I heard secret words, which it is not lawful for a man to speak* (2 Cor. 12:4). And again: *But I forbear, lest any man should think of me above that which he seeth in me, or heareth anything from me* (Ibid., 6). He, therefore, who tolerating adverse things outwardly, lest perhaps he should flow out in praises, feared to open his secrets, what else had he done but pressed the abyss of his secrets through a constricted surface? It follows:

Caput XXXI

[Rec. XVI]. VERS. 31.---Shalt thou be able to join together the shining stars the Pleiades, or canst thou dissipate the gyration of Arcturus?

67. What the Pleiades and Arcturus are. Considering the omnipotence of God, we are admonished of our infirmity.---The Pleiades stars are named *apo tou pleistou*, that is, from plurality. Moreover, they are created so near to one another and yet divided, that they are both together, and yet can by no means be joined, so that they are joined by proximity, but disjoined by touch. Arcturus, however, so illustrates the nocturnal times, that placed in the axis of heaven it turns itself through various parts, and yet does not set. For it is not rolled running outside itself, but situated in its place, it is by no means inclined to fall in any parts of the world. What is it, therefore, that man, made from the earth and placed on the earth (Gen. 2:7), is discussed concerning the heavenly administration, because he is not able to join together the Pleiades, which he sees created near to one another and almost joined, because he cannot dissipate the gyration of Arcturus, which nevertheless he can see by its own turning almost dissipated? Is it not that in these ministries, considering the power of the Author, he may remember his own infirmity, and may weigh how inestimable He is in that very government of the heavenly ministries, whom he was not yet able to see in His majesty?

SENSUS MYSTICUS.---Pleiadum nomine sancti designantur.---68. Sed cur ista loquimur, qui stimulo rationis urgemur, ut haec verba mysticis sensibus gravida cognoscamus? [Vet. XXVIII.] Quid enim micantes Pleiades, quae et septem sunt, aliud quam sanctos omnes denuntiant, qui inter praesentis vitae tenebras septiformis Spiritus gratiae nos lumine illustrant, qui ab ipsa mundi origine usque ad ejus terminum diversis temporibus ad prophetandum missi, et juxta aliquid sibi conjuncti sunt, et juxta aliquid disjuncti? Stellae enim Pleiades, sicut supra dictum est, vicinitate sibi conjunctae sunt, et tactu disjunctae. Simul quidem sitae sunt, et tamen lucis suae viritim radios fundunt. Ita omnes sancti aliis atque aliis ad praedicandum temporibus apparentes, et disjuncti sunt per visionem suae imaginis, et conjuncti per intentionem mentis. Simul micant, quia unum praedicant; sed non semetipsos tangunt, quia in divisis temporibus partiuntur.

69. Omnes, etiam qui Christum praecesserunt, eum praedicant, et Trinitatis mysterium.---Quam diversis temporibus Abel, Isaias, et Joannes apparuerunt! Divisi quidem fuerunt tempore, sed non praedicatione. Nam Abel Redemptoris nostri passionem significans, agnum in sacrificio obtulit (Genes. IV, 4), de cujus passione Isaias ait: Sicut agnus coram tondente se obmutescet, et non aperiet os suum (Isai, LIII, 7). De quo Joannes quoque ait: Ecce agnus Dei, ecce qui tollit peccata mundi (Joan. I, 29). Ecce divisis quidem temporibus missi, et tamen concorditer de Redemptoris nostri innocentia sentientes, eumdem agnum Joannes ostendendo, Isaias praevidendo, Abel offerendo locutus est; et quem Joannes in ostensione, quem Isaias in locutione, hunc Abel significando in manibus tenuit.

70. Omnes, etiam qui Christum praecesserunt, eum praedicant, et Trinitatis mysterium.---Et quia omnes sancti, qui ab exordio mundi usque ad finem apparuerunt, incarnationem nostri Redemptoris praedicaverunt, ille vere Pleiades conjungit qui eis, in diversis temporibus suis, in concordia praedicationis et intentione fidei unum facit. Divisi enim sunt temporibus, sed conjuncti sunt praedicatione. Disjuncti sunt in visione suae imaginis, sed unum sunt in intentione mentis. Deus ergo micantes Pleiades conjungit, quia sanctos suos, in varietate temporum suorum, unum in unitate fidei facit. Sunt septem, quia septiformi Spiritus gratia nos illustrant. Et quia diversis temporibus missi sunt, divisi creati sunt; sed quia unum praedicaverunt, conjuncti creati sunt. Nunquid conjungere valebis hos? Ac si diceret: Nemo nisi ego, qui vere conjungo eos, quia eos unum in mea cognitione facio.

MYSTIC SENSE.---The saints are designated by the name of the Pleiades.---68. But why do we speak these things, who are urged by the goad of reason, that we may know these words to be pregnant with mystic senses? [Vet. XXVIII.] For what else do the shining Pleiades, which are also seven, announce but all the saints, who illustrate us with the light of the sevenfold grace of the Spirit among the darkness of the present life, who from the very beginning of the world even to its end, sent at various times to prophesy, are both joined to one another according to something, and disjoined according to something? For the Pleiades stars, as was said above, are joined to one another by proximity, and disjoined by touch. They are situated together indeed, and yet they pour forth the rays of their light individually. So all the saints, appearing at different times for preaching, are both disjoined by the vision of their image, and joined by the intention of the mind. They shine together, because they preach one thing; but they do not touch themselves, because they are divided in different times.

