SAINT GREGORY THE GREAT

Morals on the Book of Job

Moralia

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

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LIBER TRIGESIMUS.

Expositionem octo versuum ultimorum capitis XXXVIII, et totidem capitis XXXIX, complectitur. Ubi de Evangelii praedicatione praesertim plurima pie ac erudite sanctus Doctor edisserit.

955 [Vet. et Rec. I.] 1. Cur Job a Deo de tot tantisque interrogatus.---Beatus Job talia utrumne fecerit, Domino interrogante, requiritur, qualia utique facere non potest homo, ut dum se ista facere non posse deprehendit, ad eum refugiat quem solum talia quia facere possit intelligit, atque ante oculos judicis sui magis potens appareat, si sua verius infirma cognoscat. Quod ergo mire a Domino fieri non ignoratur, de eo divina Job voce requiritur; diciturque ei:

CAPUT PRIMUM.

CAP. XXXVIII, VERS. 34.---Nunquid elevabis in nebula vocem tuam, et impetus aquarum operiet te?

2. In nebula verbum Dei spargitur, dum infidelibus annuntiatur.---Vocem quippe suam in nebula Dominus elevat, quando per praedicatorum suorum linguas ad caliginosa corda infidelium exhortationem format; eumque aquarum impetus operit, dum bene agentia membra ejus turba resistentium populorum premit. Hinc est enim quod scriptum est: Factum est verbum Domini ad Jeremiam dicens: Sta in atrio domus Domini, loquens ad omnes civitates Juda, de quibus veniunt, ut adorent in domo Domini, universos sermones quos ego mandavi tibi (Jerem. XXVI, 2). Et paulo post: Et audierunt sacerdotes et prophetae et omnis populus Jeremiam loquentem verba haec in domo Domini. Cumque complevisset Jeremias loquens, apprehenderunt eum sacerdotes et prophetae et omnis populus, dicens: Morte moriatur, quare prophetavit in nomine Domini (Ibid., 7)? Ecce in nebula Dominus vocem levavit, quia obscuras mentes superbientium directo propheta corripuit. Ecce aquarum impetus eum protinus operuit, quia ab insurgentibus populis, et causa suae correptionis instigatis, ipse in Jeremia cuncta pertulit, qui correptionis verba mandavit.

BOOK THIRTIETH.

It comprises the exposition of the last eight verses of chapter XXXVIII, and as many of chapter XXXIX. Wherein the holy Doctor discourses many things, especially concerning the preaching of the Gospel, with piety and erudition.

955 [Old and Rec. I.] 1. Why Job was questioned by God concerning so many and such great things.---Blessed Job is required, the Lord questioning him, whether he has done such things, such indeed as a man cannot do, so that while he detects himself not to be able to do these things, he may flee to Him whom alone he understands to be able to do such things, and may appear more powerful before the eyes of his Judge, if he more truly knows his own infirmities. That, therefore, which is not unknown to be done wonderfully by the Lord, is required of Job by the divine voice; and it is said to him:

CHAPTER I.

JOB XXXVIII, VERSE 34.---Shalt thou lift up thy voice in a cloud, and shall the impetus of waters cover thee?

2. The word of God is scattered in a cloud, while it is announced to the faithless.---The Lord lifts up His voice in a cloud when, through the tongues of His preachers, He forms an exhortation to the dark hearts of the faithless; and the impetus of waters covers him while the crowd of resisting peoples presses upon His members who are acting well. For hence it is that it is written: *The word of the Lord came to Jeremiah, saying: Stand in the court of the house of the Lord, speaking to all the cities of Judah, from which they come to adore in the house of the Lord, all the words which I have commanded thee* (Jeremiah 26:2). And a little after: *And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. And when Jeremiah had finished speaking, the priests and the prophets and all the people apprehended him, saying: Let him die the death, because he has prophesied in the name of the Lord* (Ibid., 7). Behold, the Lord lifted up His voice in a cloud, because the Prophet corrected the obscure minds of the proud directly. Behold, the impetus of waters immediately covered him, because from the rising peoples, instigated by the cause of his correction, He Himself endured all things in Jeremiah, who commanded the words of correction.

Per semetipsum quoque Dominus in nebula vocem levavit, quando praesentem se etiam assumpto corpore exhibens, multa suis persecutoribus sed figuris aenigmatum velata praedicavit. In nebula vocem levavit, quia veritatem suam non secuturis infidelibus quasi per caliginem sonuit. Unde et bene in libris Regum scriptum est: Nebula implevit domum Domini, et non poterant sacerdotes ministrare propter nebulam (III Reg. VIII, 10, 11). Exigentibus enim meritis, dum superbi Judaeorum pontifices divina mysteria per parabolas audiunt, sacerdotes in domo Domini quasi propter nebulam ministrare nequiverunt. Qui et in Testamento Veteri dum sensus mysticos litterae velamine coopertos inter obscuras allegoriarum caligines investigare despiciunt, debitum fidei suae ministerium propter nebulam perdiderunt. Quibus et nunc in nebula doctrinae suae vocem Dominus protulit, cum de se etiam aperta narravit. Quid est enim apertius quam: Ego et Pater unum sumus (Joan. X, 30)? Quid apertius dicere quam: Antequam Abraham fieret, ego sum (Joan. VIII, 58)? Sed quia auditorum mentes infidelitatis caligo repleverat, quasi emissum solis radium nebula interjacens abscondebat.

3. Verbi divini praedicatores impetus aquarum operit, cum in eos infideles saeviunt.---Ad hanc namque elevationem vocis eum protinus aquarum impetus operuit, quia contra illum mox saeviens populorum turba surrexit. Scriptum quippe est: Propterea ergo quaerebant eum Judaei interficere, quia non solum solvebat sabbatum, sed et Patrem suum dicebat Deum, aequalem se faciens Deo (Joan. V, 18). De hoc aquarum impetu per Prophetam clamat: Circumdederunt sicut aqua tota die, circumdederunt me simul (Psal. LXXXVII, 18). Et rursum: Salvum me fac, Deus, quoniam intraverunt aquae usque ad animam meam (Psal. LXVIII, 2). Quas profecto aquas in semetipso ante mortem, in suis autem et post ascensionem pertulit. Hinc est enim quod et de superioribus clamat: Saule, Saule, quid me persequeris (Act. IX, 4)? Ecce jam coelum conscenderat, et tamen adhuc eum Saulus aquarum infidelium impetu persequens, et tumidior caeteris unda tangebat. Ipse quippe est qui per bonos recta loquitur, ipse qui in bonorum passione laceratur. Ut ergo mirifica Dominus charitatis unitate, monstraret se esse qui indignis auditoribus per sanctorum suorum ora praedicat, ait: Nunquid elevabis in nebula vocem tuam? Ut vero ostenderet se esse qui in sanctis suis omnia adversa pateretur, subdidit: Et impetus aquarum operiet te? subaudis ut me, quem iniqui omnes neque per praedicantes sanctos loquentem intelligunt, neque per morientes patientem vident. Narrat ergo Dominus quod ab hominibus patitur, ut dolor afflicti hominis mitigetur, ac si illi aperte dicat: Mea subtiliter pensa, et tua aequanimiter tempera.

Through Himself also the Lord lifted up His voice in a cloud, when, exhibiting Himself also in the assumed body, He preached many things to His persecutors, but veiled in the figures of enigmas. He lifted up His voice in a cloud, because His truth sounded to the faithless who were not to follow it, as if through a mist. Whence also it is well written in the books of Kings: *A cloud filled the house of the Lord, and the priests could not minister because of the cloud* (1 Kings 8:10, 11). For their merits demanding it, while the proud pontiffs of the Jews hear the divine mysteries through parables, the priests in the house of the Lord were unable to minister, as it were, because of the cloud. Who also in the Old Testament, while they despise to investigate the mystical senses covered by the veil of the letter among the obscure darkness of allegories, lost the due ministry of their faith because of the cloud. To whom also now the Lord brought forth His voice in the cloud of His doctrine, when He narrated even open things concerning Himself. For what is more open than: *I and the Father are one* (John 10:30)? What more open to say than: *Before Abraham was made, I am* (John 8:58)? But because the darkness of infidelity had filled the minds of the hearers, as if an emitted ray of the sun, the intervening cloud hid it.

3. The impetus of waters covers the preachers of the divine word when the faithless rage against them.---For to this lifting up of the voice the impetus of waters immediately covered Him, because the crowd of peoples soon rose up raging against Him. For it is written: *Therefore the Jews sought the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God* (John 5:18). Concerning this impetus of waters He cries through the Prophet: *They surrounded me like water all the day, they surrounded me together* (Psalm 88:17). And again: *Save me, O God, for the waters have entered even unto my soul* (Psalm 69:1). Which waters indeed He endured in Himself before death, but in His own also after the ascension. For hence it is that He cries concerning the former: *Saul, Saul, why persecutest thou Me?* (Acts 9:4). Behold, He had already ascended to heaven, and yet still Saul, persecuting Him by the impetus of the faithless waters, and a wave more swollen than the rest, touched Him. For it is He Himself who speaks right things through the good, He Himself who is torn in the passion of the good. That therefore the Lord, by a wonderful unity of charity, might show that it is He who preaches to unworthy hearers through the mouths of His saints, He says: *Shalt thou lift up thy voice in a cloud?* But that He might show that it is He who suffered all adverse things in His saints, He subjoined: *And shall the impetus of waters cover thee?* understand, as Me, whom all the wicked neither understand speaking through the saints preaching, nor see patient through those dying. The Lord therefore narrates what He suffers from men, that the pain of afflicted man may be mitigated, as if He were to say to him plainly: Weigh My things subtly, and temper thine equably.

Multo enim minus est te vulnera quam me humana tolerare.

4. Ad arcanas inspirationes Dei etiam justorum corda caligant.---Adhuc tamen verba haec subtilius perscrutari possumus, si inter dona coelestia nostra sollicite corda pensamus. Jam quidem fideles sumus, jam quae audimus superna credimus, jam quae credimus amamus. Sed dum quibusdam supervacuis curis premimur, obducta confusione caligamus; et cum nobis etiam talibus mira quaedam Dominus de se sentienda insinuat, quasi in nebula vocem levat. Dum caliginosis nostris mentibus semetipsum loquitur, velut in nebula is qui non cernitur auditur. Summa sunt namque quae de illo cognoscimus, sed tamen adhuc eum in secreta inspiratione qua instruimur non videmus. Qui igitur cordibus nostris praebet quidem locutionem, sed occultat speciem, velut in nebula format vocem. Sed ecce jam verba Dei intrinsecus semetipsum loquentis audimus, jamque amori ejus qua continuatione, quo studio inhaerere debeamus agnoscimus, et tamen ab internae considerationis culmine ad consueta nostra ex ipsa mortalitatis hujus mutabilitate relabimur, et imminentium peccatorum male sedula importunitate tentamur. Cum ergo caecis nostris mentibus subtilia de semetipso insinuat, in nebula vocem levat.

5. Tentationibus intellectum de Deo obruentibus, ipse Deus quasi aquis operitur. Deus nos, ne quidem dum respuitur, non relinquit.---Cum vero tentatione vitiorum ipse de Deo noster intellectus opprimitur, quasi aquarum impetu in voce sua Deus operitur. Tot enim super illum aquas mittimus, quot post inspirationem ejus gratiae, cogitationes illicitas in corde versamus. Nec tamen nos vel oppressos deserit, nam illico ad mentem redit, tentationum nebulas discutit, imbrem compunctionis infundit, et subtilis intelligentiae solem reducit; atque sic ostendit quantum nos diligit, qui nos nec cum respuitur relinquit, ut saltem sic erudita humana conscientia ad se tentationes erubescat admittere, quam Redemptor suus et vagantem non cessat amare. Hoc in nobis per semetipsum tolerat, hoc ab infidelibus per suos quotidie praedicatores portat. Ejus enim donum suborta in nobis tentatione repellitur, et tamen ab infundendo intrinsecus munere nequaquam nostra infirmitate revocatur. Ejus publice verba respuuntur, et tamen ab eroganda gratiae largitate nulla infidelium iniquitate compescitur. Nam cum pravi homines praedicamenta despiciunt, adjungit etiam miracula quae venerentur. Unde post editam vocem, post inundantium aquarum impetum, apte subjungitur:

For it is much less that thou shouldst tolerate wounds than that I should tolerate human things.

4. To the secret inspirations of God even the hearts of the just are dark.---Yet still we can search these words more subtly, if we weigh our hearts solicitously among the heavenly gifts. Already indeed we are faithful, already we believe the heavenly things which we hear, already we love what we believe. But while we are pressed by certain superfluous cares, being overshadowed by confusion, we are dark; and when the Lord insinuates even to us, being such, certain wonderful things to be felt concerning Himself, He lifts up His voice, as it were, in a cloud. While He speaks Himself to our dark minds, He who is not discerned is heard as it were in a cloud. For the things which we know concerning Him are supreme, but yet we do not yet see Him in the secret inspiration by which we are instructed. He therefore who affords indeed speech to our hearts, but hides His species, forms as it were a voice in a cloud. But behold, we already hear the words of God speaking Himself within, and we already recognize by what continuation, by what study we ought to inhere in His love, and yet we fall back from the height of internal consideration to our accustomed things by the very mutability of this mortality, and we are tempted by the evil, busy importunity of imminent sins. When therefore He insinuates subtle things concerning Himself to our blind minds, He lifts up His voice in a cloud.

5. By the temptations which overwhelm the understanding concerning God, God Himself is as it were covered with waters. God does not leave us, not even while He is rejected.---But when by the temptation of vices our very understanding concerning God is oppressed, God is as it were covered in His voice by the impetus of waters. For we send as many waters over Him, as after the inspiration of His grace, we revolve illicit thoughts in the heart. Nor yet does He desert us even when oppressed, for immediately He returns to the mind, discusses the clouds of temptations, infuses the rain of compunction, and brings back the sun of subtle intelligence; and thus He shows how much He loves us, who does not leave us even when He is rejected, so that at least thus the instructed human conscience may blush to admit temptations, which its Redeemer does not cease to love even while it is wandering. This He tolerates in us through Himself, this He carries daily from the faithless through His preachers. For His gift is repelled by the temptation arising in us, and yet it is by no means revoked by our infirmity from infusing the gift within. His words are publicly rejected, and yet He is restrained by no iniquity of the faithless from bestowing the largess of grace. For when wicked men despise the preachings, He joins even miracles which they may venerate. Whence after the voice brought forth, after the impetus of the inundating waters, it is aptly subjoined:

Caput II

[Rec. II].

VERS. 35.---Nunquid mittes fulgura, et ibunt, et revertentia dicent tibi, Adsumus?

6. A Deo exeunt sancti praedicatores et ad eum revertuntur, miracula quibus coruscant, illi soli tribuendo.---Fulgura quippe ex nubibus exeunt, sicut mira opera ex sanctis praedicatoribus ostenduntur. Qui, ut saepe diximus, idcirco nubes vocari solent, quia et coruscant miraculis, et verbis pluunt. And quia humana corda, postquam per praedicationem mota non fuerint, istis miraculorum fulgoribus conturbantur, Propheta attestante didicimus, qui ait: Fulgura multiplicabis, et conturbabis eos (Psal. XVII, 15). Ac si diceret: Dum verba praedicationis tuae non audiuat, per praedicantium miracula conturbantur. Unde alias scriptum est: In lumine jacula tua ibunt, in splendore fulgoris armorum tuorum (Habac. III, 11). Jacula Dei in lumine ire est verba ejus aperta veritate resonare. Sed quia saepe homines verba vitae etiam intellecta despiciunt, adjunguntur etiam miracula. Unde illic subdidit: In splendore fulgoris armorum tuorum. Fulgor quippe armorum est claritas miraculorum. Armis namque nos tuemur, jaculis adversa destruimus. Arma ergo cum jaculis sunt miracula cum praedicamentis. Sancti enim praedicatores verbis suis quasi quibusdam jaculis adversarios feriunt; armis vero, id est miraculis, semetipsos tuentur, ut et quantum sint audiendi sonent per impetum jaculorum, et quantum sint reverendi clarescant per arma miraculorum.

Dicitur ergo ad beatum Job: Nunquid mittes fulgura, et ibunt, et revertentia dicent tibi, Adsumus? subaudis ut mihi. Vadunt enim fulgura cum praedicatores miraculis coruscant et superna reverentia auditorum corda transfigunt. Revertentia vero dicunt, Adsumus, cum non sibi, sed Dei viribus tribuunt quidquid se fortiter egisse cognoscunt. Quid est ergo Deo dicere, Adsumus? Quoddam namque in hoc verbo obsequium declaratur. Revertentes itaque praedicatores sanctos dicere est, adsumus, illi laudem tribuere gratiae a quo se accepisse sentiunt victoriam pugnae, ne sibi tribuant quod operantur. Et ire quidem fulgura operando possunt, sed reverti superbiendo non possunt.

Chapter II

[Rec. II].

VERSE 35.---Shalt thou send lightnings, and shall they go, and returning say to thee, Here we are?

6. From God go forth the holy preachers and to Him they return, attributing to Him alone the miracles by which they shine.---Lightnings indeed go forth from the clouds, just as wonderful works are shown from the holy preachers. Who, as we have often said, are wont for this reason to be called clouds, because they both flash with miracles, and rain with words. And because human hearts, after they have not been moved by preaching, are troubled by these flashes of miracles, we have learned from the Prophet attesting, who says: *Thou shalt multiply lightnings, and shalt trouble them* (Psalm 18:14). As if he were to say: While they hear not the words of Thy preaching, they are troubled by the miracles of those preaching. Whence elsewhere it is written: *Thy arrows shall go in the light, in the splendor of the lightning of Thy arms* (Habakkuk 3:11). The arrows of God to go in the light is for His words to resound with open truth. But because men often despise the words of life even when understood, miracles are also joined. Whence he subjoined there: *In the splendor of the lightning of Thy arms.* For the lightning of the arms is the clarity of miracles. For by arms we defend ourselves, by arrows we destroy adverse things. Arms therefore with arrows are miracles with preachings. For the holy preachers strike their adversaries with their words as with certain arrows; but they defend themselves with arms, that is miracles, so that both how much they are to be heard may sound through the impetus of the arrows, and how much they are to be revered may shine through the arms of the miracles.

It is said, therefore, to blessed Job: *Shalt thou send lightnings, and shall they go, and returning say to thee, Here we are?* understand, as for Me. For the lightnings go when the preachers flash with miracles and transfix the hearts of the hearers with heavenly reverence. But returning they say, *Here we are*, when they attribute not to themselves, but to the powers of God, whatever they recognize they have done strongly. What is it, therefore, to say to God, *Here we are*? For a certain obedience is declared in this word. The holy preachers returning, therefore, to say, *Here we are*, is to attribute praise to that grace from which they feel they have received the victory of the battle, lest they should attribute to themselves what they work. And indeed lightnings can go by working, but they cannot return by being proud.

7. Id praestitit Petrus.---Videamus itaque fulgur vadens; claudo cuidam ait Petrus: Argentum et aurum non est mihi, quod autem habeo, hoc tibi do: In nomine Jesu Christi Nazareni surge et ambula. Et apprehensa ejus manu dextera allevavit eum, et protinus consolidatae sunt bases ejus et plantae, et exiliens stetit, et ambulabat (Act. III, 6). Sed cum de hoc facto Judaeorum fuisset turba commota, videamus nunc fulgur rediens, quod ait: Viri Israelitae, quid admiramini in hoc, aut nos quid intuemini, quasi nostra virtute aut potestate fecerimus hunc ambulare? Deus Abraham, Deus Isaac, Deus Jacob, Deus patrum nostrorum glorificavit Filium suum Jesum (Ibid., 12). Et paulo post: Cujus nos testes sumus, et in fide nominis ejus hunc, quem vidistis et nostis, confirmavit nomen ejus, et fides quae per eum est dedit integram sanitatem istam in conspectu omnium vestrum. Ivit ergo fulgur cum Petrus miraculum fecit, rediit cum non sibi tribuit, sed auctori quod fecit. Vadunt fulgura cum praedicatores sancti mira opera ostendunt, sed revertendo dicunt adsumus, cum in eo quod faciunt ad potentiam auctoris recurrunt.

8. Praedicatores ad publicum operationis missi, ad secretum contemplationis redire curent.---Quod tamen intelligi et aliter potest. Fulgura etenim, sicut superius dictum est, sancti viri mittuntur et eunt cum a secreto contemplationis ad publicum operationis exeunt. Mittuntur et vadunt cum ex abscondito speculationis intimae in activae vitae latitudinem diffunduntur. Sed revertentes dicunt Deo, adsumus, quia post opera exteriora quae peragunt semper ad sinum contemplationis recurrunt, ut illic ardoris sui flammam reficiant, et quasi ex tactu supernae claritatis ignescant. Citius enim inter ipsa licet bona exteriora opera frigescerent, nisi intentione sollicita ad contemplationis ignem incessanter redirent. Unde bene per Salomonem dicitur: Ad locum, de quo exeunt flumina revertuntur, ut iterum fluant (Eccle. I, 7). Ipsi quippe illic flumina qui hic fulgura sunt vocati. Quia enim corda audientium rigant, flumina; quia vero accendunt, fulgura memorantur. De quibus alias scriptum est: Elevaverunt flumina, Domine; elevaverunt flumina voces suas (Psal. XCII, 3). Et rursum: Illuxerunt fulgura ejus orbi terrae (Psal. XCVI, 4). Ad locum ergo de quo exeunt flumina revertuntur, quia sancti viri etsi a conspectu creatoris sui, cujus claritatem mente conspicere conantur, foras propter nos ad activae vitae ministerium veniunt, incessanter tamen ad sanctum contemplationis studium recurrunt, et si in praedicatione sua exterius nostris auribus per corporalia verba se fundunt, mente tamen tacita ad considerandum semper ipsum fontem luminis revertuntur. De quibus et bene dicitur: Ut iterum fluant.

7. Peter did this.---Let us see therefore the lightning going; Peter says to a certain lame man: *Silver and gold I have none; but what I have, this I give to thee: In the name of Jesus Christ of Nazareth, rise up and walk.* *And having apprehended his right hand, he lifted him up, and immediately his bases and soles were consolidated, and leaping he stood, and walked* (Acts 3:6). But when the crowd of Jews had been moved by this fact, let us see now the lightning returning, what he says: *Ye men of Israel, why wonder ye at this, or why look ye on us, as if by our own virtue or power we had made this man to walk?* *The God of Abraham, the God of Isaac, the God of Jacob, the God of our fathers, hath glorified His Son Jesus* (Ibid., 12). And a little after: *Of whom we are witnesses, and in the faith of His name, Him whom ye have seen and known, His name hath confirmed, and the faith which is through Him hath given this entire soundness in the sight of you all.* The lightning went therefore when Peter did the miracle; it returned when he attributed not to himself, but to the Author, what he did. The lightnings go when the holy preachers show wonderful works, but returning they say *Here we are*, when in that which they do they recur to the power of the Author.

8. Preachers sent to the public of operation, should care to return to the secret of contemplation.---Which, however, can be understood also otherwise. For the lightnings, as was said above, are sent and go when holy men go out from the secret of contemplation to the public of operation. They are sent and go when they are diffused from the hidden of internal speculation into the breadth of active life. But returning they say to God, *Here we are*, because after the exterior works which they perform they always recur to the bosom of contemplation, that there they may refit the flame of their ardor, and as it were from the touch of heavenly clarity may take fire. For they would more quickly grow cold among those exterior works, even though good, unless by solicitous intention they incessantly returned to the fire of contemplation. Whence it is well said through Solomon: *To the place from which the rivers go out they return, that they may flow again* (Ecclesiastes 1:7). They themselves indeed are called rivers there who here are called lightnings. For because they water the hearts of the hearers, they are rivers; but because they set them on fire, they are called lightnings. Concerning whom elsewhere it is written: *The rivers have lifted up, O Lord; the rivers have lifted up their voices* (Psalm 93:3). And again: *His lightnings shone to the world* (Psalm 97:4). To the place, therefore, from which the rivers go out they return, because holy men, although they come out from the sight of their Creator, whose clarity they endeavor to behold with the mind, for our sake to the ministry of active life, yet they incessantly recur to the holy study of contemplation; and if in their preaching they pour themselves out externally to our ears through corporeal words, yet with silent mind they always return to consider the very fount of light. Concerning whom it is also well said: *That they may flow again.*

Nisi enim ad contemplandum Deum sollicita semper mente recurrerent, nimirum interna siccitas etiam exteriora praedicationis eorum verba siccaret. Sed dum videre Deum indesinenter sitiunt, quasi decursura foras flumina intus semper oriuntur, quatenus illic amando sumant unde ad nos praedicando defluant. Dicatur igitur recte: Nunquid mittes fulgura, et ibunt, et revertentia dicent tibi, Adsumus? Subaudis ut ego, qui praedicatores meos cum voluero post contemplationis gratiam ad activae vitae ministerium compono; quos tamen semper a bonis exterioribus ad internum culmen contemplationis revoco, ut modo jussi ad exercenda opera exeant, modo revocati ad speculationis studium apud me familiarius vivant. Revertentes itaque dicunt Adsumus, quia quamvis per exteriora acta parum quid contemplationi deesse videantur, per ardorem tamen desiderii, quem in mente sua continue accendunt, obsequentes Deo suam praesentiam ostendunt. Adsumus namque dicere est praesentes se amando monstrare. Sequitur:

Caput III

[Rec. III].

VERS. 36.---Quis posuit in visceribus hominis sapientiam? vel quis dedit gallo intelligentiam?

9. Praedicatoribus per gallum diem cantu praenuntiantem figuratis, data a Deo intelligentia. Galli hujus cur lumbi succincti.---Qui hoc loco alii galli nomine designantur, nisi modo alio repetiti iidem praedicatores sancti, qui inter tenebras vitae praesentis student venturam lucem praedicando, quasi cantando, nuntiare? Dicunt enim: Nox praecessit, dies autem appropinquavit (Rom. XIII, 12). Qui vocibus suis somnum nostri torporis excutiunt, clamantes: Hora est jam nos de somno surgere (Rom. XIII, 11). Et rursum: Evigilate, justi, nolite peccare (I Cor. XV, 34).

De hoc gallo rursum scriptum est: Tria sunt quae bene gradiuntur, et quartum quod feliciter incedit: leo fortissimus bestiarum, ad nullius pavebit occursum; gallus succinctus lumbos, et aries, nec est rex qui resistat ei (Prov. XXX, 29). Ipse quippe hoc loco leo ponitur de quo scriptum est: Vicit leo de tribu Juda (Apoc. V, 5). Qui fortissimus bestiarum dicitur, quia in illo hoc quod infirmum est Dei, fortius est hominibus (I Cor. I, 25). Qui ad nullius pavet occursum. Dicit enim: Venit princeps mundi hujus, et in me non habet quidquam (Joan. XIV, 30).

For unless they always returned with a solicitous mind to contemplate God, undoubtedly internal dryness would dry up even the exterior words of their preaching. But while they incessantly thirst to see God, rivers as it were about to flow out are always born within, so that they may take in there by loving what they may flow down to us by preaching. Let it be rightly said, therefore: *Shalt thou send lightnings, and shall they go, and returning say to thee, Here we are?* Understand, as I, who compose My preachers, when I will, after the grace of contemplation to the ministry of active life; whom, however, I always recall from good exterior things to the internal height of contemplation, so that now commanded they may go out to exercise works, now recalled they may live more familiarly with Me in the study of speculation. Returning, therefore, they say *Here we are*, because although through exterior acts they may seem to be wanting a little to contemplation, yet through the ardor of desire, which they continually kindle in their mind, obeying God they show their presence. For to say *Here we are* is to show themselves present by loving. It follows:

Chapter III

[Rec. III].

VERSE 36.---Who hath put wisdom in the inward parts of man? or who hath given intelligence to the cock?

9. Preachers figured by the cock foretelling the day by his song, intelligence given by God. Why the loins of this cock are girded.---Who are designated in this place by the name of the cock, but the same holy preachers repeated in another way, who among the darkness of the present life study to announce the coming light by preaching, as if by singing? For they say: *The night is far spent, but the day is at hand* (Romans 13:12). Who by their voices shake off the sleep of our torpor, crying out: *It is now the hour for us to rise from sleep* (Romans 13:11). And again: *Awake, ye just, and sin not* (1 Corinthians 15:34).

Concerning this cock it is written again: *There are three things which go well, and the fourth which walketh happily: a lion, the strongest of beasts, he will not dread at the meeting of any; a cock girded in his loins, and a ram, neither is there a king who can resist him* (Proverbs 30:29). For He Himself is set in this place as a lion, concerning whom it is written: *The lion of the tribe of Judah hath conquered* (Revelation 5:5). Who is called the strongest of beasts, because *that which is weak of God in Him, is stronger than men* (1 Corinthians 1:25). Who dreads at the meeting of any. For He says: *The prince of this world cometh, and in Me he hath nothing* (John 14:30).

Gallus succinctus lumbos, id est praedicatores sancti inter hujus noctis tenebras verum mane nuntiantes. Qui succincti lumbos sunt, quia a membris suis luxuriae fluxia restringunt. In lumbis quippe luxuria est. Unde et eisdem a Domino dicitur: Sint lumbi vestri praecincti (Luc. XII, 35). Et aries, nec est rex qui resistat ei. Quem alium hoc loco arietem accipimus nisi primum intra Ecclesiam ordinem sacerdotum? De quibus scriptum est: Afferte Domino filios arietum (Psal. XXVIII, 1); qui per exempla sua gradientem populum, quasi subsequentem ovium gregem trahunt. Quibus spiritaliter recteque viventibus nullus rex sufficit omnino resistere, quia quilibet persecutor obviet, intentionem eorum non valet praepedire. Sciunt enim ad eum quem desiderant, et anxie currere, et moriendo pervenire. Ponitur ergo primus leo, secundus gallus, tertius aries. Apparuit enim Christus, deinde sancti praedicatores apostoli, et tunc demum spiritales patres Ecclesiarum praepositi, videlicet duces gregum, quia doctores sequentium populorum.

10. Antichristus elevatus in sublime, stultus apparebit. In hac vita non omne quod bene, feliciter, nec omne quod feliciter, bene.---Sed haec adhuc melius affirmamus, si ejusdem loci etiam reliqua exponendo subjiciamus. Nam quia post haec et Antichristus apparebit, hoc illic quartum subdidit, dicens: Et qui stultus apparuit, postquam elevatus est in sublime. Si enim intellexisset, ori imposuisset manum (Prov. XXX, 32). Ipse quippe in sublime elevabitur, cum Deum se esse mentietur. Sed elevatus in sublime stultus apparebit, quia in ipsa elevatione sua per adventum veri judicis deficiet. Quod si intellexisset, ori imposuisset manum; id est, si supplicium suum cum superbire exorsus est praevidisset, bene aliquando conditus in tantae jactationem superbiae non fuisset elatus. De quo nequaquam moveat quod superius dictum est: Quartum quod incedit feliciter (Ibid., 29). Tria quippe incedere bene dixit, et quartum feliciter. Non enim omne quod feliciter, bene; neque in hac vita omne quod bene, feliciter. Nam leo, gallus, et aries bene incedunt, sed non hic feliciter, quia persecutionem bella patiuntur. Quartum vero feliciter, et non bene incedit, quia in fallacia sua Antichristus gradietur, sed juxta breve tempus vitae praesentis ipsa illi fallacia prosperabitur, sicut de eo sub Antiochi specie per Danielem dictum est: Robur datum est ei contra juge sacrificium, propter peccata, et prosternetur veritas in terra, et faciet et prosperabitur (Dan. VIII, 12). Quod Salomon ait: Incedit feliciter, hoc Daniel dicit prosperabitur. Juxta hoc itaque testimonium quod per Salomonem dicitur: Gallus succinctus lumbos (Prov. XXX, 31), apte etiam hoc loco gallum sanctos praedicatores accipimus.

The cock girded in his loins, that is, the holy preachers announcing the true morning among the darkness of this night. Who are girded in their loins because they restrain from their members the fluxes of luxury. For in the loins is luxury. Whence also it is said to the same by the Lord: *Let your loins be girt* (Luke 12:35). And a ram, neither is there a king who can resist him. Whom else do we take in this place for a ram, but the first order of priests within the Church? Concerning whom it is written: *Bring to the Lord the sons of rams* (Psalm 29:1); who by their examples draw the walking people, as a subsequent flock of sheep. To whom living spiritually and rightly, no king at all suffices to resist, because whatever persecutor may meet them, he is not able to impede their intention. For they know how both to run anxiously to Him whom they desire, and to arrive by dying. The lion is set therefore first, the cock second, the ram third. For Christ appeared, then the holy preachers the apostles, and then finally the spiritual fathers the prelates of the Churches, namely the leaders of the flocks, because they are teachers of the subsequent peoples.

10. Antichrist, elevated to the height, will appear as a fool. In this life not everything that is well is happy, nor everything that is happy is well.---But these things we affirm still better, if we subjoin the rest of the same place by exposing them. For because after these Antichrist also will appear, he subjoined this fourth there, saying: *And he who appeared a fool, after he was elevated to the height. If he had understood, he would have put his hand to his mouth* (Proverbs 30:32). For he himself will be elevated to the height, when he will lie that he is God. But elevated to the height he will appear as a fool, because in that elevation of his he will fail through the advent of the true Judge. Which if he had understood, he would have put his hand to his mouth; that is, if he had foreseen his punishment when he began to be proud, he would by no means have been elevated to the boasting of so great pride, having been well established at some time. Concerning whom let not that move which was said above: *The fourth which walketh happily* (Ibid., 29). For he said three go well, and the fourth happily. For not everything that is happily is well; nor in this life is everything that is well happily. For the lion, the cock, and the ram go well, but not happily here, because they suffer the wars of persecution. But the fourth goes happily, and not well, because Antichrist will walk in his fallacy, but according to the brief time of the present life that fallacy will prosper for him, as was said concerning him under the species of Antiochus through Daniel: *Strength was given him against the continual sacrifice, because of sins, and truth shall be prostrated on the earth, and he shall do and shall prosper* (Daniel 8:12). What Solomon says: *Walketh happily*, this Daniel says *shall prosper*. According to this testimony, therefore, which is said through Solomon: *A cock girded in his loins* (Proverbs 30:31), we aptly in this place also take the cock for the holy preachers.

Ad se ergo cuncta referens Dominus dicit: Quis posuit in visceribus hominis sapientiam? vel quis dedit gallo intelligentiam? Ac si diceret: In cor hominis humana sapientis supernae sapientiae gratiam quis infudit? vel ipsis sanctis praedicatoribus quis, nisi ego, intelligentiam dedit, ut sciant quando vel quibus debeant venturum mane nuntiare? Idcirco enim quando et quid agant sentiunt, quia hoc intrinsecus me revelante cognoscunt. Notandum vero est quod sapientia divinitus inspirata in visceribus hominis quia nimirum quantum ad electorum numerum spectat, non in solis vocibus, sed etiam in sensibus datur, ut juxta quod loquitur lingua vivat conscientia, et lux ejus tanto clarius resplendeat in superficie quanto verius inardescit in corde.

[Rec. IV.] 11. Quantum animarum rectores discretione indigeant.---Magni autem laboris est hoc quod additur: Vel quis dedit gallo intelligentiam, subtiliori adhuc expositione discutere. Intelligentia quippe doctorum tanto esse subtilior debet, quanto se ad penetranda invisibilia exercet, quanto nil materiale discutit, quanto et per vocem corporis loquens, omne quod est corporis transit. Quae profecto nullatenus summis congrueret, nisi cantanti eam gallo, id est praedicanti doctori, ipse summorum conditor ministraret. Intelligentiam quoque gallus accepit, ut prius nocturni temporis horas discutiat, et tunc demum vocem excitationis emittat, quia videlicet sanctus quisque praedicator in auditoribus suis prius qualitatem vitae considerat, et tunc demum ad erudiendum congruam vocem praedicationis format. Quasi enim horas noctis discernere est peccatorum merita dijudicare, quasi horas noctis discernere est actionum tenebras apta increpationis voce corripere. Gallo itaque intelligentia desuper tribuitur, quia doctori veritatis, virtus discretionis, ut noverit, quibus, quid, quando, vel quomodo inferat, divinitus ministratur.

[Vet. VI.] 12. Exhortatio quae quibusdam prodest aliis nocet.---Non enim una eademque cunctis exhortatio convenit, quia nec cunctos par morum qualitas astringit. Saepe enim aliis officiunt quae aliis prosunt. Nam et plerumque herbae quae haec animalia reficiunt, alia occidunt; et lenis sibilus equos mitigat, catulos instigat; et medicamentum quod hunc morbum imminuit, alteri vires jungit; et panis qui vitam fortium roborat, parvulorum necat. Pro qualitate igitur audientium formari debet sermo doctorum, et ad sua singulis congruat, et tamen a communis aedificationis arte nunquam recedat.

Referring all things therefore to Himself, the Lord says: *Who hath put wisdom in the inward parts of man? or who hath given intelligence to the cock?* As if He were to say: Who infused the grace of heavenly wisdom into the heart of man, a human wise man? or who, but I, gave intelligence to those same holy preachers, that they may know when or to whom they ought to announce the coming morning? For for this reason they feel when and what they should do, because they recognize this within by My revealing it. It is to be noted indeed that wisdom divinely inspired is put in the inward parts of man because undoubtedly, as much as pertains to the number of the elect, it is given not in voices alone, but also in senses, so that the conscience may live according to what the tongue speaks, and its light may shine so much more clearly on the surface as it truly burns within the heart.

[Rec. IV.] 11. How much the rulers of souls stand in need of discretion.---But it is of great labor to discuss by a still subtler exposition that which is added: *Or who hath given intelligence to the cock?* For the intelligence of teachers ought to be so much subtler, as it exercises itself to penetrate invisible things, as it discusses nothing material, as even speaking through the voice of the body, it passes over everything that is of the body. Which indeed would by no means be congruous to the highest things, unless the Creator of the highest Himself ministered it to the singing cock, that is the preaching teacher. The cock also received intelligence, that he may first discuss the hours of the nocturnal time, and then finally emit the voice of excitation, because namely every holy preacher considers first the quality of life in his hearers, and then finally forms a congruous voice of preaching for their instruction. For as it were to discern the hours of the night is to judge the merits of sins; as it were to discern the hours of the night is to correct the darkness of actions by a fit voice of rebuke. Intelligence therefore is bestowed from above on the cock, because to the teacher of truth, the virtue of discretion is divinely ministered, so that he may know to whom, what, when, or how he should bring it.

[Old VI.] 12. Exhortation which profits some hurts others.---For not one and the same exhortation is congruous to all, because neither does a like quality of manners bind all. For often those things hinder some which profit others. For also for the most part herbs which refit these animals, kill others; and a gentle whistle mitigates horses, instigates whelps; and a medicine which diminishes this disease, joins strength to another; and bread which corroborates the life of the strong, kills little ones. According to the quality of the hearers therefore the speech of the teachers ought to be formed, so that it may be congruous to each for their own, and yet never recede from the art of common edification.

Quid enim sunt intentae mentes auditorum, nisi quasi quaedam in cithara tensiones stratae chordarum? quas tangendi artifex, ut non sibimetipsis dissimile canticum faciant, dissimiliter pulsat. Et idcirco chordae consonam modulationem reddunt, quia uno quidem plectro, sed non uno impulsu feriuntur. Unde et doctor quisque, ut in una cunctos virtute charitatis aedificet, ex una doctrine, sed non una eademque exhortatione tangere corda audientium debet.

13. Pro singulorum qualitate, varia monita dentur.---Aliter namque viri, aliter admonendae sunt feminae; aliter juvenes, aliter senes; aliter inopes, aliter locupletes; aliter laeti, aliter tristes; aliter subditi, aliter praelati; aliter servi, aliter domini; aliter hujus mundi sapientes, aliter hebetes; aliter impudentes, aliter verecundi; aliter protervi, aliter pusillanimes; aliter impatientes, aliter patientes; aliter benevoli, aliter invidi; aliter simplices, aliter impuri; aliter incolumes, aliter aegri; aliter qui flagella metuunt, et propterea innocenter vivunt; aliter qui sic in iniquitate duruerunt, ut nec per flagella corrigantur; aliter nimis taciti, aliter multiloquio vacantes; aliter timidi, aliter audaces; aliter pigri, aliter praecipites; aliter mansueti, aliter iracundi; aliter humiles, aliter elati; aliter pertinaces, aliter inconstantes; aliter gulae dediti, aliter abstinentes; aliter qui sua misericorditer tribuunt, aliter qui aliena rapere contendunt; aliter qui nec aliena rapiunt, nec sua largiuntur, aliter qui et ea quae habent sua tribuunt, et aliena rapere non desistunt; aliter discordes, aliter pacati; aliter seminantes jurgia, aliter pacifici; aliter admonendi sunt qui sacrae legis verba non recte intelligunt, aliter qui recte quidem intelligunt, sed haec humiliter non loquuntur; aliter qui, cum praedicare digna valeant, prae nimia humilitate formidant, aliter quos a praedicatione imperfectio vel aetas prohibet, et tamen praecipitatio impellit; aliter qui in hoc quod temporaliter appetunt prosperantur, aliter qui quidem quae mundi sunt concupiscunt, sed tamen adversitatis labore fatigantur; aliter conjugiis obligati, aliter a conjugii nexibus liberi;

For what are the intent minds of the hearers, but as it were certain tensions of strings stretched on a cithara? which the artist of touching, so that they may not make a song dissimilar to themselves, strikes dissimilarly. And for this reason the strings return a consonant modulation, because they are struck indeed by one plectrum, but not by one impulse. Whence also every teacher, that he may build up all in one virtue of charity, ought to touch the hearts of the hearers from one doctrine, but not by one and the same exhortation.

13. For the quality of each, let various admonitions be given.---For in one way men, in another are women to be admonished; in one way youths, in another old men; in one way the poor, in another the rich; in one way the joyful, in another the sad; in one way subjects, in another prelates; in one way servants, in another masters; in one way the wise of this world, in another the dull; in one way the impudent, in another the bashful; in one way the forward, in another the faint-hearted; in one way the impatient, in another the patient; in one way the benevolent, in another the envious; in one way the simple, in another the impure; in one way the sound, in another the sick; in one way those who fear scourges, and therefore live innocently; in another those who have so hardened in iniquity, that they are not corrected even by scourges; in one way the too silent, in another those given to loquacity; in one way the timid, in another the audacious; in one way the sluggish, in another the precipitate; in one way the mild, in another the irascible; in one way the humble, in another the elated; in one way the pertinacious, in another the inconstant; in one way those given to gluttony, in another the abstinent; in one way those who mercifully bestow their own, in another those who contend to seize the things of others; in one way those who neither seize the things of others, nor bestow their own, in another those who both bestow those things which they have of their own, and do not desist from seizing the things of others; in one way the discordant, in another the pacified; in one way those sowing discords, in another the peaceful; in one way are they to be admonished who do not rightly understand the words of the sacred law, in another those who indeed understand rightly, but do not speak these things humbly; in one way those who, when they are able to preach worthy things, dread through too much humility, in another those whom imperfection or age prohibits from preaching, and yet precipitation impels; in one way those who prosper in that which they temporally desire, in another those who indeed desire those things which are of the world, but yet are fatigued by the labor of adversity; in one way those bound by marriages, in another those free from the bonds of marriage;

aliter commistionem carnis experti, aliter ignorantes; aliter qui peccata deplorant operum, aliter qui cogitationum; aliter qui commissa plangunt, nec tamen deserunt; aliter qui deserunt, nec tamen plangunt; aliter qui illicita quae faciunt etiam laudant, aliter qui accusant prava nec tamen devitant; aliter qui repentina concupiscentia superantur, aliter qui in culpa ex consilio ligantur; aliter qui licet minima, crebro tamen illicita faciunt, atque aliter qui se a parvis custodiunt, sed aliquando in gravibus demerguntur; aliter qui bona nec inchoant, aliter qui inchoata minime consummant; aliter qui mala occulte agunt, et bona publice, aliter qui bona quae faciunt abscondunt, et tamen quibusdam factis publice mala de se opinari permittunt. Et quidem de singulis quis sit admonitionis ordo subtiliter insinuare debuimus, sed formidata locutionis prolixitate praepedimur. Auctore autem Deo in alio opere id explere appetit animus, si tamen laboriosae hujus vitae adhuc aliquantulum tempus restaverit.

[Vet. VII.] 14. Iniqui altis et magnis vocibus increpandi, lenibus et blandis admonendi qui ab iniquitate recesserunt.---Habemus vero aliud quod de galli hujus intelligentia considerare debeamus, quia profundioribus horis noctis valentiores ac productiores edere cantus solet, cum vero matutinum jam tempus appropinquat, leniores et minutiores omnimodo voces format. In quibus galli hujus intelligentia quid nobis innuat considerata praedicatorum discretio demonstrat. Qui cum iniquis adhuc mentibus praedicant, altis et magnis vocibus aeterni judicii terrores intimant, quia videlicet quasi in profundae noctis tenebris clamant. Cum vero jam auditorum suorum cordibus veritatis lucem adesse cognoscunt, clamoris sui magnitudinem in lenitatem dulcedinis vertunt, et non tam illa quae sunt de poenis terribilia quam ea quae sunt blanda de praemiis proferunt. Qui etiam minutis tunc vocibus cantant, quia appropinquante mane subtilia quaeque de mysteriis praedicant, ut sequaces sui eo minutiora quaeque de coelestibus audiant, quo luci veritatis appropinquant, et quos dormientes longus galli clamor excitaverat, succisior vigilantes delectet; quatenus correcto cuilibet de regno cognoscere subtiliter dulcia libeat, qui prius adversa de judicio formidabat. Quod bene per Moysen exprimitur, cum ad producendum exercitum tubae clangere concisius jubentur. Scriptum namque est: Fac tibi duas tubas argenteas ductiles (Num. X, 2).

in one way those who have experienced the commixtion of the flesh, in another those ignorant; in one way those who deplore sins of works, in another those of thoughts; in one way those who bewail things committed, and yet do not desert them; in another those who desert them, and yet do not bewail them; in one way those who even praise the illicit things which they do, in another those who accuse their own wicked things and yet do not avoid them; in one way those who are overcome by sudden concupiscence, in another those who are bound in fault by counsel; in one way those who, although very small, yet frequently do illicit things, and in another way those who keep themselves from small things, but sometimes are submerged in grave ones; in one way those who do not even begin good things, in another those who by no means consummate things begun; in one way those who do evil things secretly, and good things publicly, in another those who hide the good things which they do, and yet by certain facts permit evil things to be thought of them publicly. And indeed concerning each one what might be the order of admonition we ought to have subtly insinuated, but we are impeded by the feared prolixity of the speech. But God being the author, the mind desires to fill this up in another work, if however some little time of this laborious life shall still remain.

[Old VII.] 14. The wicked are to be rebuked with high and great voices, those who have receded from iniquity are to be admonished with gentle and flattering ones.---We have indeed another thing which we ought to consider concerning the understanding of this cock (*gallus*), because in the deeper hours of the night he is wont to utter stronger and more prolonged songs, but when now the morning time approaches, he forms in every way gentler and smaller voices. In which what the understanding of this cock suggests to us, the considered discretion of preachers demonstrates. Who when they preach to minds as yet wicked, intimate the terrors of the eternal judgment with high and great voices, because forsooth they cry out as it were in the darkness of deep night. But when now they know the light of truth to be present to the hearts of their hearers, they turn the magnitude of their clamor into the gentleness of sweetness, and do not so much proffer those things which are terrible concerning punishments as those which are flattering concerning rewards. Who also then sing with small voices, because as the morning approaches they preach every subtle thing concerning the mysteries, so that their followers may hear every smaller thing concerning heavenly things, the more they approach the light of truth, and whom the long clamor of the cock had excited when sleeping, the shorter one may delight when waking; in order that it may please anyone corrected to know subtly sweet things concerning the kingdom, who before dreaded adverse things concerning the judgment. Which is well expressed through Moses, when the trumpets are commanded to sound more concisely for leading forth the army. For it is written: Make thee two trumpets of beaten silver (Num. 10:2).

Et paulo post: Cum concisus clangor increpuerit, movebuntur castra (Ibid, 5). Per duas enim tubas exercitus ducitur, quia per duo praecepta charitatis ad procinctum fidei populus vocatur. Quae idcirco argenteae fieri praecipiuntur, ut praedicatorum verba lucis nitore pateant, et auditorum mentem nulla sui obscuritate confundant. Idcirco autem ductiles, quia necesse est ut hi qui venturam vitam praedicant tribulationum praesentium tunsionibus crescant. Bene autem dicitur: Cum concisus clangor increpuerit, movebuntur castra (Num. X, 5), quia nimirum praedicationis sermo cum subtilius ac minutius agitur, auditorum corda contra tentationum certamina ardentius excitantur.

15. Qui alios ex officio adhortantur, prius se in bonis operibus exerceant.---Est adhuc aliud in gallo solerter intuendum, quia cum jam edere cantus parat, prius alas excutit, et semetipsum feriens, vigilantiorem reddit. Quod patenter cernimus, si sanctorum praedicatorum vitam vigilanter videamus. Ipsi quippe cum verba praedicationis movent, prius se in sanctis actionibus exercent, ne in semetipsis torpentes opere, alios excitent voce; sed ante se per sublimia facta excutiunt, et tunc ad bene agendum alios sollicitos reddunt. Prius cogitationum alis semetipsos feriunt, quia quidquid in se inutiliter torpet, sollicita investigatione deprehendunt, districta animadversione corrigunt. Prius sua punire fletibus curant, et tunc quae aliorum sunt punienda denuntiant. Prius ergo alis insonant quam cantus emittant, quia antequam verba exhortationis proferant omne quod locuturi sunt operibus clamant; et cum perfecte in semetipsis vigilant, tunc dormientes alios ad vigilias vocant.

16. Ut recte suo munere defungantur praedicatores et doctores, habent a Deo.---Sed unde tanta haec doctori intelligentia, ut et sibi perfecte vigilet, et dormientes ad vigilias sub quibusdam clamoris provectibus vocet, ut et peccatorum tenebras prius caute discutiat, et discrete postmodum lucem praedicationis ostendat, ut singulis juxta modum et tempora congruat, et simul omnibus quae illos sequantur ostendat? Unde ad tanta et tam subtiliter tenditur, nisi intrinsecus ab eo a quo est conditus doceatur?

And a little after: When the concise clangor shall have sounded, the camps shall be moved (Ibid. 5). For by two trumpets the army is led, because by two precepts of charity the people are called to the preparation of faith. Which are commanded to be made of silver for this reason, that the words of the preachers may lie open with the brightness of light, and confuse the mind of the hearers with no obscurity of their own. But for this reason beaten (*ductiles*), because it is necessary that those who preach the life to come should grow by the beatings of present tribulations. But it is well said: When the concise clangor shall have sounded, the camps shall be moved (Num. 10:5), because doubtless when the speech of preaching is handled more subtly and minutely, the hearts of the hearers are more ardently excited against the contests of temptations.

15. Those who from office exhort others, should first exercise themselves in good works.---There is still another thing to be skillfully looked into in the cock, because when he now prepares to utter songs, he first shakes his wings, and smiting himself, renders himself more vigilant. Which we patently discern, if we vigilantly see the life of holy preachers. For they themselves when they move the words of preaching, first exercise themselves in holy actions, lest torpid in work in themselves, they excite others with their voice; but first they shake themselves through sublime deeds, and then render others solicitous for acting well. First they smite themselves with the wings of their thoughts, because whatever in them torps uselessly, they detect by solicitous investigation, they correct by strict animadversion. They first take care to punish their own things with weepings, and then denounce those things which are to be punished in others. Therefore they first sound with their wings before they emit songs, because before they proffer words of exhortation they cry out with works everything which they are about to speak; and when they perfectly watch in themselves, then they call others sleeping to watchings.

16. That preachers and teachers may rightly discharge their office, they have it from God.---But whence is this so great understanding to the teacher, that he may both watch perfectly for himself, and call those sleeping to watchings under certain advancements of clamor, that he may both first cautiously discuss the darkness of sins, and discreetly show afterwards the light of preaching, that he may be congruous to each according to measure and times, and at the same time show to all those things which follow them? Whence is it tended to such great and so subtle things, unless he be taught intrinsically by Him by whom he was created?

Quia ergo laus tantae intelligentiae non praedicatoris virtus est, sed auctoris, recte per eumdem auctorem dicitur: Vel quis dedit gallo intelligentiam? Ac si diceret: Nisi ego, qui doctorum mentes quas mire ex nihilo condidi ad intelligenda quae occulta sunt mirabilius instruxi. Unde bene ut in dictis praedicantium non solum inspiratorem se intelligentiae, sed etiam auctorem locutionis ostendat, adjungit:

VERS. 37.---Quis enarrabit coelorum rationem?

[Rec. V.] Quorum tamen verba quia cum sese nobis per speciem ostenderit subtrahit, protinus subdidit:

CAPUT IV.

IBID.---Et concentum coeli quis dormire faciet?

17. Deo in majestate sua revelato, praedicatio cessabit. Spiritus sanctus Patris et Filii est, utrique coaeternus.---In hac enim vita infirmitati nostrae Dominus non aperta specie majestatis suae, sed praedicatorum suorum voce locutus est, ut corda adhuc carnalia carnalis lingua pulsaret, et tanto facilius insueta perciperent, quanto ea per sonitum consuetae vocis audirent. At postquam per mortem in pulverem caro resolvitur, et per resurrectionem pulvis animatur, tunc de Deo audire verba non quaerimus, quia unum ipsum quod implet omnia jam per speciem Dei verbum videmus. Quod nobis tanto altius sonat quanto et mentes nostras vi intimae illustrationis penetrat. Sublatis namque fortis et occidentibus verbis, quasi quidam sonus aeternae praedicationis fit ipsa imago internae visionis. Unde et recte nunc ad beatum Job Dominus dicit: Quis enarrabit coelorum rationem, et concentum coeli quis dormire faciet? Quid enim coelorum ratio accipitur, nisi vis superna secretorum? Quid per coeli concentum nisi concors praedicantium sermo signatur? Conditor igitur noster cum coelorum rationem narrare coeperit, dormire coeli concentum facit, quia cum jam nobis per speciem ostenditur, nimirum praedicantium verba subtrahuntur. Hinc enim per Jeremiam Dominus dicit: Non docebit ultra vir proximum suum, et fratrem suum, dicens: Cognosce Dominum. Omnes enim cognoscent me a minimo eorum usque ad maximum, dicit Dominus (Jerem. XXXI, 34). Hinc Paulus ait: Sive prophetiae evacuabuntur, sive linguae cessabunt, sive scientia destruetur (I Cor. XIII, 8).

Because therefore the praise of so great understanding is not the virtue of the preacher, but of the Author, it is rightly said through the same Author: Or who gave understanding to the cock? As if He said: Unless I, who have more wonderfully instructed for understanding those things which are hidden the minds of teachers which I wonderfully created from nothing. Whence well that He may show Himself not only the Inspirer of understanding in the sayings of those preaching, but also the Author of speech, He adds:

VERSE 37.---Who shall declare the reason of the heavens?

[Rec. V.] Whose words nevertheless He withdraws because He has shown Himself to us through sight, He immediately added:

CHAPTER IV.

IBID.---And the concert of heaven who shall make to sleep?

17. God being revealed in His majesty, preaching shall cease. The Holy Spirit is of the Father and the Son, coeternal to both.---For in this life the Lord has spoken to our infirmity not by the open sight of His majesty, but by the voice of His preachers, so that the carnal tongue might strike hearts as yet carnal, and they might perceive unusual things so much more easily, as they might hear them through the sound of a customary voice. But after that the flesh is resolved into dust through death, and through resurrection the dust is animated, then we do not seek to hear words concerning God, because we now see through sight the very one which fills all things, the Word of God. Which sounds to us so much more deeply as it also penetrates our minds by the force of internal illumination. For the strong and dying words being withdrawn, the very image of internal vision becomes as it were a certain sound of eternal preaching. Whence also the Lord rightly now says to blessed Job: Who shall declare the reason of the heavens, and the concert of heaven who shall make to sleep? For what is the reason of the heavens understood to be, but the heavenly force of secrets? What is signified by the concert of heaven but the concordant speech of those preaching? Therefore our Creator, when He shall have begun to declare the reason of the heavens, makes the concert of heaven to sleep, because when He is now shown to us through sight, doubtless the words of those preaching are withdrawn. For hence the Lord says through Jeremiah: No longer shall a man teach his neighbor, and his brother, saying: Know the Lord. For all shall know me from the least of them even to the greatest, saith the Lord (Jer. 31:34). Hence Paul saith: Whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed (1 Cor. 13:8).

[Vet. VIII.] Vel certe coelorum ratio est ipsa vivificatrix virtus, quae spiritus format angelorum. Deus enim sicut est causa causarum, sicut vita viventium, ita etiam ratio rationabilium creaturarum. Tunc ergo coelorum rationem Dominus narrat, cum semetipsum nobis quomodo electis spiritibus praesit insinuat. Tunc coelorum rationem narrat, cum, detersa mentis nostrae caligine, clara se visione manifestat. Unde et in Evangelio Dominus dicit: Venit hora cum jam non in proverbiis loquar vobis, sed palam de Patre annuntiabo vobis (Joan. XVI, 25). Palam quippe de Patre annuntiare se asserit, quia per patefactam tunc majestatis suae speciem, et quomodo ipsi gignenti non impar oriatur, et quomodo utrorumque Spiritus utrique coaeternus procedat ostendit. Aperte namque tunc videbimus quomodo hoc quod oriendo est ei de quo oritur subsequens non est, quomodo is qui per processionem producitur a proferentibus non praeitur. Aperte tunc videbimus quomodo et unum divisibiliter tria sint, et indivisibiliter tria unum. Lingua ergo tunc narrantis Dei est visa claritas sublevantis. Et concentus coeli tunc dormiet, quia apparente in judicio retributore operum, exhortationum jam verba cessabunt. Unde et aperte ipsum resurrectionis tempus adjungitur, cum illico profertur:

CAPUT V.

VERS. 38.---Quando fundabatur pulvis in terram, et glebae compingebantur.

18. Resurrectionis tempus a Job praevisum et praenuntiatum.---More enim suo quae adhuc futura sunt quasi jam praeterita divinus sermo describit, hoc in se videlicet servans quod per eum dicitur: Qui fecit quae futura sunt (Isai. XLV, 11, sec. LXX). Pulvis itaque tunc in terram fundatur, quia in solida membra reducitur. Et glebae compinguntur, quia nimirum firma corpora ex pulvere collecta consurgunt. Sed postquam verba haec dominica quomodo de futuro intelligenda sint diximus, nunc etiam quid de praesenti insinuent indicemus.

[Vet. IX.] 19. Reprobis absconduntur coelestia, revelantur electis.---Quis enarrabit coelorum rationem, et concentum coeli quis dormire faciet? Coelorum rationem Dominus narrat, dum nunc insinuando superna secreta electorum suorum mentes illuminat. Concentum vero coeli dormire facit, dum concordes angelorum hymnos atque illa coelestium virtutum gaudia reproborum cordibus justo judicio abscondit. Qui concentus coeli, quamvis in se intrinsecus vigilet, in ipsa tamen reproborum ignorantia extrinsecus dormit.

[Old VIII.] Or certainly the reason of the heavens is that very vivifying virtue, which forms the spirits of angels. For God as He is the cause of causes, as the life of the living, so also the reason of rational creatures. Then therefore the Lord declares the reason of the heavens, when He insinuates Himself to us how He is set over the elect spirits. Then He declares the reason of the heavens, when, the darkness of our mind being wiped away, He manifests Himself by a clear vision. Whence also the Lord says in the Gospel: The hour cometh when I shall no longer speak to you in proverbs, but I shall announce to you plainly concerning the Father (John 16:25). For He asserts Himself to announce plainly concerning the Father, because through the sight of His majesty then made open, He shows both how He is born not unequal to Him begetting, and how the Spirit of both proceeds coeternal to both. For we shall then see openly how this which is by being born is not subsequent to Him from whom He is born, how He who is produced through procession is not preceded by those proferring Him. We shall then see openly how both three are one divisibly, and three one indivisibly. Therefore the tongue of God then declaring is the seen brightness of Him lifting up. And the concert of heaven shall then sleep, because the Retributor of works appearing in judgment, the words of exhortations shall now cease. Whence also the very time of resurrection is openly joined, when there is immediately proffered:

CHAPTER V.

VERSE 38.---When the dust was poured into the earth, and the clods were fastened together.

18. The time of resurrection foreseen and foreannounced by Job.---For after its wont the divine speech describes those things which are yet future as if already past, observing this in itself forsooth which is said through it: Who made those things which are future (Isa. 45:11, according to LXX). Therefore the dust is then poured into the earth, because it is reduced into solid members. And the clods are fastened together, because doubtless firm bodies collected from dust arise. But after we have said how these words of the Lord are to be understood concerning the future, now also let us indicate what they intimate concerning the present.

[Old IX.] 19. Heavenly things are hidden from the reprobate, revealed to the elect.---Who shall declare the reason of the heavens, and the concert of heaven who shall make to sleep? The Lord declares the reason of the heavens, while now by insinuating heavenly secrets He illuminates the minds of His elect. But He makes the concert of heaven to sleep, while by a just judgment He hides from the hearts of the reprobate the concordant hymns of the angels and those joys of the heavenly virtues. Which concert of heaven, although it watches intrinsically in itself, yet in the very ignorance of the reprobate it sleeps extrinsically.

Enarratur ergo secreti coelestis ratio, et tamen concentus coeli dormire permittitur, quia et aliis per inspirationem supernae retributionis scientia panditur, et aliis quae sit internae laudis suavitas occultatur.

20. Visibilia reprobos hic morantur, sanctos autem ad meliora compellunt.---Narratur coelorum ratio, quia electorum mentibus quae sit supernorum retributio indesinenter aperitur, ut nimirum sine cessatione proficiant, et transcurrentes visibilia sese ad invisibilia extendant. Omne enim visibile quod in hac vita reprobos figit, hoc electos ad alia impellit, quia dum bona quae facta sunt respiciunt, in eum a quo facta sunt inardescunt; tantoque eum praestantius amant, quanto illum hoc quod ipse bonum condidit praeire considerant. Loquitur quippe hoc eis intrinsecus silenter sonans invisibilis lingua compunctionis. Quam tanto plenius intus audiunt, quanto ab exteriorum desideriorum strepitu perfectius avertuntur. His itaque concentus coeli non dormit, quia eorum mens quae sit laudis supernae suavitas, apposita amoris aure, cognoscit. Intus enim quod appetunt audiunt, et de coelestium bonorum praemiis ipso desiderio Divinitatis instruuntur. Unde et praesentem vitam non solum adversantem, sed etiam faventem graviter tolerant, quia eis onerosum est omne quod cernitur, dum ab eo quod intus audiunt differuntur. Omne quod sibi praesto est grave aestimant, quia illud non est ad quod anhelant; indesinenter autem eorum mens ipsis temporalitatis laboribus fessa in illud coeleste joy resumenda suspenditur, dum, in aure cordis intro erumpente concentu coeli, societatem sibi quotidie supernorum civium praestolantur. Iste concentus supernae laudis in illius aure eruperat, qui dicebat: Ingrediar in locum tabernaculi admirabilis, usque ad domum Dei in voce exsultationis et confessionis, sonus civitatis epulantis (Psal. XLI, 5). Qui igitur intus vocem exsultationis et confessionis ac sonum civitatis epulantis audierat, quid illum aliud nisi coeli concentus excitabat?

21. Concentus coelorum a pravis non auditur.---Qui tamen concentus reprobis dormit, quia eorum cordibus nequaquam per vocem compunctionis innotescit. Non enim considerare illam desiderabilem supernorum civium frequentiam student, nullo ardoris radio illa solemnitatis internae festa conspiciunt, nulla in intimis contemplationis penna sublevantur. Solis namque visibilibus serviunt, et idcirco nihil supernae suavitatis intrinsecus audiunt, quia eos, sicut superius diximus, in aure cordis curarum saecularium surdi tumultus premunt.

Therefore the reason of the heavenly secret is declared, and yet the concert of heaven is permitted to sleep, because both to some the knowledge of heavenly retribution is opened through inspiration, and to others what the sweetness of internal praise is, is hidden.

20. Visible things delay the reprobate here, but compel the holy to better things.---The reason of the heavens is declared, because to the minds of the elect what the retribution of heavenly things is, is incessantly opened, so that doubtless they may profit without cessation, and passing through visible things may extend themselves to invisible ones. For every visible thing which in this life fixes the reprobate, this impels the elect to other things, because while they respect the good things which were made, they burn for Him by whom they were made; and they love Him so much more excellently, as they consider Him to precede this good thing which He Himself created. For the invisible tongue of compunction silently sounding speaks this to them intrinsically. Which they hear so much more fully within, as they are more perfectly turned away from the noise of exterior desires. To these therefore the concert of heaven does not sleep, because their mind knows what the sweetness of heavenly praise is, the ear of love being applied. For they hear within what they desire, and they are instructed concerning the rewards of heavenly goods by the very desire of the Divinity. Whence also they bear the present life heavily, not only when adverse, but even when favoring, because every thing which is discerned is burdensome to them, while they are deferred from that which they hear within. Every thing which is at hand to them they estimate as grave, because that is not that to which they pant; but incessantly their mind, tired by the very labors of temporality, is suspended to be resumed into that heavenly joy, while, the concert of heaven breaking into the ear of the heart within, they daily expect for themselves the society of the heavenly citizens. That concert of heavenly praise had broken out in his ear, who said: I shall enter into the place of the admirable tabernacle, even to the house of God with the voice of exultation and confession, the sound of a city feasting (Ps. 42:4). He therefore who had heard within the voice of exultation and confession and the sound of a city feasting, what else than the concert of heaven excited him?

21. The concert of the heavens is not heard by the wicked.---Which concert nevertheless sleeps to the reprobate, because it by no means becomes known to their hearts through the voice of compunction. For they do not study to consider that desirable frequency of the heavenly citizens, with no ray of ardor do they behold those feasts of internal solemnity, they are lifted up by no wing of contemplation in their inmost parts. For they serve visible things alone, and for that reason they hear nothing of heavenly sweetness intrinsically, because, as we said above, the deaf tumults of secular cares press them in the ear of the heart.

Quia igitur occulti dispensatione judicii quod aliis aperitur aliis clauditur, quod aliis detegitur aliis occultatur, dicatur recte: Quis enarrabit coelorum rationem, et concentum coeli quis dormire faciet? Quod tamen tunc nobis latius innotuit, cum Redemptor noster per dispensationis mysterium apparens, et indignis misericordiam praebuit, et eos a se qui digni videbantur exclusit. Unde hic quoque apte subjungitur:

Caput VI

[Vet. X, Rec. VI].

VERS. 38.---Quando fundabatur pulvis in terram, et glebae compingebantur.

22. Peccatores pulveri similes, quolibet tentationis flatu rapiuntur. Spiritus sancti gratia solidantur, et charitate compinguntur.---Quis in pulvere nisi peccatores accipimus, qui nullo rationis pondere solidati cujuslibet tentationis flatu rapiuntur? De quibus scriptum est: Non sic impii non sic, sed tanquam pulvis quem projicit ventus a facie terrae (Psal. I, 5). Pulvis ergo in terram fundatus est, cum peccatores vocati in Ecclesia traditae fidei sunt ratione solidati, ut qui prius inconstantia mobiles tentationis aura levabantur, immobiles postmodum contra tentamenta consisterent, et Deo perseveranter inhaerentes, fixum bene vivendi pondus tenerent. Glebae vero ex humore coagulantur et pulvere. In hac itaque terra glebae compactae sunt, quia vocati peccatores et per Spiritus sancti gratiam infusi in collectione sunt charitatis uniti. Istae glebae in terra compactae sunt, quando populi qui prius quasi in dispersione pulveris diversa sentiebant, postmodum, sancti Spiritus gratia accepta, in illa pacatissima unanimitatis concordia convenerunt, ut cum essent tria millia, vel rursum quinque millia, Scriptura testante, diceretur quia erat in eis cor unum et anima una (Act. IV, 32). Has glebas ex uno quidem pulvere, sed quasi diversa mole distinctas quotidie Dominus in terra compingit, quia, servata unitate sacramenti, juxta varietatem morum atque linguarum fideles in Ecclesia populos colligit. Has glebas jam tunc Dominus designavit, quando ad esum panis et piscium quinquagenos discumbere vel centenos jussit (Matth. XIV, 19, 20).

Because therefore by the dispensation of a hidden judgment that which is opened to some is closed to others, that which is detected to some is hidden from others, let it be rightly said: Who shall declare the reason of the heavens, and the concert of heaven who shall make to sleep? Which nevertheless then became more widely known to us, when our Redeemer appearing through the mystery of dispensation, both showed mercy to the unworthy, and excluded from Himself those who seemed worthy. Whence here also is aptly subjoined:

Chapter VI

[Old X, Rec. VI].

VERSE 38.---When the dust was poured into the earth, and the clods were fastened together.

22. Sinners similar to dust, are snatched by any blast of temptation. They are solidified by the grace of the Holy Spirit, and fastened together by charity.---Whom do we understand in the dust but sinners, who solidified by no weight of reason are snatched by the blast of any temptation? Concerning whom it is written: Not so the impious, not so, but as the dust which the wind casteth away from the face of the earth (Ps. 1:4). Therefore the dust was poured into the earth, when sinners called in the Church were solidified by the reason of the delivered faith, so that they who before mobile in inconstancy were lifted up by the breeze of temptation, might afterwards consist immobile against temptations, and perseveringly adhering to God, might hold a fixed weight of living well. But clods are coagulated from moisture and dust. Therefore in this earth the clods were fastened together, because sinners called and infused through the grace of the Holy Spirit were united in the collection of charity. These clods were fastened together in the earth, when peoples who before as it were in the dispersion of dust thought diverse things, afterwards, the grace of the Holy Spirit being received, met in that most peaceful concord of unanimity, so that when they were three thousand, or again five thousand, Scripture testifying, it was said that there was in them one heart and one soul (Acts 4:32). These clods from one dust indeed, but distinguished as it were by diverse mass, the Lord daily fastens together in the earth, because, the unity of the sacrament being preserved, He collects faithful peoples in the Church according to the variety of manners and tongues. These clods the Lord already then designated, when He commanded fifties or hundreds to sit down to the eating of bread and fishes (Matt. 14:19, 20).

23. In Ecclesia diversi sunt ordines.---Quas tamen glebas si in Ecclesia ex diversitate meritorum attendimus, fortasse adhuc distinguere subtilius valemus. Nam dum alius est ordo praedicantium, alius auditorum; alius regentium, atque alius subditorum; alius conjugum, alius continentium, alius poenitentium, alius virginum; quasi ex una terra est diversa glebarum forma distincta, dum in una fide, in una charitate disparia demonstrantur bene operantium merita. Has glebas populus ille significavit, qui ad constructionem tabernaculi sub uno studio diversa donaria obtulit, de quo scriptum est: Quidquid in cultum tabernaculi et ad vestes sanctas necessarium erat, viri cum mulieribus praebuerunt, armillas et inaures, annulos et dextralia, omne vas aureum in donaria Domini separatum est. Si quis habuit hyacinthum, purpuram, coccumque bis tinctum, byssum et pilos caprarum (Exod. XXXV, 22), etc.

24. Singuli, ad Ecclesiae cultum implendum, dona offerunt.---In ornamento ergo tabernaculi viri dona cum mulieribus offerunt, quia in explendo cultu sanctae Ecclesiae, et fortium facta sublimia, et infirmorum opera extrema numerantur. Quid autem per armillas quae lacertos astringunt nisi praepositorum valide laborantium opera demonstrantur? Et quid per inaures nisi subditorum obedientia exprimitur? Quid per annulos nisi signaculum secretorum? Plerumque enim magistri signant quod ab auditoribus capi non posse considerant. Et quid per dextralia nisi primae operationis ornamenta memorantur? Quid per vas aureum in donaria Domini separatum nisi divinitatis intelligentia accipitur, quae tanto ab inferiorum amore disjungitur, quanto ad sola quae aeterna sunt amanda sublevantur? Quid per hyacinthum nisi spes coelestium? Quid per purpuram nisi cruor ac tolerantia passionum amore regni perpetui exhibita? Et quid per bis tinctum coccum nisi charitas demonstratur, quae pro perfectione bis tingitur, quia Dei et proximi dilectione decoratur? Quid per byssum nisi immaculata carnis incorruptio? Et quid per pilos caprarum, ex quibus ciliciorum asperitas texitur, nisi dura poenitentium afflictio designatur? Dum igitur alii per armillas et annulos forte magisterium exercent, alii per inaures et dextralia devotam obedientiam rectamque operationem exhibent, alii per separatum vas aureum praeclaram subtilioremque Dei intelligentiam tenent; alii per hyacinthum, purpuram et coccum, audita coelestia sperare, credere, amare non desinunt, etiam quae adhuc subtiliori intellectu minime cognoscunt, alii per byssum incorruptionem carnis offerunt;

23. In the Church there are diverse orders.---Which clods nevertheless if we attend to in the Church from the diversity of merits, perhaps we are able still to distinguish more subtly. For while there is one order of those preaching, another of those hearing; one of those ruling, and another of those subject; one of those married, another of the continent, another of the penitent, another of virgins; it is as it were a diverse form of clods distinguished from one earth, while in one faith, in one charity, unequal merits of those working well are demonstrated. These clods that people signified, which for the construction of the tabernacle under one study offered diverse gifts, concerning whom it is written: Whatever was necessary for the worship of the tabernacle and for the holy vestments, men with women provided, bracelets and earrings, rings and right-hand ornaments, every golden vessel was separated for the gifts of the Lord. If any one had hyacinth, purple, and scarlet twice dyed, fine linen and goats' hair (Exod. 35:22), etc.

24. Each one, for fulfilling the worship of the Church, offers gifts.---In the ornament of the tabernacle therefore men offer gifts with women, because in fulfilling the worship of the holy Church, both the sublime deeds of the strong, and the extreme works of the weak are numbered. But what are demonstrated by the bracelets which bind the arms but the works of the prelates laboring valiantly? And what is expressed by the earrings but the obedience of subjects? What by the rings but the seal of secrets? For for the most part teachers seal what they consider not to be able to be taken by the hearers. And what are remembered by the right-hand ornaments but the ornaments of the first operation? What is understood by the golden vessel separated for the gifts of the Lord but the understanding of the divinity, which is so much disjoined from the love of inferior things, as they are lifted up to love those things alone which are eternal? What by the hyacinth but the hope of heavenly things? What by the purple but the blood and tolerance of passions exhibited for the love of the perpetual kingdom? And what by the twice-dyed scarlet but charity is demonstrated, which is twice dyed for perfection, because it is decorated by the love of God and neighbor? What by the fine linen but the immaculate incorruption of the flesh? And what by the goats' hair, from which the asperity of haircloths is woven, but the hard affliction of the penitent is designated? While therefore some through bracelets and rings exercise a strong mastership, others through earrings and right-hand ornaments exhibit devoted obedience and right operation, others through the separated golden vessel hold a clear and more subtle understanding of God; others through hyacinth, purple and scarlet, do not desist from hoping, believing, loving the heavenly things heard, even those which as yet they by no means know by a more subtle intellect, others through the fine linen offer the incorruption of the flesh;

alii per caprarum pilos deplorant aspere quod libenter commiserunt; quasi ex una terra innumerae glebae proferuntur, quia ex uno et pari obsequio facta fidelium disparia procedunt. Quae nimirum glebae nequaquam concretae ex pulvere surgerent, nisi aquam prius pulvis acciperet, et concepto se humore solidaret, quia nisi peccatores quosque sancti Spiritus gratia infunderet, constrictos eos ad fidei opera charitatis unitas non teneret. Quando igitur Dominus enarrabit coelorum rationem, vel concentum coeli dormire faciet, aperiat. Ait enim: Quando fundabatur pulvis in terram, et glebae compingebantur. Ac si diceret: Tunc primum vocatione et discretione manifesta, secreta spiritalia et non sine misericordia aliis aperui, et non sine justitia aliis clausi, cum alios respuerem, et alios intra Ecclesiam concordia charitatis adunarem. Quae sancta Ecclesia quia a perfidia Judaeorum repulsa, ad rapiendas gentes se contulit, atque in suo corpore convertendas, quod quidem non suis, sed Domini viribus fecit, apte subjungitur:

Caput VII

[Vet. XI, Rec. VII].

VERS. 39.---Nunquid capies leaenae praedam, et animam catulorum ejus implebis?

25. Ecclesia leaena est, cujus catuli fuerunt apostoli.---Ista nimirum illa leaena est de qua Job dicebat, cum superbientem Judaeam cerneret praedicante Ecclesia praetermissam: Non calcaverunt eam filii institorum, nec pertransivit per eam leaena (Job. XXVIII, 8). Huic ergo leaenae Dominus praedam capit, ut animam catulorum ejus impleat, quia ad augmentum hujus Ecclesiae innumeros de gentilitate diripuit, et per animarum lucrum esurientia apostolorum vota satiavit. Ipsi quippe catuli pro mentis teneritudine et formidinis infirmitate vocati sunt, quia, passo Domino, clausis foribus residebant, sicut de illis scriptum est: Cum esset sero die illo una Sabbatorum, et fores essent clausae ubi erant discipuli congregati propter metum Judaeorum, venit Jesus, et stetit in medio eorum (Joan. XX, 19). Unde hic quoque de eisdem catulis apte subjungitur:

CAPUT VIII.

VERS. XL.---Quando cubant in antris, et in specubus insidiantur.

others through the goats' hair harshly deplore what they freely committed; as it were innumerable clods are proffered from one earth, because from one and like obedience the unequal deeds of the faithful proceed. Which clods doubtless being concreted would by no means arise from dust, unless the dust first received water, and solidified itself with the humidity conceived, because unless the grace of the Holy Spirit infused every sinner, the unity of charity would not hold them constrained to the works of faith. When therefore the Lord shall declare the reason of the heavens, or make the concert of heaven to sleep, let Him open. For He saith: When the dust was poured into the earth, and the clods were fastened together. As if He said: Then first by manifest vocation and discretion, I opened spiritual secrets both not without mercy to some, and not without justice closed them to others, when I rejected some, and united others within the Church by the concord of charity. Which holy Church because repulsed by the perfidy of the Jews, she betook herself to seizing the Gentiles, and to those to be converted in her body, which indeed she did not by her own, but by the Lord's strengths, is aptly subjoined:

Chapter VII

[Old XI, Rec. VII].

VERSE 39.---Shalt thou take the prey of the lioness, and shalt thou fill the soul of her whelps?

25. The Church is a lioness, whose whelps were the apostles.---This doubtlessly is that lioness of which Job spoke, when he saw the proud Judea passed over while the Church was preaching: Non calcaverunt eam filii institorum, nec pertransivit per eam leaena (Job 28:8). For this lioness therefore the Lord takes the prey, that He may fill the soul of her whelps, because for the increase of this Church He snatched innumerable from Gentility, and satisfied the hungering vows of the apostles through the gain of souls. For they themselves were called whelps for the tenderness of their mind and the infirmity of fear, because, the Lord having suffered, they resided with closed doors, as it is written of them: When it was late on that day, one of the Sabbaths, and the doors were closed where the disciples were gathered for fear of the Jews, Jesus came, and stood in the midst of them (John 20:19). Whence here also is aptly subjoined concerning the same whelps:

CHAPTER VIII.

VERSE 40.---When they couch in dens, and lie in wait in holes.

26. In antris prius cubarunt, unde in mundum praedas acturi exsilierunt.---Cum enim nequaquam sancti apostoli contra membra diaboli in voce liberae praedicationis exsurgerent, et necdum post passionem Domini sancti Spiritus effusione solidati Redemptorem suum firma auctoritate praedicarent, adhuc contra adversarios suos quasi in antris insidiabantur. Clausis quippe foribus quasi in quibusdam abditis specubus suis catuli rapturi mundum cubabant, ut animarum praedam postmodum praesumentes diriperent, de quibus tunc certum est quod mundi impetum etiam sibimetipsis latendo formidarent. Illis foribus clausis isti catuli mortem mortis nostrae insidiati quaesierunt, ut culpam nostram interficerent, omnemque in nobis peccati vitam necarent. Horum primo illi esurienti catulo, sed jam valenti, ostensa per linteum gentilitate, quasi monstrata praeda, dicitur: Macta et manduca (Act. X, 13). His catulis velut adhuc infirmis ut cubare in antris debeant jubetur, cum eis dominica voce dicitur: Sedete hic in civitate quoadusque induamini virtute ex alto (Luc. XXIV, 49). An non recte leaenae catuli vocantur, qui in Ecclesia editi adversantem mundum ore rapuerunt?

27. Illos imitantur perfecti doctores. Ille scit recte dicere, qui novit ordinate tacere.---Et haec quidem facta a sanctis apostolis novimus, haec nunc etiam fieri a perfectis doctoribus videmus. Ipsi enim etsi subsequentium populorum patres sunt, tamen sunt praecedentium filii; unde et non immerito catuli dicuntur. Vel certe quia etsi quorumdam fidelium magistri sunt, universalis tamen Ecclesiae discipulos se esse gloriantur. Leaenae itaque praedam Dominus capit, quia virtute suae inspirationis ab errore vitam delinquentium diripit; et animas catulorum illius replet, quia conversione multorum piis doctorum desideriis satisfacit. De quibus catulis bene subjungitur: Quando cubant in antris, et in specubus insidiantur. Neque enim cuncta tempora doctrinae sunt congrua. Nam plerumque dictorum virtus perditur, si intempestive proferantur. Saepe vero et quod lenius dicitur conventu temporis congruentis animatur. Ille ergo scit recte dicere, qui et ordinate novit tacere. Quid enim prodest eo tempore irascentem corripere, quo alienata mente non solum non aliena verba percipere, sed semetipsum vix valet tolerare? Furentem quippe qui per invectionem corripit, quasi ei qui non sentiat, plagas ebrio imponit. Doctrina itaque ut pervenire ad cor audientis valeat, quae sibi congrua sint temporum momenta perpendat. Bene ergo de his catulis dicitur: Quando cubant in antris, et in specubus insidiantur.

26. They first couched in dens, whence they leaped out to drive preys into the world.---For when the holy apostles by no means rose up against the members of the devil in the voice of free preaching, and not yet after the passion of the Lord solidified by the effusion of the Holy Spirit preached their Redeemer with firm authority, they still lay in wait against their adversaries as it were in dens. For the doors being closed as it were in certain hidden holes of their own, the whelps about to seize the world couched, that afterwards presuming they might snatch the prey of souls, of whom it is then certain that they dreaded the impetus of the world even by hiding themselves. Those doors being closed these whelps lying in wait sought the death of our death, that they might slay our fault, and kill every life of sin in us. To that first hungry whelp of these, but already valiant, Gentility being shown through the sheet, as if a prey being shown, it is said: Kill and eat (Acts 10:13). To these whelps as if still infirm it is commanded that they ought to couch in dens, when it is said to them by the Lord's voice: Sit ye here in the city until ye be endued with virtue from on high (Luke 24:49). Or are they not rightly called the whelps of the lioness, who brought forth in the Church have seized the adverse world with their mouth?

27. Perfect teachers imitate them. He knows how to speak rightly, who knows how to be silent orderly.---And these things indeed we know were done by the holy apostles, these things now also we see done by perfect teachers. For they although they are the fathers of the following peoples, yet are the sons of the preceding ones; whence also they are not unmeritedly called whelps. Or certainly because although they are the masters of certain faithful, yet they glory themselves to be the disciples of the universal Church. Therefore the Lord takes the prey of the lioness, because by the virtue of His inspiration He snatches the life of those delinquent from error; and He fills the souls of her whelps, because by the conversion of many He satisfies the pious desires of teachers. Concerning which whelps it is well subjoined: When they couch in dens, and lie in wait in holes. For not all times are congruous for doctrine. For for the most part the virtue of sayings is lost, if they be proffered unseasonably. But often even that which is said more gently is animated by the meeting of a congruous time. He therefore knows how to speak rightly, who also knows how to be silent orderly. For what does it profit to rebuke an angry man at that time, when with an alienated mind he is not only not able to perceive the words of another, but scarcely is able to bear himself? For he who rebukes a raving man through invective, as it were to one who does not feel, imposes stripes on a drunken man. Doctrine therefore so that it may be able to reach to the heart of the hearer, let it weigh the moments of times which are congruous to it. Well therefore is it said of these whelps: When they couch in dens, and lie in wait in holes.

Doctores enim sancti quando et arguenda conspiciunt et tamen se per silentium in cogitationibus retinent, quasi in specubus latent, et velut in antris se contegunt quia in suis cordibus occultantur. Sed cum opportunum tempus invenerint, repente prosiliunt, nulla quae dicenda sunt reticent, et cervicem superbientium morsu asperae increpationis tenent. Sive itaque per apostolos, sive per doctores, quos in apostolorum locum subrogavit, huic leaenae Dominus quotidie praedam capit, et per eos quos cepit alios etiam capere non desistit. Ad hoc quippe justi hujus mundi peccatores rapiunt, ut per conversos eos etiam alii ex mundo rapiantur. Unde et ipsa geminitas, quae pio apostolorum ore rapta est, tanta nunc fame alios esurit quanta se ab apostolis concupitam fuisse cognoscit. Proinde et apte subjungitur:

Caput IX

[Vet. XII, Rec. VIII].

VERS. 41.---Quis praeparat corvo escam suam, quando pulli ejus clamant ad Deum, vagantes eo quod non habeant cibos?

28. Gentilitas conversa corvus est, cujus pulli sunt sancti praedicatores.---Quid enim corvi pullorumque ejus nomine nisi peccatis nigra gentilitas designatur? De qua per Prophetam dicitur: Qui dat jumentis escam ipsorum, et pullis corvorum invocantibus eum (Psal. CXLVI, 9). Jumenta quippe escam accipiunt, dum sacrae Scripturae pabulo mentes dudum brutae satiantur. Pullis vero cervorum, filiis scilicet gentium esca datur, cum eorum desiderium nostra conversatione reficitur. Iste corvus esca fuit dum ipsum sancta Ecclesia quaereret. Sed nunc escam accipit, quia ipse ad conversionem alios exquirit.

29. Hi sua virtute nihil se posse sciunt.---Cujus videlicet pulli, id est praedicatores ex eo editi, non in se praesumunt, sed in viribus Redemptoris sui. Unde bene dicitur: Quando pulli ejus clamant ad Deum. Nihil enim sua virtute posse se sciunt. Et quamvis animarum lucra piis votis esuriant, ab illo tamen qui cuncta intrinsecus operatur haec fieri exoptant. Vera enim fide comprehendunt, quia neque qui plantat est aliquid, neque qui rigat, sed qui incrementum dat Deus (I Cor. III, 7).

For holy teachers when they both behold things to be blamed and yet retain themselves in thoughts through silence, as it were hide in holes, and as it were cover themselves in dens because they are hidden in their own hearts. But when they have found an opportune time, they suddenly leap forth, they withhold none of those things which are to be spoken, and they hold the neck of the proud by the bite of a harsh rebuke. Therefore whether through the apostles, or through the teachers, whom He substituted in the place of the apostles, the Lord daily takes the prey for this lioness, and through those whom He took He does not desist from taking others also. For to this the just seize the sinners of this world, that through those converted others also may be seized from the world. Whence also that very twinness, which was seized by the pious mouth of the apostles, now hungers for others with as great a famine as it knows itself to have been desired by the apostles. Accordingly also is aptly subjoined:

Chapter IX

[Old XII, Rec. VIII].

VERSE 41.---Who prepareth for the raven his food, when his young ones cry to God, wandering because they have no meat?

28. Gentility converted is the raven, whose young ones are the holy preachers.---For what is designated by the name of the raven and his young ones but Gentility black with sins? Concerning which it is said through the Prophet: Who giveth to the beasts their food, and to the young ravens that call upon him (Ps. 147:9). For the beasts receive food, while minds formerly brute are satisfied with the fodder of sacred Scripture. But food is given to the young of the ravens, to wit the sons of the Gentiles, when their desire is refitted by our conversation. This raven was food while the holy Church sought him. But now he receives food, because he himself searches out others for conversion.

29. These know that they can do nothing by their own virtue.---Whose young ones forsooth, that is the preachers brought forth from him, do not presume in themselves, but in the strengths of their Redeemer. Whence it is well said: When his young ones cry to God. For they know that they can do nothing by their own virtue. And although they hunger for the gains of souls with pious vows, yet they greatly desire these things to be done by Him who works all things intrinsically. For they comprehend with true faith, because neither is he that planteth anything, nor he that watereth, but God who giveth the increase (1 Cor. 3:7).

30. Zelo lucrandarum animarum aestuant.---Quod vero dictum est: vagantes eo quod non habeant cibos, in hac vagatione nihil aliud quam aestuantium praedicatorum vota signantur. Qui dum in Ecclesiae sinum recipere populos ambiunt, magno ardore succensi, nunc ad hos, nunc ad illos colligendos desiderium mittunt. Quasi quaedam quippe vagatio est ipsa cogitationis aestuatio; et velut ad loca varia mutatis nutibus transeunt, dum pro adunandis animabus in modos innumeros ac in partes diversas esurienti mente discurrunt.

[Vet. XIII.] 31. Pauli pro omnibus pene ecclesiis sollicitudo. Charitas, quae divisa unit, cor Pauli per multa dividebat.

---Hanc vagationem pulli corvorum, id est filii gentilium, ab ipso gentium magistro didicerunt. Ipse quippe quam valida charitate flagrat, tam nimia ex locis ad loca se vagatione permutat; transire ad alia ex aliis appetit, quia ipsa eum quae implet charitas impellit. Longe namque a Romanis positus scribit: Memoriam vestri facio semper in orationibus meis, obsecrans si quo modo tandem aliquando prosperum iter habeam in voluntate Dei veniendi ad vos; desidero enim videre vos (Rom. I, 9, 10). Retentus Ephesi Corinthiis scribit: Ecce tertio hoc paratus sum venire ad vos (II Cor. XII, 14). Rursum Ephesi commorans, Galatis loquitur, dicens: Vellem modo esse apud vos, et mutare vocem meam (Gal. IV, 20). Romae quoque custodia carceris clausus, quia ire ad Philippenses per semetipsum non permittitur, transmittere se discipulum pollicetur, dicens: Spero in Domino Jesu, Timotheum me cito mittere ad vos, ut et ego bono animo sim, cognitis quae circa vos sunt (Philip. II, 19). Constrictus etiam vinculis atque Ephesi retentus, Colossensibus scribit: Nam si corpore absens sum, sed spiritu vobiscum sum (Coloss. II, 5). Ecce quomodo sancto desiderio quasi vagatur: hic corpore tenetur, illuc spiritu ducitur; et paterni amoris affectum istis praesentibus exhibet, illis absentibus ostendit; coram positis impendit opera, audientibus exprimit vota, efficaciter praesens eis cum quibus erat, nec tamen 970 illis absens cum quibus non erat. Cujus vagationem melius cognoscimus, si ejus adhuc ad Corinthios verba pensamus. Ait enim: Veniam ad vos, cum Macedoniam pertransiero. Nam Macedoniam pertransibo; apud vos autem forsitan manebo, vel etiam hiemabo (I Cor. XVI, 5). Perpendamus, quaeso, quae sit ista vagatio.

30. They burn with zeal for gaining souls.---But what is said: wandering because they have no meat, in this wandering nothing else than the vows of burning preachers are signified. Who while they ambition to receive peoples into the bosom of the Church, kindled with great ardor, send their desire now to these, now to those to be gathered. For the very burning of thought is as it were a certain wandering; and they pass as it were to various places with changed nods, while for uniting souls they run to and fro with a hungering mind in innumerable modes and into diverse parts.

[Vet. XIII.] 31. Paul's solicitude for almost all the churches. Charity, which unites what is divided, divided the heart of Paul among many.

---This wandering the young of the ravens, that is, the children of the Gentiles, learned from the very master of the Gentiles. For he himself, as much as he burns with valid charity, so much he changes himself in excessive wandering from place to place; he desires to pass to others from others, because the very charity which fills him impels him. For being placed far from the Romans he writes: I make mention of you always in my prayers, beseeching if by any means now at length I might have a prosperous journey by the will of God to come unto you; for I long to see you (Rom. I, 9, 10). Being detained at Ephesus he writes to the Corinthians: Behold the third time I am ready to come to you (II Cor. XII, 14). Again staying at Ephesus, he speaks to the Galatians, saying: I could desire to be present with you now, and to change my voice (Gal. IV, 20). At Rome also shut up in the custody of the prison, because he is not permitted to go to the Philippians by himself, he promises to send a disciple, saying: I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state (Philip. II, 19). Constrained also by bonds and detained at Ephesus, he writes to the Colossians: For though I be absent in the flesh, yet am I with you in the spirit (Coloss. II, 5). Behold how he wanders as if by a holy desire: here he is held in the body, there he is led in the spirit; and he exhibits the affection of paternal love to these present, and shows it to those absent; to those set before him he bestows his works, to those hearing he expresses his vows, effectively present to those with whom he was, yet not absent from those with whom he was not. Whose wandering we know better, if we still weigh his words to the Corinthians. For he says: I will come unto you, when I shall pass through Macedonia. For I do pass through Macedonia; but it may be that I will abide, or even winter with you (I Cor. XVI, 5). Let us weigh, I pray, what this wandering is.