69. All, even those who preceded Christ, preach Him, and the mystery of the Trinity.---In what different times did Abel, Isaiah, and John appear! They were divided indeed in time, but not in preaching. For Abel, signifying the passion of our Redeemer, offered a lamb in sacrifice (Gen. 4:4), of whose passion Isaiah says: *He shall be dumb as a lamb before his shearer, and He shall not open His mouth* (Isai. 53:7). Of whom John also says: *Behold the Lamb of God, behold Him who taketh away the sins of the world* (John 1:29). Behold, they were sent indeed at different times, and yet agreeing concordantly concerning the innocence of our Redeemer, John spoke of the same Lamb by showing Him, Isaiah by foreseeing Him, Abel by offering Him; and Him whom John held in showing, whom Isaiah in speaking, this one Abel held in his hands by signifying Him.

70. How the saints, though divided in time, are joined in faith and preaching.---And because all the saints, who appeared from the beginning of the world until the end, preached the incarnation of our Redeemer, He who truly joins the Pleiades is He who, in their various times, makes them one in the concord of preaching and the intention of faith. For they are divided in times, but they are joined in preaching. They are disjoined in the vision of their image, but they are one in the intention of the mind. God therefore joins the shining Pleiades, because He makes His saints, in the variety of their times, one in the unity of faith. They are seven, because they illustrate us with the sevenfold grace of the Spirit. And because they were sent to different times, they were created divided; but because they preached one thing, they were created joined. Shalt thou be able to join these together? As if He were to say: None but I, who truly join them, because I make them one in My knowledge.

71. Quid Arcturus. Quomodo gyrum Arcturi dissipari possit.---Aut gyrum Arcturi poteris dissipare? Arcturus, ut supra diximus, circa axem coeli vertitur, et tamen non occidit. Quid aliud Arcturum nisi Ecclesiam accipimus, quae in axe suae stabilitatis posita, per diversas se partes vertit? Ecclesia enim dum in axe suae stabilitatis semper stat, per diversas suorum operum partitiones volvitur. Aut Arcturus carnalis Legis observatio intelligi potest, quae per diversas se partes vertit, sed nequaquam occidit, quia in littera permanet. Sed gyrus Arcturi dissipatur, cum carnalis Legis observatio per adventum Evangelii gratiae terminatur. Cum enim carnalia in spiritalia vertuntur, gyrus Arcturi quasi dissipatur, quia id quod secundum litteram fiebat jam secundum carnem non fit. Nunquid dissipare valebis gyrum hunc? Ac si diceret: Nemo nisi ego, qui per praesentiam gratiae meae carnales Legis observationes in spiritales intelligentias verti. Homo enim gyrum Arcturi dissipare non poterat, quia Legis carnalem observationem in spiritalem sensum mutare non valebat. Sed Deus gyrum Arcturi dissipavit, quia per lumen Evangelii carnales Legis observationes terminavit.

72. Micant ergo sancti sicut Pleiades, quia septiformis Spiritus gratia nos illustrant. Vicinitate conjuncti sunt, sed tactu disjuncti, quia, ut diximus, praedicatione unum sunt, sed tempore divisi. Deus eos conjungit, quia in fide unum facit. Et gyrum Arcturi dissipat, quia carnales Legis observationes terminat. Haec itaque omnia cum beato Job agitantur, ut consideret quanto sit infra divinam potentiam, quam in coelestibus rebus videt ita inaestimabilem. Si enim conjungere Pleiades, nec Arcturi gyrum valet dissipare, quomodo potest profunda Dei judicia de humanis rebus intelligere? Qui ad ministeria coelestia pertingere non valet, quomodo potest occulta conditoris consilia perscrutari? Quod adhuc altius sequitur, cum subditur:

70. Quia igitur quomodo Pleiades stellae de humanitate Redemptoris sibi concinant diximus, nunc quomodo in ostendenda unitate Trinitatis concorditer luceant demonstremus. Diversis quippe temporibus huic mundo David, Isaias et Paulus apparuit; sed tamen nullus eorum alteri diversum sensit, quia etsi semetipsos non noverant facie, unum tamen didicerant ex divina cognitione. David quippe ut auctorem omnium Deum in Trinitate ostenderet, dixit: Benedicat nos Deus, Deus noster, benedicat nos Deus (Psal. LXVI, 8).

71. What Arcturus is. How its gyration is dissipated.---*Or canst thou dissipate the gyration of Arcturus?* Arcturus, as we said above, rotates around the axis of heaven, and yet does not set. What else do we understand by Arcturus, but the Church, which, placed in the axis of its own stability, turns itself through various parts? For the Church, while it always stands in its own stability, is rolled through the various partings of its own works. Or Arcturus can be understood as the carnal observation of the Law, which turns itself through various parts, but by no means sets, because it remains in the letter. But the gyration of Arcturus is dissipated, when the carnal observation of the Law is ended by the coming of the grace of the Gospel. For when the carnal things are turned into spiritual ones, the gyration of Arcturus is as it were dissipated, because that which was being done according to the letter is no longer done according to the flesh. Shalt thou be able to dissipate this gyration? As if He were to say: None but I, who, by the presence of My grace, have turned the carnal observations of the Law into spiritual understandings. For man was not able to dissipate the gyration of Arcturus, because he was not able to change the carnal observation of the Law into a spiritual sense. But God dissipated the gyration of Arcturus, because, by the light of the Gospel, He ended the carnal observations of the Law.