Ecce alio interim manet, alio se iturum perhibet, atque alio deflexurum promittit. Quid est quod tam anxie per tot loca partitur, nisi quod circa omnes una charitate constringitur? Charitas enim quae divisa unire consuevit, unum cor Pauli per multa dividi compellit. Quod tamen tanto arctius in Deo colligit, quanto latius per sancta desideria spargit. Praedicando igitur Paulus vult simul omnia dicere, amando vult simul omnes videre, quia et in carne permanendo vult omnibus vivere, et de carne transeundo per sacrificium fidei vult omnibus prodesse. Vagentur itaque pulli corvorum, id est magistrum suum imitentur filii gentium, torporem mentis excutiant, et cum animarum lucrum, id est cibum suum minime reperiunt, non quiescant; ad profectum se ex provectibus extendant, et, aestuantes in utilitate multorum, refectionem suam quasi vagantes esuriant. Quia vero per praedicationum opera discurrendo, refectione fidei gentilitatem satiare non cessant, dicatur recte: Quis praeparat corvo escam suam, quando pulli ejus clamant ad Deum, vagantes eo quod non habeant cibos.

[Vet. XIV.] 32. Corvi quoque nomine plebs Judaica significatur. Visa gentilium conversione, olim resipiscet ac de sua stultitia erubescet.

---Potest etiam corvi nomine nigra per infidelitatis meritum plebs Judaica designari. Nam pulli ejus ad Deum clamare referuntur, ut eidem corvo a Domino esca praeparetur, quia nimirum sancti apostoli, plebis Israeliticae carne generati, dum pro gente sua preces ad Dominum funderent, quasi pulli corvorum, eum de quo carnaliter editi sunt spiritali intelligentia parentem populum paverunt. Igitur dum pulli ejus clamant, corvo esca praeparatur, quia dum apostoli exorant, plebs dudum perfida ad cognitionem fidei ducitur, et ex praedicatione filiorum quasi ex pullorum voce satiatur. Illud tamen in hoc versu debemus solerter intueri, quod huic corvo esca dicitur primum pullis clamantibus et postmodum vagantibus praeparari. Clamantibus namque pullis corvo esca praeparata est, cum praedicantibus apostolis verbum Dei Judaea audiens, modo in tribus millibus, modo in quinque millibus spirituali est intelligentia satiata. Sed cum per reproborum multitudinem crudelitatem suam contra praedicantes exerceret, et quasi pullorum vitam necaret, iidem pulli in universa mundi spatia dispersi sunt.

Behold he abides in one place for the meantime, asserts he will go to another, and promises he will turn aside to another. What is it that he so anxiously partitions through so many places, but that he is constrained by one charity concerning all? For charity which is wont to unite what is divided, compels the one heart of Paul to be divided through many. Which however it gathers so much the more closely in God, as it spreads it more widely through holy desires. In preaching therefore Paul wishes to say all things at once, in loving he wishes to see all at once, because both by remaining in the flesh he wishes to live for all, and by passing from the flesh through the sacrifice of faith he wishes to profit all. Let the young of the ravens therefore wander, that is, let the children of the Gentiles imitate their master, let them shake off the torpor of the mind, and when they find very little the gain of souls, that is, their food, let them not rest; let them extend themselves to progress from advancements, and, seething in the utility of many, let them hunger for their refreshment as if wandering. Because truly by running to and fro through the works of preachings, they cease not to satisfy the Gentiles with the refreshment of faith, let it be rightly said: Who provideth for the raven his food, when his young ones cry unto God, wandering because they have no meat?

[Vet. XIV.] 32. By the name of the raven also the Jewish people is signified. Seeing the conversion of the Gentiles, it will at length repent and blush at its own folly.

---The Jewish people may also be designated by the name of the raven, black through the merit of infidelity. For its young ones are said to cry unto God, that food may be prepared for the same raven by the Lord, because doubtless the holy apostles, generated in the flesh from the Israelite people, while they poured out prayers to the Lord for their nation, as the young of ravens, fed with spiritual understanding the kindred people from whom they were carnally born. Therefore, while its young cry, food is prepared for the raven, because while the apostles entreat, the people lately faithless is led to the knowledge of the faith, and is satisfied from the preaching of the children as from the voice of the young ones. Yet in this verse we ought carefully to observe, that food is said to be prepared for this raven first when the young are crying and afterwards when they are wandering. For while the young were crying food was prepared for the raven, when Judea hearing the word of God as the apostles preached, was satisfied with spiritual understanding, now in three thousand, now in five thousand. But when through the multitude of the reprobate it exercised its cruelty against those preaching, and as if it would kill the life of the young, the same young ones were dispersed into the spaces of the whole world.

Unde et eisdem carnalibus patribus spiritali praedicationi resistentibus dicunt: Vobis oportebat primum loqui verbum Dei; sed quia repellitis illud, et indignos vos judicatis aeternae vitae, ecce convertimur ad gentes (Act. XIII, 46); scientes profecto quod postquam gentilitas crederet, etiam Judaea ad fidem veniret. Unde et scriptum est: Donec plenitudo gentium introiret, et sic omnis Israel salvus fieret (Rom. XI, 25). Quia igitur summopere sancti apostoli et studuerunt prius 971 audientibus praedicare, et postmodum resistentibus exempla conversae gentilitatis ostendere, quasi esurientes pulli huic corvo escam suam prius clamando et postmodum vagando quaesierunt. Unde enim vagantur pulli, inde escam corvus invenit, quia dum per laborem praedicantium conversam ad Deum gentilitatem Judaicus populus respicit, ad extremum quandoque stultitiam suae infidelitatis erubescit; et tunc Scripturae sacrae sententias intelligit, cum prius quam sibi eas gentibus innotuisse cognoscit, atque, expleta vagatione pullorum, ad percipienda sacra eloquia os cordis aperit; quia peractis in mundum cursibus apostolorum, sero ea spiritaliter percipit: quibus diu se perfidia astringente jejunavit. Quae quia omnia solius divinae potentiae virtus operatur, recte dicitur: Quis praeparat corvo escam suam, quando pulli ejus clamant ad Deum, vagantes eo quod non habeant cibos? Subandis nisi ego, qui infidelem populum filiis suis et exorantibus tolero, et praedicantibus pasco, atque ad alia vagantibus convertendum quandoque in fine sustineo.

Periti magistri, discipulis non satis humiliter de se sentientibus, sublimioris doctrinae cibum subtrahunt.---Est adhuc aliud quod de corvo moraliter possit intelligi. Editis namque pullis, ut fertur, escam plene praebere dissimulat, priusquam plumescendo nigrescant, eosque inedia affici patitur, quoadusque in illis per pennarum nigredinem sua similitudo videatur. Qui huc illucque vagantur in nido, et ciborum expetunt aperto ore subsidium. At cum nigrescere coeperint, tanto eis praebenda alimenta ardentius requirit, quanto illos alere diutius distulit. Corvus profecto est doctus quisque praedicator, qui magna voce clamat, dum peccatorum suorum memoriam atque cognitionem infirmitatis propriae quasi quamdam coloris nigredinem portat. Cui quidam nascuntur in fide discipuli, sed fortasse adhuc considerare infirmitatem propriam nesciunt, fortasse a peccatis praeteritis memoriam avertunt, et per hoc eam quam assumi oportet contra hujus mundi gloriam humilitatis nigredinem non ostendunt. Hi velut ad accipiendas escas os aperiunt, cum doceri de secretis sublimibus quaerunt.

Whence also they say to the same carnal fathers resisting spiritual preaching: It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (Acts XIII, 46); knowing surely that after the Gentiles should believe, Judea also should come to the faith. Wherefore also it is written: Until the fullness of the Gentiles be come in, and so all Israel shall be saved (Rom. XI, 25). Because therefore the holy apostles both studied most of all first to preach to those hearing, and afterwards to show to those resisting the examples of the converted Gentiles, as hungry young ones they sought their food for this raven first by crying and afterwards by wandering. For whence the young wander, thence the raven finds food, because while through the labour of those preaching the Jewish people beholds the Gentiles converted to God, at the last it sometimes blushes at the folly of its infidelity; and then it understands the sentences of holy Scripture, when it recognizes that they had been made known to the Gentiles before they were to itself, and, the wandering of the young being completed, it opens the mouth of the heart to perceive the sacred oracles; because the courses of the apostles through the world being finished, it perceives spiritually late those things from which it fasted for a long time while perfidy bound it. Because since the power of the divine potentiality alone works all these things, it is rightly said: Who provideth for the raven his food, when his young ones cry unto God, wandering because they have no meat? Understand "except I", who both bear with the faithless people through its children entreating, and feed it through those preaching, and sustain it to be converted at some time in the end while they wander to other things.

[Vet. XV.] 33. Skillful teachers withdraw the food of more sublime doctrine from disciples who do not feel humbly enough about themselves.---There is yet another thing which can be understood morally concerning the raven. For when the young are brought forth, as it is related, it dissembles to provide food fully, before they grow black as they fledge, and suffers them to be affected by want, until in them its own likeness is seen through the blackness of the feathers. Who wander here and there in the nest, and seek the aid of food with open mouth. But when they have begun to grow black, so much more ardently it requires the food to be provided for them, as it has longer delayed to nourish them. The raven indeed is every learned preacher, who cries with a great voice, while he carries the memory of his sins and the knowledge of his own infirmity as if a certain blackness of color. To whom certain disciples are born in the faith, but perhaps they do not yet know how to consider their own infirmity, perhaps they turn away their memory from past sins, and through this they do not show that blackness of humility which ought to be assumed against the glory of this world. These as if to receive food open their mouth, when they seek to be taught concerning sublime secrets.

Sed eis doctor suus alimenta praedicamentorum sublimium tanto minus tribuit, quanto illos peccata praeterita minus digne deflere cognoscit. Exspectat quippe atque admonet ut a nitore vitae praesentis prius per poenitentiae lamenta nigrescant, et tunc demum congrua praedicationis subtilissimae nutrimenta percipiant. Corvus in pullis ora inhiantia respicit, sed ante in eis pennarum nigredine indui corpora quaerit. Sic et discretus doctor interna mysteria eorum sensibus non ministrat, quos adhuc ab hoc saeculo nequaquam se abjecisse considerat. Quanto igitur discipuli exterius per cultum vitae praesentis minus quasi nigri sunt, tanto per cibum verbi interius minus replentur; et quo se a corporali gloria non evacuant, eo a spiritali refectione jejunant. 34.

Secus si in confessione peccatorum humilientur. ---Si vero in confessione vitae praeteritae lamenti sui gemitus velut nigrescentes plumas proferant, illico in contemplatione doctor ad escam de sublimibus deferendam, quasi pullorum refectionem cogitans corvus, volat, eisque hiantibus in ore 972 cibum revocat, dum ex ea intelligentia quam coeperit esurientibus discipulis alimenta vitae loquendo subministrat. Quos tanto ardentius de supernis reficit, quanto verius a mundi nitore nigrescere poenitentiae lamentatione cognoscit. 35.

Quo major est humilitas, major etiam spes provectus.---Pulli autem dum nigro se pennarum colore vestiunt, de se etiam volatum promittunt, quia quo magis discipuli abjecta de se sentiunt, quo magis sese despicientes affligunt, eo amplius spem provectus sui in altiora pollicentur. Unde et curat doctor festinantius alere quos jam per quaedam indicia providet posse et aliis prodesse. Hinc enim Timotheum Paulus admonet, velut plumescentes pullos sollicitius nutrire, dum dicit: Quae audisti a me per multos testes, haec commenda fidelibus hominibus, qui idonei erunt et alios docere (II Tim. Quae doctrinae discretio dum caute a praedicatore custoditur, ei divinitus largior copia praedicationis datur. Dum enim per charitatem compati afflictis discipulis novit, dum per discretionem congruum doctrinae tempus intelligit, ipse non solum pro se, sed etiam pro eis, quibus laboris sui studia impendit, majora intelligentiae suae munera percipit. Unde hic quoque apte dicitur: Quis praeparat corvo escam suam, quando pulli ejus clamant ad Deum, vagantes eo quod non habeant cibos? Cum enim pulli ut satientur clamant, corvo esca praeparatur, quia dum verbum Dei boni auditores esuriunt, pro reficiendis eis majora doctoribus intelligentiae dona tribuuntur.

But to them their teacher bestows the food of sublime preachings so much the less, as he knows that they deplore past sins less worthily. For he waits and admonishes that from the brightness of the present life they should first grow black through the lamentations of penance, and then at last perceive the congruent nourishments of the most subtle preaching. The raven in the young looks back at the gaping mouths, but first seeks that in them the bodies be clothed with the blackness of feathers. So also the discreet teacher does not minister internal mysteries to the senses of those whom he considers to have by no means cast themselves down from this world. By how much therefore the disciples are less as it were black outwardly through the cult of the present life, by so much less are they filled inwardly through the food of the word; and by what they do not empty themselves of corporal glory, by that they fast from spiritual refreshment.

34. Otherwise if they be humbled in the confession of sins.---But if in the confession of the past life they bring forth the groans of their lamentation as if blackening feathers, immediately in contemplation the teacher, as the raven thinking of the refreshment of the young, flies to bring food from sublime things, and calls back food into their gaping mouths, while from that intelligence which he has begun he ministers the food of life by speaking to the hungry disciples. Whom he refreshes so much more ardently from above, as he more truly knows them to grow black from the brightness of the world by the lamentation of penance.

35. By how much greater the humility is, by so much greater also is the hope of advancement.---But the young while they clothe themselves with the black color of feathers, also promise flight of themselves, because by how much more the disciples feel abject things of themselves, by how much more they afflict themselves despising themselves, by so much more they promise the hope of their advancement into higher things. Whence also the teacher cares to nourish more hastily those whom already through certain indications he foresees can also profit others. For hence Paul admonishes Timothy, to nourish more solicitously as it were fledging young, when he says: The things that thou have heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (2 Tim. 2:2). Which discretion of doctrine while it is cautiously kept by the preacher, a more large abundance of preaching is given to him divinely. For while through charity he knows how to suffer with afflicted disciples, while through discretion he understands the congruent time of doctrine, he himself receives greater gifts of his intelligence, not only for himself, but also for those upon whom he bestows the studies of his labor. Whence here also it is aptly said: Who provideth for the raven his food, when his young ones cry unto God, wandering because they have no meat? For when the young cry that they may be satisfied, food is prepared for the raven, because while good hearers hunger for the word of God, greater gifts of intelligence are bestowed upon teachers for refreshing them. It follows:

Caput X

[Vet. XVI, Rec. IX].

CAP. XXXIX, VERS. 1.---Nunquid nosti tempus partus ibicum in petris, vel parturientes cervas observasti?

36. Cur magistri spirituales in ibicibus et cervis signati. Ibicum descriptio. Qui cervi flumina transmittant. Quae agimus apud Deum eo magis crescunt quo apud nos per humilitatem decrescunt. ---Meridiana pars ibices aves vocat, quae Nili fluentis inhabitant. Orientalis vero Occidentalisque plaga parva quadrupedia ibices nominat quibus et moris est in petris parere, quia neque sciunt nisi in petris habitare. Quae si quando etiam de altis saxorum cacuminibus ruunt, in suis se cornibus illaesa suscipiunt. Caput quippe ruentes feriunt, cujus dum prima cornua opponunt fit omne corpus a jactura casus alienum. Cervarum vero moris est inventos serpentes exstinguere, eorumque membra morsibus dilaniare. Fertur autem quia si quando flumina transeunt, capitum suorum onera dorsis praecedentium superponunt, sibique invicem succedentes laborem ponderis omnino non sentiunt. Quid est ergo quod beatus Job de partu ibicum cervarumque discutitur, nisi quia in cervis vel ibicibus magistrorum spiritalium persona signatur? Ipsi quippe velut ibices in petris pariunt, quia in doctrina patrum, qui petrae pro soliditate vocati sunt, ad conversionem animas gignunt. Ipsi velut ibices nullius casus damna sentiunt, dum in suis cornibus excipiuntur, quia quidquid eis ruinae temporalis accesserit, in testamentis sacrae Scripturae se suscipiunt, et quasi cornuum exceptione salvantur. De his enim testamentis dictum est: Cornua sunt in manibus ejus (Habac. III, 4). Ad Scripturarum ergo consolationem refugiunt, dum aliqua temporalis casus jactura feriuntur. An non more ibicum, hujus mundi adversitatibus cadens, quasi in suis se cornibus excipiebat Paulus, cum diceret: Quaecunque scripta sunt, ad nostram doctrinam 973 scripta sunt, ut per patientiam et consolationem scripturarum spem habeamus (Rom. XV, 4)? Ipsi etiam cervae vocati sunt, sicut per Jeremiam de doctoribus genitos filios incaute deserentibus dicitur: Cerva in agro peperit, et reliquit (Jerem. 14, 5). Ipsi, more cervarum, interemptis vitiis, quasi exstinctis serpentibus vivunt, et de ipsa exstinctione vitiorum, ad fontem vitae acrius inardescunt.

Chapter X

[Vet. XVI, Rec. IX].

CAP. XXXIX, VERS. 1.---Knowest thou the time when the wild goats bring forth among the rocks, or canst thou mark when the hinds do calve?

36. Why spiritual teachers are signified by wild goats and hinds. Description of wild goats. Which hinds cross rivers. The things we do before God increase the more by merit, as they decrease with ourselves through humility. ---The southern part calls ibices birds, which inhabit the streams of the Nile. But the Eastern and Western region names ibices small quadrupeds which are accustomed to bring forth among the rocks, because they know not how to dwell except among the rocks. Which if ever they even fall from the high summits of the crags, they receive themselves unhurt upon their own horns. For in falling they strike the head, and while they oppose their first horns, the whole body is made free from the damage of the fall. But it is the manner of hinds to extinguish serpents they have found, and to tear their limbs with bites. It is said moreover that if ever they cross rivers, they place the weights of their heads upon the backs of those preceding them, and succeeding each other in turn they feel not at all the labour of the weight. What is it then that blessed Job is questioned concerning the birth of wild goats and hinds, but that in hinds or wild goats the person of spiritual teachers is signified? For they bring forth as wild goats among the rocks, because in the doctrine of the fathers, who are called rocks for their solidity, they beget souls to conversion. They as wild goats feel the damages of no fall, while they are received upon their horns, because whatever temporal ruin shall have come upon them, they receive themselves in the testaments of holy Scripture, and are saved as if by the reception of the horns. For of these testaments it is said: Horns are in his hands (Habac. III, 4). To the consolation of the Scriptures therefore they flee, while they are struck by any damage of temporal fall. Did not Paul, falling in the adversities of this world, as it were receive himself upon his own horns, like the wild goats, when he said: Whatsoever things were written, were written for our learning, that we through patience and comfort of the scriptures might have hope (Rom. XV, 4)? They are also called hinds, as it is said through Jeremiah of teachers incautiously deserting the children they have begotten: The hind also calved in the field, and forsook it (Jerem. 14, 5). They, after the manner of hinds, the vices being slain, live as if the serpents were extinguished, and from the very extinction of vices, they burn more sharply towards the fountain of life.

Unde Psalmista ait: Sicut cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus (Psal. XLI, 1). Ipsi etiam dum labentia hujus temporalitatis momenta quasi quaedam flumina transeunt, compatientes charitate, onera sua sibi invicem superponunt, quia cauta observatione custodiunt id quod scriptum est: Invicem onera vestra portate, et sic adimplebitis legem Christi (Galat. VI, 2). Quia vero post adventum Domini spiritales magistri per mundum sparsi sunt, qui auditorum animas in conversione parere praedicando potuissent, et quia hoc idem tempus incarnationis Domini ante prophetarum voces cognitum non fuit, quamvis futura ipsa incarnatio praecognita omnibus electis fuit, bene beatus Job de tempore partus ibicum cervarumque discutitur, eique dicitur: Nunquid nosti tempus partus ibicum in petris, vel parturientes cervas observasti? Ac si dicatur ei: Idcirco te egisse aliquid sublimiter credis, quia illud tempus necdum praevides quo spiritales magistri in mundum missi per doctrinam antiquorum patrum filios generant, suisque laboribus animarum mihi lucra comportant. Nam si illorum fructum quasi ibicum cervarumque partus aspiceres, valde humiliter de tua virtute sentires. Magna quippe quae agimus quasi minima ducimus, cum haec per fortiora exempla pensamus. Sed tunc apud Deum crescunt per meritum, cum apud nosmetipsos per humilitatem decrescunt.

[Vet. XVII.] 37. Per cervas, doctores; per ibices, auditores possunt intelligi. Exempla sanctorum inspicienda. Regis David humilitas et patientia. Contumeliosa verba non convicia, sed adjutoria credidit. Iis gratia magis quam ira debetur.

---Possunt vero cervarum significatione doctores, appellatione autem ibicum, qui animalia sunt minima, auditores intelligi. In petris vero ibices pariunt, quia ad exercenda sancta opera per exempla patrum praecedentium fecundantur, ut cum fortasse praecepta sublimia audiunt, et, infirmitatis propriae conscii, ea se implere posse diffidunt, majorum vitam conspiciant, atque in eorum considerata fortitudine bonorum operum fetus ponant. Ut enim pauca de multis loquar, quatenus studiosus lector multa in paucis intelligat, iste, verborum contumeliis pressus, cum virtutem patientiae servare non sufficit, David factum ad memoriam reducat, quem cum tot Semei conviciis urgeret, et armati proceres ulcisci contenderent, ait: Quid mihi et vobis filii Sarviae? Dimittite eum ut maledicat; Dominus enim praecepit ei ut malediceret David; et quis est qui audeat dicere, quare sic fecerit (II Reg. XVI, 10)?

Whence the Psalmist says: As the hart panteth after the water brooks, so panteth my soul after thee, O God (Psal. XLI, 1). They also while they cross the gliding moments of this temporality as it were certain rivers, compassionating in charity, place their burdens upon each other in turn, because they keep with cautious observation that which is written: Bear ye one another's burdens, and so fulfil the law of Christ (Galat. VI, 2). Because truly after the coming of the Lord spiritual teachers were scattered through the world, who could have brought forth the souls of their hearers in conversion by preaching, and because this same time of the incarnation of the Lord was not known before the voices of the prophets, although the future incarnation itself was foreknown to all the elect, well is blessed Job questioned concerning the time of the birth of wild goats and hinds, and it is said to him: Knowest thou the time when the wild goats bring forth among the rocks, or canst thou mark when the hinds do calve? As if it were said to him: Thou thinkest for this that thou hast done something sublimely, because thou dost not yet foresee that time in which spiritual teachers being sent into the world beget children through the doctrine of the ancient fathers, and by their labours bring to me the gains of souls. For if thou didst behold their fruit as the births of wild goats and hinds, thou wouldst feel very humbly concerning thy own virtue. For the great things which we do we account as very small, when we weigh these by stronger examples. But then they increase before God through merit, when with ourselves they decrease through humility.

[Vet. XVII.] 37. By hinds, teachers; by wild goats, hearers may be understood. The examples of the saints are to be inspected. King David's humility and patience. He believed contumelious words were not reproaches, but aids. To them more grace than anger is due.

---By the significance of hinds teachers may indeed be understood, but by the name of wild goats, which are very small animals, hearers. But among the rocks the wild goats bring forth, because for the exercising of holy works they are fecundated by the examples of the preceding fathers, so that when perhaps they hear sublime precepts, and, conscious of their own infirmity, they distrust they can fulfil them, they may behold the life of their elders, and in their considered fortitude place the births of good works. For that I may speak a few things out of many, so far as the studious reader may understand many in few, let this one, being pressed by the contumelies of words, when he does not suffice to keep the virtue of patience, bring back to memory the deed of David, whom when Shimei urged with so many reproaches, and the armed nobles contended to avenge him, he said: What have I to do with you, ye sons of Zeruiah? Let him alone that he may curse; for the Lord hath bidden him curse David; and who is he that shall dare say, wherefore hast thou done so (II Sam. XVI, 10)?

Et paulo post: Dimittite eum ut maledicat juxta praeceptum Domini, si forte respiciat Dominus afflictionem meam, et reddat mihi bonum pro maledictione hac hodierna (Ibid., 12). Quibus profecto verbis indicat quia pro perpetrato Bethsabee scelere, exsurgentem contra se filium fugiens, reduxit ad animum malum quod perpetravit, et aequanimiter pertulit quod audivit; et contumeliosa verba non tam convicia quam adjutoria credidit, quibus se 974 purgari sibique misereri posse judicavit. Tunc enim illata convicia bene toleramus, cum in secreto mentis ad male perpetrata recurrimus. Leve quippe videbitur quod injuria percutimur, dum in actione nostra conspicimus quia pejus est quod mereremur; sicque fit ut contumeliis gratia magis quam ira debeatur, quarum interventu Deo judice poena gravior declinari posse confiditur.

[Vet. XVIII.] 38. Qua arte Joseph luxuriam vicerit. Illatam gratiam exteriorum Dei munerum, in arma virtutum convertamus. Contra Deum ex ejus beneficiis pugnare nos pudeat.

---Ecce alius dum mundi hujus successibus proficit, lenocinante cordis laetitia, tentari se luxuriae stimulis sentit; sed Joseph factum ad memoriam revocat, et in arce se castitatis servat. Qui dum sibi a domina conspiceret pudicitiae damna suaderi, ait: Ecce dominus meus, omnibus mihi traditis, ignorat quid habeat in domo sua, nec quidquam est quod non in mea sit potestate, vel non tradiderit mihi praeter te, quae uxor ejus es; quomodo ergo possum hoc malum facere, et peccare in dominum meum (Genes. XXXIX, 8)? Quibus verbis ostenditur quia bona quae assecutus fuerat repente memoriae intulit, et malum quod se pulsabat evicit; et quia perceptae gratiae meminit, vim culpae imminentis fregit. Cum enim voluptas lubrica tentat in prosperis, haec ipsa sunt prospera aculeo tentationis opponenda, ut eo erubescamus prava committere, quo nos a Deo meminimus gratuito bona percepisse, et illatam gratiam exteriorum munerum vertamus in arma virtutum, ut sint ante oculos quae percepimus, et quae nos alliciunt subigamus. Quia enim voluptas ipsa ex prosperitate nascitur, ejusdem prosperitatis est consideratione ferienda, quatenus hostis noster unde oritur, inde moriatur. Considerandum quippe est ne acceptum munus vertamus in vitium, ne per favorem vitae nos absorbeat vorago nequitiae. Iram namque contra nos superni judicis inexstinguibiliter accendimus, si contra benignitatem illius etiam ex ipsa sua largitate pugnamus.

And a little after: Let him alone that he may curse according to the precept of the Lord, if perhaps the Lord may look on my affliction, and requite me good for this his cursing this day (Ibid., 12). By which words he truly indicates that for the crime committed with Bathsheba, fleeing from his son rising against him, he brought back to mind the evil which he committed, and bore with equanimity what he heard; and believed contumelious words were not so much reproaches as aids, by which he judged he could be purged and that mercy could be had upon him. For then we bear well the reproaches brought upon us, when in the secret of the mind we recur to the things evilly committed. For it will seem light that we are struck by injury, while in our action we behold that it is worse what we should deserve; and so it happens that to contumelies grace rather than anger is due, by whose intervention it is trusted a heavier punishment can be declined before God the judge.

[Vet. XVIII.] 38. By what art Joseph overcame luxury. Let us convert the grace brought of the external gifts of God into weapons of virtues. Let it shame us to fight against God from His benefits.

---Behold another, while he profits in the successes of this world, the joy of the heart playing the pander, feels himself tempted by the stings of luxury; but he calls back to memory the deed of Joseph, and keeps himself in the citadel of chastity. Who while he saw the losses of pudicity were persuaded to him by his mistress, said: Behold my master, all things being delivered to me, knoweth not what he hath in his house, neither is there anything which is not in my power, or he hath not delivered to me except thee, who art his wife; how then can I do this evil, and sin against my master (Gen. XXXIX, 8)? By which words it is shown that the goods which he had attained he suddenly brought to memory, and the evil which was beating him he overcame; and because he remembered the grace received, he broke the force of the imminent fault. For when slippery pleasure tempts in prosperities, these very prosperities are to be opposed to the sting of temptation, that we may so much the more blush to commit depraved things, as we remember to have gratuitously received goods from God, and let us convert the grace brought of external gifts into weapons of virtues, that those things which we have received may be before our eyes, and we may subdue those things which allure us. For because pleasure itself is born from prosperity, by the consideration of the same prosperity it is to be struck, so far as our enemy from whence he arises, from thence he may die. It is to be considered indeed lest we turn the gift received into vice, lest through the favour of life the whirlpool of iniquity absorb us. For we kindle the wrath of the supreme judge unquenchably against us, if against His benignity we fight even from His own bounty.

39. Ad contemplationem anhelanti Daniel imitandus. Sapor carnalium reprimendus. Exteriorum evagationem cohibenti, secessus interior aperitur. ---Alius internae scientiae dulcedinem quaerens, nec tamen secreta ejus contingere praevalens, Danielis vitam ad imitandum conspicit, et desideratum scientiae culmen apprehendit. Ille quippe qui postmodum voce angelica pro cognitionis internae concupiscentia vir desiriorum dicitur (Dan. X, 11), prius in aula regia carnis in se desideria edomuisse memoratur, ut nil ex delectabilibus cibis attingeret, sed lautis ac mollioribus duriora atque asperiora cibaria praeferret (Dan. I, 12), ut dum sibi exterioris cibi blandimenta subtraheret, ad interni pabuli delectamenta perveniret; et tanto avidius gustum sapientiae intus acciperet, quanto saporem carnis pro eadem sapientia foris robustius repressisset. Si enim a carne hoc quod libet abscindimus, mox in spiritu quod delectet invenimus. Intentioni quippe animae, si exterior evagatio clauditur, interior secessus aperitur. Nam quo extra se spargi propter disciplinam mens non potest, eo super se intendere per profectum potest, quia et in altum crescere arbor cogitur, quae per ramos diffundi prohibetur; et cum rivos fontis obstruimus, fluenta surgere ad superiora provocamus. Igitur dum studiosi quique sanctorum vitam imitando conspiciunt, in petris ibices fetus ponunt. Hinc est quod auditores suos quasi ibices in petris parere Paulus admonebat, 975 cum enumeratis majorum virtutibus diceret: Habentes tantam impositam nubem testium, deponentes omne pondus, et circumstans nos peccatum, per patientiam curramus ad propositum nobis certamen (Hebr. XII, 1). Et rursum: Quorum intuentes exitum conversationis, imitamini fidem (Hebr. XIII, 7).

[Vet. XIX.] 40. Cum divina praecepta concipimus, non statim parturimus. ---Sed cum divina praecepta corde concipimus, non statim quasi jam solide cogitata parturimus. Unde et beatus Job non de partu ibicum, sed de tempore partus inquiritur. Quod videlicet tempus si in nobismetipsis vix comprehendimus, multo magis in aliena mente nescimus. Prius enim superni timoris semina utero cordis suscepta per meditationem studii coagulantur ut maneant, postmodum, stricta intentione cogitationis affixa, dum ad discretionis rationem tendunt, quasi in membrorum distinctionem formantur; dehinc, usu perseverantiae confirmata velut in soliditatem ossium veniunt; ad extremum vero, perfecta auctoritate roborata, quasi in partum procedunt; quae incrementa divinorum seminum nullus in aliena mente considerat, nisi ipse qui creat.

39. Daniel is to be imitated by one gasping for contemplation. The taste of carnal things is to be repressed. To one restraining the wandering of exterior things, the interior retreat is opened. ---Another, seeking the sweetness of internal knowledge, yet not prevailing to reach its secrets, beholds the life of Daniel for imitation, and apprehends the desired height of knowledge. For he who afterwards by the angelic voice is called a "man of desires" (Dan. 10:11) because of his concupiscence for internal cognition, is remembered to have first tamed in himself the desires of the flesh in the royal court, so that he touched nothing of the delectable foods, but preferred harder and rougher food to the sumptuous and softer dishes (Dan. 1:12), so that while he withdrew from himself the flatteries of exterior food, he might arrive at the delights of internal nourishment; and might receive the taste of wisdom within so much the more greedily, as he had more robustly repressed the flavor of the flesh without for the sake of the same wisdom. For if we cut off from the flesh that which pleases it, we soon find in the spirit that which delights. For to the intention of the soul, if the exterior wandering is closed, the interior retreat is opened. For where the mind cannot be scattered outside itself on account of discipline, there it can intend above itself through progress, because a tree is also forced to grow on high which is prohibited from being diffused through branches; and when we obstruct the streams of a fountain, we provoke the currents to rise to higher things. Therefore, while all studious persons behold the life of the saints by imitating it, the wild goats bring forth their young in the rocks. Hence it is that Paul admonished his hearers to bring forth as it were wild goats in the rocks, when, having enumerated the virtues of the elders, he said: "Having so great a cloud of witnesses set over us, laying aside every weight, and the sin which surrounds us, let us run through patience to the struggle proposed to us" (Heb. 12:1). And again: "Beholding the end of whose conversation, imitate their faith" (Heb. 13:7).

[Vet. XIX.] 40. When we conceive divine precepts, we do not immediately bring them forth. ---But when we conceive divine precepts in the heart, we do not immediately bring them forth as if they were already solidly thought. Whence also blessed Job is questioned not concerning the birth of the wild goats, but concerning the time of birth. Which time, if we scarcely comprehend in ourselves, much more we do not know in the mind of another. For first the seeds of heavenly fear, received in the womb of the heart, are coagulated through the meditation of study that they may remain; afterwards, the fixed intention of thought being attached, while they tend toward the reason of discretion, they are formed as if into the distinction of members; then, confirmed by the use of perseverance, they come as it were into the solidity of bones; but at last, strengthened by perfect authority, they proceed as if into birth; which increments of divine seeds no one considers in the mind of another, except He who creates.

Nam etsi quemlibet jam vim supernae concupiscentiae concepisse quarumdam rerum attestatione cognoscimus, quando tamen in partu erumpat ignoramus.

41. Quidam fetus abortivi sunt, quia praematuri. Bona tenera humana laus exstinguit. ---Saepe autem concepta mente semina pervenire ad perfectionem nequeunt, quia oriendo tempus partus antecedunt. Et quia necdum plene in cogitatione formata ante humanos oculos prodeunt, velut abortiva moriuntur. Bona quippe adhuc tenera, plerumque humana lingua, dum jam quasi fortia laudat, exstinguit. Tanto enim celerius occidunt, quanto ad favoris notitiam intempestive prorumpunt. Nonnunquam vero imperfecta nostra cogitatio necdum roborata, dum citius hominibus ostenditur, resistentium adversitate dissipatur; et cum conatur ante tempus videri quia sit, agit ut non sit. Sancti autem viri, quia cuncta quae bene cogitant student ut occulte convalescant, et quasi processuros fetus prius intra uterum mentis formant, recte beatus Job de partus tempore discutitur, quod videlicet unicuique quando sit congruum nisi a creatore nescitur. Qui dum penetralia cordis aspicit, quando ad humanam notitiam bona nostra congrue nascantur, apprehendit. Bene itaque dicitur: Nunquid nosti tempus partus ibicum in petris? Ac si aperte dicat. Ut ego, qui idcirco electorum fetus vivaces facio, quia praescito in tempore produco. Bene autem expleto fetu auditorum subditur: Vel parturientes cervas observasti? Parturientes enim cervas observare est illos labores patrum qui spiritales filios generant cauta consideratione pensare.

42. Praedicatorum animas parturientium qui dolores, quae dotes. ---Solerter quippe intuendum est quod hic sermo tam vigilanter imprimitur, ut dicatur, observasti, quia utique perpaucorum est pensare quis labor sit in praedicationibus patrum; quantis doloribus, quasi quibusdam conatibus animas in fide et conversatione parturiunt; quam cauta se observatione circumspiciunt, ut sint fortes in praeceptis, 976 compatientes in infirmitatibus, in minis terribiles, in exhortationibus blandi, in ostendendo magisterio humiles, in rerum temporalium contemptu dominantes, in tolerandis adversitatibus rigidi, et tamen dum vires suas sibimet non tribuunt, infirmi; quantus sit eis dolor de cadentibus, quantus de stantibus timor; quo fervore alia adipisti appetunt, quo pavore alia adepta conservant. Quia igitur perpaucorum est ista pensare, bene ei dicitur: Vel parturientes cervas observasti?

For even if we know by the attestation of certain things that someone has already conceived the force of heavenly concupiscence, yet we are ignorant when he may break forth in birth.

41. Some fetuses are abortive because they are premature. Human praise extinguishes tender good. ---But often seeds conceived in the mind are unable to arrive at perfection, because in being born they precede the time of birth. And because, not yet fully formed in thought, they come forth before human eyes, they die as it were abortive. For human tongue, while it praises as if already strong, for the most part extinguishes tender good things. For by so much the more quickly they die, as they break forth unseasonably to the notice of favor. But sometimes our imperfect thought, not yet strengthened, while it is shown too quickly to men, is dissipated by the adversity of those resisting; and when it endeavors to be seen to be because it is before the time, it acts so that it is not. But holy men, because they study that all things which they think well may secretly convalesce, and first form the offspring as if about to proceed within the womb of the mind, rightly blessed Job is discussed concerning the time of birth, which namely when it may be congruous for each one is known by none but the Creator. Who, while He beholds the secret places of the heart, apprehends when our good things may congruously be born to human notice. Well therefore is it said: "Do you know the time of birth of the wild goats in the rocks?" (Job 39:1). As if He should say openly: "As I, who therefore make the offspring of the elect long-lived, because I produce them in the foreknown time." But after the offspring of the hearers has been completed, it is well added: "Or have you observed the hinds bringing forth?" (Job 39:1). For to observe the hinds bringing forth is to weigh with cautious consideration those labors of the fathers who generate spiritual children.

42. What are the pains, what the gifts of the souls of preachers bringing forth. For it is to be cleverly looked into that this word is so vigilantly impressed, that it is said: "have you observed," because indeed it belongs to very few to weigh what labor there is in the preachings of the fathers; with what great pains, as if by certain efforts, they bring forth souls in faith and conversation; with how cautious observation they look around themselves, so that they may be strong in precepts, compassionate in infirmities, terrible in threats, bland in exhortations, humble in showing mastery, dominating in contempt of temporal things, rigid in enduring adversities, and yet while they do not attribute their strengths to themselves, weak; how great is their pain for those falling, how great their fear for those standing; with what fervor they seek some things not yet attained, with what dread they preserve other things attained. Because therefore it belongs to very few to weigh these things, it is well said to him: "Or have you observed the hinds bringing forth?"

[Vet. XX.] 43. Qui per vigorem disciplinae patres sunt, per pietatis viscera sint matres. ---Nil vero obstat quod verba Deus de doctoribus faciens, non cervorum, sed cervarum eos specie designat, quia nimirum illi veri doctores sunt, qui cum per vigorem disciplinae patres sunt, per pietatis viscera esse matres noverunt. Qui labores sanctae conceptionis tolerant, et proferendos Deo filios intra uterum charitatis portant. In edenda enim prole amplius matres laborant, quae crescentem intra uterum conceptionem, longo mensium tempore sustinent, et quae ex utero procedentem non sine magnis doloribus deponunt. Unde et hic apta consideratione subjungitur:

Caput XI

[Rec. X].

VERS. 2.---Dinumerasti menses conceptus eorum? 44. Per congruum tempus concepta soboles in cordis utero gestanda ut vivat. ---Sancti enim viri cum de profectu auditorum cogitant, quasi jam in utero conceptionem portant. Sed cum nonnulla quae dicenda sunt differunt, et aptum suis exhortationibus tempus quaerunt, velut a partu quem fieri appetunt in mensium prolixitate dilatantur. Et saepe dum quaedam quae sentiunt, intempestive dicere audientibus nolunt, in ipsa tarditate proferendae sententiae, sive ad haec quae suadenda sunt, seu ad illa quae increpanda, consilio altiori firmantur. Et dum cogitatur vita filiorum, nec tamen ante tempus lingua consilium mentis ejicit, quasi jam concepta soboles intra uterum crescit, ut ad auditorum notitiam tunc sententia cordis exeat, quando prolata utiliter quasi per congruum tempus partus vivat. Et quia haec homines in magistrorum mente quando vel quomodo agantur ignorant, Deus vero ad retributionis gloriam non solum effectum considerat, sed etiam momenta cogitationum signat, recte ad beatum Job dicitur: Dinumerasti menses conceptus earum? Subaudis ut ego, qui in sanctis praedicatoribus non solum fructus exteriorum operum, sed ipsas diutinas cogitationes numero, qui et eas ad retributionem servo.

[Vet. XX.] 43. They who are fathers through the vigor of discipline, let them be mothers through the bowels of piety. ---But nothing hinders that God, making words concerning teachers, designates them by the species not of hinds (stags), but of hinds (females), because doubtless those are true teachers, who while they are fathers through the vigor of discipline, have known how to be mothers through the bowels of piety. Who endure the labors of holy conception, and carry the children to be brought forth to God within the womb of charity. For in bringing forth offspring mothers labor more, who sustain the conception growing within the womb for a long time of months, and who deposit that which proceeds from the womb not without great pains. Whence also here by a fit consideration is subjoined:

Chapter XI

[Rec. X].

VERSE 2.---Have you numbered the months of their conception? 44. The offspring conceived through a congruous time is to be carried in the womb of the heart that it may live. ---For holy men, when they think concerning the progress of their hearers, carry as it were a conception already in the womb. But when they defer some things which are to be said, and seek a fit time for their exhortations, they are as it were dilated in the length of months from the birth which they desire to happen. And often while they are unwilling to say unseasonably to their hearers certain things which they feel, in that very tardiness of bringing forth the sentence, whether for those things which are to be persuaded, or for those which are to be rebuked, they are strengthened by a higher counsel. And while the life of the children is thought upon, yet the tongue does not cast out the counsel of the mind before the time, the offspring already conceived grows within the womb, so that the sentence of the heart may then go out to the notice of the hearers, when being brought forth usefully it may live as if through a congruous time of birth. And because men are ignorant when or how these things are acted in the mind of teachers, but God for the glory of retribution not only considers the effect, but also marks the moments of thoughts, it is rightly said to blessed Job: "Have you numbered the months of their conception?" You understand: "as I, who in holy preachers number not only the fruits of exterior works, but those very long-continued thoughts, who also keep them for retribution."

[Vet. XXI.] 45. Qui se ad praedicandum parant, prius se interius virtutibus innovent. ---Possunt per menses, quia congesti dies sunt, etiam multiplicatae virtutes intelligi. In mensibus quoque luna renascitur; nilque obstat si per menses nova regenerationis creatura signetur. De qua Paulus apostolus dicit: In Christo Jesu neque circumcisio aliquid valet, neque praeputium, sed nova creatura (Galat. V, 6; VI, 15). Sancti igitur viri, cum se ad praedicandum parant, prius se interius virtutibus innovent, ut ad hoc quod loquendo docent, vivendo concordent. Prius sua interna considerant, atque a cunctis se vitiorum sordibus emundant, curantes summopere ut contra iram patientiae luce resplendeant, contra carnis luxuriam etiam cordis munditia fulgescant, 977 contra torporem zelo candeant, contra confusos praecipitationis motus serena gravitate rutilent, contra superbiam vera humilitate luceant, contra timorem radiis auctoritatis clarescant. Quia ergo tanta in se prius studia congerunt, quasi in conceptu sanctae praedicationis menses virtutum fiunt. Quos menses Dominus solus dinumerat, quia eadem bona in eorum cordibus non nisi qui dedit pensat. Et quia juxta mensuram virtutum effectus etiam subsequitur fructuum, recte subjungitur:

CAPUT XII.

IBID.---Et scisti tempus partus earum?

46. Virtutum mensuram fructus ratio sequitur. ---Subaudis, Ut ego, qui dum in cogitatione virtutum menses dinumero, quando hoc quod implere appelunt parere valeant scio, quia nimirum dum cordis occulta conspicio, futurum foris effectum operis intus in pondere cogitationis penso. Sequitur:

CAPUT XIII.

VERS. 3.---Incurvantur ad fetum, et pariunt, et rugitus emittunt. 47. Praedicatores nisi flendo spiritualiter gignere non possunt. ---Rugiunt quippe, dum per incurvationem suam in conversatione lucis auditorum animas gignunt, quia ab aeternis nos suppliciis removere nisi flendo et dolendo non possunt. Praedicatores enim sancti nunc in lacrymis seminant, ut segetem postmodum gaudiorum metant. Nunc quasi cervae in dolore partus sunt, ut spiritali prole postmodum sint fecundi. Ut enim unum de multis loquar, video Paulum quasi quamdam cervam in partu suo magni doloris rugitus emittentem.

[Vet. XXI.] 45. They who prepare themselves for preaching, let them first interially innovate themselves with virtues. ---Multiplied virtues can also be understood by months, because they are days heaped together. In months also the moon is reborn; and nothing hinders if the new creature of regeneration be signified by months. Concerning which the Apostle Paul says: "In Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature" (Gal. 5:6; 6:15). Holy men therefore, when they prepare themselves for preaching, first interially innovate themselves with virtues, that they may concord by living to that which they teach by speaking. First they consider their own internal things, and cleanse themselves from all the filths of vices, caring above all that they may resplendent with the light of patience against anger, that they may shine with the purity of the heart against the luxury of the flesh, that they may glow with zeal against torpor, that they may be ruddied with serene gravity against the confused motions of precipitation, that they may light up with true humility against pride, that they may be clear with the rays of authority against fear. Because therefore they first heap together so great studies in themselves, there are made as it were months of virtues in the conception of holy preaching. Which months the Lord alone numbers, because no one weighs those same good things in their hearts except He who gave them. And because according to the measure of virtues the effect also follows of fruits, it is rightly subjoined:

CHAPTER XII.

IBID.---And have you known the time of their birth?

46. The reason of fruits follows the measure of virtues. ---You understand: "As I, who while I number the months in the thought of virtues, know when they may be able to bring forth that which they desire to fulfill, because indeed while I behold the secrets of the heart, I weigh the future exterior effect of the work within in the weight of the thought." It follows:

CHAPTER XIII.

VERSE 3.---They bow themselves for the offspring, and bring forth, and emit roarings. 47. Preachers cannot bring forth spiritually except by weeping. ---For they roar, while through their bowing they bring forth the souls of their hearers into the conversation of light, because they cannot remove us from eternal punishments except by weeping and grieving. For holy preachers now sow in tears, that they may afterwards reap the harvest of joys. Now they are as it were hinds in the pain of birth, that they may afterwards be fecund with spiritual offspring. For to speak of one from many, I see Paul as if a certain hind emitting roarings of great pain in his birth.

Ait enim: Filioli mei, quos iterum parturio, donec formetur Christus in vobis, vellem esse apud vos modo, et mutare vocem meam, quoniam confundor in vobis (Galat. IV, 19). Ecce mutare vult vocem in partu suo, ut praedicationis sermo in rugitum vertatur doloris. Vult mutare vocem suam, quia quos jam praedicando pepererat, reformando gemens iterum parturiebat. Qualem rugitum haec cerva pariens emittebat, quando eisdem post se redeuntibus exclamare cogebatur, dicens: O insensati Galatae, quis vos fascinavit; et sic stulti estis, ut cum spiritu coeperitis, nunc carne consummemini (Galat. III, 1)? vel certe: Currebatis bene, qui vos impedivit veritati non obedire (Galat. V, 7)? Qualis in hujus cervae partu rugitus fuit, quae diu conceptos filios cum tot difficultatibus peperit, et quandoque partos ad malitiae uterum redisse cognovit? Consideremus quid doloris habuerit, quid laboris, quae et postquam potuit concepta edere, rursum compulsa est exstincta suscitare.

[Vet. XXII.] 48. Nisi ad infirmitatem nostram descenderent et incurvarentur, filios in fide non procrearent. Sapere ad sobrietatem debent. ---Notandum vero summopere est quod istae cervae incurvantur ut pariant, quia nimirum si erectae starent, parere non valerent. Nisi enim praedicatores sancti ab illa immensitate contemplationis internae quam capiunt, ad infirmitatem nostram humillima praedicatione quasi quadam incurvatione descenderent, nunquam utique in fide filios procrearent. Nobis quippe prodesse non possent, si in suae altitudinis erectione persisterent. Sed videamus cervam sese ut pariat incurvantem: Ego, inquit, non potui vobis loqui quasi spiritalibus, sed quasi carnalibus, tanquam parvulis in Christo lac vobis potum dedi, non escam (I Cor. III, 1). Atque mox ejusdem incurvationis causas exsequitur, dicens: Nondum enim poteratis, sed nec adhuc quidem potestis (Ibid., 2). Sed hanc cervam, quae propter nos incurvata est, quaeso videamus 978 erectam. Ait: Sapientiam loquimur inter perfectos (I Cor. II, 6). Et rursum: Sive mente excedimus, Deo (II Cor. V, 13). Cum vero mente excedit Deo, excessum ejus nos omnino non capimus. Ut ergo nos lucretur, incurvatur ad nos. Unde illic apte subjungit: Sive sobrii sumus vobis (Ibid.). Si enim sancti viri ea nobis praedicare vellent quae capiunt, cum in superna contemplatione debriantur, et non magis scientiam suam quodam moderamine et sobrietate temperarent, adhuc angusto intelligentiae sinu illa superni fontis fluenta quis caperet? Incurvatae autem istae cervae, alias coeli vocatae sunt, de quibus dicitur: Domine, inclina coelos tuos, et descende (Psal. CXLIII, 5).

For he says: "My little children, of whom I am in labor again, until Christ be formed in you, I would wish to be with you now, and to change my voice, because I am confounded in you" (Gal. 4:19). Behold, he wishes to change his voice in his birth, that the word of preaching may be turned into a roar of pain. He wishes to change his voice, because those whom he had already brought forth by preaching, he was again in labor with, groaning, by reforming them. What a roar this hind bringing forth emitted, when he was forced to cry out to those same ones returning after themselves, saying: "O foolish Galatians, who has fascinated you; and are you so foolish, that having begun with the spirit, you are now consumed by the flesh?" (Gal. 3:1); or certainly: "You were running well, who hindered you from not obeying the truth?" (Gal. 5:7). What a roar was in the birth of this hind, who brought forth with so many difficulties children long conceived, and knew that those once brought forth had returned to the womb of malice? Let us consider what pain she had, what labor, who also after she was able to bring forth those conceived, was again compelled to raise up the extinguished.

[Vet. XXII.] 48. Unless they descended to our infirmity and bowed themselves, they would not procreate children in the faith. They ought to be wise unto sobriety. --- But it is especially to be noted that these hinds bow themselves in order to bring forth, because surely if they stood erect, they would not be able to bring forth. For unless holy preachers descended from that immensity of internal contemplation which they grasp, to our infirmity by a most humble preaching as if by a certain bowing, they would never procreate children in the faith. For they could not benefit us if they persisted in the erectness of their height. But let us see the hind bowing herself that she may bring forth: I, he says, could not speak to you as unto spiritual, but as unto carnal, as unto little ones in Christ I gave you milk to drink, not meat (1 Cor. 3:1). And soon he follows up the causes of that same bowing, saying: For you were not yet able, nor indeed are you yet able (Ibid., 2). But this hind, who for our sake was bowed down, let us see, I pray, standing erect. He says: We speak wisdom among the perfect (1 Cor. 2:6). And again: Whether we be transported in mind, it is for God (2 Cor. 5:13). But when he is transported in mind for God, we do not grasp his transport at all. That he may therefore gain us, he bows himself to us. Whence he there aptly subjoins: Whether we be sober, it is for you (Ibid.). For if holy men wished to preach to us those things which they grasp when they are inebriated in heavenly contemplation, and did not rather temper their knowledge with a certain moderation and sobriety, who would yet grasp those streams of the heavenly fountain with the narrow bosom of the intelligence? But these bowed hinds are called heavens elsewhere, of which it is said: Lord, bow down Thy heavens, and descend (Ps. 143:5).

Cum enim inclinantur coeli, descendit Dominus, quia cum se in praedicatione sua sancti doctores attrahunt, divinitatis notitiam nostris cordibus infundunt. Nequaquam quippe ad nos Dominus descenderet, si praedicatores ejus in contemplationis rigore inflexibiles permanerent. Inclinantur ergo coeli ut descendat Dominus, incurvantur cervae ut nos in nova fidei luce nascamur. Istae incurvatae cervae in Canticis canticorum sponsae ubera sunt vocatae, sicut scriptum est: Meliora sunt ubera tua vino (Cant. I, 1). Ista enim sunt ubera quae in arca pectoris fixa lacte nos potant, quia ipsi arcanis summae contemplationis inhaerentes, subtili nos praedicatione nutriunt. Ut igitur ab aeterno gemitu et dolore nos retrahant, nunc incurvantur cervae, atque in partu rugitus emittunt. Quia vero ipsi, qui sancta Patrum praedicatione nascuntur, aliquando doctores suos patiendo praeveniunt, ut eis adhuc in hac vita durantibus ipsi jam martyrio consummentur, apte sequitur:

Caput XIV

[Rec. XI].

VERS. 4.---Separantur filii earum, et pergunt ad pastum; egrediuntur, et non revertuntur ad eas.

49. Eorum filii ad sacrae Scripturae pastum pergunt. Eos Verbum ex natura divinitatis illustrat. ---Pastum Scriptura sacra illud viriditatis aeternae pabulum vocat, ubi jam nostra refectio nullius defectus ariditate marcescet. De quo pastu per Psalmistam dicitur: Dominus regit me, et nihil mihi deerit, in loco pascuae ibi me collocavit (Psal. XXII, 2). Et rursum: Nos autem populus ejus, et oves pascuae ejus (Psal. XCIV, 7). De quibus nimirum pascuis Veritas per semetipsam dicit: Per me si quis introierit, salvabitur; et ingredietur, et egredietur, et pascua inveniet (Joan. X, 9). Pergunt ergo ad pastum, quia de corporibus exeuntes illa pabula internae viriditatis inveniunt. Egrediuntur, et non revertuntur ad eas, quia in illa suscepti contemplatione gaudiorum, jam nullatenus indigent verba audire docentium. Egressi itaque ad eas jam non redeunt, quia angustias vitae praesentis evadentes, ultra a doctoribus praedicationem vitae accipere non requirunt. Tunc quippe impletur quod scriptum est: Non docebit ultra vir proximum suum, et vir fratrem suum, dicens: Cognosce Dominum; omnes enim cognoscent me a minimo eorum usque ad maximum, dicit Dominus (Jerem. XXXI, 34). Tunc impletur quod in Evangelio Veritas dicit: Palam de Patre meo annuntiabo vobis (Joan. XVI, 25). Filius quippe de Patre palam annuntiat, quia sicut superius diximus, per hoc quod Verbum est, ex natura nos divinitatis illustrat. Verba enim tunc docentium quasi quosdam humanae linguae rivulos non quaerunt, quando de ipso jam veritatis fonte derivantur.

For when the heavens are bowed down, the Lord descends, because when the holy doctors lower themselves in their preaching, they infuse the knowledge of the divinity into our hearts. For the Lord would by no means descend to us if His preachers remained inflexible in the rigor of contemplation. The heavens are therefore bowed down that the Lord may descend; the hinds are bowed down that we may be born in the new light of faith. These bowed hinds are called the breasts of the bride in the Song of Songs, as it is written: Better are thy breasts than wine (Cant. 1:1). For these are the breasts which, fixed in the chest of the breast, give us milk to drink, because they themselves, adhering to the secrets of supreme contemplation, nourish us with subtle preaching. That they may therefore withdraw us from eternal groaning and pain, the hinds now bow themselves, and emit roarings in birth. But because they themselves, who are born by the holy preaching of the Fathers, sometimes precede their doctors by suffering, so that while these are still lasting in this life, they are already consumed by martyrdom, there aptly follows:

Chapter XIV

[Rec. XI].

VERSE 4.---Their children are separated, and go to the pasture; they go forth, and do not return to them.

49. Their children go to the pasture of sacred Scripture. The Word illustrates them from the nature of the divinity. ---Sacred Scripture calls "pasture" that food of eternal greenness, where our refreshment will no longer wither by the aridity of any defect. Of which pasture it is said by the Psalmist: The Lord rules me, and nothing shall be wanting to me, in a place of pasture there He has placed me (Ps. 22:2). And again: But we are His people, and the sheep of His pasture (Ps. 94:7). Of which pastures surely the Truth says through Itself: If any man enter in by Me, he shall be saved; and he shall go in, and go out, and shall find pastures (John 10:9). They go therefore to the pasture, because going out of the bodies they find those foods of internal greenness. They go forth, and do not return to them, because having been received into that contemplation of joys, they no longer in any way need to hear the words of those who teach. Having gone forth, therefore, they no longer return to them, because escaping the straits of the present life, they do not further require to receive the preaching of life from doctors. For then is fulfilled what is written: A man shall no longer teach his neighbor, and a man his brother, saying: Know the Lord; for all shall know Me from the least of them even to the greatest, says the Lord (Jer. 31:34). Then is fulfilled what the Truth says in the Gospel: I will announce to you plainly of My Father (John 16:25). For the Son announces plainly of the Father, because as we said above, by the fact that He is the Word, He illustrates us from the nature of the divinity. For they do not then seek the words of those who teach as certain streams of the human tongue, when they are already derived from the very fountain of truth.

Igitur postquam figurata incurvatione cervarum, multa de magistrorum virtute narrata sunt, 979 nunc ad eorum vitam, qui remotae conversationis secreta appetunt, verba vertuntur: qui et ipsa cessandi otia, quia divino adjutorio et non suis viribus assequuntur, de eis a Domino dicitur:

Caput XV

[Vet. XXIII, Rec. XII].

VERS. 5.---Quis dimisit onagrum liberum, et vincula ejus quis solvit?

50. Onagri liberi nomine intelliguntur, qui a servitute secularium rerum expediti, solitudini vacant. ---Subaudis nisi ego. Onager enim, qui in solitudine commoratur, non incongrue significat vitam eorum qui remoti a turbis popularibus conversantur. Qui apte etiam liber dicitur: quia magna est servitus saecularium negotiorum, quibus mens vehementer atteritur, quamvis in eis sponte desudet. Cujus servitutis conditione carere est in mundo jam nil concupiscere. Quasi enim quodam jugo servitutis premunt prospera dum appetuntur, premunt adversa dum formidantur. At si quis semel a dominatione desideriorum temporalium colla mentis excusserit, quadam jam etiam in hac vita libertate perfruitur, dum nullo desiderio felicitatis afficitur, nullo adversitatis terrore coarctatur. Hoc grave servitutis jugum Dominus vidit saecularium cervicibus impressum, cum diceret: Venite ad me omnes, qui laboratis et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite a me quia mitissum, et humilis corde, et invenietis requiem animabus vestris. Jugum enim meum suave est, et onus meum leve (Matth. XI, 28). Asperum quippe jugum, et durae, sicut diximus, servitutis pondus est, subesse temporalibus, ambire terrena, retinere labentia, velle stare in non stantibus, appetere quidem transeuntia, sed cum transeuntibus nolle transire. Dum enim contra votum cuncta fugiunt, quae prius mentem ex desiderio adeptionis afflixerant, post ex pavore amissionis premunt. Liber ergo dimittitur qui, calcatis terrenis desideriis, ab appetitione rerum temporalium securitate mentis exoneratur. Et vincula ejus, quis solvit? Subaudis nisi ego.

51. Divino adjutorio desideriorum carnalium retinacula rumpuntur. ---Solvuntur vero uniuscujusque vincula, dum divino adjutorio interna desideriorum carnalium retinacula dirumpuntur. Cum enim pia intentio ad conversionem vocat, sed adhuc ab hac intentione carnis infirmitas revocat, quasi quibusdam vinculis anima ligata praepeditur. Multos enim saepe videmus vitam quidem sanctae conversationis appetere; sed ne hanc assequi valeant, modo irruentes casus, modo futura adversa formidare. Qui in certa mala dum quasi cauti prospiciunt, in peccatorum suorum vinculis incauti retinentur.

Therefore, after by the figurative bowing of the hinds many things have been told of the virtue of the masters, now the words are turned to the life of those who seek the secrets of remote conversation: who, because they attain even those same leisure hours of ceasing by divine aid and not by their own strength, it is said of them by the Lord:

Chapter XV

[Vet. XXIII, Rec. XII].

VERSE 5.---Who has sent out the wild ass free, and who has loosed his bonds?

50. By the name of the free wild ass are understood those who, being freed from the service of secular things, give themselves up to solitude. ---Understand, unless I. For the wild ass, which dwells in solitude, not incongruously signifies the life of those who converse remote from popular crowds. Who is also aptly called free: because great is the service of secular business, by which the mind is vehemently worn down, although it sweats in them of its own accord. To be without the condition of this service is now to desire nothing in the world. For as if by a certain yoke of service, prosperous things press when they are desired, and adverse things press when they are feared. But if anyone has once shaken off the neck of the mind from the dominion of temporal desires, he already enjoys a certain liberty even in this life, while he is affected by no desire for happiness, and is cooped up by no terror of adversity. This heavy yoke of service the Lord saw impressed on the necks of secular persons, when He said: Come to Me all you that labor and are burdened, and I will refresh you. Take My yoke upon you, and learn of Me, for I am meek, and humble of heart, and you shall find rest for your souls. For My yoke is sweet, and My burden light (Matt. 11:28). For it is a harsh yoke, and the weight of a hard service, as we have said, to be subject to temporal things, to ambit earth-born things, to retain things that are sliding away, to wish to stand in things that do not stand, to desire indeed things that pass away, but with the things that pass away not to wish to pass away. For while all things flee away against their wish, which had first afflicted the mind from the desire of obtaining them, afterwards they press it from the fear of losing them. He is therefore sent out free who, having trodden under foot earthly desires, is exonerated from the seeking of temporal things by security of mind. And his bonds, who has loosed? Understand, unless I.

51. By divine aid the stays of carnal desires are broken. ---The bonds of each one are indeed loosed when, by divine aid, the internal stays of carnal desires are burst asunder. For when a pious intention calls to conversion, but as yet the infirmity of the flesh recalls from this intention, the soul is hindered as if bound by certain bonds. For we often see many indeed desire a life of holy conversation; but lest they should be able to attain it, they fear now irrupting cases, now future adverse things. Who, while as if cautious they look forward to certain evils, are held incautious in the bonds of their sins.

Multa enim ante oculos ponunt, quae si eis in conversatione eveniant, subsistere se non posse formidant. De quibus bene Salomon ait: Iter pigrorum, quasi sepes spinarum (Prov. XV, 19). Nam cum viam Dei appetunt, eos velut spinae obstantium sepium sic formidinum suarum oppositae suspiciones pungunt. Quod quia electos praepedire non solet, bene illic secutus adjungit: Via justorum absque offendiculo (Ibid.). Justi quippe in conversatione sua quodlibet eis adversitatis obviaverit, non impingunt, quia temporalis adversitatis obstacula aeternae spei et internae contemplationis saltu transcendunt. Solvit itaque 980 Deus onagri vincula, quando ab electi uniuscujusque animo infirmarum cogitationum nodos rumpit, et propitius dissipat omne quod illectam mentem ligabat. Sequitur:

CAPUT XVI.

VERS. 6.---Cui dedi in solitudine domum, et tabernacula ejus in terra salsuginis.

52. Duplex solitudo, cordis et corporis. Haec sine alia non prodest. ---Hoc loco solitudinem debemus intelligere corporis, an solitudinem cordis? Sed quid prodest solitudo corporis, si solitudo defuerit cordis? Qui enim corpore remotus vivit, sed tumultibus conversationis humanae terrenorum desideriorum cogitationibus se inserit, non est in solitudine. Si vero prematur aliquis corporaliter popularibus turbis, et tamen nullos curarum saecularium tumultus in corde patiatur, non est in urbe. Itaque bene conversantibus primum solitudo mentis tribuitur, ut exsurgentem intrinsecus strepitum terrenorum desideriorum premant, ut ebullientes ab infimis curas cordis per superni gratiam restringant amoris, omnesque motus importune se offerentium levium cogitationum, quasi quasdam circumvolantes muscas ab oculis mentis abigant manu gravitatis, et quoddam sibi cum Domino intra se secretum quaerant, ubi cum illo exteriori cessante strepitu per interna desideria silenter loquantur.

[Vet. XXIV.] 53. Silentium contemplationis, hac in vita non potest esse perfectum. ---De hoc secreto cordis alias dictum est: Factum est silentium in coelo, quasi dimidia hora (Apoc. VIII, 1). Coelum quippe ecclesia vocatur electorum, quae ad aeterna et sublimia dum per sublevationem contemplationis intendit, surgentes ab infimis cogitationum tumultus premit, atque intra se Deo quoddam silentium facit. Quod quidem silentium contemplationis, quia in hac vita non potest esse perfectum, factum dimidia hora dicitur.

For they put many things before their eyes which, if they should happen to them in conversation, they fear they cannot subsist. Of whom Solomon well says: The way of the slothful is as a hedge of thorns (Prov. 15:19). For when they desire the way of God, the opposite suspicions of their fears prick them like thorns of obstructing hedges. Which, because it does not usually hinder the elect, he well subjoins following there: The way of the just is without stumbling-block (Ibid.). For the just in their conversation, whatever of adversity has met them, they do not strike against it, because they transcend the obstacles of temporal adversity by the leap of eternal hope and internal contemplation. God therefore looses the bonds of the wild ass, when He breaks the knots of weak thoughts from the mind of each of the elect, and propitiously dissipates everything that bound the enticed mind. There follows:

CHAPTER XVI.

VERSE 6.---To whom I have given a house in the wilderness, and his tabernacles in the land of saltness.

52. Double solitude, of the heart and of the body. The latter without the other does not profit. ---In this place, should we understand the solitude of the body, or the solitude of the heart? But what does the solitude of the body profit, if the solitude of the heart be wanting? For he who lives remote in body, but inserts himself with the thoughts of earthly desires into the tumults of human conversation, is not in solitude. If indeed someone is pressed bodily by popular crowds, and yet suffers no tumults of secular cares in the heart, he is not in the city. Therefore, to those who converse well, solitude of mind is first granted, that they may suppress the noise of earthly desires arising from within, that they may restrain the bubbling cares of the heart from the lowest parts by the grace of heavenly love, and drive away all the movements of light thoughts importunately offering themselves, like certain flies flying around, from the eyes of the mind by the hand of gravity, and seek for themselves a certain secret within them with the Lord, where they may silently speak with Him through internal desires, the external noise ceasing.

[Vet. XXIV.] 53. The silence of contemplation cannot be perfect in this life. ---Of this secret of the heart it is said elsewhere: There was silence made in heaven, as it were for half an hour (Rev. 8:1). For heaven is called the church of the elect, which, while it intends toward eternal and sublime things through the elevation of contemplation, suppresses the tumults of thoughts arising from the lowest parts, and makes a certain silence for God within itself. Which silence of contemplation, because it cannot be perfect in this life, is said to be made for half an hour.

Nolenti quippe animo dum cogitationum tumultuosi se strepitus ingerunt, etiam sublimibus intendentem, rursum ad respicienda terrena cordis oculum violenter trahunt. Unde scriptum est: Corpus quod corrumpitur, aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem (Sap. IX, 15). Bene ergo factum hoc silentium non integra, sed dimidia hora describitur, quia hic contemplatio nequaquam perficitur, quamvis ardenter inchoetur. Quod etiam per Ezechielem prophetam congruenter exprimitur (Ezech. XL, 5), qui pro mensura civitatis in monte conditae, in manu viri calamum sex cubitorum et palmi, se vidisse testatur. In monte quippe electorum ecclesia sita est, quia fundata in infimis desideriis non est. Quid autem per cubitum, nisi operatio; quid per senarium numerum, nisi perfectio operationis ostenditur, quia et sexto die cuncta opera Dominus explesse memoratur? Quid ergo super sex cubitos palmus insinuat (Genes. II, 1), nisi contemplationis vim, quae jam initia aeternae et septimae quietis demonstrat? Quia enim aeternorum contemplatio hic minime perficitur, mensura septimi cubiti non expletur. Electorum itaque ecclesia, quia cuncta quae operanda sunt perficit, in sex cubitis sese in monte posita civitas ostendit. Quia vero hic adhuc sola initia contemplationis 981 inspicit, de septimo cubito non nisi palmum tangit.

54. Culmen contemplationis non attingitur, nisi ab exteriorum curarum oppressione liberemur. ---Sciendum vero est quia nequaquam culmen contemplationis attingimus, si non ab exterioris curae oppressione cessemus. Nequaquam nosmetipsos intuemur, ut sciamus aliud in nobis esse rationale quod regit, aliud animale quod regitur, nisi ad secretum hujus silentii recurrentes, ab omni exterius perturbatione sopiamur. Quod silentium nostrum bene etiam Adam dormiens figuravit (Ibid.), de cujus mox latere mulier processit, quia quisquis ad interiora intelligenda rapitur, a rebus visibilibus oculos claudit; et tunc in semetipso vel quae praeesse viriliter debeant, vel quae subesse possint infirma distinguit, ut aliud in illo sit quod regere valeat tanquam vir, aliud tanquam femina quod regatur. In hoc itaque silentio cordis, dum per contemplationem interius vigilamus, exterius quasi obdormiscimus. Quia ergo remoti viri, id est a desideriis carnalibus alieni, hoc silentium mentis inhabitant, huic onagro Dominus in solitudine domum dedit, ut turba desideriorum temporalium non prematur.

For while tumultuous noises of thoughts ingest themselves into the unwilling mind, even when it is intending toward sublime things, they again violently draw the eye of the heart to look back at earthly things. Whence it is written: The body which is corrupted, burdens the soul, and the earthly habitation depresses the sense thinking many things (Wisd. 9:15). Well, therefore, is this silence described as made not for a whole hour, but for half an hour, because here contemplation is by no means perfected, although it is ardently begun. Which is also congruously expressed by the prophet Ezekiel (Ezek. 40:5), who for the measure of the city built on the mountain, testifies that he saw in the hand of a man a reed of six cubits and a span. For the church of the elect is situated on a mountain, because it is not founded on the lowest desires. But what is shown by the cubit, if not operation; what by the number six, if not the perfection of operation, because on the sixth day the Lord is remembered to have completed all works? What therefore does the span above the six cubits insinuate (Gen. 2:1), if not the force of contemplation, which already demonstrates the beginnings of eternal and seventh rest? For because the contemplation of eternal things is here minimally perfected, the measure of the seventh cubit is not fulfilled. The church of the elect, therefore, because it perfects all things that are to be operated, shows itself as a city placed on a mountain in six cubits. But because here it still looks upon only the beginnings of contemplation, it does not touch of the seventh cubit except a span.

54. The summit of contemplation is not attained, unless we be freed from the oppression of exterior cares. ---But it must be known that we by no means attain the summit of contemplation, if we do not cease from the oppression of exterior care. We by no means look into ourselves, so as to know that one thing in us is the rational part which rules, and another the animal part which is ruled, unless recurring to the secret of this silence, we be put to sleep from all exterior perturbation. Which silence of ours Adam sleeping also well figured (Ibid.), from whose side soon the woman proceeded, because whoever is snatched away to understand interior things, closes his eyes to visible things; and then he distinguishes in himself either those things which ought to preside manfully, or those weak things which can be subject, so that one thing in him is that which can rule as a man, another as a woman that which is ruled. In this silence of the heart, therefore, while we watch interiorly through contemplation, exteriorly we as it were fall asleep. Because therefore remote men, that is, those alien to carnal desires, inhabit this silence of mind, the Lord has given a house in the wilderness to this wild ass, that he may not be pressed by the crowd of temporal desires.

[Vet. XXV.] 55. Sancti quandiu vivunt, desiderio supernae patriae aestuant. Sequitur: Et tabernacula ejus in terra salsuginis. Salsugo accendere sitim solet. Et quia sancti viri quandiu in hujus vitae tabernaculis degunt, ad supernam patriam desiderii sui quotidianis aestibus accenduntur, in terra salsuginis tabernacula habere perhibentur. Incessanter quippe accenduntur ut sitiant, sitiunt ut satientur; sicut scriptum est: Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur (Matth. V, 6). Sequitur:

CAPUT XVII.

VERS. 7.---Contemnit multitudinem civitatis.

56. Terrenorum hominum multitudinem sequi dedignantur. ---Multitudinem civitatis contemnere est humanae conversationis prava studia devitare, ut jam non libeat terrenorum hominum, qui prae abundantia iniquitatis multi sunt, perditos mores imitari. Cum paucis namque ingredi angustam portam desiderant, et non cum multis lata itinera ingredi appetunt, quae ad interitum ducunt (Matth. VII, 13). Solerter quippe a quo et ad quid sunt creati conspiciunt, et recta consideratione acceptae imaginis sequi vulgi multitudinem dedignantur. Unde et sponsi voce sponsae in Canticis canticorum dicitur: Nisi cognoveris te, o pulchra inter mulieres, egredere, et abi post vestigia gregum, et pasce haedos tuos (Cant. I, 7). Semetipsam namque ea quae est pulchra inter mulieres cognoscit, quando electa quaeque anima etiam inter peccantes posita quia ad auctoris sui imaginem ac similitudinem sit condita meminit (Genes. I, 26), et juxta perceptae similitudinis ordinem incedit. Quae si se non cognoscit, egreditur, quia a secreto sui cordis expulsa, in exterioribus concupiscentiis dissipatur. Egressa vero abit post vestigia gregum, quia sua interna deserens, ad latam videlicet viam ducitur, et sequitur exempla populorum. Nec jam agnos, sed haedos pascit, quia non innoxias cogitationes mentis, sed nutrire pravos motus carnis intendit. Quia ergo electus quisque ac continens abire post gregum vestigia despicit, dicatur recte: Contemnit multitudinem civitatis. Ubi et apte subjungitur:

Caput XVIII

[Rec. XIII].

IBID.---Clamorem exactoris non audit.

[Vet. XXV.] 55. The saints, as long as they live, glow with the desire of the heavenly country. There follows: And his tabernacles in the land of saltness. Saltness is wont to kindle thirst. And because holy men, as long as they dwell in the tabernacles of this life, are kindled toward the heavenly country by the daily glows of their desire, they are said to have tabernacles in the land of saltness. For they are incessantly kindled that they may thirst, they thirst that they may be filled; as it is written: Blessed are they who hunger and thirst after righteousness, for they shall be filled (Matt. 5:6). There follows:

CHAPTER XVII.

VERSE 7.---He despises the multitude of the city.

56. They disdain to follow the multitude of earthly men. ---To despise the multitude of the city is to avoid the depraved studies of human conversation, so that it may no longer please to imitate the lost manners of earthly men, who are many through the abundance of iniquity. For they desire to enter with few through the narrow gate, and do not desire to enter with many through the wide ways which lead to destruction (Matt. 7:13). For they skillfully behold by whom and for what they are created, and by the right consideration of the image received they disdain to follow the multitude of the common people. Whence also it is said to the bride by the voice of the bridegroom in the Song of Songs: If thou knowest not thyself, O thou fairest among women, go forth, and depart after the footsteps of the flocks, and feed thy kids (Cant. 1:7). For she who is fair among women knows herself, when every elect soul placed even among sinners remembers that she was established after the image and likeness of her author (Gen. 1:26), and proceeds according to the order of the likeness perceived. Which if she knows not herself, she goes forth, because expelled from the secret of her heart, she is dissipated in exterior lusts. But having gone forth, she departs after the footsteps of the flocks, because deserting her internal things, she is led to the wide way forsooth, and follows the examples of the peoples. And she no longer feeds lambs, but kids, because she intends not to nourish innocent thoughts of the mind, but the depraved movements of the flesh. Because therefore every elect and continent person despises departing after the footsteps of the flocks, let it be rightly said: He despises the multitude of the city. Where also it is aptly subjoined:

Chapter XVIII

[Rec. XIII].

IBID.---He hears not the cry of the exactor.

57. Vehementioribus diaboli tentationibus aures claudunt, et ventris clamoribus. ---Quis intelligi exactor alius, nisi diabolus potest, 982 qui semel in paradiso homini malae persuasionis nummum contulit (Genes. III, 6, seq.), et quotidie ab eo hujus debiti exigere reatum quaerit? Hujus exactoris sermo est malae suggestionis inchoatio. Hujus exactoris clamor est jam non lenis, sed violenta tentatio. Hic exactor clamat, cum fortiter tentat. Clamorem ergo exactoris non audire est violentis tentationum motibus minime consentire. Audiret enim si ea quae suggerit faceret. Sed cum perversa agere despicit, recte dicitur: Clamorem exactoris non audit.

[Vet. XXVI.] 58. Nonnulli vero hoc loco per exactorem intelligi ventrem volunt. Ipse namque a nobis quoddam debitum exigit, quia quotidianum fructum sibi humani laboris impendi etiam per naturam quaerit. Abstinentes igitur viri, qui hoc loco onagri vocabulo figurantur, dum violenter gulae desideria reprimunt, quasi clamantis exactoris verba contemnunt. Sed cum continenti viro contra innumera vitia multa virtutum certamina suppetant, cur sub exactoris clamore contempto, de solo hic ventre dicitur quod ejus impetum impulsumque restringat, nisi quod nullus palmam spiritualis certaminis apprehendit, qui non in semetipso prius per afflictam ventris concupiscentiam carnis incentiva devicerit? Neque enim ad conflictum spiritalis agonis assurgitur, si non prius intra nosmetipsos hostis positus, gulae videlicet appetitus, edomatur, quia si non ea quae nobis sunt viciniora prosternimus, nimirum inaniter ad ea quae longius sunt impugnanda transimus. Incassum namque contra exteriores inimicos in campo bellum geritur, si intra ipsa urbis moenia civis insidians habetur. Mens quoque ipsa certantis sub gravi confusionis dedecore a spiritalis certaminis congressione repellitur, quando infirma in carnis praelio gulae gladiis confossa superatur. Nam cum se parvis prosterni conspicit, confligere majoribus erubescit.

59. Qui gulam edomare non curant, incaute ad spiritalia bella consurgunt. --- Nonnulli vero ordinem certaminis ignorantes, edomare gulam negligunt, et jam ad spiritalia bella consurgunt. Qui aliquando multa etiam quae magnae sunt fortitudinis faciunt, sed, dominante gulae vitio, per carnis illecebram omne quod fortiter egerint perdunt; et dum venter non restringitur, per carnis concupiscentiam simul cunctae virtutes obruuntur. Unde et de Nabuchodonosor vincente scribitur : Princeps coquorum destruxit muros Jerusalem.

57. They close their ears to the more vehement temptations of the devil, and to the cries of the belly. ---Who else can be understood as the exactor, but the devil, who once in paradise conferred on man the coin of evil persuasion (Gen. 3:6, etc.), and daily seeks to exact from him the guilt of this debt? The speech of this exactor is the beginning of evil suggestion. The cry of this exactor is a temptation no longer gentle, but violent. This exactor cries out, when he tempts strongly. To not hear the cry of the exactor, therefore, is by no means to consent to the violent movements of temptations. For he would hear him if he did what he suggests. But when he despises doing perverse things, it is rightly said: He hears not the cry of the exactor.

[Vet. XXVI.] 58. Some indeed wish the belly to be understood by the exactor in this place. For it exacts from us a certain debt, because it seeks that the daily fruit of human labor be spent upon it even by nature. Abstinent men therefore, who are figured in this place by the word "wild ass," while they violently repress the desires of gluttony, despise as it were the words of a crying exactor. But since many contests of virtues are at hand for the continent man against innumerable vices, why is it said here only of the belly that he restrains its impetus and impulse, under the despised cry of the exactor, unless because no one grasps the palm of spiritual contest, who has not first overcome in himself the incentives of the flesh through the afflicted lust of the belly? For one does not rise to the conflict of spiritual agony, if the enemy placed within ourselves, namely the appetite of gluttony, is not first tamed, because if we do not prostrate those things which are nearer to us, we surely pass over in vain to those which are further off to be attacked. For in vain is war waged in the field against exterior enemies, if an insidious citizen is held within the very walls of the city. The very mind of the combatant is also repelled from the meeting of the spiritual contest under a heavy disgrace of confusion, when, weak in the battle of the flesh, it is overcome, pierced by the swords of gluttony. For when it beholds itself prostrated by small things, it blushes to conflict with greater.

59. Those who do not care to tame gluttony, incautiously rise to spiritual wars. --- But some, being ignorant of the order of the contest, neglect to tame gluttony, and already rise to spiritual wars. Who sometimes do many things also which are of great fortitude, but, the vice of gluttony ruling, they lose everything they have done strongly through the enticement of the flesh; and while the belly is not restrained, all virtues are together overwhelmed through the lust of the flesh. Whence also it is written of Nebuchadnezzar conquering: The chief of the cooks destroyed the walls of Jerusalem.

Quid enim per muros Jerusalem significans Scriptura exprimit, nisi virtutes animae, quae ad pacis visionem tendit? Aut quis coquorum princeps, nisi venter accipitur, cui diligentissima a coquentibus cura servitur? Muros igitur Jerusalem princeps coquorum destruit, quia virtutes animae dum non restringitur venter, perdit. Hinc est quod Paulus contra Jerusalem moenia decertanti vires coquorum principi subtrahebat, cum diceret: Castigo corpus meum, et servituti subjicio, ne forte aliis praedicans, ipse reprobus efficiar (I Cor. IX, 27). Hinc etiam praemisit, dicens: Sic curro, non quasi in incertum; sic pugno, non quasi aerem verberans (Ibid., 26). Quia cum carnem restringimus, ipsis abstinentiae nostrae ictibus non aerem, sed immundos spiritus verberamus; et cum hoc quod est intra nos subjicimus; extra positis adversariis pugnos damus. Hinc est 983 quod cum rex Babylonis succendi fornacem jubet (Dan. III), naphthae, stuppae, picis et malleoli ministrari congeriem praecepit; sed tamen abstinentes pueros hoc igne minime consumit, quia antiquus hostis licet innumeras ciborum concupiscentias nostris obtutibus opponat, quibus libidinis ignis crescat, bonis tamen mentibus superni Spiritus gratia insibilat, ut a carnalis concupiscentiae aestibus illaesae perdurent, ut etsi usque ad tentationem cordis flamma ardeat, usque ad consensum tamen tentatio non exurat.

[Vet. XXVII.] 60. Quinque modis gula nos tentat. Non cibus, sed appetitus in vitio est. ---Sciendum praeterea est quia quinque nos modis gulae vitium tentat (De consecr., d. 5, c. Quinque modis). Aliquando namque indigentiae tempora praevenit; aliquando vero tempus non praevenit, sed cibos lautiores quaerit; aliquando quaelibet quae sumenda sint praeparari accuratius expetit, aliquando autem et qualitati ciborum et tempori congruit, sed in ipsa quantitate sumendi mensuram moderatae refectionis excedit. Nonnunquam vero et abjectius est quod desiderat, et tamen ipso aestu immensi desiderii deterius peccat. Mortis quippe sententiam patris ore Jonathas meruit, quia in gustu mellis constitutum edendi tempus antecessit (I Reg. XIV, 27). Et ex Aegypto populus eductus, in eremo occubuit, quia, despecto manna, cibos carnium petiit, quos lautiores putavit (Num. XXI, 5). Et prima filiorum Heli culpa suborta est, quod ex eorum voto sacerdotis puer, non antiquo more coctas vellet de sacrificio carnes accipere, sed crudas quaereret, quas accuratius exhiberet (I Reg. II, 12, seq.).

For what does the Scripture express, signifying by the walls of Jerusalem, but the virtues of the soul, which tends to the vision of peace? Or who is accepted as the chief of the cooks, but the belly, which is served with the most diligent care by those who cook? The chief of the cooks therefore destroys the walls of Jerusalem, because he loses the virtues of the soul while the belly is not restrained. Hence it is that Paul took away strength from the chief of the cooks when he was fighting against the walls of Jerusalem, when he said: I chastise my body, and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway (1 Cor. 9:27). Hence also he premised, saying: So I run, not as at an uncertainty; so I fight, not as one beating the air (Ibid., 26). Because when we restrain the flesh, by those very blows of our abstinence we beat not the air, but unclean spirits; and when we subject that which is within us, we give blows to the adversaries placed without. Hence it is 983 that when the king of Babylon commands the furnace to be heated (Dan. 3), he commanded a heap of naphtha, tow, pitch, and small wood to be ministered; but yet he by no means consumes the abstinent boys with this fire, because the ancient enemy, although he opposes innumerable lusts of foods to our views, by which the fire of lust may grow, yet the grace of the heavenly Spirit breathes into good minds, that they may endure unhurt by the glows of carnal lust, so that even if the flame should burn as far as the temptation of the heart, yet the temptation may not burn as far as consent.

[Vet. XXVII.] 60. Gluttony tempts us in five ways. It is not the food, but the appetite that is in fault. ---It is further to be known that the vice of gluttony tempts us in five ways (De consecr., d. 5, c. Quinque modis). For sometimes it anticipates the times of need; but sometimes it does not anticipate the time, but seeks more refined foods; sometimes it requires that whatever things are to be taken be prepared more accurately, but sometimes it agrees both with the quality of foods and with the time, but in the very quantity of taking it exceeds the measure of moderate refreshment. But sometimes it is even a meaner thing which it desires, and yet by the very glow of immense desire it sins more grievously. For Jonathan deserved the sentence of death from his father's mouth, because, in the tasting of honey, he anticipated the appointed time of eating (1 Sam. 14:27). And the people brought out of Egypt fell in the wilderness, because, having despised manna, they sought foods of flesh, which they thought more refined (Num. 21:5). And the first fault of the sons of Eli arose, because at their wish the priest's servant would not receive from the sacrifice meats boiled according to the ancient custom, but sought them raw, that he might present them more accurately (1 Sam. 2:12, etc.).

Et cum ad Jerusalem dicitur: Haec fuit iniquitas Sodomae sororis tuae, superbia, saturitas panis, et abundantia (Ezech. XVI, 49), aperte ostenditur quod idcirco salutem perdidit, quia cum superbiae vitio mensuram moderatae refectionis excessit. Et primogenitorum gloriam Esau amisit, quia magno aestu desiderii vilem cibum, scilicet lenticulam, concupivit (Genes. XXV, 33); quam dum vendendis etiam primogenitis praetulit, quo in illam appetitu anhelaret indicavit. Neque enim cibus, sed appetitus in vitio est. Unde et lautiores cibos plerumque sine culpa sumimus, et abjectiores non sine reatu conscientiae degustamus. Hic quippe quem diximus, Esau, primatum per lenticulam perdidit, et Elias in eremo virtutem corporis carnes edendo servavit (III Reg. XVII, 6). Unde et antiquus hostis quia non cibum, sed cibi concupiscentiam esse causam damnationis intelligit, et primum sibi hominem non carne, sed pomo subdidit (Genes. III, 6), et secundum non carne, sed pane tentavit (Matth. IV, 3). Hinc est quod plerumque Adam culpa committitur, etiam cum abjecta et vilia sumuntur. Neque enim Adam solus ut a vetito se pomo suspenderet praeceptum prohibitionis accepit. Nam cum alimenta quaedam saluti nostrae Deus contraria indicat, ab his nos quasi per sententiam vetat. Et dum concupiscentes noxia attingimus, profecto quid aliud quam vetita degustamus?

61. Edenda quae necessitas quaerit, non quae libido suggerit. Quanta ad hoc discretio necessaria. ---Ea itaque sumenda sunt quae naturae necessitas quaerit, et non quae edendi libido suggerit. Sed magnus discretionis labor est huic exactori et aliquid impendere, et aliquid denegare; et non dando gulam restringere, et dando naturam nutrire. [Rec. XIV.] Quae fortasse discretio subinfertur, cum dicitur: Clamorem exactoris non audit. Sermo namque 984 hujus exactoris est necessaria postulatio naturae. Clamor vero ejus est mensuram necessitatis transiens appetitus gulae. Hic itaque onager exactoris hujus sermonem audit, clamorem non audit, quia discretus vir ac continens et usque ad temperandam necessitatem ventrem reficit, et a voluptate restringit.

[Vet. XXVIII.] 62. Voluptas sub necessitatis specie se palliat. ---Sciendum vero est quia sic voluptas sub necessitate se palliat, ut vix eam perfectus quisque discernat. Nam dum solvi debitum necessitas petit, voluptas expleri desiderium suppetit; et tanto gulam securius in praeceps rapit, quanto sub honesto nomine necessitatis explendae se contegit. Saepe autem in ipsa edendi via furtive adjuncta voluptas subsequitur; nonnunquam vero impudenter libera etiam praeire conatur.

And when it is said to Jerusalem: This was the iniquity of Sodom thy sister, pride, fullness of bread, and abundance (Ezek. 16:49), it is openly shown that she therefore lost salvation, because with the vice of pride she exceeded the measure of moderate refreshment. And Esau lost the glory of the first-born, because with a great glow of desire he lusted after a mean food, namely lentils (Gen. 25:33); which while he preferred even to the selling of his first-born, he indicated with what appetite he panted for that thing. For it is not the food, but the appetite that is in fault. Whence also we frequently take more refined foods without fault, and taste meaner ones not without guilt of conscience. For this one whom we have mentioned, Esau, lost his primacy through lentils, and Elijah in the wilderness preserved the strength of his body by eating flesh (1 Kings 17:6). Whence also the ancient enemy, because he understands that it is not the food, but the lust for food which is the cause of damnation, subjected the first man to himself not with flesh, but with an apple (Gen. 3:6), and tempted the second not with flesh, but with bread (Matt. 4:3). Hence it is that the fault of Adam is frequently committed, even when mean and base things are taken. For Adam was not the only one who received a command of prohibition to keep himself from the forbidden apple. For when God indicates certain foods as contrary to our health, He forbids us from them as it were by sentence. And while lusting we touch harmful things, what else forsooth do we taste but forbidden things?

61. Things which necessity requires are to be eaten, not those which lust suggests. How great discretion is necessary for this. ---Those things are therefore to be taken which the necessity of nature requires, and not those which the lust for eating suggests. But it is a great labor of discretion both to pay something to this exactor, and to deny him something; and to restrain gluttony by not giving, and to nourish nature by giving. [Rec. XIV.] Which discretion is perhaps inferred, when it is said: He hears not the cry of the exactor. For the speech of this exactor is the necessary demand of nature. But his cry is the appetite of gluttony passing the measure of necessity. This wild ass therefore hears the speech of this exactor, he hears not the cry, because the discreet and continent man both refreshes the belly as far as to temper necessity, and restrains it from pleasure.

[Vet. XXVIII.] 62. Pleasure cloaks itself under the appearance of necessity. ---But it is to be known that pleasure so cloaks itself under necessity, that scarcely can any perfect person discern it. For while necessity asks that a debt be paid, pleasure supplies that a desire be fulfilled; and it the more securely hurries gluttony to a precipice, the more it covers itself under the honest name of fulfilling necessity. But often in the very way of eating, pleasure follows joined on stealthily; sometimes indeed it even impudently endeavors to go before freely.

Facile autem est deprehendere cum voluptas ejus necessitatem praevenit, sed valde est difficile discernere cum in ipso esu necessario se occulta subjungit. Nam quia praeeuntem naturae appetitum sequitur, quasi a tergo veniens tardius videtur. Eo enim tempore quo necessitati debitum solvitur, quia per esum voluptas necessitati miscetur, quid necessitas petat, et quid, sicut dictum est, voluptas suppetat, ignoratur. Saepe vero et discernimus; et quia utramque sibi conjunctam novimus, in hoc quod extra metas rapimur, libet ut sciendo fallamur; et dum sibi mens ex necessitate blanditur, ex voluptate decipitur. Scriptum quippe est: Carnis curam ne feceritis in desideriis (Rom. XIII, 14). Quae igitur fieri in desiderio prohibetur, in necessitate conceditur.

63. Carnis desideria, non caro occidenda. Cavendum ne, dum hostem insequimur, civem quem diligimus, trucidemus. ---Sed saepe dum incaute necessitati condescendimus, desideriis deservimus. Nonnunquam vero dum desideriis immoderatius obviare nitimur, necessitatis miserias augemus. Sic enim necesse est ut arcem quisque continentiae teneat, quatenus non carnem, sed vitia carnis occidat. Nam plerumque dum plus justo caro restringitur, etiam ab exercitatione boni operis enervatur, ut ad orationem quoque vel praedicationem non sufficiat, dum incentiva vitiorum in se funditus suffocare festinat. Adjutorem quippe habemus intentionis internae hunc hominem quem exterius gestamus, et ipsi insunt motus lasciviae, ipsi effectus suppetunt operationis bonae. Saepe vero dum in illo hostem insequimur, etiam civem quem diligimus trucidamus; et saepe dum quasi concivi parcimus, ad praelium hostem nutrimus. Eisdem namque alimentis vitia superbiunt, quibus nutritae virtutes vivunt. Et cum virtus alitur, plerumque vires vitiis augentur. Cum vero immensa continentia vitiorum vires extenuat, etiam virtus deficiens anhelat. Unde necesse est ut interior homo noster aequus quidam arbiter praesideat inter se, et eum quem exterius gestat, quatenus ei homo suus exterior et semper ad debitum ministerium servire sufficiat, et nunquam superbe libera cervice contradicat; nec moveat si quid suggerendo submurmurat, dummodo eum semper superposita calce dominationis premat. Sicque fit ut dum repressa vitia reniti quidem nobis patimur, et tamen haec nobiscum congredi ex aequo prohibemus, nec vitia contra virtutem praevaleant, nec rursum virtus cum vitiorum 985 omnimoda exstinctione succumbat.

But it is easy to catch it when its pleasure anticipates necessity, but it is very difficult to discern when it joins itself on secretly in the necessary eating itself. For because it follows the preceding appetite of nature, coming as it were from behind it is seen later. For at that time in which the debt is paid to necessity, because through eating pleasure is mixed with necessity, what necessity asks, and what, as has been said, pleasure supplies, is unknown. But often we even discern it; and because we know both to be joined together, in this that we are hurried beyond the bounds, it pleases us to be deceived knowingly; and while the mind flatters itself from necessity, it is deceived by pleasure. For it is written: Make not provision for the flesh in its lusts (Rom. 13:14). That, therefore, which is forbidden to be done in lust, is granted in necessity.