72. Reflection on the shining of the saints.---The saints, therefore, shine as the Pleiades, because they illustrate us with the light of the sevenfold Spirit. They are joined in proximity, but disjoined in touch, because, as we said, they are one in preaching, but divided in time. God joins them, because He makes them one in faith. And He dissipates the gyration of Arcturus, because He ends the carnal observations of the Law. All these things, therefore, are discussed with Job, that he may consider how much he is inferior to the divine power, which he sees to be so inestimable in heavenly things. For if he cannot join the Pleiades, nor dissipate the gyration of Arcturus, how can he understand the deep judgments of God concerning human things? He who is not able to reach the heavenly ministries, how can he search out the secret counsels of the Creator? Which still more deeply follows, when it is subjoined:

70. Since we have already spoken of how the Pleiades stars harmonize concerning the humanity of the Redeemer, let us now demonstrate how they shine concordantly in showing the unity of the Trinity. Indeed, David, Isaiah, and Paul appeared to this world at different times; yet none of them felt differently from the others, because even if they did not know each other by face, they had learned one and the same thing from divine knowledge. For David, in order to show God as the author of all things in the Trinity, said: *May God bless us, our God, may God bless us* (Psalm 66:8).

Ac ne tertio Deum nominans tres Deos dixisse putaretur, illico unitatem ejusdem Trinitatis insinuans addidit: Et metuant eum omnes fines terrae (Ibid.). Qui enim nos eos, sed eum subdidit, unum tria quae dixerat intimavit. Isaias quoque cum laudem de unitate Trinitatis aperiret, Seraphim voces exprimens, ait: Sanctus, sanctus, sanctus (Isai. VI, 3); ac ne tertio sanctum nominans unitatem divinae substantiae scindere videretur, adjunxit: Dominus Deus sabaoth. Quia ergo non domini dii, sed Dominus Deus addidit, unum existere quod tertio sanctum vocaverat indicavit. Paulus quoque ut operationem sanctae Trinitatis ostenderet, ait, Ex ipso, et per ipsum, et in ipso sunt omnia (Rom. XI, 36). Atque ut unitatem ejusdem Trinitatis intimaret, protinus addidit: Ipsi gloria in saecula saeculorum, amen (Ibid.). Qui igitur non ipsis, sed ipsi subdidit, unum naturaliter, tria secundum personas innotuit, quod superius tertio idipsum dixit. Quasi ergo et uno in loco Pleiades sitae sunt, quia de Deo concorditer sentiunt, et tamen semetipsas non tangunt, quia sicut dictum est per hujus mundi tempora diversa partiuntur.

71. Sancti omnes fidei ac virtutum unanimitate conjunguntur.---Quod bene ac breviter Ezechiel propheta describit, qui cum diversi generis animalia videre se diceret, adjunxit: Junctaeque erant pennae eorum alterius ad alterum (Ezech. I, 9). Pennae quippe animalium alterius ad alterum junctae sunt, quia etsi dissimilia sunt quae agunt, uno tamen eodemque sensu sibi sanctorum voces virtutesque sociantur. Et quamvis alius rationabiliter cuncta agendo sit homo, alius in passionibus fortis adversa mundi non timendo sit leo, alius per abstinentiam semetipssum vivam hostiam offerendo sit vitulus, alius se in alta rapiendo contemplationis volatu sit aquila, pennis se tamen dum volant tangunt, quia et confessione vocum, et virtutum sibi unanimitate junguntur. Quod quia solius divinae virtutis est, et disjunctis temporibus missos in fidei praedicatione conjungere, et dissimilibus virtutibus praeditos fulgore intentionis unire, recte dicitur, Nunquid conjungere valebis micantes stellas Pleiades? Ac si dicat ut ego, qui unus omnia impleo, atque in unitatis sensu electorum mentes implendo conjungo.

72. Arcturus totam Ecclesiam significat. Docet fidei simul ac bonorum operum necessitatem.---In Arcturo autem, qui per gyrum suum nocturna spatia non occasurus illustrat, nequaquam particulatim edita vita sanctorum, sed tota simul Ecclesia designatur, quae fatigationes quidem patitur, nec tamen ad defectum proprii status inclinatur: gyrum laborum tolerat, sed ad occasum cum temporibus non festinat.

And lest by naming God three times he should be thought to have spoken of three Gods, he immediately added, insinuating the unity of the same Trinity: *And let all the ends of the earth fear him* (Ibid.). For by subjoining not "them" but "him," he intimated that the three things he had spoken of were one. Isaiah also, when he would open the praise concerning the unity of the Trinity, expressing the voices of the Seraphim, said: *Holy, holy, holy* (Isaiah 6:3); and lest by naming "holy" three times he should seem to divide the unity of the divine substance, he added: *Lord God of Sabaoth.* Because he added not "lords gods," but "Lord God," he indicated that what he had called "holy" three times existed as one. Paul also, to show the operation of the Holy Trinity, said: *From him, and through him, and in him are all things* (Romans 11:36). And to intimate the unity of the same Trinity, he immediately added: *To him be glory for ever and ever, amen* (Ibid.). He therefore who subjoined not "to them," but "to him," made known one thing naturally, and three according to persons, which he had said thrice above as the same thing. As if, therefore, the Pleiades are situated in one place, because they feel concordantly concerning God, and yet they do not touch each other, because, as has been said, they are divided through the various times of this world.

71. All the saints are joined by the unanimity of faith and virtues.---Which the prophet Ezekiel well and briefly describes, who when he said he saw animals of different kinds, added: *And their wings were joined one to another* (Ezekiel 1:9). Indeed, the wings of the animals are joined one to another, because although the things they do are dissimilar, the voices and virtues of the saints are associated with each other in one and the same sense. And although one, by doing all things reasonably, is a man, another, strong in passions by not fearing the adversities of the world, is a lion, another, by offering himself as a living victim through abstinence, is a calf, another, by snatching himself on high in the flight of contemplation, is an eagle, yet they touch each other with their wings while they fly, because they are joined both by the confession of their voices and by the unanimity of their virtues. Because it belongs to divine virtue alone both to join those sent at disjoined times in the preaching of faith, and to unite those endowed with dissimilar virtues in the brightness of intention, it is rightly said: *Shalt thou be able to join together the shining stars the Pleiades?* As if He were to say: As I, who alone fill all things, and join the minds of the elect by filling them in the sense of unity.

72. Arcturus signifies the whole Church. It teaches the necessity of faith as well as good works.---In Arcturus, however, which by its rotation illustrates the nocturnal spaces without setting, the life of the saints is designated not in part, but the whole Church together, which indeed suffers fatigues, yet is not inclined to the failure of its own state: it tolerates the gyration of labors, but does not hasten to its setting with the times.

Neque enim ad ima poli Arcturus cum nocturno tempore ducitur, sed dum ipse volvitur, nox finitur, quia nimirum dum sancta Ecclesia innumeris tribulationibus quatitur, praesentis vitae umbra terminatur; eaque stante nox praeterit, quia illa in sua incolumitate perdurante, mortalitatis hujus vita percurrit. Est in Arcturo quod consideratius possimus intueri. In septem quippe stellis volvitur, et modo quidem tres ad summa elevat, atque ad ima quatuor inclinat, modo quatuor superius erigit, et tres inferius premit. Sancta quoque Ecclesia cum modo infidelibus Trinitatis notitiam, modo autem fidelibus virtutes quatuor, id est prudentiam, fortitudinem, temperantiam, justitiam praedicat, quasi rotatu praedicationis status sui speciem quodammodo immutat. Nam cum quibusdam de operibus suis gloriantibus confidentiam proprii laboris evacuat, et fidem Trinitatis exaltat, quid aliud facit nisi tres stellas Arcturus elevat, quatuor inclinat? Et dum quosdam bona opera non habentes de sola fide praesumere prohibet, sed operari enixius quae praecepta sunt jubet, quid aliud Arcturus facit, nisi quatuor stellas erigit, tres deponit? Videamus quomodo tres eleveat, quatuor deponat. Ecce per Paulum contra fidem de opere superbientibus dicitur: Si Abraham ex operibus justificatus est, habet gloriam, sed non apud Deum (Rom. IV, 2). Quid enim Scriptura dicit? Credidit Abraham Deo, et reputatum est illi ad justitiam (Genes. XV, 6). Videamus quomodo quatuor elevet, tres deponat. Ecce per Jacobum de fide contra opera superbientibus dicitur: Sicut corpus sine spiritu mortuum est, ita fides sine operibus mortua est (Jac. II, 26). Arcturus itaque volvitur, quia sancta Ecclesia juxta auditorum suorum mentes in diverso latere praedicationis arte versatur. Arcturus volvitur, quia haec in noctis hujus tribulationibus rotatur. Sed hunc Arcturi gyrum quandoque Dominus dissipat, quia labores Ecclesiae ad requiem permutat. Tunc et Pleiades plenius jungit, cum gyrum Arcturi destruit, quia tunc nimirum sancti omnes etiam visionis sibi specie copulantur, quando in fine mundi sancta Ecclesia ab his quos nunc sustinet laboribus solvitur. Dicat ergo: Nunquid conjungere valebis micantes stellas Pleiades, aut gyrum Arcturi poteris dissipare? Subaudis ut ego, qui tunc sanctorum vitam etiam per speciem unio, cum gyrum universalis Ecclesiae corporaliter solvo. Et quis hominum solius divinae hoc esse virtutis ignorat? Sed ut cognoscat homo quid ipse sit, memoretur assidue quid solus Dominus possit.

For Arcturus is not led to the lowest parts of the pole with the nocturnal time, but while it itself revolves, the night is ended; because, undoubtedly, while the holy Church is shaken by innumerable tribulations, the shadow of the present life is ended; and while she stands, the night passes away, because while she remains in her safety, the life of this mortality runs its course. There is in Arcturus something that we can contemplate more considerately. Indeed, it revolves in seven stars, and now indeed it raises three to the highest, and inclines four to the lowest, and now it erects four above, and presses three below. The holy Church also, when it preaches sometimes the knowledge of the Trinity to unbelievers, and sometimes the four virtues, that is, prudence, fortitude, temperance, and justice, to the faithful, as if by the rotation of preaching, it changes in a way the appearance of its state. For when it evacuates the confidence of their own labor from certain ones glorying in their works, and exalts the faith of the Trinity, what else does Arcturus do but raise three stars and incline four? And while it prohibits certain ones not having good works from presuming on faith alone, but commands them to work more earnestly what has been enjoined, what else does Arcturus do but erect four stars and depose three? Let us see how it raises three and deposes four. Behold, through Paul it is said against those being proud of their work against faith: *If Abraham was justified by works, he hath glory, but not with God* (Romans 4:2). For what saith the Scripture? *Abraham believed God, and it was reputed unto him for justice* (Genesis 15:6). Let us see how it raises four and deposes three. Behold, through James it is said against those being proud of faith against works: *As the body without the spirit is dead, so also faith without works is dead* (James 2:26). Arcturus, therefore, revolves, because the holy Church, according to the minds of its hearers, is turned in a different side by the art of preaching. Arcturus revolves, because she is rotated in the tribulations of this night. But the Lord sometimes dissipates this gyration of Arcturus, because He changes the labors of the Church into rest. Then also He joins the Pleiades more fully, when He destroys the gyration of Arcturus, because then undoubtedly all the saints are coupled even by the appearance of vision, when at the end of the world the holy Church is released from these labors which she now sustains. Let Him say therefore: *Shalt thou be able to join together the shining stars the Pleiades, or canst thou dissipate the gyration of Arcturus?* You understand, "as I," who then unite the life of the saints even through vision, when I dissolve the body of the universal Church corporally. And who of men is ignorant that this is of divine virtue alone? But that man may know what he himself is, let him assiduously remember what the Lord alone can do.