63. The desires of the flesh are to be slain, not the flesh. Care must be taken lest, while we pursue an enemy, we slay a citizen whom we love. ---But often while we incautiously condescend to necessity, we serve desires. Sometimes indeed while we endeavor too immoderately to oppose desires, we increase the miseries of necessity. For it is thus necessary that everyone hold the citadel of continence, so far as to slay not the flesh, but the vices of the flesh. For frequently while the flesh is restrained more than is right, it is even enervated from the exercise of good work, so that it may not be sufficient for prayer also or preaching, while it hastens to suffocate the incentives of vices in itself from the foundation. For we have as a helper of the internal intention this man whom we carry exteriorly, and in him are movements of lasciviousness, in him also supply effects of good operation. But often while we pursue an enemy in him, we also slay a citizen whom we love; and often while we spare him as a fellow-citizen, we nourish an enemy for battle. For vices grow proud by the same foods by which nourished virtues live. And when virtue is nourished, strength is frequently increased to vices. But when immense continence extenuates the strength of vices, even failing virtue pants. Whence it is necessary that our interior man, as a certain equitable arbiter, preside between himself and him whom he carries exteriorly, so far that his exterior man may both always be sufficient to serve for the due ministry, and never proudly contradict with free neck; nor should it move him if he murmurs anything by suggesting, provided he always press him down with the heel of dominion placed upon him. And so it happens that while we suffer repressed vices indeed to resist us, and yet we prohibit these to engage with us on equal terms, neither may vices prevail against virtue, nor again may virtue succumb with the total extinction of vices.

Qua in re sola elatio funditus exstinguitur, quia quamvis victoriae serviat, ad edomandam tamen cogitationum superbiam continua nobis pugna servatur. Unde bene hic, quia unusquisque vir continens et debitae necessitati congruit, et violentae voluptati contradicit, voce dominica dicitur: Clamorem exactoris non audit. Quia autem discretus vir eo ad intelligenda superiora se elevat, quo in se carnis incentiva castigat, recte post contemptum exactoris clamorem subditur.

Caput XIX

[Rec. XV].

VERS. 8.---Circumspicit montes pascuae suae.

64. Ad intelligenda sublimia valet ascendere, qui carnis incentiva castigavit. --- Montes pascuae sunt altae contemplationes internae refectionis. Sancti enim viri quanto magis se exterius despiciendo dejiciunt, tanto amplius interius revelationum contemplatione pascuntur. Unde scriptum est: Ascensus in corde ejus disposuit in convalle lacrymarum (Psal. LXXXIII, 6, 7), quia quos exterius in fletu continet convallis humilitatis, eos interius sublevat ascensus contemplationis. [Vet. XXIX.] Montes etiam pascuae sunt sublimes virtutes angelorum. Quae idcirco hic nos ministrando et adjuvando reficiunt, quia illic interno contemplationis rore pinguescunt. Quae quia largiente Deo in omni nos certamine protegunt, recte circumspici dicuntur. Undique enim nobis adesse circumspicimus, quorum defensione contra adversarios ex omni latere munimur. Possunt adhuc montes pascuae accipi altae sententiae Scripturae sacrae, de quibus per Psalmistam dicitur: Montes excelsi cervis (Psal. CIII, 18), quia hi qui jam dare contemplationis saltus noverunt, altos sententiarum divinarum vertices quasi cacumina montium ascendunt, ad quae profecto cacumina quia infirmi pervenire non valent, recte illic subditur: Petra refugium erinaciis (Ibid.), quia videlicet invalidos non sublimiter intelligentia exercet, sed sola in Christo fides humiliter continet. Sequitur:

CAPUT XX.

IBID.---Virentia quaeque perquirit.

In which thing alone pride is utterly extinguished, because although it serves for victory, yet for taming the pride of thoughts a continual fight is reserved for us. Whence well here, because every continent man both agrees with due necessity, and contradicts violent pleasure, it is said by the Lord's voice: He hears not the cry of the exactor. But because the discreet man raises himself to understand higher things by as much as he chastises in himself the incentives of the flesh, rightly after the contempt of the cry of the exactor it is subjoined:

Chapter XIX

[Rec. XV].

VERSE 8.---He beholds the mountains of his pasture.

64. He is able to ascend to understand sublime things, who has chastised the incentives of the flesh. ---The mountains of pasture are the high contemplations of internal refreshment. For holy men, the more they cast themselves down exteriorly by despising themselves, the more they are fed interiorly by the contemplation of revelations. Whence it is written: He has disposed ascensions in his heart in the valley of tears (Ps. 83:6, 7), because those whom the valley of humility contains exteriorly in weeping, the ascension of contemplation raises interiorly. [Vet. XXIX.] The mountains of pasture are also the sublime virtues of the angels. Which therefore refresh us here by ministering and aiding, because there they grow fat with the internal dew of contemplation. Which, because by God's bounty they protect us in every contest, are rightly said to be beheld. For we behold them to be present to us on every side, by whose defense we are fortified against adversaries on every hand. The mountains of pasture may still be taken as the high sentences of sacred Scripture, of which it is said by the Psalmist: The high mountains for the hinds (Ps. 103:18), because those who have already learned to give the leaps of contemplation, ascend the high summits of divine sentences like the tops of mountains, to which summits because the weak are not able to reach, it is rightly subjoined there: The rock a refuge for the urchins (Ibid.), because forsooth intelligence does not exercise the invalid sublimely, but faith alone in Christ contains them humbly. There follows:

CHAPTER XX.

IBID.---He searches out every green thing.

65. Despectis transitoriis, in aeternum mansura desiderantur. ---Arentia quippe sunt omnia quae temporaliter condita venturo fine a jucunditate vitae praesentis quasi aestivo sole siccantur. Virentia autem sunt vocata, quae nulla temporalitate marcescunt. Huic ergo onagro virentia perquirere, est sancto unicuique viro, despectis rebus transitoriis, in aeternum mansura desiderare.

Cuncta vero haec quae de onagro dicta sunt intelligi etiam et aliter possunt. Quae repetito superiori versu exponimus, ut lectoris judicio quod eligendum crediderit relinquamus. Igitur postquam praedicatorum dispensatio sub cervarum praetextu descripta est, ut ostenderetur per quem haec eadem virtus praedicationis datur, illico commemoratio de dominica incarnatione subnectitur, ut dicatur:

CAPUT XXI.

VERS. 5.---Quis dimisit onagrum liberum?

ALLEGORICUS SENSUS.---66. Christus onagro merito comparatur. ---Nec indignum quis judicet per tale animal incarnatum Dominum posse figurari, dum constat omnibus quia per significationem quamdam in Scriptura sacra et vermis et scarabaeus ponatur, sicut scriptum est: Ego autem sum vermis, et non homo (Psal. XXI, 7). Et sicut apud Septuaginta interpretes per 986 prophetam dicitur: Scarabaeus de ligno clamavit (Habac. II, 2). Cum ergo nominatis rebus tam abjectis et vilibus figuratur, quid de illo contumeliose dicitur, de quo constat quod proprie nihil dicatur? Vocatur etenim agnus, sed propter innocentiam. Vocatur leo, sed propter potentiam. Aliquando etiam serpenti comparatur, sed propter mortem vel sapientiam. Atque ideo per haec omnia dici figuraliter potest, quia de his omnibus credi aliquid essentialiter non potest. Si enim unum horum quodlibet essentialiter existeret, alterum jam dici non posset. Nam si agnus proprie diceretur, leo jam vocari non poterat. Si leo proprie diceretur, per serpentem signari non posset. Sed haec in illo omnia dicimus tanto latius in figura, quanto longius ab essentia. Potest ergo onager incarnatum Dominum designare.

65. Having despised transitory things, those that shall remain for ever are desired. ---For all things are parched which, being created temporally, are dried up by the coming end from the pleasantness of the present life as if by the summer sun. But those things are called green, which do not wither by any temporality. For this wild ass, therefore, to search out green things, is for every holy man, having despised transitory things, to desire those that shall remain for ever.

But all these things which have been said of the wild ass may be understood also in another way. Which we explain by repeating the former verse, so that we may leave to the judgment of the reader what he shall think ought to be chosen. Therefore, after the dispensation of preachers has been described under the pretext of hinds, in order that it might be shown by whom this same virtue of preaching is given, immediately the commemoration of the Lord's incarnation is subjoined, that it may be said:

CHAPTER XXI.

VERSE 5.---Who has sent out the wild ass free?

ALLEGORICAL SENSE.---66. Christ is deservedly compared to the wild ass. --- Nor let anyone judge it unworthy that the incarnate Lord can be figured by such an animal, since it is evident to all that through a certain signification in sacred Scripture both the worm and the beetle are placed, as it is written: But I am a worm, and no man (Ps. 21:7). And as it is said by the prophet in the Seventy interpreters: The beetle has cried out from the wood (Habac. 2:2). When, therefore, He is figured by named things so abject and vile, what is said of Him contumeliously, of whom it is certain that nothing is said properly? For He is called a lamb, but on account of innocence. He is called a lion, but on account of power. Sometimes He is also compared to a serpent, but on account of death or wisdom. And therefore through all these things He can be said figuratively, because of all these things nothing can be believed essentially. For if any one of these existed essentially, the other could no longer be said. For if He were properly called a lamb, He could no longer be called a lion. If He were properly called a lion, He could not be signified by the serpent. But we say all these things in Him the more widely in figure, the further they are from essence. The wild ass, therefore, can designate the incarnate Lord.

Agreste quippe animal est onager. Et quia incarnatus Dominus gentilitati magis, quam Judaeae profuit, animale corpus assumens, quasi non in domum, sed potius in agrum venit. De quo agro gentilitatis per Psalmistam dicitur: Species agri mecum est (Ps. XLIX, 11). Incarnatus itaque Dominus qui in forma Dei aequalis est Patri, in forma servi minor est Patre, qua minor est etiam seipso (Philip. II). [Vet. XXX.] Dicatur ergo a Patre de Filio secundum formam servi: Quis dimisit onagrum liberum, et vincula ejus quis solvit? Omnis quippe qui peccat, servus est peccati (Joan. VIII, 35). Et quia incarnatus Dominus particeps nostrae factus est naturae, non culpae, liber dimissus dicitur, quia sub peccati dominio non tenetur. De quo alias scriptum est: Inter mortuos liber (Psal. XXXVII, 5). Liber dimissus dicitur, quia naturam nostram suscipiens, iniquitatis jugo nullo modo tenetur. Quem quamvis macula culpae nostrae non attigit, passio tamen nostrae mortalitatis astrinxit. Unde et postquam liber dimissus dicitur, recte de illo adjungitur:

CAPUT XXII.

IBID.---Et vincula ejus quis solvit?

67. Hujus onagri vincula soluta sunt, cum infirmitates passionis, in resurrectionis gloriam sunt commutatae. ---Vincula quippe ejus tunc soluta sunt cum infirmitates passionis illius in resurrectionis sunt gloriam commutatae. Quasi quaedam vincula Dominus habuit ea quae nos nequitiae merito patimur, nostrae mortalitatis infirma, quibus et usque ad mortem sponte ligari se voluit, et quae per resurrectionem mirabiliter solvit. Esurire enim, sitire, lassescere, teneri, flagellari, crucifigi, nostrae mortalitatis vinculum fuit. Sed cum expleta morte velum templi rumperetur, scinderentur petrae, monumenta panderentur, inferni claustra patescerent; quid aliud tot argumentis tantae virtutis ostenditur, nisi quod illa infirmitatis nostrae vincula solvebantur, ut is qui ad suscipiendam servi formam venerat, in ipsa servi forma ab inferni vinculis absolutus, ad coelum etiam cum membris liber rediret? De quibus ejus vinculis Petrus apostolus attestatur dicens: Quem Deus suscitavit solutis doloribus inferni, juxta quod impossibile erat illum teneri ab eo (Act. II, 24). Et quia post mortem suam atque resurrectionem ad gratiam fidei gentilitatem vocare dignatus est, postquam dicta sunt soluta ejus vincula, apte subjungitur:

CAPUT XXIII.

987 VERS. 6.---Cui dedi in solitudine domum, et tabernaculum ejus in terra salsuginis.

For the wild ass is a rustic animal. And because the incarnate Lord profited the Gentiles more than Judea, assuming an animal body, He came as it were not into a house, but rather into a field. Of which field of the Gentiles it is said by the Psalmist: The beauty of the field is with me (Ps. 49:11). The incarnate Lord therefore, who in the form of God is equal to the Father, in the form of a servant is less than the Father, in which He is also less than Himself (Philip. 2). [Vet. XXX.] Let it be said, therefore, by the Father concerning the Son according to the form of a servant: Who has sent out the wild ass free, and who has loosed his bonds? For everyone who commits sin is the servant of sin (John 8:35). And because the incarnate Lord was made partaker of our nature, not of our fault, He is said to be sent out free, because He is not held under the dominion of sin. Of whom it is written elsewhere: Free among the dead (Ps. 37:5). He is said to be sent out free, because receiving our nature, He is in no way held by the yoke of iniquity. Whom although the stain of our fault did not touch, yet the passion of our mortality bound. Whence also after He is said to be sent out free, it is rightly added concerning Him:

CHAPTER XXII.

IBID.---And who has loosed his bonds?

67. The bonds of this wild ass were loosed, when the infirmities of the passion were changed into the glory of the resurrection. ---For his bonds were then loosed when the infirmities of his passion were changed into the glory of the resurrection. The Lord had as it were certain bonds, those infirmities of our mortality which we suffer by the merit of our iniquity, with which He willed to be bound of His own accord even unto death, and which He wonderfully loosed by the resurrection. For to hunger, to thirst, to be weary, to be held, to be scourged, to be crucified, was the bond of our mortality. But when, death being completed, the veil of the temple was rent, the rocks were cleft, the monuments were opened, the enclosures of hell were made patent; what else is shown by so many arguments of so great power, but that those bonds of our infirmity were being loosed, so that He who had come to receive the form of a servant, being in that same form of a servant absolved from the bonds of hell, might return free to heaven even with His members? Of which bonds of His Peter the apostle attests, saying: Whom God has raised up, having loosed the sorrows of hell, according as it was impossible for Him to be held by it (Acts 2:24). And because after His death and resurrection He deigned to call the Gentiles to the grace of faith, after His bonds were said to be loosed, it is fitly subjoined:

CHAPTER XXIII.

VERSE 6.---To whom I have given a house in the wilderness, and his tabernacle in the salt land.

68. Cui datus in solitudine locus et in terra salsuginis, cum gentilitas eum recepit. ---In gentilitate enim in qua patriarcha non fuit, propheta non fuit; ad intelligendum Deum, qui ratione uteretur, homo pene non fuit. De hac solitudine per Isaiam dicitur: Laetabitur deserta et invia, et exsultabit solitudo, et florebit quasi lilium (Isai. XXXV, 1). Et rursum de Ecclesia dicitur: Ponet desertum ejus quasi delicias, et solitudinem ejus quasi hortum Domini (Isai. LI, 3). Terra vero salsuginis haec eadem solitudo repetita est, quae priusquam veram Dei sapientiam cognosceret, salsuginem protulerat, quia nullam viriditatem boni intellectus proferens, perversa sapiebat. Domum ergo in solitudine et tabernaculum in terra salsuginis accepit, quia incarnatus pro hominibus Deus, derelicta Judaea, gentilitatis corda possedit. Unde ei Patris voce per prophetam dicitur: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Psal. II, 8). Qui juxta hoc quod Deus est, cum Patre dat omnia, juxta hoc vero quod homo est, a Patre accipit inter omnia, sicut scriptum est: Potestatem dedit ei et judicium facere, quia filius hominis est (Joan. V, 27). Et rursum scriptum est: Sciens quia omnia dedit ei Pater in manus (Joan. XIII, 1). Vel sicut ipse dicit: Omne quod dat mihi Pater, ad me veniet (Joan. VI, 37). Jam vero si quaeritur quid inter domum ac tabernaculum distet, domus in habitatione est, tabernaculum in itinere. Corda itaque gentilium quasi quaedam tabernacula habuit veniendo. sed ea per justitiam firmans, domum fecit habitando. Et quia eorum vitam ad quos venerat imitari despexit, recte subjungitur:

CAPUT XXIV.

VERS. 7.---Contemnit multitudinem civitatis.

69. Multitudinis exempla non est secutus, sed sua sequenda proposuit. Vita praesens non propter se amanda est, sed propter futuram toleranda.---Id est, mores despicit humanae conversationis. Homo quippe inter homines factus, usum tenere hominum noluit. Idcirco namque inter nos homo factus est, ut non solum nos sanguine fuso redimeret, sed etiam ostenso exemplo commutaret. In conversatione igitur nostra et veniendo alia invenit, et vivendo alia docuit. Studebant enim omnes superba Adam stirpe progeniti, prospera vitae praesentis appetere, adversa devitare, opprobria fugere, gloriam sequi.

68. To whom a place in the wilderness and in the salt land was given, when the Gentiles received Him. ---For in the Gentiles, in whom there was no patriarch, no prophet; for the understanding of God, who might use reason, there was almost no man. Concerning this wilderness it is said by Isaiah: The desert and the pathless land shall be glad, and the wilderness shall exult, and shall flower like the lily (Is. 35:1). And again it is said of the Church: He will set her desert like delights, and her wilderness like the garden of the Lord (Is. 51:3). But the salt land is this same wilderness repeated, which before it knew the true wisdom of God, had brought forth saltness, because bringing forth no greenness of good understanding, it savored of perverse things. He received therefore a house in the wilderness and a tabernacle in the salt land, because God incarnate for men, having left Judea, possessed the hearts of the Gentiles. Whence it is said to Him by the Father's voice through the prophet: Ask of me, and I will give thee the nations for thine inheritance, and the ends of the earth for thy possession (Ps. 2:8). Who according to this that He is God, with the Father gives all things, but according to this that He is man, from the Father receives among all things, as it is written: He has given Him power also to execute judgment, because He is the Son of man (John 5:27). And again it is written: Knowing that the Father had given all things into His hands (John 13:3). Or as He Himself says: All that the Father gives me shall come to me (John 6:37). Now if it be asked what is the difference between a house and a tabernacle, a house is in dwelling, a tabernacle in a journey. He had therefore the hearts of the Gentiles as it were certain tabernacles in coming, but confirming them by righteousness, He made them a house by dwelling. And because He despised to imitate the life of those to whom He had come, it is rightly subjoined:

CHAPTER XXIV.

VERSE 7.---He despises the multitude of the city.

69. He followed not the examples of the multitude, but proposed His own to be followed. The present life is not to be loved for itself, but to be endured for the sake of the future.---That is, He despises the manners of human conversation. For being made man among men, He willed not to hold the use of men. For for this reason He was made man among us, that He might not only redeem us by the shedding of His blood, but also change us by the example He showed. In our conversation, therefore, He both found other things in coming, and taught other things in living. For all those begotten of the proud stock of Adam were eager to desire the prosperity of the present life, to avoid adversity, to flee reproaches, to follow glory.

Venit inter eos Dominus incarnatus adversa appetens, prospera spernens, opprobria amplectens, gloriam fugiens. Nam cum Judaei illum regem sibi constituere voluissent, fieri rex refugit (Joan. VI, 15). Cum vero eum interficere molirentur, sponte ad crucis patibulum venit (Ibid., XVIII, 4). Fugit ergo quod omnes appetunt, appetiit quod omnes fugiunt. Sed cum fugit quod omnes appetunt, appetiit quod omnes fugiunt, fecit quod omnes mirarentur, ut et mortuus ipse resurgeret, et morte sua alios de morte resuscitaret.

[Vet. XXXI.] Duae quippe vitae sunt hominis in corpore consistentis, una ante mortem, alia post resurrectionem: quarum unam omnes agendo noverant, alteram nesciebant; et humanum genus soli huic quam noverat intendebat. Venit per carnem Dominus, et dum suscepit unam; alteram demonstravit. Dum hanc nobis cognitam suscepit, illam quae nobis est incognita ostendit. Moriendo quippe vitam exercuit quam tenemus, resurgendo aperuit quam quaeramus, 988 exemplo suo nos docens quod haec vita quam ante mortem ducimus non propter se amanda sit, sed propter alteram toleranda. Quia ergo nova conversatione usus inter homines, mores Babyloniae secutus non est, bene de eo scriptum est: Contemnit multitudinem civitatis.

70. Christus multitudinem per spatiosa vagantem deseruit.---Vel certe quod multos per spatiosam viam vagantes deseruit, et per angusta gradientes paucos elegit. Multitudinem namque civitatis contemnere est humani generis partem quae latam viam ingreditur (Matth. VII, 13), quae et pro abundantia iniquitatis multa est, a regni sui sorte reprobare. Sequitur:

CAPUT XXV.

IBID.---Clamorem exactoris non audit.

71. Exactoris, scilicet diaboli clamorem non audivit.---Sicut supra dictum est, quis hoc loco exactor accipi nisi diabolus potest? Qui male suadendo spem contulit immortalitatis, sed decipiendo exigit tributum mortis; qui suadendo intulit culpam, saeviendo exigit poenam. Hujus exactoris sermo est ante mortem hominis astuta persuasio, clamor vero ejus est violenta jam rapina post mortem. Quos enim ante mortem latenter intercipit, hos ad supplicii sui consortium post mortem violenter rapit. Sed quia ad mortem veniens Dominus, hujus exactoris violentos impetus non expavit, sicut ipse ait: Venit enim princeps hujus mundi et in me non habet quidquam (Joan. XIV, 30), bene dicitur: Clamorem exactoris non audit. Venit quippe ad eum exactor humani generis, quia illum hominem vidit. Sed quem infirmitate despectum hominem credidit, virtute supra hominem sensit.

The incarnate Lord came among them desiring adversity, despising prosperity, embracing reproaches, fleeing glory. For when the Jews would have made Him their king, He refused to be made king (John 6:15). But when they were striving to kill Him, He came of His own accord to the gibbet of the cross (Ibid., 18:4). He fled therefore what all desire, He desired what all flee. But since He fled what all desire, and desired what all flee, He did what all might wonder at, so that He Himself being dead might rise again, and by His death might raise others from death.

[Vet. XXXI.] There are forsooth two lives of man consisting in the body, one before death, the other after the resurrection: of which all knew the one by acting, they knew not the other; and the human race was intent on this one only which it knew. The Lord came through the flesh, and while He received the one; He demonstrated the other. While He received this one known to us, He showed that which is unknown to us. For by dying He exercised the life which we hold, by rising again He opened that which we should seek, teaching us by His example that this life which we lead before death is not to be loved for itself, but to be endured for the sake of the other. Because therefore He used a new conversation among men, and followed not the manners of Babylon, it is well written of Him: He despises the multitude of the city.

70. Christ deserted the multitude wandering through the spacious way.---Or certainly that He deserted many wandering through the spacious way, and chose a few walking through narrow ways. For to despise the multitude of the city is to reprobate from the lot of His kingdom that part of the human race which enters the broad way (Matt. 7:13), which also on account of the abundance of iniquity is great. There follows:

CHAPTER XXV.

IBID.---He hears not the cry of the exactor.

71. He has not heard the cry of the exactor, namely, the devil.---As has been said above, who can be taken in this place as the exactor but the devil? Who by evilly persuading brought in the hope of immortality, but by deceiving exacts the tribute of death; who by persuading brought in the fault, and by raging exacts the punishment. The speech of this exactor is subtle persuasion before the death of man, but his cry is already violent rapine after death. For those whom he intercepts secretly before death, these he seizes violently after death for the fellowship of his punishment. But because the Lord, coming to death, did not fear the violent impulses of this exactor, as He Himself says: For the prince of this world comes, and in me he has nothing (John 14:30), it is well said: He hears not the cry of the exactor. For the exactor of the human race came to Him, because he saw that man. But Him whom he believed to be a man despised in infirmity, he felt to be God above man in power.

[Rec. XVI.] 72. Hujus exactoris typus, Laban; Christi, Jacob; Ecclesiae, Rachel fuit.---Hujus nimirum exactoris typum Laban tenuit, quando cum furore veniens sua apud Jacob idola requisivit (Genes. XXXI, 1, seq.). Laban quippe interpretatur dealbatio. Dealbatio autem non inconvenienter diabolus accipitur; qui cum sit tenebrosus ex merito, transfigurat se in angelum lucis (II Cor. XI, 14). Huic servivit Jacob, id est ex parte reproborum Judaicus populus, cujus ex carne incarnatus Dominus venit. Potest etiam per Laban mundus hic exprimi, qui cum furore Jacob persequitur, quia electos quosque qui Redemptoris nostri membra sunt, persequendo opprimere conatur. Hujus filiam, id est sive mundi, sive diaboli, Jacob abstulit, cum sibi Christus Ecclesiam ex gentilitate conjunxit. Quam et de domo patris abstrahit, quia ei per Prophetam dicit: Obliviscere populum tuum, et domum patris tui (Psal. XLIV, 11). Quid vero in idolis, nisi avaritia designatur? Unde per Paulum dicitur: Et avaritia, quae est idolorum servitus (Coloss. III, 5). Laban ergo veniens apud Jacob idola non invenit, quia ostensis mundi thesauris, diabolus in Redemptore nostro vestigia concupiscentiae terrenae non reperit. Sed quae Jacob non habuit, ea Rachel sedendo cooperuit. Per Rachel quippe, quae et ovis dicitur, Ecclesia figuratur. Sedere autem, est humilitatem poenitentiae appetere, sicut scriptum est: Surgite postquam sederitis (Psal. CXXVI, 2). Rachel ergo idola sedendo operuit, quia sancta Ecclesia Christum sequens terrenae concupiscentiae vitia poenitendo texit. De hac coopertione vitiorum per Psalmistam dicitur: Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata (Psal. XXXI, 1). Nos igitur Rachel illa 989 signavit, qui idola sedendo premimus, si culpas avaritiae poenitendo damnamus. Quae utique avaritia illis non solet evenire, qui in via Domini viriliter currunt, quibus dicitur: Viriliter agite, et confortetur cor vestrum (Psal. XXX, 25), sed his maxime qui quasi effeminato gressu gradientes per blandimenta saeculi resolvuntur. Unde et illic ejusdem Rachelis haec verba sunt: Juxta consuetudinem feminarum nunc accidit mihi (Genes. XXXI, 35). Apud Jacob ergo idola Laban non reperit, quia exactor callidus quid in Redemptore nostro reprehenderet, non invenit. De quo exactore Redemptori nostro gentilitatem ab ejus dominio liberanti per prophetam dicitur: Jugum enim oneris ejus, et virgam humeri ejus, et sceptrum exactoris ejus superasti, sicut in die Madian (Isai. IX, 4). Eripiens quippe gentilitatem Dominus, superavit jugum oneris ejus, cum eam adventu suo ab illa daemoniacae tyrannidis servitute liberavit.

[Rec. XVI.] 72. Laban was the type of this exactor, Jacob of Christ, Rachel of the Church.---Laban forsooth held the type of this exactor, when coming with fury he sought his idols at the house of Jacob (Gen. 31:1, etc.). For Laban is interpreted "whitening." Now the devil is not inappropriately taken as whitening; who, though he be dark by merit, transforms himself into an angel of light (2 Cor. 11:14). Jacob served him, that is, the Jewish people on the part of the reprobates, from whose flesh the incarnate Lord came. This world also can be expressed by Laban, which with fury persecutes Jacob, because it strives to oppress by persecuting all the elect who are members of our Redeemer. Jacob took away his daughter, that is, of either the world or the devil, when Christ joined the Church to Himself from the Gentiles. Whom He also draws away from the house of her father, because He says to her by the Prophet: Forget thy people, and thy father's house (Ps. 44:11). But what is designated in the idols but avarice? Whence it is said by Paul: And avarice, which is the service of idols (Col. 3:5). Laban therefore coming found not the idols with Jacob, because the devil, when the treasures of the world were shown, found not the footsteps of earthly concupiscence in our Redeemer. But what Jacob had not, Rachel covered by sitting. For by Rachel, who is also called a sheep, the Church is figured. But to sit is to seek the humility of penance, as it is written: Rise up after you have sat (Ps. 126:2). Rachel therefore covered the idols by sitting, because the holy Church following Christ covered the vices of earthly concupiscence by repenting. Concerning this covering of vices it is said by the Psalmist: Blessed are they whose iniquities are forgiven, and whose sins are covered (Ps. 31:1). We therefore that Rachel signified, who press down the idols by sitting, if we condemn the faults of avarice by repenting. Which avarice indeed is not wont to happen to those who run manfully in the way of the Lord, to whom it is said: Do manfully, and let your heart be strengthened (Ps. 30:25), but to those especially who, walking as it were with an effeminate step, are relaxed by the flatteries of the world. Whence also there are these words of the same Rachel: It has happened to me according to the custom of women (Gen. 31:35). Laban therefore found not the idols with Jacob, because the crafty exactor found not what he might reprehend in our Redeemer. Concerning which exactor it is said to our Redeemer, delivering the Gentiles from his dominion, by the prophet: For the yoke of his burden, and the rod of his shoulder, and the sceptre of his exactor, thou hast overcome, as in the day of Midian (Is. 9:4). For the Lord, snatching away the Gentiles, overcame the yoke of his burden, when by His coming He delivered them from that servitude of demoniacal tyranny.

Superavit virgam humeri ejus, cum percussionem illius, quae ex perverso opere graviter deprimebat, ab humano genere redempto compescuit. Superavit sceptrum exactoris ejus, cum regnum ejusdem diaboli, qui pro pestifera perpetratione vitiorum exigere consueverat debita tributa poenarum, de fidelium corde destruxit.

[Vet. XXXII, Rec. XVII.] 73. Gedeonis contra Madianitas insolens pugna, Christi certamen praesignavit.---Sed quomodo haec acta sunt audiamus. Subjunctum est illico: Sicut in die Madian. Non abs re arbitror si hoc Madianitarum bellum quod in comparatione adventus Dominici a propheta vigilanter illatum est aliquando latius disseramus. In libro quippe Judicum (Judic. VII, 1 seq.), Gedeon contra Madianitas dimicasse describitur. Is cum exercitus multitudinem ad bella produceret, divina illi admonitione praeceptum est ut ad fluvium veniens, omnes quos flexis genibus aquas haurire conspiceret, a bellorum conflictu removeret. Actumque est ut trecenti viri tantummodo, qui stantes manibus aquas hauserant, remanerent. Cum his ad praelium pergit, eosque non armis, sed tubis, lampadibus et lagenis armavit (Ibid., 19, seq.). Nam, sicut illic scriptum est, accensas lampades miserunt intra lagunculas, et tubas in dextra, lagenas autem in sinistra tenuerunt; et ad hostes suos cominus venientes, cecinerunt tubis, confregerunt lagunculas, lampades apparuerunt; et hinc tubarum sonitu, illinc lampadum coruscatione territi hostes, sunt in fugam conversi.

Quid hoc est, quod tale bellum per prophetam ad medium adducitur, et adventui Redemptoris nostri istius pugnae victoria comparatur? An indicare propheta nobis studuit, quod adventum Redemptoris nostri contra diabolum illa sub Gedeon duce pugnae victoria designavit? Talia illic nimirum acta sunt, quae quanto magis usum pugnandi transeunt, tanto amplius a prophetandi mysterio non recedunt. Quis enim unquam cum lagenis et lampadibus ad praelium venit? Quia contra arma veniens, arma deseruit? Ridicula nobis haec profecto fuerant, si terribilia hostibus non fuissent. Sed victoria ipsa testante didicimus, ne parvi haec quae facta sunt perpendamus. Gedeon itaque ad praelium veniens, Redemptoris nostri signat adventum, 990 de quo scriptum est: Tollite portas principes vestras, et elevamini portae aeternales, et introibit rex gloriae. Quis est iste rex gloriae? Dominus fortis et potens, Dominus potens in praelio (Psal. XXIII, 7). Hic Redemptorem nostrum non solum opere, sed etiam nomine prophetavit. Gedeon namque interpretatur, circumiens in utero.

He overcame the rod of his shoulder, when He restrained from the redeemed human race his smiting, which heavily depressed it from perverse work. He overcame the sceptre of his exactor, when He destroyed from the heart of the faithful the kingdom of the same devil, who on account of the pestiferous perpetration of vices had been accustomed to exact the due tributes of punishments.

[Vet. XXXII, Rec. XVII.] 73. Gideon's unusual battle against the Midianites prefigured the contest of Christ.---But let us hear how these things were done. It is immediately subjoined: As in the day of Midian. I do not think it out of place if we discuss somewhat more at large this war of the Midianites, which was vigilantly brought in by the prophet in comparison with the Lord's advent. For in the book of Judges (Judges 7:1, etc.), Gideon is described as having fought against the Midianites. When he was leading forth a multitude of an army to the wars, he was commanded by divine admonition that coming to the river, he should remove from the conflict of wars all whom he should see drawing water with bent knees. And it came to pass that three hundred men only, who standing had drawn water with their hands, remained. With these he goes to the battle, and armed them not with arms, but with trumpets, lamps, and pitchers (Ibid., 19, etc.). For, as it is written there, they put burning lamps within the little pitchers, and held the trumpets in their right hand, but the pitchers in their left; and coming close to their enemies, they sounded with trumpets, they broke the little pitchers, the lamps appeared; and the enemies, terrified on one side by the sound of the trumpets, and on the other by the flashing of the lamps, were turned to flight.

What is this, that such a war is brought forward by the prophet, and the victory of that fight is compared to the advent of our Redeemer? Did the prophet study to indicate to us, that that victory of the fight under the leader Gideon designated the advent of our Redeemer against the devil? Such things were indeed done there, which the more they pass the use of fighting, the more they do not depart from the mystery of prophesying. For who ever came to battle with pitchers and lamps? Because coming against arms, he deserted arms? These things would indeed have been ridiculous to us, if they had not been terrible to the enemies. But by the testimony of the victory itself we have learned, that we should not weigh as small these things which were done. Gideon therefore coming to the battle, signifies the advent of our Redeemer, of whom it is written: Lift up your gates, O ye princes, and be ye lifted up, ye eternal gates, and the King of glory shall enter in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle (Ps. 23:7). He prophesied our Redeemer not only by work, but also by name. For Gideon is interpreted, "circling in the womb."

Dominus enim noster per majestatis potentiam omnia complectitur, et tamen per dispensationis gratiam intra uterum Virginis humanitatem sumens venit. Quis est ergo circumiens in utero, nisi omnipotens Deus sua dispensatione nos redimens, divinitate cuncta complectens, et humanitatem intra uterum sumens? In quo utero et incarnatus est, et clausus non est, quia et intra uterum fuit per infirmitatis substantiam, et extra mundum per potentiam majestatis. Madian vero interpretatur, de judicio. Ut enim hostes ejus repellendi destruendique essent, non de vitio repellentis, sed de judicio juste judicantis fuit. Et idcirco de judicio vocantur, quia alieni a gratia Redemptoris, justae damnationis meritum etiam in vocabulo nominis trahunt.

[Vet. XXXIII.]. 74. Quid significent trecenti milites cum Gedeone pugnantes.--- Contra hos Gedeon cum trecentis pergit ad praelium. Solet in centenario numero plenitudo perfectionis intelligi. Quid ergo per ter ductum centenarium numerum designatur, nisi perfecta cognitio Trinitatis? Cum his quippe Dominus noster adversarios fidei destruit, cum his ad praedicationis bella descendit, qui possunt divina cognoscere, qui sciunt de Trinitate, quae Deus est, perfecta sentire.

Notandum vero est quia iste trecentorum numerus in tau littera continetur, quae crucis speciem tenet. Cui si super transversam lineam id quod in cruce eminet adderetur, non jam crucis species, sed ipsa crux esset. Quia ergo iste trecentorum numerus in tau littera continetur, et per tau litteram, sicut diximus, species crucis ostenditur, non immerito in his trecentis Gedeonem sequentibus illi designati sunt, quibus dictum est: Si quis vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me (Luc. IX, 23). Qui sequentes Dominum tanto verius crucem tollunt, quanto acrius et se edomant, et erga proximos suos charitatis compassione cruciantur. Unde et per Ezechielem prophetam dicitur: Signa tau super frontes virorum gementium et dolentium (Ezech. IX, 4). Vel certe in his trecentis, qui in tau littera continentur, hoc exprimitur, quod ferrum hostium crucis ligno superetur. Ductique sunt ad fluvium, ut aquas biberent, et quicunque aquas flexis genibus hauserunt, a bellica intentione remoti sunt. Aquis namque, doctrina sapientiae; stante autem genu, recta operatio designatur.

For our Lord by the power of His majesty embraces all things, and yet by the grace of His dispensation He came taking humanity within the womb of the Virgin. Who therefore is "circling in the womb," but almighty God redeeming us by His dispensation, embracing all things by His divinity, and taking humanity within the womb? In which womb He was both incarnate, and was not enclosed, because He was both within the womb by the substance of infirmity, and outside the world by the power of majesty. But Midian is interpreted, "of judgment." For that his enemies were to be repelled and destroyed, was not from the fault of the repeller, but from the judgment of the One justly judging. And for this reason they are called "of judgment," because being aliens from the grace of the Redeemer, they draw the merit of just damnation even in the vocabulary of their name.

[Vet. XXXIII.] 74. What the three hundred soldiers fighting with Gideon signify.---Against these Gideon goes to the battle with three hundred. The fullness of perfection is wont to be understood in the number of a hundred. What therefore is designated by the number of a hundred led thrice, but the perfect knowledge of the Trinity? For with these our Lord destroys the adversaries of the faith, with these He descends to the wars of preaching, who are able to know divine things, who know how to feel perfectly concerning the Trinity, which is God.

But it is to be noted that this number of three hundred is contained in the letter Tau, which holds the appearance of a cross. To which if that which projects on the cross were added above the transverse line, it would no longer be the appearance of a cross, but the cross itself. Because therefore this number of three hundred is contained in the letter Tau, and by the letter Tau, as we have said, the appearance of a cross is shown, not without merit in these three hundred following Gideon were designated those to whom it was said: If any man will come after me, let him deny himself, and take up his cross, and follow me (Luke 9:23). Who following the Lord take up the cross the more truly, the more sharply they both tame themselves, and are crucified by the compassion of charity toward their neighbors. Whence also it is said by the prophet Ezekiel: Mark Tau upon the foreheads of the men that sigh and that mourn (Ezek. 9:4). Or certainly in these three hundred, who are contained in the letter Tau, this is expressed, that the iron of the enemies is overcome by the wood of the cross. And they were led to the river, that they might drink water, and whosoever drew water with bent knees, were removed from the warlike intention. For by the waters, the doctrine of wisdom; but by the standing knee, right operation is designated.

Qui ergo dum aquas bibunt, genuflexisse perhibentur, a bellorum certamine prohibiti recesserunt, quia cum illis Christus contra hostes fidei pergit ad praelium, qui cum doctrinae fluenta hauriunt, rectitudinem operum non inflectunt. Omnes quippe tunc bibisse aquam, sed non omnes recto genu stetisse narrati sunt. Reprobatique sunt, qui genua, dum aquas biberent, inflexerunt; quia attestante Apostolo: Non auditores legis justi sunt apud Deum, sed 991 factores legis justificabuntur (Rom. II, 13). Quia enim, ut diximus, dissolutio operum in ipsa genuum incurvatione signatur, recte rursum per Paulum dicitur: Remissas manus et dissoluta genua erigite, et gressus rectos facite pedibus vestris (Hebr. XII, 12). Hi ergo Christo duce ad bellum procedunt, qui hoc quod ore annuntiant opere ostendunt, qui fluenta doctrinae spiritualiter hauriunt, nec tamen in pravis operibus inflectuntur carnaliter, quia sicut scriptum est: Non est speciosa laus in ore peccatoris (Eccli. XV, 9).

75. Quid tubae, lampades et lagenae, cum quibus ad praelium perrexerunt, et hostes debellarunt.---Itum ergo est ad praelium cum tubis, cum lampadibus, cum lagenis. Inusitatus iste, ut diximus, fuit ordo praeliandi. Cecinerunt tubis, et sinistris lagenae tenebantur: intra lagenas autem sunt missae lampades; confractis vero lagenis lampades ostensae sunt, quarum coruscante luce, hostes territi in fugam vertuntur. Designatur itaque in tubis clamor praedicantium, in lampadibus, claritas miraculorum, in lagenis fragilitas corporum. Tales quippe secum dux noster ad praedicationis praelium duxit, qui despecta salute corporum, hostes suos moriendo prosternerent, eorumque gladios non armis, non gladiis, sed patientia superarent. Armati enim venerunt sub duce suo ad praelium martyres nostri; sed tubis, sed lagenis, sed lampadibus. Qui sonuerunt tubis, dum praedicant; confregerunt lagenas, dum solvenda in passione sua corpora hostilibus gladiis opponunt; resplenduerunt lampadibus, dum post solutionem corporum miraculis coruscaverunt. Moxque hostes in fugam conversi sunt; quia dum mortuorum martyrum corpora miraculis coruscare conspiciunt, luce veritatis fracti, quod impugnaverunt, crediderunt. Cecinerunt ergo tubis, ut lagenae frangerentur; lagenae fractae sunt, ut lampades apparerent; apparuerunt lampades, ut hostes in fugam verterentur; id est, praedicaverunt martyres, donec eorum corpora in morte solverentur; corpora eorum in morte soluta sunt, ut miraculis coruscarent; coruscaverunt miraculis, ut hostes suos ex divina luce prosternerent, quatenus nequaquam Deo erecti resisterent, sed eum subditi formidarent.

Those therefore who while they drink water are said to have bent the knee, retired prohibited from the contest of wars, because Christ goes to the battle against the enemies of the faith with those who, while they draw the streams of doctrine, do not bend the rectitude of their works. For all were then related to have drunk water, but not all to have stood with a straight knee. And they were reprobated, who bent their knees while they drank the water; because, the Apostle attesting: Not the hearers of the law are just before God, but the doers of the law shall be justified (Rom. 2:13). For because, as we have said, the dissolution of works is signified in the very incurvation of the knees, it is rightly said again by Paul: Lift up the relaxed hands and the dissolved knees, and make straight steps with your feet (Heb. 12:12). These therefore go forth to war with Christ as their leader, who show by work that which they announce with the mouth, who draw the streams of doctrine spiritually, and yet are not bent carnally in wicked works, because as it is written: Praise is not seemly in the mouth of a sinner (Ecclus. 15:9).

75. What the trumpets, lamps, and pitchers, with which they went to the battle and overcame their enemies, signify.---They went therefore to the battle with trumpets, with lamps, with pitchers. This was, as we have said, an unusual order of fighting. They sounded with trumpets, and the pitchers were held in their left hands: but within the pitchers lamps were put; but when the pitchers were broken the lamps were shown, by the flashing light of which the enemies being terrified are turned to flight. There is designated therefore in the trumpets the cry of those preaching, in the lamps the brightness of miracles, in the pitchers the fragility of bodies. For such our leader led with Him to the battle of preaching, as should prostrate their enemies by dying, having despised the safety of their bodies, and should overcome their swords not with arms, not with swords, but by patience. For our martyrs came armed under their leader to the battle; but with trumpets, but with pitchers, but with lamps. Who sounded with trumpets while they preach; they broke the pitchers while they oppose their bodies to be dissolved in their passion to the hostile swords; they shone forth with lamps while after the dissolution of their bodies they flashed with miracles. And presently the enemies were turned to flight; because while they behold the bodies of the dead martyrs flash with miracles, being broken by the light of truth, they believed what they impugned. They sounded therefore with trumpets, that the pitchers might be broken; the pitchers were broken, that the lamps might appear; the lamps appeared, that the enemies might be turned to flight; that is, the martyrs preached, until their bodies were dissolved in death; their bodies were dissolved in death, that they might flash with miracles; they flashed with miracles, that they might prostrate their enemies from the divine light, so that they should by no means resist God being erect, but should dread Him being subject.

76. Fidei praedicatores plus morte sua, quam praedicatione profecerunt.---Et notandum quod steterunt hostes ante lagenas, fugerunt ante lampades, quia nimirum persecutores sanctae Ecclesiae, fidei praedicatoribus adhuc in corpore positis restiterunt; post solutionem vero corporum apparentibus miraculis in fugam versi sunt, quia, pavore conterriti, a persecutione fidelium cessaverunt. Praedicatione scilicet tubarum, fractis lagenis corporum, visis timuerunt lampadibus miraculorum.

[Vet. XXXIV.] 77. Cui major est cura corporis quam praedicationis, metuenda reprobatio.---Intuendum est etiam id quod illic scriptum est, quia in dextera tubas, lagenas autem in sinistra tenuerunt. Pro dextero enim habere dicimur quidquid pro magno pensamus; pro sinistro vero quod pro nihilo ducimus. Bene ergo illic scriptum est quod in dextera tubas, lagenas autem in sinistra tenuerunt, quia Christi martyres pro magno habent praedicationis gratiam, corporum vero utilitatem pro minimo. Quisquis enim plus facit utilitatem corporis, quam gratiam praedicationis, in sinistra tubam, atque in dextera lagenam tenet. Si enim priori loco gratia praedicationis attenditur, 992 et posteriori utilitas corporis, certum est quia in dextris tubae, et sinistris lagenae teneantur. Hinc Dominus in Evangelio ait: Neque accendunt lucernam, et ponunt eam sub modio, sed super candelabrum (Matth. V, 15). In modio enim commodum temporale, in lucerna autem lux praedicationis accipitur. Lucernam ergo sub modio ponere est propter temporale commodum, gratiam praedicationis abscondere, quod nemo utique electorum facit. Et bene illic additur: Sed super candelabrum. In candelabro enim status corporis designatur, cui lucerna superponitur, dum eidem corpori cura praedicationis antefertur. Bene itaque per Prophetam dictum est: Sceptrum exactoris ejus superasti, sicut in die Madian (Isai. IX, 4). Sed quia exponendi prophetici testimonii gratia longe digressi sumus, ad operis nostri ordinem revertamur. Igitur postquam dictum est: Clamorem exactoris non audiit, quia videlicet antiqui hostis insidias Dominus in carne manifestatus despexit, quid etiam de electis suis fecerit recte subjungit, dicens:

CAPUT XXVI.

VERS. 8.---Circumspicit montes pascuae suae.

76. The preachers of the faith profited more by their death than by their preaching.---And it is to be noted that the enemies stood before the pitchers, they fled before the lamps, because forsooth the persecutors of the holy Church resisted the preachers of the faith while still placed in the body; but after the dissolution of their bodies, the miracles appearing, they were turned to flight, because, being terrified with fear, they ceased from the persecution of the faithful. They feared forsooth the preaching of the trumpets, the broken pitchers of the bodies, the seen lamps of the miracles.

[Vet. XXXIV.] 77. To whom the care of the body is greater than of preaching, reprobation is to be feared.---We must also look at that which is written there, that they held the trumpets in their right hand, but the pitchers in their left. For we are said to have for the right whatever we weigh as great; but for the left what we account as nothing. Well therefore is it written there that they held the trumpets in their right hand, but the pitchers in their left, because the martyrs of Christ have for great the grace of preaching, but for least the utility of their bodies. For whosoever makes more of the utility of the body than the grace of preaching, holds the trumpet in his left hand, and the pitcher in his right. For if in the first place the grace of preaching is attended to, and in the after place the utility of the body, it is certain that the trumpets are held in the right hands, and the pitchers in the left. Hence the Lord says in the Gospel: Neither do they light a lamp, and put it under a bushel, but upon a candlestick (Matt. 5:15). For in the bushel temporal advantage, but in the lamp the light of preaching is taken. To put the lamp under a bushel therefore is to hide the grace of preaching for the sake of temporal advantage, which no one indeed of the elect does. And well is it added there: But upon a candlestick. For in the candlestick the state of the body is designated, upon which the lamp is placed, while the care of preaching is preferred to the same body. Well therefore was it said by the Prophet: Thou hast overcome the sceptre of his exactor, as in the day of Midian (Is. 9:4). But because for the sake of explaining the prophetic testimony we have wandered far, let us return to the order of our work. Therefore after it was said: He has not heard the cry of the exactor, because forsooth the Lord manifested in the flesh despised the snares of the ancient enemy, what He also did concerning His elect He rightly subjoins, saying:

CHAPTER XXVI.

VERSE 8.---He beholds the mountains of his pasture.

78. Etiam superbos in sua membra transformavit Christus. Convertit eos quos aspicit. ---Montes accipimus omnes elatos hujus saeculi, qui in corde suo altitudine terrena tumuerunt. Sed quia etiam tales Dominus Ecclesiae suae corpori conversos inviscerat, eosque a priori elatione commutans, in sua membra transformat, isti montes pascuae ejus sunt, quia nimirum de conversione errantium, et de superborum humilitate satiatur, sicut ipse ait: Meus cibus est, ut faciam voluntatem ejus qui me misit (Joan. IV, 34). Et sicut apostolis ad praedicationis missis praecepit, dicens: Operamini non cibum qui perit, sed qui permanet in vitam aeternam (Joan. VI, 27). De his montibus per Prophetam dicitur: Non repellet Dominus plebem suam, quoniam in manu ejus sunt omnes fines terrae, et altitudines montium ipse conspicit (Psal. XCXIV, 4). Altitudines enim montium elationes sunt utique superborum. Quas Dominus conspicere dicitur, id est ab iniquitate sua in melius commutare. Convertit namque Dominus eum quem conspicit. Unde scriptum est: Conversus Dominus respexit Petrum, et recordatus est Petrus verbi Domini sicut dixerat: Quia priusquam gallus cantet, ter me negabis; et egressus foras flevit amare (Luc. XXII, 61). Et sicut Salomon ait: Rex qui sedet in solio judicii, dissipat omne malum intuitu suo (Prov. XX, 8). De hoc respectu montium rursum per prophetam dicitur: Montes sicut cera fluxerunt a facie Domini (Psal. XCXVI, 5), quia post perversitatis suae duritiam, divina formidine liquefacti, ab illo prius rigido tumore substrati sunt.

79. Bonis operibus conversorum pascitur. Magnum Christo convivium fecit Matthaeus, imo fuit. ---Intuendum etiam quod non ait inspicit, sed circumspicit montes pascuae suae. In Judaea quippe incarnatus est Dominus, quae posita in medio gentium fuit. Atque ideo circumspexit montes, quia elatos hujus saeculi circumquaque positos ex gentilitate universitate collegit. In his itaque montibus pascitur, quia bonis operibus conversorum quasi herbis virentibus satiatur. Hinc est quod ei sponsae voce in Canticis canticorum dicitur: Indica mihi ubi pascas, ubi cubes in meridie (Cant. I, 6). Pascitur quippe Dominus, cum bonis nostris actibus delectatur. Cubat vero in meridie, cum ex desideriis carnalibus ardenti corde reproborum apud 993 electorum suorum pectora refrigerium invenit cogitationis bonae. Mons enim quidam Matthaeus fuerat, quando in telonii lucris tumebat; de quo et scriptum est quia postquam credidit, invitato in domum suam Domino, convivium magnum fecit (Luc. V, 29). Mons itaque iste huic onagro virentis pascuae herbas protulit, quia et foris eum convivio, et intus epulis virtutum pavit. Quod adhuc plenissime expletur, cum subditur:

78. Christ transformed even the proud into His members. He converts those whom He looks upon. ---By the mountains we understand all the elated of this world, who have swollen in their heart with earthly altitude. But because the Lord also incorporates such, being converted, into the body of His Church, and changing them from their former elation, transforms them into His members, these mountains are of His pasture, because forsooth He is satisfied with the conversion of the erring, and with the humility of the proud, as He Himself says: My meat is to do the will of Him that sent me (John 4:34). And as He commanded the apostles sent to preaching, saying: Labor not for the meat which perishes, but for that which endures unto life eternal (John 6:27). Concerning these mountains it is said by the Prophet: The Lord will not repel His people, since in His hand are all the ends of the earth, and He beholds the heights of the mountains (Ps. 94:4). For the heights of the mountains are indeed the elations of the proud. Which the Lord is said to behold, that is, to change from their iniquity into better. For the Lord converts him whom He beholds. Whence it is written: The Lord being turned looked upon Peter, and Peter remembered the word of the Lord as He had said: That before the cock crows, thou shalt deny me thrice; and having gone out he wept bitterly (Luke 22:61). And as Solomon says: A king that sits on the throne of judgment, dissipates all evil by his look (Prov. 20:8). Concerning this respect of the mountains it is said again by the prophet: The mountains flowed like wax from the face of the Lord (Ps. 96:5), because after the hardness of their perversity, being liquefied by divine dread, they were laid low from that formerly rigid swelling.

79. He is fed by the good works of the converted. Matthew made a great feast for Christ, nay, he was one. ---It must also be observed that He does not say He inspects, but He beholds the mountains of His pasture. For the Lord was incarnate in Judea, which was placed in the midst of the nations. And therefore He beheld the mountains, because He gathered the elated of this world placed round about from the university of the Gentiles. In these mountains therefore He is fed, because He is satisfied by the good works of the converted as by green herbs. Hence it is that it is said to Him by the voice of the spouse in the Song of songs: Tell me where thou feedest, where thou liest in the midday (Cant. 1:6). For the Lord feeds, when He is delighted with our good acts. But He lies in the midday, when from the carnal desires of the reprobates with an ardent heart He finds refreshment of good thought in the breasts of His elect. For Matthew had been a certain mountain, when he was swelling in the gains of the tax-office; of whom also it is written that after he believed, the Lord being invited into his house, he made a great feast (Luke 5:29). This mountain therefore brought forth herbs of green pasture to this wild ass, because he fed Him both without by a feast, and within by the banquets of virtues. Which is still most fully completed, when it is added:

CAPUT XXVII.

IBID.---Virentia quaeque perquirit.

80. Arentia corda Christus deserit; fide ac spe virentia requirit. Arentia enim deserit, et virentia quaeque perquirit. Arentia namque corda sunt hominum, quae in hujus saeculi spe peritura plantata, aeternitatis fiduciam non habent. Virent autem quae illi haereditati inhaerent, de qua Petrus apostolus dicit: In haereditatem incorruptibilem, et incontaminatam, et immarcescibilem (I Pet. I, 4). Tanto enim verius quique virentes sunt, quanto in haereditatis immarcescibilis sorte cogitationis radicem figunt. Quisquis itaque intrinsecus arere formidat, arentia extrinsecus mundi hujus desideria fugiat. Quisquis a Domino perquiri desiderat, aeternam patriam appetens, in interna cordis plantatione viridescat.

81. S. Gregorii modestia et humilitas. Haec autem de onagro exposita sub duplici intellectu sufficiant. Lectoris vero judicio relinquendum est quid magis duxerit eligendum. Et si utriusque expositionis intelligentiam fortasse despexerit, libenter ipse lectorem meum subtilius veriusque sentientem, velut magistrum discipulus sequar, quia mihi proprie donatum credo, quidquid illum me melius sentire cognosco. Omnes enim qui fide pleni de Deo aliquid sonare nitimur, organa veritatis sumus; et in ejusdem veritatis potestate est, utrum per me sonet alteri, an per alterum mihi. Ipsa quippe in medio nostri, etiam non aeque viventibus omnibus aequa est, et saepe alium tangit, ut bene audiat quod per alium ipsa sonuerit; saepe vero alium tangit, ut bene quod ab aliis audiatur sonet.

82. Saepe doctori verbum aut propter auditoris meritum tribuitur, aut propter cuipam subtrahitur. Saepe doctori verbum pro gratia tribuitur auditoris, et saepe propter auditoris culpam subtrahitur sermo doctori. In his ergo quae ubertim praedicat doctor, nulla elatione se efferat, ne fortasse non pro sua, sed pro auditoris gratia ejus repleatur lingua; et in his quae doctor steriliter dicit, auditor non succenseat, ne fortasse doctoris lingua non pro sua, sed pro auditoris reprobatione torpescat. Pro auditoris namque gratia boni, datur etiam malis sermo doctoribus, sicut potuerunt Pharisaeis suppetere verba praedicationis, de quibus scriptum est: Omnia ergo quaecunque dixerint vobis, servate et facite; secundum vero opera eorum nolite facere (Matth. XXIII, 3). Propter auditorum vero reprobationem bonis etiam doctoribus sermo subtrahitur, sicut ad Ezechielem contra Israel dicitur: Linguam tuam adhaerere faciam palato tuo, et eris mutus, nec quasi vir objurgans, quia domus exasperans est (Ezech. III, 26).

CHAPTER XXVII

IBID. --- He searcheth after every green thing.

80. Christ deserts withered hearts; He seeks after those flourishing in faith and hope. For He deserts withered things, and searches after every green thing. For the withered hearts are of those men who, planted in the perishable hope of this world, have no confidence in eternity. But those things are green which cling to that inheritance of which the Apostle Peter says: To an inheritance incorruptible, and undefiled, and that fadeth not away (1 Pet. 1:4). For each is more truly green as they fix the root of their thought in the lot of the unfading inheritance. Whosoever therefore fears to be withered within, let him fly from the withered desires of this world without. Whosoever desires to be sought by the Lord, let him flourish in the internal plantation of the heart, longing for the eternal country.

81. St. Gregory's modesty and humility. Let these things set forth concerning the wild ass suffice under a twofold understanding. It is to be left to the reader's judgment which he should prefer to choose. And if he should perhaps despise the understanding of both expositions, I will myself gladly follow my reader who feels more subtly and truly, as a disciple follows a master, because I believe what is properly given to me is whatever I recognize him to feel better than myself. For all of us who, full of faith, strive to sound forth something concerning God, are organs of truth; and it is in the power of the same truth whether it should sound through me to another, or through another to me. For she herself in the midst of us is equal even when all are not living equally, and often touches one, that he may hear well what she has sounded through another; but often touches another, that he may sound well what may be heard by others.

82. Often the word is given to the teacher either for the merit of the hearer, or withdrawn for his fault. Often the word is given to the teacher for the sake of the hearer's grace, and often for the hearer's fault the speech is withdrawn from the teacher. In those things therefore which the teacher preaches abundantly, let him lift himself up with no elation, lest perhaps his tongue be filled not for his own sake, but for the hearer's grace; and in those things which the teacher speaks barrenly, let not the hearer be angry, lest perhaps the teacher's tongue grow numb not for his own sake, but for the hearer's reprobation. For for the sake of the hearer's grace, the word of the teacher is given even to the evil, as the words of preaching could be supplied to the Pharisees, of whom it is written: All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not (Matt. 23:3). But for the sake of the hearers' reprobation the word is withdrawn even from good teachers, as it is said to Ezekiel against Israel: I will make thy tongue to cleave to the roof of thy mouth, and thou shalt be dumb, and shalt not be as a man that reproveth, for it is an exasperating house (Ezek. 3:26).

83. Aliquando pro doctoris et auditorum merito vel culpa, datur aut negatur. De accepto nemo extollatur. Spem comitetur timor. Aliquando autem sermo praedicationis propter utrosque datur, aliquando propter utrosque subtrahitur. Propter utrosque enim datur, sicut divina voce Paulo apud Corinthios dicitur: Noli timere, sed loquere (Act. XVIII, 9). Et paulo post: Quia populus multus est mihi in hac civitate (Ibid. 10). Propter utrosque vero subtrahitur, sicut Heli sacerdos et pravam filiorum cognovit actionem, et dignam increpationis non exercuit vocem; cum profecto futurum esset ut in mortis supplicio et istos reatus flagitii, et illum silentii poena multaret (I Reg. III, 12, seq.). Inter haec igitur cum vel pro quo sermo detur, vel propter quem subtrahatur, ignoramus, unum est salubre remedium, nec de his quae aliis magis accepimus, nosmetipsos extollere, nec de eo alterum quod minus acceperit irridere; sed fixo humilitatis pede, graviter et constanter incedere, quia in hac vita tanto veracius docti sumus, quanto doctrinam nobis a nobismetipsis suppetere non posse cognoscimus. Cur ergo quilibet de doctrina superbiat, qui occulto judicio vel cui quando detur, vel quando cui subtrahatur ignorat? Quamvis enim securitati timor semper longe videatur abesse, nobis tamen nihil est securius quam sub spe semper timere, ne incauta mens aut desperando se in vitiis dejiciat, aut extollendo de donis ruat. Ante districti enim ac pii judicis oculos quanto de se sub spe humilius trepidat, tanto in illo robustius stat.

83. Sometimes for the merit or fault of both teacher and hearers, it is given or denied. Let no one be puffed up by what is received. Let fear accompany hope. But sometimes the word of preaching is given for the sake of both, sometimes it is withdrawn for the sake of both. For it is given for the sake of both, as it is said by the divine voice to Paul among the Corinthians: Fear not, but speak (Acts 18:9). And a little after: Because I have much people in this city (Ibid. 10). But it is withdrawn for the sake of both, as Eli the priest both knew the wicked action of his sons, and did not exercise a voice worthy of rebuke; when indeed it was to be that in the punishment of death he would punish both those for the guilt of their crime, and him with the penalty of silence (1 Sam. 3:12, seq.). Among these things therefore, since we know not either for whom the word is given, or for whose sake it is withdrawn, there is one healthful remedy: neither to exalt ourselves for those things which we have received more than others, nor to mock another for that which he has received less; but with the foot of humility fixed, to walk weightily and constantly, because in this life we are so much more truly taught, as we recognize that doctrine cannot be supplied to us from ourselves. Why then should anyone be proud of doctrine, who knows not by a hidden judgment either to whom it is given when, or when it is withdrawn from whom? For although fear always seems to be far away from security, yet for us nothing is more secure than always to fear under hope, lest the unwary mind either by despairing cast itself down into vices, or by exalting itself fall from gifts. For before the eyes of the strict and pious Judge, as much as it trembles more humbly concerning itself under hope, so much more robustly it stands in Him.

LIBER TRIGESIMUS PRIMUS.

Explicatur versus nonus cum reliquis capitis XXXIX, omissis tantum tribus ultimis; et divinae gratiae, in Evangelii praedicatione peccatorumque conversione, efficacia praesertim demonstratur.

CAPUT PRIMUM.

995 1. Inflictum homini a superbo diabolo vulnus, Dei humilitate sanatum---In paradiso sano homini diabolus invidens superbiae vulnus inflixit, ut qui mortem non acceperat conditus, mereretur elatus (Genes. III). Sed quia divinae potentiae suppetit, non solum bona de nihilo facere, sed ea etiam ex malis quae diabolus perpetraverat, reformare, contra hoc inflictum vulnus superbientis diaboli medicina apparuit inter homines humilitas Dei, ut auctoris exemplo humiliati surgerent, qui imitatione hostis elati ceciderant. Contra ergo superbientem diabolus apparuit inter homines homo factus humilis Deus. Hunc potentes hujus saeculi, id est membra diaboli superbientis, eo despicabilem crediderunt, quo humilem conspexerunt. Vulnus enim cordis eorum quanto magis tumuit, tanto amplius medicamentum mite despexit. Repulsa igitur a vulnere superborum medicina nostra pervenit ad vulnus humilium: Infirma quippe mundi elegit Deus, ut confundat fortia (I Cor. I, 27); actumque est cum pauperibus quod post etiam divites erati mirarentur. Nam dum novas in illis virtutes aspiciunt, eorum quorum prius contempsere vitam postmodum obstupuere miracula. Unde mox pavidi ad sua corda redeuntes, extimuerunt sanctitatem in miraculis, quam despexerant in praeceptis. Per infirma ergo confusa sunt fortia, quia dum in veneratione vita surgit humilium, elatio cecidit superborum. Igitur quia beatus Job sanctae Ecclesiae typum tenet, et omnipotens Deus praevidit quod in primordiis nascentis Ecclesiae, potentes hujus saeculi leve ejus jugum suscipere crassa cordis cervice recusarent, dicat:

CAPUT IX.

CAP. XXXIX, vers. 9.---Numquid volet rhinoceros servire tibi?

Book thirty

ONE

The ninth verse is explained with the rest of chapter XXXIX, omitting only the last three; and the efficacy of divine grace, in the preaching of the Gospel and the conversion of sinners, is especially demonstrated.

CHAPTER I

995 1. The wound inflicted on man by the proud devil, healed by the humility of God. --- In paradise, the devil, envying healthy man, inflicted the wound of pride, so that he who had not received death when created, might merit it when elated (Gen. 3). But because it belongs to divine power, not only to make good things from nothing, but also to reform those things even from the evils which the devil had perpetrated, against this inflicted wound of the proud devil the medicine of the humility of God appeared among men, so that by the example of the Author those might rise humbled, who by the imitation of the enemy had fallen elated. Against the proud devil therefore, God made man appeared humble among men. Him the powerful of this world, that is, the members of the proud devil, believed despicable as much as they beheld Him humble. For the more the wound of their heart swelled, the more it despised the mild medicament. Our medicine therefore, repulsed from the wound of the proud, reached the wound of the humble: For God chose the weak things of the world, that He might confound the strong (1 Cor. 1:27); and it was done with the poor what even the rich would afterwards wonder at. For while they behold new virtues in them, they afterwards stood amazed at the miracles of those whose life they had previously despised. Whence soon returning fearful to their own hearts, they dreaded the holiness in miracles, which they had despised in precepts. Through the weak things therefore the strong were confounded, because while the life of the humble rises into veneration, the elation of the proud has fallen. Therefore, because blessed Job holds the type of the holy Church, and almighty God foresaw that in the beginnings of the nascent Church, the powerful of this world would refuse to receive His light yoke with the thick neck of the heart, let him say:

CHAPTER IX

JOB 39, verse 9. --- Will the rhinoceros be willing to serve thee?

2. Per rhinocerotem intelligendi elati et potentes a Christo domiti, et Ecclesiae servire coacti. Eorum superbiam miraculis fregit.---Rhinoceros enim indomitae omnino naturae est; ita ut si quando captus fuerit, teneri nullatenus possit. Impatiens quippe, ut fertur, illico moritur. Ejus vero nomen Latina lingua interpretatum sonat, in nare cornu. Et quid aliud in nare nisi fatuitas, quid in cornu nisi elatio designatur? Nam quia in nare fatuitas solet intelligi, Salomone attestante didicimus, qui ait: Circulus aureus in naribus suis, mulier pulchra et fatua (Prov. XI, 22). Haereticam namque doctrinam nitore vidit eloquii resplendere, nec tamen sapientiae apto intellectu congruere, et ait: Circulus aureus in naribus suis, id est pulchra et circumflexa locutio in sensibus mentis stultae, cui ex eloquio aurum pendet, sed tamen ex terrenae intentionis pondere, more suis, ad superiora non respicit. Quod secutus exposuit, dicens: Mulier pulchra et fatua; id est, doctrina haeretica: pulchra per verbum, fatua per intellectum. In cornu vero, quia elatio frequenter accipitur, 996 Propheta attestante didicimus, qui ait: Dixi iniquis, nolite inique agere, et delinquentibus, nolite exaltare cornu (Psal. LXXIV, 5). Quid ergo in rhinocerote hoc nisi potentes hujus saeculi designantur, vel ipsae in eo summae principatuum potestates, qui typho fatuae jactationis elati, dum falsis exterius inflantur honoribus, veris miseriis intus inanescunt? Quibus bene dicitur: Quid superbis, terra et cinis (Eccli. X, 9)? In ipsis vero initiis nascentis Ecclesiae, dum contra illam divitum se potestas extolleret, atque in ejus necem immensitate tantae crudelitatis anhelaret, dum tot cruciatibus anxia, tot persecutionibus pressa succumberet, quis tunc credere potuit quod illa recta et aspera superborum colla sibi subjiceret, et jugo sancti timoris edomita, mitibus fidei loris ligaret? Diu quippe in exordiis suis rhinocerotis hujus cornu ventilata, et quasi funditus interimenda percussa est. Sed divina gratia dispensante, et illa moriendo vivificata convaluit, et cornu suum rhinoceros iste feriendo lassatus inclinavit; quodque impossibile hominibus fuit, Deo difficile non fuit, qui potestates hujus mundi rigidas non verbis, sed miraculis fregit. Ecce enim quotidie servire rhinocerotes agnoscimus, dum potentes mundi hujus, qui in viribus suis fatua dudum fuerant elatione confisi, Deo subditos jam videmus. Quasi de quodam indomito rhinocerote Dominus loquebatur, cum diceret: Dives difficile intrabit in regnum coelorum (Matth. XIX, 23).

2. By the rhinoceros are to be understood the elated and powerful tamed by Christ, and compelled to serve the Church. Their pride He broke by miracles. --- For the rhinoceros is of an altogether untamed nature; so that if ever it should be captured, it can in no way be held. For, being impatient, it is said to die immediately. But its name interpreted in the Latin tongue sounds as, a horn in the nose. And what else is designated in the nose but foolishness, what in the horn but elation? For because foolishness is accustomed to be understood in the nose, we have learned by the testimony of Solomon, who says: A golden ring in her nostrils, a beautiful and foolish woman (Prov. 11:22). For he saw heretical doctrine resplendent with the brightness of eloquence, yet not agreeing with a fit understanding of wisdom, and he said: A golden ring in her nostrils, that is, a beautiful and circumflexed speech in the senses of a foolish mind, from whose eloquence gold hangs, but yet from the weight of earthly intention, like a pig, it looks not to higher things. Which he followed and explained, saying: A beautiful and foolish woman; that is, heretical doctrine: beautiful through the word, foolish through the understanding. But in the horn, because elation is frequently received, 996 we have learned by the testimony of the Prophet, who says: I said to the wicked, act not wickedly, and to the sinners, lift not up the horn (Ps. 75:4). What then is designated in this rhinoceros but the powerful of this world, or the very supreme powers of principalities themselves, who elated by the pride of foolish boasting, while they are puffed up outwardly by false honors, within they become empty in true miseries? To whom it is well said: Why art thou proud, earth and ashes (Ecclus. 10:9)? But in the very beginnings of the nascent Church, while the power of the rich exalted itself against her, and panted for her death with the immensity of such great cruelty, while she, anxious with so many torments, pressed with so many persecutions, might succumb, who then could believe that she would subject to herself those straight and rough necks of the proud, and bound with the mild thongs of faith, tame them with the yoke of holy fear? For a long time indeed in her beginnings she was tossed by the horn of this rhinoceros, and struck as if to be utterly destroyed. But by divine grace dispensing, both she being vivified by dying recovered, and this rhinoceros, weary from striking, inclined his horn; and that which was impossible to men, was not difficult to God, who broke the rigid powers of this world not by words, but by miracles. For behold daily we recognize rhinocerotes to serve, while we see now subject to God the powerful of this world, who had long since been confident in the foolish elation of their own strengths. The Lord spoke as if concerning a certain untamed rhinoceros, when He said: A rich man shall hardly enter into the kingdom of heaven (Matt. 19:23).

Cui cum responsum esset: Et quis poterit salvus fieri? Illico adjunxit: Apud homines hoc impossibile est, apud Deum autem omnia possibilia sunt (Ibid., 26). Ac si diceret: Rhinoceros iste humanis viribus mansuescere non potest, sed tamen divinis subdi miraculis potest. Unde hic quoque apte beato Job sanctae Ecclesiae typum tenenti dicitur: Nunquid volet rhinoceros servire tibi? [Rec. II.] Subaudis: Ut mihi, qui eum praedicamentis quidem hominum diu resistere pertuli, sed tamen repente, cum volui, miraculis stravi. Ac si apertius dicat: Nunquid hi qui fatua elatione superbiunt sine meis adjutoriis tuae praedicationi subduntur? Per quem itaque praevaleas considera, et in omne quod praevales elationis sensum inclina. Vel certe ad beati Job notitiam pro humilianda ejus virtute deducitur, quam mira quandoque per apostolos agantur, qui mundum Deo subjiciunt, eique edomitam potentum hujus saeculi superbiam flectunt, ut tanto de se beatus Job minus aestimet, quanto aggregari Deo tam difficiles animas per alios videt. Dicat ergo: Nunquid volet rhinoceros tibi? Subaudis: Sicut per eos quos misero serviet mihi. Sequitur:

Caput III

[Vet. II].

997 IBID.---Aut morabitur ad praesepe tuum?

3. Scripturae sanctae pabulo Christus hos rhinocerotes nutrit.---Praesepe hoc loco ipsa Scriptura sacra non inconvenienter accipitur, in qua verbi pabulo animalia sancta satiantur, de quibus per Prophetam dicitur: Animalia tua habitabunt in ea (Psal. LXVII, 11). Hinc etiam natus Dominus a pastoribus in praesepi reperitur (Luc. II, 16), quia ejus incarnatio, in ea quae nos reficit Prophetarum scriptura cognoscitur. Rhinoceros itaque iste, videlicet omnis elatus in primordiis nascentis Ecclesiae, cum patriarcharum dicta, cum prophetarum mysteria, cum Evangelii arcana audiret, irridebat, quia tanto in praedicatorum praesepi claudi satiarique contempserat, quanto in voluptatibus propriis dimissus, desperationis suae campum tenebat. Quem superborum campum bene Paulus insinuat, dicens: Qui desperantes semetipsos tradiderunt impudicitiae in operationem immunditiae omnis, in avaritiam (Ephes. IV, 19). Tanto enim se quisque in malis praesentibus latius relaxat, quanto post hanc vitas se assequi bona aeterna desperat. Sed omnipotens Deus diu quidem rhinocerotem hunc per pravae voluptatis campum vagantem pertulit, et tamen cum volui, repente ad suum praesepe religavit, ut vitae pabulum bene clausus accipiat, ne vitam funditus male liber amittat.

To whom when it was answered: And who then can be saved? He immediately added: With men this is impossible, but with God all things are possible (Ibid. 26). As if He were to say: This rhinoceros cannot be tamed by human strengths, but yet he can be subjected by divine miracles. Whence here also it is aptly said to blessed Job holding the type of the holy Church: Will the rhinoceros be willing to serve thee? [Rec. II.] You understand: As Me, who indeed suffered him to resist long the predicaments of men, but yet suddenly, when I willed, I prostrated him by miracles. As if He should say more openly: Will these who are proud with foolish elation be subjected to thy preaching without My aids? Consider therefore through whom thou prevailest, and in all that thou prevailest incline the sense of elation. Or certainly it is brought to the knowledge of blessed Job for the humbling of his virtue, how wonderful things are sometimes done through the Apostles, who subject the world to God, and bend to Him the tamed pride of the powerful of this world, so that blessed Job may esteem less of himself, as much as he sees such difficult souls joined to God through others. Let him say therefore: Will the rhinoceros be willing to thee? You understand: As through those whom I shall send he shall serve Me. It follows:

CHAPTER III

997 IBID. --- Or will he abide at thy crib?

3. Christ feeds these rhinocerotes with the food of Holy Scripture. --- In this place the crib is not inconveniently taken for Holy Scripture itself, in which the holy animals are satiated with the food of the word, of whom it is said by the Prophet: Thy animals shall dwell therein (Ps. 68:10). Hence also the newborn Lord is found by the shepherds in a crib (Luke 2:16), because His incarnation is recognized in that scripture of the Prophets which refreshes us. This rhinoceros therefore, namely every elated one in the beginnings of the nascent Church, when he heard the sayings of the patriarchs, the mysteries of the prophets, the secrets of the Gospel, he mocked them, because he had despised to be shut up and satiated in the crib of the preachers as much as, let loose in his own pleasures, he held the field of his own despair. Which field of the proud Paul well hints at, saying: Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto avarice (Eph. 4:19). For each one relaxes himself more widely in present evils, as much as he despairs of attaining eternal goods after this life. But almighty God indeed suffered this rhinoceros wandering for a long time through the field of perverse pleasure, and yet when He willed, He suddenly bound him to His crib, that being well shut in he might receive the food of life, lest being evilly free he should utterly lose life.

Ecce enim jam cernimus quod potentes hujus saeculi, ejusque principes praedicamenta dominica libenter audiunt, constanter legunt, passimque a praesepi non exeunt, quia praecepta Dei, quae aut legendo, aut audiendo cogoscunt, nequaquam vivendo transcendunt; sed ad verbi pabulum quasi clausi stare aequanimiter tolerant, ut edendo et permanendo pinguescant. Quod cum Deo agente conspicimus, quid aliud quam rhinocerotem hunc ad praesepe morantem videmus? Quia vero post acceptum pabulum praedicationis rhinoceros iste fructum debet ostendere operis, recte subjungitur:

Caput IV

[Vet. et Rec. III].

VERS. 10.---Nunquid alligabis rhinocerotem ad arandum loro tuo?

4. Saeculi principes divina praecepta quibus alligantur, praedicant et servari curant.---Lora sunt Ecclesiae praecepta disciplinae. Arare vero est per praedicationis studium humani pectoris terram vomere linguae proscindere. Hic igitur rhinoceros quondam superbus ac rigidus jam nunc loris fidei tenetur ligatus; atque a praesepi ad arandum ducitur, quia eam praedicationem qua ipse refectus est innotescere. et aliis conatur. Scimus enim rhinoceros iste, terrenus videlicet princeps, quanta prius contra Dominum crudelitate saevierit, et nunc agente Domino cernimus quanta se ei humilitate substernit. Hic rhinoceros non solum ligatus, sed etiam ad arandum ligatus est, quia videlicet disciplinae loris astrictus, non solum se a pravis operibus retinet, sed etiam in sanctae fidei praedicationibus exercet. Ecce enim, sicut superius dictum est, ipsos humanarum rerum rectores ac principes dum metuere Deum in suis actionibus cernimus, quid aliud quam loris ligatos videmus? Cum vero eam fidem, quam dudum persequendo impugnaverant, nunc prolatis legibus praedicare non cessant, quid aliud faciunt, nisi aratri laboribus insudant?

5. Saecularis potestatis et humilitatis christianae mirus consensus.---Libet videre hunc rhinocerotem, id est terrae principem fidei loris ligatum, quemadmodum 998 et cornu portat per potentiam saeculi, et jugum fidei sustinet per amorem Dei. Timeri iste rhinoceros valde poterat, nisi ligatus esset. Cornu quippe habet, sed ligatus est. Habent ergo in loris ejus quod humiles diligant, habent in cornu ejus quod elati pertimescant. Strictus enim loris, servat pietatem mansuetudinis, sed fultus cornu terrenae gloriae exercet dominium potestatis.

For behold now we see that the powerful of this world, and its princes, gladly hear the Lord's predicaments, constantly read them, and everywhere do not go out from the crib, because the precepts of God, which they know either by reading or by hearing, they in no way transcend in living; but as if shut up they tolerate with equanimity to stand at the food of the word, that by eating and remaining they may grow fat. When we behold this with God acting, what else do we see than this rhinoceros abiding at the crib? But because after having received the food of preaching this rhinoceros ought to show the fruit of work, it is rightly added:

CHAPTER IV

VERSE 10. --- Wilt thou bind the rhinoceros with thy thong to plow?

4. The princes of the world preach and take care to preserve the divine precepts by which they are bound. --- The thongs are the precepts of the Church's discipline. But to plow is to break the earth of the human breast through the study of preaching with the plowshare of the tongue. This rhinoceros therefore, once proud and rigid, is even now held bound with the thongs of faith; and from the crib is led to plowing, because he endeavors to make known also to others that preaching by which he himself was refreshed. For we know how great cruelty this rhinoceros, namely an earthly prince, formerly raged with against the Lord, and now with the Lord acting we see with how great humility he prostrates himself to Him. This rhinoceros is not only bound, but even bound to plow, because namely being bound by the thongs of discipline, he not only restrains himself from perverse works, but even exercises himself in the preachings of the holy faith. For behold, as has been said above, while we see the very rulers and princes of human affairs fear God in their actions, what else do we see than them bound with thongs? But when they do not cease to preach that faith, which they had long since attacked by persecuting, now by the laws set forth, what else do they do, but sweat in the labors of the plow?

5. The wonderful consensus of secular power and Christian humility. --- It is pleasing to see this rhinoceros, that is, a prince of the earth bound with the thongs of faith, how 998 he both carries a horn through the power of the world, and sustains the yoke of faith through the love of God. This rhinoceros could be greatly feared, unless he were bound. For indeed he has a horn, but he is bound. They have therefore in his thongs what the humble may love, they have in his horn what the elated may dread. For being tightened with thongs, he preserves the piety of gentleness, but being supported by the horn of earthly glory he exercises the dominion of power.

Plerumque autem cum exigente ira ad feriendum rapitur, divino timore revocatur. Et quidem per exasperatam potentiam in furorem se elevat; sed quia aeterni judicis reminiscitur, cornu ligatus se inclinat. Saepe ipse vidisse me memini, quod cum se ad feriendum graviter hic rhinoceros accenderet, et quasi elevato cornu bestiolis minimis mortes, exsilia, damnationesque subjectis immensis terroribus intentaret, repente fronti signo crucis impresso, omne in se incendium furoris exstinxit, conversus minas deposuit; et quia ad deliberata progredi non posset, ligatus agnovit. Et non solum in se iras edomat, sed in subjectorum etiam sensibus omne quod rectum est inserere festinat, ut quia omnes sanctam Ecclesiam ex intima cogitatione venerentur, exemplo ipse suae humilitatis demonstret. Dicatur igitur beato Job: Nunquid alligabis rhinocerotem ad arandum loro tuo? Ac si aperte dicat: Nunquid potentes hujus saeculi in sua fatua elatione confidentes, ad laborem praedicationis dirigis, et sub disciplinae vincula restringis? Subaudis: Ut ego, qui id egi cum volui, qui persecutores meos, quos prius hostes pertuli, ipsos postmodum rectae fidei defensores feci. Sequitur:

Caput V

[Vet. IV].

IBID.---Aut confringet glebas vallium post te?

6. Qui prius fidei persecutores, postmodum praedicatores et assertores facti.---Solent excultae terrae superjacentes glebae jactata semina premere, et nascentia suffocare. Quibus glebis hoc loco illi signantur, qui per duritiam suam atque pestiferam vitam, nec ipsi semina verbi recipiunt, nec receptorum seminum fructus alios ferre permittunt. Sanctus enim quisque praedicator in mundum veniens, evangelizando pauperibus, quasi molles vallium terras araverat; sed quorumdam duritiam elatorum Ecclesia rumpere non valens, eos quasi superjectas labori suo glebas oppressa tolerabat. Multi enim perversae mentis ipsa terrenorum principum infidelitate confisi, surgentem Ecclesiam male vivendi pondere premebant, cum diu quos possent modo damnabilibus exemplis, modo minis, modo blandimentis destruerent, ne terra cordis auditorum ad spiritalis seminis fructum exculta perveniret. At cum omnipotens Deus hunc rhinocerotem loris suis subdidit, per eum illico glebarum duritiam fregit. Mox quippe terrenum principatum suae fidei subjugavit, dura persequentium corda contrivit, ut quasi confractae glebae non jam obduratae premerent, sed ad percepta verbi semina resolutae germinarent.

But for the most part when he is snatched away to strike by the exigency of wrath, he is recalled by divine fear. And indeed through exasperated power he raises himself into fury; but because he remembers the eternal Judge, being bound in his horn he bows himself. Often I remember to have seen myself, that when this rhinoceros kindled himself heavily to strike, and as if with raised horn intended deaths, exiles, and condemnations with immense terrors to the smallest beasts among his subjects, suddenly with the sign of the cross impressed on his forehead, he extinguished every fire of fury in himself, being converted he laid down his threats; and because he could not proceed to those things deliberated, being bound he recognized it. And he not only tames wraths in himself, but even in the senses of his subjects he hastens to insert everything that is right, so that as all venerate the holy Church from their inmost thought, he may demonstrate it by the example of his own humility. Let it be said therefore to blessed Job: Wilt thou bind the rhinoceros with thy thong to plow? As if He should say openly: Dost thou direct the powerful of this world, trusting in their own foolish elation, to the labor of preaching, and restrain them under the bonds of discipline? You understand: As I, who did it when I willed, who made my persecutors, whom I previously suffered as enemies, themselves afterwards defenders of the right faith. It follows:

CHAPTER V

IBID. --- Or will he break the clods of the valleys after thee?

6. Those who were previously persecutors of the faith, afterwards became preachers and assertors. --- The clods lying upon cultivated earth are accustomed to press down the cast seeds, and to suffocate the growing things. By which clods in this place are designated those who, through their own hardness and pestiferous life, neither themselves receive the seeds of the word, nor permit others to bear the fruits of the seeds received. For every holy preacher coming into the world, by evangelizing to the poor, had plowed as it were the soft lands of the valleys; but the Church, not being able to break the hardness of certain elated ones, tolerated them being oppressed as clods cast upon her labor. For many of a perverse mind, trusting in the very infidelity of earthly princes, pressed down the rising Church with the weight of evil living, while for a long time they destroyed whom they could, now by damnable examples, now by threats, now by flatteries, lest the earth of the hearers' heart, being cultivated, should reach the fruit of the spiritual seed. But when almighty God subjected this rhinoceros to His thongs, through him He immediately broke the hardness of the clods. For soon He subjugated the earthly principality to His faith, and crushed the hard hearts of the persecutors, so that like broken clods they should no longer press down being hardened, but being loosened should germinate to the received seeds of the word.

Unde recte nunc ait: Aut confringet glebas vallium post te? Ac si diceret sicut post me, qui postquam mentem cujuslibet elatae potestatis ingredior, non solum eam mihi subditam reddo, sed etiam ad conterendos fidei hostes exerceo, ut potentes hujus saeculi meae formidinis loris ligati, non solum in me credentes permaneant, sed et pro me 999 alieni cordis duritiam zelantes frangant.

7. In suo sinu multos hostes habet Ecclesia, contra quos terrenorum principum opem quaerit.---Hoc autem quod de infidelibus diximus, in plerisque etiam qui fidei nomine censentur videmus. Multi namque in medio humilium fratrum positi fidem verbo tenus tenent, sed dum elationis typhum non deserunt, dum quos possunt illatis violentiis premunt, dum fructificantibus aliis ipsi nequaquam semina verbi recipiunt, sed ab exhortantis voce aurem cordis avertunt, isti quid aliud, quam obduratae glebae in exaratis vallibus jacent? Qui eo nequiores sunt, quo nec ipsi humilitatis fructum proferunt, et quod est deterius, proferentes humiles premunt. Ad horum duritiam dissolvendam nonnunquam sancta Ecclesia, quia propria virtute non sufficit, rhinocerotis hujus, id est terreni principis opitulationem quaerit, ut ipse superjacentes glebas conterat, quas Ecclesiarum humilitas quasi planities vallium portat. Has itaque glebas rhinoceros pede premit ac comminuit, quia pravorum potentiumque duritiam, cui ecclesiastica humilitas resistere non valet, principalis religio ex potestate dissolvit. Quod quia sola divina virtute agitur, ut terreni regni culmina ad provectum regni coelestis inclinentur, recte nunc dicitur: Aut confringet glebas vallium post te? Ut vero de suis virtutibus beatus Job humilia sentiat, et adhuc de hujus mundi potestatibus sub rhinocerotis nomine sublimia cognoscat, sequitur:

CAPUT VI.

VERS. 11.---Nunquid fiduciam habebis in magna fortitudine ejus, et derelinques ei labores tuos?

Whence He now rightly says: Or will he break the clods of the valleys after thee? As if He should say: As after Me, who after I enter the mind of any elated power, not only render it subject to Me, but even exercise it for crushing the enemies of the faith, so that the powerful of this world, bound with the thongs of My dread, may not only remain believing in Me, but also for My sake 999 may break the hardness of another's heart, being zealous.

7. The Church has many enemies in her own bosom, against whom she seeks the aid of earthly princes. --- But this which we have said concerning infidels, we see in many even who are counted by the name of faith. For many, placed in the midst of humble brethren, hold the faith as far as the word, but while they do not desert the pride of elation, while they press down whom they can by violence brought upon them, while others are bearing fruit they themselves in no way receive the seeds of the word, but turn away the ear of the heart from the voice of the exhorter, what else do these do than lie as hardened clods in the plowed valleys? Who are so much the more wicked, as they neither themselves bring forth the fruit of humility, and what is worse, they press down the humble who are bringing it forth. To dissolve the hardness of these, sometimes holy Church, because she does not suffice by her own virtue, seeks the assistance of this rhinoceros, that is, of an earthly prince, that he himself may crush the clods lying upon her, which the humility of the Churches carries like the plains of the valleys. These clods therefore the rhinoceros presses and breaks with his foot, because the principal religion dissolves out of power the hardness of the perverse and powerful, which ecclesiastical humility is not able to resist. Which because it is acted by divine virtue alone, that the summits of the earthly kingdom may be inclined to the advancement of the heavenly kingdom, it is now rightly said: Or will he break the clods of the valleys after thee? But that blessed Job may feel humble things concerning his own virtues, and yet may know sublime things concerning the powers of this world under the name of the rhinoceros, it follows:

CHAPTER VI

VERSE 11. --- Wilt thou have confidence in his great strength, and wilt thou leave thy labors to him?

8. Temporalis principis potestatem sibi servire cogit Christus, eique suam Ecclesiam credidit ac commendavit.---In rhinocerotis fortitudine fiduciam Dominus habere se asserit, quia vires quas temporaliter terreno principi contulit, ad cultum suae venerationis inclinavit, ut ex accepta potestate, per quam dudum contra Deum tumuerat, religiosum nunc Deo obsequium impendat. Quo enim in mundum plus potest, eo pro mundi auctore plus praevalet. Nam quia a subjectis ipse metuitur, tanto facilius persuadet, quanto et cum potestate indicat qui vere metuatur. Dicatur ergo: Nunquid fiduciam habebis in magna fortitudine ejus? Ac si diceretur: Ut ego, qui vires terrenorum principum meo cultui servituras aspicio. Tanto enim ea quae nunc agis, minora aestimo, quanto jam praevideo, quia et majores hujus mundi mihi potestates inclinabo. Bene autem subditur: Et derelinques ei labores tuos? Labores enim suos huic rhinoceroti Dominus reliquit, quia converso terreno principi eam quam sua morte mercatus est, Ecclesiam credidit: quia videlicet in ejus manu quanta sollicitudine pax fidei sit tuenda commisit. Sequitur:

Caput VII

[Vet. V, Rec. IV].

VERS. 12.---Nunquid credes ei quod reddat sementem tibi, et aream tuam congreget?

9. Pro Ecclesia leges promulgat; qui dudum contra eam saeviebat.---Qui aliud semen, nisi verbum praedicationis accipitur? sicut in Evangelio Veritas dicit: Exiit qui seminat, seminare (Matth. XIII, 3); et sicut propheta ait: Beati qui seminatis super omnes aquas (Isai. XXXII, 20). Quid aliud area nisi Ecclesia debet intelligi? de qua Praecursoris voce dicitur: Et permundabit aream suam (Matth. III, 12). Quis ergo in initio nascentis Ecclesiae crederet, dum contra eam ille indomitus principatus terrae tot minis et cruciatibus saeviret, quia rhinoceros iste Deo sementem redderet, id est acceptum praedicationis verbum operibus repensaret? Quis 1000 posset tunc infirmorum credere quod ejus aream congregaret? Ecce enim modo pro Ecclesia leges promulgat, qui dudum contra eam per varia tormenta saeviebat. Ecce quaslibet gentes capere potuerit ad fidei illas gratiam suadendo perducit; eisque aeternam vitam indicat, quibus captis praesentem servat.

8. Christ compels the power of the temporal prince to serve Him, and to him He has entrusted and commended His Church. --- The Lord asserts that He has confidence in the strength of the rhinoceros, because the strengths which He temporally conferred on the earthly prince, He inclined to the worship of His veneration, so that from the received power, through which he had long since swollen against God, he now pays religious obedience to God. For as much as he is more powerful in the world, so much more he prevails for the Author of the world. For because he is feared by his subjects, he persuades so much more easily, as he also points out with power Him who is truly to be feared. Let it be said therefore: Wilt thou have confidence in his great strength? As if it were said: As I, who behold the strengths of earthly princes about to serve My worship. For I esteem those things which thou now doest as so much less, as much as I already foresee, that I will incline even greater powers of this world to Me. But it is well added: And wilt thou leave thy labors to him? For the Lord left His labors to this rhinoceros, because to the converted earthly prince He entrusted the Church which He purchased by His death: because namely He committed into his hand with how great solicitude the peace of the faith is to be guarded. It follows:

CHAPTER VII

VERSE 12. --- Wilt thou believe him that he will render thee thy seed, and gather thy threshing-floor?

9. He promulgates laws for the Church, who long since raged against her. --- What else is received as seed but the word of preaching? as in the Gospel the Truth says: He went out that soweth, to sow (Matt. 13:3); and as the prophet says: Blessed are ye that sow upon all waters (Isa. 32:20). What else ought to be understood as the threshing-floor but the Church? of which it is said by the voice of the Forerunner: And he will thoroughly cleanse his floor (Matt. 3:12). Who then in the beginning of the nascent Church would believe, while that untamed principality of the earth raged against her with so many threats and torments, that this rhinoceros would render seed to God, that is, would repay with works the received word of preaching? Who of the weak could then 1000 believe that he would gather His floor? For behold now he promulgates laws for the Church, who long since raged against her through various torments. Behold whatever nations he could capture, he leads them to the grace of faith by persuading; and to them he points out eternal life, whom having been captured he preserves in the present.

Cur hoc? Quia videlicet aream nunc congregat, quam aliquando superbo cornu dispergendo ventilabat. Audiat igitur beatus Job quid gentilitatis principes faciant, et nequaquam se apud semetipsum de gloria tantae suae virtutis extollat. Audiat et rex potens, potentiores hujus mundi reges quanta Deo devotione famulentur, et virtutem suam quasi pro singularitate non trahat in elationis vitium, qui habet in aliis exemplum, quia etsi tunc ei similem Dominus non vidit, multos tamen per quos ejus gloriam retunderet praevidit.