73. Rursum per Arcturum lex vetus, per Pleiades Novi Testamenti gratia signatur.---Habemus adhuc quod de stellis Pleiadibus atque Arcturo aliud sentiamus. Pleiades quippe ab Oriente, Arcturus vero ex parte Aquilonis surgit. Quocumque autem se per gyrum suum Arcturus verterit, Pleiades ostendit; et cum lux diei jam vicina efficitur, stellarum ejus ordo distenditur. Potest igitur per Arcturum, qui a plaga frigoris nascitur, lex; per Pleiades vero, quae ab Oriente surgunt Testamenti Novi gratia designari. Quasi enim ab Aquilone lex venerat, quae tanta subditos rigiditatis asperitate terrebat. Nam dum pro culpis suis alios praeciperet lapidibus obrui, alios gladii morte mulctari, plaga torpens, et velut a sole charitatis aliena, praeceptorum suorum semina plus premebat ex frigore quam ex calore nutriebat. Cujus oppressionis pondus Petrus horruerat, cum dicebat: Quid tentatis Deum, imponere jugum super cervicem discipulorum, quod neque patres nostri neque nos portare potuimus (Act. XV, 10)? Nec mirum quod per Arcturi septem stellas Testamentum Vetus exprimitur, quia et veneratione legis dies septimus exstitit venerabilis, et per hebdomadam integram constituti sacrificii vota tendebantur. Pleiades vero quae ipsae quoque, sicut superius diximus, septem sunt, Testamenti Novi gratiam tanto apertius indicant, quanto cuncti liquido cernimus, quod per illam fideles suos Spiritus sanctus septiformis muneris lumine illustrat. Quaqua igitur se Arcturus vertit, Pleiades ostendit, quia per omne quod Testamentum Vetus loquitur Testamenti Novi opera nuntiantur. Sub textu enim litterae tegit mysterium prophetiae. Et quasi inclinat se Arcturus et demonstrat, quia ad dum spiritalem intellectum flectitur, significata per illud lux gratiae septiformis aperitur. Et propinquante diei luce, stellarum ejus ordo distenditur, quia postquam per semetipsam nobis Veritas innotuit, ab obsequiis carnalibus litterae praecepta laxavit.

74. Christus solus omnes sancti Spiritus operationes in se manentes habuit.---Redemptor autem noster in carne veniens Pleiades junxit, quia operationes septiformis Spiritus simul in se et cunctas et manentes habuit. De quo per Isaiam dicitur: Egredietur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et replebit eum spiritus timoris Domini (Isai. XI, 1). De quo Zacharias ait: Super lapidem unum septem oculi sunt (Zach. III, 9).

73. Again, by Arcturus the Old Law, and by the Pleiades the grace of the New Testament is signified.---We have still something else to feel concerning the stars the Pleiades and Arcturus. Indeed, the Pleiades rise from the East, but Arcturus from the part of the North. Moreover, whithersoever Arcturus shall have turned itself by its rotation, it shows the Pleiades; and when the light of day is already become near, the order of its stars is extended. It is possible, therefore, that by Arcturus, which is born from the region of cold, the Law may be signified; but by the Pleiades, which rise from the East, the grace of the New Testament. For as if from the North the Law had come, which terrified its subjects with such great asperity of rigidity. For while for their faults it commanded some to be overwhelmed with stones, others to be punished with the death of the sword, the region being numb, and as it were alien to the sun of charity, it rather oppressed the seeds of its precepts from cold than nourished them from heat. Peter had dreaded the weight of this oppression, when he said: *Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?* (Acts 15:10). Nor is it a wonder that by the seven stars of Arcturus the Old Testament is expressed, because both by the veneration of the Law the seventh day existed as venerable, and through an entire week the vows of the constituted sacrifice were extended. But the Pleiades, which themselves also, as we said above, are seven, indicate the grace of the New Testament so much more clearly as we all plainly discern that through it the Holy Spirit illustrates His faithful ones with the light of the sevenfold gift. Whithersoever, therefore, Arcturus turns itself, it shows the Pleiades, because through all that the Old Testament speaks, the works of the New Testament are announced. For under the text of the letter it covers the mystery of prophecy. And Arcturus as it were inclines itself and demonstrates, because when it is bent to a spiritual understanding, the light of the sevenfold grace signified through it is opened. And as the light of day approaches, the order of its stars is extended, because after Truth made itself known to us through itself, it relaxed the precepts of the letter from carnal observances.

74. Christ alone had all the operations of the Holy Spirit remaining in Himself.---But our Redeemer, coming in the flesh, joined the Pleiades, because He had at once both all and remaining in Himself the operations of the sevenfold Spirit. Of whom it is said through Isaiah: *A rod shall go forth from the root of Jesse, and a flower shall ascend from his root, and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, and the spirit of the fear of the Lord shall fill him* (Isaiah 11:1). Of whom Zechariah saith: *Upon one stone there are seven eyes* (Zechariah 3:9).

Atque iterum: Et in candelabro aureo lucernae septem (Ibid., IV, 2). Nullus vero hominum operationes sancti Spiritus simul omnes habuit, nisi solus Mediator Dei et hominum, cujus est idem Spiritus, qui de Patre ante saecula procedit. Bene ergo dicitur: Super lapidem unum septem oculi sunt. Huic enim lapidi septem oculos habere est simul omnem virtutem Spiritus septiformis gratiae in operatione retinere. Alius namque prophetiam, alius scientiam, alius virtutes, alius genera linguarum, alius interpretationes sermonum juxta distributionem sancti Spiritus accipit (I Cor. XII, 8); ad habenda vero cuncta ejusdem Spiritus munera nemo pertingit. At vero conditor noster infirma nostra suscipiens, quia per divinitatis suae potentiam simul se habere omnes sancti Spiritus virtutes edocuit, micantes procul dubio Pleiades junxit. Dum vero Pleiades jungit, Arcturi gyrum dissipat, quia dum semetipsum factum hominem habere cunctas sancti Spiritus operationes innotuit, in Testamento Veteri litterae laborem solvit, ut fidelis quisque jam cum libertate spiritus illud intelligat cui prius in formidine inter tot discrimina serviebat. Audiat itaque beatus Job: Nunquid conjungere valebis micantes stellas Pleiades? Ac si aperte diceretur: Habere quidem lumina quarumdam virtutum potes, sed nunquid exercere simul omnes operationes sancti Spiritus sufficis? Me ergo conjungentem Pleiades in cunctis virtutibus contemplare, et tu de paucis ab elatione compescere. Audi quod dicitur: Aut gyrum Arcturi poteris dissipare? Ac si ei aperte diceretur: Et si ipse jam quae recta sunt sentis, nunquid virtute tua etiam in alienis cordibus laborem grossioris intelligentiae destruis? Me itaque considera, qui carnalium stulta corrigo, dum me per carnis stultitiam manifesto, ut tanto magis haec quae putas virtutum tuarum fortia humilies, quanto nec vestigia meae infirmitatis apprehendis. Quia vero in ipso dominicae incarnationis mysterio aliis lux veritatis ostenditur, aliorum vero per scandalum corda tenebrantur, recte subjungitur:

Caput XXXII.

VERS. 32.---Nunquid producis luciferum in tempore suo, et vesperum super filios terrae consurgere facis?

And again: *And in the golden candlestick seven lamps* (Ibid. 4:2). But none of men had all the operations of the Holy Spirit at once, except the Mediator of God and men alone, whose is the same Spirit, who proceeds from the Father before all ages. Well, therefore, it is said: *Upon one stone there are seven eyes.* For for this stone to have seven eyes is to retain at once all the virtue of the sevenfold grace of the Spirit in operation. For one receives prophecy, another knowledge, another virtues, another kinds of tongues, another interpretations of speeches according to the distribution of the Holy Spirit (1 Corinthians 12:8); but to have all the gifts of the same Spirit at once no one reaches. But our Creator, taking up our infirmities, because He taught through the power of His divinity that He had all the virtues of the Holy Spirit at once, joined without doubt the shining Pleiades. But while He joins the Pleiades, He dissipates the gyration of Arcturus, because while He made known that He, being made man, had all the operations of the Holy Spirit, He dissolved the labor of the letter in the Old Testament, so that every faithful one may now understand with the liberty of the spirit that to which he before served in fear among so many discriminations. Let blessed Job, therefore, hear: *Shalt thou be able to join together the shining stars the Pleiades?* As if it were openly said: Thou canst indeed have the lights of certain virtues, but art thou sufficient to exercise all the operations of the Holy Spirit at once? Contemplate Me, therefore, joining the Pleiades in all virtues, and do thou restrain thyself from elation concerning a few. Hear what is said: *Or canst thou dissipate the gyration of Arcturus? * As if it were openly said to him: And if thou already feelest those things which are right, dost thou by thy virtue destroy the labor of a grosser understanding also in the hearts of others? Consider Me, therefore, who correct the foolish things of the carnal ones, while I manifest Myself through the foolishness of the flesh, that thou mayest so much more humble these strong things which thou thinkest of thy virtues, as thou dost not even apprehend the footsteps of My infirmity. Because, however, in the very mystery of the Lord's incarnation the light of truth is shown to some, but the hearts of others are darkened through scandal, there is rightly subjoined:

Chapter XXXII.

*VERSE 32.---*Canst thou bring forth the morning star in its time, and makest thou the evening star to rise upon the children of the earth?*

75. Christus verus lucifer, maxime in resurrectione; vesper autem Antichristus. Huic juste subduntur homines terrae dediti.---Pater quippe in tempore suo luciferum produxit, quia, sicut scriptum est: Cum venit plenitudo temporis, misit Deus Filium suum, natum ex muliere, factum sub lege, ut eos qui sub lege erant, redimeret (Gal. IV, 4). Qui natus ex Virgine, velut lucifer inter tenebras nostrae noctis apparuit, quia fugata obscuritate peccati, aeternum nobis mane nuntiavit. Luciferum vero se innotuit, quia diluculo ex morte surrexit, et fulgore sui luminis mortalitatis nostrae terram caliginem pressit. Cui bene per Joannem dicitur: Stella splendida et matutina (Apoc. XXII, 16). Vivus quippe apparens post mortem, matutina nobis stellas factus est, quia dum in semetipso exemplum nobis resurrectionis praebuit, quae lux sequatur indicavit. Vesperum vero super terrae filios Dominus consurgere facit, quia infidelibus Judaeorum cordibus dominari Antichristum eorum merito exigente permittit. Qui idcirco a Domino huic vesperi juste subduntur, quia ipsi sponte sua filii terrae esse voluerunt. Terrena quippe et non coelestia requirentes, a perspicienda luciferi nostri claritate excaecati sunt; et dum praeesse sibi vesperum expetunt, subsequentis damnationis aeterna nocte merguntur. Hinc in Evangelio Dominus dicit: Ego veni in nomine Patris mei, et non accepistis me; alius veniet in nomine suo, et ipsum recipietis (Joan. V, 43). Hinc Paulus ait: Eo quod charitatem veritatis non receperunt, ut salvi fierent, ideo mittet illis Deus operationem erroris, ut credant mendacio, ut judicentur omnes qui non crediderunt veritati, sed consenserunt iniquitati (II Thess. II, 10). Nequaquam ergo super eos vesper consurgeret, si coeli filii esse voluissent. Sed dum visibilia appetunt, amisso cordis lumine, sub noctis duce tenebrescunt.