10. Qui terrenorum principum metu, Ecclesiam aperta vi vexare non audent, ad varia fraudis argumenta convertuntur. Sine hoste esse non potest Ecclesia.---Igitur quia terreni principes magna se Deo humilitate substernunt, pravi homines qui dudum contra Ecclesiam in infidelitate positi aperta adversitate saeviebant, nunc ad alia fraudis argumenta vertuntur. Quia enim illos religionem venerari conspiciunt, ipsi cultum religionis assumunt, et bonorum vitam sub despectis vestibus iniquis moribus premunt. Mundi quippe dilectores sunt, hocque in se quod homines venerentur ostendunt, atque eis qui vere semetipsos despiciunt, non mente, sed veste copulantur. Quia enim praesentem gloriam amantes assequi non possunt, quasi despicientes sequuntur. Qui quid sentiunt contra bonos ostenderent, si aptum nequitiae tempus invenirent. Sed haec etiam argumenta pravorum ad electorum purgamenta proficiunt. Sancta enim Ecclesia transire sine labore tentationis non potest tempora peregrinationis, quae etsi foris apertos hostes non habet, intus tamen tolerat fictos fratres. Nam contra vitia semper in acie est, et habet etiam pacis tempore bellum suum; et fortasse gravius affligitur cum non extraneorum ictibus, sed suorum moribus impugnatur. Sive itaque illo, seu isto tempore, est tamen semper in labore. Nam et in persecutione principum timet ne amittant boni quod sunt, et in conversione principum tolerat, quia mali simulant bonos se esse, quod non sunt. Unde omnipotens Deus, quia rhinocerotem hunc loris ligatum dixit, illico pravorum hypocrisim subdidit, dicens:

VERS. 13.---Pinna struthionis similis est pinnis herodii, et accipitris.

11. Struthio hypocritarum typus.---Struthio pinna quidem ut herodius vel accipitris decoratur, sed tamen a terra pinnis elevatur. Herodius vero et accipitris pennis ornantur, et easdem pennas ad volatilia itinera exercent. Herodius quippe pinna gravis est, sed ab alto volat. Accipitris vero pinnis quidem parvus, sed multum celer est. Herodius enim qui ab alto volat, ut plurimum aqua inhaeret, ibique escam quaerit. Accipitris autem qui pinnis parvus, sed celer est, non aquas, sed aera pervolat, ibique volucres capit.

Why this? Because namely he now gathers the floor, which he once tossed by dispersing it with a proud horn. Let blessed Job therefore hear what the princes of Gentility do, and let him by no means extol himself within himself for the glory of his so great virtue. Let also the powerful king hear how great devotion the more powerful kings of this world serve God with, and let him not draw his virtue into the vice of elation as if for singularity, who has an example in others, because although the Lord then saw not one like him, yet He foresaw many through whom He might blunt his glory.

10. Those who, from fear of earthly princes, do not dare to vex the Church with open force, turn themselves to various arguments of fraud. The Church cannot be without an enemy. --- Therefore, because earthly princes prostrate themselves to God with great humility, wicked men who had long since raged against the Church in open adversity, being placed in infidelity, now turn themselves to other arguments of fraud. For because they behold them venerating religion, they themselves assume the worship of religion, and press down the life of the good under despised garments with iniquitous morals. For they are lovers of the world, and they show this in themselves which men may venerate, and to those who truly despise themselves, they are coupled not in mind, but in garment. For because, loving present glory, they cannot attain it, they follow as if despicing it. Who would show what they feel against the good, if they found a fit time for their wickedness. But even these arguments of the wicked profit for the purgations of the elect. For holy Church cannot pass through the times of her pilgrimage without the labor of temptation, who although she has no open enemies without, yet within she tolerates feigned brethren. For she is always in battle line against vices, and has even in time of peace her own war; and perhaps she is more heavily afflicted when she is impugned not by the strokes of strangers, but by the morals of her own. Whether therefore in that or in this time, she is yet always in labor. For both in the persecution of princes she fears lest the good lose what they are, and in the conversion of princes she tolerates, because the evil feign themselves to be good, which they are not. Whence almighty God, because He said this rhinoceros was bound with thongs, immediately added the hypocrisy of the wicked, saying:

VERSE 13. --- The wing of the ostrich is like the wings of the heron, and of the hawk.

11. The ostrich a type of hypocrites. --- The ostrich indeed is decorated with a wing like the heron or the hawk, but yet it is not raised from the earth by its wings. But the heron and the hawk are adorned with feathers, and exercise those same feathers for volatile journeys. For the heron is heavy in wing, but flies from on high. But the hawk is small indeed in wings, but is very swift. For the heron, who flies from on high, for the most part clings to the water, and there seeks food. But the hawk, who is small in wings but swift, flies not through the waters, but through the air, and there captures birds.

In struthione itaque hypocritae designantur, qui et herodii, et accipitris, id est sanctorum electorum, et praedicatorum virtutem pennis simulationis imitantur. Pinna etenim hypocritarum similis est pennis herodii, quia herodius ab alto volat, sed aqua inhaeret. Herodii itaque pinna utitur, quisquis ad coelestia quidem se tendere simulat, sed terrenis cupiditatibus inhaeret. Herodius namque ut escam capiat, in aquis stat; hypocrita autem ut laudem mundanam assequatur, ad res terrenas se inclinat. Pinna quoque hypocritarum similis est pennis accipitris, quia accipitris pinna parvus, sed celer est. Hypocrita namque accipitris pennis utitur, dum parvus in humilitate apparet, sed celer in elatione est. Accipitris pinna utitur, quisquis parvus quidem pennis videtur, sed celer est ad rapinam. Accipitris enim pinna utitur, qui ad rapinam terrenae gloriae festinat. Sed struthio pinna quidem ut herodius vel accipitris decoratur, sed a terra pinnis non elevatur. Herodius autem, id est quilibet electus, pinna quidem gravis est, sed ab alto volat, dum ille qui in hoc mundo pondere suae fragilitatis premitur, in coelestibus tamen cogitatione pervolat. Et aqua inhaeret, quia dum hic vivit, terrenis rebus, quae per aquas designantur, utitur, ibique vitae necessaria quaerit. Accipitris vero, id est quilibet praedicator, pinnis quidem parvus, sed multum celer est, dum ille qui parvus sibi videtur, ad coelestia tamen desiderio festinat. Accipitris autem, id est quilibet praedicator, non aquas, sed aera pervolat, ibique volucres capit, dum ille qui hic vivit, non ad terrena negotia se inclinat, sed in spiritali contemplatione pervolat, ibique mentes auditorum, quae per volucres designantur, capit. Struthio itaque, hypocrita est, qui pennis herodii et accipitris, id est sanctorum electorum et praedicatorum, virtutem simulatione imitatur, sed a terra pinnis non elevatur, quia hypocrita ad coelestia non tendit, sed in terrenis desideriis semper inhaeret. Hypocrita namque struthionis pinnis utitur, dum sanctitatem quidem pennis ornatam habet, sed ad coelestia desideria non volat. Sed bene subditur:

Caput VIII

[Rec. V].

VERS. 13.---Penna struthionis similis est pennis herodii et accipitris.

11. Struthioni pennas habenti, sed non volatum, similes sunt hypocritae. Quis herodium et accipitrem nesciat aves reliquas quanta volatus sui velocitate transcendant? Struthio vero pennae eorum similitudinem habet, sed volatus eorum celeritatem non habet. A terra quippe elevari non valet, et alas quasi ad volatum specie tenus erigit, sed tamen nunquam se a terra volando suspendit. Ita sunt nimirum omnes hypocritae, qui dum bonorum vitam simulant, imitationem sanctae visionis habent, sed veritatem sanctae actionis non habent.

In the ostrich therefore hypocrites are designated, who imitate the virtue of the heron and the hawk, that is, of the holy elect and of preachers, with the feathers of simulation. For the wing of hypocrites is like the wings of the heron, because the heron flies from on high, but clings to the water. He therefore uses the wing of the heron, whosoever feigns indeed that he tends to heavenly things, but clings to earthly cupidities. For the heron, that it may capture food, stands in the waters; but the hypocrite, that he may attain worldly praise, inclines himself to earthly things. The wing of hypocrites is also like the wings of the hawk, because the hawk is small in wing, but swift. For the hypocrite uses the hawk's feathers, while he appears small in humility, but is swift in elation. He uses the hawk's wing, whosoever indeed seems small in wings, but is swift to rapine. For he uses the hawk's wing, who hastens to the rapine of earthly glory. But the ostrich indeed is decorated with a wing like the heron or the hawk, but is not raised from the earth by its wings. But the heron, that is, any elect one, is indeed heavy in wing, but flies from on high, while he who in this world is pressed by the weight of his own fragility, yet flies through heavenly things in thought. And he clings to the water, because while he lives here, he uses earthly things, which are designated by waters, and there seeks the necessaries of life. But the hawk, that is, any preacher, is indeed small in wings, but is very swift, while he who seems small to himself, yet hastens to heavenly things by desire. But the hawk, that is, any preacher, flies not through the waters, but through the air, and there captures birds, while he who lives here, inclines himself not to earthly business, but flies through in spiritual contemplation, and there captures the minds of hearers, which are designated by birds. The ostrich therefore is the hypocrite, who imitates the virtue of the heron and the hawk, that is, of the holy elect and of preachers, by simulation, but is not raised from the earth by its wings, because the hypocrite does not tend to heavenly things, but always clings to earthly desires. For the hypocrite uses the wings of an ostrich, while he has indeed holiness adorned with feathers, but flies not to heavenly desires. But it is well added:

Chapter VIII

[Rec. V].

VERSE 13.---The wing of the ostrich is like the wings of the heron and the hawk.

11. Hypocrites are like the ostrich, which has feathers but not flight. Who does not know how much the heron and the hawk surpass other birds in the swiftness of their flight? But the ostrich has a likeness to their feathers, yet it does not have the speed of their flight. For it is not able to be raised from the earth, and it lifts its wings as if for flight, in appearance only, but nevertheless it never suspends itself from the earth by flying. So, indeed, are all hypocrites, who, while they simulate the life of the good, have an imitation of holy vision, but do not have the truth of holy action.

Habent quippe volandi pennas per speciem, sed in terra repunt per actionem, quia alas per figuram sanctitatis extendunt, sed curarum saecularium pondere praegravati, nullatenus a terra sublevantur. Speciem namque Pharisaeorum reprobans Dominus, quasi struthionis pennam 1001 redarguit, quae in opere aliud exercuit, et in colore aliud ostendit, dicens: Vae vobis, Scribae et Pharisaei hypocritae, quia similes estis sepulcris dealbatis, quae foris quidem apparent hominibus speciosa, intus vero sunt plena ossibus mortuorum; ita et vos foris apparetis hominibus justi, intus vero pleni estis avaritia et iniquitate (Matth. XXIII, 27). Ac si diceret: Sublevare vos videtur species pennae, sed in infimis vos deprimit pondus vitae. De hoc pondere per Prophetam dicitur: Filii hominum, usquequo graves corde (Psal. IV, 3)? Hujus struthionis conversurum se hypocrisim Dominus pollicetur, cum per prophetam dicit: Glorificabunt me bestiae agri, dracones et struthiones (Isai. XLIII, 20). Quid enim draconum nomine, nisi in aperto malitiosae mentes exprimuntur, quae per terram semper in infimis cogitationibus repunt? Quid vero per struthionum vocabulum nisi hi qui se bonos simulant designantur, qui sanctitatis vitam quasi volatus pennam per speciem retinent, sed per opera non exercent? Glorificari itaque se Dominus a dracone vel struthione asserit, quia et aperte malos, et ficte bonos plerunque ad sua obsequia ex intima cogitatione convertit. Vel certe agri bestiae, id est dracones struthionesque Dominum glorificant, cum fidem quae in illo est ea quae in hoc mundo dudum membrum diaboli fuerat gentilitas exaltat. Quam et propter malitiam draconum nomine exprobrat, et propter hypocrisim vocabulo struthionum notat. Quasi enim pennas accepit gentilitas, sed volare non potuit, quae et naturam rationis habuit, et actionem rationis ignoravit.

12. Electi pauca habent hic quae eos deprimant, multa quae sursum tollant; secus reprobi. Habemus adhuc quod in consideratione struthionis hujus de accipitre et herodio attentius perpendamus. Accipitris quippe et herodii parva sunt corpora, sed pennis densioribus fulta, et idcirco cum celeritate transvolant, quia eis parum inest quod aggravat, multum quod levat. At contra struthio raris pennis induitur, et immani corpore gravatur, ut etsi volare appetat, ipsa pennarum paucitas molem tanti corporis in aera non suspendat.

They have, indeed, wings for flying in appearance, but they crawl upon the earth in action, because they extend their wings through the figure of holiness, but, weighed down by the burden of secular cares, they are in no way raised from the earth. For the Lord, reproving the appearance of the Pharisees, rebuked, as it were, the feather of the ostrich, which practiced one thing in work and showed another in color, saying: Woe to you, Scribes and Pharisees, hypocrites, because you are like whitened sepulchers, which indeed appear beautiful to men on the outside, but within are full of the bones of the dead; so you also appear righteous to men on the outside, but within you are full of avarice and iniquity (Matth. XXIII, 27). As if He were to say: The appearance of the feather seems to lift you up, but the weight of your life depresses you to the lowest things. Of this weight it is said by the Prophet: O sons of men, how long will you be heavy of heart? (Psal. IV, 3). The Lord promises that He will convert the hypocrisy of this ostrich, when He says through the prophet: The beasts of the field shall glorify me, the dragons and the ostriches (Isai. XLIII, 20). For what is expressed by the name of dragons but openly malicious minds, which always crawl upon the earth in the lowest thoughts? And what by the word ostriches but those who simulate themselves to be good, who retain the life of holiness as if it were a feather for flight in appearance, but do not exercise it in works? Therefore, the Lord asserts that He is glorified by the dragon or the ostrich, because He often converts both the openly evil and the falsely good to His service from their innermost thought. Or certainly the beasts of the field, that is, the dragons and the ostriches, glorify the Lord, when the Gentiles, who had long been a member of the devil in this world, exalt the faith which is in Him. He reproaches them by the name of dragons because of their malice, and marks them by the name of ostriches because of their hypocrisy. For the Gentiles, as it were, received wings, but could not fly, since they both had the nature of reason and were ignorant of the action of reason.

12. The elect have few things here which depress them, and many which lift them up; the reprobate are the opposite. We still have what we should more attentively consider in the case of this ostrich concerning the hawk and the heron. For the bodies of the hawk and the heron are small, but supported by thicker feathers, and therefore they fly across with speed, because there is little in them that weighs them down, and much that lifts them up. But on the contrary, the ostrich is clothed with sparse feathers and is weighed down by a huge body, so that even if it desires to fly, that very fewness of feathers does not suspend the mass of so great a body in the air.

Bene ergo in herodio et accipitre electorum persona signatur, qui quandiu in hac vita sunt, sine quantulocunque culpae contagio esse non possunt. Sed cum eis parum quid inest quod deprimit, multa virtus bonae actionis suppetit quae illos in superna sustollit. At contra hypocrita, etsi facit pauca quae elevent, perpetrat multa quae gravent. Neque enim nulla bona agit hypocrita, sed quibus ea ipsa deprimat, multa perversa committit. Paucae igitur pennae corpus struthionis non sublevant, quia parvum bonum hypocritae multitudo pravae actionis gravat. Haec quoque ipsa struthionis penna ad pennas herodii et accipitris similitudinem coloris habet, virtutis vero similitudinem non habet. Illorum namque conclusae et firmiores sunt, et volatu aerem premere virtute suae soliditatis possunt. At contra struthionis pennae dissolutae, eo volatum sumere nequeunt, quo ab ipso quem premere debuerant aere transcenduntur. Quid ergo in his aspicimus nisi quod electorum virtutes solidae evolant, ut ventos humani favoris premant? Hypocritarum vero actio quamlibet recta videatur, volare non sufficit, quia videlicet fluxae virtutis pennam humanae laudis aura pertransit.

1002 [Vet. VII.] 13. Veri Christiani a falsis, ex fructibus discernendi. Sed ecce cum unum eumdemque bonorum malorumque habitum cernimus, cum ipsam in electis ac reprobis professionis speciem videmus, unde nostrae intelligentiae suppetat ut electos a reprobis, a falsis veros comprehendendo discernat? Quod tamen citius agnoscimus, si intimata in memoriam praeceptoris nostri verba signamus, qui ait: Ex fructibus eorum cognoscetis eos (Matth. VII, 20). Neque enim pensanda sunt quae ostendunt in imagine, sed quae servant in actione. Unde hic postquam speciem struthionis hujus intulit, mox facta subjungit, dicens:

CAPUT IX.

VERS. 14.---Quae derelinquit in terra ova sua.

14. Hypocrita quos gignunt, bonis exemplis fovere et nutrire negligunt. Quid enim per ova, nisi tenera adhuc proles exprimitur, quae diu fovenda est, ut ad vivum volatile perducatur? Ova quippe insensibilia in semetipsis sunt, sed tamen calefacta, in viva volatilia convertuntur. Ita nimirum parvuli auditores ac filii certum est, quod frigidi insensibilesque remaneant, nisi doctoris sui sollicita exhortatione calefiant. Ne igitur derelicti in sua insensibilitate torpescant, assidua doctorum voce fovendi sunt, quousque valeant et per intelligentiam vivere, et per contemplationem volare.

Well, therefore, in the heron and the hawk is signified the person of the elect, who, as long as they are in this life, cannot be without at least some contagion of fault. But while there is some small thing in them that depresses, much virtue of good action is available which sustains them in heavenly things. But on the contrary, the hypocrite, even if he does a few things that lift him up, perpetrates many that weigh him down. For the hypocrite does not do no good things, but he commits many perverse things by which he depresses those very goods. Therefore, the few feathers do not lift the body of the ostrich, because the multitude of depraved action weighs down the small good of the hypocrite. This very feather of the ostrich also has a similarity of color to the feathers of the heron and the hawk, but it does not have a similarity of virtue. For theirs are closed and firmer, and they are able to press the air in flight by the strength of their solidity. But on the contrary, the feathers of the ostrich are loose, and they cannot take flight because they are surpassed by the very air which they ought to have pressed. What, then, do we behold in these things but that the solid virtues of the elect fly out, so that they may press the winds of human favor? But the action of hypocrites, however right it may seem, does not suffice to fly, because indeed the breeze of human praise passes through the wing of loose virtue.

1002 [Vet. VII.] 13. True Christians are to be discerned from the false by their fruits. But behold, when we see one and the same habit of both good and evil men, when we see the same appearance of profession in the elect and the reprobate, whence does our intelligence have the means to discern the elect from the reprobate, by comprehending the true from the false? This, however, we recognize more quickly if we mark the words committed to memory from our Teacher, who says: By their fruits you shall know them (Matth. VII, 20). For we are not to weigh the things which they show in image, but those which they preserve in action. Whence here, after he introduced the appearance of this ostrich, he immediately adds its deeds, saying:

CHAPTER IX.

VERSE 14.---Which leaveth her eggs in the earth.

14. Hypocrites neglect to cherish and nourish those whom they beget by good examples. For what is expressed by eggs but the offspring still tender, which must be cherished for a long time so that it may be led to a living bird? For eggs are insensible in themselves, but nevertheless, when warmed, they are turned into living birds. So, indeed, it is certain that young hearers and sons remain cold and insensible unless they are warmed by the solicitous exhortation of their teacher. Therefore, lest they be left to grow torpid in their insensibility, they are to be cherished by the constant voice of teachers, until they are able both to live through intelligence and to fly through contemplation.

Quia vero hypocritae quamvis perversa semper operentur, loqui tamen recta non desinunt; bene autem loquendo in fide vel conversatione filios pariunt, sed eos bene vivendo nutrire non possunt, recte de hac struthione dicitur: Quae derelinquit in terra ova sua. Curam namque filiorum hypocrita negligit, quia ex amore intimo rebus se exterioribus subdit, in quibus quanto magis extollitur, tanto minus de prolis suae defectu cruciatur. Ova ergo in terra dereliquisse est natos per conversionem filios nequaquam a terrenis actibus interposito exhortationis nido suspendere. Ova in terra dereliquisse est nullum coelestis vitae filiis exemplum praebere. Quia enim hypocritae per charitatis viscera non calent, de torpore prolis editae, id est de ovorum suorum frigore nequaquam dolent; et quanto se libentius terrenis actibus inserunt, tanto negligentius eos quos generant agere terrena permittunt. Sed quia derelictos hypocritarum filios superna cura non deserit, nonnullos namque etiam ex talibus intima electione praescitos, largitae gratiae respectu calefacit, recte subjungitur:

Caput X

[Rec. VI].

IBID.---Tu forsitan in pulvere calefacies ea?

15. Pravorum et bonorum doctorum filios Dei gratia calefacit. Ac si dicat: Ut ego, qui illa in pulvere calefacio, quia scilicet parvulorum animas, et in medio peccantium sitas, amoris mei igne succendo. Quid pulvis, nisi peccator accipitur? Unde et ille hostis hujus peccatoris perditione satiatur, de quo per prophetam dicitur: Serpenti pulvis panis ejus (Isai. LXV, 25). Quid per pulverem, nisi ipsa iniquorum instabilitas demonstratur? De qua David ait: Non sic impii non sic, sed tanquam pulvis quem projicit ventus a facie terrae (Psal. I, 4). Ova ergo Dominus in pulvere derelicta calefacit, quia parvulorum animas praedicatorum suorum sollicitudine destitutas, etiam in medio peccantium positas amoris sui igne succendit. Hinc est quod plerosque cernimus et in medio populorum vivere, et tamen vitam torpentis populi non tenere. Hinc est quod plerosque cernimus, et malorum turbas non fugere, et tamen superno ardore flagrare. Hinc est quod plerosque cernimus, 1003 ut ita dixerim, in frigore calere.

But because hypocrites, although they always work perversely, nevertheless do not cease to speak right things; and by speaking well they beget sons in faith or conversation, but they cannot nourish them by living well, it is rightly said of this ostrich: Which leaveth her eggs in the earth. For the hypocrite neglects the care of his sons, because out of innermost love he subjects himself to external things, in which the more he is extolled, the less he is pained by the defect of his offspring. To have left eggs in the earth, therefore, is in no way to suspend the sons born through conversion from earthly acts by the interposed nest of exhortation. To have left eggs in the earth is to provide no example of heavenly life to the sons. For because hypocrites do not glow through the bowels of charity, they in no way grieve over the torpor of the offspring produced, that is, over the coldness of their eggs; and the more willingly they insert themselves into earthly acts, the more negligently they permit those whom they beget to perform earthly things. But because heavenly care does not desert the deserted sons of hypocrites, for it warms some even from such, foreknown by innermost election, with the respect of bestowed grace, it is rightly added:

Chapter X

[Rec. VI].

IBID.---Wilt thou perhaps warm them in the dust?

15. The grace of God warms the sons of both evil and good teachers. As if He were to say: As I, who warm them in the dust, because indeed I enkindle the souls of the little ones, even placed in the midst of those who sin, with the fire of my love. What is understood by dust but a sinner? Whence also that enemy is satiated by the perdition of this sinner, of whom it is said by the prophet: Dust shall be the serpent's bread (Isai. LXV, 25). What is demonstrated by dust but the very instability of the iniquitous? Of which David says: Not so the impious, not so, but like the dust which the wind casts away from the face of the earth (Psal. I, 4). Therefore, the Lord warms the eggs left in the dust, because He enkindles the souls of the little ones, destitute of the solicitude of their preachers, even placed in the midst of sinners, with the fire of His love. Hence it is that we see many both living in the midst of the people and yet not holding the life of a torpid people. Hence it is that we see many not fleeing the crowds of the evil and yet glowing with heavenly ardor. Hence it is that we see many, if I may say so, 1003 warming in the cold.

Unde enim nonnulli in terrenorum hominum torpore positi supernae spei desideriis inardescunt, unde et inter frigida corda succensi sunt, nisi quia omnipotens Deus derelicta ova scit etiam in pulvere calefacere, et frigoris pristini insensibilitate discussa, per sensum spiritus vitalis animare, ut nequaquam jacentia in infimis torpeant; sed in viva volatilia versa sese ad coelestia contemplando, id est volando, suspendant? Notandum vero est quod in his verbis non solum hypocritarum actio perversa reprobatur, sed bonorum etiam magistrorum, si qua fortasse subrepserit elatio premitur. Nam cum de se Dominus dicit quod derelicta ova in pulvere ipse calefaciat, profecto aperte indicat quia ipse operatur intrinsecus per verba doctoris, qui et sine verbis ullius hominis calefacit quos voluerit in frigore pulveris. Ac si aperte doctoribus dicat: Ut sciatis quia ego sum qui per vos loquentes operor, ecce cum voluero cordibus hominum etiam sine vobis loquor. [Vet. VIII.] Humiliata igitur cogitatione doctorum, ad exprimendum hypocritam sermo convertitur, et qua fatuitate torpeat, adhuc sub struthionis facto plenius indicatur. Nam sequitur:

Caput XI

[Rec. VII].

VERS. 15.---Obliviscitur quod pes conculcet ea, aut bestia agri conterat.

16. Pravi doctores de sua prole non sunt solliciti, secus boni. Quid in pede, nisi transitus operationis accipitur? Quid in agro, nisi mundus iste signatur? De quo in Evangelio Dominus dicit: Ager autem est mundus (Matth. XIII, 38). Quid in bestia nisi antiquus hostis exprimitur, qui hujus mundi rapinis insidians, humana quotidie morte satiatur? De qua per Prophetam, pollicente Domino, dicitur: Et mala bestia non transibit per eam (Isai. XXXV, 9). Struthio itaque ova sua deserens obliviscitur quod pes conculcet ea, quia videlicet hypocritae eos quos in conversatione filios generant derelinquunt, et omnino non curant, ne aut exhortationis sollicitudine, aut disciplinae custodia destitutos, pravorum operum exempla pervertant. Si enim ova quae gignunt diligerent, nimirum metuerent ne quis ea, perversa opera demonstrando, calcaret. Hunc Paulus pedem infirmis discipulis, quasi ovis quae posuerat, metuebat, cum diceret: Multi ambulant, quos saepe dicebam vobis, nunc autem et flens dico, inimicos crucis Christi (Phil. III, 18).

For whence do some, placed in the torpor of earthly men, burn with the desires of heavenly hope, whence also are they enkindled among cold hearts, unless because Almighty God knows how to warm even the eggs left in the dust, and, the insensibility of the former cold being shaken off, to animate them through the sense of the vital spirit, so that in no way lying in the lowest things they may grow torpid; but, turned into living birds, they may suspend themselves to heavenly things by contemplating, that is, by flying? But it is to be noted that in these words not only is the perverse action of hypocrites reproved, but also the elation of good masters, if any should perhaps creep in, is suppressed. For when the Lord says of Himself that He Himself warms the eggs left in the dust, He surely clearly indicates that He Himself works internally through the words of the teacher, who also without the words of any man warms whom He has willed in the cold of the dust. As if He were to say openly to teachers: That you may know that I am He who works through you as you speak, behold, when I have willed, I speak to the hearts of men even without you. [Vet. VIII.] The thought of the teachers being humbled, therefore, the speech is turned to expressing the hypocrite, and with what fatuity he grows torpid is still more fully indicated under the deed of the ostrich. For there follows:

Chapter XI

[Rec. VII].

VERSE 15.---She forgetteth that the foot may trample them, or that the beast of the field may crush them.

16. Evil teachers are not solicitous for their offspring, unlike the good. What is understood by the foot but the transition of operation? What is signified by the field but this world? Of which the Lord says in the Gospel: But the field is the world (Matth. XIII, 38). What is expressed by the beast but the ancient enemy, who, lying in wait for the spoils of this world, is daily satiated with human death? Of which it is said through the Prophet, with the Lord promising: And the evil beast shall not pass through it (Isai. XXXV, 9). Therefore, the ostrich, deserting her eggs, forgetteth that the foot may trample them, because indeed hypocrites desert those whom they beget as sons in conversation, and they do not care at all lest, destitute either of the solicitude of exhortation or the custody of discipline, the examples of perverse works should pervert them. For if they loved the eggs which they beget, they would surely fear lest anyone should trample them by demonstrating perverse works. Paul feared this foot for his weak disciples, as for the eggs which he had laid, when he said: Many walk, whom I often told you, but now I tell you even weeping, the enemies of the cross of Christ (Phil. III, 18).

Et rursum: Videte canes, videte malos operarios (Ibid., 2). Et rursum: Denuntiamus vobis, fratres, in nomine Domini nostri Jesu Christi, ut subtrahatis vos ab omni fratre ambulante inordinate, et non secundum traditionem quam acceperunt a nobis (II Thess. III, 6). Hunc pedem Joannes Caio formidabat, qui cum multa Diotrephis mala praemisisset, adjunxit: Charissime, noli imitari malum, sed quod bonum est (III Joan. 11). Hunc ipse Synagogae dux infirmo suo gregi metuebat, dicens: Quando ingressus fueris terram quam Dominus Deus dabit tibi, cave ne imitari velis abominationes illarum gentium (Deut. XVIII, 9). Obliviscitur etiam quod bestia agri conterat, quia nimirum si diabolus in hoc mundo saeviens editos in bona conversatione filios rapiat, hypocrita omnino non curat. Hanc autem agri bestiam Paulus ovis quae posuerat metuebat dicens: Timeo, ne sicut serpens Evam seduxit astutia sua, ita corrumpantur sensus vestri a charitate, quae est 1004 in Christo Jesu (II Cor. XI, 3). Hanc agri bestiam discipulis metuebat Petrus, cum diceret: Adversarius vester diabolus, quasi leo rugiens circuit, quaerens quem devoret, cui resistite fortes in fide (I Pet. V, 8). Habent ergo veraces magistri super discipulis suis timoris viscera ex virtute charitatis: hypocritae autem tanto minus commissis sibi metuunt, quanto nec sibimetipsis quid timere debeant deprehendunt. Et quia obduratis cordibus vivunt, ipsos etiam quos generant filios nulla pietate debiti amoris agnoscunt. Unde adhuc sub struthionis specie subditur:

CAPUT XII.

VERS. 16.---Duratur ad filios suos, quasi non sint sui.

17. Hi charitate flagrant erga filios, non illi. Quem enim charitatis gratia non infundit, proximum suum etiam si ipse hunc Deo genuit, extraneum respicit, ut profecto sunt omnes hypocritae, quorum videlicet mentes dum semper exteriora appetunt, intus insensibiles fiunt; et in cunctis quae agunt, dum sua semper expetunt, erga affectum proximi nulla charitatis compassione mollescunt. O quam mollia viscera gestabat Paulus, quando circa filios suos tanto aestu amoris inhiabat, dicens: Nos vivimus, si vos statis in Domino (I Thess. III, 8). Et, Testis mihi est Deus, quomodo cupiam omnes vos in visceribus Christi Jesu (Phil. I, 8). Romanis quoque ait: Testis est mihi Deus, cui servio in spiritu meo, in Evangelio Filii ejus, quod sine intermissione memoriam vestri semper facio in orationibus meis, obsecrans si quo modo tandem aliquando prosperum iter habeam in voluntate Dei veniendi ad vos; desidero enim videre vos (Rom. I, 9, seq.).

And again: See the dogs, see the evil workers (Ibid., 2). And again: We denounce to you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking inordinately, and not according to the tradition which they received from us (II Thess. III, 6). John feared this foot for Gaius, who, when he had premised many evils of Diotrephes, added: Dearest, do not imitate the evil, but that which is good (III Joan. 11). The leader of the Synagogue himself feared this for his weak flock, saying: When thou shalt have entered the land which the Lord thy God shall give thee, beware lest thou shouldst wish to imitate the abominations of those nations (Deut. XVIII, 9). She also forgetteth that the beast of the field may crush them, because indeed if the devil, raging in this world, should seize the sons produced in good conversation, the hypocrite does not care at all. But Paul feared this beast of the field for the eggs which he had laid, saying: I fear lest, as the serpent seduced Eve by his astuteness, so your senses should be corrupted from the charity which is 1004 in Christ Jesus (II Cor. XI, 3). Peter feared this beast of the field for his disciples, when he said: Your adversary the devil, like a roaring lion, goeth about seeking whom he may devour; whom resist, strong in faith (I Pet. V, 8). Therefore, true teachers have the bowels of fear for their disciples from the virtue of charity; but hypocrites fear so much less for those committed to them as they do not even discern what they ought to fear for themselves. And because they live with hardened hearts, they do not recognize even the very sons whom they beget with any piety of due love. Whence it is still added under the species of the ostrich:

CHAPTER XII.

VERSE 16.---She is hardened against her young ones, as though they were not hers.

17. These glow with charity towards their children, but not those. For whom the grace of charity does not infuse, he regards his neighbor, even if he himself begot him for God, as a stranger; as surely are all hypocrites, whose minds indeed, while they always desire external things, become insensible within; and in all things that they do, while they always seek their own, they in no way soften with any compassion of charity towards the affection of their neighbor. Oh, what soft bowels Paul bore, when he panted with such heat of love for his sons, saying: We live, if you stand in the Lord (I Thess. III, 8). And, God is my witness, how I long for you all in the bowels of Christ Jesus (Phil. I, 8). To the Romans also he says: God is my witness, whom I serve in my spirit in the Gospel of His Son, that without intermission I always make memory of you in my prayers, beseeching if by any means at length at some time I may have a prosperous journey in the will of God to come to you; for I desire to see you (Rom. I, 9, seq.).

Timotheo quoque ait: Gratias ago Deo meo, cui servio a progenitoribus meis in conscientia pura, quia sine intermissione habeam tui memoriam in orationibus meis, nocte ac die desiderans te videre (II Tim. I, 3). Thessalonicensibus quoque amorem suum indicans, dicit: Nos autem, fratres, desolati a vobis ad tempus horae, aspectu, non corde, abundantius festinavimus faciem vestram videre cum multo desiderio (I Thess. II, 17). Qui duris persecutionibus pressus, et tamen de filiorum salute sollicitus, adjunxit: Misimus Timotheum fratrem nostrum, et ministrum Dei in Evangelio Christi, ad confortandos vos; et exhortandos pro fide vestra, ut nemo moveatur in tribulationibus istis. Ipsi enim scitis quod in hoc positi sumus (I Thess. III, 2). Ephesiis quoque ait: Peto ne deficiatis in tribulationibus meis pro vobis quae est gloria vestra (Ephes. III, 13). Ecce in tribulatione positus alios exhortatur, et in hoc quod ipse sustinet alios roborat. Non enim filiorum suorum fuerat more struthionis oblitus, sed metuebat nimis ne ejus discipuli in praedicatore suo tot persecutionum probra cernentes, fidem in eo despicerent, contra quam innumerae passionum contumeliae praevalerent. Et idcirco minus dolebat in tormentis, sed magis filiis de tormentorum suorum tentatione metuebat. Parvipendebat in se plagas corporis, dum formidaret in filiis plagas cordis. Ipse patiendo suscipiebat vulnera tormentorum, sed filios consolando, curabat vulnera cordium. Pensemus ergo cujus charitatis fuerit, inter dolores proprios aliis timuisse, pensemus cujus charitatis fuerit, filiorum salutem inter sua detrimenta requirere, et statum mentis in proximis etiam ex sua dejectione custodire.

1005 [Vet. IX.] 18. Quia per concupiscentiam in exteriora bona feruntur. Quae apud se tota non est mens, cogitare se non potest. Sed haec hypocritae charitatis viscera nesciunt, quia eorum mens quanto per mundi concupiscentiam in exteriora resolvitur, tanto per inaffectionem suam interius obduratur; et torpore insensibili frigescit intrinsecus, quia amore damnabili mollescit foris; seque ipsam considerare non valet, quia cogitare se minime studet. Cogitare vero se mens non potest, quae tota apud semetipsam non est. Tota vero esse apud semetipsam non sufficit, quia per quot concupiscentias rapitur, per tot a semetipsa species dissipatur, et sparsa in infimis jacet, quae collecta, si vellet, ad summa consurgeret.

To Timothy also he says: I give thanks to my God, whom I serve from my progenitors in a pure conscience, because without intermission I have memory of thee in my prayers, night and day desiring to see thee (II Tim. I, 3). To the Thessalonians also, indicating his love, he says: But we, brethren, being desolated from you for a short time, in sight, not in heart, have hastened more abundantly to see your face with great desire (I Thess. II, 17). Who, pressed by hard persecutions and yet solicitous for the salvation of his sons, added: We sent Timothy our brother, and minister of God in the Gospel of Christ, to comfort you and to exhort you for your faith, that no one should be moved in these tribulations. For you yourselves know that we are appointed to this (I Thess. III, 2). To the Ephesians also he says: I beseech that you faint not in my tribulations for you, which is your glory (Ephes. III, 13). Behold, placed in tribulation he exhorts others, and in that which he himself sustains he strengthens others. For he had not been, after the manner of the ostrich, forgetful of his sons, but he feared too much lest his disciples, seeing so many reproaches of persecutions in their preacher, should despise the faith in him, against which innumerable insults of passions should prevail. And therefore he grieved less in torments, but feared more for his sons concerning the temptation of his torments. He undervalued in himself the blows of the body, while he feared in his sons the blows of the heart. He himself by suffering received the wounds of torments, but by consoling his sons, he cured the wounds of hearts. Let us consider, therefore, of what charity it was to have feared for others among his own pains; let us consider of what charity it was to seek the salvation of his sons among his own detriments, and to keep the state of mind in his neighbors even from his own dejection.

1005 [Vet. IX.] 18. Because through concupiscence they are carried into external goods. The mind which is not entirely with itself cannot think of itself. But hypocrites do not know these bowels of charity, because their mind, the more it is dissolved into external things through the concupiscence of the world, the more it is hardened within through its own inaffection; and it grows cold within with insensible torpor, because it softens without with damnable love; and it is not able to consider itself, because it in no way studies to think of itself. For the mind cannot think of itself, which is not entirely with itself. But it does not suffice to be entirely with itself, because it is dissipated from itself into as many species as the concupiscences by which it is seized; and, scattered, it lies in the lowest things, which, if it willed, being collected, would rise to the highest.

19. Mira justorum intra se collectorum perspicacia. Unde justorum mens, quia per custodiam disciplinae a cunctorum visibilium fluxo appetitu constringitur, collecta apud semetipsam intrinsecus integratur; qualisque Deo vel proximo esse debeat, plene conspicit, quia nihil suum exterius derelinquit; et quanto ab exterioribus abstracta compescitur, tanto aucta in intimis inflammatur; et quo magis ardet, eo ad deprehendenda vitia amplius lucet. Hinc est enim quod sancti viri dum se intra semetipsos colligunt, mira ac penetrabili acie occulta etiam aliena delicta deprehendunt. Unde bene per Ezechielem prophetam dicitur: Emissa similitudo manus apprehendit me in cincinno capitis mei, et elevavit me spiritus inter terram et coelum, et adduxit me in Jerusalem in visione Dei juxta ostium interius, quod respiciebat ad Aquilonem, ubi erat statutum idolum zeli, ad provocandam aemulationem (Ezech. VIII, 3). Quid est enim cincinnus capitis, nisi collectae cogitationes mentis, ut non sparsae diffluant, sed per disciplinam constrictae subsistant? Manus ergo desuper mittitur, et propheta per cincinnum capitis elevatur, quia cum nostra mens sese per custodiam colligit, vis superna sursum nos ab infimis trahit. Bene vero inter terram et coelum sublatum se asserit, quia quilibet sanctus in carne mortali positus, plene quidem adhuc ad superna non pervenit, sed jam tamen ima derelinquit. In visione vero Dei in Jerusalem ducitur, quia videlicet unusquisque proficiens per charitatis zelum, qualis esse Ecclesia debeat contemplatur. Bene quoque additur. Juxta ostium interius, quod respiciebat ad Aquilonem, quia nimirum sancti viri dum per aditum internae contemplationis aspiciunt, plus prava intra Ecclesiam fieri quam recta deprehendunt; et quasi in Aquilonis parte oculos, id est ad solis sinistram flectunt, quia contra vitiorum frigora charitatis se stimulis accendunt. Ubi et recte subjungitur: Quia illic erat statutum idolum zeli ad provocandam aemulationem. Dum enim intra sanctam Ecclesiam a nonnullis specie sola fidelibus, rapinas et vitia perpetrari considerant, quid aliud quam in Jerusalem idolum vident? Quod idolum zeli dicitur, quia per hoc contra nos aemulatio superna provocatur: et tanto districtius delinquentes ferit, quanto nos charius Redemptor amat.

[Vet. X.] 20. Hypocritarum ad coelestia torpor, ardor ad terrena. Hypocritae igitur, quia cogitationes mentis non colligunt, per cincinnum capitis minime tenentur. Et qui sua nesciunt, commissorum sibi quando delicta deprehendunt? Hi itaque torpent 1006 a coelestibus, ad quae flagrare debuerant; et flagrant terrenis rebus anxie, a quibus laudabiliter torpuissent.

19. The wonderful perspicacity of the just collected within themselves. Whence the mind of the just, because it is constrained from the flux of appetite for all visible things by the custody of discipline, being collected within itself, is integrated within; and it fully beholds what sort it ought to be towards God or neighbor, because it deserts nothing of its own externally; and the more it is compressed, being abstracted from external things, the more it is enkindled, increased in its innermost parts; and by how much more it burns, by so much more it shines to detect vices. For hence it is that holy men, while they collect themselves within themselves, detect even the hidden faults of others with a wonderful and penetrating edge. Whence it is well said through the prophet Ezekiel: A likeness of a hand sent forth took hold of me by a lock of the hair of my head, and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, by the inner door that looked towards the North, where was set the idol of jealousy to provoke emulation (Ezech. VIII, 3). For what is the lock of the hair of the head but the collected thoughts of the mind, so that they may not flow away scattered, but may subsist constrained through discipline? Therefore, a hand is sent from above, and the prophet is lifted up by the lock of the hair of the head, because when our mind collects itself through custody, a supernal power draws us upward from the lowest things. Well does he assert himself to be lifted up between the earth and the heaven, because anyone holy placed in mortal flesh has not yet fully arrived at heavenly things, but yet already deserts the lowest things. In the vision of God he is led into Jerusalem, because indeed each one progressing through the zeal of charity contemplates what sort the Church ought to be. Well also is it added: By the inner door that looked towards the North, because indeed holy men, while they look through the entrance of internal contemplation, detect more perverse things being done within the Church than right ones; and they turn their eyes as if to the part of the North, that is, to the left of the sun, because they enkindle themselves by the stings of charity against the cold of vices. Where also it is rightly added: Because there was set the idol of jealousy to provoke emulation. For while they consider rapine and vices to be perpetrated within the holy Church by some faithful in appearance only, what else do they see in Jerusalem but an idol? Which is called an idol of jealousy, because through this supernal emulation is provoked against us: and it strikes the delinquents so much more strictly as the Redeemer loves us more dearly.

[Vet. X.] 20. The torpor of hypocrites for heavenly things, their ardor for earthly things. Therefore, hypocrites, because they do not collect the thoughts of the mind, are in no way held by the lock of the hair of the head. And since they do not know their own things, when do they detect the faults of those committed to them? 1006 These, therefore, are torpid for heavenly things, for which they ought to have glowed; and they burn anxiously for earthly things, for which they would have been laudably torpid.

Postposita quippe filiorum cura, saepe eos videas se contra pericula immensi laboris accingere, maria transmeare, adire judicia, pulsare principatus, palatia irrumpere, jurgantibus populorum cuneis interesse, et terrena patrimonia laboriosa observatione defendere. Quibus si fortasse dicatur: Cur ista vos agitis, qui saeculum reliquistis? respondent illico Deum se metuere, et idcirco tanto studio defendendis patrimoniis insudare. Unde bene adhuc de struthionis hujus stulto labore subjungitur:

Caput XIII

[Rec. VIII].

VERS. 16.---Frustra laboravit, nullo timore cogente.

21. Neglecta filiorum custodia, temporalia damna vel leviora jurgiis propulsat. Erga ea quae possidemus qua mente simus, nisi cum amittuntur, ignoramus. Illic namque trepidaverunt timore, ubi non erat timor (Psal. XIII, 5). Ecce enim divina voce praecipitur: Si quis tibi tulerit tunicam, et voluerit tecum judicio contendere, dimitte illi et pallium (Matth. V, 40). Et rursum: Si quis quod tuum est tulerit, ne repetas (Luc. VI, 30). Paulus quoque apostolus discipulos suos cupiens exteriora despicere, ut valeant interna servare, admonet, dicens: Jam quidem omnino delictum est in vobis, quod judicia habetis inter vos, quare non magis injuriam accipitis, quare non magis fraudem patimini (I Cor. VI, 7)? Et tamen hypocrita, assumpto sanctae conversationis habitu, filiorum custodiam deserit, et temporalia quaeque defendere etiam jurgiis quaerit. Exemplo suo eorum perdere corda non trepidat, et quasi per negligentiam amittere patrimonia terrena formidat. In errorem discipulus labitur, et tamen cor hypocritae nullo dolore sauciatur. Ire in iniquitatis voraginem commissos sibi conspicit, et haec quasi inaudita pertransit; at si quod sibi leviter inferri temporale damnum senserit, in ultionis iram repente ab intimis inardescit. Mox patientia rumpitur, mox dolor cordis in vocibus effrenatur, quia dum animarum damna aequanimiter tolerat, jacturam vero rerum temporalium repellere etiam cum spiritus commotione festinat, cunctis veraciter indicat teste mentis perturbatione quid amat.

For, the care of their sons having been postponed, you may often see them accoutre themselves against the dangers of immense labor, cross the seas, go to judgments, knock at princedoms, burst into palaces, be present at the contending throngs of people, and defend earthly patrimonies with laborious observation. To whom if it should perhaps be said: Why do you do these things, you who have left the world? they immediately answer that they fear God, and for that reason they labor with such study in defending patrimonies. Whence well is it still added concerning the foolish labor of this ostrich:

Chapter XIII

[Rec. VIII].

VERSE 16.---She hath labored in vain, no fear constraining her.

21. Neglecting the custody of her sons, she repels temporal losses or even lighter ones with litigations. With what mind we possess the things we have, we do not know unless when they are lost. For there they have trembled with fear, where there was no fear (Psal. XIII, 5). For behold, it is commanded by the divine voice: If anyone shall take thy tunic from thee, and will contend with thee in judgment, let him have thy cloak also (Matth. V, 40). And again: If anyone shall take that which is thine, do not ask it back (Luc. VI, 30). Paul the apostle also, desiring his disciples to despise external things so that they might be able to preserve internal things, admonishes, saying: Now indeed it is altogether a fault in you, that you have judgments among yourselves; why do you not rather receive injury, why do you not rather suffer fraud? (I Cor. VI, 7)? And yet the hypocrite, having assumed the habit of holy conversation, deserts the custody of his sons, and seeks to defend even with litigations whatever temporal things. He does not tremble to lose their hearts by his example, and he fears, as if through negligence, to lose earthly patrimonies. The disciple falls into error, and yet the heart of the hypocrite is wounded by no pain. He beholds those committed to him going into the abyss of iniquity, and he passes these things as if unheard; but if he has perceived some temporal loss to be lightly inflicted upon him, he is suddenly enkindled from his innermost parts into the anger of vengeance. Soon patience is broken, soon the pain of the heart is unbridled in voices, because while he tolerates the losses of souls with equanimity, but hastens to repel the loss of temporal things even with the commotion of the spirit, he truly indicates to all by the perturbation of the mind what he loves.

Ibi quippe est grande studium defensionis, ubi et gravior vis amoris. Nam quanto magis terrena diligit, tanto privari eis vehementius pertimescit. Qua enim mente aliquid in hoc mundo possidemus, non docemur, nisi cum amittimus. Sine dolore namque amittitur, quidquid sine amore possidetur. Quae vero ardenter diligimus habita, graviter suspiramus ablata. Quis autem nesciat quia nostris usibus res terrenas Dominus condidit, suis autem animas hominum creavit? Plus ergo Deo se amare convincitur, qui, neglectis his quae ejus sunt, propria tuetur. Perdere namque hypocritae ea quae Dei sunt, id est animas hominum, non timent, et quae sua sunt amittere, videlicet res cum mundo transeuntes, quasi districto judici posituri rationes timent, ac si placatum inveniant, cui, desideratis rebus, id est rationabilibus, perditis, insensibilia et non quaesita conservant. Possidere aliquid in hoc mundo volumus, et ecce Veritas clamat: Nisi quis renuntiaverit omnibus quae possidet, non potest meus esse discipulus (Luc. XIV, 33).

22. Quo animo, cum necessitas et charitas cogunt litigandum. Perfectus igitur Christianus quomodo debet res terrenas jurgando defendere, quas non praecipitur 1007 possidere? Itaque cum res proprias amittimus, si perfecte Deum sequimur, in hujus vitae itinere a magno onere levigati sumus. Cum vero curam rerum ejusdem nobis itineris necessitas imponit, quidam dum eas rapiunt, solummodo tolerandi sunt; quidam vero conservata charitate prohibendi, non tamen sola cura ne nostra subtrahant, sed ne rapientes non sua, semetipsos perdant. Plus quippe ipsis raptoribus debemus metuere, quam rebus irrationabilibus defendendis inhiare. Ista namque etiam non rapta morientes amittimus, cum illis vero et nunc conditionis ordine, etsi corrigi studeant, post perceptionem muneris, unum sumus. Quis autem nesciat quia minus ea quibus utimur, et plus debemus amare quod sumus? Si ergo et pro sua utilitate raptoribus loquimur, non jam solum nobis quae temporalia, sed ipsis etiam quae sunt aeterna vindicamus.

23. Qua moderatione litigandum. Qua in re illud est solerter intuendum, ne per necessitatis metum cupiditas subrepat rerum, et zelo succensa prohibitio, impetus immoderatione distensa, usque ad odiosae turpitudinem contentionis erumpat. Dumque pro terrena re pax a corde cum proximo scinditur, liquido apparet quia plus res quam proximus amatur.

For there is great study of defense where there is also a weightier force of love. For the more he loves earthly things, the more vehemently he fears to be deprived of them. For with what mind we possess anything in this world, we are not taught unless when we lose it. For without pain that is lost which is possessed without love. But the things which we ardently love when had, we gravely sigh for when taken away. But who does not know that the Lord created earthly things for our uses, but created the souls of men for Himself? Therefore, he is convinced to love himself more than God, who, having neglected these things which are His, protects his own. For hypocrites do not fear to lose those things which are God's, that is, the souls of men, and they fear to lose those which are theirs, namely, things passing away with the world, as if they were to render accounts to a strict judge, as if they should find Him placated to whom, the desired things, that is, the rational ones, being lost, they preserve the insensible and unasked ones. We wish to possess something in this world, and behold Truth cries out: Unless anyone shall have renounced all things which he possesses, he cannot be my disciple (Luc. XIV, 33).

22. With what mind one should litigate, when necessity and charity constrain. Therefore, how ought a perfect Christian to defend earthly things by litigating, which he is not commanded 1007 to possess? And so when we lose our own things, if we perfectly follow God, we are lightened from a great burden in the journey of this life. But when the necessity of the same journey imposes on us the care of things, some, while they seize them, are only to be tolerated; but some, while charity is preserved, are to be prohibited, yet not with the sole care lest they should subtract ours, but lest the ones seizing not theirs should lose themselves. For we ought to fear more for those very robbers than to pant for defending irrational things. For these things, even if not seized, we lose when dying, but with those we are one both now by the order of condition, and, if they study to be corrected, after the perception of the gift. But who does not know that we ought to love less those things which we use, and more what we are? If, therefore, we speak even for their utility to the robbers, we do not now vindicate to ourselves only the things which are temporal, but to them also those which are eternal.

23. With what moderation one should litigate. In which matter this is to be skillfully looked into, lest through the fear of necessity the cupidity of things should creep in, and the prohibition enkindled by zeal, extended by the impetus of immoderation, should break forth even to the turpitude of odious contention. For while peace is severed from the heart with a neighbor for an earthly thing, it clearly appears that the thing is loved more than the neighbor.

Si enim charitatis viscera etiam circa raptorem proximum non habemus, nosmetipsos pejus ipso raptore persequimur, graviusque nos quam alter poterat devastamus, quia dilectionis bonum sponte deserentes, a nobis ipsis intus est quod amittimus, qui ab illo sola exteriora perdebamus. Sed hanc hypocrita formam charitatis ignorat, quia plus terrena quam coelestia diligens, contra eum qui temporalia diripit sese in intimis immani odio inflammat.

[Vet. XI.] 24. Qui discrepent ab hypocritis nonnulli acrius bona temporalia tuentes. Hi qua cautela reprehendendi. Sciendum vero est quia sunt nonnulli quos charitatis gremio nutriens mater Ecclesia tolerat, quousque ad spiritalis aetatis incrementa perducat, qui nonnunquam et sanctitatis habitum tenent, et perfectionis meritum exsequi non valent. Ad dona namque spiritalia minime assurgunt, et idcirco his qui sibi conjuncti sunt ad tuenda ea quae terrena sunt serviunt, et nonnunquam in defensionis ejusdem iracundia excedunt. Hos nequaquam credendum est in hypocritarum numerum incurrere, quia aliud est infirmitate, aliud malitia peccare. Hoc itaque inter hos et hypocritas distat, quod isti infirmitatis suae conscii malunt a cunctis de culpa sua redargui, quam de ficta sanctitate laudari; illi vero et iniqua se agere certi sunt, et tamen apud humana judicia de nomine sanctitatis intumescunt. Isti non metuunt pravis hominibus etiam de bona actione displicere, dum supernis tantummodo judiciis placeant; illi vero nunquam quid agant, sed quomodo de actione qualibet hominibus possint placere considerant. Isti juxta modum suae intelligentiae etiam in rebus saeculi militant caucausis Dei; illi vero per causas Dei intentioni deserviunt saeculi, quia inter ipsa quoque quae se agere sancta opera ostendunt, non conversionem 1008 quaerunt hominum, sed auras favorum.

25. Igitur dum quosdam non despectae conversationis viros iracunde vel nimie defendere terrena conspicimus, debemus hoc in illis per charitarem reprehendere, nec tamen eos reprehendendo desperare, quia plerumque uni eidemque homini et insunt quaedam judicabilia quae apparent, et magna quae latent. In nobis autem saepe magna in facie prodeunt, et nonnunquam quae reprehendenda sunt occultantur. Hinc ergo humilianda est nostrae mentis elatio, quod et illorum infirma sunt publica, et nostra secreta; et rursum fortia illorum secreta sunt, et in publico nostra vulgantur.

For if we do not have the bowels of charity even towards a robber neighbor, we persecute ourselves worse than that robber, and we devastate ourselves more gravely than another could, because, spontaneously deserting the good of love, it is within us that we lose what we had lost of external things from him. But the hypocrite is ignorant of this form of charity, because loving earthly things more than heavenly ones, he enkindles himself with immense hatred in his innermost parts against him who plunders temporal things.

[Vet. XI.] 24. Who differ from hypocrites, some protecting temporal goods more sharply. With what caution they are to be reproved. It is to be known, however, that there are some whom Mother Church, nourishing them in the bosom of charity, tolerates until she may lead them to the increments of spiritual age, who sometimes both hold the habit of holiness and are not able to execute the merit of perfection. For they do not rise at all to spiritual gifts, and for that reason they serve those joined to themselves in protecting those things which are earthly, and sometimes they exceed in the irascibility of that same defense. These are by no means to be believed to incur the number of hypocrites, because it is one thing to sin from infirmity, another from malice. This, therefore, differs between these and hypocrites, that these, conscious of their infirmity, prefer to be rebuked by all for their fault than to be praised for feigned holiness; but those are certain both that they act iniquitously and yet they swell at human judgments concerning the name of holiness. These do not fear to displease depraved men even for a good action, as long as they may please supernal judges only; but those never consider what they do, but how they may be able to please men for any action whatever. These, according to the measure of their intelligence, even in the things of the world militate for the causes of God; but those, through the causes of God, serve the intention of the world, because among those very holy works which they show themselves to perform, they do not seek the conversion 1008 of men, but the breezes of favors.

Therefore, while we behold certain men of no despised conversation defend earthly things irascibly or excessively, we ought to reprove this in them through charity, and yet not to despair of them in reproving them, because for the most part in one and the same man there are both certain judicable things which appear, and great things which lie hidden. But in us great things often go forth in the face, and sometimes those which are to be reproved are concealed. Hence, therefore, the elation of our mind is to be humbled, that both their infirm things are public and ours secret; and again their strong things are secret and ours are divulged in public.

Quos ergo de aperta infirmitate reprehendimus, superest ut de occultae fortitudinis aestimatione veneremur; et si de aperta se infirmitate nostra mens elevat, occulta sua infirma considerans, sese in humilitate premat. Saepe enim nonnulli multis praeceptis obsequuntur, et quaedam pauca praetereunt, et nos multa praetermittimus cum pauca servamus. Unde fit plerumque ut quia quod servare nos novimus, hoc praeterire alios videmus, illico nostra se in elatione mens elevet, obliviscens quam multa praetereat, cum valde sint pauca quae servat. Necesse est igitur ut in quibus alios reprehendimus, elationem sollicitae nostrae cogitationis inclinemus, quia si sublimiorem se caeteris noster animus conspicit, quasi in praecipitia singularitatis ductus, eo pejus ruit. Sed cur hypocrita coelestia lucra deserens terrenis elaboret, sub struthionis adhuc nomine subjungit, dicens:

Caput XIV

[Rec. IX].

VERS. 17. Privavit eam Deus sapientia, nec dedit illi intelligentiam.

26. Deus obdurat cor, non quia duritiam confert, sed quia exigentibus peccatis, non emollit. Quamvis aliud sit privare, aliud non dare, hoc tamen repetiit subdendo, Non dedit, quod praemisit, Privavit. Ac si diceret: Quod dixi, Privavit, non injuste sapientiam abstulit, sed juste non dedit. Unde et Pharaonis cor Dominus obdurasse describitur, non quod ipse duritiam contulit, sed quod, exigentibus ejus meritis, nulla illud desuper infusi timoris sensibilitate mollivit. Sed nunc hypocrita (Exod. VII, 3), quod sanctum se simulat, quod sub imagine boni operis occultat, sanctae Ecclesiae pace premitur, et idcirco ante nestros oculos religionis visione vestitur. Si qua vero tentatio fidei erumpat, statim lupi mens rabida habitu se ovinae pellis exspoliat; quantumque contra bonos saeviat, persequens demonstrat. Unde et recte subditur:

CAPUT XV.

VERS. 18.---Cum tempus fuerit, in altum alas erigit; deridet equitem et ascensorem ejus.

Those, therefore, whom we reprove for open infirmity, it remains that we venerate for the estimation of hidden fortitude; and if our mind elevates itself for open infirmity, considering its own hidden infirm things, let it press itself in humility. For often many obey many precepts and pass over a certain few, and we pass over many while we preserve a few. Whence it happens for the most part that because we know how to preserve what we see others pass over, immediately our mind elevates itself in elation, forgetting how many it passes over, although the things which it preserves are very few. It is necessary, therefore, that in those things in which we reprove others, we incline the elation of our solicitous thought, because if our soul beholds itself more sublime than others, as if led into the precipices of singularity, it falls so much worse. But why the hypocrite, deserting heavenly gains, should labor for earthly ones, he adds still under the name of the ostrich, saying:

Chapter XIV

[Rec. IX].

VERSE 17. God hath deprived her of wisdom, neither hath he given her understanding.

26. God hardens the heart, not because He confers hardness, but because, on account of the requirements of sins, He does not soften it. Although it is one thing to deprive, another not to give, nevertheless he repeated this by subjoining, He hath not given, that which he premised, He hath deprived. As if he were to say: That which I said, He hath deprived, He did not take away wisdom unjustly, but justly He did not give it. Whence also the heart of Pharaoh is described as having been hardened by the Lord, not that He Himself conferred hardness, but that, on account of the requirements of his merits, He softened it with no sensibility of infused fear from above. But now the hypocrite (Exod. VII, 3), because he simulates himself holy, because he conceals himself under the image of a good work, is pressed by the peace of the holy Church, and therefore before our eyes he is clothed with the vision of religion. But if any temptation of faith should break out, immediately the rabid mind of the wolf despoils itself of the habit of the sheep's skin; and how much it rages against the good, it demonstrates by persecuting. Whence also it is rightly subjoined:

CHAPTER XV.

VERSE 18.---When the time shall be, she setteth up her wings on high; she scorneth the horseman and his rider.

27. Hypocrita non solum sanctos deridet, sed Deum ipsum.---Quid enim alas hujus struthionis accipimus, nisi pressas hoc tempore quasi complicatas hypocritae cogitationes? Quas cum tempus fuerit, in altum elevat? quia opportunitate comperta, eas superbiendo manifestat. Alas in altum erigere est per effrenatam superbiam cogitationes aperire. Nunc autem quia sanctum se simulat, quia in semetipso stringit quae cogitat, quasi alas in corpore per humilitatem plicat. [Vet. XII.] Notandum vero est quod non ait: Deridet equum et ascensorem, sed equitem et ascensorem ejus. Equus quippe est unicuique sanctae animae corpus suum, quod videlicet novit et ab illicitis continentiae freno restringere, et rursum charitatis impulsu in exercitatione boni operis relaxare. Equitis ergo nomine anima sancti viri exprimitur, quae jumentum corporis bene subditum regit. Unde et Joannes apostolus in Apocalypsi Dominum contemplatus ait: Et exercitus qui sunt in coelo, sequebantur eum in equis albis (Apoc. XIX, 14). Multitudinem quippe sanctorum quae in hoc martyrii bello sudaverat, recte exercitum vocat: qui idcirco in equis albis sedere referuntur, quia nimirum eorum corpora et luce justitiae et castimoniae candore claruerunt. Deridet ergo hypocrita equitem, quia cum ipse in aperto iniquitatis eruperit, electorum despicit sanctitatem, et elatus fatuos appellat, quos, pace pressus fidei, callida arte simulabat. Quis vero alius hujus ascensor est equitis, nisi Omnipotens Deus, qui et ea quae non erant praevidens condidit, et ea quae sunt possidens regit? Ascendit quippe equitem, quia justi uniuscujusque viri animum possidet, sua bene membra possidentem. Huic ergo hypocritae deridere equitem est santos despicere; deridere vero ascensorem equitis est prosilire usque ad injuriam creatoris.

28. In lapsibus a minimo incipitur, et ad graviora pervenitur. Multos malos occultos Ecclesia tolerat. Cur in Ecclesia mali bonis immisti. Rhinocerotis aut unicornis nomine judaicus populus intelligendus. Rhinoceros qua arte mitigetur.---Quia enim in unoquoque lapsu a minimis semper incipitur, et succrescentibus defectibus ad graviora pervenitur, recte hypocritae hujus iniquitas per supposita detrimenta distinguitur, ut dicatur prius bonum se quod non sit ostendere, postmodum vero bonos aperte despicere, ad extremum quoque usque ad injuriam conditoris exilire.

27. The hypocrite not only derides the saints, but God Himself.---For what do we understand by the wings of this ostrich, but the thoughts of the hypocrite, pressed at this time and as it were folded up? Which when the time shall be, he raises on high? because having found an opportunity, he manifests them in his pride. To raise the wings on high is to open the thoughts through unbridled pride. But now because he simulates himself holy, because he restrains in himself what he thinks, he folds his wings as it were in his body through humility. [Vet. XII.] But it is to be noted that he does not say: He derides the horse and the rider, but the horseman and his rider. For the horse is for each holy soul its own body, which it knows how to restrain from unlawful things by the bridle of continence, and again to relax by the impulse of charity in the exercise of a good work. By the name of horseman, therefore, the soul of the holy man is expressed, which rules the well-subjected beast of the body. Whence also the apostle John, beholding the Lord in the Apocalypse, says: And the armies which are in heaven followed him upon white horses (Apoc. XIX, 14). For he rightly calls the multitude of the saints who had toiled in this war of martyrdom an army: who for that reason are related to sit on white horses, because forsooth their bodies shone both with the light of justice and the brightness of chastity. The hypocrite, therefore, derides the horseman, because when he himself has broken out into open iniquity, he despises the holiness of the elect, and in his pride calls those fools whom, when pressed by the peace of faith, he used to simulate with cunning art. But who else is the rider of this horseman, but Almighty God, Who both created those things which were not by His foresight, and rules those things which are by His possession? For He ascends the horseman, because He possesses the mind of every just man, who possesses well his own members. To this hypocrite, therefore, to deride the horseman is to despise the saints; but to deride the rider of the horseman is to leap forward even to the injury of the Creator.

28. In falls one always begins from the smallest things, and through increasing defects reaches more serious ones. The Church tolerates many hidden bad men. Why the bad are mixed with the good in the Church. By the name of the rhinoceros or unicorn the Jewish people is to be understood. By what art the rhinoceros is mitigated.---For because in every fall one always begins from the smallest things, and through increasing defects reaches more serious ones, rightly the iniquity of this hypocrite is distinguished by supposed losses, so that it is said that he first shows himself to be good when he is not, afterwards openly despises the good, and at the last leaps out even to the injury of the Creator.

Nunquam quippe illic anima quo ceciderit jacet, quia voluntarie semel lapsa, ad pejora pondere suae iniquitatis impellitur, ut in profundum corruens, semper adhuc profundius obruatur. Eat ergo hypocrita, et nunc suas laudes appetat; postmodum vitam proximorum premat, et quandoque se in irrisione sui conditoris exerceat, ut quo elatiora semper excogitat, eo se suppliciis atrocioribus immergat. O quam multos tales nunc sancta Ecclesia tolerat, quos cum tempus eruperit, tentatio aperta manifestat. Qui voluntates suas, quia contra eam modo non exerunt, quasi complicatas interim alas cogitationum premunt. Quia enim a bonis malisque haec vita communiter ducitur, nunc Ecclesia ex utrorumque numero visibiliter congregatur, sed Deo invisibiliter judicante discernitur, atque in exitu suo a reproborum societate separatur. Modo vero esse in ea nec boni sine malis, nec mali sine bonis possunt. Hoc enim tempore conjuncta utraque pars sibi necessario congruit, ut et mali mutentur per exempla bonorum, et boni purgentur per tentamenta malorum. Atque ideo Dominus postquam sub struthionis specie multa de hypocritarum reprobatione intulit, mox ad electorum sortem verba convertit, ut qui in illis audierant quod fugientes tolerent, in istis audiant quod imitantes ament. Sequitur [Rec. X]. Nunquid praebebis equo fortitudinem, aut circumdabis collo ejus hinnitum?

29. Sed fortasse prius quam hujus equi fortitudinem hinnitumque disseramus, ab aliquibus quaeritur ut aliter etiam moralitate postposita, et rhinocerotis virtus, et struthionis hujus fatuitas exponatur. Manna quippe est verbum Dei, et quidquid bene voluntas suscipientis appetit, hoc profecto in ore comedentis sapit. (Exod. XVI). Terra est verbum Dei, quam quanto labor inquirentis exigit, tanto largius fructum reddit. Debet ergo intellectus sacri eloquii multiplici inquisitione ventilari, quia et terra, quae saepius arando vertitur, ad frugem uberius aptatur. Quae igitur et aliter de rhinocerothe ac struthione sentimus, sub brevitate perstringimus, quia ad ea quae obligatiora sunt, enodanda properamus [Vet. XIII]. Rhinoceros iste, qui etiam monoceros in Graecis exemplaribus nominatur, tantae esse fortitudinis dicitur, ut nulla venantium virtute capiatur; sed sicut hi asserunt, qui describendis naturis animalium laboriosa investigatione sudaverunt, virgo ei puella proponitur, quae ad se venienti sinum aperit, in quo ille omni ferocitate postposita caput deponit, sicque ab eis a quibus capi quaeritur, repente velut inermis [Al., enervus] invenitur.

For the soul never lies there where it has fallen, because having once fallen voluntarily, it is impelled to worse things by the weight of its own iniquity, so that falling into the deep, it is always still more deeply overwhelmed. Let the hypocrite go, then, and now seek his own praises; afterwards let him oppress the life of his neighbors, and at some time exercise himself in the derision of his Creator, that the more lofty things he always devises, the more atrocious punishments he may plunge himself into. Oh, how many such the holy Church now tolerates, whom when the time breaks out, open temptation manifests. Who, because they do not now exercise their wills against her, keep pressed down for the time as it were the folded wings of their thoughts. For because this life is led in common by the good and the bad, now the Church is visibly gathered from the number of both, but is discerned by God judging invisibly, and at its departure is separated from the society of the reprobate. But now neither can the good be in her without the bad, nor the bad without the good. For at this time each part joined together necessarily agrees with the other, so that both the bad may be changed by the examples of the good, and the good may be purged by the temptations of the bad. And therefore the Lord, after He brought in many things concerning the reprobation of hypocrites under the species of the ostrich, soon turned His words to the lot of the elect, so that they who had heard in those that they tolerate them as they flee, may hear in these that they love them as they imitate. It follows [Rec. X]. Wilt thou give strength to the horse, or wilt thou clothe his neck with neighing?

29. But perhaps before we discuss the strength and neighing of this horse, it is asked by some that even setting aside morality, the virtue of the rhinoceros and the fatuity of this ostrich might be explained in another way. For the word of God is manna, and whatever the will of the receiver rightly desires, this surely tastes in the mouth of the eater. (Exod. XVI). The word of God is earth, which the more the labor of the inquirer demands, the more largely it returns fruit. The understanding of the sacred eloquence ought, therefore, to be fanned by manifold inquiry, because even the earth, which is more often turned by plowing, is better adapted for fruit. What therefore we feel otherwise concerning the rhinoceros and the ostrich, we touch upon briefly, because we hasten to unfold those things which are more obligatory. [Vet. XIII.] This rhinoceros, which is also called monoceros in Greek copies, is said to be of such great strength that it is captured by no virtue of hunters; but as they assert, who have toiled with laborious investigation in describing the natures of animals, a virgin girl is proposed to him, who opens her bosom to him coming to her, in which he, having set aside all ferocity, lays down his head, and thus by those by whom it is sought to be captured, is suddenly found as it were unarmed [Al., nerveless].

Buxei quoque coloris esse describitur, qui etiam cum elephantis quando certamen aggreditur, eo cornu quod in nare singulariter gestat, ventrem adversantium ferire perhibetur, ut cum ea quae molliora sunt vulnerat, impugnantes se facile sternat. Potest ergo per hunc rhinocerotem, vel certe monocerotem, scilicet unicornem, ille populus intelligi qui dum de accepta lege non opera, sed solam inter cunctos homines elationem sumpsit, quasi inter caeteras bestias cornu singulare gestavit. Unde passionem suam Dominus, Propheta canente, pronuntians, ait: Libera me de ore leonis, et de cornibus unicornium humilitatem meam (Psal. XXI, 22). Tot quippe in illa gente unicornes, vel certe rhinocerotes exstiterunt, quod contra praedicamenta veritatis de legis operibus, singulari et fatua elatione confisi sunt, Beato igitur Job sanctae Ecclesiae typum tenenti dicitur:

CAPUT XVI.

CAP. XXXIX, VERS. 9.---Nunquid volet rhinoceros servire tibi?

30. Ex Judaeis ferox, Saulus a Christo domitus.---Ac si apertius dicatur: Nunquid illum populum, quem superbire in nece fidelium stulta sua elatione consideras, sub jure tuae praedicationis inclinas? subaudis ut ego, qui et contra me illum singulari cornu extolli conspicio, et tamen mihi cum voluero protinus subdo. Sed hoc melius ostendimus, si de genere ad speciem transeamus. Ille ergo ex hoc populo et prius in superbia, et postmodum praecipuus testis in humilitate nobis ad medium Paulus ducatur, qui dum contra Deum se quasi de custodia legis nesciens extulit, cornu in nare gestavit. Unde et hoc ipsum naris cornu per humilitatem postmodum inclinans, dicit: Qui prius fui blasphemus, et persecutor, et contumeliosus; sed misericordiam consecutus sum, quia ignorans feci (I Tim. I, 13). In nare cornu gestabat, qui placiturum se Deo de crudelitate confidebat, sicut ipse postmodum semetipsum redarguens dicit: Et proficiebam in Judaismo supra multos coaetaneos meos in genere meo, abundantius aemulator existens paternarum mearum traditionum (Galat. I, 14). Hujus autem rhinocerotis fortitudinem omnis venator extimuit, quia Saulis saevitiam unusquisque praedicator expavit.

It is also described as being of a boxwood color, which also when it enters into conflict with elephants, is reported to strike the belly of its adversaries with that horn which it carries singularly on its nose, so that when it wounds those parts which are softer, it easily overthrows those who attack it. Therefore, by this rhinoceros, or surely monoceros, that is, the unicorn, that people can be understood who, while from the law received they took not works, but only elation among all men, carried as it were a singular horn among the other beasts. Whence the Lord, pronouncing His passion through the singing of the Prophet, says: Save me from the lion's mouth, and my humility from the horns of the unicorns (Psal. XXI, 22). For so many unicorns, or surely rhinoceroses, existed in that nation, because they trusted with a singular and fatuous elation against the predicaments of truth concerning the works of the law. To the Blessed Job, therefore, who holds the type of the holy Church, it is said:

CHAPTER XVI.

CHAP. XXXIX, VERSE 9.---Will the rhinoceros be willing to serve thee?

30. Fierce among the Jews, Saul tamed by Christ.---As if it were more plainly said: Dost thou incline under the law of thy preaching that people, whom thou considerest to be proud in the slaughter of the faithful by their foolish elation? it is understood, as I, who behold him also to be extolled against Me with a singular horn, and yet I subject him to Me immediately when I will. But this we show better if we pass from the genus to the species. Let Paul, therefore, from this people, both first in pride and afterwards a chief witness in humility, be brought forward to the midst, who while he raised himself up ignorantly against God as if from the keeping of the law, carried a horn on his nose. Whence also, afterwards inclining this very horn of the nose through humility, he says: Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly (I Tim. I, 13). He carried a horn on his nose, who trusted that he would please God by his cruelty, as he himself says afterwards, reproving himself: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers (Galat. I, 14). But every hunter feared the strength of this rhinoceros, because every preacher dreaded the fierceness of Saul.

Scriptum namque est: Saulus adhuc spirans minarum et caedis in discipulos Domini, accessit ad principem sacerdotum, et petiit ab eo epistolas in Damascum ad synagogas, ut si quos invenisset hujus viae viros ac mulieres, vinctos perduceret in Jerusalem (Act. IX, 1). Cum flatus nare reddendus trahitur, spiratio vocatur, et illud saepe per odorem nare deprehendimus, quod oculis non videmus. Rhinoceros ergo iste nare gestabat cornu quo percuteret, quia minarum et caedis in Domini discipulos spirans, postquam praesentes interfecerat, absentes quaerebat. Sed ecce omnis ante illum venator absconditur, id est omnis homo rationale sapiens opinione timoris ejus effugatur. Ut ergo hunc rhinocerotem capiat, sinum suum virgo, id est secretum suum ipsa per se inviolata in carne Dei sapientia expandat. Scriptum quippe est quod cum Damascum pergeret; subito circumfulsit illum die media lux de coelo, et vox facta est, dicens: Saule, Saule, quid me persequeris? Qui prostratus in terra respondit: Quis es, Lord? Cui illico dicitur: Ego sum Jesus Nazarenus, quem tu persequeris (Act. IX, 4, 5, seq.). Virgo nimirum rhinoceroti sinum suum aperuit, cum Saulo incorrupta Dei sapientia incarnationis suae mysterium de coelo loquendo patefecit; et fortitudinem suam rhinoceros perdidit, quia prostratus humi, omne quod superbum tumebat amisit. Qui dum, sublato oculorum lumine, manu ad Ananiam ducitur, patet jam rhinoceros iste, quibus Dei loris astringitur, quia videlicet uno in tempore caecitate, praedicatione, baptismate ligatur. Qui etiam ad Dei praesaepe moratus est, quia ruminare verba Evangelii dedignatus non est. Ait enim: Ascendi Jerosolymam cum Barnaba, assumpto et Tito. Ascendi autem secundum revelationem, et contuli cum illis Evangelium (Galat. II, 1, 2). Et qui prius jejunus audierat: Durum est tibi contra stimulum calcitrare (Act. IX, 9, 5): mira postmodum virtute praesidentis pressus, ex verbi pabulo vires obtinuit, et calcem superbiae amisit.

31. Iste rhinoceros ad agrum dominicum arandum ligatus---Loris quoque Dei non tantum a feritate restringitur, sed quod magis sit mirabile, ad arandum ligatur, ut non solum homines crudelitatis cornu non impetat, sed eorum etiam refectioni serviens, aratrum praedicationis trahat. Ipse quippe de evangelizantibus quasi de arantibus dicit: Debet enim in spe qui arat arare; et qui triturat, in spe fructus percipiendi (I Cor. IX, 10). Qui igitur tormenta prius fidelibus irrogaverat, et pro fide postmodum flagella libenter portat, qui scriptis etiam epistolis humilis ac despectus praedicat, quod dudum terribilis impugnabat; profecto bene ligatus sub aratro desudat ad segetem, qui vivebat in campo male liber a timore. De quo recte dicitur:

For it is written: Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem (Act. IX, 1). When the breath to be returned through the nose is drawn in, it is called breathing, and we often detect that by the smell of the nose which we do not see with our eyes. This rhinoceros, therefore, carried a horn on his nose wherewith to strike, because breathing threatenings and slaughter against the disciples of the Lord, after he had killed those present, he sought those absent. But behold, every hunter is hidden before him, that is, every man of wise reason is put to flight by the reputation of his fear. In order therefore to catch this rhinoceros, let the virgin, that is, the Wisdom of God, itself inviolate in the flesh, expand its bosom, that is, its secret. For it is written that as he journeyed to Damascus, suddenly there shined round about him at midday a light from heaven, and there was a voice saying: Saul, Saul, why persecutest thou Me? Who postrate on the ground answered: Who art thou, Lord? To whom it is immediately said: I am Jesus of Nazareth, whom thou persecutest (Act. IX, 4, 5, seq.). Doubtless the virgin opened her bosom to the rhinoceros, when the incorrupt Wisdom of God disclosed the mystery of His incarnation by speaking from heaven; and the rhinoceros lost his strength, because prostrate on the ground, he lost everything that used to swell with pride. Who, while the light of his eyes being taken away, is led by the hand to Ananias, it is now evident by what thongs of God this rhinoceros is bound, because forsooth at one time he is bound by blindness, preaching, and baptism. Who also stayed at the manger of God, because he did not disdain to ruminate on the words of the Gospel. For he says: I went up to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel (Galat. II, 1, 2). And he who before, while fasting, had heard: It is hard for thee to kick against the pricks (Act. IX, 9, 5): being afterwards pressed by the wonderful virtue of Him Who presides, obtained strength from the food of the word, and lost the heel of pride.

31. This rhinoceros bound for plowing the Lord's field.---By the thongs of God he is not only restrained from fierceness, but, what is more wonderful, he is bound for plowing, so that he not only does not attack men with the horn of cruelty, but serving also for their refreshment, he draws the plow of preaching. For he himself says of those who evangelize as of those who plow: For he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope (I Cor. IX, 10). He, therefore, who before had inflicted torments on the faithful, and afterwards willingly bears scourges for the faith, who even in written epistles preaches humble and despised that which not long before he attacked terrible; surely well bound under the plow he toils for the harvest, who lived in the field badly free from fear. Of whom it is rightly said:

Caput XVII

[Vet. XIV].

VERS. 10.---Aut confringet glebas vallium post te?

32. Glebas hoc est mentium duritiam fregit.---Jam scilicet Dominus quorumdam mentes intraverat, qui illum veraciter humani generis redemptorem credebant. Qui tamen cum nequaquam a pristina observatione recederent, cum dura litterae praedicamenta custodirent, eis praedicator egregius dicit: Si circumcidamini, Christus vobis nihil proderit (Gal. V, 2). Qui ergo in humili mente fidelium legis duritiam redarguendo contrivit, quid aliud quam in valle post Dominum glebas fregit? ne videlicet grana seminum quae excisus aratro fidei sulcus cordis exciperet per custodiam litterae pressa deperirent. De quo bene adhuc subditur:

CAPUT XVIII.

VERS. 11. Nunquid fiduciam habebis in magna fortitudine ejus, et derelinques ei labores tuos?

33. In ejus fortitudine quam Deus fiduciam habuerit.---In rhinocerotis hujus fortitudine fiduciam Deus habuit, quia quanto illum crudelius sibi dura inferentem pertulit, tanto pro se constantius tolerantem adversa praescivit. Cui labores etiam quos ipse in carne pertulerat dereliquit, quia conversum illum usque ad imitationem propriae passionis traxit. Unde et per eumdem rhinocerotem dicitur: Suppleo ea quae desunt passionum Christi in carne mea (Coloss. I, 24). De quo adhuc subditur:

CAPUT XIX.

VERS. 12.---Nunquid credes illi quod reddat sementem tibi, et aream tuam congreget?

34. Arcam Dei prius ventilavit, postea congregavit.---Consideremus Saulum quis fuerit, cum ab ipsa adolescentia lapidantium adjutor existeret, cum alia Ecclesiae loca vastaret, et acceptis epistolis vastanda alia peteret, cum mors ei fidelium nulla sufficeret, sed semper ad aliorum interitum aliis exstinctis anhelaret (Act. VII); et profecto cognoscimus quia nullus tunc fidelium crederet, quod ad jugum Deus suae formidinis vim tantae elationis inclinaret.

Chapter XVII

[Vet. XIV].

VERSE 10.---Or will he break the clods of the valleys after thee?

32. He broke the clods, that is, the hardness of minds.---Already forsooth the Lord had entered the minds of some, who believed Him truly to be the Redeemer of the human race. Who nevertheless, since they by no means withdrew from their former observation, since they kept the hard predicaments of the letter, to them the eminent preacher says: If ye be circumcised, Christ shall profit you nothing (Gal. V, 2). He therefore who, by reproving, bruised the hardness of the law in the humble mind of the faithful, what else did he but break the clods in the valley after the Lord? lest forsooth the grains of the seeds which the furrow of the heart cut out by the plow of faith should receive, might perish being pressed by the keeping of the letter. Of which it is well subjoined as yet:

CHAPTER XVIII.

VERSE 11. Wilt thou have confidence in his great strength, and wilt thou leave thy labors to him?

33. What confidence God had in his strength.---In the strength of this rhinoceros God had confidence, because the more cruelly He bore with him as he inflicted hard things upon Him, the more He foreknew him as one who would constantly tolerate adversities for Him. To whom He also left the labors which He Himself had endured in the flesh, because He drew him when converted even to the imitation of His own passion. Whence also it is said by the same rhinoceros: I fill up that which is behind of the afflictions of Christ in my flesh (Coloss. I, 24). Of which it is still subjoined:

CHAPTER XIX.

VERSE 12.---Wilt thou believe him, that he will return thy seed to thee, and gather into thy barn?

34. He first winnowed the threshing-floor of God, afterwards he gathered it.---Let us consider who Saul was, when from his very youth he was an assistant of those who stoned, when he laid waste other places of the Church, and having received letters sought others to be laid waste, when no death of the faithful was sufficient for him, but he always panted for the destruction of others after others had been extinguished (Act. VII); and surely we know that none of the faithful then believed that God would incline the power of such great elation to the yoke of His fear.

Unde et Ananias voce dominica hunc et postquam conversum audivit, extimuit, dicens: Domine, audivi a multis de viro hoc quanta mala sanctis tuis fecerit in Jerusalem (Act. IX, 13). Qui tamen repente commutatus, ab hoste praedicator efficitur, et in cunctis mundi partibus Redemptoris sui nomen insinuat, supplicia pro veritate tolerat, pati se quae irrogaverat exsultat; alios blandimentis vocat, alios ad fidem terroribus revocat. Istis regnum pollicetur coelestis patriae, illis minatur ignem gehennae. Hos per auctoritatem corrigit, illos ad viam rectitudinis per humilitatem trahit, atque in omni latere ad manum se sui rectoris inclinat, et tanta arte Dei aream congregat, quanta illam prius elatione ventilabat.

[Vet. XV] 35. Paulus abstinentia corpus castigans, ventri deditos ferit.---Sed neque hoc abhorret a Paulo, quod rhinoceros buxei coloris dicitur, et elephantorum ventres cornu ferire perhibetur. Quia enim vivere sub rigore legis assuevit, arctius caeteris in illo custodia uniuscujusque virtutis inolevit Quid enim per colorem buxeum, nisi abstinentiae pallor exprimitur? Cui ipse se tenaciter adhaerere testatur, dicens: Castigo corpus meum, et servituti subjicio, ne forte aliis praedicans ipse reprobus efficiar (I Cor. IX, 27). Qui divinae legis eruditione praeditus, dum aliorum ingluviem redarguit, cornu elephantes in ventrem ferit. In ventrem quippe elephantes percusserat, cum dicebat: Multi ambulant, quos saepe dicebam vobis; nunc autem et flens dico, inimicos crucis Christi, quorum finis interitus, quorum deus venter est, et gloria in confusione ipsorum (Philip. III, 18). Et rursum: Hujusmodi Christo Domino non serviunt, sed suo ventri (Rom. XVI, 18). Cornu suo igitur rhinoceros iste non jam homines, sed bestias percutit, quando illa Paulus doctrinae suae fortitudine nequaquam perimendos humiles impetit, sed superbos ventris cultores occidit. Quae ergo in Paulo scripta cognovimus, superest ut facta et in aliis credamus. Multi quippe ad humilitatis gratiam ex illius populi elatione conversi sunt, quorum saevitiam Dominus dum sub jugo inspirati timoris edomuit, nimirum rhinocerotis sibi fortitudinem subegit. Sed quia mira Dei potentia quid de electis egerit audivimus, nunc mira ejus patientia in his quos reprobat quid toleraverit audiamus:

CAPUT XX.

VERS. 13.---Penna struthionis similis est pennis herodii et accipitris.

Whence also Ananias, when he heard that he was converted by the voice of the Lord, was afraid, saying: Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem (Act. IX, 13). Who nevertheless, being suddenly changed, is made a preacher from an enemy, and in all parts of the world he insinuates the name of his Redeemer, he tolerates punishments for the truth, he exults that he suffers what he had inflicted; he calls some by flatteries, he recalls others to the faith by terrors. To these he promises the kingdom of the heavenly country, to those he threatens the fire of Gehenna. These he corrects through authority, those he draws to the way of rectitude through humility, and on every side he inclines himself to the hand of his ruler, and with as much skill he gathers the threshing-floor of God, as with so much elation he before winnowed it.

[Vet. XV] 35. Paul, chastising his body with abstinence, strikes those given to the belly.---But neither does this disagree with Paul, that the rhinoceros is said to be of a boxwood color, and is reported to strike the bellies of elephants with its horn. For because he was accustomed to live under the rigor of the law, the keeping of every virtue took root in him more closely than in others. For what is expressed by the boxwood color, but the paleness of abstinence? To which he himself testifies that he tenaciously adheres, saying: I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway (I Cor. IX, 27). Who, being endowed with the learning of the divine law, while he reproves the gluttony of others, strikes the elephants in the belly with his horn. For he had struck the elephants in the belly, when he said: For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame (Philip. III, 18). And again: For they that are such serve not our Lord Jesus Christ, but their own belly (Rom. XVI, 18). Therefore by his horn this rhinoceros strikes not now men, but beasts, when Paul by that strength of his doctrine by no means attacks the humble who are not to be destroyed, but slays the proud worshippers of the belly. What therefore we have known written in Paul, it remains that we should believe done also in others. For many were converted to the grace of humility from the elation of that people, whose fierceness the Lord while He tamed it under the yoke of inspired fear, doubtless He subjected the strength of the rhinoceros to Himself. But because we have heard what the wonderful power of God has done concerning the elect, now let us hear what His wonderful patience has tolerated in those whom He reprobates:

CHAPTER XX.

VERSE 13.---The wing of the ostrich is like the wings of the heron and the hawk.

36. Synagoga struthioni similis, alas habens humi repit.---Quid struthionis nomine, nisi synagoga signatur? quae alas Legis habuit, sed corde in infimis repens, nunquam se a terra sublevavit. Quid vero per herodium et accipitrem, nisi antiqui patres exprimuntur, qui ad ea quae potuerunt intelligendo perspicere, valuerunt etiam vivendo pervolare? Penna igitur struthionis, herodii et accipitris pennis est similis, quia Synagogae vox priorum doctrinam loquendo tenuit, sed vivendo nescivit. Unde et ejusdem Synagogae populos de Pharisaeis atque Scribis Veritas admonet, dicens: Super cathedram Moysi sederunt Scribae et Pharisaei. Omnia ergo quaecunque dixerint vobis, servate et facite, secundum opera vero eorum nolite facere (Matth. XXIII, 2). Multa autem dicere de herodii vita potuimus; sed quia penna ejus tantummodo ad memoriam deducitur, de vita loqui prohibemur.

Caput XXI

[Vet. XVI].

VERS. 14.--- Quando derelinquit in terra ova sua, tu forsitan in pulvere calefacies ea?

37. Quos genuit apostolos dereliquit, Christi gratia postea vivificatos.---In ovis aliud est quod cernitur, aliud quod speratur; et videri spes non potest, Paulo attestante qui ait: Quod enim videt quis, quid sperat (Rom. VIII, 24)? Quid ergo per struthionis ova nisi de Synagogae carne editi apostoli designantur, qui dum se in mundo despectos atque humiles exhibent, sperare gloriam in supernis docent? Abjecti namque et quasi nullius momenti apud elatos habiti, in terra velut ova jacuerunt; sed intus in eis latebat unde viverent, et sublevati spei pennis ad coelestia volarent. Quae ova struthio in terra derelinquit, quia eos quos carne genuerat Synagoga apostolos audire contemnens, vocandae gentilitati deseruit. Mira autem potentia Dominus haec eadem in pulvere ova calefacit, quia vivos apostolorum fetus in illa abjecta dudum gentilitate suscitavit; et quos synagoga velut insensatos invivificatosque despexerat, ipsi nunc in veneratione gentium per doctrinae magisterium viventes volant. Ova sua struthio in pulvere derelinquit, quia omnes quos praedicando Synagoga genuit, a terrenis desideriis minime suspendit. Quae nimirum desideria quia antiquus hostis concepta in corde invenit, obsessas mentes etiam in scelera rapit. Unde et subditur:

CAPUT XXII.

36. The Synagogue like the ostrich, having wings creeps on the ground.---What is signified by the name of the ostrich, but the synagogue? which had the wings of the Law, but creeping with its heart in the lowest things, never raised itself from the earth. But what are expressed by the heron and the hawk, but the ancient fathers, who to those things which they were able to perceive by understanding, were able also to fly by living? The wing therefore of the ostrich is like the wings of the heron and the hawk, because the voice of the Synagogue held the doctrine of the former by speaking, but knew it not by living. Whence also the Truth admonishes the peoples of the same Synagogue concerning the Pharisees and Scribes, saying: The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works (Matth. XXIII, 2). But we might have said many things concerning the life of the heron; but because its wing only is brought to memory, we are forbidden to speak of its life.

Chapter XXI

[Vet. XVI].

VERSE 14.--- When she leaveth her eggs in the earth, wilt thou perhaps warm them in the dust?

37. She left the apostles whom she begat, who were afterwards quickened by the grace of Christ.---In eggs one thing is seen, another is hoped for; and hope cannot be seen, Paul testifying, who says: For what a man seeth, why doth he yet hope for? (Rom. VIII, 24). What therefore are designated by the eggs of the ostrich but the apostles born of the flesh of the Synagogue, who while they show themselves despised and humble in the world, teach to hope for glory on high? For being cast off and held as of no account among the proud, they lay in the earth like eggs; but within them was hidden that from which they might live, and being raised by the wings of hope, they might fly to heavenly things. Which eggs the ostrich leaves in the earth, because the Synagogue, contemning to hear the apostles whom she had begotten in the flesh, abandoned them to the calling of the Gentiles. But with wonderful power the Lord warms these same eggs in the dust, because He raised the living offspring of the apostles in that Gentile world just now cast off; and those whom the Synagogue had despised as witless and unquickened, they themselves now fly living in the veneration of the nations through the mastery of doctrine. The ostrich leaves her eggs in the dust, because she by no means suspended from earthly desires all whom the Synagogue begat by preaching. Which desires, because the ancient enemy finds them conceived in the heart, he snatches away the obsessed minds even into crimes. Whence also it is subjoined:

CHAPTER XXII.

VERS. 15.---Obliviscitur quod pes conculcet ea, et bestia agri conterat.

38. Humana corda, dum terrena cogitant et appetunt, diabolo conterenda se sternunt.---Tunc ova pes calcat, et bestia agri conterit, cum in terra deseruntur, quia videlicet humana corda dum semper terrena cogitare, semper quae ima sunt agere appetunt, ad conterendum se agri bestiae, id est diabolo, sternunt. ut cum diu in infima cogitatione abjecta sunt, quandoque etiam majorum criminum perpetratione frangantur. Synagoga ergo ova quae genuit, a terra suspendere bene vivendo neglexit. Sed omnipotens Deus multos ejus filios, quamvis in terrenis desideriis mortuos ac frigidos reperit, calore tamen sui amoris animavit. Sed vitam, quam filiis synagoga non dedit, hanc postmodum invidit, dum moliretur persequendo exstinguere quos se ad bona opera non meminerat fovendo genuisse. Unde et apte de hoc struthione subditur:

VERS. 16.---Duratur ad filios suos quasi non sint sui.

39. Synagogae in filios crudelitas.---Quasi non suos despicit quos aliter vivere quam docuit ipsa deprehendit, et durescente saevitia terrores admovet, seque in eorum cruciatibus exercet, atque invidiae facibus inflammata, in quibus non laboravit ut possint vivere, laborat ut debeant interire; et cum Domini membra persequitur, placere se per hoc Domino suspicatur. Unde et eisdem struthionis ovis Veritas dicit: Venit hora ut omnis qui interficit vos arbitretur obsequium se praesture Deo (Joan. XVI, 2). Quia ergo dum crudelitate ad persequendum Synagoga cogitur, hoc se agere impulsu divini timoris arbitratur, recte subjungitur:

IBID.---Frustra laboravit, nullo timore cogente.

40. Sic saeviens obsequium praestare Deo credit.---In labore quippe illam persecutionis anhelare non timor, sed crudelitas coegit. Sed quia plerumque vitia, colore virtutum tincta, tanto nequiora sunt, quanto et esse vitia minime cognoscuntur, eo in persecutione synagoga durior exstitit, quo religiosiorem se fieri fidelium mortibus aestimavit; et idcirco quae ageret discernere omnino non potuit, quia lumen sibi intelligentiae per superbiae objectionem clausit. Unde et bene subditur:

Caput XXIII

[Vet. XVII].

VERSE 15.---She forgetteth that the foot may crush them, and that the beast of the field may break them.

38. Human hearts, while they think and desire earthly things, prostrate themselves to be crushed by the devil.---Then the foot treads on the eggs, and the beast of the field breaks them, when they are abandoned in the earth, because forsooth human hearts, while they desire always to think of earthly things, and always to do what is lowest, prostrate themselves to be crushed by the beast of the field, that is, the devil. so that when they have been cast off for a long time in the lowest thought, they may at some time even be broken by the perpetration of greater crimes. The Synagogue, therefore, neglected to suspend from the earth, by living well, the eggs which she begat. But Almighty God, although He found many of her children dead and cold in earthly desires, nevertheless quickened them with the warmth of His love. But the life which the Synagogue did not give to her children, she afterwards envied them, while she endeavored by persecuting to extinguish those whom she did not remember she had begotten by fostering them for good works. Whence also it is aptly subjoined concerning this ostrich:

VERSE 16.---She is hardened against her young ones, as though they were not hers.

39. Cruelty of the Synagogue towards her children.---She despises as though not hers those whom she finds living otherwise than she taught, and with hardening cruelty she brings terrors upon them, and exercises herself in their torments, and inflamed with the torches of envy, she labors that those in whom she did not labor that they might live, should perish; and when she persecutes the members of the Lord, she suspects that she pleases the Lord by this. Whence also the Truth says to the same eggs of the ostrich: Yea, the time cometh, that whosoever killeth you will think that he doeth God service (John XVI, 2). Because, therefore, while the Synagogue is driven by cruelty to persecute, she thinks she does this by the impulse of divine fear, it is rightly subjoined:

IBID.---She hath labored in vain, no fear compelling her.

40. Thus raging, she believes she does God service.---For in the labor of panted-after persecution, it was not fear, but cruelty, that compelled her. But because for the most part vices, tinged with the color of virtues, are so much the more wicked as they are the less known to be vices, therefore in persecution the Synagogue was the more hardened, the more religious she estimated herself to become by the deaths of the faithful; and for that reason she could by no means discern what she was doing, because she closed the light of understanding for herself by the obstacle of pride. Whence also it is well subjoined:

Chapter XXIII

[Vet. XVII].

VERS. 18.---Cum tempus fuerit, in altum alas erigit; deridet equitem et ascensorem ejus.

42. Synagoga prius contra Deum clam, postea palam erecta.---In altum struthio alas erigit, quando suo conditori Synagoga non ut antea formidando, sed aperte jam repugnando contradicit. In membra quippe diaboli transiens, et mendacii hominem Deum credens, contra fideles tanto in altum extollitur, quanto et Dei corpus se esse gloriatur. Quae quia non solum humanitatem Domini, sed ipsam etiam divinitatem despicit, non tantum equitem, sed ascensorem etiam equitis irridet. Nam custodita unitate personae valet intelligi, quia Verbum Dei tunc equitem ascendit, quando animatam carnem sibi intra uterum Virginis condidit. Tunc equitem ascendit, quando humanam animam propriae carni praesidentem, divino cultui semetipsum creando subjugavit. Carnem quippe divinitas anima mediante suscepit, et per hoc totum simul equitem tenuit, quia in semetipso non solum illam quae regebatur, sed hanc etiam quae regebat astrinxit. Judaea igitur, per adventum superbientis Antichristi laqueo seductionis capta, quia Redemptorem nostrum humilem fuisse inter homines despicit, deridet equitem, quia vero ejus in omnibus divinitati contradicit, deridet nihilominus et ascensorem. Sed Redemptor noster unus idemque et eques, et equitis est ascensor; et cum in mundum venit, fortes contra mundum praedicatores exhibuit; et cum in mundi termino Antichristi fallaciam tolerat, virtutem pro se certantibus subministrat; ut cum antiquus hostis in illa sua citius finienda libertate laxatur, fideles nostri tanto majores vires accipiant, quanto contra adversarium solutum pugnant. Unde hic cum struthio alas elevare, ascensorem et equitem deridere describitur, illico fortium praedicatorum memoria subrogatur, et dicitur:

Caput XXIV

[Vet XVIII].

VERS. 19.---Nunquid praebebis equo fortitudinem, aut circumdabis collo ejus hinnitum?

43. Equi nomine multa in Scriptura sacra significantur: lubrici; dignitas temporalis; praesens saeculum, cujus extrema premit coluber Antichristus. Praeparatio rectae intentionis; sancti praedicatores.---In Scriptura sacra equi nomine aliquando lubrica vita pravorum, aliquando dignitas temporalis, aliquando hoc ipsum praesens saeculum, aliquando praeparatio rectae intentionis, aliquando sanctus praedicator exprimitur.

VERSE 18.---When the time shall be, she setteth up her wings on high; she scorneth the horseman and his rider.

42. The Synagogue first secretly against God, afterwards openly erect.---The ostrich sets up its wings on high, when the Synagogue contradicts its Creator, not as before by fearing, but now by openly repugning. For passing into the members of the devil, and believing the man of a lie to be God, she is so much the more extolled on high against the faithful, as she glories that she is the body of God. Who, because she despises not only the humanity of the Lord, but also His very divinity, derides not only the horseman, but also the rider of the horseman. For while the unity of the person is preserved, it can be understood that the Word of God then ascended the horseman when He created for Himself the animate flesh within the womb of the Virgin. He then ascended the horseman, when by creating Himself He subjected to divine worship the human soul presiding over its own flesh. For the divinity received the flesh through the medium of the soul, and through this it held the whole horseman at once, because in itself it restrained not only that which was ruled, but also that which ruled. Judea, therefore, caught in the snare of seduction by the coming of the proud Antichrist, because she despises that our Redeemer was humble among men, derides the horseman; but because she contradicts His divinity in all things, she nevertheless derides the rider also. But our Redeemer is one and the same both the horseman and the rider of the horseman; and when He came into the world, He exhibited strong preachers against the world; and when at the end of the world He tolerates the fallacy of Antichrist, He supplies strength to those who strive for Him; so that when the ancient enemy is loosed in that his liberty which is soon to be finished, our faithful may receive so much greater strength, as they fight against a loosed adversary. Whence here, when the ostrich is described as raising its wings, and deriding the rider and the horseman, immediately the memory of strong preachers is substituted, and it is said:

Chapter XXIV

[Vet XVIII].

VERSE 19.---Wilt thou give the horse strength, or wilt thou encompass his neck with neighing?

43. Many things are signified by the name of a horse in sacred Scripture: the slippery; temporal dignity; the present world, whose extremities the serpent Antichrist presses. Preparation of right intention; holy preachers.---In sacred Scripture, by the name of a horse is sometimes expressed the slippery life of the wicked, sometimes temporal dignity, sometimes this very present world, sometimes the preparation of right intention, sometimes a holy preacher.

Equi enim nomine lubrica pravorum vita signatur, sicut scriptum est: Nolite fieri sicut equus et mulus (Psal. XXXI, 9). Et sicut per prophetam alium dicitur: Equi amatores, et emissarii facti sunt, unusquisque ad uxorem proximi sui hinniebat (Jerem. V, 8).

Equi nomine dignitas temporalis accipitur, Salomone attestante, qui ait: Vidi servos in equis, et principes ambulantes quasi servos super terram (Eccle. X, 7). Omnis quippe qui peccat servus est peccati, et servi in equis sunt cum peccatores praesentis vitae dignitatibus efferuntur. Principes vero quasi servi ambulant, cum multos dignitate virtutum plenos nullus honor erigit, sed summa hic adversitas velut indignos deorsum premit. Hinc rursum dicitur: Dormitaverunt qui ascenderunt equos (Psal. LXXV, 7); id est, in morte animae mentis oculos a veritatis luce clauserunt, qui in praesentis vitae honore confisi sunt.

Equi nomine hoc ipsum praesens saeculum designatur, sicut Jacob voce dicitur: Fiat Dan coluber in via cerastes in semita, mordens ungulas equi, ut cadat ascensor ejus retro (Genes. XLIX, 17). Quo in testimonio quid equus significet melius ostendimus, si et ea quae circumstant paulo subtilius exponamus. Nonnulli enim de tribu Dan venire Antichristum ferunt, pro eo quod hoc loco Dan et coluber asseritur et mordens. Unde et non immerito dum Israeliticus populus terras in castrorum partitione susciperet, primus Dan ad Aquilonem castrametatus est (Num. II, 25); illum scilicet signans, qui in corde suo dixerat: Sedebo in monte testamenti, in lateribus Aquilonis; ascendam super altitudinem nubium, similis ero Altissimo (Isai. XIV, 13). De quo et per prophetam dicitur: A Dan auditus est fremitus equorum ejus (Jerem. VIII, 16). Qui non solum coluber, sed etiam cerastes vocatur. Κέρατα enim Graece cornua Latine dicuntur, serpensque hic cornutus esse perhibetur, per quem digne Antichristi adventus asseritur, quia contra fidelium vitam cum morsu pestiferae praedicationis armatur etiam cornibus potestatis. Quis autem nesciat semitam angustiorem esse quam viam? Fit ergo Dan coluber in via, quia in praesentis vitae latitudine eos ambulare provocat, quibus quasi parcendo blanditur; sed in via mordet, quia eos quibus libertatem tribuit, erroris sui veneno consumit. Fit cerastes in semita, quia quos fideles reperit, et sese ad praecepti coelestis angusta itinera constringentes, non solum nequitia callidae persuasionis impetit, sed etiam terrore potestatis premit, et in persecutionis angore, post beneficia fictae dulcedinis, exercet cornua potestatis. Quo in loco equus hunc mundum insinuat, qui per elationem suam in cursu labentium temporum spumat. And quia Antichristus extrema mundi apprehendere nititur, cerastes iste equi ungulas mordere perhibetur. Ungulas quippe equi mordere est extrema saeculi feriendo contingere.

For by the name of a horse is signified the slippery life of the wicked, as it is written: Be not as the horse and the mule (Psal. XXXII, 9). And as is said by another prophet: They were made amorous horses and stallions; every one neighed after his neighbor's wife (Jerem. V, 8).

By the name of a horse is understood temporal dignity, Solomon attesting, who says: I have seen servants upon horses, and princes walking as servants upon the earth (Eccles. X, 7). For every one who sins is the servant of sin, and servants are upon horses when the sinners of the present life are lifted up by dignities. But princes walk as servants when no honor raises many who are full of the dignity of virtues, but extreme adversity here presses them down as if unworthy. Hence again it is said: They have slumbered who ascended horses (Psal. LXXVI, 6); that is, they closed the eyes of their mind from the light of truth in the death of the soul, who trusted in the honor of the present life.

By the name of a horse this very present world is designated, as is said by the voice of Jacob: Dan shall be a serpent in the way, a cerastes in the path, biting the horse's heels, that his rider may fall backward (Gen. XLIX, 17). In which testimony we better show what the horse signifies, if we also explain those things which surround it a little more subtly. For some say that Antichrist is to come from the tribe of Dan, because in this place Dan is asserted to be both a serpent and biting. Whence also not undeservedly, while the Israelitish people received lands in the partition of the camps, Dan first encamped to the North (Num. II, 25); signifying him, forsooth, who had said in his heart: 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 (Isai. XIV, 13). Of whom also it is said by the prophet: From Dan was heard the snorting of his horses (Jerem. VIII, 16). Who is called not only a serpent, but also a cerastes. For Kerata in Greek are called horns in Latin, and this serpent is said to be horned, through whom the coming of Antichrist is worthily asserted, because he is armed against the life of the faithful with the bite of pestiferous preaching, and also with the horns of power. But who does not know that a path is narrower than a way? Dan, therefore, becomes a serpent in the way, because in the breadth of the present life he provokes those to walk whom he flatters as if by sparing; but he bites in the way, because those to whom he gives liberty, he consumes with the poison of his error. He becomes a cerastes in the path, because those whom he finds faithful, and constricting themselves to the narrow journeys of the heavenly precept, he not only attacks with the wickedness of crafty persuasion, but also presses with the terror of power, and in the anguish of persecution, after the benefits of feigned sweetness, he exercises the horns of power. In which place the horse insinuates this world, which through its elation foams in the course of gliding times. And because Antichrist strives to apprehend the extremities of the world, this cerastes is said to bite the horse's heels. For to bite the horse's heels is to reach the extremities of the world by striking.

Ut cadat ascensor ejus retro (Genes. XLIX, 17). Ascensor equi est quisquis extollitur in dignitatibus mundi. Qui retro cadere dicitur, et non in faciem, sicut Saulus cecidisse memoratur (Act. IX, 4). In faciem enim cadere est in hac vita suas unumquemque culpas agnoscere, easque poenitendo deflere. Retro vero quo non videtur, cadere, est ex hac vita repente decedere, et ad quae supplicia ducatur ignorare. Et quia Judaea erroris sui laqueis capta, pro Christo Antichristum expectat, bene Jacob eodem loco repente in electorum voce conversus est, dicens: Salutare tuum exspectabo, Domine (Genes. XLIX, 18); id est, non sicut infideles Antichristum, sed eum qui in redemptionem nostram venturus est, verum credo fideliter Christum.

Equi nomine praeparatio rectae intentionis accipitur, sicut scriptum est: Equus paratur in diem belli, sed Dominus salutem tribuit (Prov. XXI, 31), quia contra tentationem quidem se animus praeparat, sed nisi adjuvetur, salubriter non decertat.

Equi nomine sanctus quisque praedicator accipitur, propheta attestante, qui ait: Misisti in mare equos tuos, turbantes aquas multas (Habac. III, 15). Quietae quippe aquae jacuerunt, quia humanae mentes diu vitiorum suorum torpore sopitae sunt. Sed equis Dei mare turbatum est, quia missis sanctis praedicatoribus, omne cor quod pestifera securitate torpuit, impulsu salutiferi timoris expavit. Hoc itaque loco equi nomine sanctus praedicator accipitur, cum beato Job dicitur: [Vet. XIX, Rec. XI.] Nunquid praebebis equo fortitudinem, aut circumdabis collo ejus hinnitum?

44. Praedicator tanquam equus habeat a Deo fortitudinem, ut recte agat; et hinnitum, ut optime doceat.---Sed quid est quod huic equo Dominus se prius dare fortitudinem, et postmodum collo ejus hinnitum circumdare asserit? Hinnitu enim vox praedicationis exprimitur. Verus autem quisque praedicator ante fortitudinem, et postmodum hinnitum accipit, quia cum in se prius vitia exstinxerit, tunc pro erundiendis aliis ad vocem praedicationis venit. Equus iste habet fortitudinem, quia adversa constanter tolerat. Habet hinnitum, quia ad superna blandiens vocat. Huic equo Dominus et fortitudinem et hinnitum se dare testatur, quia in praedicatore ejus nisi et vita et sermo convenerint, nequaquam virtus perfectionis apparebit. Non enim multum prodest si sublimis vitae operatione suffultus sit, si tamen loquendo non valet ad hoc alios excitare quod sentit. Vel quid prodest bene loquendo alios accendere, si semetipsum indicat male vivendo torpuisse? Quia ergo in praedicatore necesse est ut ad perfectionem utraque conveniant, equo suo Dominus et cum actionis fortitudine hinnitum vocis et cum hinnitu vocis fortitudinem ministrat actionis.

That his rider may fall backward (Gen. XLIX, 17). The rider of the horse is whosoever is extolled in the dignities of the world. Who is said to fall backward, and not on his face, as Saul is remembered to have fallen (Acts IX, 4). For to fall on the face is for each one to acknowledge his faults in this life, and to bewail them by repenting. But to fall backward, where it is not seen, is to depart suddenly from this life, and to be ignorant to what punishments he is led. And because Judea, caught in the snares of her error, expects Antichrist instead of Christ, well was Jacob in the same place suddenly converted in the voice of the elect, saying: I will wait for thy salvation, O Lord (Gen. XLIX, 18); that is, not as the infidels expect Antichrist, but Him who is to come for our redemption, I faithfully believe to be the true Christ.

By the name of a horse is accepted the preparation of right intention, as it is written: The horse is prepared against the day of battle, but the Lord giveth safety (Prov. XXI, 31), because the mind indeed prepares itself against temptation, but unless it be helped, it does not fight healthfully.

By the name of a horse every holy preacher is accepted, the prophet attesting, who says: Thou didst send thy horses into the sea, troubling many waters (Habac. III, 15). For the waters lay quiet, because human minds were long lulled in the torpor of their vices. But by the horses of God the sea was troubled, because holy preachers being sent, every heart that was torpid with pestiferous security, was terrified by the impulse of salutary fear. In this place, therefore, by the name of a horse is accepted a holy preacher, when it is said to blessed Job: [Vet. XIX, Rec. XI.] Wilt thou give the horse strength, or wilt thou encompass his neck with neighing?

44. Let a preacher like a horse have strength from God, that he may act rightly; and neighing, that he may teach excellently.---But why is it that the Lord asserts that He first gives strength to this horse, and afterwards encompasses his neck with neighing? For by neighing the voice of preaching is expressed. But every true preacher receives strength before, and afterwards neighing, because when he has first extinguished vices in himself, then he comes to the voice of preaching for the instruction of others. This horse has strength, because he constantly endures adversities. He has neighing, because he flatteringly calls to heavenly things. To this horse the Lord testifies that He gives both strength and neighing, because unless both life and word agree in His preacher, the virtue of perfection will by no means appear. For it profits not much if he be supported by the operation of a sublime life, if yet by speaking he is not able to excite others to that which he feels. Or what does it profit to inflame others by speaking well, if he indicates that he himself has been torpid by living ill? Because, therefore, it is necessary that both should meet in a preacher for perfection, the Lord ministers to His horse both the neighing of the voice with the strength of action, and the strength of action with the neighing of the voice.

Et notandum cur hinnitus, qui interius nimirum per guttur ducitur, equi collo circumdari, id est quasi per gyrum trahi exterius, dicatur, quia videlicet praedicationis vox de internis emanat, sed extra circumdat. Nam quo alios ad bene vivendum suscitat, eo ad bene agendum et opera praedicantis ligat, ne extra sermonem actio transeat, ne voci vita contradicat. Collo ergo equi hinnitus circumducitur, quia ne ad perversa opera prodeat, suis vocibus etiam vita praedicantis obsidetur. Hinc est enim quod potenter dimicantibus in munere torques datur, ut quia signa virtutum gestant, majora semper exerceant, et debilitatis crimen incurrere metuant, dum in semetipsis jam fortitudinis est praemium, quod ostentant. Unde recte in laude sapientiae auditori cuilibet per Salomonem dicitur: Coronam gratiarum accipies capiti tuo, et torquem auream collo tuo (Prov. I, 9). Sequitur:

Caput XXV

[Rec. XII].

VERS. 20.---Nunquid suscitabis eum quasi locustas?

45. Per locustas quae debeant intelligi. Judaicus populus. Saltus quosdam dedit, et in terram statim cecidit.---Locustarum nomine aliquando Judaicus populus, aliquando conversa gentilitas, aliquando adulantium lingua, aliquando vero per comparationem resurrectio dominica, vel praedicatorum vita signatur.

Quia enim Judaeorum populum locustae exprimant, vita Joannis signat, de quo scriptum est: Locustas et mel silvestre edebat (Matth. III, 4). Joannes quippe eum quem prophetiae auctoritate pronuntiat, etiam specie ciborum clamat. In semetipso enim designavit Dominum, quem praevenit. Qui nimirum in redemptionem nostram veniens, quia infructuosae gentilitatis dulcedinem sumpsit, mel silvestre edit. Quia vero Judaeorum plebem in suo corpore ex parte convertit, in cibo locustas accepit. Ipsos namque locustae significant subitos saltus dantes, sed protinus ad terram cadentes. Saltus enim dabant cum praecepta Domini se implere promitterent; sed citius ad terram cadebant, cum per prava opera haec se audisse denegarent. Videamus in eis quasi quemdam locustarum saltum: Omnia verba quae locutus est Dominus, et faciemus et audiemus (Exod. XXIV, 3). Videamus autem quomodo citius ad terram ruunt: Utinam mortui essemus in Aegypto, et non in hac vasta solitudine. Utinam pereamus, et non inducat nos Dominus in terram istam (Num. XIV, 3). Locustae ergo erant, quia habebant saltum per vocem, et casum per actionem.

And it is to be noted why neighing, which is doubtless drawn internally through the throat, is said to be encompassed around the horse's neck, that is, as it were, to be drawn around externally in a circle, because, namely, the voice of preaching emanates from internal things, but encompasses without. For in that he rouses others to living well, therein he also binds the works of the preacher to acting well, lest action should pass outside the sermon, lest life should contradict the voice. With the neck of the horse, therefore, neighing is encompassed, because the life of the preacher is besieged by his own words, lest he should go forth to perverse works. For hence it is that to those fighting powerfully a collar is given as a gift, so that because they bear the signs of virtues, they may always exercise greater things, and fear to incur the crime of weakness, while there is already in themselves the reward of strength which they show. Whence rightly in the praise of wisdom it is said to any hearer through Solomon: Thou shalt receive a crown of graces for thy head, and a golden collar for thy neck (Prov. I, 9). It follows:

Chapter XXV

[Rec. XII].

VERSE 20.---Wilt thou raise him as locusts?

45. What ought to be understood by locusts. The Jewish people. They gave certain leaps, and immediately fell to the earth.---By the name of locusts is sometimes signified the Jewish people, sometimes the converted Gentiles, sometimes the tongue of flatterers, but sometimes by comparison the Lord's resurrection, or the life of preachers.

For that locusts express the people of the Jews, the life of John signifies, of whom it is written: He ate locusts and wild honey (Matth. III, 4). For John, whom he announces with the authority of prophecy, he also cries out with the appearance of food. For in himself he designated the Lord, whom he preceded. Who, namely, coming for our redemption, because He took the sweetness of the unfruitful Gentiles, ate wild honey. But because He converted the Jewish people in His body in part, He received locusts in food. For locusts signify them giving sudden leaps, but straightway falling to the earth. For they gave leaps when they promised that they would fulfill the commands of the Lord; but they fell more quickly to the earth, when by perverse works they denied that they had heard these things. Let us see in them, as it were, a certain leap of locusts: All the words which the Lord hath spoken, we will both do and hear (Exod. XXIV, 3). But let us see how more quickly they rush to the earth: Would that we had died in Egypt, and not in this vast solitude. Would that we might perish, and that the Lord might not lead us into that land (Num. XIV, 2, 3). Locusts, therefore, they were, because they had a leap by the voice, and a fall by action.

[Vet. XX.] 46. Gentiles locustis significati, et adulantium linguae quae bonorum operum fructus devastant.---Locustarum quoque nomine gentilitas designatur, Salomone attestante, qui ait: Florebit amygdalus, impinguabitur locusta, dissipabitur capparis (Eccle. XII, 5). Amygdalus quippe florem prius cunctis arboribus ostendit. Et quid in flore amygdali nisi sanctae Ecclesiae primordia designantur? quae in praedicatoribus suis primitivos virtutum flores aperuit, et ad inferenda poma bonorum operum, venturos sanctos, quasi arbusta sequentia praevenit. In qua mox locusta impinguata est, quia sicca gentilitatis sterilitas pinguedine est gratiae coelestis infusa. Capparis dissipatur, quia cum gratiam fidei vocata gentilitas attigit, Judaea, in sua sterilitate remanens, bene vivendi ordinem amisit. Hinc rursum per eumdem Salomonem dicitur: Regem locusta non habet, et egreditur universa per turmas suas (Prov. XXX, 27), quia videlicet derelicta gentilitas aliena dudum a divino regimine exstitit, sed tamen ordinata postmodum contra adversantes spiritus ad fidei bellum processit.

47. Locustae vocabulo lingua adulantis exprimitur: quod exhibitae coelitus Aegyptiae plagae testantur, quae exigentibus meritis corporaliter semel illatae sunt; sed quae mala pravas mentes quotidie feriant, spiritaliter signaverunt. Scriptum namque est: Ventus urens levabat locustas, quae ascenderunt super universam terram Aegypti, operueruntque universam faciem terrae, vastantes omnia. Devorata est igitur herba terrae, et quidquid pomorum in arboribus fuit (Exod. X, 13, 14). His enim Aegyptus plagis affecta est, in quibus, exteriori percussione commota, dolensque, perpenderet quae devastationis damna interius negligens toleraret, ut dum foris perire minima, sed amplius dilecta cerneret, per eorum speciem quae intus pertulerat graviora sentiret. Quid autem per significationem locustae portendunt, quae plus quam caetera minima quaeque animantia humanis frugibus nocent, nisi linguas adulantium, quae terrenorum hominum mentes, si quando bona aliqua proferre conspiciunt, haec immoderatius laudando corrumpunt? Fructus quippe Aegyptiorum est operatio cenodoxorum ; quam locustae exterminant, dum adulantes linguae ad appetendas laudes transitorias cor operantis inclinant. Herbam vero locustae comedunt, quando adulatores quique verba loquentium favoribus extollunt. Poma quoque arborum devorant, quando vanis laudibus quorumdam jam quasi fortium et opera enervant.

48. Locusta significat etiam Christi resurrectionem, et praedicatores, qui modo ad contemplativam vitam saliunt, modo resiliunt.---Locustae nomine per comparationem Redemptoris nostri resurrectio designatur. [Vet. XXI.] Unde et voce ejus per Prophetam dicitur: Excussus sum sicut locusta (Psal. CVIII, 23). Teneri enim se a persecutoribus usque ad mortem pertulit; sed sicut locusta excussus est, quia ab eorum manibus saltu subitae resurrectionis evolavit.

[Vet. XX.] 46. Gentiles signified by locusts, and the tongue of flatterers which devastate the fruits of good works.---By the name of locusts is also designated the Gentiles, Solomon attesting, who says: The almond tree shall flourish, the locust shall be made fat, the caper-berry shall be scattered (Eccles. XII, 5). For the almond tree shows its flower before all trees. And what is designated in the flower of the almond tree but the beginnings of the holy Church? which in its preachers opened the primitive flowers of virtues, and as to the bringing in of the fruits of good works, preceded the coming saints as following groves. In which soon the locust was made fat, because the dry sterility of the Gentiles was infused with the fatness of heavenly grace. The caper-berry is scattered, because when the called Gentiles reached the grace of faith, Judea, remaining in its sterility, lost the order of living well. Hence again it is said by the same Solomon: The locust hath no king, and all goeth forth by their troops (Prov. XXX, 27), because namely the abandoned Gentiles were formerly alien to divine government, but yet being ordered afterwards against opposing spirits, they proceeded to the war of faith.

47. By the word of locust the tongue of a flatterer is expressed: which the Egyptian plagues exhibited from heaven testify, which were once brought on corporally as merits required; but what evils strike perverse minds daily, they signified spiritually. For it is written: A burning wind lifted up the locusts, which ascended over the whole land of Egypt, and covered the whole face of the land, wasting all things. Therefore the grass of the earth was devoured, and whatever of fruits was on the trees (Exod. X, 13, 15). For Egypt was affected by these plagues, in which, being moved and grieving by the exterior stroke, it should consider what losses of devastation it tolerated interiorly while neglecting, so that while it saw the least things perish without, but more loved, it might feel by their appearance the weightier things it had endured within. But what do locusts portend by signification, which more than other least animals hurt human fruits, but the tongues of flatterers, which corrupt the minds of earthly men, if ever they see them bring forth any good things, by praising these things too immoderately? For the fruit of the Egyptians is the operation of the vainglorious; which locusts exterminate, while flattering tongues incline the heart of the worker to seek transitory praises. For the locusts eat the grass, when any flatterers extol the words of speakers with favors. They also devour the fruits of trees, when with vain praises they enervate even the works of some now as if strong.

48. Locust also signifies the resurrection of Christ, and the preachers, who now leap to the contemplative life, now leap back.---By the name of locust the resurrection of our Redeemer is designated by comparison. [Vet. XXI.] Whence also it is said by His voice through the Prophet: I am shaken off as a locust (Psal. CIX, 23). For He endured that He should be held by persecutors even unto death; but He was shaken off as a locust, because He flew away from their hands by the leap of a sudden resurrection.

49. Quod referri quoque ad praedicatorum numerum potest. In ipsis quippe sicut locusta excussus est, quia Judaea in sua persecutione saeviente, dum per diversa fugiunt, quasi quosdam recessionis suae saltus dederunt. Quia vero ille praedicator ad perfectionis culmen erigitur, qui non activa solummodo, sed etiam contemplativa vita solidatur, recte ipsa praedicatorum perfectio locustis exprimitur, quae quoties se in aera attollere conantur, primum se cruribus impellentes sublevant, et postmodum alis volant. Ita nimirum sunt sancti viri, qui dum superna appetunt, primum quidem activae vitae bonis operibus innituntur, et tunc demum se ad sublimia per contemplationis saltum volando suspendunt. Crura figunt, et alas exerunt, quia recte agendo se stabiliunt, et ad alta vivendo sublevantur. Qui in hac vita positi, diu in divina contemplatione manere non possunt, sed, quasi locustarum more, a saltu quem dea rant in pedibus suis se excipiunt, dum post contemplationum sublimia ad necessaria activae vitae opera revertuntur, nec tamen in eadem vita activa remanere contenti sunt. Sed dum ad contemplationem desideranter exsiliunt, quasi rursus aera volantes petunt; vitamque suam quasi locustae ascendentes descendentesque peragunt, dum sine cessatione semper et summa videre ambiunt, et ad semetipsos naturae corruptibilis pondere revolvuntur.

50. In pace Ecclesiae humiles, in persecutione fortes et erecti.---Est adhuc aliud quod locustae simile sanctis praedicatoribus gerunt. Matutinis namque horis, id est teporis tempore vix a terra se sublevant; cum vero aestus exarserit, tanto altius, quanto alacrius volant. Sanctus autem quisque praedicator dum quieta fidei tempora conspicit, humilis ac despectus aspicitur, et locustae more quasi vix a terra sublevatur. Si autem persecutionis ardor incaleat, corde coelestibus inhaerens, mox quantae sit sublimitatis ostendit; et pulsatus alis in altum rapitur, qui quietus in imis torpuisse videbatur. De hoc ergo equo, id est praedicatore suo, beato Job Dominus dicit: Nunquid suscitabis eum quasi locustas? Subaudis ut ego, qui eo illum ad altiora excitando sublevo, quo graviore persecutionis aestu excruciari permitto, ut tunc in illo robustior virtus evigilet, cum se ei ardentior infidelium crudelitas illidit.

49. Which can also be referred to the number of preachers. For in them He was shaken off as a locust, because while the Jews were raging in their persecution, while they fled through different places, they gave, as it were, certain leaps of their recession. But because that preacher is raised to the summit of perfection, who is solidified not only by the active, but also by the contemplative life, rightly the very perfection of preachers is expressed by locusts, which as often as they try to raise themselves into the air, first propelling themselves with their legs they lift themselves up, and afterwards they fly with wings. So namely are holy men, who while they seek heavenly things, first indeed rest upon the good works of the active life, and then at length they suspend themselves to sublime things by the leap of contemplation. They fix their legs, and exert their wings, because by acting rightly they establish themselves, and by living they are raised to high things. Who, being placed in this life, cannot remain long in divine contemplation, but, after the manner of locusts, they receive themselves on their feet from the leap which they had given, while after the sublimities of contemplations they return to the necessary works of the active life, yet they are not content to remain in the same active life. But while they leap out desirously to contemplation, they seek the air as if flying again; and they lead their life as if locusts ascending and descending, while without cessation they always both strive to see the highest things, and are revolved to themselves by the weight of corruptible nature.

50. In the peace of the Church humble, in persecution strong and erect.---There is yet another thing which locusts bear similar to holy preachers. For in the morning hours, that is, in the time of coolness, they hardly lift themselves from the earth; but when the heat has grown hot, they fly so much higher as they fly more alacrously. But every holy preacher while he sees the quiet times of faith, is seen humble and despised, and like a locust is hardly lifted from the earth. But if the heat of persecution grows hot, adhering to heavenly things with his heart, he soon shows of how great sublimity he is; and being beaten with wings he is snatched on high, who when quiet seemed to have been torpid in the lowest things. Of this horse, therefore, that is, of His preacher, the Lord says to blessed Job: Wilt thou raise him as locusts? Understand as I, who lift him up by exciting him to higher things, the more I permit him to be tortured by the heavier heat of persecution, so that then a more robust virtue may awake in him, when a more burning cruelty of infidels dashes itself against him.

Sed cum multa exterius sanctus praedicator patitur, cum dira persequentium vexatione cruciatur, quis intueri valet quid est quod intus conspicit, qui tot sua exterius damna non sentit? Nisi enim essent mira quae salubriter intus pascerent, ea procul dubio quae admoventur exterius usque ad cor tormenta pervenirent. Sed in arce spei se animus sublevat, et idcirco objectae obsidionis jacula minime formidat. Unde et hoc loco Dominus, ut ostendat equus iste quam suavia jam de internis odoretur, cum tot adversa in exterioribus patitur, recte subjungit:

CAPUT XXVI.

IBID.---Gloria narium ejus terror.

51. Cum tot exterius adversa patiuntur, mira interius de aeterna beatitudine odorantur. In Scriptura sacra vocabulo narium aliquando fatuitas, aliquando antiqui hostis instigatio, aliquando vero praescientia solet intelligi. Naribus namque fatuitas designatur, sicut jam superius Salomone attestante docuimus qui ait: Circulus aureus in naribus suis mulier pulchra et fatua (Prov. XI, 22). Narium nomine exhalantes insidiae atque instigatio antiqui hostis accipitur, quod in hoc eodem libro de illo Dominus attestatur, dicens: De naribus ejus procedit fumus (Job. XLI, 11). Ac si dicat: De perversa instigatione illius in humanis cordibus caligo nequissimae cogitationis surgit, per quam videntium oculi tenebrescunt. Naribus quoque praescientia designatur, sicut per prophetam dicitur: Quiescite ab homine, cujus spiritus est in naribus ejus, quia excelsus reputatus est ipse (Isai. II, 22). Saepe enim id quod non videmus odore comprehendimus, ita ut nonnullae res etiam cum longe jaceant fragrantia nobis suae qualitatis innotescant, dumque per nares spiritum ducimus, plerumque aliqua et invisa praescimus. Redemptoris ergo nostri spiritus esse in ejus naribus dicitur, ut videlicet scientia illius esse in praescientia designetur, quia quaecunque se scire in natura humanitatis innotuit, haec nimirum ante saecula ex divinitate praescivit. Qui unde spiritum in naribus habuerit, mox per prophetam subjunxit, dicens: Quia excelsus reputatus est ipse (Isai. II, 22). Ac si diceret: In inferioribus ventura desuper praescivit, quia ad ima de coelestibus venit.

But when the holy preacher suffers many things externally, when he is tortured by the dire vexation of persecutors, who can behold what it is that he perceives within, who does not feel so many of his losses externally? For unless there were wonderful things which fed him healthfully within, those torments which are moved externally would doubtless reach even to the heart. But the mind raises itself in the citadel of hope, and therefore fears very little the darts of the opposed siege. Whence also in this place the Lord, that He may show how sweet things this horse already scents from internal things, when he suffers so many adversities in exterior things, rightly subjoins:

CHAPTER XXVI.

IBID.---The glory of his nostrils is terror.

51. When they suffer so many things externally, they scent wonderful things internally concerning eternal blessedness. In Holy Scripture, by the word "nostrils," sometimes folly, sometimes the instigation of the ancient enemy, but sometimes prescience, is wont to be understood. For by the nostrils folly is designated, as we have already shown above on the testimony of Solomon, who says: As a golden ring in the nostrils of a beautiful and foolish woman (Prov. 11:22). By the name of nostrils are understood the exhaling snares and instigation of the ancient enemy, because the Lord testifies concerning him in this same book, saying: Out of his nostrils proceedeth smoke (Job 41:11). As if He should say: From his perverse instigation there arises in human hearts the darkness of most wicked thought, through which the eyes of those who see are darkened. By the nostrils also prescience is designated, as is said by the prophet: Cease ye from man, whose breath is in his nostrils, because he himself is reputed on high (Isai. 2:22). For often that which we do not see we comprehend by scent, so that some things, even when they lie far off, become known to us by the fragrance of their quality; and while we draw breath through the nostrils, we frequently foreknow some things even unseen. The Spirit of our Redeemer, therefore, is said to be in His nostrils, that His knowledge, forsooth, may be designated to be in prescience; because whatever He made known that He knew in the nature of humanity, this doubtless He foreknew before the worlds from His divinity. And whence He had the spirit in His nostrils, He soon subjoined by the prophet, saying: Because he himself is reputed on high (Isai. 2:22). As if He were saying: In lower things He foreknew from above things to come, because He came to the lowest from heavenly things.

Sancti etiam viri, quia ab illo audita crediderunt, ipsi quoque jam ventura praesciunt; dumque ejus fideliter praeceptis inserviunt, adventum illius spe certa praestolantur. Unde et hoc loco equi hujus naribus, praedicatoris sancti praescientia ac praestolatio designatur. Dum enim venire extremum judicium, ostendi coelestem patriam, persolvi justis praemia appetit, quasi per nares spiritum de futuris trahit.

52. Unde gloriatur justus, terretur peccator.---Sed gloria narium ejus terror est, quia visionem districti judicis, quam justus vehementer exspectat, injustus venire formidat. Iste namque labores suos considerans, mercedem retributionis quaerit; et causae suae meritum sciens, praesentiam judicis expetit, eumque ut veniat in flamma ignis, dans vindictam impiis, et contemplationis suae speciem in retributionem deferens piis, summo ardore concupiscit. Ille vero qui injustitiae suae meminit, venire in judicium perhorrescit, actusque suos examinari metuit, quia damnari se, si examinentur, novit. Gloria ergo narium ejus terror est, quia justus inde gloriatur, unde peccator addicitur. Videamus equum quomodo de his quae adhuc non videt jam per nares spiritum trahit, videamus quanta gloria attollitur cum jam ventura praestolatur. Ecce labores suos intuens praedicator egregius dicit: Ego jam delibor, et tempus meae resolutionis instat. Bonum certamen certavi, cursum consummavi, fidem servavi. De reliquo reposita est mihi corona justitiae quam reddet mihi Dominus in illa die justus judex (II Tim. IV, 6, 7, 8). Ubi et apte subjungit: Non solum autem mihi, sed et his qui diligunt adventum ejus (Ibid., 8). Ac si dicat: Sed et omnibus qui sibi de bona operatione sunt conscii. Adventum enim judicis non diligunt, nisi qui in causa sua se habere justitiae meritum sciunt. Quia igitur unde gloriatur justus, inde terretur injustus, dicatur recte Gloria narium ejus terror. Sed sanctus iste praedicator, dum venturam gloriam praestolatur, dum venire ante faciem judicis nititur, dumque a laboris sui adhuc mercede differtur, in hac vita interim positus quid agat audiamus. Sequitur:

Caput XXVII

[Rec. XIII].

VERS. 21.---Terram ungula fodit.

Holy men also, because they have believed the things heard from Him, themselves also already foreknow things to come; and while they faithfully serve His precepts, they await His coming with certain hope. Whence also in this place, by the nostrils of this horse, the prescience and expectation of the holy preacher are designated. For while he desires the last judgment to come, the heavenly country to be shown, and the rewards to be paid to the just, he draws, as it were through the nostrils, breath concerning future things.

52. Whence the just man glories, the sinner is terrified.---But "the glory of his nostrils is terror," because the vision of the strict Judge, which the just man vehemently expects, the unjust man fears to come. For the former, considering his labors, seeks the reward of retribution; and knowing the merit of his cause, expects the presence of the Judge, and desires with the greatest ardor that He should come in a flame of fire, giving vengeance to the impious, and bestowing the appearance of His contemplation for a retribution to the pious. But the latter, who remembers his injustice, greatly dreads to come into judgment, and fears that his acts should be examined, because he knows that if they are examined, he will be damned. The glory of his nostrils, therefore, is terror, because the just man glories therein, whence the sinner is condemned. Let us see how the horse already draws breath through his nostrils concerning those things which he does not yet see; let us see with what great glory he is raised up when he already awaits things to come. Behold, looking upon his labors, the eminent preacher says: I am already being offered, and the time of my resolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day (2 Tim. 4:6, 7, 8). Where also he aptly subjoins: And not only to me, but also to those who love his coming (Ibid., 8). As if he should say: But also to all who are conscious to themselves of good operation. For they do not love the coming of the Judge, except those who know that in their cause they have the merit of justice. Because, therefore, whence the just man glories, thence the unjust man is terrified, let it be rightly said: The glory of his nostrils is terror. But let us hear what this holy preacher does, while he awaits future glory, while he strives to come before the face of the Judge, and while he is still deferred from the reward of his labor, being placed meanwhile in this life. It follows:

CHAPTER XXVII.

VERSE 21.---He paweth the earth with his hoof.

53. Praedicatoris officium est, in auditoribus et in scripto terrenas cogitationes effodere. Solet in equi ungula laboris fortitudo cognosci. Quid ergo per ungulam nisi in praedicatore sancto virtutum perfectio designatur? Qua videlicet ungula terram fodit, cum de corde audientium exemplo suorum operum terrenas cogitationes ejicit. Ungula terram fodit, quia auditorum corda a saecularibus curis evacuat, cum doctor bonus contemni saeculum opere ostentat. Videamus Paulum terram cordis audientium qua ostensae virtutis ungula fodiat. Ipse namque discipulis dicit: Haec cogitate, quae et didicistis et accepistis et audistis et vidistis in me, haec agite, et Deus pacis erit vobiscum (Philip. IV, 8, 9, 10). Et rursum: Imitatores mei estote, fratres, sicut et ego Christi (Ibid., III, 17). Qui igitur exemplo sui operis alios corrigit, nimirum ungula terram fodit. Habemus aliud quod adhuc subtilius de hujus ungulae effossione tractemus. Sancti enim viri quamvis intento mentis oculo in superna evigilent, quamvis cuncta quae in ima praeterfluunt pede rigidi contemptus calcent; ex corruptione tamen terrenae carnis, cui adhuc illigati sunt, plerumque cogitationum pulverem in corde patiuntur. Cumque foris aliis ad appetenda coelestia persuadent, semetipsos semper intrinsecus subtili inquisitione discutiunt, ne qua immorante in se diu infima cogitatione polluantur. Equus ergo iste ungula terram fodit cum praedicator quisque inquisitione forti terrenas in se cogitationes discutit. Equus ungula terram fodit quando is cui jam Dominus praesidet quae sibi moles congeritur ex vetusta cogitatione considerat, seque ab illa flendo evacuare non cessat. Unde bene et Isaac apud alienam gentem puteos fodisse describitur (Genes. XXVI). Quo videlicet exemplo discimus ut in hac peregrinationis aerumna positi, cogitationum nostrarum profunda penetremus; et quousque nobis verae intelligentiae aqua respondeat, nequaquam nostrae inquisitionis manus ab exhaurienda cordis terra torpescat. Quos tamen puteos allophyli insidiantes replent, quia nimirum immundi spiritus cum nos studiose cor fodere conspiciunt, congestas nobis tentationum cogitationes ingerunt. Unde semper meus evacuanda est, incessanterque fodienda: ne si indiscussa relinquitur, usque ad tumorem perversorum operum, cogitationum super nos terra cumuletur. Hinc ad Ezechielem dicitur: Fili hominis, fode parietem (Ezech. VIII, 8); id est, cordis duritiam crebris perscrutationum ictibus rumpe.

53. The office of the preacher is, to dig out earthly thoughts in his hearers and in himself. The strength of labor is wont to be known in the hoof of the horse. What, then, is designated by the hoof, but the perfection of virtues in the holy preacher? With which hoof, forsooth, he paweth the earth, when he ejects earthly thoughts from the heart of his hearers by the example of his own works. He paweth the earth with his hoof, because he empties the hearts of his hearers from secular cares, when the good teacher shows by his work that the world is to be contemned. Let us see how Paul paweth the earth of the heart of his hearers with the hoof of his shown virtue. For he says to his disciples: Those things which ye have both learned, and received, and heard, and seen in me, these things do: and the God of peace shall be with you (Philip. 4:8, 9, 10). And again: Be ye followers of me, brethren, even as I also am of Christ (Ibid. 3:17). He, therefore, who corrects others by the example of his own work, doubtless paweth the earth with his hoof. We have another thing which we may treat of even more subtly concerning the digging of this hoof. For holy men, although they wakefully keep the eye of the mind intent upon things above, and although they tread with the foot of rigid contempt upon all things which flow by below; yet, from the corruption of the earthly flesh, to which they are still bound, they frequently suffer the dust of thoughts in their heart. And while they persuade others without to desire heavenly things, they always discuss themselves within by subtle inquisition, lest they should be polluted by any lowest thought dwelling long in them. The horse, therefore, paweth the earth with his hoof when every preacher discusses earthly thoughts in himself by strong inquisition. The horse paweth the earth with his hoof when he over whom the Lord already presides considers what mass is heaped up for him from ancient thought, and does not cease to empty himself from it by weeping. Whence Isaac is well described as having digged wells among a foreign nation (Gen. 26). By which example, forsooth, we learn that, being placed in this distress of pilgrimage, we should penetrate the depths of our thoughts; and until the water of true understanding answers to us, the hand of our inquisition should by no means grow torpid from exhausting the earth of the heart. Which wells, however, the Philistines (allophyli) lying in wait fill up, because, doubtless, unclean spirits, when they see us studiously digging the heart, cast upon us heaped-up thoughts of temptations. Whence the mind is always to be emptied, and incessantly to be digged: lest if it be left undiscussed, the earth of thoughts be piled up over us, even to the swelling of perverse works. Hence it is said to Ezekiel: Son of man, dig the wall (Ezek. 8:8); that is, break the hardness of the heart by frequent blows of searches.

Hinc ad Isaiam Dominus dicit: Ingredere in petram, abscondere fossa humo, a facie timoris Domini, et a gloria majestatis ejus (Isai. II, 10). Petram quippe ingredimur, cum cordis nostri duritiam penetramus; atque a facie timoris Domini fossa humo abscondimur, si terrenas cogitationes egerentes ab ira districti judicis in humilitate nostrae mentis celamur. Quo enim plus terra fodiendo projicitur, eo pavimentum semper inferius demonstratur. Unde et nos si a nobis studiosius terrenas cogitationes ejicimus, quo apud nosmetipsos abscondamur, humilius invenimus.

54. De imminente judicii die S. Gregorii sententia. Ecce enim quia divini judicii dies imminet, quasi ipsa jam timoris ejus facies apparet; tantoque magis necesse est ut unusquisque illum terribilius timeat, quanto jam gloria majestatis ejus appropinquat. Quid ergo agendum est, quove fugiendum? Quo enim quis latere potest eum qui ubique est? Sed ecce petram ingredi, fossa humo occultari praecipimur, ut videlicet cordis nostri duritiam dirumpentes, eo iram invisibilem declinemus, quo ab amore rerum visibilium apud nosmetipsos in corde subtrahimur, ut cum pravae cogitationis terra ejicitur, mens apud semetipsam tanto tutius quanto et humilius abscondatur (Deut. XXIII, 12). Hinc Israelitico populo per Moysen a Domino jubetur, ut cum egreditur ad requisita naturae, mittat paxillum in balteo, et fossa humo abscondat quae egesta fuerint. Naturae enim corruptibilis pondere gravati, a mentis nostrae utero quaedam cogitationum superflua quasi ventris gravamina erumpunt. Sed portare paxillum sub balteo debemus, ut videlicet ad reprehendendos nosmetipsos semper accincti, acutum circa nos stimulum compunctionis habeamus, qui incessanter terram mentis nostrae poenitentiae dolore confodiat, et hoc quod a nobis fetidum erumpit abscondat. Ventris quippe egestio fossa humo per paxillum tegitur, cum mentis nostrae superfluitas subtili redargutione discussa, ante Dei oculos, per compunctionis suae stimulum celatur. Quia igitur sancti viri quaecunque inutilia cogitant reprehendere ac dijudicare non cessant, de equo suo Dominus dicat: Terram ungula fodit, id est quidquid in mente sua terrenum versari conspicit, hoc nimirum superductae poenitentiae duris percussionibus rumpit. Cum vero se interius districta subtilitate dijudicant, jam nihil est quod exterius pertimescant. Tanto enim minus ad mala praesentia trepidant, quanto semetipsos plenius bonis venturis parant. Unde et subditur:

Caput XXVIII

[Vet. XXIII, Rec. XIV].

Hence the Lord says to Isaiah: Enter into the rock, hide thee in the digged ground, from the face of the fear of the Lord, and from the glory of his majesty (Isai. 2:10). We enter, indeed, into the rock, when we penetrate the hardness of our heart; and we are hidden in the digged ground from the face of the fear of the Lord, if, casting out earthly thoughts, we are concealed in the humility of our mind from the wrath of the strict Judge. For by how much more the earth is cast out by digging, by so much the pavement is always shown lower. Whence also we, if we more studiously eject earthly thoughts from us, find a lowlier place where we may be hidden within ourselves.

54. Concerning the imminent day of judgment, the opinion of St. Gregory. For behold, because the day of divine judgment is imminent, as it were already the very face of His fear appears; and by so much the more is it necessary that each one should fear it more terribly, as the glory of His majesty already approaches. What, then, is to be done, or whither is one to flee? For whither can any one lie hid from Him who is everywhere? But behold, we are commanded to enter into the rock, to be hidden in the digged ground, that, forsooth, breaking the hardness of our heart, we may decline invisible wrath by that much as we are withdrawn from the love of visible things within ourselves in the heart, so that when the earth of perverse thought is cast out, the mind may be hidden within itself by so much more safely as it is also more humbly (Deut. 23:12). Hence it is commanded to the Israelitish people by the Lord through Moses, that when he goes out to the requirements of nature, he should put a paddle in his belt, and hide in the digged ground those things which have been cast out. For being weighed down by the weight of corruptible nature, certain superfluities of thoughts, as it were burdens of the belly, break forth from the womb of our mind. But we ought to carry a paddle under the belt, that, forsooth, being always girt for the purpose of reproving ourselves, we may have the sharp sting of compunction about us, which may incessantly dig the earth of our mind with the pain of penance, and hide this which breaks forth fetid from us. For the ejection of the belly is covered in the digged ground by the paddle, when the superfluity of our mind, discussed by subtle redargution, is hidden before the eyes of God, through the sting of its own compunction. Because, therefore, holy men do not cease to reprove and judge whatever useless things they think, let the Lord say concerning His horse: He paweth the earth with his hoof, that is, whatever earthly thing he perceives to be turned in his mind, this doubtless he breaks with the hard strokes of superadded penance. But when they judge themselves within with strict subtlety, there is now nothing which they should greatly fear without. For by so much the less do they tremble at present evils, as they more fully prepare themselves for future goods. Whence also it is subjoined:

CHAPTER XXVIII.

Ibid.---Exsultat audacter, in occursum pergit armatis.

55. Sanctum virum nec adversa dejiciunt, nec prospera corrumpunt. Apostolorum inter flagella exsultatio, in primis Pauli. Haeretici potestatum saecularium patrocinium ambiunt. Infractae virtutis est rerum terrenarum contemptus. Exsultat audacter, quia sic adversis non frangitur, sicut nec prosperis elevatur. Adversa namque non dejiciunt, quem prospera nulla corrumpunt. Equus itaque iste et fortis et sub freno est. Ne ergo prematur adversis, habet vim fortitudinis; ne elevetur prosperis, habet pondus desuper insidentis. Decurrunt quippe tempora, sed idcirco justum trahere non valent, quia levare non possunt. Illorum nimirum trahunt, quos levant; irata dejiciunt, quos blanda sustollunt. Vir autem bene Deo subditus scit inter transeuntia stare, scit inter lapsus decurrentium temporum mentis gressum figere, scit nec ad subjecta se erigere, nec ad objecta trepidare. Plerumque autem quia exerceri se utilius contritionis suae laboribus novit, in adversis hilarescit, quae dum constanter pro veritate patitur, augeri sibi virtutis meritum laetatur. Hinc est quod tunc apostolos exsultasse legimus, cum pro Christo illos contigit flagella tolerasse, sicut scriptum est: Ibant gaudentes a conspectu concilii, quoniam digni habiti sunt pro nomine Jesu contumeliam pali (Act. V, 41). Hinc Paulus cum duris in Macedonia fuisset persecutionibus pressus, in eo quod se afflictum insinuat, etiam jucundatum demonstrat, dicens: Nam cum venissemus Macedoniam, nullam requiem habuit caro nostra (II Cor. VII, 5). Ac si aperte diceret quia spiritus requiem habuit dum per profectum animae persecutionum supplicia caro toleravit. Contra hunc itaque equum ab adversariis sanctae Ecclesiae parantur gladii de dolore poenarum, parantur arma de patrociniis saecularium potestatum. Solent namque haeretici potentum mundi defensionibus, quasi quibusdam armis, se tegere; solent omnes infideles praedicationem fidei excitatis etiam saeculi potestatibus impugnare. Sed equus Dei exsultat audacter, et exteriora tormenta non metuit, quia internam delectationem quaerit, potestatum mundi iracundiam non formidat, quia ipsius quoque vitae praesentis desiderium per mentis excessum calcat.

IBID.---He rejoiceth boldly, he goeth on to meet the armed men.

55. Adverse things do not cast down a holy man, nor do prosperous things corrupt him. The rejoicing of the Apostles amidst scourgings, especially of Paul. Heretics court the patronage of secular powers. It is a part of unbroken virtue to despise earthly things. "He rejoiceth boldly," because he is so not broken by adverse things, as he is also not lifted up by prosperous things. For adverse things do not cast down him whom no prosperous things corrupt. This horse, therefore, is both strong and under the bridle. Lest, therefore, he should be pressed down by adverse things, he has the force of fortitude; lest he should be lifted up by prosperous things, he has the weight of Him who sits above. Times, indeed, run on, but they are not able to draw the just man for this reason, that they cannot lift him up. For they doubtless draw those whom they lift up; and being angry, they cast down those whom they sustain when fawning. But a man well subjected to God knows how to stand among passing things, knows how to fix the step of the mind among the lapses of running times, knows neither to raise himself up to things subjected to him, nor to tremble at things opposed. But for the most part, because he knows that he is more usefully exercised by the labors of his own contrition, he is cheerful in adverse things, which while he constantly suffers for the truth, he rejoices that the merit of his virtue is increased. Hence it is that we read that the Apostles then rejoiced, when it happened that they tolerated scourgings for Christ, as it is written: They went rejoicing from the presence of the council, because they were accounted worthy to suffer reproach for the name of Jesus (Acts 5:41). Hence Paul, when he had been pressed by hard persecutions in Macedonia, in that wherein he insinuates that he was afflicted, shows also that he was gladdened, saying: For when we were come into Macedonia, our flesh had no rest (2 Cor. 7:5). As if he should say openly, that the spirit had rest while the flesh tolerated the punishments of persecutions through the profit of the soul. Against this horse, therefore, swords are prepared by the adversaries of the holy Church from the pain of punishments, and arms are prepared from the patronages of secular powers. For heretics are wont to protect themselves with the defenses of the powerful of the world, as with certain arms; all infidels are wont to impugn the preaching of the faith even by excited powers of the world. But the horse of God rejoices boldly, and does not fear external torments, because he seeks internal delight; he does not fear the wrath of the powers of the world, because he treads under foot the desire of this present life itself through the excess of the mind.

Hinc per Salomonem dicitur: Non contristabit justum quidquid ei acciderit (Prov. XII, 21). Hinc in eo rursum scriptum est: Justus quasi leo confidens absque terrore erit (Prov. XXVIII, 1). In occursu bestiarum idcirco leo non trepidat, quia praevalere se omnibus non ignorat. Unde justi viri securitas recte leoni comparatur, quia contra se cum quoslibet insurgere conspicit, ad mentis suae confidentiam redit; et scit quia cunctos adversantes superat, quia illum solum diligit, quem invitus nullo modo amittat. Quisquis enim exteriora, quae et nolenti subtrahuntur, appetit sua se sponte extraneo timori substernit. Infracta autem virtus est concupiscentiae terrenae contemptus, quia et in alto mens ponitur, cum a rebus infimis spei suae judicio sublevatur, atque a cunctis adversantibus tanto minus attingitur quanto in supernis sita tutius munitur.

56. Justus adversantibus intrepidus occurrit.---Equus itaque iste non solum contra se venientes minime metuit, sed eis etiam in occursum pergit. Unde bene hic additur: In occursum pergit armatis. Plerumque enim quieti atque inconcussi relinquimur, si obviare pravis pro justitia non curamus. Sed si ad aeternae vitae desiderium animus exarsit, si jam verum lumen intrinsecus respicit, si in se flammam sancti fervoris accendit, in quantum locus admittit, in quantum causa exigit, debemus pro defensione justitiae nosmetipsos objicere, et perversis ad injusta erumpentibus, etiam cum ab eis non quaerimur, obviare. Nam cum justitiam, quam nos amamus, in aliis feriunt, nos nihilominus sua percussione confodiunt, etiam si venerari videantur. Quia ergo vir sanctus pravis ac male agentibus sese etiam cum non quaeritur opponit, recte de equo Dei dicitur: In occursum pergit armatis.

57. S. Pauli exemplum. Intueri libet illum sessoris sui calcaribus excitatum contra armatos hostes, quantus Paulum fervor accenderat, quando eum Ephesi ad irrumpendas theatri turbas zeli flamma rapiebat. Scriptum quippe est: Repleti sunt ira, et exclamaverunt dicentes: Magna Diana Ephesiorum; et impleta est civitas confusione, et impetum fecerunt uno animo in theatrum, rapto Caio et Aristarcho Macedonibus, comitibus Pauli (Act. XIX, 28, 29). Atque mox subditur: Paulo autem volente intrare in populum, non permiserunt discipuli. Quidam autem et de Asiae principibus, qui erant amici ejus, miserunt ad eum, rogantes ne se daret in theatrum (Ibid., 30, 31). In quibus profecto verbis agnoscimus quo impetu contra cuneos adversantes irrueret, nisi eum per amicos et discipulos charitatis frena tenuissent.

Hence it is said by Solomon: Whatever shall happen to the just man, it shall not make him sad (Prov. 12:21). Hence in the same it is written again: The just man shall be as a confident lion without terror (Prov. 28:1). In the meeting of beasts, a lion does not tremble for this reason, because he is not ignorant that he prevails over all. Whence the security of the just man is rightly compared to a lion, because when he sees any persons whatsoever rise up against him, he returns to the confidence of his own mind; and he knows that he overcomes all opponents, because he loves Him alone, whom he may by no means lose against his will. For whosoever desires external things, which are withdrawn even from him who is unwilling, subjects himself of his own accord to a foreign fear. But the contempt of earthly concupiscence is an unbroken virtue, because the mind is placed on high, when it is raised up by the judgment of its own hope from lowest things, and is by so much the less touched by all opponents, as it is more safely fortified being situated in heavenly things.

56. The just man meets his opponents undaunted.---This horse, therefore, not only fears very little those coming against him, but he even goeth on to meet them. Whence it is well added here: He goeth on to meet the armed men. For for the most part we are left quiet and unattacked, if we do not care to meet the wicked for justice. But if the mind has been inflamed to the desire of eternal life, if it already respects the true light within, if it has kindled in itself the flame of holy fervor, so far as place admits, so far as the cause requires, we ought to oppose ourselves for the defense of justice, and to meet the perverse breaking forth to unjust things, even when we are not sought by them. For when they strike justice, which we love, in others, they nonetheless pierce us by their stroke, even if they should seem to venerate us. Because, therefore, a holy man opposes himself to the wicked and those doing evil even when he is not sought, it is rightly said concerning the horse of God: He goeth on to meet the armed men.

57. The example of St. Paul. It is pleasant to behold him, excited by the spurs of his Rider, against the armed hosts, with what great fervor Paul was kindled, when the flame of zeal hurried him away at Ephesus to break into the throngs of the theatre. For it is written: They were filled with wrath, and cried out, saying: Great is Diana of the Ephesians; and the city was filled with confusion, and they made an onset with one mind into the theatre, having caught Gaius and Aristarchus, Macedonians, Paul's companions (Acts 19:28, 29). And it is soon subjoined: And when Paul would have entered in unto the people, the disciples suffered him not. And certain also of the chiefs of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre (Ibid., 30, 31). In which words, truly, we recognize with what impetus he would have rushed against the opposing bands, unless the bridles of charity had held him back through his friends and disciples.

58. Declinandum tamen aliquando prudenter periculum, si ex illo periculo modicus tantum fructus speretur. Hoc Paulus exemplo docuit. Sed si obviare hostibus, si ultro pugnam petere, si nosmetipsos semper relinquere in cursu nostri fervoris debemus, quid est quod idem praedicator egregius de semetipso fatetur, dicens: Damasci praepositus gentis Aretae regis custodiebat civitatem Damascenorum, ut me comprehenderet, et per fenestram in sporta demissus sum per murum, et sic effugi manus ejus (II Cor. XI, 32, 33)? Quid est quod equus iste modo sponte armatorum cuneos impetit, et modo se ab armatis hostibus quasi trepidus abscondit, nisi hoc, quod necesse est ut in ejus artificiosa virtute discamus adversariorum pugnam et constanter aliquando appetere, et prudenter aliquando declinare? Necesse quippe est ut per omne quod agimus in mentis trutina positum hinc pondus, illinc fructum nostri laboris aestimemus; et cum pondus fructum superat, laborem quisque innoxie declinet, dummodo se in aliis exerceat, in quibus lucro fructuum pondus laboris vincat. Cum vero sub sequenti quantitate fructuum mensura laboris aut aequatur, aut vincitur, labor non sine gravi culpa declinatur. Unde praedicator sanctus, cum Damasci valde obstinatas mentes persequentium cerneret, eorum noluit adversitati confligere, quia et semetipsum, quem profuturum multis noverat, vidit posse deficere, et aut nullis se ibi aut paucis prodesse. Secessum ergo a certamine petiit, et pugnaturum felicius ad alia se bella servavit. Non enim loco virtus, sed locus virtuti defuit; et idcirco fortissimus miles ab obsidionis angustia certaminis campum quaesivit. Ubi autem subjuganda regi proprio multa adversariorum colla conspexit, subire bellum vel cum morte non timuit; sicut ipse cum Jerosolymam pergeret, eumque discipuli, passione illius per prophetiam praescita, prohiberent, sibimetipsi attestatur, dicens: Ego non solum alligari, sed et mori in Jerusalem paratus sum pro nomine Domini Jesu (Act. XXI, 13). Neque enim facio animam meam pretiosiorem quam me (Ibid., XX, 24). Qui igitur hic hostiles cuneos etiam praescita passione sua imperterritus petiit, illic de dispensatione fuisse edocuit, non de timore quod fugit.

59. Cavendum ne timore potius quam cauta dispensatione fugiamus. Qua in re pensandum est quia ille labores quosdam per dispensationis judicium laudabiliter declinat, qui pro Deo majores alios fortiter tolerat. Nam saepe ab hominibus timor debilis cauta dispensatio vocatur; et quasi prudenter impetum declinasse se asserunt, cum fugientes turpiter in terga feriuntur.

58. Danger is sometimes to be prudently declined, if only moderate fruit is expected from that danger. This Paul taught by his example. But if we ought to meet enemies, if of our own accord to seek the fight, if always to leave ourselves in the course of our fervor, what is it that the same eminent preacher confesses concerning himself, saying: In Damascus the governor of the nation of king Aretas kept the city of the Damascenes, that he might apprehend me, and through a window in a basket was I let down by the wall, and so I escaped his hands (2 Cor. 11:32, 33)? What is it that this horse now of his own accord attacks the bands of armed men, and now hides himself from armed enemies as if trembling, except this, which it is necessary that we should learn in his skillful virtue, both to seek the fight of adversaries constantly sometimes, and to decline it prudently sometimes? For it is necessary that through everything which we do, being placed in the balance of the mind, we should weigh on one side the weight, on the other the fruit of our labor; and when the weight exceeds the fruit, let each one innocently decline the labor, provided he exercises himself in other things, in which the weight of labors may be overcome by the lucre of fruits. But when with the following quantity of fruits the measure of labor is either equalled or overcome, labor is not declined without grave fault. Whence the holy preacher, when he saw the very obstinate minds of the persecutors at Damascus, would not conflict with their adversity, because he saw that both he himself, whom he knew would be profitable to many, might fail, and that he would profit none or few there. He sought, therefore, a withdrawal from the contest, and reserved himself to other wars to fight more happily. For virtue did not fail the place, but place failed virtue; and therefore the most brave soldier sought the field of contest from the strait of the siege. But where he saw many necks of adversaries to be subjected to his own King, he did not fear to undergo the war even with death; as he himself, when he was going to Jerusalem, and the disciples, the passion of him being foreknown through prophecy, would have prohibited him, testifies to himself, saying: I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus (Acts 21:13). Neither do I make my life more precious than myself (Ibid. 20:24). He, therefore, who here undaunted sought the hostile bands, even his passion being foreknown, taught there that it was of dispensation, not of fear, that he fled.

59. We must be careful lest we flee out of fear rather than out of cautious dispensation. In this matter it must be considered that he laudably declines certain labors through the judgment of dispensation, who bravely endures other greater ones for God's sake. For often a weak fear is called cautious dispensation by men; and they assert that they have prudently declined an attack, when, fleeing shamefully, they are struck in the back.

Unde necesse est ut in causa Dei, cum res dispensationis agitur, metus cordis subtilissima libratione pensetur, ne per infirmitatem timor subrepat, et sese per dispensationis imaginem rationem confingat, ne culpa se prudentiam nominet; jamque nec ad poenitentiam animus redeat, quando hoc quod inique perpetrat virtutem vocat. Restat igitur ut in dubiis quisque deprehensus, cum quaelibet sibi adversitas imminet, prius intra semetipsum contra formidinem et praecipitationem pugnet, quatenus nec formidolose se subtrahat, nec praecipitanter opponat. Valde enim praeceps est qui semper se adversis objicit, et valde pavidus qui semper abscondit.

60. Peritus dux hosti exercitum nec semper admovet, nec semper subducit. Sed haec melius in bellis spiritalibus discimus, si formam exercitii a corporalibus bellis trahamus. Non enim ille dux sapiens est, qui semper contra hostiles cuneos exercitum praeceps admovet; neque ille dux fortis, qui semper hunc ab hostis facie cavendo subducit. Scire namque dux debet modo ab hostili impetu exercitum caute subtrahere, modo hostem circumfusis cornibus coarctare. Quod nimirum sollicite perfecti praedicatores exhibent, cum modo persecutionis rabiem declinantes, noverunt sapienter sed non enerviter cedere; modo autem persecutionis impetum contemnentes, noverunt ei fortiter, sed non praecipitanter obviare. Quia autem sanctus vir, cum congruum cernit, ictibus pectus objicit, et venientia jacula vel moriens retundit, recte dicitur: In occursum pergit armatis. De quo adhuc bene subditur:

CAPUT XXIX.

VERS. 22.---Contemnit pavorem, nec cedit gladio.

1025 61. Paulus pavorem omnem, omnem hostilem impetum despexit. Videamus quomodo pavorem despiciat, qui ipsos adversariorum gladios enumerans calcat. Ait enim: Quis nos separabit a charitate Dei? tribulatio an angustia, an fames, an persecutio (Rom. VIII, 35)? In pavore autem ventura poena metuitur, in gladio vero jam dolor de praesenti percussione sentitur. Quia ergo vir sanctus ventura adversa non metuit, pavorem despicit; quia vero nec superveniente percussione vincitur, nequaquam gladiis cedit. Contra hunc itaque equum tot sunt gladii hostium, quot genera persecutionum; quae cuncta obvians superat, quia amore vitae sese ad interitum parat. Sed quia tam robustissimum pectus quomodo se jaculis opponat audivimus, nunc quid ab adversariis agatur audiamus. Sequitur:

CAPUT XXX.

Hence it is necessary that in the cause of God, when a matter of dispensation is at hand, the fear of the heart be weighed with the most subtle balance, lest fear creep in through infirmity and devise a reason for itself under the image of dispensation, lest a fault call itself prudence; and the mind no longer returns to penance, when it calls that which it iniquitously commits a virtue. It remains, therefore, that each one caught in doubts, when any adversity threatens him, should first fight within himself against dread and precipitancy, so that he may neither fearfully withdraw himself nor precipitately oppose himself. For he is very headlong who always exposes himself to adversities, and very fearful who always hides himself.

60. A skilled leader neither always advances his army against the enemy nor always withdraws it. But we learn these things better in spiritual wars if we draw the form of the exercise from corporal wars. For that leader is not wise who always headlong advances his army against the hostile bands; nor is that leader brave who always withdraws it by taking precautions from the face of the enemy. For a leader ought to know how at one time to cautiously withdraw the army from the hostile attack, and at another time to hem in the enemy with surrounding wings. This indeed perfect preachers carefully exhibit, when at one time declining the rage of persecution, they know how to yield wisely but not weakly; and at another time contemning the attack of persecution, they know how to meet it bravely but not precipitately. Because, then, the holy man, when he sees it fitting, opposes his breast to strokes, and even dying blunts the coming darts, it is rightly said: He goeth on to meet armed men. Concerning which it is further well added:

CHAPTER XXIX.

VERSE 22.---He despiseth fear, and yieldeth not to the sword.

1025 61. Paul despised all fear, all hostile attack. Let us see how he despiseth fear, who, enumerating the very swords of his adversaries, trampleth them under foot. For he saith: Who shall separate us from the love of God? shall tribulation, or distress, or famine, or persecution (Rom. VIII, 35)? Now in fear a coming punishment is dreaded, but in the sword pain is already felt from a present stroke. Because, therefore, the holy man dreadeth not coming adversities, he despiseth fear; but because he is not overcome even by an ensuing stroke, he by no means yieldeth to swords. Against this horse, therefore, there are as many swords of enemies as there are kinds of persecutions; all which he meeteth and overcometh, because for the love of life he prepareth himself for death. But because we have heard how so robust a breast opposeth itself to darts, let us now hear what is done by his adversaries. It followeth:

CHAPTER XXX.

VERS. 23.---Super ipsum sonabit pharetra.

62. Victi hostes ad dolos, sed incassum confugiunt. In Scriptura sacra pharetrae nomine aliquando justum Dei occultumque consilium, aliquando vero clandestina pravorum machinatio designatur. Per pharetram justum Dei occultumque consilium exprimitur, sicut idem beatus Job superiore parte testatur, dicens: Pharetram enim suam aperuit, et afflixit me (Job. XXX, 11). Id est, occultum suum consilium detexit, et publica me percussione vulneravit. Sicut enim in pharetra sagittae, sic in occulto Dei consilio latent sententiae; et quasi ex pharetra sagitta educitur, quando ex occulto consilio apertam Deus sententiam jaculatur. Pharetrae quoque nomine pravorum machinatio designatur, sicut per prophetam dicitur: Paraverunt sagittas suas in pharetra, ut sagittent in obscuro rectos corde (Psal. X, 3). Iniqui enim cum dolos quos bonis excogitant secretis machinationibus occultant, quasi in pharetra sagittas parant, et in hac praesentis vitae caligine, velut in obscuro, rectos corde feriunt, quia malitiosa eorum jacula et sentiri per vulnus possunt, et tamen venientia deprehendi non possunt. Igitur quia equus Dei nulla adversitate terretur, eique quo magis obviatur, eo vi intentionis suae super armatos hostes ferventior ducitur, persecutores ejus, qui se etiam ferientes vinci sentiunt, turbati ad consilium revertuntur, dolos praeparant, et velut ex longinquo mittendo vulnera occultant. Unde nunc recte dicitur: Super ipsum sonabit pharetra; ut eum ex absconsa machinatione longe feriant, cui apertis congressionibus inaniter appropinquant. Haec tunc super equum Dei pharetra sonuerat, cum quadraginta viri qui in ejus mortem conjuraverant educi de carcere Paulum quaerebant (Act. XXIII, 16), ut consiliorum suorum ictibus quasi clam sagittarum dolo interficerent quem congressione persecutionis publicae superare nequaquam possent. Pharetra ergo sonuit, quia occultae machinationis ad Paulum causa pervenit.

63. Artes suas aliquando occultant, aliquando, ut incutiant terrorem, ostentant.--- Quamvis si vigilanter quaerimus, adhuc in pharetrae sonitu aliquid subtilius invenimus. Saepe enim adversarii consilia contra bonos ineunt, pravis inventionibus innituntur, ad excogitandos dolos se conferunt, sed tamen qui eosdem dolos prodere bonis debeant, ipsi instituunt, latenter ipsi transmittunt, ut credulis suppliciorum praeparatio dum quasi furtim innotescitur, amplius timeatur, et audientis animum plus suspecta vulnera quam percepta perturbent.

VERSE 23.---The quiver shall rattle over him.

62. Defeated enemies fly to deceits, but in vain. In holy Scripture by the name of a quiver sometimes the just and hidden counsel of God, but sometimes the secret machination of the wicked is designated. By a quiver the just and hidden counsel of God is expressed, as the same blessed Job testifieth in a former part, saying: For He hath opened His quiver, and afflicted me (Job XXX, 11). That is, He hath disclosed His hidden counsel, and wounded me with a public stroke. For as arrows are in a quiver, so are judgments hidden in the secret counsel of God; and an arrow is as it were drawn from the quiver, when God hurleth an open judgment from His hidden counsel. By the name of a quiver also the machination of the wicked is designated, as is said by the Prophet: They have prepared their arrows in the quiver, that they may shoot in the dark at the upright in heart (Psal. XI, 2). For the iniquitous, when they hide the deceits which they devise against the good with secret machinations, prepare as it were arrows in a quiver, and in this darkness of the present life, as if in the dark, they strike the upright in heart, because their malicious darts can both be felt through the wound, and yet cannot be detected as they come. Since, therefore, the horse of God is terrified by no adversity, and the more he is opposed, the more he is led by the force of his intention with greater fervor over the armed enemies, his persecutors, who feel themselves defeated even while they strike, return in confusion to counsel, prepare deceits, and as if from afar hurl hidden wounds. Whence it is now rightly said: The quiver shall rattle over him; that they may strike him from a hidden machination from afar, whom they in vain approach in open encounters. This quiver had then rattled over the horse of God, when the forty men who had conspired for his death sought that Paul should be brought out of prison (Acts XXIII, 12-21), that they might slay him by the strokes of their counsels, as it were by the stealthy deceit of arrows, whom they could by no means overcome in an encounter of public persecution. The quiver therefore rattled, because the cause of the secret machination reached Paul.

63. They sometimes hide their arts, sometimes, to inspire terror, they display them. Although if we search vigilantly, we find yet something more subtle in the rattling of the quiver. For often adversaries enter into counsels against the good, rely on wicked inventions, betake themselves to devising deceits, but yet they themselves appoint those who should betray these same deceits to the good, they themselves transmit them secretly, so that the preparation of punishments, while it is made known as if by stealth, may be the more feared by the credulous, and suspected wounds may disturb the mind of the hearer more than those received.

In pharetra enim sagittae 1026 dum latent et sonant mortem etiam non visae denuntiant. Pharetra ergo contra equum sonitum reddit, cum contra praedicatorem sanctum occulta pravorum machinatio consilium suum, quod fraudulenter operit, fraudulentius innotescit, ut praemissis minis quasi ex sonitu pharetrae terreat, cum praedicator Dei apertas contumelias velut cominus ferientia jacula non formidat. Cum vero eisdem minis minime terretur, mox persecutorum crudelitas ad supplicia manifesta perducitur. Unde bene postquam dictum est: Super ipsum sonabit pharetra, illico additur:

CAPUT XXXI.

IBID.--- Vibrabit hasta.

64. A minis ad aperta supplicia prorumpunt. Contra praedicatorem Dei post pharetrae sonitum hasta vibratur, quando post terrores exhibitos e vicino jam feriens aperta poena producitur. Praedicatores autem sancti, cum pro defensione fidei supplicia subeunt, ad eamdem fidem, quos valent, rapere et inter verbera non desistunt; et cum patienter vulnera suscipiunt, prudenter contra corda infidelium sagittas praedicationis reddunt. Unde nonnunquam agitur ut ipsi qui in persecutionis saeviunt non tam doleant quod cor praedicatoris non emolliunt quam quod per ejus verba etiam alios amittant. Quia igitur eum feriendo non superant, ne fortasse et alii qui illum audiunt se derelinquant, mox contra loquentis verba scutum responsionis parant. Unde cum diceret: Vibrabit hasta, recte subjungit:

IBID.---Et clypeus.

65. Rationes quas opponant, etiam quaerunt.---Persecutor saeviens postquam praedicatoris corpus supplicio percutit, auditorum cor quasi clypeo verbis suae disputationis munit. Vir igitur sanctus ut feriri debeat, hasta vibratur; sed ne audiri possit, clypeus opponitur. Habent namque defensores Dei in praelio sagittas suas quas eo citius in auditorum corda injiciunt, quo illas de spiritali arcu, id est de intima cordis tensione distringunt. His quippe se in bello fidei Paulus armaverat, cum dicebat: Laboro usque ad vincula quasi male operans, sed verbum Dei non est alligatum (II Tim. II, 9).

For arrows in a quiver 1026 while they are hidden and rattle, denounce death even though not seen. The quiver therefore giveth a sound against the horse, when against the holy preacher the secret machination of the wicked maketh known its counsel, which it fraudulently covereth, even more fraudulently, so that by premises of threats it may terrify as if by the sound of the quiver, while the preacher of God dreadeth not open contumelies like darts striking from near at hand. But when he is not at all terrified by these same threats, presently the cruelty of the persecutors is brought to manifest punishments. Whence well after it was said: The quiver shall rattle over him, there is immediately added:

CHAPTER XXXI.

IN THE SAME PLACE.---The spear shall brandish.

64. From threats they break forth into open punishments. Against the preacher of God, after the rattling of the quiver, the spear is brandished, when after the terrors exhibited, an open punishment already striking from near at hand is produced. But holy preachers, when they undergo punishments for the defense of the faith, do not cease to draw to that same faith whom they can even amidst stripes; and while they patiently receive wounds, they prudently return arrows of preaching against the hearts of infidels. Whence it sometimes happens that they who rage in persecution do not so much grieve that they do not soften the heart of the preacher as that through his words they lose even others. Because, therefore, they do not overcome him by striking him, lest perhaps others also who hear him should leave them, they presently prepare against the words of the speaker the shield of a reply. Whence when he said: The spear shall brandish, he rightly subjoineth:

IN THE SAME PLACE.---And the shield.

65. They also seek for reasons which they may oppose. For the raging persecutor, after he hath struck the body of the preacher with punishment, fenceth the heart of the hearers as if with a shield by the words of his disputation. The holy man therefore is struck that he may be smitten, the spear is brandished; but lest he should be heard, the shield is opposed. For the defenders of God have in battle their arrows, which they hurl the more quickly into the hearts of the hearers, the more they discharge them from the spiritual bow, that is, from the inward tension of the heart. With these indeed Paul had armed himself in the war of faith, when he said: I labor even unto bonds, as an evil-doer; but the word of God is not bound (2 Tim. II, 9).

Ac si diceret: Hasta quidem suppliciorum ferior, sed tamen verborum sagittas emittere non desisto. Vulnera crudelitatis accipio, sed cor infidelium vera loquendo transfigo. Dicatur ergo: Super ipsum sonabit pharetra, vibrabit hasta et clypeus. Contra equum quippe Dei, quia pravorum consilia perstrepunt, pharetra sonat, quia aperta poena exquiritur, hasta vibratur; quia vero ei etiam disputatione resistitur, clypeus antefertur. Sed nunquid a fervore suo per ista compescitur? Vir enim sanctus quo majore persecutione premitur, eo ad praedicandam veritatem acrius instigatur; et cum patienter persecutores tolerat, ardenter ad se auditores trahere festinat. Unde et bene adhuc de equo Dei subditur:

CAPUT XXXII.

VERS. 24.---Fervens et fremens sorbet terram, nec reputat tubae sonare clangorem.

66. Despectis illorum conatibus, pius praedicator peccatorum conversioni semper insudat. Primo namque peccanti homini dictum est: Terra es, et in terram ibis (Genes. III, 19). Tubae autem clangunt, cum hujus saeculi potestates loqui sanctos terribiliter prohibent. Quia igitur praedicator zelo sancti Spiritus inflammatus, vel inter supplicia positus, quoslibet peccatores ad se trahere non desistunt, fervens 1027 procul dubio terram sorbet, quia vero persecutorum minas minime formidat, clangorem tubae sonare non reputat. Tuba enim, quae discrimen belli denuntiat, quid est aliud quam vox saecularium potestatum, quae contempta resistentibus mortis certamen parat?

67. Exemplum Apostolorum, praesertim S. Pauli.---Haec a principibus sacerdotum tuba sonuerat, cum flagellatos apostolos de Deo loqui prohibebant, sicut scriptum est: Caesis denuntiaverunt, ne loquerentur in nomine Jesu (Act. V, 40). Sed videamus quomodo equum Dei clangor tubae non terreat. Ait Petrus: Obedire oportet Deo magis quam hominibus (Ibid., 29). Qui aliis quoque persequentibus dicit: Non enim possumus quae vidimus et audivimus, non loqui (Act. IV, 20). Equus ergo Dei clangorem tubae non metuit, quia praedicator egregius despectis potestatibus saeculi, nullos minarum sonitus pertimescit.

As if he said: I am indeed smitten by the spear of punishments, but yet I cease not to send forth the arrows of words. I receive the wounds of cruelty, but I transfix the heart of infidels by speaking the truth. Let it be said therefore: The quiver shall rattle over him, the spear and the shield shall brandish. For against the horse of God, because the counsels of the wicked make a noise, the quiver rattleth; because open punishment is sought, the spear is brandished; but because he is also resisted by disputation, the shield is held before him. But is he restrained from his fervor by these things? For the holy man, the more he is pressed by persecution, the more sharply is he instigated to preach the truth; and while he patiently endureth his persecutors, he ardently hasteneth to draw hearers to himself. Whence also it is well further added concerning the horse of God:

CHAPTER XXXII.

VERSE 24.---Fervent and snorting he swalloweth the earth, and he reputeth not that the clangor of the trumpet soundeth.

66. Having despised their efforts, the pious preacher always labors for the conversion of sinners. For it was said to the first man when he sinned: Dust thou art, and unto dust shalt thou return (Gen. III, 19). Now the trumpets clang when the powers of this world terribly forbid the saints to speak. Because, therefore, the preacher, inflamed with the zeal of the Holy Spirit, even when placed amidst punishments, ceaseth not to draw any sinners to himself, fervent 1027 beyond doubt he swalloweth the earth; but because he dreadeth not at all the threats of persecutors, he reputeth not that the clangor of the trumpet soundeth. For what else is the trumpet, which denounceth the danger of war, but the voice of secular powers, which, being contemned, prepareth the conflict of death for those who resist?

67. The example of the Apostles, especially of St. Paul. This trumpet had sounded from the chief priests when they forbade the scourged Apostles to speak of God, as it is written: And when they had beaten them, they commanded that they should not speak in the name of Jesus (Acts V, 40). But let us see how the clangor of the trumpet terrifieth not the horse of God. Peter saith: We ought to obey God rather than men (Ibid. 29). Who saith also to others who were persecuting them: For we cannot but speak the things which we have seen and heard (Acts IV, 20). The horse of God, therefore, feareth not the clangor of the trumpet, because the excellent preacher, having despised the powers of the world, dreadeth no sounds of threats.

68. Videamus alium equum Dei quomodo terram sorbeat, quomodo nullus eum tubae terror attingat (Act. XIV, 18, 19, 20, 21). Scriptum est: Supervenerunt quidam ab Antiochia et Iconio Judaei, et persuasis turbis, lapidantes Paulum traxerunt extra civitatem, aestimantes eum mortuum esse. Circumdantibus autem eum discipulis, surgens intravit civitatem, et postero die profectus est cum Barnaba in Derben. Cumque evangelizassent civitati illi, et docuissent multos, reversi sunt Lystrum et Iconium et Antiochiam, confirmantes animas discipulorum. Perpendamus ergo quae hunc possent equum minae compescere, quando eum ab intentione sua non valet mors ipsa prohibere. Ecce lapidibus obruitur, nec tamen a veritatis sermone removetur. Occidi potest, superari non potest; velut exstinctus extra urbem projicitur, sed intra urbem die alio illaesus praedicator invenitur. O quam fortis huic viro inest infirmitas! o quam victrix poena! o quam dominatrix patientia! Ad agendum repulsione provocatur, ad praedicandam salutem plagis erigitur, ad propellendam laboris lassitudinem poena refovetur. Quae ergo hunc adversitas superet, quem poena fovet? Sed equus iste Dei et pharetrae sagittas despicit, quia malitiae consilia contemnit; vibratam hastam superat, quia et contra apertae persecutionis vulnera pectus firmat; oppositum clypeum rumpit, quia disputationem resistentium ratiocinando subigit; terram sorbet, quia peccatores in suum corpus exhortando convertit; clangorem buccinae sonare non reputat, quia vocem quamlibet terribilis prohibitionis calcat. Minus est autem quod dicitur, quia fortis perseverat in laboribus, adhuc, quod majus est, exsultat in adversis. Unde sequitur:

Caput XXXIII

[Rec. XVI].

VERS. 25.---Ubi audierit buccinam, dicit Vah.

69. Sancti, imminente certamine, licet mortis metu concutiantur, de futuro tamen praemio gaudent. Quibus profecto verbis et illud ostenditur, quod hoc loco a Domino de equo irrationabili nil dicatur. Neque enim vah dicere brutum animal potest; sed dum asseritur dicere quod omnino dicere non valet, innuitur quem designet. Vah quippe sermo exsultationis est. Equus ergo, audita buccina, vah dicit, quia fortis quisque praedicator cum certamen passionis sibi propinquare considerat, de exercitio virtutis exsultat; nec terretur pugnae periculo, quia victoriae laetatur triumpho.

68. Let us see another horse of God, how he swalloweth the earth, how no terror of the trumpet reacheth him (Acts XIV, 18-21). It is written: And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples. Let us consider, therefore, what threats could restrain this horse, when death itself cannot prohibit him from his intention. Behold, he is overwhelmed with stones, and yet he is not removed from the word of truth. He can be slain, he cannot be overcome; he is cast out of the city as if dead, but on another day the preacher is found unhurt within the city. Oh, how strong an infirmity is in this man! oh, how victorious a punishment! oh, how domineering a patience! He is provoked to action by repulse, he is raised up to preach salvation by stripes, he is refreshed for the repelling of the weariness of labor by punishment. What adversity then should overcome him, whom punishment refresheth? But this horse of God both despiseth the arrows of the quiver, because he contemneth the counsels of malice; he overcometh the brandished spear, because he strengtheneth his breast even against the wounds of open persecution; he breaketh the opposed shield, because by reasoning he subdueth the disputation of those who resist; he swalloweth the earth, because by exhorting he converteth sinners into his own body; he reputeth not that the clangor of the trumpet soundeth, because he trampleth upon any voice of terrible prohibition. But it is a small thing that is said, that being brave he persevereth in labors, for yet, what is greater, he exulteth in adversities. Whence it followeth:

CHAPTER XXXIII.

VERSE 25.---When he shall hear the trumpet, he saith, Aha.

69. The saints, when a conflict is imminent, though they may be shaken by the fear of death, yet rejoice for the future reward. By which words indeed it is also shown, that in this place nothing is said by the Lord concerning an irrational horse. For a brute animal cannot say 'Aha'; but while it is asserted that he saith what he is altogether unable to say, it is hinted whom he designates. For 'Aha' is a word of exultation. The horse, therefore, when he hath heard the trumpet, saith 'Aha,' because every brave preacher, when he considers that the conflict of his passion is approaching him, exulteth in the exercise of virtue; nor is he terrified by the danger of the fight, because he rejoices in the triumph of victory.

1028 Equo itaque est vah dicere, praedicatorem sanctum de ventura passione gaudere. [Vet. XXVI.] Sed si praedicator fortis gloriam passionis appetit, si discrimen mortis subire pro Domino laetus quaerit, quid est quod ipsi fortissimo praedicatori, qui ex robusto corde virtutem traxit in nomine, Petro Veritas dixit: Cum senueris, extendes manus tuas, et alius te cinget, et ducet quo non vis (Joan. XXI, 12). Quomodo de passione gaudet, qui, cinctus ab alio, ire quo ducitur non volet? Sed si pensamus qualiter animus appropinquante passione et mortis metu qualitur, et tamen de venturo regni praemio laetatur, intelligimus quomodo gloriosi certaminis subire periculum volens nolit, quia et in morte considerat quod tolerans paveat, et in fructu mortis aspicit quod appetens quaerat.

70. Paulus amat quod refugit, fugere videtur quod amat.---Videamus Paulum quomodo amet quod refugit, quomodo refugiat quod amat. Ait enim: Desiderium habens dissolvi, et cum Christo esse (Philip. I, 23). Et, Mihi vivere Christus est, et mori lucrum (Ibid., 21). Et tamen dicit: Qui sumus in hoc habitaculo, ingemiscimus gravati, eo quod nolumus exspoliari, sed supervestiri, ut absorbeatur quod mortale est a vita (II Cor. V, 4). Ecce et mori desiderat, et tamen carne exspoliari formidat. Cur hoc? Quia etsi victoria in perpetuum laetificat, ipsa nihilominus ad praesens poena perturbat; et quamvis vincat amor subsequentis muneris, tangit tamen non sine moerore animum pulsus doloris. Sicut enim vir fortis, cum vicino jam belli certamine armis accingitur, et palpitat et festinat, tremit et saevit, quasi pavere per pallorem cernitur, sed per iram vehementer urgetur; ita vir sanctus, cum passioni se propinquare conspicit, et naturae suae infirmitate concutitur, et spei suae soliditate roboratur; et de vicina morte trepidat, et tamen quod moriendo verius vivat, exsultat. Ad regnum quippe non potest nisi interposita morte transire; et idcirco confidendo quasi ambigit, et quasi ambigendo confidit; et gaudens metuit, et metuens gaudet, quia scit quod ad bravium quietis non perveniat, nisi hoc quod interjacet cum labore transcendat. Sic nos, cum morbos a corpore repellere cupimus, tristes quidem amarum purgationis poculum sumimus, certi autem de subsequenti salute gaudemus. Quia enim pervenire corpus aliter ad salutem non valet, in potu libet etiam quod taedet. Cumque amaritudini inesse vitam animus conspicit, moerore turbatus hilarescit.

1028 For the horse to say 'Aha,' is therefore for the holy preacher to rejoice in his coming passion. But if the brave preacher desires the glory of passion, if he seeks with joy to undergo the danger of death for the Lord, what is it that the Truth said to the same most brave preacher, who from his robust heart drew his name of strength, to Peter: When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not (John XXI, 18). How doth he rejoice in his passion, who, being girded by another, will not go whither he is led? But if we consider how the mind is affected on the approach of passion and by the fear of death, and yet rejoices in the coming reward of the kingdom, we understand how he may at the same time be willing and unwilling to undergo the danger of the glorious conflict, because both in death he considers what he dreads in enduring, and in the fruit of death he beholds what he seeks in desiring.

70. Paul loves what he avoids, he seems to avoid what he loves. Let us see Paul, how he loves what he avoids, how he avoids what he loves. For he saith: Having a desire to be dissolved, and to be with Christ (Philip. I, 23). And: To me to live is Christ, and to die is gain (Ibid. 21). And yet he saith: We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life (2 Cor. V, 4). Behold, he both desires to die, and yet dreads to be unclothed of the flesh. Why is this? Because although victory gladdens for ever, the punishment itself nevertheless disturbs for the present; and although the love of the following reward overcomes, yet the stroke of pain touches the mind not without sorrow. For as a brave man, when on the near approach of the conflict of war he is girded with arms, both palpitates and hastens, trembles and rages, he is seen as it were to fear by his paleness, but is vehemently urged on by his anger; so the holy man, when he perceives that he is approaching his passion, is both shaken by the infirmity of his nature, and is strengthened by the solidity of his hope; and he trembles at his approaching death, and yet exulteth that by dying he lives more truly. For he cannot pass to the kingdom unless death be interposed; and therefore by trusting he as it were doubts, and by as it were doubting he trusts; and rejoicing he fears, and fearing he rejoices, because he knows that he cannot reach the prize of rest unless he pass with labor over that which lies between. So we, when we desire to repel diseases from the body, take indeed sadly the bitter cup of purgation, but rejoice being certain of the following health. For because the body cannot otherwise reach health, that even which is loathsome is pleasing in the draught. And when the mind perceives that life is in the bitterness, though disturbed with sorrow, it becomes cheerful.