76. Sermo Dei qui electis lucifer est, reprobis fit vesper.---Quod tamen si moraliter discutimus, quomodo quotidie agatur invenimus, quia nimirum et electis lucifer oritur, et reprobis Deo permittente vesper dominatur. Unus enim atque idem sermo Dei est in ore praedicantis. Quem dum isti gaudendo, illi vero invidendo audiunt, claritatem sibi luciferi in vesperi tenebras vertunt.

75. Christ the true morning star, especially in the resurrection; but the evening star is Antichrist. To him men given to the earth are justly subjected.---The Father indeed brought forth the morning star in its time, because, as it is written: *When the fullness of time was come, God sent His Son, born of a woman, made under the law, that He might redeem those who were under the law* (Galatians 4:4). Who, being born of a Virgin, appeared as it were a morning star among the darkness of our night, because, the obscurity of sin being put to flight, He announced to us the eternal morning. Moreover, He made Himself known as the morning star, because He arose from death at dawn, and by the brightness of His light He pressed the darkness of the earth of our mortality. To whom it is well said through John: *The bright and morning star* (Revelation 22:16). Appearing alive indeed after death, He was made for us the morning star, because while He provided in Himself an example of resurrection for us, He indicated what light should follow. But the Lord makes the evening star to rise upon the sons of the earth, because He permits Antichrist to dominate the unbelieving hearts of the Jews, their merit requiring it. Who for this reason are justly subjected by the Lord to this evening star, because they of their own accord willed to be sons of the earth. For seeking earthly and not heavenly things, they were blinded from beholding the clarity of our morning star; and while they expect the evening star to be over them, they are merged in the eternal night of the subsequent damnation. Hence in the Gospel the Lord saith: *I am come in the name of My Father, and ye received Me not; another shall come in his own name, and him ye will receive* (John 5:43). Hence Paul saith: *Because they received not the love of the truth, that they might be saved, therefore God shall send them the operation of error, that they may believe a lie, that all may be judged who believed not the truth, but consented to iniquity* (2 Thessalonians 2:10). By no means, therefore, would the evening star rise upon them, if they had willed to be sons of heaven. But while they desire visible things, the light of the heart being lost, they grow dark under the leader of the night.

76. The speech of God, which is a morning star to the elect, becomes an evening star to the reprobate.---Yet if we discuss this morally, we find how it is acted daily, because undoubtedly both to the elect the morning star arises, and to the reprobate, God permitting, the evening star dominates. For one and the same is the speech of God in the mouth of the preacher. Which while these hear rejoicing, but those envying, they turn the clarity of the morning star for themselves into the darkness of the evening star.

Dum isti humiliter vocem sanctae praedicationis accipiunt, quasi ad stellae lucem oculos cordis aperiunt; dum vero illi benedicenti invident, et non salutis causam, sed elationis gloriam quaerunt, prorumpente iniquitatis suae vespere in somnum mortis oculos claudunt. Per occultum ergo judicium is qui electis est lucifer reprobis auditoribus fit vesper, quia exhortatione sancta qua boni ad vitam redeunt pravi deterius in culpa moriuntur. Unde bene per Paulum dicitur: Christi bonus odor sumus Deo in his qui salvi fiunt, et in his qui pereunt; aliis quidem odor mortis in mortem, aliis autem odor vitae in vitam (II Cor. II, 15). Verbum itaque suum auditoribus esse luciferum simul et vesperum vidit, per quod et alios ab iniquitate suscitari, et e contra alios sopiri in iniquitate conspexit. Quod quia occultis Dei judiciis agitur, quae in hac vita ab hominibus comprehendi non possunt, recto illic subdidit: Et ad haec quis tam idoneus (Ibid., 16)? Ac si diceret: Idonei quidem sumus ad haec consideranda quia fiunt, sed idonei non sumus ad haec investiganda cur fiant. Unde hic quoque Dominus, quia aliis produci luciferum, aliis vero consurgere vesperum dixerat, ne perscrutari homo occulta Dei judicia audeat, illico subjungit:

Caput XXXIII

[Vet. XXXII, Rec. XVIII].

VERS. 33.---Nunquid nosti ordinem coeli, et pones rationem ejus in terra.

77. Judiciorum et praedestinationis Dei causas nemo scit; nemo scrutetur.--- Ordinem coeli nosse est supernarum dispositionum occultas praedestinationes videre. Rationem vero ejus in terra ponere, est ante humana corda talium secretorum causas aperire. Rationem videlicet coeli in terra ponere est supernorum judiciorum mysteria vel considerando discutere, vel loquendo manifestare. Quod utique facere in hac vita positus nullus potest. Ut enim a parvis ad majora veniamus, quis intelligat quae esse ratio secretorum potest, quod saepe vir justus a judicio non solum non vindicatus, sed etiam punitus redeat, et iniquus ejus adversarius non solum non punitus, sed etiam victor abscedat? Quis intelligat cur vivit alius insidians mortibus proximorum, et moritur alius qui profuturus esset vitae multorum? Alius culmen potestatis assequitur, qui non nisi laedere studet; alius tantummodo laesos defendere concupiscit, et tamen ipse oppressus jacet.