Dicatur ergo: Ubi audierit buccinam, dicit Vah, quia praedicator fortis cognito certaminis nuntio, etsi ut homo ad vim persecutionis trepidat, per spei tamen certitudinem ad praemium remunerationis exsultat. Sed nequaquam ad hoc passionis bellum inconcussus existeret, nisi eamdem passionem intenta cogitatione meditando praeveniret. Malum namque quod consilio praevenitur, decertanti contra se animo ex ratione subjicitur, quia tanto quisque minus adversitate vincitur, quanto contra illam praesciendo paratus invenitur. Saepe enim grave timoris pondus usu levigatur, saepe mors ipsa sicut inopinata perturbat, ita deliberatione praeventa laetificat. Unde et recte de hoc equo subjungitur: IBID.---1029 Procul odoratur bellum.

71. Ad reportandam victoriam certamen praevideatur. Ac si apertius dicatur: Idcirco quaelibet certamen exsuperat, quia mentem certamini ante certamen parat. Bellum quippe procul odorari est adversa quaeque longe adhuc posita cogitando praenoscere, ne fortasse valeant improvisa superare. Hoc bellum procul odorari discipulos Paulus admonebat, cum diceret: Vosmetipsos tentate si estis in fide, ipsi vos probate (II Cor. XIII, 5). Ac si aperte praeciperet, dicens: Persecutionum certamina ad mentem reducite, et cordis vestri intima atque occulta pensantes, quales inter supplicia existere valeatis invenite. Hoc bellum sancti viri procul odorantur, quando et in pace universalis Ecclesiae positi, vel haereticorum bella, vel imminentia ab infidelibus persecutionum tormenta conspiciunt. Qui dum recte vivunt, saepe pro bonis mala recipiunt, detractionum contumelias aequanimiter ferunt, ut si persecutionis occasio suppetat, tanto illos fortiores aperti hostes inveniant, quanto eos et intra Ecclesiam falsorum fratrum jacula non expugnant. Nam qui a statu patientiae ante linguarum vulnera corruit, ipse sibi testis est quia contra manifestae persecutionis gladios non subsistit. Quia ergo vir Dei exercitatus praesentibus contra ventura, et exercitatus minimis contra majora nititur, recte de equo Dei dictum est, quod bellum procul odoratur. Sequitur:

CAPUT XXXIV.

IBID.---Exhortationem ducum, et ululatum exercitus.

Let it be said therefore: When he shall hear the trumpet, he saith, Aha, because the brave preacher, having known the announcement of the conflict, although as a man he trembles at the force of persecution, yet through the certainty of hope he exulteth for the reward of remuneration. But he would by no means remain unshaken for this war of passion, unless by meditating with intent thought he should anticipate this same passion. For an evil which is anticipated by counsel, is subjected by reason to the mind contending against it, because each one is the less overcome by adversity, as he is found prepared against it by prescience. For often a heavy weight of fear is lightened by use, often death itself as it disturbs if unexpected, so it gladdens if anticipated by deliberation. Whence also it is rightly added concerning this horse: IN THE SAME PLACE.---1029 He smelleth the battle afar off.

71. That victory may be reported, let the conflict be foreseen. As if it were said more openly: For this reason he overcomes every conflict, because he prepares his mind for the conflict before the conflict. For to smell the battle from afar is to foreknow any adversities while yet far off by thinking of them, lest perhaps being unexpected they may be able to overcome. Paul admonished his disciples to smell this battle from afar, when he said: Examine yourselves, whether ye be in the faith; prove your own selves (2 Cor. XIII, 5). As if he openly commanded, saying: Bring back to your mind the conflicts of persecutions, and weighing the inmost and secret things of your heart, find out of what sort ye may be able to be amidst punishments. Holy men smell this battle from afar, when even placed in the peace of the universal Church, they behold either the wars of heretics, or the torments of persecutions threatening from infidels. Who while they live rightly, often receive evil for good, they bear the contumelies of slanders with equanimity, so that if an occasion of persecution should be at hand, the open enemies may find them so much the stronger, as even within the Church the darts of false brethren do not overcome them. For he who falls from the state of patience before the wounds of tongues, is a witness to himself that he will not stand against the swords of manifest persecution. Because, therefore, the man of God, being exercised in present things against those to come, and exercised in small things against greater, strives, it is rightly said of the horse of God, that he smelleth the battle from afar. It followeth:

CHAPTER XXXIV.

IN THE SAME PLACE.---The exhortation of the leaders, and the howling of the army.

72. Subodorandum quid auctores errorum, quid turba ipsis subdita possint insanire. Duces adversae partis sunt erroris auctores, de quibus per Psalmistam dicitur: Effusa est contentio super principes eorum, et seduxerunt eos vana eorum, et errare fecit eos in invio, et non in via (Psal. CVI, 40). De quibus per semetipsam Veritas dicit: Caecus si caeco ducatum praebet, ambo in foveam cadunt (Matth. XV, 14). Hos autem duces exercitus sequitur pravorum scilicet turba, quae iniquis eorum praeceptionibus famulatur. Notandum quoque quod duces exhortari, exercitum vero dicit ululare, quia videlicet hi qui infidelibus vel haereticis praesunt prava quae teneri praecipiunt quasi ex ratione persuadent. Turba vero eis subdita, quia sine judicio eorum voces sequitur, dum per confusionis insaniam perstrepit, bestiali mente ululare perhibetur. Lupis quippe proprie ululatus convenit. Et quia catervae reproborum contra vitam moresque fidelium sola rapacitate inhiant, quasi per ululatum clamant. [Vet. XXVII.] Equus ergo Dei exhortationem ducum et ululatum exercitus procul odoratur, dum sanctus quisque praedicator longe ante considerat quid vel auctores errorum contra electos valeant praecipere, vel turba eis subdita quam possit immaniter insanire. Hanc exhortationem ducum odorabatur Paulus, cum diceret: Per dulces sermones et benedictiones seducunt corda innocentium (Rom. XVI, 18). Hunc ululatum exercitus odorabatur, dicens: Intrabunt post discessionem meam lupi graves in vos (Act. XX, 29). Exhortationem ducum odoratus est Petrus, cum de quibusdam discipulos admoneret, dicens: In avaritia fictis verbis de vobis negotiabuntur (II Pet. II, 3). Ululatum quoque exercitus odorabatur, cum praemitteret, dicens: 1030 Et multi sequentur eorum luxurias, per quos via veritatis blasphematur (Ibid., 2).

[Rec. XVII.] 73. Fidelibus accommodantur, quae de praedicatoribus et doctoribus sunt dicta.---Igitur quia sanctus quisque praedicator atque in persecutionis bello dux fidei, qualem se possit exhibere narravimus, nunc sub hujus equi specie unumquemque Christi militem describamus, ut et qui ad praedicationis culmen necdum se pervenisse considerat, hac tamen voce dominica, si jam bene vivere coeperit, expressum se esse cognoscat, quatenus hinc colligat quantum Deo notus sit, si ad majora pervenerit, quem signanter Deus eloqui nec in minimis praetermittit. Singula itaque quae de equo dicta sunt repentes, intimemus quomodo miles Dei a primaeva conversatione proficiat, quomodo a minimis ad majora succrescat, vel quibus gradibus ab infimis ad superna perveniat. Dicatur ergo:

72. We must sub-scent what the authors of errors, and what the crowd subject to them, may be able to rage. The leaders of the adverse party are the authors of error, concerning whom it is said by the Psalmist: Contempt was poured upon their princes, and their vanities seduced them, and He caused them to wander in the pathless place, and not in the way (Psal. CVII, 40). Concerning whom the Truth saith by Itself: If the blind lead the blind, both fall into the ditch (Matth. XV, 14). Now the army followeth these leaders, namely, the crowd of the wicked, which serveth their iniquitous precepts. It is to be noted also that he saith that the leaders exhort, but that the army howleth, because forsooth they who are set over infidels or heretics persuade as if by reason the wicked things which they command to be held. But the crowd subject to them, because it followeth their voices without judgment, while it maketh a noise through the madness of confusion, is said to howl with a bestial mind. For howling properly belongeth to wolves. And because the herds of the reprobate gape against the life and manners of the faithful with rapacity alone, they cry as it were by howling. The horse of God, therefore, smelleth from afar the exhortation of the leaders and the howling of the army, while every holy preacher considereth long before either what the authors of errors may be able to command against the elect, or how the crowd subject to them may be able to rage immoderately. Paul was smelling this exhortation of the leaders, when he said: By sweet words and fair speeches they seduce the hearts of the innocent (Rom. XVI, 18). He was smelling this howling of the army, saying: After my departing shall grievous wolves enter in among you (Acts XX, 29). Peter smelled the exhortation of the leaders, when he admonished his disciples concerning certain men, saying: Through covetousness shall they with feigned words make merchandise of you (2 Pet. II, 3). He smelled also the howling of the army, when he premised, saying: 1030 And many shall follow their luxuriousnesses, by whom the way of truth is blasphemed (Ibid. 2).

73. Those things which were said of preachers and teachers are adapted to the faithful. Therefore, because we have narrated what kind of person every holy preacher and leader of the faith in the war of persecution can exhibit himself, let us now under the species of this horse describe every soldier of Christ, so that even he who considers that he hath not yet reached the summit of preaching, may yet by this divine voice, if he hath already begun to live well, know himself to be expressed, so that he may gather from hence how much he is known to God, if he shall have reached greater things, whom God signally omitteth not to speak of even in the smallest. Repeating therefore each thing which was said of the horse, let us make known how the soldier of God profiteth from his earliest conversation, how he groweth up from the smallest to the greatest things, or by what steps he reacheth from the lowest to the heavenly. Let it be said therefore:

CAPUT XXXV.

VERS. 19.---Nunquid praebebis equo fortitudinem, aut circumdabis collo ejus hinnitum?

74. Militem Dei primum armet fides.---Unicuique animae, cui Dominus misericorditer praesidet, ante omnia fidei fortitudinem praebet, de qua Petrus ait: Adversarius vester diabolus, sicut leo rugiens, circuit quaerens quem devoret; cui resistite fortes in fide (I Pet. V, 8). Huic autem fortitudini hinnitus jungitur, dum fit quod scriptum est: Corde creditur ad justitiam, ore autem confessionio fit ad salutem (Rom. X, 10). Sequitur:

Caput XXXVI

[Vet. XXVIII].

VERS. 20.---Nunquid suscitabis eum quasi locustas?

75. Dei erga incipientes indulgentia.---Unusquisque qui Deum sequitur, in ipso suo exordio ut locusta suscitatur, quia etsi in quibusdam actionibus locustarum more flexis poplitibus terrae inhaeret, in quibusdam tamen expansis alis sese in aera suspendit. Conversionum quippe initia, bonis moribus malisque permista sunt, dum et nova jam per intentionem agitur, et vetus adhuc vita ex usu retinetur. Tanto autem minus permistis interim malis laedimur, quanto contra illa quotidie sine cessatione pugnamus. Nec suos nos jam culpa vindicat, cujus pravo usui nostra sollicite mens resultat. Minus itaque nobis inchoantibus terrena opera officiunt, quia in nobis diutius demorari prohibentur. Proinde quoniam in ipso nostrae conversionis initio infirma quaedam pie de nobis Dominus tolerat, ut nos quandoque ad coelestia ex perfectione perducat, quasi locustas nos in exordio suscitat, quia etsi in volatu virtutis sublevat, non tamen de terreni operis casu desperat. Sequitur:

CAPUT XXXVII.

IBID.---Gloria narium ejus terror.

CHAPTER XXXV.

VERSE 19.---Wilt thou give strength to the horse, or wilt thou encompass his neck with neighing?

74. Faith should first arm the soldier of God. To every soul, over which the Lord mercifully presides, He gives before all things the strength of faith, concerning which Peter saith: Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith (1 Pet. V, 8, 9). Now to this strength neighing is joined, when that which is written is fulfilled: With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. X, 10). It followeth:

CHAPTER XXXVI.

VERSE 20.---Wilt thou raise him up as the locusts?

75. The indulgence of God toward those who are beginning. Each one who follows God, is in his very beginning raised up as a locust, because although in certain actions after the manner of locusts he cleaves to the earth with bent knees, yet in certain others with expanded wings he suspends himself in the air. For the beginnings of conversions are mixed with good and evil manners, while both a new life is already led by intention, and the old is still retained by use. But we are so much the less injured by the evil things mixed with them for a time, as we fight against them daily without ceasing. Nor doth a fault any longer claim us for its own, against whose wicked use our mind carefully resisteth. Terrene works therefore less hinder us when we are beginning, because they are prohibited from remaining longer in us. Wherefore since in the very beginning of our conversion the Lord piously tolerateth certain weak things in us, that He may at some time lead us to heavenly things from perfection, He raiseth us up in the beginning as locusts, because although He uplifteth us in the flight of virtue, yet He despaireth not of our fall into terrene work. It followeth:

CHAPTER XXXVII.

IBID.---The glory of his nostrils is terror.

76. Inchoantes inter spem et metum positi, propter certamina carnis, quam idcirco fortiter edomant.---Pro eo quod non visa res odore deprehenditur, non immerito narium nomine spei nostrae cogitationes exprimuntur, quibus venturum judicium, quod etsi oculis adhuc non cernimus, jam tamen sperando praevidemus. Omnis autem qui bene vivere incipit, audiens quod per extremum judicium justi ad regnum vocentur, hilarescit; sed quia quaedam mala adhuc ex reliquiis sibi inesse considerat, hoc ipsum judicium, de quo exsultare inchoat, appropinquare formidat. Vitam quippe suam bonis malisque permistam conspicit, et cogitationes suas aliquo modo spe et timore confundit. Nam cum audit quae sint regni gaudia, mox mentem laetitia sublevat; et rursum cum respicit quae sint gehennae tormenta, mox mentem formido perturbat. Bene ergo gloria narium ejus terror dicitur, quia inter spem et metum positus, dum futurum judicium mente conspicit, hoc ipsum timet unde gloriatur. Ipsa ei sua gloria terror est, quia inchoatis jam bonis, spe de judicio laetus est; et necdum finitis omnibus malis, perfecte securus non est. Sed inter haec sollicite ad mentem revertitur, et procellas tantae formidinis renuens, seque in solius pacis tranquillitate disponens, totis viribus a districto judice inveniri liber conatur. Servile quippe aestimat dominicam praesentiam formidare; ac ne conspectum patris metuat, illa agit per quae se filium recognoscat. Discit ergo judicem tota exspectatione diligere, atque, ut ita dixerim, timendo renuit timere. Oriri autem cordi formidinem pro carnali actione considerat, et idcirco ante omnia carnem forti edomatione castigat. Unde postquam dictum est: Gloria narium ejus terror, recte subjungitur:

CAPUT XXXVIII.

VERS. 21.---Terram ungula fodit.

77. Ungula namque terram fodere est districta abstinentia carnem edomare. Quo autem plus caro premitur, eo de coelesti spe animus securius laetatur. Unde effossa terra apte subnectitur: Exsultat audacter. Quia enim valenter reprimit quod impugnat, audacter exsultat de his quae in aeterna pace desiderat; tantoque mens melius ad superna appetenda componitur, quanto ab illicitis arctius corpus edomatur. Unde recte per Salomonem dicitur: Diligenter exerce agrum tuum, ut postea aedifices domum tuam (Prov. XXIV, 27).

76. Those who are beginning are placed between hope and fear, because of the conflicts of the flesh, which they therefore strongly subdue. Because a thing that is not seen is perceived by smell, the thoughts of our hope are not undeservedly expressed by the name of nostrils, by which we foresee the coming judgment, which, although we do not yet discern with our eyes, we already foresee by hoping. Moreover, everyone who begins to live well, hearing that by the final judgment the just are called to the kingdom, rejoices; but because he considers that certain evils still remain in him from his past, he dreads the approach of this very judgment, at which he begins to exult. For he beholds his life mixed with good and evil, and in some way confounds his thoughts with hope and fear. For when he hears what the joys of the kingdom are, soon he uplifts his mind with gladness; and again when he looks back at what the torments of Gehenna are, soon dread disturbs his mind. Rightly, therefore, is the glory of his nostrils called terror, because, being placed between hope and fear, while he beholds the future judgment in his mind, he fears this very thing in which he glories. His very glory is a terror to him, because, having already begun good things, he is glad with hope of the judgment; and because all evils are not yet finished, he is not perfectly secure. But among these things he returns carefully to his mind, and rejecting the storms of such great dread, and disposing himself in the tranquility of peace alone, he endeavors with all his strength to be found free by the strict Judge. For he deems it a servile thing to dread the Lord's presence; and lest he should fear the sight of his father, he does those things by which he may recognize himself as a son. He learns, therefore, to love the Judge with his whole expectation, and, as I might say, by fearing he refuses to fear. Moreover, he considers that dread arises in the heart for carnal action, and therefore before all things he chastises the flesh with strong subdual. Whence after it has been said: The glory of his nostrils is terror, it is rightly added:

CHAPTER XXXVIII.

VERSE 21.---He diggeth the earth with his hoof.

77. For to dig the earth with the hoof is to subdue the flesh by strict abstinence. But the more the flesh is pressed down, the more securely the mind rejoices in heavenly hope. Whence after the dug earth it is aptly subjoined: He exulteth boldly. For because he valiently represses that which assails him, he boldly exults in those things which he desires in eternal peace; and the mind is so much the better composed for seeking heavenly things, as the body is more closely subdued from unlawful things. Whence it is rightly said by Solomon: Diligently till thy field, that afterwards thou mayest build thy house (Prov. XXIV, 27).

Ille quippe bene mentis domum aedificat, qui prius agrum corporis a spinis vitiorum purgat, ne si desideriorum sentes in carnis agro proficiant, intus tota virtutum fabrica fame boni operis crescente destruatur. In ipso autem quisque belli certamine positus, tanto subtilius fraudem hostium conspicit, quanto et districtius corpus proprium quasi quemdam hostium adjutorem premit. Unde et post contritionem corporis, post laetitiam cordis recte subjungitur:

CAPUT XXXIX.

IBID.---In occursum pergit armatis.

78. Hostis insidias et dolos explorant inchoantes, et in alienis etiam cordibus praeveniunt.---Hostes armati sunt immundi spiritus, innumeris contra nos fraudibus accincti. Qui cum suadere nobis iniqua nequeunt, ea sub virtutum specie nostris obtutibus opponunt, et quasi sub quibusdam armis se contegunt, ne in sua malitia a nobis nudi videantur. Quibus armatis hostibus in occursum pergimus, quando eorum insidias longe praevidemus. Effossa igitur terra, armatis hostibus in occursum pergere, est, edomita carnis superbia, dolos immundorum spirituum mirabiliter explorare. Effossa terra armatis hostibus in occursum pergere, est devicta carnali nequitia contra spiritalia vitia certamen subire. Nam qui adhuc secum enerviter pugnat, frustra contra se bella extra posita suscitat. Qui enim semetipsum carnalibus subjugat, quomodo spiritalibus vitiis resultat? Aut quomodo de labore externi certaminis triumphare appetit, qui adhuc apud semetipsum domestico libidinis bello succumbit.

79. Vel certe armatis hostibus in occursum pergimus, quando per exhortationis studium eorum insidias et in alieno corde praevenimus. Quasi enim ex loco in quo fuimus ad locum alium obviam hostibus venimus, quando, nostra cura ordinate postposita, accessum immundorum spirituum a proximi mente prohibemus. Unde fit plerumque ut hostes callidi militem Dei jam de intestino bello victorem tanto de semetipso terribilius tentent, quanto illum contra se et in alieno corde praevalere fortiter vident; ut dum illum ad se tuendum revocant, aliena corda liberius quae exhortatione ejus protegebantur invadant. Cumque cum superare non possint, saltem occupare conantur; quatenus dum miles Dei de semetipso concutitur, non ipse, sed is quem defendere consueverat perimatur. Sed mens in Deum immobiliter fixa tentationum spicula despicit, nec cujuslibet terroris jacula pertimescit.

For he well builds the house of his mind, who first purges the field of his body from the thorns of vices, lest if the briars of desires should grow in the field of the flesh, the whole fabric of virtues within should be destroyed as the hunger for good work increases. Moreover, anyone placed in the very conflict of war, so much the more subtly beholds the fraud of the enemies, as he more strictly presses his own body as it were a certain helper of the enemies. Whence also after the contrition of the body, and after the gladness of the heart, it is rightly subjoined:

CHAPTER XXXIX.

IBID.---He goeth to meet the armed men.

78. Those who are beginning explore the snares and deceits of the enemy, and prevent them even in the hearts of others. The armed enemies are the unclean spirits, equipped with innumerable frauds against us. Who, when they cannot persuade us of iniquitous things, oppose them to our sight under the appearance of virtues, and cover themselves as it were under certain arms, lest they should be seen naked by us in their malice. To which armed enemies we go to meet, when we foresee their snares from afar. To go to meet the armed enemies, the earth being dug, is, the pride of the flesh being subdued, to explore wonderfully the deceits of the unclean spirits. To go to meet the armed enemies, the earth being dug, is, carnal wickedness being overcome, to undergo the conflict against spiritual vices. For he who still fights feebly with himself, in vain raises up wars placed without against himself. For he who subjects himself to carnal things, how does he resist spiritual vices? Or how does he desire to triumph from the labor of an external conflict, who still succumbs at home to the domestic war of lust.

79. Or certainly we go to meet the armed enemies, when by the study of exhortation we prevent their snares even in the heart of another. For as it were from the place in which we were we come to another place to meet the enemies, when, our own care being orderly postponed, we prohibit the access of the unclean spirits from the mind of our neighbor. Whence it often happens that the crafty enemies tempt the soldier of God, already a victor in the internal war, so much more terribly concerning himself, as they see him strongly prevail against them even in the heart of another; that while they recall him to defend himself, they may more freely invade the hearts of others which were protected by his exhortation. And when they cannot overcome him, at least they endeavor to occupy him; so that while the soldier of God is shaken concerning himself, not he, but he whom he had been accustomed to defend may perish. But the mind fixed immovably in God despises the darts of temptations, nor dreads the arrows of any terror.

Supernae enim gratiae fretus auxilio, sic vulnera infirmitatis suae curat, ut aliena non deserat. Unde et bene de hoc equo subjungitur:

CAPUT XL.

VERS. 22.---Contemnit pavorem, nec cedit gladio.

80. Minas hostis contemnunt inchoantes.---Contemnit pavorem, quia nullius tentationis formidine ad hoc usque terretur ut taceat. Nec cedit gladio, quia etsi violenta illum tentatio percutit, a cura tamen proximi non repellit. Unde et Paulus exemplum nobis invictae conversationis insinuans, et quos ab hoste gladios suscipiat dicit, et quomodo eisdem gladiis non cedat ostendit. Omni enim jam carnalis operis pugna superata, carnalis tentationis gladium ab hoste susceperat, qui dicebat: Video aliam legem in membris meis repugnantem legi mentis meae, et captivum me ducentem in lege peccati, quae est in membris meis (Rom. VII, 23). Sed eidem gladio quem in se vicerat etiam in aliis non cedebat, cum profecto proximis diceret: Non regnet peccatum in vestro mortali corpore ad obediendum desideriis ejus (Rom. VI, 12). Et rursum: Mortificate membra vestra quae sunt super terram, fornicationem, immunditiam, libidinem, concupiscentiam malam (Coloss. III, 5). Gravis illum tentationum gladius feriebat, de quibus ipse ait: In laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Judaeis quinquies quadragenas una minus accepi; ter virgis caesus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui (II Cor. XI, 23), et caetera, quae ipse tolerare potuit, et nos enumerare lassamur. Sed quomodo eidem gladio in proximi dilectione non cedat, post multa ipse subjungit: Praeter illa quae extrinsecus sunt, instantia mea quotidiana, solicitudo omnium Ecclesiarum (Ibid., 28). Equus ergo Dei gladio percutitur, nec tamen percussione eadem a cursu prohibetur, dum fortis spiritalis certaminis miles et ipse vulnera ab hoste suscipit, et tamen ad salutem alios stringit. Sed erga tam durum coelestis militis pectus antiquus hostis tanto acutiora spicula perquirit, quanto se despici robustius conspicit. Unde et sequitur:

Caput XLI

[Vet. XXX].

VERS. 23.---Super ipsum sonabit pharetra, vibrabit hasta et clypeus.

Relying on the aid of heavenly grace, he so cures the wounds of his own infirmity, that he does not desert those of others. Whence also it is well subjoined concerning this horse:

CHAPTER XL.

VERSE 22.---He despiseth fear, and yieldeth not to the sword.

80. Those who are beginning despise the threats of the enemy. He despiseth fear, because he is not terrified by the dread of any temptation so far as to be silent. Nor doth he yield to the sword, because although a violent temptation strikes him, it does not repel him from the care of his neighbor. Whence also Paul, suggesting to us an example of an invincible conversation, both tells what swords he receives from the enemy, and shows how he does not yield to those same swords. For every conflict of carnal work being already overcome, he had received the sword of carnal temptation from the enemy, who said: 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. VII, 23). But he did not yield to the same sword which he had overcome in himself even in others, since he certainly said to his neighbors: Let not sin reign in your mortal body to obey the desires thereof (Rom. VI, 12). And again: Mortify your members which are upon the earth, fornication, uncleanness, lust, evil concupiscence (Coloss. III, 5). The heavy sword of temptations struck him, of which he himself says: In labors more abundant, in prisons more frequent, in stripes above measure, in deaths often. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep of the sea (II Cor. XI, 23), and the rest, which he himself could tolerate, and we are weary to enumerate. But how he does not yield to the same sword in the love of his neighbor, after many things he himself subjoins: Beside those things that are without, that which cometh upon me daily, the solicitude for all the Churches (Ibid., 28). The horse of God, therefore, is struck by the sword, yet he is not prohibited from his course by that same stroke, while the strong soldier of the spiritual conflict both receives wounds from the enemy, and yet binds up others for salvation. But against such a hard breast of the heavenly soldier, the ancient enemy seeks out so much sharper darts, as he sees himself more robustly despised. Whence also it followeth:

CHAPTER XLI.

VERSE 23.---The quiver shall rattle against him, the spear and the shield shall shake.

81. Saepe qui aliis regendis praesunt, gravioribus a diabolo tentationibus exercentur: modo aperta vi, modo fraude et dolo, aliquando vi simul et dolo.--- Quia enim videt sanctae mentis studium contra se et aliis prodesse, multiplicata hanc satagit tentatione confodere. Unde saepe contingit ut hi qui regendis aliis praesunt tentationum certamina fortiora patiantur, quatenus corporalium more bellorum dum dux ipse ad fugam vertitur, resistentis exercitus constipata unanimitas sine labore dissipetur. Hostis itaque callidus contra coelestem militem diversa percussionum vulnera exquirens, modo ex pharetra per insidias eum sagitta vulnerat, modo ante ejus faciem hastam vibrat, quia videlicet vitia et alia sub virtutum specie contegit, et alia ut sunt aperta ejus oculis opponit. Ubi enim infirmari Dei militem conspicit, illic fraudis velamina non requirit. Ubi autem sibi resistere fortem considerat, illic contra vires procul dubio dolos parat. Nam cum infirmum quempiam in carnis illecebra videt, aperte speciem corporis quae concupisci valeat ejus obtutibus objicit. Si autem fortasse validum contra avaritiam cernit, importune ejus cogitationibus domesticorum suorum inopiam suggerit, ut dum mens ad provisionis curam quasi pie flectitur, seducta furtim in rerum ambitu inique rapiatur. Equum ergo Dei sagitta per insidias impetit, quando ei hostis callidus sub virtute vitium abscondit. Hasta autem cominus vulnerat, cum manifesta nequitia etiam scientem tentat.

82. Saepe vero coelesti militi uno eodemque tempore utrumque ab hoste objicitur, ut in qualibet una percussione perimatur. Dolosus namque adversarius simul ferire nititur, et aperte saeviens, et in insidiis latens, ut dum de occulto sagitta metuitur, minus ante faciem hasta timeatur; vel dum ante faciem hastae resistitur, nequaquam ex occulto veniens sagitta videatur. Saepe enim tentationem proponit libidinis, et subito fraudulentius cessans, elationem suggerit de servata castitate. Et sunt nonnulli qui dum multos ex castitatis arce in elationis foveam cecidisse conspiciunt, vitae suae custodiam negligentes, in immunditiam libidinis demerguntur. Sunt vero e diverso nonnulli qui dum libidinis immunditiam fugiunt, per castitatis culmen in voraginem elationis ruunt. Quasi ergo aperte feriens hasta est culpa de vitio, et quasi ex occulto vulnerans de pharetra sagitta est culpa de virtute. Sed equus Dei et ante faciem hastam superat cum libidinem calcat, et a latere sagittam circumspicit cum in castitatis munditia se ab elatione custodit.

81. Often those who are set over others to rule them are exercised by the devil with heavier temptations: sometimes by open force, sometimes by fraud and deceit, sometimes by both force and deceit. For because he sees that the study of the holy mind is profitable against him even to others, he busies himself to pierce it with multiplied temptation. Whence it often happens that those who are set over others to rule them suffer stronger conflicts of temptations, to the end that, after the manner of bodily wars, while the leader himself is turned to flight, the crowded unanimity of the resisting army may be dissipated without labor. The crafty enemy, therefore, seeking out diverse wounds of strokes against the heavenly soldier, now wounds him from the quiver by snares with an arrow, now shakes the spear before his face, because forsooth he both covers some vices under the appearance of virtues, and opposes others as they are open to his eyes. For where he beholds the soldier of God to be weakened, there he does not seek the veils of fraud. But where he considers him strong to resist him, there without doubt he prepares deceits against his strengths. For when he sees someone weak in the allurements of the flesh, he openly objects to his sight the appearance of the body which may be able to be lusted after. But if perhaps he discerns him valiant against avarice, he importunately suggests to his thoughts the poverty of his household, that while the mind is bent as it were piously to the care of provision, being stealthily seduced, it may be iniquitously snatched away in the ambition of things. The arrow, therefore, assails the horse of God by snares, when the crafty enemy hides a vice for him under a virtue. But the spear wounds from near at hand, when he tempts even one who knows with manifest wickedness.

82. But often both are objected to the heavenly soldier by the enemy at one and the same time, that he may be destroyed in any one stroke. For the deceitful adversary strives to strike at the same time, both openly raging and lying hidden in snares, that while the arrow is feared from concealment, the spear may be less feared before the face; or while the spear is resisted before the face, the arrow coming from concealment may by no means be seen. For often he proposes a temptation of lust, and suddenly more fraudulently ceasing, suggests elation concerning the preserved chastity. And there are some who while they behold many to have fallen from the citadel of chastity into the pit of elation, neglecting the guardianship of their own life, are submerged in the uncleanness of lust. But on the contrary there are some who while they flee the uncleanness of lust, fall through the summit of chastity into the whirlpool of elation. As it were, therefore, the spear striking openly is a fault from a vice, and the arrow wounding from the quiver as if from concealment is a fault from a virtue. But the horse of God both overcomes the spear before his face when he treads down lust, and looks around at the arrow from the side when in the purity of chastity he guards himself from elation.

Unde et bene inter utraque certanti per Salomonem dicitur: Dominus erit in latere tuo, et custodiet pedem tuum ne capiaris (Prov. III, 26). Pes namque in anteriora tendit. Anteriora autem non videt, qui ea quae sunt a latere conspicit. Rursumque qui pedis custodiam praevidens anteriora cernit, circumspectionem lateris deserit. Dum vero ante faciem positae virtutis aliquid agimus, quasi quo pes debeat poni praevidemus; sed dum ex virtute eadem furtim culpa suboritur, quasi dum in anteriora respicitur, ad sagittam latus nudatur. Saepe vero dum suborientem culpam metuimus, virtutem quae agenda est declinamus; et quasi dum latus circumspicitur, nequaquam cernitur pes in anteriora quomodo ponatur. Bene ergo dicitur: Dominus erit in latere tuo, et custodiet pedem tuum ne capiaris, quia miles Dei divinae gratiae clypeo protectus, et quae ex latere possint prodire circumspiciendo considerat, et gressum ante faciem ferre proficiendo non cessat. Cui fraudulentus hostis invidens, quia per pharetram et hastam nequaquam se praevalere conspicit, clypeum opponit, ut si resistentis pectus feriendo non perforat, saltem quibusdam objectionibus proficientis iter intercludat. Quasdam namque difficultates ipsis ejus conatibus objicit; et cum superare non valet, vel resistit. Sed quid contra tot argumenta bellorum equus Dei agat audiamus:

CAPUT XLII.

VERS. 24.---Fervens et fremens sorbet terram, nec reputat tubae sonare clangorem.

83. Utrique, per sanctum fervorem et proficiendi curam resistitur.---Contra equum clangor tubae insonat, quando electi mentem in eo quod agit fortiter e vicino quaedam posita culpa terribiliter tentat. Sed fervens et fremens sorbet terram, quia nimio ardore semetipsum discutit; et quidquid in se terrenum reperit, quotidie proficiendo consumit. Et clangorem tubae sonare non reputat, quia consideratione forti omne vitium quod de virtutis gloria nascitur sollicitus declinat. Sonare enim clangorem tubae reputaret, si fortasse propter aliud quod prave suboritur alia agere recta metueret. Quia ergo ad agenda fortia ante insonantia tentamenta non trepidat, in fervore suo positus clangorem tubae minime formidat. Saepe autem dum prosperari se virtutibus conspicit, ne ipsa illum virtutum prosperitas elevet, pulsari se tentationibus gaudet. Unde et apte subjungitur:

Whence also it is well said by Solomon to one struggling between both: The Lord shall be on thy side, and shall keep thy foot that thou be not taken (Prov. III, 26). For the foot tends toward the things that are before. But he does not see the things that are before, who beholds those things which are at the side. And again he who, foreseeing the guardianship of the foot, discerns the things that are before, deserts the circumspection of the side. While indeed we do something for the sake of a virtue placed before our face, we foresee as it were where the foot ought to be placed; but while from that same virtue a fault stealthily arises, as it were while we look back at the things that are before, the side is bared to the arrow. But often while we fear the fault arising, we decline the virtue which is to be done; and as it were while the side is looked around at, the foot is by no means discerned how it may be placed in the things that are before. Well, therefore, is it said: The Lord shall be on thy side, and shall keep thy foot that thou be not taken, because the soldier of God, protected by the shield of divine grace, both considers by looking around those things which may be able to come forth from the side, and does not cease from profiting by bearing his step before his face. Against whom the fraudulent enemy envying, because he beholds that he by no means prevails by the quiver and the spear, opposes a shield, that if he does not pierce the breast of him who resists by striking, at least he may shut out the way of him who profits by certain objections. For he objects certain difficulties to his very endeavors; and when he is not able to overcome, he even resists. But let us hear what the horse of God may do against so many arguments of wars:

CHAPTER XLII.

VERSE 24.---Fervent and trembling he swalloweth the ground, neither doth he make account of the sounding of the trumpet.

83. Each is resisted through holy fervor and the care of profiting. The sound of the trumpet ringeth against the horse, when some fault placed nearby terribly tempteth the mind of the elect in that which he acteth bravely. But fervent and trembling he swalloweth the ground, because with excessive ardor he discusseth himself; and whatever earthly thing he findeth in himself, he consumeth daily by profiting. And he maketh no account of the sounding of the trumpet, because with strong consideration he solicitously declineth every vice which is born from the glory of virtue. For he would make account of the sounding of the trumpet, if perhaps on account of something else which ariseth wickedly he should fear to do other right things. Because therefore he doth not tremble at doing brave things before sounding temptations, being placed in his fervor he dreadeth the sound of the trumpet not at all. But often while he beholdeth himself to prosper in virtues, lest that same prosperity of virtues should elevate him, he rejoiceth to be beaten by temptations. Whence also it is aptly subjoined:

CAPUT XLIII.

VERS. 25.---Ubi audierit buccinam, dicit Vah.

84. Quia multos diuturna pax inertes reddit, sancti tentari gaudent.---Multos enim pejus sua felicitas stravit, multos diuturna pax inertes reddidit; eoque illos inopinatus hostis gravius perculit, quo longo quietis usu negligentes invenit. Unde sancti viri cum multa se proficere virtutum prosperitate considerant, quodam dispensationis supernae moderamine exerceri se etiam tentationibus exsultant, quia tanto robustius acceptam virtutum gloriam custodiunt, quanto tentationis impulsu concussi infirmitatem suam humilius agnoscunt. Equus ergo, audita buccina, vah dicit, quia videlicet praeliator Dei, cum vim tentationis incumbere conspicit, utilitatem supernae dispensationis considerans, ex ipsa validius adversitate confidit. Cujus adversitatis certamina idcirco illum non superant, quia nunquam improvisa tentant. Longe quippe praenotat ex unaquaque re, cujus vitii pugna succrescat. Unde et sequitur:

CAPUT XLIV.

IBID.---Procul odoratur bellum.

85. Nulla eos improvisa tentant; unde nec superant. ---Bellum namque procul odorari est ex causis praecedentibus quae vitiorum pugnae subsequantur agnoscere. Quia enim, sicut jam saepe dictum est, odore res non visa cognoscitur, bellum procul odorari est, sicut flatu narium, sic provisione cogitationum, nequitias latentes indagare. De quo odoratu Dominus recte in Ecclesiae suae laudibus dicit: Nasus tuus sicut turris, quae est in Libano (Cant. VII, 4). Per nasum quoque odores fetoresque discernimus. Et quid per nasum, nisi sanctorum provida discretio designatur? Turris vero speculationis in altum ponitur, ut hostis veniens longe videatur. Recte ergo nasus Ecclesiae turri in Libano similis dicitur, quia sanctorum provida discretio dum sollicite circumquaque conspicit in altum posita, priusquam veniat culpa deprehendit, eamque quo vigilanter praenotat, eo fortiter declinat. Hinc Habacuc ait: Super custodiam meam stabo (Habac. II, 1). [Vet. XXXI.] Hinc uniuscujusque electi animam Jeremias admonens, dicit: Statue tibi speculam, pone tibi amaritudines (Jerem. XXXI, 21).

CHAPTER XLIII.

VERSE 25.---When he hath heard the trumpet, he saith Vah.

84. Because long peace maketh many slothful, the saints rejoice to be tempted. For their own happiness hath prostrated many more miserably, long peace hath rendered many slothful; and for this reason an unexpected enemy hath struck them more heavily, because he found them negligent through long use of quiet. Whence holy men, when they consider themselves to profit much by the prosperity of virtues, by a certain moderation of the heavenly dispensation exult to be exercised also by temptations, because they keep the received glory of virtues so much more robustly, as being shaken by the impulse of temptation they more humbly acknowledge their own weakness. The horse therefore, having heard the trumpet, saith Vah, because forsooth the warrior of God, when he beholdeth the force of temptation to lie upon him, considering the utility of the heavenly dispensation, trusteth more strongly from that same adversity. The conflicts of which adversity therefore do not overcome him, because they never tempt him unawares. For he marketh beforehand from afar from each thing, the battle of which vice may grow up. Whence also it followeth:

CHAPTER XLIV.

IBID.---He smelleth the battle from afar.

85. Nothing tempteth them unawares; whence neither do they overcome. For to smell the battle from afar is to acknowledge from preceding causes what battles of vices may follow. For because, as has already often been said, by the smell a thing not seen is known, to smell the battle from afar is, as by the breath of the nostrils, so by the foresight of thoughts, to track out hidden wickednesses. Concerning which smelling the Lord rightly saith in the praises of His Church: Thy nose is as the tower which is in Libanus (Cant. VII, 4). By the nose also we discern odors and stenches. And what is designated by the nose, but the provident discretion of the saints? But a tower of observation is placed on high, that the enemy coming may be seen from afar. Rightly therefore is the nose of the Church said to be like the tower in Libanus, because the provident discretion of the saints, while it solicitously beholdeth everywhere, being placed on high, deprehendeth the fault before it cometh, and by how much more vigilantly it marketh it beforehand, by so much more bravely it declineth it. Hence Habakkuk saith: I will stand upon my watch (Hab. II, 1). Hence Jeremiah, admonishing the soul of each of the elect, saith: Set thee up a watchtower, place for thyself bitterness (Jer. XXXI, 21).

Speculam quippe sibi statuere est ventura vitiorum certamina ex alta consideratione praenoscere. Sibique electi mens amaritudines ponit, quando et in virtutum pace constituta, dum mala insidiantia conspicit, secura quiescere non consentit.

86. Primo curandum ne mala faciamus, secundo ne bona incaute. Plerumque ex bonis mala nascuntur.---Primo autem ne mala quaelibet, secundo vero loco considerat ne bona incaute faciat; et postquam prava subegerit, ipsa etiam sibi subjicere recta contendit, ne si mentis dominium transeant, in clationis culpam vertantur. Quia enim, sicut superius dictum est, plerumque ex bonis per incuriae vitium mala nascuntur, vigilanti studio contemplatur quomodo ex doctrina arrogantia, ex justitia crudelitas, ex pietate remissio, ex zelo ira, ex mansuetudine torpor oriatur. Cumque bona haec agit, quod hi contra se hostes per haec exsurgere valeant conspicit. Nam cum adipiscendis doctrinae studiis elaborat, mentem sollicite contra certamen arrogantiae praeparat. Cum culpas delinquentium juste ulcisci desiderat, sagacissime evitat ne modum justitiae crudelitas vindictae transcendat. Cum pietate frenare se nititur, solerter prospicit ne qua disciplinae dissolutione vincatur. Cum se recti zeli stimulis excitat, summopere providet ne plus quam necesse est irae se flamma succendat. Cum magna mansuetudinis tranquillitate se temperat, vigilanter observat ne torpore frigescat. Quia ergo spiritalis militis cogitatione omne vitium prius quam subrepere possit aspicitur, recte de equo Dei dicitur: Procul odoratur bellum. Perpendit etiam quae turba iniquitatum proruat, si mala ad se ingredi vel pauca permittat. Unde et sequitur:

CAPUT XLV.

IBID.---Exhortationem ducum, et ululatum exercitus.

87. Exercitus diaboli dux superbia, cujus soboles, septem principalia vitia.---Tentantia quippe vitia, quae invisibili contra nos praelio regnanti super se superbiae militant, alia more ducum praeeunt, alia more exercitus subsequuntur. Neque enim culpae omnes pari accessu cor occupant. Sed dum majores et paucae neglectam mentem praeveniunt, minores et innumerae ad illam se catervatim fundunt. Ipsa namque vitiorum regina superbia cum devictum plene cor ceperit, mox illud septem principalibus vitiis, quasi quibusdam suis ducibus devastandum tradit.

For to set up a watchtower for oneself is to foreknow from high consideration the coming conflicts of vices. And the mind of the elect placeth bitterness for itself, when even being constituted in the peace of virtues, while it beholdeth lurking evils, it consenteth not to rest secure.

86. First it must be cared for that we do not any evils, secondly that we do not good things incautiously. For the most part evils are born from good things. First indeed he considereth lest he do any evils, but in the second place lest he do good things incautiously; and after he has subdued wicked things, he contendeth even to subject the right things themselves to himself, lest if they should pass over the dominion of the mind, they should be turned into the fault of elation. For because, as has been said above, for the most part evils are born from good things through the vice of carelessness, he contemplateth with vigilant study how from doctrine arrogance, from justice cruelty, from piety remission, from zeal anger, from gentleness sloth may arise. And when he doeth these good things, he beholdeth that these enemies may be able to rise up against him through them. For when he laboreth in acquiring the studies of doctrine, he solicitously prepareth his mind against the conflict of arrogance. When he desireth justly to avenge the faults of offenders, he most sagaciously avoideth lest the cruelty of vengeance should transcend the measure of justice. When he striveth to refrain himself with piety, he skillfully foreseeth lest he should be overcome by any dissolution of discipline. When he exciteth himself with the stings of right zeal, he provideth with the greatest care lest the flame of anger should kindle him more than is necessary. When he tempereth himself with great tranquility of gentleness, he vigilantly observeth lest he should grow cold with sloth. Because therefore every vice is beheld by the thought of the spiritual soldier before it may be able to creep in, it is rightly said of the horse of God: He smelleth the battle from afar. He also considereth what a crowd of iniquities may break forth, if he should permit even a few evils to enter into him. Whence also it followeth:

CHAPTER XLV.

IBID.---The exhortation of the leaders, and the howling of the army.

87. The leader of the devil's army is pride, whose offspring are the seven principal vices. For the tempting vices, which in the invisible battle against us fight for pride reigning over them, some go before after the manner of leaders, others follow after the manner of an army. For not all faults occupy the heart with equal access. But while the greater and few go before the neglected mind, the smaller and innumerable pour themselves upon it in crowds. For pride herself, the queen of vices, when she hath fully taken the vanquished heart, soon delivereth it to the seven principal vices, as it were to certain leaders of hers, to be devastated.

Quos videlicet duces exercitus sequitur, quia ex eis procul dubio importunae vitiorum multitudines oriuntur. Quod melius ostendimus, si ipsos duces atque exercitum specialiter, ut possumus, enumerando proferamus. Radix quippe cuncti mali superbia est, de qua, Scriptura attestante, dicitur: Initium omnis peccati est superbia (Eccli. X, 15). Primae autem ejus soboles, septem nimirum principalia vitia, de hac virulenta radice proferuntur, scilicet inanis gloria, invidia, ira, tristitia, avaritia, ventris ingluvies, luxuria. Nam quia his septem superbiae vitiis nos captos doluit, idcirco Redemptor noster ad spiritale liberationis praelium spiritu septiformis gratiae plenus venit.

88. Singula vitia capitalia suum habent exercitum.---Sed habent contra nos haec singula exercitum suum. Nam de inani gloria inobedientia, jactantia, hypocrisis, contentiones, pertinaciae, discordiae, et novitatum praesumptiones oriuntur. De invidia, odium, susurratio, detractio, exsultatio in adversus proximi, afflictio autem in prosperis nascitur. De ira, rixae, tumor mentis, contumeliae, clamor, indignatio, blasphemiae proferuntur. De tristitia, malitia, rancor, pusillanimitas, desperatio, torpor circa praecepta, vagatio mentis erga illicita nascitur. De avaritia, proditio, fraus, fallacia, perjuria, inquietudo, violentiae, et contra misericordiam obdurationes cordis oriuntur. De ventris ingluvie, inepta laetitia, scurrilitas, immunditia, multiloquium, hebetudo sensus circa intelligentiam propagantur. De luxuria, caecitas mentis, inconsideratio, inconstantia, praecipitatio, amor sui, odium Dei, affectus praesentis saeculi, horror autem vel desperatio futuri generantur. Quia ergo septem principalia vitia tantam de se vitiorum multitudinem proferuntur, cum ad cor veniunt, quasi subsequentis exercitus catervas trahunt. Ex quibus videlicet septem quinque spiritalia, duoque carnalia sunt.

89. Unumquodque vitium oritur ex altero.---Sed unumquodque eorum tanta sibi cognatione jungitur, ut non nisi unum de altero proferatur. Prima namque superbiae soboles inanis est gloria, quae dum oppressam mentem corruperit, mox invidiam gignit, quia nimirum dum vani nominis potentiam appetit, ne quis hanc alius adipisci valeat tabescit. Invidia quoque iram generat, quia quanto in erno livoris vulnere animus sauciatur, tanto etiam mansuetudo tranquillitatis amittitur; et quia quasi dolens membrum tangitur, idcirco oppositae actionis manus velut gravius pressa sentitur. Ex ira quoque tristitia oritur, quia turbata mens quo se inordinate concutit, eo addicendo confundit: et cum dulcedinem tranquillitatis amiserit, nihil hanc nisi ex perturbatione subsequens moeror pascit. Tristitia quoque ad avaritiam derivatur, quia dum confusum cor bonum laetitiae in semetipso intus amiserit, unde consolari debeat foris quaerit; et tanto magis exteriora bona adipisci desiderat, quanto gaudium non habet ad quod intrinsecus recurrat.

Which leaders forsooth an army followeth, because from them without doubt importunate multitudes of vices arise. Which we show better, if we set forth those leaders and the army specially, as we are able, by enumerating them. For the root of all evil is pride, of which, Scripture attesting, it is said: Pride is the beginning of all sin (Ecclus. X, 15). But its first offspring, to wit the seven principal vices, are brought forth from this poisonous root, namely, vainglory, envy, anger, sadness, avarice, gluttony, lust. For because He grieved that we were taken by these seven vices of pride, therefore our Redeemer came to the spiritual battle of liberation full of the spirit of sevenfold grace.

88. Each capital vice hath its own army. But these each have their own army against us. For from vainglory arise disobedience, boasting, hypocrisy, contentions, obstinacies, discords, and presumptions of novelties. From envy are born hatred, whispering, detraction, exultation in the adversities of a neighbor, but affliction in his prosperity. From anger are brought forth strifes, swelling of the mind, insults, clamor, indignation, blasphemies. From sadness are born malice, rancor, pusillanimity, despair, sloth about the commandments, wandering of the mind toward unlawful things. From avarice arise treachery, fraud, fallacy, perjuries, restlessness, violences, and hardenings of the heart against mercy. From gluttony are propagated unseemly mirth, scurrility, uncleanness, loquacity, dullness of sense about the understanding. From lust are generated blindness of mind, inconsiderateness, inconstancy, precipitation, self-love, hatred of God, affection for the present world, but horror or despair of the future one. Because therefore the seven principal vices bring forth so great a multitude of vices from themselves, when they come to the heart, they draw as it were the crowds of a following army. Of which seven forsooth five are spiritual, and two are carnal.

89. Each vice ariseth from another. But each of them is joined to itself with so great kinship, that one is not brought forth but from another. For the first offspring of pride is vainglory, which when it hath corrupted the oppressed mind, soon begetteth envy, because forsooth while it appetiteth the power of a vain name, it pineth away lest anyone else should be able to acquire this. Envy also begetteth anger, because by how much more the mind is wounded in the inner wound of spite, by so much more also is the gentleness of tranquility lost; and because it is touched as it were like a painful member, therefore the hand of an opposite action is felt as if more heavily pressed. From anger also sadness ariseth, because the troubled mind by how much more it shaketh itself inordinately, by so much more it confoundeth itself by sentencing: and when it hath lost the sweetness of tranquility, nothing feedeth it but the sorrow following from perturbation. Sadness also is derived to avarice, because while the confounded heart hath lost the good of joy within itself, it seeketh from without whence it ought to be comforted; and by so much more it desireth to acquire exterior goods, as it hath not joy to which it may recur within.

Post haec vero duo carnalia vitia, id est ventris ingluvies et luxuria, supersunt. Sed cunctis liquet quod de ventris ingluvie luxuria nascitur, dum in ipsa distributione membrorum ventri genitalia subnexa videantur. Unde dum unum inordinate reficitur, aliud procul dubio ad contumelias excitatur.

90. Fallacia argumenta, quibus capitalia vitia mentem decipere moliuntur.---Bene autem duces exhortari dicti sunt, exercitus ululare, quia prima vitia deceptae menti quasi sub quadam ratione se inserunt, sed innumera quae sequuntur, dum hanc ad omnem insaniam pertrahunt, quasi bestiali clamore confundunt. Inanis namque gloria devictum cor quasi ex ratione solet exhortati, cum dicit: Debes majora appetere, ut quo potestate valueris multos excedere, eo etiam valeas et multis prodesse. Invidia quoque devictum cor quasi ex ratione solet exhortari, cum dicit: In quo illo vel illo minor es? cur ergo eis vel aequalis, vel superior non es? Quanta vales quae illi non valent? Non ergo tibi aut superiores esse, aut etiam aequales debent. Iira etiam devictum cor quasi ex ratione solet exhortari, cum dicit: Quae erga te aguntur aequanimiter ferri non possunt, imo haec patienter tolerare peccatum est, quia etsi non eis cum magna exasperatione resistitur, contra te deinceps sine mensura cumulantur. Tristitia quoque devictum cor quasi ex ratione solet exhortari, cum dicit: Quid habes unde gaudeas, cum tanta mala de proximis portas? Perpende cum quo moerore omnes intuendi sunt qui in tanto contra te amaritudinis felle vertuntur. Avaritia quoque devictum animum quasi ex ratione solet exhortari, cum dicit: Valde sine culpa est, quod quaedam habenda concupiscis, quia non multiplicari appetis sed egere pertimescis; et quod male alius retinet, ipse melius expendis. Ventris quoque ingluvies devictum cor quasi ex ratione solet exhortari, cum dicit: Ad esum Deus omnia munda condidit, et qui satiari cibo respuit, quid aliud quam muneri concesso contradicit? Luxuria quoque devictum cor quasi ex ratione solet exhortari, cum dicit: Cur te in voluptate tua modo non dilatas, cum quid te sequatur ignoras? Acceptum tempus in desideriis perdere non debes, quia quam citius pertranseat nescis. Si enim misceri Deus hominem in voluptate coitus nollet, in ipso humani generis exordio masculum et feminam non fecisset (Genes. I, 27). Haec est ducum exhortatio, quae dum incaute ad secretum cordis admittitur, familiarius iniqua persuadet. Quam videlicet exercitus ululans sequitur, quia infelix anima semel a principalibus vitiis capta, dum multiplicatis iniquitatibus in insaniam vertitur, ferali jam immanitate vastatur.

But after these the two carnal vices, that is gluttony and lust, remain. But it is clear to all that from gluttony lust is born, while in the very distribution of the members the genitals are seen subjoined to the belly. Whence while one is refected inordinately, the other without doubt is excited to insults.

90. Fallacious arguments, with which the capital vices strive to deceive the mind. But well are the leaders said to exhort, the army to howl, because the first vices insert themselves into the deceived mind as if under a certain reason, but the innumerable ones which follow, while they draw this away to every madness, confound it as if with a beastly clamor. For vainglory is wont to exhort the vanquished heart as if from reason, when she saith: Thou oughtest to appetite greater things, that by how much more thou shalt prevail in power to exceed many, by so much also thou mayest be able to profit many. Envy also is wont to exhort the vanquished heart as if from reason, when she saith: In what art thou less than that one or that one? why therefore art thou not either equal to them, or superior? How great things canst thou do which they cannot? Therefore they ought not either to be superior to thee, or even equal. Anger also is wont to exhort the vanquished heart as if from reason, when she saith: Those things which are done toward thee cannot be borne with equanimity, nay to tolerate these things patiently is a sin, because even if they are not resisted with great exasperation, they are henceforth heaped up against thee without measure. Sadness also is wont to exhort the vanquished heart as if from reason, when she saith: What hast thou whence thou mayest rejoice, when thou bearest so great evils from thy neighbors? Consider with what sorrow all are to be looked upon who are turned against thee in so great gall of bitterness. Avarice also is wont to exhort the vanquished mind as if from reason, when she saith: It is greatly without fault, that thou desirest certain things to be had, because thou appetitest not to be multiplied but fearest to want; and what another retaineth badly, thou thyself expendest better. Gluttony also is wont to exhort the vanquished heart as if from reason, when she saith: God created all things clean for food, and he who refuseth to be satiated with food, what else doth he but contradict the gift granted? Lust also is wont to exhort the vanquished heart as if from reason, when she saith: Why dost thou not now dilate thyself in thy pleasure, when thou art ignorant what may follow thee? Thou oughtest not to lose the accepted time in desires, because thou knowest not how much more quickly it may pass by. For if God did not will man to be mixed in the pleasure of coition, in the very beginning of the human race He would not have made male and female (Gen. I, 27). This is the exhortation of the leaders, which while it is incautiously admitted to the secret of the heart, persuadeth iniquitous things more familiarly. Which forsooth a howling army followeth, because the unhappy soul once taken by the principal vices, while it is turned into madness by multiplied iniquities, is now devastated by beastly cruelty.

91. Quid, ne vitia noceant, agendum.---Sed miles Dei, quia solerter praevidere vitiorum certamina nititur, bellum procul odoratur, quia mala praeeuntia, quid menti persuadere valeant, dum cogitatione sollicita respicit, exhortationem ducum naris sagacitate deprehendit. Et quia a longe praesciendo subsequentium iniquitatum confusionem conspicit, quasi ululatum exercitus odorando cognoscit.

Igitur quia vel praedicatorem Dei, vel quemlibet spiritalis certaminis militem descriptum equi narratione cognovimus, nunc eumdem iterum in avis significatione videamus, ut qui per equum didicimus ejus fortitudinem, etiam per avem discamus illius contemplationem. Quia enim per descriptam equi magnitudinem audivimus quantum contra certamina vitiorum vir sanctus per patientiam tolerat, nunc per avium speciem cognoscamus quantum per contemplationem volat. Sequitur:

Caput XLVI

[Rec. XVIII].

VERS. 26.---Nunquid per sapientiam tuam plumescit accipiter expandens alas suas ad Austrum?

92. Gratia Dei veterem hominem exspoliamus. De accipitre quaedam notatu digna.---Quia per annos singulos pennam veterem accipiter nova nascente projiciat, ac sine intermissione plumescat, pene nullus ignorat. Non autem hic illud plumae tempus dicitur, quo in nido vestitur, quia tunc nimirum adhuc videlicet pullus ad Austrum alas expandere non valet, sed illa annua pluma describitur, quae laxata veteri penna renovatur. Et quidem domesticis accipitribus quo melius plumescere debeant humida ac tepentia loca requiruntur. Agrestibus vero moris est ut flante Austro alas expandant, quatenus eorum membra ad laxandam pennam veterem venti tepore concalescant. Cum vero ventus deest, alis contra radios solis extensis atque percussis, tepentem sibi auram faciunt, sicque apertis poris vel veteres exsiliunt, vel novae succrescunt. Quid est ergo accipitrem in Austro plumescere, nisi quod unusquisque sanctorum tactus flatu sancti Spiritus concalescit, et, usum vetustae conversationis abjiciens, novi hominis formam sumit?

91. What is to be done, lest vices should hurt. But the soldier of God, because he striveth skillfully to foresee the conflicts of vices, smelleth the battle from afar, because while he beholdeth with solicitous thought what the preceding evils may be able to persuade to the mind, he deprehendeth the exhortation of the leaders by the sagacity of his nose. And because by foreknowing from afar he beholdeth the confusion of the following iniquities, he knoweth as it were the howling of the army by smelling.

Therefore because we have known either the preacher of God, or any soldier of the spiritual conflict, described by the narration of the horse, now let us see the same again in the signification of a bird, that we who by the horse have learned his fortitude, may also by the bird learn his contemplation. For because through the described greatness of the horse we have heard how much against the conflicts of vices the holy man by patience endureth, now through the species of birds let us know how much he flieth by contemplation. It followeth:

CHAPTER XLVI.

VERSE 26.---Doth the hawk get feathers by thy wisdom, spreading her wings toward the South?

92. By the grace of God let us strip off the old man. Some things worthy of note concerning the hawk. That every year the hawk casteth off the old feather while a new one is born, and getteth feathers without intermission, almost no one is ignorant. But that time of feathers is not here spoken of, in which he is clothed in the nest, because then forsooth the chick is not yet able to expand his wings to the South, but that annual feather is described, which is renewed when the old feather is loosened. And indeed for domestic hawks, that they may get feathers better, moist and warm places are required. But for the wild ones it is the custom that they expand their wings when the South wind bloweth, to the end that their limbs may grow warm with the heat of the wind to loosen the old feather. But when the wind is wanting, their wings being extended and beaten against the rays of the sun, they make for themselves a warm breeze, and thus the pores being opened either the old feathers leap out, or the new ones grow up. What is it therefore for the hawk to get feathers in the South, but that each one of the saints being touched by the breath of the Holy Spirit groweth warm, and, casting away the use of the old conversation, taketh the form of the new man?

Quod Paulus admonet, dicens: Exspoliantes vos veterem hominem cum actibus suis, et induentes novum (Coloss. III, 9). Et rursum: Licet is qui foris est noster homo corrumpatur, tamen is qui intus est renovatur de die in diem (II Cor. IV, 16). Vetustam autem pennam projicere est inveterata studia dolosae actionis amittere, et novam pennam sumere est mitem ac simplicem bene vivendo sensum tenere. Penna namque veteris conversationis gravat, et pluma novae immutationis sublevat, ut ad volatum tanto leviorem quanto noviorem reddat.

93. Ad hanc renovationem necessaria confessio.---Et bene ait: Expandit alas suas ad Austrum. Alas quippe nostras ad Austrum expandere est per adventum sancti Spiritus nostras confitendo cogitationes aperire, ut jam non libeat defendendo nos tegere, sed accusando publicare. Tunc ergo accipiter plumescit, cum ad Austrum alas expanderit, quia tunc unusquisque se virtutum pennis induit, cum sancto Spiritui cogitationes suas confitendo substernit. Qui enim vetera fatendo non detegit, novae vitae opera minime producit, qui nescit lugere quod gravat, non valet proferre quod sublevat. Ipsa namque compunctionis vis poros cordis aperit, et plumas virtutum fundit; cumque se studiose mens de pigra vetustate redarguit, alacri novitate juvenescit. Dicatur ergo beato Job: Nunquid per sapientiam tuam plumescit accipiter, expandens alas suas ad Austrum? id est, Nunquid cuilibet electo tu intelligentiam contulisti, ut flante sancto Spiritu, cogitationum alas expandat, quatenus pondera vetustae conversationis abjiciat, et virtutum plumas in usum novi volatus sumat? Ut hinc videlicet colligat quia vigilantiam sensus in semetipso ex se non habet, qui hanc ex se conferre aliis nequaquam valet. Potest etiam per hunc accipitrem renovata gentilitas designari, ac si beato Job aperte diceretur: Futuras virtutum plumas in gentilitate respice, et vetustas superbiae pennas amitte. Sequitur:

Caput XLVII

[Rec. XIX].

VERS. 27.---Nunquid ad praeceptum tuum elevabitur aquila, et in arduis ponet nidum sibi?

Which Paul admonisheth, saying: Stripping off the old man with his acts, and putting on the new (Coloss. III, 9). And again: Though our outward man perish, yet the inward man is renewed day by day (2 Cor. IV, 16). But to cast off the old feather is to lose the inveterate studies of deceitful action, and to take the new feather is to hold a mild and simple sense by living well. For the feather of the old conversation weigheth down, and the feather of the new change lifteth up, that it may render one for flight so much lighter as he is newer.

93. For this renovation confession is necessary. And he saith well: She spreadeth her wings toward the South. For to expand our wings toward the South is by the coming of the Holy Spirit to open our thoughts by confessing them, so that it may no longer please us to cover ourselves by defending, but to make them public by accusing. Then therefore the hawk getteth feathers, when he shall have expanded his wings to the South, because then each one clotheth himself with the feathers of virtues, when he submitteth his thoughts to the Holy Spirit by confessing. For he who by confessing old things doth not detect them, by no means produceth the works of the new life; he who knoweth not how to mourn that which weigheth down, is not able to bring forth that which lifteth up. For the very force of compunction openeth the pores of the heart, and poureth out the feathers of virtues; and when the mind studiously reproveth itself concerning its slothful old state, it groweth young with eager novelty. Let it be said therefore to blessed Job: Doth the hawk get feathers by thy wisdom, spreading her wings toward the South? that is, Hast thou conferred intelligence upon any of the elect, that the Holy Spirit blowing, he may expand the wings of his thoughts, to the end that he may cast away the weights of the old conversation, and take the feathers of virtues for the use of a new flight? That hence forsooth he may gather that he hath not in himself the vigilance of sense from himself, who is by no means able to confer this from himself upon others. The renovated Gentility also may be designated by this hawk, as if it were openly said to blessed Job: Behold the future feathers of virtues in Gentility, and lose the old feathers of pride. It followeth:

CHAPTER XLVII.

VERSE 27.---Doth the eagle mount up at thy command, and make her nest in high places?

94. Quid aquilae nomine Scriptura sacra significet. Insidiatores spiritus, potestatem terrenam, subtilem sanctorum intelligentiam, vel Christi ascensionem.--- In Scriptura sacra vocabulo aquilae aliquando maligni spiritus raptores animarum, aliquando praesentis saeculi potestates, aliquando vero vel subtilissimae sanctorum intelligentiae, vel incarnatus Dominus ima celeriter transvolans, et mox summa repetens designatur. Aquilarum nomine insidiatores spiritus exprimuntur, Jeremia attestante, qui ait: Velociores sunt persecutores nostri aquilis coeli (Thren. IV, 19). Persecutores enim nostri aquilis coeli velociores sunt, cum tanta contra nos maligni homines faciunt, ut ipsas etiam aereas potestates inventionibus malitiae praeire videantur. Aquilae etiam vocabulo potestas terrena figuratur. Unde per Ezechielem prophetam dicitur: Aquila grandis, magnarum alarum, longo membrorum ductu plena plumis et varietate, venit ad Libanum, et tulit medullam cedri, et summitatem frondium ejus evulsit (Ezech. XVII, 3). Qua videlicet aquila quis alius quam Nabuchodonosor rex Babyloniae designatur? Quae pro immensitate exercitus magnarum alarum, pro diuturnitate temporum longo membrorum ductu, pro multis vero divitiis plena plumis, pro innumera autem terrenae gloriae compositione plena varietate describitur. Qui venit ad Libanum, et tulit medullam cedri, et summitatem frondium ejus evulsit, quia Judaeae celsitudinem petens, nobilitatem regni ejus, quasi medullam cedri abstulit; et dum tenerrimam regum prolem a regni sui culmine captivando sustulit, quasi summitatem frondium ejus evulsit.

Subtilem sanctorum intelligentiam, vel Christi ascensionem. Aquila fixis oculis solem intuetur.---Aquilae vocabulo vel subtilis sanctorum intelligentia, vel volatus dominicae ascensionis exprimitur. Unde idem propheta dum sub animalium specie evangelistas quatuor se vidisse describeret (Ezech. X, 1), in eis sibi hominis, leonis, bovis, et aquilae faciem apparuisse testatur, quartum procul dubio animal Joannem per aquilam designans, qui volando terram deseruit, quia per subtilem intelligentiam interna mysteria Verbum videndo penetravit. Cui nimirum propheticae sententiae ipse quoque Joannes in revelatione sua de semetipso non dissonat, dicens: Animal primum simile leoni, secundum animal simile vitulo, tertium animal habens faciem quasi hominis, quartum animal simile aquilae volanti (Apoc. IV, 7). Et quamvis singula ad unumquemque evangelistam recte conveniant, dum alius humanae nativitatis ordinem, alius per mundi sacrificii mactationem, quasi vituli mortem, alius potestatis fortitudinem quasi leonis clamorem insinuat, alius nativitatem Verbi intuens, quasi ortum solem aquila aspectat, possunt tamen haec quatuor animalia ipsum suum caput, cujus sunt membra, signare.

94. What the name of the eagle signifieth in Holy Scripture. Lurking spirits, earthly power, the subtle intelligence of the saints, or the ascension of Christ. In Holy Scripture by the word eagle sometimes the malignant spirits, the ravishers of souls, sometimes the powers of the present world, but sometimes either the most subtle intelligence of the saints, or the incarnate Lord quickly flying over the lowest things, and soon repeating the highest, is designated. By the name of eagles lurking spirits are expressed, Jeremiah attesting, who saith: Our persecutors are swifter than the eagles of the heaven (Lam. IV, 19). For our persecutors are swifter than the eagles of the heaven, when malignant men do so great things against us, that they seem to go before even the aerial powers themselves in the inventions of malice. By the word eagle also earthly power is figured. Whence it is said by the prophet Ezekiel: A great eagle, with great wings, long-winged, full of feathers and variety, came to Libanus, and took the marrow of the cedar, and plucked off the top of its twigs (Ezek. XVII, 3). By which eagle who else but Nebuchadnezzar king of Babylon is designated? Who is described as having great wings on account of the immensity of his army, as long-winged on account of the long duration of times, full of feathers on account of many riches, but full of variety on account of the innumerable composition of earthly glory. Who came to Libanus, and took the marrow of the cedar, and plucked off the top of its twigs, because seeking the loftiness of Judea, he took away the nobility of its kingdom, as if the marrow of the cedar; and while he took away the most tender offspring of kings from the summit of their kingdom by lead into captivity, he as it were plucked off the top of its twigs.

The subtle intelligence of the saints, or the ascension of Christ. The eagle beholdeth the sun with fixed eyes. By the word eagle either the subtle intelligence of the saints, or the flight of the Lord's ascension is expressed. Whence the same prophet, while he described himself to have seen the four evangelists under the species of animals (Ezek. X, 1), testifieth that the face of a man, of a lion, of an ox, and of an eagle appeared to him in them, designating John without doubt as the fourth animal by the eagle, who in flying left the earth, because by subtle intelligence he penetrated the internal mysteries by seeing the Word. With which prophetic sentence John also himself in his revelation doth not disagree concerning himself, saying: The first animal was like a lion, and the second animal like a calf, and the third animal having a face as a man, and the fourth animal like a flying eagle (Rev. IV, 7). And although the several things rightly agree to each evangelist, while one insinuateth the order of the human nativity, another through the sacrifice of a pure victim, as it were the death of a calf, another the fortitude of power as it were the cry of a lion, another beholding the nativity of the Word, as an eagle beholdeth the rising sun, yet these four animals may signify their Head Himself, whose members they are.

Ipse namque et homo est, quia naturam nostram veraciter suscepit, et vitulus, quia pro nobis patienter occubuit; et leo, quia per divinitatis fortitudinem susceptae mortis vinculum rupit; et ad extremum aquila, quia ad coelum, de quo venerat, rediit. Homo ergo nascendo, vitulus moriendo, leo resurgendo, aquila ad coelos ascendendo vocatus est. [Vet. XXXIV.] Sed hoc loco aquilae nomine subtilis sanctorum intelligentia et sublimis eorum contemplatio figuratur. Cunctarum quippe avium visum acies aquilae superat, ita ut solis radius fixos in se ejus oculos nulla lucis suae coruscatione reverberans claudat. Ad praeceptum ergo Dei elevatur aquila, dum jussionibus divinis obtemperans, in supernis suspenditur fidelium vita. Quae et in arduis nidum ponere dicitur, quia desideria terrena despiciens, spe jam de coelestibus nutritur. In arduis nidum ponit, quia habitationem mentis suae in abjecta et infima conversatione non construit. Hinc est quod Cinaeo Balaam prophetante dicitur: Robustum quidem est habitaculum tuum, sed si in petra posueris nidum tuum (Num. XXIV, 21). Cinaeus namque possessor interpretatur. Et qui sunt qui praesentia possident, nisi hi qui ingenio sapientiae saecularis callent? Qui in hoc veraciter robustum sibi habitaculum construunt, si per humilitatem parvuli apud semetipsos facti, in Christi sublimitate nutriantur; si semetipsos infirmos sentiant, et in excelsa humilitate cogniti Redemptoris fovendam mentis fiduciam ponant; si ima non appetant, si omne quod praeterit cordis volatu transcendant.

95. Paulus aquilae similis.---Videamus aquilam nidum spei sibi in arduis construentem. Ait: Nostra conversatio in coelis est (Philip. III, 20). Et rursum: Qui conresuscitavit et consedere nos fecit in coelestibus (Ephes. II, 6). In arduis habet nidum, quia profecto in supernis figit consilium. Non vult mentem in ima dejicere, non vult per abjectionem conversationis humanae in infimis habitare. Tunc Paulus fortasse in carcere tenebatur, cum se consedere Christo in coelestibus testaretur. Sed ibi erat, ubi ardentem jam mentem fixerat, non illic ubi illum necessario pigra adhuc caro retinebat.

96. Electi terrena omnia despiciunt.---Hoc namque esse speciale specimen electorum solet, quod sic sciunt praesentis vitae iter carpere, ut per spei certitudinem noverint jam se ad alta pervenisse, quatenus cuncta quae praeterfluunt sub se esse videant, atque omne quod in hoc mundo eminet amore aeternitatis calcent. Hinc est enim quod sequenti se animae per prophetam Dominus dicit: Sustollam te super altitudines terrae (Isai. LVIII, 14).

For He is both man, because He truly took our nature, and a calf, because He patiently died for us; and a lion, because by the fortitude of His divinity He burst the bond of the death He had taken; and at the last an eagle, because He returned to heaven, from whence He had come. He was called therefore man in being born, a calf in dying, a lion in rising again, an eagle in ascending to the heavens. But in this place by the name of the eagle the subtle intelligence of the saints and their sublime contemplation is figured. For the sharpness of the eagle surpasseth the sight of all birds, so that the ray of the sun doth not close its eyes fixed upon it by any flashing of its light reverberating them. At the command of God therefore the eagle mounteth up, while the life of the faithful, obeying the divine commands, is suspended in high things. Which is said also to make its nest in high places, because despising earthly desires, it is now nourished by hope of heavenly things. It placeth its nest in high places, because it doth not build the habitation of its mind in abject and lowest conversation. Hence it is that it is said to the Kenite by the prophecy of Balaam: Thy dwelling place is strong, and thou puttest thy nest in a rock (Num. XXIV, 21). For Kenite is interpreted 'possessor.' And who are they that possess present things, but they who are skillful in the genius of worldly wisdom? Who in this truly build for themselves a strong habitation, if being made little ones among themselves through humility, they be nourished in the sublimity of Christ; if they feel themselves weak, and place the confidence of their mind to be cherished in the exalted humility of their acknowledged Redeemer; if they appetite not the lowest things, if they transcend by the flight of the heart all that passeth away.

95. Paul like to an eagle. Let us see the eagle building for himself a nest of hope in high places. He saith: Our conversation is in heaven (Phil. III, 20). And again: Who hath raised us up together, and hath made us sit together in heavenly places (Eph. II, 6). He hath his nest in high places, because surely he fixeth his counsel in high things. He will not cast down his mind into lowest things, he will not dwell in the lowest things through the abjection of human conversation. At that time Paul was perhaps kept in prison, when he testified that he sat together with Christ in heavenly places. But he was there, where he had already fixed his burning mind, not there where his slothful flesh as yet of necessity retained him.

96. The elect despise all earthly things. For this is wont to be the special specimen of the elect, that they so know how to pluck the journey of the present life, that through the certitude of hope they know themselves to have already arrived at high things, to the end that they may see all things which pass by to be beneath them, and may tread down all that is eminent in this world by the love of eternity. For hence it is that the Lord saith by the prophet to the soul that followeth Him: I will lift thee up above the high places of the earth (Is. LVIII, 14).

Quasi quaedam namque inferiora terrae sunt, damna, contumeliae, egestas, abjectio, quae ipsi quoque amatores saeculi dum per latae viae planitiem ambulant, vitando calcare non cessant. Altitudines autem terrae sunt, lucra rerum, blandimenta subditorum, divitiarum abundantia, honor, et sublimitas dignitatum; quae quisquis per ima adhuc desideria incedit, eo ipso alta aestimat, quo magna putat. At si semel cor in coelestibus figitur, mox quam abjecta sint cernitur quae alta videbantur. Nam sicut qui in montem conscendit eo paulisper caetera subterjacentia despicit, quo ad altiora gressum amplius tendit, ita qui in summis intentionem figere nititur, dum annisu ipso nullam praesentis vitae gloriam esse deprehendit, super terrae altitudines elevatur; et quod prius in imis desideriis positus super se credidit, post ascendendo proficiens sibi subesse cognoscit. Quae ergo illic Dominus facturum se esse pollicetur, dicens: Sustollam te super altitudines terrae (Ibid.), haec apud beatum Job solum sese facere posse testatur, dicens: Nunquid ad praeceptum tuum elevabitur aqurla, et ponet in arduis nidum sibi? Ac si diceret: Ut ad meum, qui quod exterius praecipio hoc intrinsecus gratia occultae largitatis inspiro. Sequitur:

CAPUT XLVIII.

VERS. 28.---In petris manet.

97. In petris, hoc est in sanctorum patrum celsitudine et constantia nidum ponunt.---In sacro eloquio cum singulari numero petra nominatur quis alius quam Christus accipitur? Paulo attestante, qui ait: Petra autem erat Christus (I Cor. X, 4). Cum vero petrae pluraliter appellantur, membra ejus, videlicet sancti viri, qui illius robore solidati sunt exprimuntur. Quos nimirum Petrus apostolus lapides vocat, dicens: Vos tanquam lapides vivi, coaedificamini domus spiritales (I Pet. II, 5). Ista itaque aquila, quae ad veri solis radios cordis oculos erexit, in petris manere dicitur, quia in dictis antiquorum et fortium patrum mentis statione collocatur. Eorum quippe vitam quos in via Dei praeisse conspicit ad memoriam reducit, atque in celsitudine illorum fortitudinis studendo nidum sibi construit sanctae meditationis. Cumque eorum acta dictaque tacite cogitat, cum praesentis vitae gloriam in comparatione aeternae excellentiae quam sit abjecta considerat, quasi sub se esse ima terrarum in petris residens observat.

For as it were certain lower things of the earth are losses, insults, poverty, abjection, which the lovers of the world also themselves, while they walk through the plain of the broad way, do not cease to tread down by avoiding them. But the high places of the earth are gains of things, flatteries of subjects, abundance of riches, honor, and sublimity of dignities; which whosoever as yet walketh through lowest desires, esteemeth high for this very reason, that he thinketh them great. But if once the heart is fixed in heavenly things, soon it is discerned how abject those things are which seemed high. For as he who ascendeth a mountain despiseth the other things lying beneath for a little while, by how much more he tendeth his step toward higher things, so he who striveth to fix his intention in the highest things, while by that very effort he deprehendeth that there is no glory of the present life, is elevated above the high places of the earth; and that which before, being placed in lowest desires, he believed to be above him, he afterwards, profiting by ascending, acknowledgeth to be beneath him. Those things therefore which the Lord there promiseth that He will do, saying: I will lift thee up above the high places of the earth (Ibid.), these He testifieth to blessed Job that He alone is able to do, saying: Doth the eagle mount up at thy command, and make her nest in high places? As if He should say: As at Mine, who what I command outwardly, this I inspire inwardly by the grace of hidden largess. It followeth:

CHAPTER XLVIII.

VERSE 28.---She abideth in the rocks.

97. In the rocks, that is, in the loftiness and constancy of the holy fathers they place their nest. In sacred eloquence, when the rock is named in the singular number, who else is understood but Christ? Paul attesting, who saith: But the rock was Christ (1 Cor. X, 4). But when rocks are called in the plural, His members, to wit holy men, who are solidified by His strength, are expressed. Whom forsooth Peter the apostle calleth stones, saying: Ye as living stones, are built up spiritual houses (1 Pet. II, 5). This eagle therefore, which hath raised the eyes of the heart to the rays of the true sun, is said to abide in the rocks, because it is placed in the station of the mind in the sayings of the ancient and brave fathers. For it bringeth back to memory the life of those whom it beholdeth to have gone before in the way of God, and by studying in the loftiness of their fortitude buildeth for itself a nest of holy meditation. And when it silently thinketh on their acts and sayings, when it considereth how abject the glory of the present life is in comparison of eternal excellence, residing in the rocks it observeth as it were the lowest things of the earth to be beneath it.

98. Petrarum nomine coeli potestates designantur.---Possunt etiam petrae sublimes virtutum coelestium potestates intelligi, quas non jam quasi more arborum huc atque illuc ventus nostrae mutabilitatis inclinat, quia velut petrae in arduis sitae ab omni motu mutabilitatis alienae sunt, et ad soliditatem fixae celsitudinis ipsa cui inhaerent aeternitate duruerunt. Vir itaque sanctus, cum terrena despicit, more se aquilae ab altiora suspendit, et per contemplationis spiritum sublevatus perennem angelorum gloriam praestolatur, atque in hoc mundo hospes, illa appetendo quae aspicit, jam in sublimibus figitur. Recte ergo dicitur: In petris manet, id est intentione cordis inter illas coelestes virtutes residet, quae et per aeternitatis suae fortitudinem tanta jam soliditate fixae sunt, ut in nullo culpae latere mutabilitatis varietate flectantur. Unde et apte sequitur:

CAPUT XLIX.

IBID.---Et in praeruptis silicibus commoratur, atque inaccessis rupibus.

99. In Christo restaurata sunt omnia, quae in coelis et quae in terris.---Qui enim sunt alii praerupti silices, nisi illi fortissimi angelorum chori, qui quamvis non integri, sed tamen in proprio statu fixi, cadente cum suis angelis diabolo remanserunt? Praerupti enim sunt, quia pars eorum cecidit, pars remansit. Qui integri quidem stant per qualitatem meriti, sed per numeri quantitatem praerupti. Hanc praeruptionem restituere Mediator venit ut redempto humano genere illa angelica damna sarciret, et mensuram coelestis patriae locupletius fortasse cumularet. Propter hanc praeruptionem de Patre dicitur: Proposuit in eo, in dispensatione plenitudinis temporum, instaurare omnia in Christo, quae in coelis, et quae in terra sunt in ipso (Ephes. I, 9, 10). In ipso quippe restaurantur ea quae in terra sunt, dum peccatores ad justitiam convertuntur. In ipso restaurantur ea quae in coelis sunt, dum illuc humiliati homines redeunt unde apostatae angeli superbiendo ceciderunt. Quod vero ait: Inaccessis rupibus, nimirum qui praerupti silices, ipsi sunt inaccessae rupes. Cordi enim peccatorum hominum valde inaccessa est claritas angelorum, quia quo ad pulchra corporalia cecidit, eo a spiritali specie oculos clausit. Sed quisquis ita contemplatione rapitur, ut per divinam gratiam sublevatus, intentionem suam jam angelorum choris interserat, et fixus in sublimibus, ab omni se infima actione suspendat, non ei sufficit gloriam angelicae claritatis aspicere, nisi eum etiam qui est super angelos valeat videre. Sola namque ejus visio vera mentis nostrae refectio est.

98. By the name of rocks the powers of heaven are designated. The rocks may also be understood as the sublime powers of the heavenly virtues, which the wind of our mutability no longer inclineth hither and thither as it were after the manner of trees, because being situated in high places like rocks they are alien from every motion of mutability, and have grown hard unto the solidity of fixed loftiness by that same eternity to which they inhere. The holy man therefore, when he despiseth earthly things, suspendeth himself from higher things after the manner of an eagle, and being lifted up by the spirit of contemplation waiteth for the perennial glory of the angels, and being a guest in this world, by appetiting those things which he beholdeth, he is already fixed in sublime things. Rightly therefore is it said: She abideth in the rocks, that is, she resideth by the intention of the heart among those heavenly virtues, which even through the fortitude of their eternity are now fixed with so great solidity, that they are bent by no variety of mutability in any side of a fault. Whence also it aptly followeth:

CHAPTER XLIX.

IBID.---And she abideth in the steep flints, and in inaccessible rocks.

99. In Christ all things are restored, both those in heaven and those on earth.--- For who else are the steep flints, but those most brave choirs of angels, who, although not whole, yet remained fixed in their own state when the devil fell with his angels? For they are steep (broken off), because a part of them fell, and a part remained. They who indeed stand whole through the quality of their merit, but are steep through the quantity of their number. To restore this steepness (breach) the Mediator came, that by the redemption of the human race He might repair those angelic losses, and perhaps more richly fill up the measure of the heavenly country. On account of this steepness it is said of the Father: He purposed in Him, in the dispensation of the fullness of times, to restore all things in Christ, which are in heaven, and which are on earth in Him (Ephes. I, 9, 10). For in Him those things which are on earth are restored, while sinners are converted to righteousness. In Him those things which are in heaven are restored, while thither humbled men return from whence the apostate angels by pride fell. But as to what he saith: In inaccessible rocks, doubtless those who are the steep flints, the same are the inaccessible rocks. For the brightness of the angels is very inaccessible to the heart of sinful men, because in so far as it has fallen to beautiful corporeal things, so far has it closed its eyes to spiritual appearance. But whosoever is so snatched away by contemplation, that being lifted up by divine grace, he now interweaveth his intention with the choirs of angels, and being fixed in sublime things, suspendeth himself from every lowest action, it sufficeth him not to behold the glory of angelic brightness, unless he also be able to see Him who is above the angels. For His vision alone is the true refreshment of our mind.

Unde cum dixisset hanc aquilam in petris manere, et in praeruptis silicibus atque inaccessis rupibus commorari, illico subdidit:

Caput L

[Rec. XX].

VERS. 29.---Inde contemplatur escam.

100. Dei visio mentis nostrae cibus.---Id est, ex illis choris angelicis tendit oculum mentis ad contemplandam gloriam supernae majestatis, qua non visa adhuc esurit, qua tandem visa satiatur. Scriptum quippe est: Pro eo quod laboravit anima ejus, videbit et saturabitur (Isai. 53, 11). Et rursum: Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur (Matth. V, 6). Quis vero mentis nostrae cibus sit, indicatur aperte cum dicitur: Beati mundo corde, quoniam ipsi Deum videbunt (Ibid., 8). Et quia, interpositione corruptibilis carnis gravati, Deum sicut est videre non possumus, recte subjungitur:

CAPUT LI.

IBID.---Oculi ejus de longe prospiciunt.

101. Deum hic, nonnisi de longe prospicimus.---Quantumlibet enim in hac vita positus quisque profecerit, necdum Deum per speciem, sed per aenigma et speculum videt. E vicino autem cum respicimus, verius cernimus; cum vero longius aciem tendimus, sub incerto visu caligamus. Quia igitur sancti viri in altam se contemplationem erigunt, et tamen Deum, sicut est, videre non possunt, bene de hac aquila dicitur: Oculi ejus de longe prospiciunt. Ac si diceret: Intentionis aciem fortiter tendunt, sed necdum propinquum aspiciunt, cujus claritatis magnitudinem penetrare nequaquam possunt. A luce enim incorruptibili caligo nos nostrae corruptionis obscurat; cumque et videri aliquatenus potest, et tamen videri lux ipsa, sicut est, non potest, quam longe sit indicat. Quam si mens utcunque non cerneret, nec quia longe esset videret. Si autem perfecte jam cerneret, profecto hanc quasi per caliginem non videret. Igitur quia nec omnino cernitur, nec rursum omnino non cernitur, recte dictum est, quia a longe Deus videtur.

102. Isaiae hac de re testimonium. Activae vitae gradibus ad contemplationis culmen ascenditur.---Libet ad medium Isaiae verba deducere, atque haec et illa quam uno spiritu proferantur indicare.

Whence when he had said that this eagle abideth in the rocks, and dwelleth in the steep flints and inaccessible rocks, he immediately added:

Caput L

[Rec. XX].

VERS. 29.---From thence she seeketh her meat.

100. The vision of God is the food of our mind.---That is, from those angelic choirs she stretcheth the eye of the mind to contemplate the glory of the heavenly majesty, which not having yet seen she hungereth for, and which having at length seen she is satisfied. For it is written: For that His soul hath labored, He shall see and be satisfied (Isai. 53, 11). And again: Blessed are they who hunger and thirst after righteousness, for they shall be satisfied (Matth. V, 6). But what is the food of our mind, is openly indicated when it is said: Blessed are the pure in heart, for they shall see God (Ibid., 8). And because, being weighed down by the interposition of corruptible flesh, we cannot see God as He is, it is rightly added:

CAPUT LI.

IBID.---Her eyes behold afar off.

101. We behold God here, but from afar off.---For however much anyone placed in this life may have profited, he does not yet see God by sight, but through a glass in a dark manner. But when we look from near, we discern more truly; but when we stretch our sight further, we are in darkness under an uncertain vision. Because therefore holy men raise themselves to high contemplation, and yet cannot see God as He is, it is well said of this eagle: Her eyes behold afar off. As if he said: They stretch the sight of their intention strongly, but do not yet behold Him near, the magnitude of whose brightness they can by no means penetrate. For from the incorruptible light the darkness of our corruption obscures us; and since it can be seen in some measure, and yet the light itself, as it is, cannot be seen, it indicates how far off it is. Which if the mind did not in some way discern, it would not see that it was far off. But if it already discerned it perfectly, it would surely not see it as it were through darkness. Therefore because He is neither entirely discerned, nor again entirely not discerned, it is rightly said, that from afar off God is seen.

102. The testimony of Isaiah on this matter. By the steps of the active life one ascends to the summit of contemplation.---I would like to bring forward the words of Isaiah, and show how these and those are uttered by one spirit.

Qui cum activae vitae virtutes exprimeret, dicens: Qui ambulat in justitiis, et loquitur veritatem, qui projicit avaritiam ex calumnia, et excutit manus suas ab omni munere, qui obturat aures suas ne audiat sanguinem, et claudit oculos suos ne videat malum (Isai. XXXIII, 15), illico ab ejusdem activae vitae gradibus ad quae contemplationis culmina ascendatur adjunxit, dicens: Iste in excelsis habitabit, munimenta saxorum sublimitas ejus, panis ei datus est, aquae ejus fideles sunt. Regem in decore suo videbunt oculi ejus, cernent terram de longe (Ibid., 16). In excelsis namque habitare est cor in coelestibus ponere. Et munimenta saxorum sublimitas nostra est, cum fortium patrum praecepta et exempla respicimus atque ab infima cogitatione separamur. Munimenta saxorum sublimitas nostra est, cum mente choris castrisque coelestibus jungimur, et insidiantes malignos spiritus stantes in arce cordis quasi subterpositos expugnamus. Tunc nobis etiam panis datur, quia in supernis erecta intentio, aeternitatis contemplatione reficitur. Aquae enim nostrae fideles sunt, quia doctrina Dei quod hic per spem promittit, hoc illic in munere exhibet. Sapientia namque hujus mundi infidelis est, quia mansura post mortem non est. Aquae nostrae fideles sunt, quia verba vitae quod ante mortem insinuant, hoc etiam post mortem demonstrant. Regem in decore suo oculi nostri conspiciunt, quia Redemptor noster in judicio et a reprobis homo videbitur, sed ad divinitatis ejus intuendam celsitudinem soli qui electi sunt sublevantur. Quasi enim quamdam foeditatem Regis videre est solam servilem formam in qua ab iniquis despectus est cernere. Sed ab electis in decore suo Rex cernitur, quia ultra semetipsos rapti, in ipso divinitatis fulgore oculos cordis figunt. Et quia quandiu in hac vita sunt, illam viventium patriam, sicut est, videre non possumus, recte adjungitur: Cernent terram de longe (Ibid., 17). Quod ergo hic ait: Elevabitur aquila, et in arduis ponet nidum sibi, hoc illic dicitur: In excelsis habitabit. Quod hic dicitur: In petris manet, et in praeruptis silicibus commoratur, atque inaccessis rupibus, hoc illic subjicitur: Munimenta saxorum sublimitas ejus. Quod rursus hic subinfertur: Inde contemplatur escam, hoc illic quoque subditur: Panis ei datus est, aquae ejus fideles sunt, Regem in decore suo videbunt oculi ejus. Et quod hic subjungitur: Oculi ejus de longe prospiciunt, hoc illic apte subjicitur: Cernent terram de longe.

[Vet. XXXVI.] 103. Paulus quam sublimis aquila.---Consideremus quam sublimis aquila fuerit Paulus, qui usque ad tertium coelum volavit (II Cor. XII, 2), sed tamen in hac vita positus e longinquo adhuc Deum prospicit, qui ait: Videmus nunc per speculum in aenigmate, tunc autem facie ad faciem (I Cor. XIII, 12). Et rursum: Ego me non arbitror comprehendisse (Philip. III, 13).

Who when he was expressing the virtues of the active life, saying: He that walketh in righteousnesses, and speaketh the truth, he that casteth away avarice from calumny, and shaketh his hands from every gift, he that stoppeth his ears lest he hear blood, and shutteth his eyes lest he see evil (Isai. XXXIII, 15), he immediately added from the same steps of the active life to what summits of contemplation one is ascended, saying: He shall dwell on high, the fortresses of rocks shall be his loftiness, bread is given to him, his waters are faithful. His eyes shall see the King in His beauty, they shall behold the land afar off (Ibid., 16). For to dwell on high is to place the heart in heavenly things. And the fortresses of rocks are our loftiness, when we look back to the precepts and examples of the strong fathers and are separated from the lowest thought. The fortresses of rocks are our loftiness, when in mind we are joined to the heavenly choirs and camps, and being stationed in the citadel of the heart we overcome the lying in wait of malignant spirits as if placed beneath us. Then also bread is given to us, because the intention raised in high things, is refreshed by the contemplation of eternity. For our waters are faithful, because the doctrine of God what it promises here through hope, that it exhibits there in gift. For the wisdom of this world is unfaithful, because it is not to remain after death. Our waters are faithful, because the words of life what they insinuate before death, that also they demonstrate after death. Our eyes behold the King in His beauty, because our Redeemer in judgment shall be seen by the reprobate as man, but only they who are elect are raised up to behold the loftiness of His divinity. For to see as it were a certain foulness of the King is to behold only the servile form in which He was despised by the iniquitous. But by the elect the King is seen in His beauty, because being snatched beyond themselves, they fix the eyes of the heart in that same brightness of divinity. And because as long as they are in this life, they cannot see that country of the living as it is, it is rightly added: They shall behold the land afar off (Ibid., 17). What therefore is said here: The eagle shall be lifted up, and shall set her nest in high places, that there is said: He shall dwell on high. What is said here: She abideth in the rocks, and dwelleth in the steep flints, and in inaccessible rocks, that there is subjoined: The fortresses of rocks shall be his loftiness. What again is here subjoined: From thence she seeketh her meat, that there also is added: Bread is given to him, his waters are faithful, his eyes shall see the King in His beauty. And what is here added: Her eyes behold afar off, that there is aptly added: They shall behold the land afar off.

[Vet. XXXVI.] 103. How sublime an eagle Paul was.---Let us consider how sublime an eagle Paul was, who flew even to the third heaven (II Cor. XII, 2), but yet being placed in this life he still beholdeth God from afar off, who saith: We see now through a glass in a dark manner, but then face to face (I Cor. XIII, 12). And again: I count not myself to have apprehended (Philip. III, 13).

Sed quamvis aeterna valde minus quam sunt ipse conspiciat, quamvis ea se cognoscere perfecte non posse cognoscat, infirmis tamen auditoribus ea ipsa infundere praedicando non potest, quae videre saltem per speculum et imaginem potest. De semetipso quippe tanquam de alio loquitur, dicens: Audivit arcana verba, quae non licet homini loqui (II Cor. XII, 4). Interna ergo quamvis minima et extrema videantur, fortibus tamen praedicatoribus summa sunt, infirmis vero auditoribus incapabilia. Unde et praedicatores sancti, cum auditores suos divinitatis verbum capere non posse conspiciunt, ad sola incarnationis dominicae verba descendunt. Unde bene hic, dum sublevata in arduis aquila longe videre dicitur, illico subinfertur:

Caput LII

[Rec. XXI].

VERS. 30.---Pulli ejus lambunt sanguinem.

104. Passionis Christi meditatione pasci debemus.---Ac si aperte diceretur: Ipsa quidem divinitatis contemplatione pascitur, sed quia auditores ejus divinitatis percipere arcana nequaquam possunt, cognito crucifixi Domini cruore satiantur. Sanguinem namque lambere est passionis Dominicae infirma venerari. Hinc est quod idem Paulus, qui, sicut paulo ante jam diximus, ad tertii coeli secreta volaverat, discipulis dicebat: Non enim judicavi me scire aliquid inter vos, nisi Christum Jesum, et hunc crucifixum (I Cor. II, 2). Ac si aperte haec aquila diceret: Ego quidem escam meam divinitatis ejus potentiam de longe prospicio, sed vobis adhuc parvulis incarnationis ejus tantummodo lambendum sanguinem trado. Nam qui per praedicationem suam tacita divinitatis celsitudine, infirmos auditores de solo cruore crucis edocet, quid aliud quam sanguinem pullis praebet? Quia vero uniuscujusque sancti praedicatoris anima corruptione carnis exuta ad eum mox ducitur, qui pro nobis sponte sua in mortem cecidit, et de morte surrexit, apte de hac aquila subditur:

CAPUT LIII.

IBID.---Et ubicunque cadaver fuerit, statim adest.

But although he himself beholdeth eternal things much less than they are, although he knoweth that he cannot know them perfectly, yet he cannot pour into weak hearers by preaching those very things which he can at least see through a glass and an image. For he speaketh of himself as of another, saying: He heard arcane words, which it is not lawful for a man to speak (II Cor. XII, 4). Internal things therefore, although they may seem very small and extreme, yet to strong preachers they are highest, but to weak hearers incapable of being understood. Whence also holy preachers, when they perceive that their hearers cannot receive the word of divinity, descend to the words of the Lord's incarnation alone. Whence well here, while the eagle raised in high places is said to see far off, it is immediately subjoined:

Caput LII

[Rec. XXI].

VERS. 30.---Her young ones also suck up blood.

104. We ought to be fed by the meditation of the Passion of Christ.---As if it were openly said: She indeed is fed by the contemplation of divinity, but because her hearers can by no means perceive the secrets of divinity, they are satisfied with the known blood of the crucified Lord. For to suck up blood is to venerate the weak things of the Lord's Passion. Hence it is that the same Paul, who, as we said a little before, had flown to the secrets of the third heaven, said to his disciples: For I judged not myself to know anything among you, but Jesus Christ, and Him crucified (I Cor. II, 2). As if this eagle openly said: I indeed behold afar off my meat, the power of His divinity, but to you yet little ones I deliver only the blood to be sucked of His incarnation. For he who through his preaching, the loftiness of divinity being kept silent, teacheth his weak hearers only of the blood of the cross, what else does he but offer blood to the young ones? But because the soul of every holy preacher, being stripped of the corruption of the flesh, is soon led to Him who for us of His own accord fell into death, and rose from death, it is aptly subjoined of this eagle:

CHAPTER LIII.

IBID.---And wheresoever the carcass is, immediately she is present.

105. Christus in coelis regnans electos ad se colligit. Cadaver quippe a casu dicitur. Et non immerito corpus Domini propter casum mortis cadaver vocatur. Quod autem hic de hac aquila dicitur: Ubicunque cadaver fuerit, statim adest (Matth. XXIV, 28), hoc de egredientibus animabus fieri Veritas spopondit, dicens: Ubicunque fuerit corpus, illic congregabuntur et aquilae. Ac si aperte dicat: Qui coelesti sedi incarnatus Redemptor vester praesideo, electorum quoque animas cum carne solvero, ad coelestia sublevabo.

106. Omnis peccator cadaver; ad quod advolant aquilae, pii videlicet praedicatores peccatorum salutem esurientes. Haec volatus Pauli orbem peragrantis causa. Sed hoc quod de hac aquila dicitur: Ubicunque fuerit cadaver statim adest, intelligi et aliter potest. Omnis enim qui in peccati mortem ceciderit, non inconvenienter poterit cadaver vocari. Quasi exanimis namque jacet, qui justitiae vivificantem spiritum non habet. Quia ergo sanctus quisque praedicator ubi peccatores esse considerat, illuc anxie pervolat, ut in peccati morte jacentibus lucem vivificationis ostendat, bene de hac aquila dicitur: Ubicunque cadaver fuerit, statim adest. Id est, illuc tendit, ubi utilitatem praedicationis prospicit, ut ex eo quod jam spiritaliter vivit, aliis in morte sua jacentibus prosit, quos corripiendo quasi edit, sed ab iniquitate ad innocentiam permutando in sua membra quasi edendo convertit. Ecce ipse, quem ad testimonium jam saepe deduximus, Paulus cum nunc Judaeam, nunc Corinthum, nunc Ephesum, nunc Romam, nunc Hispanias peteret, ut in peccati morte jacentibus, aeternae vitae gratiam nuntiaret, quid se aliud quam esse aquilam demonstrabat; quae velociter omnia transvolans, ubicunque jacens cadaver quaerebat, ut dum voluntatem Dei lucratis peccatoribus faceret, quasi escam suam in cadavere reperiret? Esca quippe justorum est conversio perversorum, de qua dicitur: Operamini non cibum qui perit, sed qui permanet in vitam aeternam (Joan. VI, 27). Auditis itaque tot sanctorum virtutibus, beatus Job obstupuisse intelligitur, et sub admirationis terrore siluisse. Nam sequitur:

Caput LIV

[Rec. XXIII].

VERS. 31, 32.---Adjecit Dominus, et locutus est ad Job: Nunquid qui contendit cum Deo tam facile conquiescit? Utique qui arguit Deum debet et respondere illi.

105. Christ reigning in heaven gathers the elect to Himself. For a carcass (cadaver) is so called from falling (a casu). And not without reason is the body of the Lord called a carcass because of the fall of death. But that which is here said of this eagle: Wheresoever the carcass is, immediately she is present (Matth. 24:28), the Truth promised that this would happen concerning departing souls, saying: Wheresoever the body is, thither will the eagles also be gathered together. As if He were to say openly: I, your Redeemer, who preside incarnate over the heavenly seat, when I shall have released the souls of the elect from the flesh, will raise them up to heavenly things.

106. Every sinner is a carcass; to which the eagles fly, namely, pious preachers hungering for the salvation of sinners. This was the cause of Paul's flight traversing the world. But this which is said of this eagle: Wheresoever the carcass shall be, immediately she is present, can be understood also in another way. For everyone who has fallen into the death of sin can not inaptly be called a carcass. For he lies as if breathless, who has not the vivifying spirit of righteousness. Because therefore every holy preacher, when he considers where there are sinners, flies thither anxiously, that he may show the light of vivification to those lying in the death of sin, it is well said of this eagle: Wheresoever the carcass is, immediately she is present. That is, she tends thither, where she foresees the utility of preaching, that from that which she already lives spiritually, she may profit others lying in their death; whom by reproving she as it were eats, but by changing them from iniquity to innocence, she converts them as if by eating into her own members. Behold he himself, whom we have already often brought forward for testimony, Paul, when he sought now Judea, now Corinth, now Ephesus, now Rome, now the Spains, that he might announce the grace of eternal life to those lying in the death of sin, what else did he show himself to be but an eagle; which swiftly flying over all things, sought everywhere a lying carcass, so that while he did the will of God in gained sinners, he might find as it were his meat in the carcass? For the meat of the righteous is the conversion of the perverse, of which it is said: Labour not for the meat which perisheth, but for that which endureth unto everlasting life (John 6:27). Having heard, therefore, of the virtues of so many saints, blessed Job is understood to have been astounded, and to have been silent under the terror of admiration. For there follows:

CHAPTER LIV.

VERS. 31, 32.---Moreover the Lord answered Job, and said: Shall he that contendeth with God so easily be quieted? He that reproveth God, ought also to answer Him.

107. Pia et moderata Dei ad Job increpatio. Vir sanctus tanta hac districtione flagelli non aestimavit augeri sibi merita, sed vitia resecari. Quae quia in se nulla cognovit, percussum injuste se credidit, et percutientem prorsus arguere est de percussione murmurare. Considerans autem Dominus quod ea quae protulit non ex tumore superbiae, sed ex qualitate collegerat vitae, pie illum increpat dicens: Nunquid qui contendit cum Deo tam facile conquiescit? Utique qui arguit Deum debet et respondere illi. Ac si apertius diceret: Qui tanta de tua actione locutus es, cur audita sanctorum vita siluisti? Me enim fuit arguere, de percussione mea an fuerit justa dubitare. Et bona quidem tua veraciter protulisti, sed haec quo tenderent flagella nescisti, quia etsi non habes jam quod corrigas, habes adhuc tamen quo crescas. In quantam vero virtutis arcem quam plurimos sublevem, me ecce narrante cognovisti. Ipse considerabas tuam, sed aliorum celsitudinem nesciebas. Auditis igitur aliorum virtutibus, si quid vales, responde de tuis. Scimus autem quod cordis sui oculum per elationis tenebras exstinguit, qui, cum recta agit, considerare meliorum merita negligit. At contra magno humilitatis radio sua opera illustrat, qui aliorum bona subtiliter pensat, quia dum ea quae ipse fecerit facta foris et ab aliis conspicit, eum qui de singularitate intus erumpere nititur superbiae tumorem premit. Hinc est quod voce Dei ad Eliam solum se aestimantem dicitur: Reliqui mihi septem millia virorum qui non curvaverunt genua ante Baal (III Reg. XIX, 18), ut dum non solum se remansisse cognosceret, elationis gloriam, quae ei de singularitate surgere poterat, evitare posset. Beatus itaque Job nihil perverse egisse reprehenditur, sed de aliorum etiam bene gestis docetur, ut dum se aequales et alios habere considerat, ei qui singulariter summus est, se humiliter subdat.

107. The pious and moderate rebuke of God to Job. The holy man did not think that by so great a strictness of the scourge merits were increased to him, but that vices were cut off. Because he knew none of these in himself, he believed himself to be unjustly struck, and to reprove the striker at all is to murmur at the stroke. But the Lord, considering that the things which he brought forward did not spring from the tumor of pride, but from the quality of his life, piously rebukes him, saying: Shall he that contendeth with God so easily be quieted? He that reproveth God, ought also to answer Him. As if He said more plainly: Why hast thou, who hast spoken so great things of thine own action, been silent when the life of the saints was heard? For to reprove Me was to doubt of My stroke, whether it were just. And thou hast indeed truly brought forward thy good things, but thou knewest not whither these scourges tended, because though thou hast not now what thou mayest correct, thou hast yet still whereby thou mayest grow. Into how great a citadel of virtue I raise up very many, thou hast now learned from My narration. Thou didst consider thine own loftiness, but knewest not that of others. Having heard, therefore, the virtues of others, if thou art able, answer concerning thine own. But we know that he extinguishes the eye of his heart through the darkness of elation, who, when he does right things, neglects to consider the merits of better men. But on the contrary, he illustrates his own works with a great ray of humility, who subtly weighs the goods of others, because while he beholds those things which he himself has done, done also abroad and by others, he presses down the tumor of pride which strives to break out within from singularity. Hence it is that it is said by the voice of God to Elijah, who thought himself to have remained alone: I have left Me seven thousand men, who have not bowed the knees before Baal (1 Kings 19:18), that while he should know that he had not remained alone, he might be able to avoid the glory of elation, which could rise to him from singularity. Blessed Job, therefore, is not reprehended as having done anything perversely, but is taught also concerning the well-doing of others, that while he considers that he has equals and others, he may humbly submit himself to Him who is singularly supreme.

LIBER TRIGESIMUS SECUNDUS.

Duobus ultimis versiculis capitis XXXIX explicatis, quatuor supra decem priores cap. XL exponuntur; multaque tum de infinita Dei potentia, tum de Satanae noxiis in homines consiliis docentur.

CAPUT PRIMUM.

1. Sancti, unde digniores efficiuntur, inde sibi magis videntur indigni. Sancti viri quo apud Deum altius virtutum dignitate proficiunt, eo subtilius indignos se esse deprehendunt, quia dum proximi luci fiunt, quidquid eos in seipsis latebat inveniunt; et tanto magis foris sibi deformes apparent, quanto nimis pulchrum est quod intus vident. Unusquisque enim sibi, dum tactu veri luminis illustratur, ostenditur; et unde agnoscit quid est justitia, inde eruditur, ut videat quid est culpa. Hinc est quod saepe mens nostra quamvis frigida in conversationis humanae actione torpescat, quamvis in quibusdam delinquat et nesciat, quamvis peccata quaedam quasi nulla perpendat; cum tamen ad appetenda sublimia orationis compunctione se erigit, ipso suae compunctionis oculo excitata ad circumspiciendam se post fletum vigilantior redit. Nam cum neglectam se deserit, et noxio tepore torpescit, vel otiosa verba, vel inutiles cogitationes minoris esse reatus omnimodo credit. At si, igne compunctionis incalescens, a tepore suo, tacta subito afflatu contemplationis, evigilet, illa quae levia paulo ante credidit mox ut gravia ac mortifera perhorrescit. Cuncta enim vel in minimis noxia, quasi atrocissima refugit, quia videlicet per conceptionem spiritus gravida, introire ad se jam inania nulla permittit. Ex eo enim quod intus conspicit, quam sint horrenda haec quae exterius perstrepunt sentit; et quanto amplius sublevata profecerit, tanto magis refugit infima, in quibus prostrata defecit.

THE THIRTY-SECOND BOOK.

The two last verses of the thirty-ninth chapter having been explained, the fourteen first verses of the fortieth chapter are expounded; and many things are taught, both concerning the infinite power of God, and concerning the hurtful counsels of Satan against men.

CHAPTER I.

1. The saints, whence they are made more worthy, thence they seem to themselves more unworthy. Holy men, by how much higher they profit at the hand of God in the dignity of virtues, by so much more subtly do they discover themselves to be unworthy, because while they become near to the light, they find whatever was hidden in themselves; and by so much more do they appear deformed to themselves without, as that which they see within is very beautiful. For everyone is shown to himself, while he is illustrated by the touch of the true light; and whence he recognizes what is justice, thence he is instructed, that he may see what is fault. Hence it is that often our mind, although cold, grows torpid in the action of human conversation, although in some things it fails and knows it not, although it weighs some sins as if none; yet when it raises itself by the compunction of prayer to seek sublime things, being excited by the very eye of its compunction, it returns more vigilant to circumspect itself after weeping. For when it deserts itself neglected, and grows torpid in noxious tepidity, it believes either idle words or useless thoughts to be altogether of less guilt. But if, glowing with the fire of compunction, it awakes from its tepidity, touched by the sudden breath of contemplation, those things which it believed light a little before, it soon abhors as grave and deadly. For it flies all things, even in the least noxious, as if most atrocious, because being forsooth pregnant by the conception of the spirit, it now permits no vain things to enter into itself. For from that which it beholds within, it feels how horrendous are these things which make a noise without; and by how much more it shall have profited being raised up, by so much more it flies the lowest things, in which lying prostrate it failed.

Nihil quippe eam nisi id quod interius viderat pascit; atque eo gravius tolerat quidquid se ei extrinsecus ingerit, quo illud non est quod intrinsecus vidit, sed ex his interioribus quae raptim videre potuit, ad exteriora quae tolerat judicandi regulam sumit. Super se enim rapitur dum sublimia contemplatur; et semetipsam jam liberius excedendo conspiciens, quidquid ei ex seipsa sub seipsa remanet, subtilius comprehendit. Ex qua re miro modo agitur, ut, sicut superius dictum est, unde dignior efficitur, inde sibimet indigna videatur, et tunc rectitudini se longe esse sentiat, cum appropinquat. Unde Salomon ait: Cuncta tentavi in sapientia, et dixi: Sapiens efficiar, et ipsa longius recessit a me (Eccle. VII, 24). Quaesita enim sapientia longe recedere dicitur, quia appropinquanti altior videtur. Qui vero hanc nequaquam quaerunt, tanto se ei propinquos aestimant, quanto et ejus rectitudinis regulam ignorant, quia siti in tenebris mirari lucis claritatem nesciunt, quam nunquam viderunt; cumque in formam ejus pulchritudinis non tenduntur, in semetipsis libenter quotidie deformiores fiunt. Nam quisquis ejus radiis tangitur, sua illi manifestius tortitudo monstratur; et eo verius invenit quantum flectatur in vitio, quo, sagacius summa considerans, conspicit quantum distat a recto. Unde beatus Job humanum genus virtutibus transiens, amicos loquendo superavit; sed loquente Deo, sublimius eruditus, semetipsum cognoscendo reticuit. Illos namque injuste loquentes subdidit, sed ad verba locutionis intimae reum se juste cognovit. Et quidem cur flagellatus sit nescit, sed tamen cur flagella veneratus non sit, silendo redarguit. Divina enim judicia cum nesciuntur, non audaci sermone discutienda sunt, sed formidoloso silentio veneranda, quia et cum causas rerum conditor in flagello non aperit, eo justas indicat, quo se eas facere qui summe justus est demonstrat. Vir ergo sanctus, et prius de locutione, et post de silentio reprehensus, quid de semetipso sentiat innotescat. Ait enim:

CAPUT II.

CAP. XXXIX, VERS. 34.---Qui leviter locutus sum, respondere quid possum?

2. De verbo otioso ne sancti quidem excusari possunt. Sed linguae culpas vitae meritis tegere curant. Ac si dicat: Sermonem meum defenderem, si hunc cum rationis pondere protulissem. At postquam lingua levitate usa convincitur, quid restat nisi ut conticendo refrenetur? Sequitur:

IBID.---Manum meam ponam super os meum.

For nothing feeds it except that which it had seen within; and it tolerates with so much more heaviness whatever suggests itself to it from without, by how much that is not what it saw within, but from these internal things which it could see rapidly, it takes the rule of judging for the external things which it tolerates. For it is snatched above itself while it contemplates sublime things; and now more freely beholding itself exceeding itself, whatever remains to it of itself under itself, it more subtly comprehends. From which thing it is wrought in a wonderful manner, that, as has been said above, whence it is made more worthy, thence it seems to itself unworthy, and then it feels itself to be far from rectitude, when it approaches. Whence Solomon says: I have tried all things in wisdom, and I said: I will become wise, and it departed further from me (Eccles. 7:24). For wisdom being sought is said to depart far off, because to one approaching it seems higher. But they who by no means seek this, think themselves near to it by so much as they are ignorant of the rule of its rectitude, because being placed in darkness they know not how to wonder at the brightness of the light, which they have never seen; and since they are not stretched into the form of its beauty, they willingly become daily more deformed in themselves. For whosoever is touched by its rays, his own crookedness is more manifestly shown to him; and he discovers so much more truly how much he is bent in vice, as, more sagaciously considering the summit, he beholds how much he is distant from the right. Whence blessed Job, passing over the human race in virtues, surpassed his friends in speaking; but God speaking, being more sublimely instructed, he was silent in knowing himself. For those speaking unjustly he subdued, but at the words of internal locution he justly recognized himself a culprit. And indeed why he was scourged he knows not, but yet why he did not venerate the scourges, he redargued by being silent. For divine judgments, when they are not known, are not to be discussed with audacious speech, but to be venerated with fearful silence, because even when the Creator of things does not open the causes in the scourge, He indicates them to be just by this, that He who is supremely just demonstrates that He does them. The holy man, therefore, reproved both first for his speaking and afterwards for his silence, let it be made known what he feels concerning himself. For he says:

CHAPTER II.

CHAP. XXXIX, VERS. 34.---Who have spoken lightly, what can I answer?

2. From an idle word not even the saints can be excused. But they care to cover the faults of the tongue with the merits of life. As if he said: I would defend my speech, if I had brought it forth with the weight of reason. But after the tongue is convicted of having used lightness, what remains but that it should be restrained by being silent? It follows:

IBID.---I will lay my hand upon my mouth.

Usu sacri eloquii in manu operatio, in ore locutio solet intelligi. Manum ergo super os ponere est virtute boni operis culpas tegere incautae locutionis. Quis vero inveniri potest qui, quamlibet perfectus sit, de otioso tamen sermone non peccet? Jacobo attestante, qui ait: Nolite plures magistri fieri, in multis enim offendimus omnes (Jacob. III, 1). Et rursum: Linguam nullus hominum domare potest (Ibid. 8). Cujus culpas redarguens per semetipsam Veritas, dicit: Dico autem vobis quoniam omne verbum otiosum quod locuti fuerint homines, reddent de eo rationem in die judicii (Matth. XII, 36). Sed sancti viri ante Dei oculos student culpas linguae tegere meritis vitae, student bonorum operum pondere premere immoderata verborum. Unde in sancta Ecclesia manus super os ponitur, dum in electis ejus quotidie otiosae locutionis vitium bonae actionis virtute operitur. Scriptum namque est: Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata (Psal. XXXI, 1). Sed rursum cum scriptum sit: Omnia nuda et aperta sunt oculis ejus (Hebr. IV, 13), quomodo tegi possunt quae ejus oculis cui cuncta nuda sunt abscondi nequaquam possunt? Sed quia hoc quod tegimus, inferius ponimus, atque hoc unde tegimus nimirum superducimus, ut quod est subterpositum tegamus, tegere peccata dicimur quae quasi subterponimus dum abdicamus, eisque aliud superducimus, dum bonae actionis opus ad hoc post eligimus ut praeferamus. Qui ergo priora mala deserit, et bona posterius facit, per hoc quod addit, transactam nequitiam tegit, cui boni operis merita superducit. Beatus igitur Job sanctae Ecclesiae typum tenens, et in verbis suis sua allegans, nostra designans, dicat ex se, dicat ex nobis: Manum meam ponam super os meum; id est, hoc quod districto judici de sermone meo in me displicuisse considero, ante ejus oculos sub velamine recti operis abscondo. Sequitur:

CAPUT III.

VERS. 35.---Unum locutus sum, quod utinam non dixissem; et alterum, quibus ultra non addam.

3. Job Deo increpanti humiliter se peccasse confitetur. Si transacta beati Job verba discutimus, nihil eum nequiter dixisse reperimus. Si vero dicta ejus, quae cum veritate ac libertate prolata sunt, in aliquod superbiae vitium flectimus, duo jam solummodo non erunt, quia multa erunt. Sed quia loqui nostrum est hominibus occultum sensum verbis aperire, loqui vero nostrum ad divinas aures est motum mentis etiam expressione actionis ostendere, beatus Job ad libram se subtilissimi examinis pensans, locutione sua secundo se deliquisse confitetur.

In the use of sacred eloquence operation is wont to be understood in the hand, locution in the mouth. To lay the hand upon the mouth, therefore, is to cover the faults of incautious locution by the virtue of good work. But who can be found who, however perfect he be, does not yet sin of an idle word? James attesting, who says: Be not many masters, for in many things we all offend (James 3:1). And again: The tongue no man can tame (Ibid. 8). Whose faults the Truth redarguing through itself, says: But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment (Matth. 12:36). But holy men study to cover the faults of the tongue before the eyes of God with the merits of life, they study to press down immoderate words with the weight of good works. Whence in the holy Church the hand is laid upon the mouth, while in its elect daily the vice of idle locution is covered by the virtue of good action. For it is written: Blessed are they whose iniquities are forgiven, and whose sins are covered (Psalm 31:1). But again since it is written: All things are naked and open to His eyes (Hebr. 4:13), how can those things be covered which by no means can be hidden from His eyes to whom all things are naked? But because that which we cover, we place below, and that wherewith we cover we surely bring over, that we may cover what is placed under, we are said to cover sins which we as it were place under while we abdicate them, and we bring another thing over them, while we afterwards choose the work of good action to this end that we may prefer it. He, therefore, who deserts prior evils, and afterwards does good things, by that which he adds, covers the past wickedness, over which he brings the merits of good work. Blessed Job, therefore, holding the type of the holy Church, and in his own words alleging his own things, designating ours, let him say from himself, let him say from us: I will lay my hand upon my mouth; that is, that which I consider to have displeased the strict Judge in me concerning my speech, I hide before His eyes under the veil of right work. It follows:

CHAPTER III.

VERS. 35.---One thing I have spoken, which I would that I had not said; and another, to which I will add no more.

3. Job humbly confesses to God rebuking him that he had sinned. If we discuss the past words of blessed Job, we find that he said nothing wickedly. But if we bend his words, which were brought forth with truth and liberty, into some vice of pride, they will not now be only two, because they will be many. But because our speaking to men is to open a hidden sense by words, but our speaking to the divine ears is to show the motion of the mind even by the expression of action, blessed Job, weighing himself in the balance of a most subtle examination, confesses that he had failed twice in his locution.

Unum enim loqui illicite est res flagello dignas agere, aliud loqui est etiam de flagello murmurare. Qui ergo ante increpationem dominicam in omni opere hominibus praelatus fuit ipsa in altum increpatione proficiens, et minus se rectum prius in opere, et minus se patientem post in verbere agnovit. Unde semetipsam redarguit, dicens: Unum locutus sum, quod utinam non dixissem; et alterum, quibus ultra non addam. Ac si dicat: Rectum me quidem inter homines credidi: sed, te loquente, et ante flagella pravum, et post flagella me rigidum inveni. Quibus ultra non addam, quia jam quanto nunc te loquentem subtilius intelligo, tanto meipsum humilius investigo.

4. Poenitentiae objectum sunt bona neglecta, et mala perpetrata. Activa vita multorum est, contemplativa paucorum. Et quia beatus Job sanctae Ecclesiae typum tenet, possunt electis omnibus haec ejus verba congruere, qui cognoscentes Dominum, in uno et alio deliquisse se sentiunt, quia se intelligunt vel in cogitatione et opere, vel in Dei ac proximi neglecta dilectione peccasse. Quibus se promittunt ultra nil addere, quia per conversionis gratiam curant poenitendo quotidie etiam transacta purgare. Per hoc tamen quod beatus Job de duobus se poenitendo redarguit, liquido ostendit quod peccator omnis in poenitenta duplicem habere gemitum debet, nimirum quia et bonum quod oportuit non fecit, et malum quod non oportuit fecit. Hinc est enim quod per Moysen de eo qui juramentum protulit, ut vel male quid vel benefaceret, et hoc ipsum oblivione transcendit, dicitur: Offerat agnam de gregibus sive capram, orabitque pro eo sacerdos, et pro peccato ejus. Sin autem non potuerit offerre pecus, offerat duos turtures, vel duos pullos columbarum, unum pro peccato, et alterum in holocaustum (Levit. v. 6, 7, 8). Juramentum namque proferre est voto nos divinae servitutis alligare. Et cum bona opera promittimus, bene nos facere spondemus. Cum vero abstinentiam cruciatumque carnis nostrae vovemus, male ad praesens nos nobis facere juramus. Sed quia nullus in hac vita ita perfectus est, ut quamlibet Deo devotus sit, inter ipsa quantulumcunque pia vota non peccet, pro peccato agna offerri de gregibus sive capra praecipitur. Quid enim per agnam nisi activae vitae innocentia, quid per capram, quae in summis saepe extremisque rupibus pendens pascitur, nisi contemplativa vita signatur?

For to speak one thing illicitly is to do things worthy of the scourge; to speak another is even to murmur concerning the scourge. He, therefore, who before the divine rebuke was preferred to men in every work, profiting in height by that same rebuke, recognized both that he was less right before in work, and less patient afterwards in the stripe. Whence he redargues himself, saying: One thing I have spoken, which I would that I had not said; and another, to which I will add no more. As if he said: I believed myself indeed right among men: but, Thou speaking, I have found myself both crooked before the scourges, and rigid after the scourges. To which I will add no more, because now by how much more subtly I understand Thee speaking, by so much more humbly do I investigate myself.

4. The object of penance is good things neglected, and evils committed. The active life is of many, the contemplative of few. And because blessed Job holds the type of the holy Church, these his words can agree with all the elect, who recognizing the Lord, feel that they have failed in one thing and another, because they understand that they have sinned either in thought and work, or in the neglected love of God and neighbor. To which they promise to add nothing more, because through the grace of conversion they care by repenting daily to purge even past things. Through this nevertheless, that blessed Job redargues himself by repenting of two things, he clearly shows that every sinner in penance ought to have a double groaning, surely because both he did not do the good which he ought, and he did the evil which he ought not. Hence it is forsooth that it is said through Moses concerning him who has brought forth an oath, to do either some evil or good, and has transcended this very thing by oblivion: He shall offer a female lamb from the flocks or a goat, and the priest shall pray for him, and for his sin. But if he shall not be able to offer a beast, let him offer two turtledoves, or two young pigeons, one for sin, and the other for a burnt offering (Levit. 5:6, 7, 8). For to bring forth an oath is to bind ourselves by a vow of divine servitude. And when we promise good works, we pledge to do well. But when we vow abstinence and the torture of our flesh, we swear at present to do ill to ourselves. But because no one in this life is so perfect, that however much he be devoted to God, he does not sin among those very vows however small and pious, a female lamb is commanded to be offered from the flocks or a goat for sin. For what is signified by the lamb except the innocence of the active life, what by the goat, which often feeds hanging on the highest and furthest rocks, except the contemplative life?

Qui ergo se conspicit promissa ac proposita non implesse, ad sacrificium Dei sese studiosius debet vel innocentia boni operis, vel sublimi pastu contemplationis accingere. Et bene agna de gregibus, capra vero offerri de gregibus non jubetur, quia activa vita multorum est, contemplativa paucorum. Et cum haec agimus quae multos agere et egisse conspicimus, quasi agnam de gregibus damus. Sed cum offerentis virtus ad agnam capramque non sufficit, in remedium poenitentis adjungitur, ut duo pulli columbarum, vel duo turtures offerantur. Scimus quia columbarum pulli vel turtures pro cantu gemitus habent. Quid ergo per duos columbarum pullos, vel duos turtures, nisi duplex poenitentiae nostrae gemitus designatur, ut cum ad offerenda bona opera non assurgimus, nosmetipsos dupliciter defleamus, quia et recta non fecimus, et prava operati sumus? Unde et unus turtur pro peccato, alter vero offerri in holocau tum jubetur. Holocaustum namque totum incensum dicitur. Unum ergo turturem pro peccato offerimus, cum pro culpa gemitum damus; de altero vero holocaustum facimus, cum pro eo quod bona negleximus, nosmetipsos funditus succendentes, igne doloris ardemus. Quia igitur duplex in poenitentia gemitus debetur, beatus Job divinae vocis increpatione proficiens, atque in sua reprehensione succrescens, dixisse se unum et alterum poenitens fatetur, ac si aperte dicat: Et erga bona per negligentiam torpui, et ad mala per audaciam prorupi:

CAP. XL, VERS. 1, 2.---Respondens autem Dominus Job de turbine, dixit: Accinge sicut vir lumbos tuos, interrogabo te, et indica mihi.

Quid sit Dominum de turbine respondere, quid beatum Job lumbos accingere, quid interrogare Dei, quid hominis indicare, primo jam Domini sermone tractatum est (Sup. lib. XXVIII, n. 1 et seq.). Quia ergo lectoris taedio parcimus, curamus summopere ne dicta replicemus. Sequitur:

CAPUT IV.

VERS. 3.---Nunquid irritum facies judicium meum, et condemnabis me, ut tu justificeris?

He, therefore, who beholds himself not to have fulfilled the promised and proposed things, ought to gird himself to the sacrifice of God more studiously either by the innocence of good work, or by the sublime pasture of contemplation. And it is well that a lamb from the flocks, but a goat is not commanded to be offered from the flocks, because the active life is of many, the contemplative of few. And when we do these things which we behold many to do and to have done, we give as it were a lamb from the flocks. But when the virtue of the offerer does not suffice for the lamb and the goat, it is added for the remedy of the penitent, that two young pigeons, or two turtledoves be offered. We know that young pigeons or turtledoves have a groaning for their song. What therefore is designated by the two young pigeons, or the two turtledoves, except the double groaning of our penance, that when we do not rise up to offer good works, we may bewail ourselves doubly, because both we have not done right things, and we have wrought crooked things? Whence also one turtledove is commanded to be offered for sin, but the other for a burnt offering. For a burnt offering (holocaustum) is said to be entirely burnt. One turtledove therefore we offer for sin, when we give a groaning for fault; of the other indeed we make a burnt offering, when for that which we have neglected good things, we burning ourselves fundamentally, are on fire with the fire of sorrow. Because therefore a double groaning is due in penance, blessed Job profiting by the rebuke of the divine voice, and increasing in his own reprehension, confesses himself repenting to have said one thing and another, as if he said openly: I both grew torpid toward good things through negligence, and I broke forth to evils through audacity:

CHAP. XL, VERS. 1, 2.---And the Lord answering Job from the whirlwind, said: Gird up thy loins like a man, I will question thee, and do thou indicate to me.

What it is for the Lord to answer from the whirlwind, what for blessed Job to gird up his loins, what the questioning of God, what the indicating of man, has been treated of in the first sermon of the Lord. Because therefore we spare the tedium of the reader, we take great care lest we replicate the things said. It follows:

CHAPTER IV.

VERS. 3.---Wilt thou make void my judgment, and condemn me, that thou mayest be justified?

5. Job juste correptus, ut occultis Dei judiciis etiam nesciens subderetur. Quisquis contra Domini flagella semetipsam defendere nititur, flagellantis judicium evacuare conatur. Nam cum culpa sua feriri se denegat, quid aliud quam injustitiam ferientis accusat? Beatum itaque Job non idcirco flagella coelestia percusserunt, ut in eo culpas exstinguerent, sed potius ut merita augerent, quatenus qui tranquillitatis tempore in tanta sanctitate claruerat, et ex percussione patesceret quae in eo etiam patientiae virtus latebat. Qui quidem culpam suam inter flagella non inveniens, nec tamen flagella eadem causam sibi esse augendi meriti deprehendens, injuste se feriri credidit, cum quid in se debuisset corrigi non invenit. Sed ne ipsa innocentia in tumorem elationis infletur, divina voce corripitur, et mens ejus ab iniquitate libera, sed verberibus pressa, ad judicia occulta revocatur, ut superna sententia, etsi non est cognita, non tamen credatur injusta; sed eo saltem justum credat omne quod patitur, quo nimirum constat quia Deo auctore patiatur. Magna enim satisfactio percussionis est voluntas justa conditoris. Quae cum injustum facere nihil solet, justa agnoscitur etiam si latet. Nam cum pro injustitiae peccato percutimur, si in percussione nostra divinae voluntati conjungimur, mox a nostra injustitia ipsa conjunctione liberamur. Quisquis enim jam percussionem tolerat, sed adhuc causas percussionis ignorat, si justum credens hoc ipsum contra se judicium amplectitur, eo ipso ab injustitia sua jam correctus est, quo percussum se juste gratulatur. In vindicta enim sua Deo se socians, sese contra se erigit; et magna est jam justitia, quod voluntati judicis concordat in poena, cui discrepavit in culpa. Vir sanctus, quia in nulla Deo culpa discrepaverat, quasi cum difficultate ei inter supplicia concordabat. Neque enim credidit quod flagella quae solent vitia exstinguere in illo sola merita augerent. Unde nunc juste corripitur, ut occultis judiciis et nesciens subderetur, eique dicitur: Nunquid irritum facies judicium meum, et condemnabis me ut tu justificeris? Ac si aperte diceretur: Tua quidem bene acta consideras, sed mea occulta judicia ignoras. Si ergo ex tuis meritis contra mea flagella disputas, quid aliud quam me de injustitia addicere te justificando festinas? Sequitur:

Caput V

[Vet. IV, Rec. VI].

VERS. 4.---Si habes brachium sicut Deus, et si voce simili tonas.

5. Job justly corrected, that he might be subjected to the hidden judgments of God even unknowingly. Whosoever strives to defend himself against the scourges of the Lord, endeavors to evacuate the judgment of him who scourges. For when he denies that he is struck for his fault, what else does he but accuse the injustice of the striker? Blessed Job, therefore, the heavenly scourges did not strike for this end, that they might extinguish faults in him, but rather that they might increase merits, so that he who in the time of tranquility had shone in so great holiness, might also from the stroke make manifest what virtue of patience was hidden in him. Who indeed not finding his fault among the scourges, nor yet apprehending those same scourges to be a cause for him of increasing merit, believed himself to be struck unjustly, since he found not what in himself ought to have been corrected. But lest innocence itself be inflated into the tumor of elation, he is corrected by the divine voice, and his mind, free from iniquity, but pressed by stripes, is recalled to hidden judgments, so that the heavenly sentence, even if it is not known, be not yet believed unjust; but at least he may believe every thing he suffers to be just, from this forsooth that it is manifest that it is done by God as the author. For a great satisfaction of the stroke is the just will of the Creator. Which since it is wont to do nothing unjust, is recognized as just even if it is hidden. For when we are struck for the sin of injustice, if in our stroke we are joined to the divine will, we are soon liberated from our injustice by that same conjunction. For whosoever already tolerates the stroke, but yet is ignorant of the causes of the stroke, if believing this to be just he embraces the judgment itself against himself, by this very thing he is already corrected from his injustice, whereby he congratulates himself to be justly struck. For joining himself to God in his vindication, he raises himself against himself; and it is already a great justice, that he accords with the will of the judge in the punishment, from whom he disagreed in the fault. The holy man, therefore, because he had disagreed with God in no fault, as if with difficulty accorded with Him among his punishments. For neither did he believe that the scourges which are wont to extinguish vices, only increased merits in him. Whence he is now justly corrected, that he might be subjected to the hidden judgments even unknowingly, and it is said to him: Wilt thou make void my judgment, and condemn me, that thou mayest be justified? As if it were said openly: Thy well-done things indeed thou considerest, but My hidden judgments thou art ignorant of. If therefore from thy merits thou disputest against My scourges, what else dost thou but hasten to condemn Me of injustice by justifying thyself? It follows:

CHAPTER V.

VERS. 4.---If thou hast an arm like God, and if thou thunderest with a like voice.

6. Contemplata Dei sanctitate, ad humilitatem provocantur etiam sanctiores. Quia humanum genus beatus Job meritis transcendebat, eum pius conditor et eruditor ad considerandam similitudinem suae magnitudinis provocat, ut cognita tanta dissimilitudine, in humilitate se premat.

7. Deus, etsi corporis expers, cum rebus corporeis comparatur. Anthropomorphitarum haeresis. Deo cur oculi et scapulae tribuantur. Recordari quo sensu dicitur. Quid Dei alae. Sed cum in Deo vox et brachium dicitur, cavendum summopere est, ne quid in eo mens corporeum suspicetur. In Anthropomorphitarum namque haeresim cadere est, eum qui incircumscripte implet et circumplectitur omnia intra corporalia lineamenta concludere. Sed omnipotens Deus ad sua nos trahens, usque ad nostra se humiliat, atque ut alta insinuet, humilibus condescendit, quatenus parvulorum animus rebus cognitis enutritus, ad inquirenda exsurgat incognita, atque ab eo qui longe super ipsum est quaedam juxta se audiens, quasi quibusdam ad illum passibus moveatur. Unde fit ut per Scripturam suam aliquando a corporibus hominum, aliquando a mentibus, aliquando vero ab avibus, aliquando etiam ab insensatis rebus quasdam longe dissimiles in se similitudines trahat. Plerumque enim a corporibus hominum in se similitudinem trahit, sicut de eo propheta ad Israelitas dicit: Qui tetigit vos, tangit pupillam oculi ejus (Zach. II, 8). Et sicut de eo rursum speranti homini per Prophetam dicitur: In scapulis suis obumbrabit tibi (Psal. XC, 4). Constat nimirum quod in natura sua nec oculum Deus, nec scapulas habeat, sed quia nos per oculum cernimus, in scapulis vero onera sustinemus. Deus quod omnia videt, oculum habere perhibetur; quod vero nos tolerat, atque eo ipso quo tolerat servat, obumbrare nobis in scapulis dicitur. Ait enim: In scapulis suis obumbravit tibi. Ac si diceret peccatori homini, et post peccatum veniam deprecanti: Ea pietate Dominus te protegit, qua te pietate toleravit. Obumbrat enim in scapulis suis, quia dum portat, defendit. Aliquando vero a mentibus in se similitudinem trahit, sicut per prophetam ad Israel dicit: Recordatus sum tui, miserans adolescentiam tuam (Jerem. II, 2). Et rursum per sponsae comparationem loquens ait: Et si illa oblita fuerit, ego tamen non obliviscar tui (Isai. XLIX, 15). Quis enim nesciat quia Dei memoria nec oblivione rumpitur, nec recordatione sarcitur?

6. Even the holier are provoked to humility by the contemplation of God's holiness. Because blessed Job transcended the human race in merits, the pious Creator and teacher provokes him to consider the similitude of His magnitude, so that having recognized so great a dissimilitude, he may press himself down in humility.

7. God, although without a body, is compared with corporeal things. The heresy of the Anthropomorphites. Why eyes and shoulders are attributed to God. To remember in what sense it is said. What are the wings of God. But when voice and arm are said in God, it is to be guarded against with the greatest care, lest the mind suspect anything corporeal in Him. For to fall into the heresy of the Anthropomorphites is to conclude Him who uncircumscribedly fills and encompasses all things within corporeal lineaments. But almighty God, drawing us to His own things, humbles Himself even to ours, and so as to insinuate high things, He condescends to the humble, so that the mind of little ones, being nourished by things known, may rise up to inquire into the unknown, and hearing from Him who is far above it certain things near to itself, it may be moved as if by certain steps toward Him. Whence it comes to pass that through His Scripture He sometimes draws certain far dissimilar similitudes to Himself from the bodies of men, sometimes from minds, sometimes indeed from birds, sometimes even from insensate things. For often He draws a similitude to Himself from the bodies of men, as the prophet says of Him to the Israelites: He that toucheth you, toucheth the apple of His eye (Zech. 2:8). And as it is said again of Him to a hoping man through the Prophet: He shall overshadow thee with His shoulders (Psalm 90:4). It is surely manifest that in His nature God has neither eye nor shoulders, but because we discern through the eye, but sustain burdens on the shoulders. God, because He sees all things, is held to have an eye; but because He tolerates us, and by that very thing that He tolerates He preserves, He is said to overshadow us on His shoulders. For he says: In His shoulders He hath overshadowed thee. As if he said to a sinning man, and after sin deprecating pardon: With that piety the Lord protects thee, with which piety He tolerated thee. For He overshadows in His shoulders, because while He carries, He defends. Sometimes indeed He draws a similitude to Himself from minds, as he says through the prophet to Israel: I have remembered thee, pitying thy youth (Jerem. 2:2). And again speaking by the comparison of a bride he says: And if she shall have forgotten, yet will I not forget thee (Isaiah 49:15). For who knows not that the memory of God is neither broken by oblivion, nor repaired by recordation?

Sed dum aliqua deserens praetermittit, more mentium oblivisci dicitur; et cum post longum tempus quae voluerit visitat, nostrae mutabilitatis consuetudine recordatus vocatur. Quo enim pacto divinitatis ejus vim oblivio dissipat, cui ipsa quoque laudabilis memoria essentialiter non concordat? Nulla namque nisi aut praeterita, aut absentia recordantur. Quomodo ergo Deus praeteritorum reminiscitur, cum ipsa quae in semetipsis praetereunt ejus nutui semper praesentia assistunt? Aut quomodo absentium recordatur, dum omne quod est per hoc illi praesto est, quod in ipso est? Quod si ei praesto non esset, omnino non esset; nam non existentia videndo creat, existentia videndo continet. Quidquid ergo creator non videt, essentia subsistendi caret. Aliquando autem ab avibus in illum similitudo trahitur, sicut per Moysen dicitur: Expandit alas suas, et assumpsit eos (Deut. XXXII, 11). Et propheta ait: Sub umbra alarum tuarum protege me (Psal. XVI, 9). Quia enim nos parvulos dum protegit nutrit, et non gravi atque onerosa, sed levi et blanda protectione nos refovet, dum suas in nos misericordias exerit, quasi more avium super nos alas tendit. Aliquando etiam insensatis rebus, propter infirmitatem nostram alta condescensione se comparat, sicut per prophetam dicit: Ecce ego stridebo super vos, sicut stridet plaustrum onustum feno (Amos. II, 13). Quia enim fenum est vita carnalium, sicut scriptum est: Omnis caro fenum (Isai. XL, 6), in eo quod Dominus vitam carnalium patitur, more plaustri fenum se portare testatur. Cui sub feni onere stridere est pondera et iniquitates peccantium cum querela tolerare. Cum ergo longe dissimiles in se similitudines trahat, solerter intuendum est quod quaedam talia aliquando dicantur in Deo propter effectum operis, aliquando autem ad indicandam ejus substantiam majestatis. Nam cum in Deo oculus, scapulae, pes atque alae nominantur, effectus quidem operationis ostenditur. Cum vero manus, brachium, dextera vel vox in Deo dicitur, per haec vocabula consubstantialis ei Filius demonstratur. Ipse quippe est et manus et dextera, de cujus ascensione per Moysen Pater loquitur, dicens: Tollam in coelum manum meam, et jurabo per dexteram meam (Deut. XXXII, 40). Ipse brachium, de quo propheta ait: Et brachium Domini cui revelatum est (Isai. LIII, 1)? Ipse vox, quia eum Pater gignendo dixit: Filius meus es tu, ego hodie genui te (Psal. II, 7). Et de quo scriptum est: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I, 1). Per hoc Verbum fecisse Patrem omnia David asserit, dicens: Dixit, et facta sunt (Psal. XXXII, 9). Deum ergo brachium habere est operantem Filium gignere, voce tonare est consubstantialem sibi Filium mundo terribiliter demonstrare.

But while deserting some things He passes them by, He is said after the manner of minds to forget; and when after a long time He visits what things He has willed, He is called having remembered by the custom of our mutability. For by what pact does oblivion dissipate the power of His divinity, to which that same laudable memory does not essentially accord? For none are remembered except either past or absent things. How therefore does God remember past things, when those very things which in themselves pass away assist always present to His beck? Or how does He remember absent things, while every thing that is, is by this present to Him, that it is in Him? But if it were not present to Him, it would by no means be; for He creates non-existent things by seeing, He contains existent things by seeing. Whatever therefore the Creator does not see, lacks the essence of subsisting. But sometimes a similitude is drawn to Him from birds, as is said through Moses: He spread out His wings, and took them up (Deut. 32:11). And the prophet says: Protect me under the shadow of Thy wings (Psalm 16:9). For because while He protects He nourishes us little ones, and He refreshes us not with a grave and onerous, but with a light and bland protection, while He exerts His mercies on us, He spreads as it were after the manner of birds His wings over us. Sometimes also He compares Himself by a high condescension to insensate things because of our infirmity, as He says through the prophet: Behold I will creak over you, as a wagon laden with hay creaks (Amos 2:13). For because hay is the life of the carnal, as it is written: All flesh is hay (Isaiah 40:6), in that the Lord suffers the life of the carnal, He testifies that He carries hay after the manner of a wagon. To which to creak under the load of hay is to tolerate with complaint the burdens and iniquities of sinners. When therefore He draws far dissimilar similitudes to Himself, it is to be solertly intuited that certain such things are sometimes said in God because of the effect of the work, but sometimes to indicate the substance of His majesty. For when in God eye, shoulders, foot and wings are named, the effect indeed of operation is shown. But when hand, arm, right hand or voice is said in God, through these words the Son consubstantial with Him is demonstrated. For He Himself is both hand and right hand, of whose ascension the Father speaks through Moses, saying: I will lift up My hand to heaven, and I will swear by My right hand (Deut. 32:40). He Himself is the arm, of whom the prophet says: And to whom is the arm of the Lord revealed? (Isaiah 53:1). He Himself is the voice, because the Father by begetting said to Him: Thou art My Son, this day have I begotten Thee (Psalm 2:7). And of whom it is written: In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1). Through this Word David asserts the Father to have made all things, saying: He spake, and they were made (Psalm 32:9). To have an arm, therefore, for God is to beget the operating Son; to thunder with the voice is terribly to demonstrate the Son consubstantial with Himself to the world.

Beato igitur Job cum dicit Dominus: Si habes brachium sicut Deus, et si voce simili tonas, mira dispensatione pietatis eum dum increpat exaltat, quia eum quem sua comparatione superat superiorem cunctis demonstrat. Cui in hac propositione subjungit:

Caput VI

[Rec. VII].

VERS. 5.---Circumda tibi decorem, et in sublime erigere, et esto gloriosus, et speciosis induere vestibus.

8. Angeli et Ecclesia, Dei decor et ornamentum sunt.---Subaudis, ut ego. Ipse enim sibi circumdat decorem, de quo scriptum est: Dominus regnavit, decorem induit (Psal. XCII, 1). Ipse apud nos in sublime erigitur, cum nostris mentibus in natura sua esse impenetrabilis demonstratur. Ipse vero gloriosus est, qui dum seipso perfruitur, accedentis laudis indigens non est. Ipse speciosis induitur vestibus, quia sanctorum angelorum choros, quos condidit, in usum sui decoris assumpsit, et velut quamdam vestem gloriosam sibi Ecclesiam exhibet non habentem rugam, aut maculam (Ephes. V, 27). Unde ei per prophetam dicitur: Confessionem et decorem induisti, amictus lumine sicut vestimento (Psal. CIII, 2). Hic quippe confessionem induit, illic decorem, quia quos hic per poenitentiam confitentes fecerit, illic fulgentes per decorem justitiae ostendet. Luce ergo sicut vestimento amictus est, quia sanctis omnibus, quibus dictum est: Vos estis lux mundi (Matth. V, 14), in illa aeterna gloria vestietur. Unde et per Evangelium dicitur, quia, transfigurato in monte Domino vestimenta ejus facta sunt candida sicut nix (Matth. XVII, 2). In qua transfiguratione quid aliud quam resurrectionis ultimae gloria nuntiatur? In monte enim vestimenta ejus sicut nix facta sunt, quia in supernae claritatis culmine sancti omnes ei luce justitiae fulgentes adhaereberunt. [Vet. VI.] Sed quia speciosarum vestium nomine justos sibi quomodo adjungat insinuat, injustos etiam quomodo a se disjungat ostendit. Sequitur:

CAPUT VII.

VERS. 6.---Disperge superbos in furore tuo.

When therefore the Lord says to blessed Job: If thou hast an arm like God, and if thou thunderest with a like voice, by a wonderful dispensation of piety He exalts him while He rebukes him, because He demonstrates him whom He surpasses by His own comparison to be superior to all. To whom in this proposition He subjoins:

Chapter VI

[Rec. VII].

VERS. 5.---Deck thyself now with beauty, and lift up thyself on high, and be glorious, and put on beautiful garments.

8. Angels and the Church are the beauty and ornament of God.---Understand, "as I do." For He decks Himself with beauty, of whom it is written: The Lord hath reigned, He hath put on beauty (Psal. 92:1). He is lifted up on high among us, when He is shown to our minds to be impenetrable in His own nature. But He is glorious, who while He enjoys Himself, is not in need of added praise. He is clothed with beautiful garments, because He has taken the choirs of holy angels, whom He created, for the use of His own beauty, and He exhibits the Church to Himself as a kind of glorious garment not having wrinkle or spot (Ephes. 5:27). Whence it is said to Him by the Prophet: Thou hast put on confession and beauty, clothed with light as with a garment (Psal. 103:2). Here indeed He puts on confession, there beauty, because those whom here He has made confessing through penitence, there He will show shining through the beauty of justice. He is clothed therefore with light as with a garment, because with all the saints, to whom it was said: Ye are the light of the world (Matth. 5:14), He will be clothed in that eternal glory. Whence also it is said in the Gospel, that when the Lord was transfigured on the mount, His garments became white as snow (Matth. 17:2). In which transfiguration what else is announced than the glory of the final resurrection? For on the mount His garments became like snow, because in the summit of heavenly brightness all the saints will adhere to Him, shining with the light of justice. [Vet. VI.] But because under the name of beautiful garments He suggests how He joins the just to Himself, He also shows how He separates the unjust from Himself. It follows:

CHAPTER VII.

VERS. 6.---Scatter the proud in Thy wrath.

9. Deus tranquille irascitur.---Subaudis ut ego, qui eos et tranquillitatis tempore unitos contra me tolero, et districtus quandoque veniens, in meo eos furore dispergo. Sed inter haec solerter intuendum est quod gravis perfidiae error admittitur, si fortasse quis aestimet quod in illa divinitatis substantia furor et tranquillitas varietur. Creator namque omnium eo summe immortalis est, quo creaturae more mutabilis non est. Hinc de illo per Jacobum dicitur: Apud quem non est transmutatio, nec vicissitudinis obumbratio (Jac. I, 17). Hinc rursum scriptum est: Tu autem, Domine, cum tranquillitate judicas (Sap. XII, 18). Hinc propheta ait: Deserta facta est terra a facie irae columbae, a facie furoris Domini (Jerem. XXV, 38). Quod enim iram columbae praedixerat, hoc furorem Domini subjunxit. Columba namque valde simplex est animal; et quia in Deum nulla furoris inaequalitas serpit, furorem Domini iram columbae nominavit. Ut enim divinae districtionis vim imperturbabilem demonstraret, et iram dixit, et columbae, ac si apertius diceret: Districtum judicium inconcussus exerit, qui permanens mansuetus injustos punit. Unde et in extremo judicio, in semetipso incommutabilis manens, nulla vicissitudine ac mutabilitate variatur, sed tamen electis ac reprobis nequaquam sub specie ejusdem incommutabilitatis ostenditur, quia et tranquillus justis, et iratus apparebit injustis. Teste enim conscientia intra semetipsos deferunt, unde eorum mentes aeque unum respiciant, sed non aequaliter modificentur, quia et istis eum benignum ostendit anteacta justitia, et illis terribilem culpa. Quorum pavorem quis explicet, cum contigerit miseris et intra se culpas cernere, et ante se judicem justum videre? Hoc nimirum quotidie in usu vitae praesentis agitur, ut de qualitate venturi judicis mortalium corda doceantur. Nam cum duo ad judicium pergunt, alius innocentiae sibi conscius, alius culpae, ante prolatam sententiam adhuc tacentem judicem utrique conspiciunt, et tamen culpae debitor gravem contra se iram hoc ipsum judicis silentium suspicatur. Quam iram sibi non denuntiat perturbatio judicis, sed recordatio pravitatis, quia etsi adhuc foris reum sententia non clamat, intus tamen graviter conscientia accusat.

9. God is angry tranquilly.---Understand, "as I do," who both tolerate them when they are united against Me in the time of tranquility, and coming at some time as the Strict One, I scatter them in My wrath. But among these things it is to be carefully considered that a heavy error of perfidy is admitted, if perchance any one should estimate that in that substance of the Divinity wrath and tranquility are varied. For the Creator of all is in this way supremely immortal, in that He is not mutable after the manner of a creature. Hence it is said of Him by James: With whom there is no transmutation, nor shadow of change (James 1:17). Hence again it is written: But Thou, O Lord, judgest with tranquility (Wisd. 12:18). Hence the Prophet says: The land is made desolate from the face of the wrath of the dove, from the face of the wrath of the Lord (Jerem. 25:38). For what he had foretold as the wrath of the dove, this he subjoined as the wrath of the Lord. For the dove is a very simple animal; and because no inequality of wrath creeps into God, he called the wrath of the Lord the wrath of the dove. For that he might show the imperturbable force of the divine strictness, he said both "wrath" and "of the dove," as if he were saying more plainly: He exerts a strict judgment unshaken, who remaining gentle punishes the unjust. Whence also in the last judgment, remaining incommutable in Himself, He is varied by no change or mutability, but yet He is by no means shown to the elect and the reprobate under the appearance of the same incommutability, because He will appear both tranquil to the just, and angry to the unjust. For by the witness of conscience they carry within themselves that from which their minds may look upon one and the same thing, but not be modified equally, because both to the former their past justice shows Him benign, and to the latter their fault shows Him terrible. Whose fear who may explain, when it shall happen to the wretched both to discern their faults within themselves, and to see the just Judge before them? This truly is done daily in the use of the present life, that the hearts of mortals may be taught concerning the quality of the future Judge. For when two go to judgment, the one conscious to himself of innocence, the other of fault, before the sentence is brought forth they both behold the judge as yet silent, and yet the debtor of the fault suspects a heavy wrath against himself from this very silence of the judge. Which wrath the perturbation of the judge does not announce to him, but the recollection of wickedness, because although as yet the sentence does not cry out the guilty one without, yet within the conscience heavily accuses him.

At contra justitiae amicus decernentis vultum conspicit, sed intus de testimonio bonae recordationis hilarescit, et quo apud se quod metuat non habet, eo omne quod erga semetipsum est blandum videt. Hoc itaque loco furor Domini dicitur non perturbatio divinae substantiae, sed super peccatores male sibi conscios examinatio justae vindictae. Quamvis enim eum tranquillum in judicio videant, tamen quia feriendos se ab illo non dubitant, eum in suis motibus perturbatum putant. Sequitur:

CAPUT VIII.

IBID.---Et respiciens omnem arrogantem humilia.

10. Omnis arrogans aut poenitendo cognoscit culpam, aut pereundo percipit poenam.---Ac si dicat ut ego. Apte autem ad vindictae ordinem arrogantibus superborum culpa praeponitur, quia nimirum non superbia de arrogantia, sed generatur arrogantia de superbia. Duobus autem modis a Domino peccator unusquisque respicitur, cum aut a peccato convertitur, aut ex peccato punitur. De respectu enim conversionis dicitur: Quia respexit Dominus Petrum, et recordatus Petrus verbi Jesu flevit amare (Luc. XXII, 61). De respectu ultionis rursus dicitur: Vultus autem Domini super facientes mala, ut perdat de terra memoriam eorum (Psal. XXXIII, 17). Utrisque autem modis in humilitate arrogans sternitur, quia aut poenitendo cognoscit culpam, aut pereundo percipit poenam:

Caput IX

[Vet. VII].

VERS. 7.---Respice cunctos superbos, et confunde eos, et contere impios in loco suo.

11. Superbi dum elevatur dejectio.---Subaudis ut ego. Superbi enim ex respectu Domini confunduntur, aut hic de pietate cognoscentes et damnantes crimina, aut illic supplicia de justitia sentientes. Impiorum vero locus ipsa superbia est, quia cum scriptum sit: Initium omnis peccati superbia (Eccli. X, 15), unde oritur impietas, ibi continetur, quamvis nec quidquam a superbia distat impietas. Valde enim superbire est impia de auctore sentire.

But on the contrary the friend of justice beholds the face of the one discerning, but within he is cheered by the testimony of good recollection, and in that he has nothing at home that he may fear, in that he sees everything that is towards himself to be mild. In this place, therefore, the wrath of the Lord is called not a perturbation of the divine substance, but the examination of just vindication upon sinners ill-conscious to themselves. For although they see Him tranquil in judgment, yet because they do not doubt that they are to be struck by Him, they think Him perturbed in His motions. It follows:

CHAPTER VIII.

IBID.---And beholding every arrogant one, humble him.

10. Every arrogant one either by repenting knows his fault, or by perishing perceives his punishment.---As if He should say, "as I do." But aptly to the order of vindication the fault of the proud is set before the arrogant, because truly pride is not from arrogance, but arrogance is generated from pride. But in two ways every sinner is beheld by the Lord, when he is either converted from sin, or punished for sin. For of the respect of conversion it is said: Because the Lord looked upon Peter, and Peter remembered the word of Jesus, and wept bitterly (Luke 22:61). Of the respect of vengeance again it is said: But the face of the Lord is upon them that do evil, that He may destroy the memory of them from the earth (Psal. 33:17). But in both ways the arrogant one is laid low in humility, because either by repenting he knows his fault, or by perishing he perceives his punishment:

Chapter IX

[Vet. VII].

VERS. 7.---Behold all the proud, and confound them, and crush the impious in their place.

11. The dejection of the proud while they are lifted up.---Understand, "as I do." For the proud are confounded from the respect of the Lord, either here by knowing and condemning their crimes through piety, or there by feeling the punishments through justice. But the place of the impious is pride itself, because since it is written: The beginning of all sin is pride (Ecclus. 10:15), where impiety arises, there it is contained, although neither does impiety differ at all from pride. For it is to be very proud to feel impious things concerning the Author.

Impius ergo in loco suo conteritur, quia ipsa superbia qua elevatur opprimitur; cumque, efferendo se in cogitationibus erigit, lumen sibi justitiae quod invenire debuisset abscondit. Saepe autem dum contra Deum falsa gloria exterius proficit, vera miseria interius inanescit. Unde Propheta ait: Dejecisti eos dum allevarentur (Psal. LXXII, 18). Non enim ait: Dejecisti eos postquam elevati sunt, sed dum allevarentur, quia hoc ipsum sit superbis interius dejici, quod eis falsa contingit gloria exterius elevari. Ordinante enim divino judicio, non eis hic aliud culpa est, atque aliud poena, sed sua illis in poenam vertitur culpa, ut elatis fastu superbiae hoc ipsum sit vere intus cadere quod foris ostenditur profecisse. Sequitur:

CAPUT X.

VERS. 8.---Absconde eos in pulvere, simul et facies eorum demerge in foveam.

12. Deus corda superborum, terrenis negotiis et desideriis opprimi permittit.---Ac si dicat ut ego. Superbos enim atque impios justo judicio Dominus in pulvere abscondit, quia eorum corda ipsis quae, despecto amore creatoris, eligunt terrenis opprimi negotiis permittit. Unde et illorum vitam cum in extremo judicio discutit, tanquam sibi absconditam non agnoscit, dicens: Nescio qui estis (Luc. XIII, 27). Vita pravorum sub pulvere absconditur, quia abjectis et infimis desideriis gravatur. Quisquis enim adhuc ea quae mundi sunt appetit, quasi ante faciem veri luminis non apparet, quia nimirum sub pulvere terrenae cogitationis latet. Hunc pravarum cogitationum pulverem oppressa mens tolerat, quem ventus nequissimae tentationis apportat. [Vet. VIII.] Hinc est enim quod de unaquaque anima terrenis desideriis aggravata sub Ephraim specie per prophetam dicitur: Factus est Ephraim panis subcinericius, qui non reversatur (Osee. VII, 8). Ex natura quippe bene condita est nobis intentio, quae surgat in Deum; sed ex conversatione nequiter assueta inest voluptas, quae praesens premat in saeculum. Panis autem subcinericius ex ea parte est mundior, quam inferius occultat, atque ex ea parte sordidior, qua desuper cinerem tolerat. Quisquis ergo intentionem qua Deum debuisset quaerere negligit, quasi more panis subcinericii mundiorem partem inferius premit, et cum curas saeculi libenter tolerat, quasi congestum cinerem superius portat.

The impious, therefore, is crushed in his own place, because by the very pride by which he is lifted up he is oppressed; and when, by carrying himself high, he raises himself in his thoughts, he hides from himself the light of justice which he ought to have found. But often while false glory profits outwardly against God, true misery within becomes empty. Whence the Prophet says: Thou hast cast them down while they were being lifted up (Psal. 72:18). For he does not say: Thou hast cast them down after they were lifted up, but while they were being lifted up, because this very thing is for the proud to be cast down within, that it happens to them to be lifted up by false glory without. For by the ordering of the divine judgment, there is not to them one thing here as fault and another as punishment, but their own fault is turned into punishment for them, so that to those elated by the pride of arrogance this very thing is truly to fall within which is shown to have profited without. It follows:

CHAPTER X.

VERS. 8.---Hide them in the dust, and at the same time plunge their faces into the pit.

12. God permits the hearts of the proud to be oppressed by earthly business and desires.---As if He should say, "as I do." For by a just judgment the Lord hides the proud and the impious in the dust, because He permits their hearts to be oppressed by those very earthly businesses which they choose, having despised the love of the Creator. Whence also when He discusses their life in the last judgment, He does not acknowledge it as if hidden from Himself, saying: I know not who ye are (Luke 13:27). The life of the wicked is hidden under the dust, because it is weighed down by abject and lowest desires. For whoever as yet lusts after those things which are of the world, does not appear, as it were, before the face of the true light, because truly he lurks under the dust of earthly thought. This dust of wicked thoughts the oppressed mind endures, which the wind of most wicked temptation brings. [Vet. VIII.] For hence it is that of every soul weighed down by earthly desires it is said under the species of Ephraim by the Prophet: Ephraim is become a cake baked under the ashes, which is not turned (Hosea 7:8). Truly from nature well-founded there is in us an intention which should rise unto God; but from conversation wickedly accustomed there is in us a pleasure which may press us down for the present into the world. But a cake baked under the ashes is cleaner on that part which it hides below, and more sordid on that part on which it endures the ashes above. Whoever, therefore, neglects the intention by which he ought to have sought God, as it were after the manner of a cake baked under the ashes, presses down the cleaner part below, and when he willingly endures the cares of the world, he carries as it were a heap of ashes above.

Reversaretur autem panis subcinericius, si desideriorum carnalium cinerem repelleret, et intentionem bonam, quam in se dudum despiciendo oppresserat, superius ostentaret. Sed reversari renuit, cum mens, amore curarum saecularium pressa, molem superpositi cineris abjicere negligit, dumque assurgere in intentionem bonam non appetit, quasi mundiorem faciem subter premit.

13. Dum superbiendo altiora petunt, ad inferiora retruduntur.---Apte autem subjungitur: Simul et facies eorum demerge in foveam. Ac si dicat, Ut ego. Justo namque judicio superborum facies Dominus in foveam mergit, quia intentionem cordis eorum sese ultra homines erigentem inferius dejicit. Ima enim respicit, cujus facies foveam attendit. Et bene de superbis dicitur quod eorum facies in foveam demerguntur, quia ima petunt, dum superbiendo altiora appetunt; et quo magis extollendo se erigunt, eo magis ruendo inferius tendunt. Terrenam quippe gloriam quaerunt, et infima sunt quae prospiciunt, dum superbiendo alta sectantur. Unde miro et diverso modo res agitur, ut humiles coelum petant, dum se inferius dejiciunt; superbi infima appetant, dum despiciendo caeteros quasi in altioribus extolluntur. Isti se, dum despiciunt, coelestibus junguntur; illi, dum se erigunt, a superioribus dividuntur, atque, ut ita dixerim, illi se elevantes deprimunt, isti deprimentes elevant. Et bene de superbientibus per Psalmistam dicitur: Humiliat autem peccatores usque ad terram (Psal. CXLVI, 6), quia ea quae infra sunt ambientes, dum extollendo se erigunt, amisso coelo quid aliud quam terram petunt? Quibus hoc ipsum jam in imis cecidisse est relictis superioribus ima quaesisse. Recte ergo eorum facies in foveam demergi perhibentur, quia sequentes infima, ad inferni barathrum tendunt. Justo enim judicio agitur, ut quos hic voluntaria aversio excaecat, illic ab intuitu veri luminis digna supplicii fovea abscondat. Igitur quia vir sanctus tanto divinae potentiae terrore discussus est, ut ei diceretur: Si habes brachium ut Deus, et si voce simili tonas, disperge superbos in furore tuo, et respiciens omnem arrogantem humilia, et caetera quae Deus quidem facere, sed homo vix sufficit audire, cuncta haec qua Dominus intentione praemiserit, fine subditae conclusionis ostendit, dicens:

But the cake baked under the ashes would be turned, if it repelled the ashes of carnal desires, and showed above the good intention which it had lately oppressed by despicing it in itself. But it refuses to be turned, when the mind, pressed by the love of the cares of the world, neglects to cast off the mass of the ashes placed above, and while it does not desire to rise into a good intention, it presses down as it were its cleaner face beneath.

13. While by being proud they seek higher things, they are thrust back to lower things.---But aptly it is subjoined: At the same time plunge their faces into the pit. As if He should say, "as I do." For by a just judgment the Lord merges the faces of the proud into the pit, because He casts down lower the intention of their heart raising itself above men. For he looks upon lowest things, whose face attends to the pit. And well it is said of the proud that their faces are plunged into the pit, because they seek the lowest things, while by being proud they lust after higher things; and by how much more they raise themselves by extolling themselves, by so much more they tend lower by falling. Truly they seek earthly glory, and they are lowest things which they look forward to, while by being proud they follow high things. Whence in a wonderful and diverse manner the business is carried on, so that the humble seek heaven while they cast themselves lower; the proud seek the lowest things, while by despising others they are extolled as if in higher things. The former, while they despise themselves, are joined to heavenly things; the latter, while they raise themselves, are divided from superior things, and, so to speak, the former by elevating themselves depress themselves, the latter by depressing themselves elevate themselves. And well is it said of those being proud by the Psalmist: But He humbleth the sinners even to the ground (Psal. 146:6), because coveting those things which are below, while by extolling themselves they raise themselves, having lost heaven what else do they seek but the earth? To whom this very thing is already to have fallen into the lowest things: to have sought the lowest things having left the superior. Rightly therefore are their faces said to be plunged into the pit, because following the lowest things, they tend to the barathrum of hell. For by a just judgment it is done, that those whom a voluntary aversion here blinds, there a worthy pit of punishment may hide from the intuition of the true light. Therefore, because the holy man was so shaken by the terror of the divine power that it was said to him: If thou hast an arm like God, and if thou thunderest with a like voice, scatter the proud in thy wrath, and beholding every arrogant one humble him, and other things which God indeed can do, but man can scarcely suffice to hear, all these things with what intention the Lord set them before, He shows at the end of the subjoined conclusion, saying:

Caput XI

[Vet. IX, Rec. VIII].

VERS. 9.---Et ego confitebor quod salvare te possit dextera tua.

14. Pelagianorum error suis viribus salvari posse confidentium.---Ac si aperte diceret: Si potes terribilia haec facere, ipse quae protuli, tibi et non mihi deputo bona omnia quae fecisti. Si vero peccantes alios respiciendo non potes perdere, liquet quod a reatu nequitiae tua te non vales virtute liberare. Ecce divina voce ad beatum Job dicitur quod sua dextera non salvetur, et tamen nonnulli hominum, qui ab hujus viri viribus longe sunt, despecto Dei adjutorio, sua se fortitudine salvari posse confidunt. Pro quibus quid deprecari aliud debemus, nisi ut si jam dona bonorum operum perceperunt, hoc quoque donum accipiant, ut a quo haec acceperint discant? Quia autem praemissis verbis Dominus potentiam suae magnitudinis intulit, nunc in subsequentibus nequitiam antiqui hostis ostendit, ut bonus famulus et, auditis prius virtutibus Domini, sciret quantum diligeret, et, cognita post calliditate diaboli, disceret quantum timeret. Unde bene per prophetam dicitur: Leo rugiet, quis non timebit? Dominus Deus locutus est, quis non prophetabit (Amos III, 8)? Postquam enim virtus ei sui conditoris innotuit, nequaquam illum vires adversarii latere debuerunt, ut eo magis defensori suo se humilius subderet quo hostis sui nequitias subtilius agnovisset, protectoremque suum tanto ardentius quaereret, quanto terribiliorem hostem cognosceret quem vitaret. Certum quippe est quia minus diligit ereptorem suum qui minus intelligit periculum quod evasit, et vile solatium deputat defensoris qui virtutem adversarii debilem putat. Unde bene ereptionem suam Domino tribuens propheta dicebat: Diligam te, Domine, virtus mea (Psal. XVII, 1), aperte videlicet dicens: Eo te magis diligo, quo infirmitatem propriam sentiens, virtutem meam te esse cognosco. Hinc rursum ait: Mirifica misericordias tuas, qui salvos facis sperantes in te (Psal. XVI, 7), quia tunc nimirum misericordiae Domini mirae apud nosmetipsos qui eripimur fiunt, cum per easdem misericordias quam gravia fuerint pericula quae evasimus, agnoscuntur.

Chapter XI

[Vet. IX, Rec. VIII].

VERS. 9.---And I will confess that thy own right hand can save thee.

14. The error of the Pelagians, trusting that they can be saved by their own strength.---As if He should say plainly: If thou canst do these terrible things, which I have brought forward, I myself ascribe to thee, and not to Me, all the good things which thou have done. But if thou canst not destroy others when they sin, by looking upon them, it is clear that thou art not able to free thyself from the guilt of thy own wickedness by thy own power. Behold, it is said by the divine voice to blessed Job that he is not saved by his own right hand; and yet some men, who are far from the strength of this man, having despised the help of God, trust that they can be saved by their own fortitude. For whom what else ought we to pray, but that if they have already received the gifts of good works, they may also receive this gift, that they may learn from whom they have received these? But because in the words set before Him the Lord brought in the power of His majesty, now in the things that follow He shows the wickedness of the ancient enemy, so that the good servant, having first heard the virtues of the Lord, might know how much he should love, and, having afterwards known the craftiness of the devil, might learn how much he should fear. Whence it is well said by the prophet: The lion shall roar, who will not fear? The Lord God hath spoken, who will not prophesy (Amos 3:8)? For after the power of his Creator became known to him, by no means ought the strengths of the adversary to have been hidden from him, so that he might the more humbly subject himself to his Defender, by how much more subtly he had recognized the wickednesses of his enemy, and might seek his Protector so much the more ardently, as he recognized the more terrible enemy whom he should avoid. For it is certain that he loves his Deliverer less who understands less the danger which he has escaped, and he accounts the consolation of a defender a vile thing who thinks the power of the adversary to be weak. Whence the prophet, well attributing his deliverance to the Lord, said: I will love Thee, O Lord, my strength (Psal. 17:1), saying plainly, namely: I love Thee the more, by how much more, feeling my own infirmity, I know that Thou art my strength. Hence again he says: Show forth Thy wonderful mercies, Thou that savest them that trust in Thee (Psal. 16:7), because then truly the mercies of the Lord become wonderful among ourselves who are delivered, when through the same mercies it is recognized how heavy were the dangers which we have escaped.

15. Vires fraudes que hostis nostri describuntur.---Et quia sermone praecedenti Dominus beato Job mira opera sanctorum sequentium patefecit, ut his auditis disceret de virtutum suarum culmine quam humilia sentire debuisset, nunc ei cum quo hoste bellum gerat ostenditur, et vires fraudesque illius subtilius indicantur, ut qui ad colloquium auctoris sui perductus est, argumenta adversarii aperte cognoscat. Verbis enim sequentibus fideli famulo Dominus cunctas hostis callidi machinationes insinuat, omne quod opprimendo rapit, omne quod insidiando circumvolat, omne quod minando terret, omne quod suadendo blanditur, omne quod desperando frangit, omne quod promittendo decipit. Cuncta ergo tergiversationis ejus certamina exorditur, dicens:

Caput XII

[Vet. X, Rec. IX].

VERS. 10.---Ecce Behemoth, quem feci tecum.

16. Omnia creata sunt simul secundum substantiam, non secundum speciem.---Quem sub Behemoth nomine nisi antiquum hostem insinuat, qui interpretatus ex Hebraea voce, in Latina lingua animal sonat? Cujus inferius, dum malitia subditur, patenter persona monstratur. Sed cum de Deo scriptum sit quia fecit omnia simul (Eccli. XVIII, 1), cur hoc animal cum homine fecisse se indicat, dum cuncta quia simul fecerit constat? Rursum quaerendum est, quomodo Deus cuncta simul condidit, dum Moyses sex dierum mutatione variante distincte creata describat (Genes. I, 32). Quod tamen citius agnoscimus, si ipsas causas originum subtiliter indagamus. Rerum quippe substantia simul creata est, sed simul species formata non est, et quod simul exstitit per substantiam materiae non simul apparuit per speciem formae. Cum enim simul factum coelum terraque describitur, simul spiritalia atque corporalia, simul quidquid de coelo oritur, simul factum quidquid de terra producitur indicatur. Sol quippe, luna et sidera quarto die in coelo facta perhibentur, sed quod quarto die processit in specie primo die in coeli substantia exstitit per conditionem.

15. The strengths and frauds of our enemy are described.---And because in the preceding discourse the Lord laid open to blessed Job the wonderful works of the saints that should follow, so that having heard these he might learn from the height of his own virtues how humble things he ought to feel, now it is shown to him with what enemy he carries on the war, and the strengths and frauds of that one are more subtly indicated, so that he who has been led to the colloquy of his Author, may openly know the arguments of the adversary. For by the following words the Lord insinuates to His faithful servant all the machinations of the crafty enemy: all that he seizes by oppressing, all that he flies around by lying in wait, all that he terrifies by threatening, all that he flatters by persuading, all that he breaks by despairing, all that he deceives by promising. He begins, therefore, all the contests of his tergiversation, saying:

Chapter XII

[Vet. X, Rec. IX].

VERS. 10.---Behold Behemoth, whom I made with thee.

16. All things were created together according to substance, not according to species.---Whom does He insinuate under the name of Behemoth but the ancient enemy, who, interpreted from the Hebrew voice, in the Latin tongue sounds as "animal" (beast)? Whose person is plainly shown below, while his malice is subjoined. But since it is written of God that He made all things together (Eccli. 18:1), why does He indicate that He made this animal with man, while it is certain that He made all things together? Again it is to be asked, how God created all things together, while Moses describes them created distinctly by the change of six days (Gen. 1:32). Which, however, we more quickly recognize, if we subtly investigate the very causes of their origins. Truly the substance of things was created together, but the species was not formed together, and that which existed together through the substance of matter did not appear together through the species of form. For when it is described that heaven and earth were made together, there is indicated that spiritual and corporal things were made together, whatever arises from heaven together, whatever is produced from the earth together. For the sun, the moon, and the stars are said to have been made in heaven on the fourth day, but that which proceeded in species on the fourth day existed in the substance of heaven on the first day through the condition of creation.

Primo die creata terra dicitur, et tertio arbusta condita, et cuncta terrae virentia describuntur; sed hoc quod die tertio se in specie protulit, nimirum primo die in ipsa de qua ortum est terrae substantia conditum fuit. Hinc est quod Moyses distincte per dies singulos condita omnia retulit, et tamen simul omnia creata subjunxit, dicens: Istae sunt generationes coeli et terrae, quando creatae sunt in die quo fecit Dominus coelum et terram, et omne virgultum agri, antequam oriretur in terra, omnemque herbam regionis (Genes. II, 4, 5). Qui enim diversis diebus creatum coelum et terram, virgultum, herbamque narraverat, nunc uno die facta manifestat, ut liquido ostenderet quod creatura omnis simul per substantiam exstitit, quamvis non simul per speciem processit. Hinc illic quoque scriptum est: Creavit Deus hominem ad imaginem suam, ad imaginem Dei creavit illum, masculum et feminam fecit eos (Genes. I, 27). Necdum enim Eva facta describitur, et jam homo masculus et femina perhibetur. Sed quia ex Adae latere procul dubio femina erat processura, in illo jam computatur per substantiam, a quo fuerat producenda per formam. Considerare tamen haec et in minimis possumus, ut ex minimis majora pensemus. Herba namque cum creatur, necdum in illa fructus, necdum fructus sui semen ostenditur. Inest vero ei etiam cum non apparet fructus et semen, quia nimirum simul sunt in radicis substantia quae non simul prodeunt per temporis incrementa.

17. Quo sensu angelus et homo simul creati. Angelus desertor peccando dona gratiae amisit, non naturae. Duo Manichaeorum principia rejiciuntur.---Sed quia haec simul creata per substantiam dicimus, quae prodire alia ex aliis invenimus, quo pacto cum beato Job Behemoth creatus asseritur, cum neque una sit substantia angeli et hominis, neque homo ex angelo, neque angelus ex homine proferatur? Si vero propter hoc factus Behemoth cum beato Job dicitur, quod creatura omnis ab auctore, qui in actione sua nequaquam temporis protelatione distenditur, simul condita non dubitatur, cur de Behemoth specialiter dicitur quod commune cum creaturis omnibus generaliter habetur? Sed si rerum causas subtili discussione pensamus, simul angelum factum hominemque cognoscimus, simul videlicet non unitate temporis, sed cognitione rationis; simul per acceptam imaginem sapientiae, et non simul per conjunctam substantiam formae.

On the first day the earth is said to have been created, and on the third the shrubs were founded, and all the green things of the earth are described; but this which brought itself forth in species on the third day, was truly created on the first day in the substance of the earth itself from which it arose. Hence it is that Moses related all things created distinctly through individual days, and yet subjoined all things created together, saying: These are the generations of the heaven and the earth, when they were created in the day in which the Lord made the heaven and the earth, and every shrub of the field, before it arose in the earth, and every herb of the region (Gen. 2:4, 5). For he who had narrated the heaven and the earth, the shrub, and the herb created on different days, now manifests them made in one day, so that he might clearly show that every creature existed together through substance, although it did not proceed together through species. Hence there also it is written: God created man in His own image, in the image of God He created him, male and female He made them (Gen. 1:27). For Eve is not yet described as made, and already the man is said to be male and female. But because from Adam's side the woman was without doubt to proceed, she is already accounted in him through substance, from whom she was to be produced through form. We can, however, consider these things even in the smallest, that from the smallest we may weigh the greater. For when the herb is created, not yet is the fruit shown in it, not yet the seed of its fruit. But there is in it also when the fruit and seed do not appear, because truly those things are together in the substance of the root which do not come forth together through the increments of time.

17. In what sense the angel and man were created together. The deserting angel by sinning lost the gifts of grace, not of nature. Two principles of the Manichaeans are rejected.---But because we say that these things were created together through substance, which we find to come forth some from others, in what way is Behemoth asserted to have been created with blessed Job, since there is neither one substance of angel and man, nor is man brought forth from an angel, nor an angel from a man? But if on this account Behemoth is said to have been made with blessed Job, because it is not doubted that every creature was created together by the Author, who in His action is by no means extended by the protraction of time, why is it specifically said of Behemoth what is generally held in common with all creatures? But if we weigh the causes of things by subtle discussion, we know the angel and man were made together, namely together not by unity of time, but by knowledge of reason; together through the received image of wisdom, and not together through the joined substance of form.

Scriptum namque de homine est: Faciamus hominem ad imaginem et similitudinem nostram (Genes. I, 26). Et per Ezechielem ad Satan dicitur: Tu signaculum similitudinis, plenus sapientia et perfectus decore in deliciis paradisi Dei faisti (Ezech. XXVIII, 12). In cuncta igitur creatura, homo et angelus simul conditus exstitit quia ab omni creatura irrationali distinctus processit. Quia ergo in cuncta conditione rerum nullum rationale animal nisi angelus et homo est, quidquid ratione uti non potest, cum homine factum non est. Dicatur itaque homini, dicatur de angelo, qui etsi potentiam sublimitatis perdidit, subtilitatem tamen naturae rationalis non amisit: Ecce Behemoth, quem feci tecum. Ut dum homo eum qui in ratione secum factus est, periisse considerat, vicinum sibi casum superbiae ex ipsa propinqui sui perditione pertimescat. In his autem verbis solerter intuendum est quod aperte voce dominica nefarium Manichaei dogma reprehenditur, qui dum duo principia loquitur, tenebrarum gentem non factam asserere conatur. Quomodo enim non facta gens nequissima dicitur, dum Behemoth istum, videlicet auctorem nequitiae per naturam bene conditum se Dominus fecisse testatur? Sed quia Behemoth iste, cum quo sit factus audivimus, perditus quid agat audiamus. Sequitur:

Caput XIII

[Rec. X].

IBID.---Fenum sicut bos comedet.

18. Diabolus mundam spiritualium vitam labefactare potissimum cupit.---Si prophetarum sollicite verba discutimus, haec et illa uno spiritu prolata reperimus. Isaias namque cum cerneret vitam peccantium ab antiquo et insatiabile hoste devorari, ait: Leo sicut bos comedet paleas (Isai. XI, 7). Quid autem feni palearumque nomine nisi carnalium vita signatur? De qua per prophetam dicitur: Omnis caro fenum (Isai. XL, 6). Qui ergo hic Behemoth, illic leo; qui hic fenum, illic paleae nominantur. Sed perscrutari mens nititur cur iste vel apud Isaiam leo, vel hic dominica voce Behemoth, in comestione feni vel paleae, utroque loco, non equo, sed bovi comparetur. Quod tamen citius agnoscimus, si in utrisque animalibus quae sit nutrimentorum distantia perpendamus. Equi namque fenum quamlibet sordidum comedunt, aquam vero non nisi mundam bibunt. Boves autem aquam quamlibet sordidam bibunt, sed feno non nisi mundo vescuntur.

For it is written of man: Let us make man in our image and likeness (Gen. 1:26). And it is said to Satan through Ezekiel: Thou wast the seal of likeness, full of wisdom and perfect in beauty in the delights of the paradise of God (Ezek. 28:12). In every creature, therefore, man and angel existed as founded together because they proceeded distinct from every irrational creature. Because therefore in the whole condition of things there is no rational animal except the angel and man, whatever cannot use reason was not made with man. Let it be said therefore to man, let it be said of the angel, who even if he lost the power of sublimity, yet did not lose the subtlety of a rational nature: Behold Behemoth, whom I made with thee. So that while man considers him who was made in reason with himself to have perished, he may fear the neighbor fall of pride from that very perdition of his neighbor. In these words, however, it is to be cleverly intuited that the nefarious dogma of the Manichee is openly reproved by the divine voice, who while he speaks of two principles, endeavors to assert that the nation of darkness was not made. For how is that most wicked nation said not to be made, while the Lord testifies that He made this very Behemoth, namely the author of wickedness well-founded by nature? But because we have heard with whom this Behemoth was made, let us hear what he does being lost. It follows:

Chapter XIII

[Rec. X].

IBID.---He shall eat hay as an ox.

18. The devil desires especially to undermine the clean life of spiritual ones.---If we diligently discuss the words of the prophets, we find these and those brought forth by one spirit. For Isaiah, when he saw the life of sinners being devoured by the ancient and insatiable enemy, said: The lion shall eat chaff as an ox (Isai. 11:7). But what is signified by the name of hay and chaff, but the life of the carnal? Of which it is said by the prophet: All flesh is hay (Isai. 40:6). He, therefore, who is here Behemoth, is there a lion; he who is here hay, is there chaff. But the mind strives to search out why this one is compared to an ox in the eating of hay or chaff, both here by the divine voice as Behemoth, and there by Isaiah as a lion, and not to a horse. Which, however, we more quickly recognize, if we weigh what is the difference of nutriment in both animals. For horses eat hay however sordid it may be, but they do not drink water except what is clean. But oxen drink water however sordid, but they do not feed except on clean hay.

Quid est ergo quod bovi, qui mundo pabulo pascitur, Behemoth iste comparatur, nisi hoc quod de isto antiquo hoste per prophetam alium dicitur: Esca ejus electa (Habac. I, 16)? Neque enim se eos gaudet rapere, quos pravis ac sordidis actionibus implicatos in imis secum respicit voluntarie jacere. Fenum ergo comedere sicut bos appetit, quia suggestionis suae dente conterere mundam vitam spiritalium quaerit.

19. Multi videntur electi, et non sunt.---Sed quaerendum video quomodo Behemoth iste, fenum sicut bos comedens, vitam spiritualium consumere dicitur, cum, sicut supra dictum est, feni nomine vita carnalium designatur. Esca quoque ejus electa jam non erit, si fenum comedens carnalem rapit. Sed ad haec citius occurrit, quia nonnulli hominum et apud Deum fenum sunt, et apud homines sanctitatis nomine censentur, cum et ante humanos oculos aliud ostendit vita, et ante divina judicia aliud intendit conscientia. Ii itaque apud humana judicia electi sunt, sed apud subtile Domini examen fenum. An ante divinos oculos Saul fenum non erat, de quo Samuel propheta populo dicebat: Certe videtis quem elegit Dominus (I Reg. X, 24); et de quo paulo superius dicitur: Electus et bonus? Quem enim peccans populus meruit, et apud Deum reprobus exstitit, et tamen causarum ordine electus et bonus fuit.

[Vet. XI.] Quia multi fenum sunt, et electos se ex humana aestimatione suspicantur, bene per Salomonem dicitur: Vidi impios sepultos, qui etiam dum adhuc viverent, in loco sancto erant, et laudabantur in civitate quasi justorum operum (Eccle. VIII, 10). Quia multi fenum sunt, sed tamen sanctitatis favore vallantur, bene quidam sapiens indicat, dicens: Transi, hospes, et orna mensam (Eccli. XXIX, 33). Transeundo namque hospes ornare mensam dicitur, quia si ad altare Dei quis positus, per bona opera gloriam propriam quaerit, et de ostentatione sanctitatis ejus laus altaris extenditur, et ipse tamen apud Deum in numero civium non habetur. Aliis ejus opinio proficit, et tamen a Deo extraneus ipse pertransit. Mensam itaque transeundo decoravit, quia stare ad sacra noluit qui per omne quod agere studuit ad humanas laudes mente decurrit. Quia ergo nonnulli mundam quidem vitam per studium ducunt, sed ex illa intus placere non appetunt, recte et esca ejus electa dicitur, et tamen fenum sicut bos comedere Behemoth iste perhibetur. Quasi enim ante os Behemoth istius mundum fenum in terra atque in infimis jacet, cum et vita quasi innocens per mandatorum custodiam agitur, et tamen inter actionem quae bona ostenditur cor ad appetenda sublimia non elevatur. Quid itaque utilitatis agit qui in se munditiam vitae custodit, si per intentionem infimam in ore Behemoth hujus inveniendum se in terra derelinquit? Quia igitur omnipotens Deus quid hostis noster agat insinuat, nunc quomodo praevaleat innotescat, ut calliditatis ejus nequitia quo apertius cognoscitur, eo facilius superetur. Sequitur:

What is it therefore that this Behemoth is compared to an ox, which is fed with clean food, unless this which is said of that ancient enemy through another prophet: His meat is choice (Habac. 1:16)? For he does not rejoice to seize those whom he sees lying voluntarily in the lowest things, entangled in depraved and sordid actions. He desires, therefore, to eat hay as an ox, because he seeks to crush with the tooth of his suggestion the clean life of the spiritual.

19. Many seem elect, and are not.---But I see it is to be asked how this Behemoth, eating hay as an ox, is said to consume the life of the spiritual, since, as was said above, by the name of hay the life of the carnal is designated. His meat also will no longer be choice, if eating hay he seizes the carnal. But to these things it more quickly occurs, because some men are both hay before God, and are accounted by the name of sanctity before men, since life shows one thing before human eyes, and conscience intends another before divine judgments. These, therefore, are elect before human judgments, but hay before the subtle examination of the Lord. Or before the divine eyes was Saul not hay, of whom Samuel the prophet said to the people: Surely ye see whom the Lord hath chosen (1 Sam. 10:24); and of whom a little above it is said: Chosen and good? For whom the sinning people deserved, he existed as reprobate before God, and yet by the order of causes he was chosen and good.

[Vet. XI.] Because many are hay, and suspect themselves to be elect from human estimation, it is well said by Solomon: 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. 8:10). Because many are hay, but yet are hedged in by the favor of sanctity, well does a certain wise man indicate, saying: Pass on, guest, and adorn the table (Ecclus. 29:33). For by passing on a guest is said to adorn the table, because if anyone placed at the altar of God, seeks his own glory through good works, and from the ostentation of his sanctity the praise of the altar is extended, and yet he himself is not held in the number of citizens before God. His opinion profits others, and yet he himself as a stranger to God passes on. He therefore decorated the table by passing on, because he did not wish to stand at the sacred things, who through everything he studied to do, ran in mind to human praises. Because therefore some lead indeed a clean life through study, but from it they do not desire to please within, rightly both his meat is said to be choice, and yet this Behemoth is said to eat hay as an ox. For as if before the mouth of this Behemoth clean hay lies on the earth and in the lowest things, when both life is led as if innocent through the keeping of the commandments, and yet among the action which is shown good the heart is not elevated to seeking sublime things. What utility therefore does he act who keeps in himself the cleanness of life, if through a lowest intention he leaves himself to be found in the earth in the mouth of this Behemoth? Because therefore the almighty God insinuates what our enemy does, now let it become known how he prevails, so that the wickedness of his craftiness by how much it is more openly known, by so much it may be more easily overcome. It follows:

Caput XIV

[Rec. XI].

VERS. 11.---Fortitudo ejus in lumbis ejus, et virtus illius in umbilico ventris ejus.

20. Diabolus per luxuriam utrique hominum sexui plerumque dominatur.---Seminaria coitus viris in lumbis esse, inesse autem feminis in umbilico perhibetur. Hinc est enim quod Veritas discipulis dicit: Sint lumbi vestri praecincti (Luc. XII, 35). Hinc Petrus, cum luxuriam a corde restringeret, admonebat, dicens: Succincti lumbos mentis vestrae (I Pet. I, 13). Hinc Paulus cum per Abrahae sacrificium Melchisedech tempore Levi sacerdotium diceret decimatum, ubi tunc in Abrahae corpore Levi lateret ostendens, ait: Adhuc enim in lumbis patris erat (Hebr. VII, 10). Quia vero seminarium luxuriae feminis in umbiculo continetur propheta testatur, qui, sub specie feminae prostitutae, Judaeae petulantiam increpans, ait: In die ortus tui non est praecisus umbilicus tuus (Ezech. XVI, 4). In die quippe ortus umbilicum praecidere est conversionis tempore carnis luxuriam resecare. Quia enim difficile est male inchoata corrigere, et semel formata deformiter in melius reformare, de ortu suo Judaea reprehenditur, quae dum in Deo nata est, impraecisum umbilicum retinuit, quia fluxa luxuriae non abscidit. Quia igitur potestate diaboli utriusque generis sexus valde ex luxuriae infirmitate substernitur, et fortitudo ejus in lumbis contra masculos, et virtus illius contra feminas in umbilico perhibetur.