While these humbly receive the voice of holy preaching, they open as it were the eyes of the heart to the light of the star; but while those envy him who blesses, and seek not the cause of salvation, but the glory of elation, they close their eyes in the sleep of death, the evening star of their iniquity breaking forth. By a secret judgment, therefore, He who is the morning star to the elect becomes the evening star to the reprobate hearers, because by holy exhortation, by which the good return to life, the wicked die more wretchedly in fault. Whence it is well said through Paul: *We are the good odor of Christ to God in them that are saved, and in them that perish; to some indeed the odor of death unto death, but to others the odor of life unto life* (2 Corinthians 2:15). He saw, therefore, His word to be the morning star and the evening star at once to the hearers, through which He beheld both some to be raised from iniquity, and on the contrary others to be lulled to sleep in iniquity. Because this is acted by the secret judgments of God, which cannot be comprehended by men in this life, it is rightly subjoined there: *And to these who is so sufficient?* (Ibid., 16). As if he were to say: We are indeed sufficient to consider these things because they are done, but we are not sufficient to investigate why they are done. Whence here also the Lord, because He had said the morning star was produced for some, but the evening star was made to rise for others, lest man should dare to search out the secret judgments of God, immediately subjoins:

Chapter XXXIII

[Old XXXII, Rec. XVIII].

VERSE 33.---Knowest thou the order of heaven, and canst thou set down the reason thereof on the earth?

77. No one knows the causes of the judgments and predestination of God; let no one search them out.---To know the order of heaven is to see the secret predestinations of the heavenly dispositions. But to set down the reason thereof on the earth is to open before human hearts the causes of such secrets. To set down the reason of heaven on the earth is, namely, either to discuss the mysteries of the heavenly judgments by considering them, or to manifest them by speaking. Which indeed no one placed in this life can do. For that we may come from small things to greater, who can understand what can be the reason of the secrets, that often a just man returns from judgment not only not vindicated, but even punished, and his wicked adversary departs not only not punished, but even a victor? Who can understand why another lives who lies in wait for the deaths of his neighbors, and another dies who would have been profitable to the life of many? Another attains the height of power, who only studies to hurt; another only desires to defend those who are hurt, and yet he himself lies oppressed.

Alius vacare appetit, et innumeris negotiis implicatur; alius negotiis implicari desiderat, et coactus vacat. Alius male inchoans usque ad vitae suae terminum ad pejora protrahitur; alius bene incipiens per longitudinem temporum proficit ad augmenta meritorum. At contra, alius male vivens diu reservatur ut se corrigat, alius vero bene quidem videtur vivere, sed in hac vita eo usque durat quoad in perversa prorumpat. Alius in errore infidelitatis natus in errore deficit, alius in catholicae fidei rectitudine genitus in catholicae fidei rectitudine consummatur. E contra vero alius catholicae matris ventre editus juxta vitae terminum erroris voragine devoratur, alius autem vitam suam in catholica pietate consummat, qui ortus in perfidia cum lacte matris hauserat virus erroris. Alius celsitudinem bene vivendi appetere et vult, et valet; alius nec vult, nec valet. Alius vult, et non valet; alius valet, et non vult. Quis ergo ista judiciorum coelestium secreta discutiat? Quis intelligat secretam lancem aequitatis occultae? Ad cognoscendos quippe istos judiciorum secretorum sinus nullus ascendit. Dicatur ergo homini, ut se nescire cognoscat; nescientem vero se cognoscat ut timeat; timeat ut humilietur, humilietur ne praesumat in se; non praesumat in se, ut conditoris sui auxilium requirat; et qui in se fidens mortuus est, auctoris sui adjutorium appetens vivat. Audiat itaque vir justus jam quidem se sciens, sed adhuc quae supra se sunt nesciens: Nunquid nosti ordinem coeli, et pones rationes ejus in terra? id est, nunquid occultos ordines judiciorum coelestium comprehendis, aut aperire humanis auribus sufficis? Beatus igitur Job de judiciorum incomprehensibilium investigatione requiritur, ac si ei aperte diceretur: Cuncta quae pateris tanto tolerare patientius debes, quanto secretorum coelestium ignarus cur haec pateris nescis.

Another desires to be at leisure, and is involved in innumerable businesses; another desires to be involved in businesses, and is at leisure by constraint. Another, beginning badly, is drawn out even to the term of his life to worse things; another, beginning well, through length of time profits to the increase of merits. But on the contrary, another living badly is reserved for a long time that he may correct himself, but another indeed seems to live well, but lasts in this life only until he breaks forth into perverse things. Another, born in the error of infidelity, fails in error; another, begotten in the rectitude of the Catholic faith, is consummated in the rectitude of the Catholic faith. On the contrary, indeed, another brought forth from the womb of a Catholic mother is devoured by the whirlpool of error near the term of life, but another completes his life in Catholic piety, who, having arisen in perfidy, had sucked in the poison of error with his mother's milk. Another both wants and is able to desire the highness of living well; another neither wants nor is able. Another wants, and is not able; another is able, and does not want. Who then can discuss these secrets of the heavenly judgments? Who can understand the secret balance of hidden equity? For no one ascends to know these recesses of the secret judgments. Let it be said, therefore, to man, that he may know that he knows not; let him know that he knows not, that he may fear; let him fear that he may be humbled; let him be humbled lest he presume in himself; let him not presume in himself, that he may seek the aid of his Creator; and he who, trusting in himself, was dead, seeking the help of his Author, may live. Let the just man therefore hear, now indeed knowing himself, but still not knowing what are above him: *Knowest thou the order of heaven, and canst thou set down the reasons thereof on the earth?* that is, dost thou comprehend the secret orders of the heavenly judgments, or art thou sufficient to open them to human ears? Blessed Job, therefore, is required concerning the investigation of incomprehensible judgments, as if it were plainly said to him: Thou oughtest to tolerate all things which thou sufferest the more patiently, by as much as, being ignorant of the heavenly secrets, thou knowest not why thou sufferest these things.