[Vet. XII.] 21. Spiritus superbiam sequi solet carnis corruptio.---Sed cur cum Behemoth istum fenum comedere intulit, prima deceptionis ejus argumenta luxuriae damna subjunxit, nisi quod liquido omnibus patet quia postquam semel hominis spiritum superbia ceperit, mox se ad corruptionem carnis extendit? Quod in ipsis quoque hominibus primis agnoscimus, qui, dum post perpetratam superbiam pudenda membra contegunt, patenter indicarunt quia postquam apud semetipsos intus arripere alta conati sunt, mox in carne foris erubescenda pertulerunt (Genes. III, 7). Behemoth itaque iste insatiabiliter saeviens, et devorare totum simul hominem quaerens, modo in superbiam mentem erigit, modo carnem luxuriae voluptate corrumpit. Bene autem nequaquam fortitudo ejus in lumbis vel umbilico eorum dicitur qui prosternuntur, sed, fortitudo ejus in lumbis ejus, et virtus illius in umbilico ventris ejus. Ac si aperte diceretur: Fortitudo ejus in lumbis suis, et virtus illius in umbilico ventris sui, quia nimirum ejus proprie corpus fiunt, qui, suggestionum turpium blandimentis decepti, ei per luxuriae fluxa succumbunt. Sequitur:

Caput XV

[Rec. XII].

Chapter XIV

[Rec. XI].

VERS. 11.---His strength is in his loins, and his virtue is in the navel of his belly.

20. The devil mostly rules over both sexes of men through lust.---The seed-plots of coition are said to be for men in the loins, but for women to be in the navel. Hence it is that the Truth says to the disciples: Let your loins be girded (Luke 12:35). Hence Peter, when he would restrain lust from the heart, admonished, saying: Girded in the loins of your mind (1 Pet. 1:13). Hence Paul, when through the sacrifice of Abraham he said that the priesthood of Levi was tithed in the time of Melchisedech, showing where Levi then lurked in the body of Abraham, says: For he was yet in the loins of his father (Heb. 7:10). But that the seed-plot of lust for women is contained in the navel the prophet testifies, who, under the species of a prostituted woman, rebuking the petulance of Judea, says: In the day of thy birth thy navel was not cut (Ezek. 16:4). For in the day of birth to cut the navel is to cut away the lust of the flesh at the time of conversion. Because it is difficult to correct things evilly begun, and to reform into better things what has been once shaped deformedly, Judea is rebuked concerning her birth, who while she was born in God, retained her uncut navel, because she did not cut away the flux of lust. Because therefore by the power of the devil the sex of either kind is greatly subjected from the infirmity of lust, both his strength is said to be in his loins against males, and his virtue against females in the navel.

[Vet. XII.] 21. Corruption of the flesh is wont to follow pride of the spirit.---But why when He brought in that this Behemoth eats hay, did He subjoin the losses of lust as the first arguments of his deception, unless because it is clearly manifest to all that after once pride has taken the spirit of man, it soon extends itself to the corruption of the flesh? Which we also recognize in those very first men, who, while after the pride they had perpetrated they cover their shameful members, patently indicated that after they had attempted to snatch at high things within themselves, soon they endured things to be ashamed of in the flesh without (Gen. 3:7). This Behemoth therefore insatiably raging, and seeking to devour the whole man at once, now raises the mind into pride, now corrupts the flesh with the pleasure of lust. But well his strength is by no means said to be in the loins or navel of those who are prostrated, but, his strength is in his loins, and his virtue is in the navel of his belly. As if it were openly said: His strength is in his own loins, and his virtue is in the navel of his own belly, because truly they properly become his body, who, deceived by the flatteries of shameful suggestions, succumb to him through the flux of lust. It follows:

Chapter XV

[Rec. XII].

VERS. 12.---Stringit caudam suam quasi cedrum.

22. Diabolus divina potestate ligatus, olim solvetur, et per Antichristum multa signa faciet.---Multa in his suppetunt, quae instruendis moribus proferantur; sed prius Behemoth istius violenta discutimus, ut post subtilius astuta detegamus. In Scriptura sacra cedri nomine aliquando alta excellentia gloriae coelestis exprimitur, aliquando autem pravorum rigida elatio designatur. Cedri nomine coelestis gloriae celsitudo exprimitur, sicut Psalmista testatur: Justus ut palma florebit, sicut cedrus Libani multiplicabitur (Psal. XCI, 13). Cedri rursus nomine superba pravorum potentia designatur, sicut per eumdem Prophetam dicitur: Vox Domini confringentis cedros (Psal. XXVIII, 5). Quid autem cauda Behemoth istius, nisi illa antiqui hostis extremitas dicitur; cum nimirum vas proprium illum perditum hominem ingreditur, qui specialiter Antichristus nuncupatur? Qui quoniam modo honoribus saeculi, modo signis et prodigiis fictae sanctitatis in tumorem potentiae elevari permittitur, recte voce Dominica cauda illius cedro comparatur. Sicut enim cedrus arbusta caetera in altum crescendo deserit, ita tunc Antichristus mundi gloriam temporaliter obtinens, mensuras hominum et honoris culmine, et signorum potestate transcendet. Spiritus quippe in illo est qui, in sublimibus conditus, potentiam naturae suae non perdidit vel dejectus. Cujus idcirco virtus nunc minime ostenditur, quia dispensatione divinae fortitudinis ligatur. Unde per Joannem dicitur: Vidi angelum descendentem de coelo, habentem clavem abyssi, et calenam magnam in manu sua; et apprehendit draconem serpentem antiquum, qui est diabolus et Satanas, et ligavit eum per annos mille, et misit eum in abyssum, et clausit et signavit super eum (Apoc. XX, 1, 2, 3). Ligatus quippe missus in abyssum perhibetur, quia retrusus in pravorum cordibus, potentia divinae dispensationis astringitur, ne in quantum nocere valet effrenetur, ut quamvis per eos occulte saeviat, ad violentas tamen rapinas superbiae non erumpat. Sed illic quomodo in mundi fine sit solvendus intimatur, cum dicitur: Et postquam consummati fuerint mille anni, solvetur satan de carcere suo, et exibit, et seducet gentes (Ibid., 7). Millenario namque numero universum pro perfectione sua hoc quantumlibet sit Ecclesiae sanctae tempus exprimitur. Quo peracto, antiquus hostis suis viribus traditus, pauco quidem in tempore, sed in multa contra nos virtute, laxatur.

VERS. 12.---He strains his tail as a cedar.

22. The devil bound by divine power, will hereafter be loosed, and through Antichrist will do many signs.---Many things are at hand in these, which may be brought forth for the instruction of morals; but first we discuss the violent things of this Behemoth, that afterwards we may more subtly detect his crafty ones. In sacred Scripture by the name of cedar sometimes the high excellence of heavenly glory is expressed, sometimes however the rigid elation of the wicked is designated. By the name of cedar the loftiness of heavenly glory is expressed, as the Psalmist testifies: The just shall flourish as the palm tree, he shall be multiplied as the cedar of Libanus (Psal. 91:13). Again by the name of cedar the proud power of the wicked is designated, as it is said by the same Prophet: The voice of the Lord breaking the cedars (Psal. 28:5). But what is called the tail of this Behemoth, but that extremity of the ancient enemy; when truly he enters into that lost man, his own vessel, who is specifically called Antichrist? Who because he is permitted to be raised into the tumor of power now by the honors of the world, now by the signs and prodigies of feigned sanctity, rightly by the divine voice his tail is compared to a cedar. For as the cedar deserts the other shrubs by growing on high, so then Antichrist, obtaining the glory of the world temporally, will transcend the measures of men both by the height of honor, and by the power of signs. Truly the spirit is in him who, created in high places, did not lose the power of his nature even when cast down. Whose virtue is therefore now shown least, because it is bound by the dispensation of divine fortitude. Whence it is said by John: I saw an angel descending from heaven, having the key of the abyss, and a great chain in his hand; and he apprehended the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and sent him into the abyss, and closed and sealed over him (Apoc. 20:1, 2, 3). For he is said to be sent bound into the abyss, because thrust back into the hearts of the wicked, he is constrained by the power of the divine dispensation, lest he be unbridled as much as he is able to hurt, so that although he may rage through them secretly, yet he may not break forth to the violent rapines of pride. But there it is intimated how he is to be loosed in the end of the world, when it is said: And after the thousand years shall be finished, Satan shall be loosed from his prison, and shall go out, and shall seduce the nations (Ibid., 7). For by the number of a thousand the whole time of holy Church, however much it may be, is expressed for its perfection. Which being finished, the ancient enemy given over to his own strengths, is let loose for indeed a little time, but in much virtue against us.

23. Saeviet, sed ad breve tempus.---Quem quamvis saevitia ad crudelitatem dilatet, superna tamen misericordia dierum brevitate coangustat. Hinc enim Veritas per semetipsam dicit: Erit tunc tribulatio magna, qualis non fuit ab initio mundi usque modo, neque fiet (Matth. XXIV, 21). Hinc rursum ait: Nisi breviati fuissent dies illi, non fieret salva omnis care (Ibid., 22). Quia enim et superbos nos et infirmos Dominus conspicit, dies quos singulariter malos intulit misericorditer breviatos dicit, profecto et ut superbiam terreat de adversitate temporis, et infirmitatem refoveat de brevitate dierum.

[Vet. XIII.] 24. Ex signis quae faciet plus metuendus, quam ex poenis quas martyribus intulit.---Sed considerandum valde est, cum Behemoth iste caudam suam sicut cedrum sublevat, in quo tunc atrocior quam nunc se exerit surgat. Quae enim poenarum genera novimus, quae non jam vires martyrum exercuisse gaudemus? Alios namque improviso ictu immersus jugulo gladius stravit, alios crucis patibulum affixit, in quo et mors provocata repellitur, et repulsa provocatur. Alios hirsutis serra dentibus attrivit, alios armata ferro insulcans ungula carpsit, alios belluina rabies morsibus detruncando comminuit, alios ab intimis viscerum per cutem pressa vis verberum rupit, alios effossa terra viventes operuit, alios in altum demersos in mortem praecipitium fregit, alios in se projectos aqua replendo absorbuit, alios edax flamma usque ad cineres depasta consumpsit. Cum igitur Behemoth iste caudam suam in fine mundi nequius dilatat, quid est quod in his tormentis tunc atrocius crescat, nisi hoc quod in Evangelio Veritas per semetipsam dicit: Surgent pseudochristi et pseudoprophetae, et dabunt signa magna et prodigia; ita ut in errorem mittantur, si fieri potest, etiam electi (Matth. XXIV, 24)? Nunc enim fideles nostri mira faciunt, cum perversa patiuntur; tunc autem Behemoth hujus satellites, etiam cum perversa inferunt, mira facturi sunt. Pensemus ergo quae erit humanae mentis illa tentatio, quando pius martyr et corpus tormentis subjicit, et tamen ante ejus oculos tortor miracula facit. Cujus tunc virtus non ab ipso cogitationum fundo quatiatur, quando is qui flagris cruciat signis coruscat? Dicatur igitur recte: Stringit caudam suam quasi cedrum, quia nimirum et altus tunc erit veneratione prodigii, et durus crudelitate tormenti

[Vet. XIV.] 25. Antichristus alios mentitis virtutibus decipiet, alios vi superabit.---Non enim sola tunc potestate erigitur, sed etiam signorum ostensione fulcitur. Unde et per David dicitur: Insidiatur in occulto, quasi leo in cubili suo (Psal. IX, 30, vel Psal. X, 9). Ad apertam namque potentiam suffecisset ut leo esset, etiamsi insidians non fuisset; rursumque ad occultas versutias suffecisset, ut insidians subriperet, etiam si leo non esset.

23. He will rage, but for a short time.---Whom although his savageness dilates unto cruelty, yet heavenly mercy narrows him by the shortness of days. For hence the Truth says through itself: There shall be then great tribulation, such as hath not been from the beginning of the world until now, nor shall be (Matth. 24:21). Hence again He says: Except those days had been shortened, there should no flesh be saved (Ibid., 22). For because the Lord beholds us both proud and weak, He says that the days which He brought in as singularly evil are mercifully shortened, surely both so that He may terrify pride concerning the adversity of the time, and may refresh infirmity concerning the shortness of the days.

[Vet. XIII.] 24. To be more feared from the signs which he will do, than from the punishments which he brought upon the martyrs.---But it is very much to be considered, when this Behemoth raises his tail as a cedar, in what then more atrocious than now he rises exertedly. For what kinds of punishments do we know, which we do not already rejoice to have exercised the strengths of the martyrs? For some the sword plunged in the throat with an unforeseen blow laid low, others the gibbet of the cross affixed, in which both death provoked is repelled, and repulsed is provoked. Others the saw with hirsute teeth wore away, others the hoof armed with iron furrowing plucked, others belluine madness by truncating with bites crushed, others the force of stripes pressed through the skin from the innermost of the bowels broke, others the earth being dug out covered alive, others plunged into the deep a precision into death broke, others projected into itself water by filling absorbed, others the edacious flame even unto ashes being fed consumed. When therefore this Behemoth dilates his tail more wickedly in the end of the world, what is it that then grows more atrociously in these torments, unless this which the Truth says through itself in the Gospel: There shall arise false Christs and false prophets, and shall give great signs and wonders; so that if it were possible, even the elect should be sent into error (Matth. 24:24)? For now our faithful do wonderful things, when they suffer perverse things; but then the satellites of this Behemoth, even when they bring in perverse things, are to do wonderful things. Let us weigh therefore what will be that temptation of the human mind, when the pious martyr both subjects his body to torments, and yet before his eyes the torturer does miracles. Whose virtue then would not be shaken from the very bottom of thoughts, when he who tortures with scourges coruscates with signs? Let it be said therefore rightly: He strains his tail as a cedar, because truly both high then will he be by the veneration of a prodigy, and hard by the cruelty of torment.

[Vet. XIV.] 25. Antichristus alios mentitis virtutibus decipiet, alios vi superabit.---For not by power alone then is he raised, but he is also supported by the ostentation of signs. Whence also it is said by David: He lies in wait in secret, as a lion in his den (Psal. 9:30, or Psal. 10:9). For unto open power it would have sufficed that he were a lion, even if he had not been lying in wait; and again unto secret crafts it would have sufficed that lying in wait he should steal upon, even if he were not a lion.

Sed quia hic antiquus hostis in cunctis suis viribus effrenatur, saevire per utraque permittitur, ut contra electos in certamine et fraude et virtute laxetur, virtute per potentiam, fraude per signa. Recte ergo et leo et insidians dicitur: insidians per miraculorum speciem, leo per fortitudinem saecularem. Ut enim eos qui aperte iniqui sunt pertrahat, saecularem potentiam ostentat; ut vero justos etiam fallat, signis sanctitatem simulat. Illis enim suadet elationem magnitudinis, istos decipit ostensione sanctitatis. De hac cauda Behemoth istius sub draconis specie per Joannem dicitur: Et cauda ejus trahebat tertiam partem stellarum coeli, et misit eas in terram (Apoc. XII, 4). Coelum namque est Ecclesia quae in hac nocte vitae praesentis, dum in se innumeras sanctorum virtutes continet, radiantibus desuper sideribus fulget. Sed draconis cauda in terram stellas dejicit, quia illa Satanae extremitas, per audaciam assumpti hominis erecta, quosdam quos velut electos Dei in Ecclesia invenit obtinendo reprobos ostendit. Stellas itaque de coelo in terram cadere est relicta nonnullos spe coelestium, illo duce, ad ambitum gloriae saecularis inhiare.

26. Per Antiochum praesignatus est.---Hinc Daniel sub Antiochi specie contra hanc draconis caudam loquitur, dicens: Dejecit de fortitudine, et de stellis, et conculcavit eas, et usque ad principem fortitudinis magnificatus est, et ab eo abstulit juge sacrificium, et dejecit locum sanctificationis ejus. Robur autem datum est ei contra juge sacrificium, propter peccata; et prosternetur veritas in terra, et faciet, et prosperabitur (Dan. VIII, 10-12). De fortitudine quippe et de stellis dejicit, cum nonnullos et luce justitiae resplendentes, et virtute operis robustos frangit. Qui usque ad principem fortitudinis magnificatur, quia contra ipsum auctorem virtutis extollitur. Juge sacrificium tollit, quia studium conversationis Ecclesiae in eis quos ceperit interrumpit. Robur vero ei propter peccata contra juge sacrificium datur, quia nisi percuntium merita exigerent, eos qui recti credebantur, obtinere adversarius nequaquam posset. Veritas in terra prosternitur, quia fides tunc rerum coelestium ad desiderium vitae temporalis inclinatur. Et faciet, et prosperabitur, quia tunc non solum in reproborum mentibus, sed etiam in electorum corporibus crudelitate inaestimabili, sine qualibet objectione grassabitur. Hinc rursum per Danielem dicitur: Consurget rex impudens facie, et intelligens propositiones, et roborabitur fortitudo ejus, sed non in suis viribus (Dan. VIII, 23). Illius namque hominis fortitudo non suis viribus roboratur, quia Satanae virtute in gloriam perditionis attollitur. Hinc rursum ait: Interficiet robustos et populum sanctorum secundum voluntatem suam, et dirigetur dolus in manu ejus (Ibid., 24, 25).

But because this ancient enemy is unbridled in all his strengths, he is permitted to rage through both, so that against the elect in the contest he may be let loose both by fraud and by virtue, virtue through power, fraud through signs. Rightly therefore is he said to be both a lion and one lying in wait: lying in wait through the species of miracles, a lion through secular fortitude. For so that he may draw along those who are openly wicked, he ostentates secular power; but so that he may deceive even the just, he simulates sanctity with signs. To those he persuades the elation of magnitude, these he deceives by the ostentation of sanctity. Concerning this tail of this Behemoth under the species of a dragon it is said by John: And his tail drew the third part of the stars of heaven, and sent them into the earth (Apoc. 12:4). For heaven is the Church which in this night of the present life, while it contains in itself the innumerable virtues of the saints, shines with stars radiant from above. But the tail of the dragon casts down stars into the earth, because that extremity of Satan, raised by the audacity of the assumed man, shows as reprobate by obtaining some whom it found in the Church as if elect of God. For stars to fall from heaven into the earth is for some having left the hope of heavenly things, under that leader, to gape after the ambit of secular glory.

26. He was prefigured by Antiochus.---Hence Daniel speaks under the species of Antiochus against this tail of the dragon, saying: It cast down of the strength, and of the stars, and trod upon them, and was magnified even to the prince of strength, and from him it took away the continual sacrifice, and cast down the place of his sanctification. But strength was given to it against the continual sacrifice, on account of sins; and truth shall be cast down in the earth, and it shall do, and shall prosper (Dan. 8:10-12). For it casts down from the strength and from the stars, when it breaks some both resplendent with the light of justice, and robust in the virtue of work. Which is magnified even to the prince of strength, because it is extolled against the very Author of virtue. It takes away the continual sacrifice, because it interrupts the study of the conversation of the Church in those whom it shall have taken. But strength is given to it on account of sins against the continual sacrifice, because unless the merits of those perishing required it, the adversary would by no means be able to obtain those who were believed upright. Truth is cast down in the earth, because then the faith of heavenly things is inclined to the desire of temporal life. And it shall do, and shall prosper, because then not only in the minds of the reprobate, but also in the bodies of the elect, it shall range with inestimable cruelty, without any objection. Hence again it is said through Daniel: There shall rise up a king impudent of face, and understanding propositions, and his strength shall be strengthened, but not in his own strengths (Dan. 8:23). For the strength of that man is not strengthened in his own strengths, because it is raised by the virtue of Satan into the glory of perdition. Hence again he says: He shall kill the robust and the people of the saints according to his own will, and deceit shall be directed in his hand (Ibid., 24, 25).

Robustos namque interficit, cum eos qui mente invicti sunt corporaliter vincit. Vel certe robustos et populum sanctorum secundum voluntatem suam interficit, cum eos qui robusti ac sancti credebantur ad nutum suae voluntatis trahit. In cujus manu dolus dirigitur, quia in illo fraus per opus adjuvatur. Quod enim fallendo dicit, hoc mira faciendo asserit; nam quidquid mendax lingua simulat, hoc quasi verum esse manus operis ostentat.

Caput XVII

[Vet. XVI, Rec. XIV].

VERS. 18.---Ossa ejus velut fistulae aeris.

29. Qui sint Antichristi ossa.---In corpore ossa sunt quae continent membra, et quae continentur. Habet ergo carnes haec bellua, habet et ossa, quia et iniqui sunt alii, qui tamen ab aliis in errore retinentur, et nequiores alii, qui in errore et alios retinent. Quid itaque aliud ossa Antichristi quam quoslibet in ejus corpore valentiores accipimus? in quorum corde iniquitas dum vehementer induruit, per eos tota ejus corporis compago subsistit. Multi namque in hoc mundo divites videntur, qui dum rebus opibusque subnixi sunt, quasi ex fortitudine solidantur; sed largiendo haec ipsa quibus fulti sunt, ad suum alios errorem trahunt. Modo nonnullos ut pravi fiant donis illiciunt, modo nonnullos ut pravi permaneant muneribus astringuat. Quid itaque hi nisi Antichristi ossa sunt, qui dum malos continendo multiplicant, in ejus corpore carnes portant? Hi nonnunquam in decipiendis auditoribus exhibent linguae dulcedinem, quia et spinae proferunt flores; et apparet quidem in eis quod oleat, sed latet quod pungat. Amaris dulcia, noxiis blanda permiscent, et potestate quidem admirandi videri appetunt, sed fallendi arte per remissa colloquia quasi humilitet substernuntur, et per sermonem de se insinuant quod per exhibitionem negant.

30. Cur fistulis aeris comparantur.---Unde et recte ossa Behemoth istius aeris fistulis comparantur, quia nimirum, more metalli insensibilis, sonum bene loquendi habent, sed sensum bene vivendi non habent. Hoc namque quasi humiliter loquendo asserunt, quod elate vivendo contemnunt. Unde bene per Paulum dicitur: Si linguis hominum loquar et angelorum, charitatem autem non habeam, factus sum velut aes sonans aut cymbalum tinniens (I Cor. XIII, 1). Bona quippe loquens, sed per amorem eadem bona non sequens, velut aes aut cymbalum sonitum reddit, quia ipse non sentit verba quae ipse facit.

For he kills the robust, when he overcomes corporally those who are unconquered in mind. Or surely he kills the robust and the people of the saints according to his own will, when he draws those who were believed robust and holy to the nod of his own will. In whose hand deceit is directed, because in him fraud is helped by work. For what he says by deceiving, this he asserts by doing wonderful things; for whatever the lying tongue simulates, this the hand of work shows as if it were true.

Chapter XVII

[Vet. XVI, Rec. XIV].

VERS. 18.---His bones are like pipes of brass.

29. Who are the bones of Antichrist. — In the body, there are bones which contain the members, and which are contained. Therefore, this beast has flesh and it has bones, because some are wicked who are nevertheless held in error by others, and others are more wicked who also hold others in error. What, then, do we understand by the bones of Antichrist but any who are more powerful in his body? In whose heart, while iniquity has vehemently hardened, the whole frame of his body subsists through them. For many in this world seem rich, who, while supported by things and wealth, are as it were solidified by strength; but by bestowing these very things by which they are supported, they draw others to their own error. At one time they entice some with gifts so that they become perverse, at another they bind some with rewards so that they remain perverse. What, then, are these but the bones of Antichrist, who, while they multiply the wicked by containing them, carry the flesh in his body? These sometimes exhibit a sweetness of tongue in deceiving their hearers, because thorns also put forth flowers; and indeed that which smells sweet appears in them, but that which pricks is hidden. They mix sweet things with bitter, smooth things with hurtful, and indeed they desire to be seen with a power of being admired, but by the art of deceiving they are as it were humbly laid low through relaxed conversations, and through their speech they insinuate about themselves what they deny by their display.

30. Why they are compared to pipes of brass. — Whence also the bones of this Behemoth are rightly compared to pipes of brass, because surely, after the manner of insensible metal, they have the sound of speaking well, but they have not the sense of living well. For they assert this as if speaking humbly, which they despise by living elately. Whence it is well said by Paul: *If I speak with the tongues of men and of angels, but have not charity, I am become as sounding brass or a tinkling cymbal* (1 Cor. 13:1). For one speaking good things, but not following those same good things through love, returns a sound like brass or a cymbal, because he himself does not feel the words which he himself makes.

[Vet. XVII.] Sunt vero nonnulli in hujus belluae corpore non honorus claibri, non divitiis fulti, non virtutum specie decorati, non scientia calliditatis periti, sed tamen videri quales non sunt ambiunt, et idcirco contra bonorum vitam nequiores fiunt, de quibus et sequitur:

Caput XVIII

[Rec. XV]

IBID.---Cartilago illius, quasi laminae ferreae.

31. Qui in Antichristi corpore debiliores sunt, ad perpetranda mala nequiores existunt.---Cartilago namque ossis quidem speciem habet, sed ossis fortitudinem non habet. Quid est ergo quod cartilago ejus laminis ferreis comparatur, nisi quod hi qui in illo debiliores sunt, ad perpetranda mala nequiores existunt? Ferro quippe caetera metalla conciduntur, et cartilago ejus ferro similis dicitur, quia hi qui in ejus corpore ad ostensionem virtutum non sufficiunt contra necem fidelium acrius accenduntur. Quia enim cum eo se facere signa et prodigia non posse considerant, fideles se illi per crudelitatem probant; et pro eo quod innocentium corda corrumpere persuadendo non possunt, multiplicius caeteris bonorum corpora se exstinguere gloriantur. Bene ergo dicitur: 1064 Cartilago ejus ut laminae ferreae, quia in ejus corpore quod infirmius quisque crediderit, hoc est quod nequius incidit. Qui recte non ferro tantummodo, sed laminis ferreis comparantur, quia dum se circumquaque in crudelitate dilatare ambiunt, quasi in ferri se laminas extendunt.

[Rec. XVI.] 32. Libet arctiori inquisitionis manu haec eadem verba conditoris, quae jam videntur discussa, distinguere, atque uberiores intelligentiae fructus instruendis moribus apportare. Nam quia antiquus hostis quid per assumptum hominem contra homines agat audivimus, superest ut nunc quid in hominibus etiam per semetipsum sine homine moliatur exploremus. Ecce enim dicitur:

CAPUT XIX.

VERS. 12.---Stringit caudam suam quasi cedrum.

[Vet. XVII.] There are indeed some in the body of this beast who are not weighted with honors, not supported by riches, not decorated with the appearance of virtues, not skilled in the science of craftiness, but yet they aim to be seen as what they are not, and therefore they become more wicked against the life of the good, concerning whom it also follows:

Chapter XVIII

[Rec. XV]

IBID. — His cartilage is as it were plates of iron.

31. Those who are weaker in the body of Antichrist exist as more wicked for the perpetration of evils. — For cartilage has indeed the appearance of bone, but it has not the strength of bone. What is it, then, that his cartilage is compared to plates of iron, but that those who are weaker in him exist as more wicked for the perpetration of evils? For by iron other metals are cut, and his cartilage is said to be like iron, because those who in his body do not suffice for the showing of virtues are more sharply kindled against the death of the faithful. For because they consider that they cannot do signs and prodigies with him, they prove themselves to him through cruelty; and for the fact that they cannot persuade the hearts of the innocent to be corrupted, they glory more manifoldly than the rest in extinguishing the bodies of the good. Well therefore is it said: 1064 His cartilage is as plates of iron, because in his body whatever each one shall believe to be weaker, this is what falls in more wickedly. Who are rightly compared not to iron only, but to plates of iron, because while they aim to dilate themselves everywhere in cruelty, they extend themselves as it were into plates of iron.

[Rec. XVI.] 32. It is pleasing to distinguish with a hand of narrower inquisition these same words of the Creator, which already seem discussed, and to bring back more abundant fruits of understanding for the instruction of morals. For because we have heard what the ancient enemy does against men through the assumed man, it remains that we now explore what he also works in men through himself without man. Behold, for it is said:

CHAPTER XIX.

VERS. 17 (Vulg. 12). — He draweth up his tail like a cedar.

33. Prima diaboli suggestio tenera est et facile conteritur. Sed postea robur ejus fit intolerabile. Peccatum tribus modis admittitur.---Prima quidem serpentis suggestio mollis ac tenera est, et facile virtutis pede conterenda, sed si haec invalescere negligenter admittitur, eique ad cor aditus licenter praebetur, tanta se virtute exaggerat, ut captam mentem deprimens, usque ad intolerabile robur excrescat. Caudam itaque quasi cedrum stringere dicitur, quia semel ejus in corde recepta tentatio, in cunctis quae subsequenter intulerit velut ex jure dominatur. Hujus ergo Behemoth caput herba est, cauda cedrus, quia ex prima quidem suggestione blandiens substernitur, sed per usum vehementer invalescens, succrescente tentationis fine, roboratur. Superabile namque est omne quod initio suggerit, sed inde sequitur, quod vinci vix possit. Prius enim quasi consulens blanda ad animum loquitur; sed cum semel dentem delectationis infixerit, violenta post consuetudine pene insolubiliter innodatur. Unde et bene stringere caudam dicitur. Dente enim vulnerat, cauda ligat, quia suggestione prima percutit, sed percussam mentem, ne evadere valeat, invalescente fine tentationis, astringit. Quia enim peccatum tribus modis admittitur, cum videlicet serpentis suggestione, carnis delectatione, spiritus consensione perpetratur, Behemoth iste, prius illicita suggerens, linguam exerit; post, ad delectationem pertrahens, dentem figit; ad extremum vero, per consensionem possidens, caudam stringit. Hinc est enim quod nonnulli peccata longo usu perpetrata in semetipsis ipsi reprehendunt, atque haec ex judicio fugiunt, sed vitare opere nec decertantes possunt, quia dum Behemoth istius caput non conterunt, plerumque cauda et nolentes ligantur. Quae contra eos cedri more induruit, quia a blanda voluptate exordii usque ad violentiam retentionis excrevit. Dicatur ergo: Stringit caudam suam quasi cedrum, ut tanto quisque debeat initia tentationis fugere, quanto finem ejus intelligit citius solvi non posse.

[Vet. XVIII.] 34. Diabolus cum vitae finis imminet, tunc graviores tentationes suggerit.---Sciendum quoque est quod plerumque eis quos ceperit tunc graviores culpas ingerit, cum praesentis vitae termino illos propinquare cognoscit; et quo se consummaturum tentationem considerat, eo eis iniquitatum pondera graviora coacervat. Behemoth igitur caudam suam quasi cedrum stringit, quia quos per prava initia ceperit, ad finem deteriores reddit, ut tentamenta ejus quo citius cessatura sunt, eo valentius compleantur. Quia enim suis poenis eorum satagit aequare supplicium, 1065 in eis ardentius ante mortem nititur omne exaggerare peccatum.

33. The first suggestion of the devil is tender and easily crushed. But afterwards its strength becomes intolerable. Sin is admitted in three ways. — The first suggestion of the serpent is indeed soft and tender, and easily to be crushed by the foot of virtue; but if this is negligently admitted to grow strong, and an entrance to the heart is freely provided for it, it exaggerates itself with such power that, depressing the captured mind, it grows to an intolerable strength. He is said, therefore, to draw up his tail like a cedar, because a temptation once received into the heart dominates as if by right in all things which it shall subsequently bring in. Therefore the head of this Behemoth is grass, his tail a cedar, because from the first suggestion it is laid low in flattery, but by use vehemently growing strong, at the increasing end of the temptation, it is strengthened. For everything which he suggests at the beginning is conquerable, but from that follows what can scarcely be overcome. For first he speaks soft things to the mind as if advising; but when once he has fixed the tooth of delight, he is bound almost insolubly by subsequent violent custom. Whence also he is well said to draw up his tail. For he wounds with the tooth, he binds with the tail, because he strikes by the first suggestion, but he binds the stricken mind, lest it should be able to escape, by the increasing end of the temptation. For because sin is admitted in three ways, namely, when it is perpetrated by the suggestion of the serpent, by the delight of the flesh, and by the consent of the spirit, this Behemoth, first suggesting unlawful things, puts forth his tongue; afterwards, drawing to delight, he fixes his tooth; but at the last, possessing by consent, he draws up his tail. For hence it is that some themselves reprove in themselves sins perpetrated by long use, and flee from these by judgment, but are not able to avoid them by work even when struggling, because while they do not crush the head of this Behemoth, they are mostly bound by the tail even against their will. Which has hardened against them like a cedar, because it has grown from the soft pleasure of the beginning even to the violence of retention. Let it be said therefore: *He draweth up his tail like a cedar*, that each one ought to flee the beginnings of temptation so much the more, as he understands that its end cannot be quickly loosed.

[Vet. XVIII.] 34. The devil, when the end of life is imminent, then suggests more grievous temptations. — It must also be known that he mostly inflicts more grievous faults upon those whom he has taken, when he knows them to be approaching the end of the present life; and by how much he considers that he is about to complete the temptation, by so much he heaps up more grievous weights of iniquities upon them. Therefore Behemoth draweth up his tail like a cedar, because those whom he has taken through perverse beginnings, he renders worse at the end, so that his temptations, by how much more quickly they are about to cease, by so much they may be more powerfully fulfilled. For because he is busy in equaling their punishment with his own pains, he strives more ardently to exaggerate every sin in them before death.

Plerumque vero Behemoth iste jam cor male subditum possidet, sed tamen divina illum gratia repellit, et manus misericordiae ejicit, quem ad se captiva voluntas introduxit. Cumque a corde expellitur, acriores infigere iniquitatum stimulos conatur, ut eos tentationum fluctus mens ab illo impugnata sentiat, quos etiam possessa nesciebat. Quod bene in Evangelio exprimitur, cum exire ab homine immundus spiritus Domino jubente narratur. Nam cum daemoniacus puer fuisset oblatus, scriptum est: Comminatus est Jesus spiritui immundo, dicens: Surde et mute spiritus, ego tibi praecipio, exi ab eo, et amplius ne introeas in eum. Et exclamans, et multum discerpens eum, exivit ab eo (Marc. IX, 24). Ecce eum non discerpserat cum tenebat, exiens discerpsit, quia nimirum tunc pejus cogitationes mentis dilaniat, cum jam egressui divina virtute compulsus appropinquat. Et quem mutus possederat, cum clamoribus deserebat, quia plerumque cum possidet, minora tentamenta irrogat; cum vero de corde pellitur, acriori infestatione perturbat. Bene itaque dicitur: Stringit caudam suam quasi cedrum, quia et cor possidens semper in malitia ex posterioribus crescit, et cor deserens vehementioribus cogitationum stimulis percutit. [Rec. XVII.] Adhuc autem Behemoth istius mira pietate conditoris astutiora argumenta panduntur, cum subditur:

CAPUT XX.

IBID.---Nervi testiculorum ejus perplexi sunt.

35. Peccata ita implicata sunt, ut dum unum vitatur, fere semper labamur in aliud. Tribus ordinibus constat Ecclesia.---Nervi testiculorum ejus sunt pestifera argumenta machinationum (Dist. 13, can. 2). Per ipsa quippe calliditatis suae vires erigit, et fluxa mortalium corda corrumpit. Testiculi ejus sunt suggestiones pravae, quibus in mentis corruptione fervescit, atque in construprata anima iniqui operis prolem gignit. Sed horum testiculorum nervi perplexi sunt, quia suggestionum illius argumenta implicatis inventionibus illigantur, ut plerosque ita peccare faciant, quatenus si fortasse peccatum fugere appetant, hoc sine alio peccati laqueo non evadant; et culpam faciant dum vitant, ac nequaquam se ab una valeant solvere, nisi in alia consentiant ligari. [Vet. XIX.] Quod melius ostendimus, si qua ex conversatione hominum illigationis hujus exempla proferamus.

For mostly this Behemoth already possesses an evilly subjected heart, but nevertheless divine grace repels him, and the hand of mercy casts him out, whom a captive will introduced to itself. And when he is expelled from the heart, he endeavors to fix more sharp stings of iniquities, so that the mind attacked by him may feel those waves of temptations which, even when possessed, it knew not. Which is well expressed in the Gospel, when the unclean spirit is narrated to go out from the man at the command of the Lord. For when the demoniac boy had been offered, it is written: *Jesus rebuked the unclean spirit, saying: Deaf and dumb spirit, I command thee, go out of him, and enter no more into him. And crying out, and greatly tearing him, he went out of him* (Mark 9:25-26). Behold, he had not torn him when he held him, but in going out he tore him, because surely he then more evilly dilacerates the thoughts of the mind, when he now approaches his egress, compelled by divine power. And him whom he had possessed as dumb, he deserted with cries, because mostly when he possesses, he inflicts smaller temptations; but when he is driven from the heart, he disturbs with a more sharp infestation. Well therefore is it said: *He draweth up his tail like a cedar*, because both in possessing the heart he always grows in malice from the later parts, and in deserting the heart he strikes with more vehement stings of thoughts. [Rec. XVII.] But still the more astute arguments of this Behemoth are opened by the wonderful piety of the Creator, when it is added:

CHAPTER XX.

IBID. — The nerves of his testicles are perplexed.

35. Sins are so entangled that while one is avoided, we almost always slip into another. The Church consists of three orders. — The nerves of his testicles are the pestiferous arguments of his machinations. For by these he raises the strengths of his craftiness, and corrupts the flux hearts of mortals. His testicles are the perverse suggestions with which he grows hot in the corruption of the mind, and begets the offspring of an iniquitous work in the defiled soul. But the nerves of these testicles are perplexed, because the arguments of his suggestions are bound by entangled inventions, so as to make many sin in such a way that if perhaps they desire to flee a sin, they may not escape it without another snare of sin; and they commit a fault while they avoid one, and are by no means able to loose themselves from one, unless they consent to be bound in another. [Vet. XIX.] Which we show better if we bring forth some examples of this entanglement from the conversation of men.

Quia vero in tribus ordinibus sancta Ecclesia constat, conjugatorum videlicet, continentium, atque rectorum; unde et Ezechiel tres viros liberatos vidit, videlicet Noe, Daniel, et Job (Ezech. XIV, 14, seq.); et in Evangelio Dominus dum alios in agro, alios in lecto, atque esse in molendino alios perhibet (Luc. XVII, 34, 35), tres procul dubio in Ecclesia ordines ostendit; liquido satisfacimus, si singula ex singulis exquiramus.

36. Tentationes saeculo militantium.---Ecce enim quidam dum mundi hujus amicitias appetit, cuilibet alteri similem sibi vitam ducenti quod secreta illius omni silentio contegat se jurejurando constringit; sed is cui juratum est adulterium perpetrare cognoscitur, ita ut etiam maritum adulterae occidere conetur. Is autem qui jusjurandum praebuit ad mentem revertitur, et 1066 diversis hinc inde cogitationibus impugnatur, atque hoc silere formidat, ne silendo, adulterii simul et homicidii particeps fiat; et prodere trepidat, ne reatu se perjurii obstringat. Perplexis ergo testiculorum nervis ligatus est, quia in quamlibet partem declinet, metuit ne a transgressionis contagio liber non sit.

37. Deo servire per obedientiam ambientium, praelatorum.---Alius cuncta quae mundi sunt deserens, atque per omnia frangere proprias voluntates quaerens, alieno se subdere regimini appetit, sed eum qui sibi apud Deum praeesse debeat minus cauta inquisitione discernit. Cui fortasse is qui sine judicio eligitur, cum praeesse jam coeperit, agi quae Dei sunt prohibet, quae mundi sunt jubet. Pensans itaque subditus vel quae sit culpa inobedientiae, vel quod contagium saecularis vitae, et obedire trepidat, et non obedire formidat, ne aut obediens Deum in suis praeceptis deserat, aut rursum non obediens Deum in electo priore contemnat; et aut, illicitis obtemperans, hoc quod pro Deo appetit contra Deum exerceat, aut rursum, non obtemperans, eum quem suum judicem quaesierat suo judicio supponat. Aperte ergo iste per indiscretionis suae vitium perplexis testiculorum nervis astringitur, quia aut obtemperans, aut certe non obtemperans, in culpa transgressionis ligatur. Studebat proprias voluntates frangere, et curat eas etiam contempto priore solidare. Decrevit mundum funditus relinquere, et ad mundi curas vel ex aliena voluntate compellitur redire. Perplexi itaque nervi sunt, cum sic nos argumenta hostis illigant, ut culparum nodi quo quaeruntur solvi, durius astringant.

But because the holy Church consists of three orders, namely, of the married, of the continent, and of the rulers; whence also Ezekiel saw three men delivered, namely, Noah, Daniel, and Job (Ezek. 14:14, etc.); and in the Gospel the Lord, while he asserts that some are in the field, some in bed, and others are at the mill (Luke 17:34, 35), without doubt shows three orders in the Church; we satisfy clearly if we seek individual examples from each.

36. Temptations of those serving the world. — For behold, a certain one, while he desires the friendships of this world, binds himself by an oath to any other leading a life similar to himself, that he will conceal his secrets in all silence; but he to whom he has sworn is found to commit adultery, so that he even endeavors to kill the husband of the adulteress. But he who gave the oath returns to his mind, and is attacked by various thoughts on this side and that, and he fears to keep silence, lest by silencing he become a partaker of adultery and homicide at the same time; and he trembles to betray, lest he bind himself with the guilt of perjury. Therefore he is bound by the perplexed nerves of the testicles, because whichever way he may turn, he fears lest he be not free from the contagion of transgression.

37. Serving God through the obedience of those aiming for it, of prelates. — Another, deserting all things which are of the world, and seeking to break his own wills through all things, desires to subject himself to the governance of another, but he discerns less cautiously by inquisition who ought to be over him before God. To whom perhaps he who is chosen without judgment, when he has already begun to be over him, prohibits those things which are of God to be done, and commands those things which are of the world. Thinking therefore, the subject, either what may be the fault of disobedience, or what the contagion of a secular life, both trembles to obey and fears not to obey, lest either obeying he desert God in His precepts, or again not obeying he despise God in the chosen prior; and either, complying with unlawful things, he exercise against God this which he desires for God, or again, not complying, he subject him whom he had sought as his judge to his own judgment. Openly therefore is this man bound through the vice of his indiscretion by the perplexed nerves of the testicles, because either complying, or certainly not complying, he is bound in the fault of transgression. He was studying to break his own wills, and he cares to solidify them even by contempt of the prior. He decreed to leave the world fundamentally, and he is compelled to return to the cares of the world even from the will of another. Perplexed therefore are the nerves, when the arguments of the enemy so bind us, that the knots of faults are more tightly bound by how much they are sought to be loosed.

38. Alius pensare pondus honoris ecclesiastici negligens, ad locum regiminis praemiis ascendit. Sed quia omne quod hic eminet plus moeroribus afficitur quam honoribus gaudet, dum cor tribulationibus premitur, ad memoriam culpa revocatur, doletque se ad laborem cum culpa pervenisse, et quam sit iniquum quod admiserit ex ipsa fractus difficultate agnoscit. Reum igitur se cum impensis praemiis agnoscens, vult adeptae sublimitatis locum deserere, sed timet ne gravius delictum sit suscepti gregis custodia reliquisse; vult suscepti gregis curam gerere, sed formidat ne deterior culpa sit regimina pastoralis gratiae empta possidere. Per honoris ergo ambitum ligatum culpa hinc inde se conspicit. Esse quippe sine reatu criminis neutrum videt, si aut susceptus semel grex relinquatur, aut rursum sacra actio saeculariter empta teneatur. Undique metuit, et suspectus latus omne pertimescit, ne aut stans in empto regimine non digne lugeat, quod non etiam deserens emendat; aut certe regimen deserens, dum aliud flere nititur, rursus aliud de ipsa gregis destitutione committat. Quia ergo Behemoth iste ita inexplicabilibus nodis ligat, ut plerumque mens in dubium adducta, unde se a culpa solvere nititur, inde in culpa arctius astringatur, recte dicitur. Nervi testiculorum ejus perplexi sunt. Argumenta namque machinationum ejus quasi quo laxantur 1067 ut relinquant, eo magis implicantur ut teneant.

[Vet. XX.] 39. Ubi nullus evadendi sine peccato patet aditus, quid agendum. Conjugatorum concubitus pro explenda libidine culpae non expers.---Est tamen quod ad destruendas ejus versutias utiliter fiat, ut dum mens inter minora et maxima peccata constringitur, si omnino nullus sine peccato evadendi aditus patet, minora semper eligantur, quia et qui murorum undique ambitu ne fugiat clauditur, ibi se in fugam praecipitat, ubi brevior murus invenitur. Et Paulus dum quosdam in Ecclesia incontinentes aspiceret, concessit minima, ut majora declinarent, dicens: Propter fornicationem autem unusquisque uxorem suam habeat (I Cor. VII, 2). Et quia tunc solum conjuges in admistione sine culpa sunt cum non pro explenda libidine, sed pro suspicienda prole miscentur, ut hoc etiam quod concesserat sine culpa, quamvis minima, non esse monstraret, illico adjunxit: Hoc autem dico secundum indulgentiam, non secundum imperium (Ibid., 6). Non enim est sine vitio quod ignoscitur, et non praecipitur. Peccatum profecto vidit, quod posse indulgere praevidit.

38. Another, neglecting to weigh the weight of ecclesiastical honor, ascends to the place of governance by rewards. But because everything which is eminent here is more affected by sorrows than it rejoices in honors, while the heart is pressed by tribulations, the fault is recalled to memory, and he grieves that he has arrived at labor with fault, and he acknowledges how iniquitous is that which he admitted, broken by the difficulty itself. Acknowledging himself therefore as guilty with the rewards paid, he wants to desert the place of the acquired sublimity, but he fears lest it be a more grievous offence to have left the custody of the undertaken flock; he wants to bear the care of the undertaken flock, but he fears lest it be a worse fault to possess the bought regimes of pastoral grace. Therefore through the ambition for honor he sees himself bound by fault on this side and that. For he sees that neither is without the guilt of crime, if either the flock once undertaken be relinquished, or again the sacred action bought in a worldly manner be held. Everywhere he fears, and being suspect he dreads every side, lest either standing in the bought regime he does not worthily mourn what he does not also emend by deserting; or certainly deserting the regime, while he strives to bewail one thing, he again commits another from the very destitution of the flock. Because therefore this Behemoth so binds with inexplicable knots, that mostly the mind brought into doubt, whence it strives to loose itself from fault, thence it is more tightly bound in fault, it is rightly said: *The nerves of his testicles are perplexed.* For the arguments of his machinations, as it were, by how much they are loosened that they may let go, by so much the more they are entangled that they may hold.

[Vet. XX.] 39. Where no access of escaping without sin lies open, what is to be done. The intercourse of the married for the fulfillment of lust is not free from fault. — There is nevertheless that which may be usefully done for destroying his craftiness, that while the mind is constrained between smaller and greatest sins, if absolutely no access of escaping without sin lies open, the smaller things should always be chosen, because he also who is closed in by a circuit of walls everywhere lest he flee, there precipitates himself into flight, where the shorter wall is found. And Paul while he beheld certain ones in the Church incontinent, conceded minimal things, that they might decline greater, saying: *But for fear of fornication, let every man have his own wife* (1 Cor. 7:2). And because then only spouses are without fault in admixture when they are mixed not for the fulfillment of lust, but for the receiving of offspring, that he might also show that this which he had conceded was not without fault, although minimal, he immediately added: *But I speak this by indulgence, not by commandment* (Ibid., 6). For that is not without vice which is pardoned, and not commanded. Surely he saw sin, which he foresaw he could indulge.

Sed cum in dubiis constringimur, utiliter minimis subdimur, ne in magnis sine venia peccemus. Itaque plerumque nervorum Behemoth istius perplexitas solvitur dum ad virtutes maximas per commissa minora transitur. Sequitur:

CAPUT XXI.

VERS. 13.---Ossa ejus sicut fistulae aeris.

40. Quantum ex astutis diaboli consiliis periculum immineat.---Quid per ossa Behemoth istius, nisi consilia designantur? Nam sicut in ossibus positio corporis roburque subsistit, ita in fraudulentis consiliis tota se ejus malitia erigit. Neque enim vi quempiam premit, sed calliditate pestiferae persuasionis interficit. Et rursum, sicut ossa quae irrigant medullae confortant, ita ejus consilia per spiritalis naturae potentiam infusa ingenii subtilitas roborat. Hoc vero testiculi ejus ab ossibus, id est suggestiones a consiliis, distant, quod per illas aperte noxia inserit, per haec autem quasi ex bono consulens ad culpam trahit, per illas pugnando superat, per haec velut consulendo supplantat. Unde et bene ejus ossa, id est haec eadem consilia, aeris fistulis comparantur. Aeris quippe listulae sonoris aptari cantibus solent, quae admotae auribus dum blandum carmen subtiliter concinunt, interiora mentis in exteriora delectationis trahunt; et dum dulce est quod auribus sonant, virilitatem cordis in voluptatis fluxu debilitant. Cumque auditus ad delectationem trabitur, sensus a statu suae fortitudinis enervatur. Ita quoque astuta ejus consilia dum quasi blanda provisione consulunt, cor a forti intentione invertunt; et dum dulcia resonant, ad noxia inclinant. Quasi ergo aeris fistulae sunt, quae dum libenter audiuntur, ab interna intentione animum in exterioris vitae delectationem dejiciunt. Hoc enim Behemoth iste magnopere ad exsequendam deceptionem satagit, ut dum perversitatis suae consilium quasi utile ostendit, suaviter valeat sonare quod dicit, quatenus et ostensa utilitate mentem mulceat, et absconsa iniquitate corrumpat.

[Vet. XXI.] 41. Exemplis palam fit. Qua arte divitiis acquirendis insudare suadeat.---Quae apertius in cunctis ostendimus, si pauca breviter consiliorum ejus argumenta pandamus. Ecce enim quidam rebus contentus propriis, decrevit nullis mundi hujus occupationibus implicari, valde formidans quietis suae commoda perdere, et valde despiciens cum peccatis lucra cumulare. 1068 Ad hunc hostis callidus veniens, ut intentionem bonae devotionis subruat, quasi utilitatis consilium subministrat, dicens: Ea quidem quae habes, in praesenti sufficiunt, sed his deficientibus quid acturus es?

But when we are constrained in doubts, we are usefully subjected to minimal things, lest we sin in great things without pardon. Thus mostly the perplexity of the nerves of this Behemoth is loosed while one passes to the greatest virtues through smaller things committed. It follows:

CHAPTER XXI.

VERS. 18 (Vulg. 13). — His bones are as pipes of brass.

40. How much danger is imminent from the astute counsels of the devil. — What are designated by the bones of this Behemoth, but counsels? For as the position and strength of the body subsists in the bones, so in his fraudulent counsels all his malice raises itself. For he does not press anyone by force, but he kills by the craftiness of a pestiferous persuasion. And again, as the bones which the irrigating marrows comfort, so the infused subtlety of genius through the power of a spiritual nature strengthens his counsels. But his testicles differ from his bones, that is, suggestions from counsels, in this: that through those he openly inserts harmful things, but through these he draws to fault as if advising from good; through those he overcomes by fighting, through these he supplants as if by advising. Whence also his bones, that is, these same counsels, are well compared to pipes of brass. For pipes of brass are wont to be adapted to sonorous songs, which, moved to the ears while they subtly sound a soft song, draw the interior things of the mind into the exterior things of delight; and while that which they sound to the ears is sweet, they debilitate the virility of the heart in the flux of pleasure. And when the hearing is drawn to delight, the sense is enervated from the state of its strength. So also his astute counsels, while they advise as if by a soft provision, invert the heart from a strong intention; and while they resound sweet things, they incline to harmful things. They are as it were pipes of brass, therefore, which while they are willingly heard, cast down the mind from an internal intention into the delight of an external life. For this Behemoth busy himself greatly to execute deception, that while he shows the counsel of his perversity as if useful, he may be able sweetly to sound what he says, so that he may both soothe the mind by the shown utility, and corrupt it by the hidden iniquity.

[Vet. XXI.] 41. It becomes plain by examples. By what art he persuades to sweat in acquiring riches. — Which we show more openly in all things, if we briefly open a few arguments of his counsels. For behold, a certain one content with his own things, decreed to be entangled in no occupations of this world, greatly fearing to lose the advantages of his quiet, and greatly despising to accumulate gains with sins. To him the crafty enemy coming, that he may subvert the intention of a good devotion, ministers as it were a counsel of utility, saying: Those things which thou hast, indeed, suffice for the present, but what art thou to do when these fail?

Si enim post haec nulla providentur, adsunt quae ad praesens impendenda sunt filiis, sed tamen paranda sunt quae serventur. Deesse potest citius etiam quod adest, si sollicitudo provida cesset parare quod deest. An non et terrena potest actio peragi, et tamen in actione culpa declinari, quatenus et exteriora stipendia praebeat, et tamen internam rectitudinem non inflectat? Haec interim blandiens insinuat, et seorsum jam in negotio terreno quod providet peccati laqueos occultat. Ossa itaque ejus sicut fistulae aeris sunt, quia perniciosa ejus consilia auditori suo consulentis vocis suavitate blandiuntur.

42. Et mundo nuntium remittere meditantem avertat. ---Alius quoque non solum decrevit terrena commoda non quaerere, sed etiam cunctis quae possidet renuntiare ut in discipulatu coelestis magisterii tanto se liberior exerceat, quanto et expeditior redditus, ea quae possidentem premere poterant deserens calcat. Hujus cor hostis insidians occulta suggestione alloquitur, dicens: Unde haec temeritatis tantae surrexit audacia, ut credere audeas quod omnia relinquendo subsistas? Aliter te creator condidit, atque aliter tu teipsum disponis; valentiorem te robustioremque faceret, si sequiste sua vestigia cum inopiae necessitate voluisset. An non plerique et terrena patrimonia nequaquam deserunt, et tamen ex his per misericordiae opera supernae sortis bona aeterna mercantur? Haec blandiens suggerit, seorsum vero in eisdem rebus quas retinere admonet ante retinentis oculos delectationes pestiferas decipiens apponit, quatenus seductum cor ad blandimenta exteriora pertrahat, in intima perfectionis vota pervertat. Ossa itaque ejus sicut fistulae aeris sunt, quia dolosa ejus consilia dum blandum ex exterioribus sonum reddunt, perniciosum dispendium de interioribus ingerunt.

43. Maxime si ad monasticae perfectionis culmen tendat. ---Alius, relictis omnibus quae exterius possederat, ut ordinem sublimioris discipulatus apprehendat, etiam intimas frangere voluntates parat, ut rectioribus se alterius voluntatibus subdens, non solum pravis desideriis, sed ad perfectionis cumulum etiam in bonis votis sibimetipsi renuntiet, et cuncta quae sibi agenda sunt ex alieno arbitrio observet.

For if after these nothing is provided for, those things are present which are to be spent on children for the present, but yet those things are to be prepared which may be kept. Even what is present can fail more quickly, if a provident solicitude ceases to prepare what is lacking. Can not both an earthly action be carried out, and yet fault be declined in the action, so that it may both provide exterior stipends, and yet not bend internal rectitude? These things meanwhile he insinuates by flattering, and apart he already hides the snares of sin in the earthly business which he provides. Therefore his bones are as pipes of brass, because his pernicious counsels flatter their hearer with the sweetness of an advising voice.

42. And he may avert one meditating to send a message to the world. — Another also has not only decreed not to seek earthly advantages, but even to renounce all things which he possesses, that he may exercise himself so much the more freely in the discipleship of the heavenly mastery, as having been rendered more unencumbered, deserting those things which could press upon the possessor, he treads them underfoot. The enemy lying in wait addresses the heart of this man with a hidden suggestion, saying: Whence has arisen such audacity of temerity, that thou darest to believe that thou canst subsist by relinquishing all things? Otherwise did the Creator form thee, and otherwise dost thou dispose thyself; He would make thee more powerful and robust, if He had willed that thou shouldst follow His footsteps with the necessity of want. Do not many indeed never desert their earthly patrimonies, and yet from these through works of mercy they purchase the eternal goods of the heavenly lot? These things he suggests by flattering, but apart in those same things which he admonishes to retain, he deceivingly sets before the eyes of the one retaining pestiferous delights, so that he may draw the seduced heart to exterior flatteries, and pervert it in the intimate vows of perfection. Therefore his bones are as pipes of brass, because his deceitful counsels while they return a soft sound from exterior things, inflict a pernicious loss from interior things.

43. Especially if he tends to the summit of monastic perfection. — Another, having left all things which he possessed exteriorly, that he may apprehend the order of a loftier discipleship, prepares also to break his intimate wills, so that subjecting himself to the more upright wills of another, he may renounce himself not only in perverse desires, but for the accumulation of perfection even in good vows, and observe all things which are to be done by him from the will of another.

Hunc hostis callidus tanto mollius alloquitur, quanto ab excelsiori loco dejicere ardentius conatur, moxque virulenta suggestione blandiens, dicit: O quanta per temetipsum miranda agere poteris, si nequaquam te judicio alterius subdis! Cur profectum tuum sub studio meliorationis imminuis? Cur intentionis tuae bonum, dum ultra quam necesse est extendere niteris, frangis? Quae enim dum voluntate propria usus es, perversa perpetrasti? Qui ergo tibi plene ad bene vivendum sufficis, alienum super te judicium cur requiris? Haec blandiens intimat, seorsum vero in voluntatibus ejus propriis exercendae superbiae causas parat; et dum laudat cor de intestina rectitudine, investigat callide ubi subruat in pravitate. Ossa itaque ejus sicut fistulae aeris sunt, quia clandestina ejus consilia unde quasi animum blanda delectant, 1069 inde perniciosa a recta intentione dissipant.

44. Quomodo ab officiis charitatis avocare student.---Alius fractis plene voluntatibus suis, multa jam vetusti hominis vitia et mutatione vitae, et lamentatione poenitentiae correxit; et tanto majori zelo contra aliena peccata accenditur, quanto sibimetipsi funditus mortuus, iniquitatibus propriis non tenetur. Hunc hostis callidus, quia zelo justitiae etiam caeteris prodesse cognoscit, quasi prospera consulentibus verbis impetit, dicens: Quid te ad aliena curanda dilatas? Utinam tua considerare convalescas. An non perpendis quia cum ad aliena extenderis, erga ea curanda quae tua sunt minor inveniris? Et quid prodest alieni vulneris cruorem tergere, et putredinem proprii negligendo dilatare? Haec dum quasi consulens dicit, zelum charitatis adimit, et omne bonum quod prodire ex charitate poterat, gladio subintroducti torporis exstinguit. Si enim proximos sicut nosmetipsos diligere praecipimur (Matth. XIX, 19; XXII, 39), dignum est ut sic eorum zelo contra vitia, sicut et nostro, flagremus. Quia igitur dum suaviter consulit, mentem ab intentione propria alienam reddit, recte dicitur: Ossa ejus sicut fistulae aeris. Quando enim per fraudulenta consilia audientis animo blandum sonat, quasi cum fistula aeris cantat, ut unde mulcet, inde decipiat [Vet. XXII]. Sed Behemoth iste valde mollius certamen movet, quando se in insidiis sub praetextu infirmitatis exercet. Tunc autem duriores tentationes excitat, quando ante tentati oculos iniquitatis laqueos sub specie virtutis occultat. Unde et recte subjungitur:

CAPUT XXII.

The crafty enemy addresses him so much the more softly, by how much he more ardently endeavors to cast him down from a loftier place, and soon flattering with a virulent suggestion, he says: Oh, how many wonderful things wilt thou be able to do through thyself, if thou by no means subjectest thyself to the judgment of another! Why dost thou diminish thy progress under the study of improvement? Why dost thou break the good of thy intention, while thou strivest to extend it further than is necessary? For what perverse things didst thou perpetrate while thou usedst thy own will? Since therefore thou sufficest fully for thyself for living well, why dost thou seek the judgment of another over thee? These things he intimates by flattering, but apart in his own wills he prepares causes for exercising pride; and while he praises the heart for its inward rectitude, he craftily investigates where he may subvert it in depravity. Therefore his bones are as pipes of brass, because his clandestine counsels whence they as it were softly delight the mind, thence they perniciously dissipate it from a right intention.

44. How they study to call away from the offices of charity. — Another, his wills having been fully broken, has already corrected many vices of the old man both by a change of life and by the lamentation of penance; and he is kindled with so much the greater zeal against the sins of others, by how much, having fundamentally died to himself, he is not held by his own iniquities. The crafty enemy, because he knows that by the zeal of justice he also profits others, attacks him as if with words advising prosperous things, saying: Why dost thou dilate thyself for caring for the things of others? Would that thou mightest grow strong to consider thy own. Dost thou not weigh that when thou art extended to the things of others, thou art found smaller for caring for those things which are thy own? And what does it profit to wipe the blood from the wound of another, and by neglecting to enlarge the rottenness of thy own? While he says these things as if advising, he takes away the zeal of charity, and every good which could proceed from charity, he extinguishes with the sword of a sub-introduced torpor. For if we are commanded to love our neighbors as ourselves (Matt. 19:19; 22:39), it is worthy that we should so burn with zeal for them against vices, as also for our own. Because therefore while he advises sweetly, he renders the mind alien from its own intention, it is rightly said: *His bones are as pipes of brass.* For when through fraudulent counsels he sounds soft to the mind of the hearer, he sings as if with a pipe of brass, that whence he soothes, thence he may deceive [Vet. XXII]. But this Behemoth moves a much softer contest when he exercises himself in ambushes under the pretext of infirmity. But then he excites harder temptations, when before the eyes of the one tempted he hides the snares of iniquity under the appearance of virtue. Whence also it is rightly subjoined:

CHAPTER XXII.

VERS. 13.---Cartilago ejus quasi laminae ferreae.

45. Duriores tentationes excitat cum laqueos sub specie virtutis occultat.---Quid enim per cartilaginem, nisi simulatio ejus accipitur? Cartilago namque ossis ostendit speciem, sed ossis non habet firmitatem. Et sunt nonnulla vitia quae ostendunt in se rectitudinis speciem, sed ex pravitatis prodeunt infirmitate. Hostis enim nostri malitia tanta se arte palliat, ut plerumque ante deceptae mentis oculos culpas virtutes fingat, ut inde quisque quasi exspectet praemia, unde dignus est aeterna invenire tormenta. Plerumque enim in ulciscendis vitiis crudelitas agitur, et justitia putatur, atque immoderata ira justi zeli meritum creditur; et cum a distortis moribus peccantes dirigi caute debeant, violenta inflexione franguntur. Plerumque dissoluta remissio quasi mansuetudo ac pietas habetur; et dum plus quam decet delinquentibus temporaliter parcitur, ad aeterna supplicia crudeliter reservantur. Nonnunquam effusio misericordia creditur, et dum male servare culpa sit, pejus spargi quod acceptum est non timetur. Nonnunquam tenacia parcitas putatur, et cum grave sit vitium non tribuere, virtus creditur accepta retinere. Saepe malorum pertinacia constantia dicitur, et dum mens a pravitate sua flecti non patitur, quasi ex recti defensione gloriatur. Saepe inconstantia quasi tractabilitas habetur, et quo quisque fidem integram nulli servat, eo amicum se hominibus aestimat. Aliquando timor incompetens humilitas creditur, et cum temporali formidine pressus quisque a defensione veritatis tacet, arbitratur quod juxta Dei ordinem humilem se potioribus exhibeat. Aliquando vocis superbia veri libertas aestimatur, et cum per elationem veritati contradicitur, loquendi procacitas veritatis defensio putatur. Plerumque pigritia quasi continentia quietis attenditur, et cum gravis culpae sit recta studiose non agere, magnae virtutis meritum creditur a prava tantum actione cessare. Plerumque inquietudo spiritus, vigilans sollicitudo nominatur; et cum quietem quisque non tolerat, agendo quae appetit, virtutis debitae implere se exercitium putat. Saepe ad ea quae agenda sunt incauta praecipitatio laudandi studii fervor creditur; et cum desideratum bonum intempestiva actione corrumpitur, eo agi melius quo celerius aestimatur. Saepe accelerandi boni tarditas consilium putatur; et cum exspectatur ut ex retractatione proficiat, hoc insidians mora supplantat [Vet. XXIII].

VERS. 18 (Vulg. 13). — His cartilage is as it were plates of iron.

45. He excites harder temptations when he hides the snares of iniquity under the appearance of virtue. — For what is understood by cartilage but his simulation? For cartilage shows the appearance of bone, but has not the firmness of bone. And there are some vices which show in themselves the appearance of rectitude, but proceed from the infirmity of depravity. For the malice of our enemy cloaks itself with such art, that mostly before the eyes of the deceived mind he feigns faults to be virtues, so that each one may as it were expect rewards from that whence he is worthy to find eternal torments. For mostly in avenging vices cruelty is carried out, and it is thought to be justice, and immoderate wrath is believed to be the merit of a just zeal; and when sinning ones ought to be cautiously directed from distorted morals, they are broken by a violent inflection. Mostly a dissolved remission is held as it were for meekness and piety; and while more than is becoming is spared to delinquents temporally, they are cruelly reserved for eternal punishments. Sometimes profusion is believed to be mercy, and while it is a fault evilly to keep, it is not feared worse to scatter what has been received. Sometimes tenacity is thought to be parsimony, and when it is a grievous vice not to bestow, it is believed to be a virtue to retain what has been received. Often the pertinacity of the evil is called constancy, and while the mind does not suffer itself to be bent from its own depravity, it glories as if from the defense of the right. Often inconstancy is held as it were for tractability, and by how much each one keeps whole faith to none, by so much he esteems himself a friend to men. Sometimes incompetent fear is believed to be humility, and when pressed by temporal dread each one is silent from the defense of the truth, he thinks that according to the order of God he exhibits himself humble to superiors. Sometimes the pride of the voice is esteemed the liberty of the truth, and when through elation the truth is contradicted, the procacity of speaking is thought the defense of the truth. Mostly sloth is attended to as if it were the continence of quiet, and when it is of a grievous fault not to do right things studiously, it is believed to be the merit of a great virtue to cease only from perverse action. Mostly inquietude of spirit is named vigilant solicitude; and when each one does not tolerate quiet, by doing those things which he desires, he thinks he fulfills the exercise of due virtue. Often in those things which are to be done incautious precipitation is believed to be the fervor of a study to be praised; and when a desired good is corrupted by untimely action, it is esteemed that it is done so much the better by how much the more quickly. Often the tardiness of accelerating a good is thought to be counsel; and when it is expected that it may profit from retractation, this a lying-in-wait delay supplants [Vet. XXIII].

Igitur cum culpa velut virtus aspicitur, necessario pensandum est quia tanto tardius mens vitium suum deserit, quanto hoc quod perpetrat, non erubescit; et tanto mens tardius vitium deserit, quanto, per virtutis speciem decepta, praemiorum etiam de eo retributionem quaerit. Facile autem culpa corrigitur quae et erubescitur quia esse culpa sentitur. Quia itaque error cum virtus creditur difficilius emendatur, recte dicitur: Cartilago ejus quasi laminae ferreae. Behemoth enim iste que sub praetextu boni calliditatem suam fraudulentius exhibet, eo in culpa mentem durius tenet.

46. Qui viam sanctitatis appetunt, aliquando in errorem lapsi, tardius emendantur. Frigidis mentibus frigidiores fiunt.---Hinc est quod nonnunquam hi qui viam sanctitatis appetunt in errorem lapsi tardius emendantur. Rectum quippe aestimant esse quod agunt, et sicut excolendae virtuti, sic vitio perseverantiam jungunt. Rectum existimant quod agunt, et idcirco suo judicio enixius serviunt. Unde bene Jeremias cum diceret: Candidiores Nazaraei ejus nive, nitidiores lacte, rubicundiores ebore antiquo, sapphiro pulchriores; denigrata est super carbones facies eorum, et non sunt cogniti in plateis, illico adjunxit: Adhaesit culis eorum ossibus, aruit, et facta est quasi lignum (Thren. IV, 7). Quid enim Nazaraeorum nomine, nisi abstinentium et continentium vita signatur, quae nive et lacte nitidior dicitur? Nix enim ex aqua congelascit quae desuper venit, lac autem ex carne exprimitur quae in inferioribus nutritur. Quid ergo per nivem nisi candor vitae coelestis, quid per lac nisi temporalis dispensationis administratio demonstratur? Et quia plerumque continentes viri in Ecclesia tam mira opera faciunt, ut ab eis multi qui coelestem vitam tenuerunt, multi qui terrena bene dispensaverunt, superari videantur, et candidiores nive, et nitidiores lacte referuntur. Qui etiam, quia per fervorem spiritus, antiquorum ac fortium patrum nonnunquam vincere vitam videntur, recte subjungitur: Rubicundiores ebore antiquo. Dum enim ruboris nomen imprimitur, sancti desiderii flamma signatur. Ebur vero esse os magnorum animalium non ignoramus. Ebore itaque antiquo rubicundiores sunt, quia saepe ante humanos oculos nonnullis praecedentibus patribus studii ferventioris existunt. De quibus ut totum simul ostendatur, adjungitur: Sapphiro pulchriores. Aetherei quippe coloris est sapphirus. Et quia praecedentes multos, atque ad superna tendentes per coelestem conversationem 1071 videntur vincere, narrantur sapphiro pulchriores exstitisse.

Therefore when fault is beheld as if virtue, it is necessarily to be weighed that the mind deserts its own vice so much the more slowly, as it does not blush for this which it perpetrates; and the mind deserts vice so much the more slowly, as, deceived by the appearance of virtue, it also seeks the retribution of rewards for it. But fault is easily corrected which is both blushed for because it is felt to be fault. Because therefore error is more difficultly emended when it is believed to be virtue, it is rightly said: *His cartilage is as plates of iron.* For this Behemoth, who more fraudulently exhibits his craftiness under the pretext of good, by so much more hardly holds the mind in fault.

46. Those who desire the way of holiness, sometimes having slipped into error, are emended more slowly. They become colder than cold minds. — Hence it is that sometimes those who desire the way of holiness, having slipped into error, are emended more slowly. For they esteem that what they do is right, and as to the cultivation of virtue, so to vice they join perseverance. They think that what they do is right, and therefore they serve their own judgment more strenuously. Whence well did Jeremiah say: *Her Nazirites were whiter than snow, purer than milk, ruddier than old ivory, more beautiful than sapphire; their face is blackened above coals, and they are not known in the streets*, and he immediately added: *Their skin has cleaved to their bones, it is withered, and it is become like wood* (Lam. 4:7-8). For what is signified by the name of Nazirites but the life of the abstinent and continent, which is said to be purer than snow and milk? For snow congeals from water which comes from above, but milk is pressed from the flesh which is nourished in the lower parts. What then is demonstrated by snow but the whiteness of a heavenly life, what by milk but the administration of temporal dispensation? And because mostly continent men in the Church do such wonderful works, that by them many who have held a heavenly life, many who have well dispensed earthly things, seem to be surpassed, they are reported as both whiter than snow and purer than milk. Who also, because through the fervor of the spirit they sometimes seem to overcome the life of the ancient and strong fathers, it is rightly subjoined: *Ruddier than old ivory.* For while the name of redness is impressed, the flame of holy desire is signified. But we are not ignorant that ivory is the bone of great animals. Therefore they are ruddier than old ivory, because often before human eyes they exist of a more fervent study than some preceding fathers. Concerning whom, that the whole may be shown at once, it is added: *More beautiful than sapphire.* For sapphire is of an ethereal color. And because they seem to overcome many preceding ones and those tending to supernal things through a heavenly conversation, they are narrated to have existed more beautiful than sapphire.

Sed plerumque dum virtutum copia etiam plus quam expedit prosperatur, in quamdam sui fiduciam mens adducitur, et decepta praesumptione propria, repente peccato subripiente fuscatur; unde recte subjungitur: Denigrata est super carbones facies eorum. Nigri enim post candorem fiunt, quia, amissa Dei justitia, cum de se praesumunt, in ea etiam quae non intelligunt, peccata dilabuntur; et quia post amoris ignem ad frigus torporis veniunt, exstinctis carbonibus ex comparatione, praeferuntur. Nonnunquam enim dum timorem Dei per sui fiduciam deserunt, etiam frigidis mentibus frigidiores fiunt. De quibus recte subjungitur: Non sunt cogniti in plateis. Platea quippe sermonis Graeci ratione pro latitudine dicitur. Quid vero est humanae menti angustius quam voluntates proprias frangere? De qua fractione Veritas dicit: Intrate per angustam portam (Matth. VII, 13). Quid autem latius quam nullis propriis voluntatibus reluctari, et quaquaversum impulsus arbitrii duxerit se sine retractione diffundere? Qui ergo per fiduciam sanctitatis postposito meliorum judicio se sequuntur, quasi per plateas pergunt. Sed non sunt cogniti in plateis, quia de vita sua aliud ostenderant quando frangendo voluntates proprias in angusto se calle retinebant. Et bene additur: Adhaesit cutis eorum ossibus. Quid in osse nisi duritia fortitudinis, quid in cute nisi mollities exprimitur infirmitatis? Cutis ergo corum adhaerere ossibus dicitur, quia ab eis prava sentientibus infirmitas vitii duritia virtutis putatur. Infirma enim sunt quae faciunt, sed, elationis fiducia decepti, fortibus ea suspicionibus jungunt, et quo de se magna sentiunt, eo de sua nequitia emendari contemnunt. Unde et recte adjungitur: Aruit et facta est quasi lignum. Culpa quippe eorum tanto insensibilior redditur, quanto apud eos etiam laudabilis habetur. Quam recte aridam asserit, quia nulla sui cogitatione viridescit. Quod ergo apud Jeremiam per infirmitatem cutis, hoc apud beatum Job per fragilitatem dicitur cartilago; et quod illic ossa per duritiam, hoc hic laminae ferreae esse memorantur.

[Vet. XXIV.] Sed Behemoth iste, qui per membra sua extremo tempore contra electos Dei tanta se arte iniquitatis exercet, qui etiam per semetipsum ad decipiendas mentes in tanta insidiarum tergiversatione se exhibet, cujus naturae, cujus sit conditionis audiamus. Neque enim tam mira vel in maligna operatione posset, si non ex magna conditione subsisteret. Unde et mox mira pietate Dominus, ac si causas tantae astutiae tantaeque fortitudinis redderet, adjunxit, dicens:

But mostly while the abundance of virtues prospers even more than is expedient, the mind is led into a certain confidence in itself, and deceived by its own presumption, it is suddenly darkened by sin creeping in; whence it is rightly subjoined: *Their face is blackened above coals.* For they become black after whiteness, because, having lost the justice of God, when they presume about themselves, they slip into those sins also which they do not understand; and because after the fire of love they come to the cold of torpor, they are preferred by comparison to extinguished coals. For sometimes while they desert the fear of God through self-confidence, they become colder even than cold minds. Concerning whom it is rightly subjoined: *They are not known in the streets.* For a street (*platea*) is so called in the reasoning of the Greek speech for its latitude. But what is narrower to the human mind than to break its own wills? Concerning which breaking the Truth says: *Enter ye in at the narrow gate* (Matt. 7:13). But what is broader than to resist no own wills, and whichever way the impulse of the judgment has led, to diffuse oneself without retractation? Those, therefore, who through the confidence of holiness, the judgment of better ones having been postponed, follow themselves, walk as it were through the streets. But they are not known in the streets, because they had shown something else concerning their life when by breaking their own wills they held themselves in a narrow path. And it is well added: *Their skin has cleaved to their bones.* What is expressed in the bone but the hardness of strength, what in the skin but the softness of infirmity? Therefore their skin is said to cleave to their bones, because by them feeling perverse things the infirmity of vice is thought the hardness of virtue. For those things which they do are infirm, but, deceived by the confidence of elation, they join them to strong suspicions, and by how much they feel great things about themselves, by so much they despise to be emended of their wickedness. Whence also it is rightly added: *It is withered and it is become like wood.* For their fault is rendered so much the more insensible, as it is also held as laudable among them. Which he rightly asserts to be withered, because it grows green with no thought of itself. What, therefore, is said in Jeremiah through the infirmity of the skin, this in blessed Job is said through the fragility of the cartilage; and what there the bones through hardness, here the plates of iron are remembered to be.

[Vet. XXIV.] But this Behemoth, who through his members in the extreme time exercises himself with such art of iniquity against the elect of God, who also through himself exhibits himself for deceiving minds in such a tergiversation of snares, let us hear of what nature, of what condition he may be. For he would not be able to do such wonderful things even in a malignant operation, if he did not subsist from a great condition. Whence also soon the Lord with wonderful piety, as if he were giving the causes of such great astuteness and such great strength, added, saying:

Caput XXIII

[Rec. XVIII].

VERS 14.---Ipse est principium viarum Dei.

47. Prima et nobilior creatura fuit angelus qui cecidit.---Velut si aperte diceret: Idcirco ad tam multa fortiter sufficit, quia in natura rerum hunc creando per substantiam conditor primum fecit. Quid enim vias Dei, nisi ejus actiones accipimus. De quibus per prophetam dicit: Non enim sunt viae meae sicut viae vestrae (Isai. LV, 8). Et principium viarum Dei Behemoth dicitur (De poenit., dist. 2, c. 44), quia nimirum cum cuncta creans ageret, hunc primum condidit, quem reliquis angelis eminentiorem fecit. Hujus primatus eminentiam conspicit propheta cum dicit: Cedri non fuerunt altiores illo in paradiso Dei; abietes non adaequaverunt summitatem ejus; platani non fuerunt aequae frondibus illius; omne lignum paradisi Dei non est assimilatum illi et pulchritudini ejus, quoniam speciosum fecit eum in multis condensisque frondibus (Ezech. XXXI, 8, 9). Qui namque accipi in cedris, abietibus et platanis possunt, nisi illa virtutum coelestium procerae celsitudinis agmina in aeternae laetitiae viriditate plantata? Quae quamvis excelsa sint condita, huic tamen nec praelata sunt, nec aequata. Qui speciosus factus in multis condensisque frondibus esse dicitur, quia praelatum caeteris legionibus, tanta illum species pulchriorem reddidit, quanta et supposita angelorum multitudo decoravit. Ista arbor in paradiso Dei tot quasi condensas frondes habuit, quot sub se positas supernorum spirituum legiones attendit. Qui idcirco peccans sine venia damnatus est, quia magnus sine comparatione fuerat creatus. Hinc ei rursum per eumdem prophetam dicitur: Tu signaculum similitudinis Dei, plenus sapientia et perfectus decore, in deliciis paradisi Dei fuisti (Ezech. XXVIII, 12, 13). Multa enim de ejus magnitudine locuturus, primo verbo cuncta complexus est. Quid namque boni non habuit, si signaculum Dei similitudinis fuit? De sigillo quippe annuli talis similitudo imaginaliter exprimitur, qualis in sigillo eodem essentialiter habetur. Et licet homo ad similitudinem Dei creatus sit (Genes. I, 27), angelo tamen quasi majus aliquid tribuens, non eum ad similitudinem Dei conditum, sed ipsum signaculum Dei similitudinis dicit, ut quo subtilior est in natura, eo in illo similitudo Dei plenius credatur expressa.

Chapter XXIII

[Rec. XVIII].

VERSE 14.---He is the beginning of the ways of God.

47. The first and more noble creature was the angel who fell.---As if He were openly saying: Therefore he suffices strongly for so many things, because in the nature of things, by creating him through substance, the Creator made him first. For what do we understand by the ways of God, but His actions? Concerning which He says through the Prophet: For My ways are not as your ways (Isai. LV, 8). And Behemoth is called the beginning of the ways of God, because doubtless, when He was acting by creating all things, He formed him first, whom He made more eminent than the rest of the angels. The Prophet beholds the eminence of this primacy when he says: The cedars were not higher than he in the paradise of God; the fir trees did not equal his top; the plane trees were not equal to his branches; no tree of the paradise of God was like to him and to his beauty, because He made him beautiful in many and thick branches (Ezech. XXXI, 8, 9). For who can be understood by the cedars, fir trees, and plane trees, but those hosts of the heavenly virtues of lofty height planted in the greenness of eternal joy? Which, although they were created high, were yet neither preferred to him, nor equaled. He who is said to have been made beautiful in many and thick branches, because being preferred to the other legions, so much did his appearance render him more beautiful, as the subject multitude of angels decorated him. This tree in the paradise of God had, as it were, as many thick branches as it beheld legions of heavenly spirits placed under it. Who, therefore, sinning was damned without pardon, because he had been created great without comparison. Hence it is said to him again through the same Prophet: Thou wast the seal of the likeness of God, full of wisdom and perfect in beauty, thou wast in the delights of the paradise of God (Ezech. XXVIII, 12, 13). For being about to speak many things concerning his greatness, he comprised all in the first word. For what good did he not have, if he was the seal of the likeness of God? For from the seal of a ring such a likeness is expressed in image, as is essentially held in the seal itself. And although man was created to the likeness of God (Gen. I, 27), yet as if attributing something greater to the angel, He does not say that he was formed to the likeness of God, but that he was the very seal of the likeness of God, so that the more subtle he is in nature, the more fully the likeness of God may be believed to be expressed in him.

[Vet. XXV]. 48. Ejus primatus in novem angelorum ordines. Cherub quid significet.---Hinc est quod primatus ejus potentiam adhuc insinuans idem propheta, subjungit: Omnis lapis pretiosus operimentum tuum, sardius et topazius et jaspis, chrysolithus, onyx, et berillus, sapphirus, carbunculus et smaragdus (Ezech. XXVIII, 13). Novem dixit genera lapidum, quia nimirum novem sunt ordines angelorum. Nam cum per ipsa sacra eloquia angeli, archangeli, throni, dominationes, virtutes, principatus, potestates, cherubim, et seraphim, aperta narratione memorantur, quantae sint supernorum civium distinctiones ostenditur. Quibus tamen Behemoth iste opertus fuisse describitur, quia eos quasi vestem ad ornatum suum habuit, quorum dum claritatem transcenderet, ex eorum comparatione clarior fuit. De cujus illic adhuc descriptione subjungit: Aurum opus decoris tui et foramina tua in die qua conditus es, praeparata sunt (Ibid., 13). Aurum opus decoris ejus exstitit, quia sapientiae claritate canduit, quam bene creatus accepit. Foramina vero idcirco in lapidibus fiunt, ut vinculati auro in ornamenti compositione jungantur, et nequaquam a se dissideant, quos interfusum aurum repletis foraminibus ligat. Hujus ergo lapidis in die conditionis suae foramina praeparata sunt, quia videlicet capax charitatis est conditus. Qua si repleri voluisset, stantibus angelis tanquam positis in regis ornamento lapidibus potuisset inhaerere. Si enim charitatis auro sese penetrabilem praebuisset, sanctis angelis sociatus, in ornamento, ut diximus, regio lapis fixus maneret. Habuit ergo lapis iste foramina, sed per superbiae vitium charitatis auro non sunt repleta. Nam quia idcirco ligantur auro ne cadant, idcirco iste cecidit, quia etiam perforatus manu artificis, amoris vinculis ligari contempsit. Nunc autem caeteri lapides, qui huic similiter fuerant perforati, penetrante se invicem charitate ligati sunt, atque hoc in munere, isto cadente, meruerunt ut nequaquam jam de ornamento regio cadendo solvantur. Hujus principatus celsitudinem adhuc idem propheta intuens, adjungit: Tu cherub extentus et protegens in monte sancto Dei, in medio lapidum ignitorum perfectus ambulasti (Ezech. XXVIII, 14). Cherub quippe plenitudo scientiae interpretatur; et idcirco iste Cherub dicitur, quia transcendisse cunctos scientia non dubitatur. Qui in medio ignitorum lapidum perfectus ambulavit, quia inter angelorum corda charitatis igne succensa, clarus gloria conditionis exstitit. Quem bene extentum ac protegentem dicit. Omne enim quod extenti protegimus, obumbramus.

[Vet. XXV]. 48. His primacy in nine orders of angels. What Cherub signifies.--- Hence it is that the same Prophet, still insinuating the power of his primacy, subjoins: Every precious stone was thy covering, the sardius, the topaz, and the jasper, the chrysolite, the onyx, and the beryl, the sapphire, the carbuncle, and the emerald (Ezech. XXVIII, 13). He named nine kinds of stones, because doubtless there are nine orders of angels. For when through the sacred oracles themselves, angels, archangels, thrones, dominions, virtues, principalities, powers, cherubim, and seraphim, are mentioned in open narration, it is shown how great are the distinctions of the heavenly citizens. With which, however, this Behemoth is described to have been covered, because he had them as it were for a garment for his ornament; while he transcended their brightness, he was brighter by comparison with them. Concerning whose description there he still subjoins: Gold was the work of thy beauty, and thy holes were prepared in the day that thou wast created (Ibid., 13). Gold was the work of his beauty, because he shone with the brightness of wisdom, which being well created he received. For holes are therefore made in stones, that being bound with gold they may be joined in the composition of an ornament, and by no means disagree among themselves, whom the gold poured between binds together by filling the holes. The holes of this stone, therefore, were prepared in the day of its creation, because obviously he was created capable of charity. In which if he had willed to be filled, he might have been able to cleave to the standing angels, as stones placed in the ornament of a king. For if he had offered himself penetrable by the gold of charity, being associated with the holy angels, he would have remained a stone fixed in the royal ornament, as we have said. This stone, therefore, had holes, but through the vice of pride they were not filled with the gold of charity. For because they are therefore bound with gold lest they fall, therefore this one fell, because even being perforated by the hand of the Artificer, he contemned to be bound by the chains of love. But now the other stones, which had been similarly perforated as this one, are bound by charity penetrating each other, and in this gift, while this one fell, they merited that they should by no means now be loosed by falling from the royal ornament. The same Prophet, still beholding the height of this primacy, adds: Thou art a Cherub stretched out and protecting in the holy mountain of God, thou hast walked perfect in the midst of the fiery stones (Ezech. XXVIII, 14). For Cherub is interpreted fullness of knowledge; and therefore he is called a Cherub, because it is not doubted that he transcended all in knowledge. Who walked perfect in the midst of the fiery stones, because among the hearts of the angels inflamed with the fire of charity, he shone bright with the glory of his condition. Whom he rightly calls stretched out and protecting. For everything which being stretched out we protect, we overshadow.

Et quia comparatione claritatis suae caeterorum claritatem obumbrasse creditur, ipse extentus et protegens fuisse perhibetur. Reliquos enim quasi obumbrando operuit, qui eorum magnitudinem excellentia majore transcendit. Quod ergo illic speciosus in multis frondibus, quod illic signaculum similitudinis, quod illic cherub, quod illic protegens dicitur, hoc hic voce dominica Behemoth iste viarum Dei principium vocatur.

[Vet. XXVI.] 49. Ex angeli casu discat homo non superbire.---De quo idcirco tam mira in quibus fuit et quae amisit insinuat ut territo homini ostendat quid ipse si superbiat de elationis suae culpa passurus sit, si feriendo illi parcere noluit quem creando in gloriam tantae claritatis elevavit. Consideret ergo homo quid elatus in terra mereatur, si et praelatus angelis angelus in coelo prosternitur. Unde et bene per prophetam dicitur: Inebriatus est in coelo gladius meus (Isai. XXXIV, 5). Ac si aperte diceret: Qua ira feriam superbos terrae perpendite, si ipsos etiam quos in coelo juxta me condidi pro elationis vitio percutere non peperci? Tot itaque hostis antiqui virtutibus auditis, tanta conditionis ejus magnitudine cognita, quis non immensa formidine corruat? quis non desperationis percussione succumbat? Sed quia elationem nostram ostensa hostis nostri potentia reprimit, etiam infirmitatem nostram Dominus patefacta gratiae suae dispensatione fovet. Unde cum eum principium viarum suarum diceret, illico adjunxit:

Caput XXIV

[Rec. XIX].

IBID.---Qui fecit eum, applicavit gladium ejus.

50. Angeli apostatae potentiam Deus coercet.---Gladius quippe Behemoth istius ipsa nocendi malitia est Sed ab eo a quo bonus per naturam factus est, ejus gladius applicatur, quia ejus malitia divina dispensatione restringitur, ne ferire tantum mentes hominum quantum appetit permittatur. Quia ergo hostis noster et multum potest, et minus percutit, ejus gladium pietas conditoris astringit, ut replicatus intra ejus conscientiam lateat, et ultra quam desuper juste disponitur, sese in mortes hominum ejus malitia non extendat. Quod igitur ad multa fortiter praevalet, hoc de principio magnae conditionis potest, quod vero a quibusdam vincitur, ejus nimirum gladius ab auctore replicatur.

And because by the comparison of his brightness he is believed to have overshadowed the brightness of the others, he himself is said to have been stretched out and protecting. For he covered the rest as it were by overshadowing them, who transcended their greatness by a greater excellence. What therefore is there said as beautiful in many branches, what there as the seal of likeness, what there as a cherub, what there as protecting, this here by the Divine voice this Behemoth is called the beginning of the ways of God.

[Vet. XXVI.] 49. From the angel's fall let man learn not to be proud.---Concerning whom He therefore insinuates such wonderful things in which he was and which he lost, that He may show to terrified man what he himself, if he should be proud, is to suffer from the guilt of his elation, if He willed not to spare him in smiting, whom in creating He elevated into the glory of such great brightness. Let man therefore consider what he, being elated on earth, deserves, if the angel, being preferred even to angels, is cast down in heaven. Whence also it is well said through the Prophet: My sword is inebriated in heaven (Isai. XXXIV, 5). As if He were openly saying: Consider with what wrath I shall smite the proud of the earth, if I did not spare to strike even those whom I created in heaven near Me, on account of the vice of elation? Having heard so many virtues of the ancient enemy, and having known such great magnitude of his condition, who would not fall down with immense dread? who would not succumb to the stroke of despair? But because the shown power of our enemy represses our elation, the Lord also fosters our infirmity by the opened dispensation of His grace. Whence, when He called him the beginning of His ways, He immediately added:

Chapter XXIV

[Rec. XIX].

IBID.---He who made him, applied his sword.

50. God coerces the power of the apostate angel.---The sword of this Behemoth is indeed his malice of doing harm. But his sword is applied by Him by whom he was made good by nature, because his malice is restrained by Divine dispensation, lest he be permitted to strike the minds of men as much as he desires. Because therefore our enemy both can do much, and strikes less, the piety of the Creator binds his sword, so that being turned back it may lie hidden within his conscience, and his malice may not extend itself into the deaths of men beyond what is justly disposed from above. That therefore he strongly prevails for many things, this he can from the beginning of a great condition; but that he is overcome by some, his sword is doubtless turned back by the Author.

Iste namque Behemoth, qui principium viarum Dei est, cum contra sanctum virum licentiam tentationis accepit, gentes movit, greges abstulit, ignem de coelo deposuit, perturbato aere ventos excitavit, domum concutiens subruit, convivantes filios exstinxit, uxoris mentem in dolo pravae suasionis exercuit, mariti carnem inflictis vulneribus confodit (Job. I, 13, seq.); sed ejus gladius a conditore replicatur, cum dicitur: Animam illius serva (Ibid., II, 6). Qui replicato gladio quantae sit infirmitatis, evangelista testante describitur, quia nec manere in obsesso homine potuit, nec rursus invadere bruta animalia nisi jussus praesumpsit, dicens: Si ejicis nos, mitte nos in gregem porcorum (Matth. VIII, 31). Malitiae quippe ejus gladius quam sit replicatus ostenditur, cui si potestas summa licentiam non praeberet, nec grassari in porcorum gregem valeret. Quando ergo iste sua sponte nocere factis ad Dei imaginem hominibus audeat, de quo nimirum constat quod non jussus contingere nec porcos praesumat?

51. Arii haeresis confutatur.---Notandum quoque est quod dum viarum Dei principium Behemoth dicitur, vesanum dogma Arii aperta ratione dissipatur. Facturam quippe Dei Filium fatetur, et ecce. Behemoth in factura rerum primus creatus ostenditur. Superest ergo ut Arius aut non factum Filium praedicet, aut eum post Behemoth conditum stultus putet. Quia vero omne quod applicatur in semetipsum reducitur, recte applicatus Behemoth gladius dicitur. In semetipsam namque se ejus malitia decoquit, cum ad votum suum sese contra electorum vitam prohibita non exercet. Multos autem exigentibus meritis ferire permittitur, ut cum Deum deserunt, damnato hosti famulentur. Ab electis vero eo valentius vincitur, quo soli auctori omnium humilius substernuntur. Quia igitur per hoc quod viarum Dei principium dicitur, per hoc quod permittente Domino valde intolerabilis demonstratur, aperte cognoscimus cum quanto hoste pugnemus. Superest igitur ut unusquisque nostrum tanto se plenius auctori subjiciat, quanto contra se verius violentas adversarii vires pensat. Quid namque nos nisi pulvis sumus? Quid vero ille, nisi unus ex coelestibus spiritibus, et, quod adhuc majus est, summus? Quid ergo de propria virtute audeat, quando contra angelorum principem pulvis pugnat? Sed quia supernorum spirituum conditor terrenum corpus assumpsit, recte jam superbientem angelum humilis pulvis vincit. Inhaerendo quippe verae fortitudini vires accipit, quas transfuga spiritus, cum semetipsum sequitur, amisit. Et dignum est ut vincatur a pulvere, qui fortem se credidit deserto creatore; ut superatus inveniat, quia defecit elatus.

For this Behemoth, who is the beginning of the ways of God, when he received the license of temptation against the holy man, moved the nations, took away the flocks, brought down fire from heaven, excited the winds with a troubled air, subverted the house by shaking it, extinguished the children as they were feasting, exercised the mind of the wife in the deceit of wicked persuasion, and pierced the flesh of the husband with inflicted wounds (Job I, 13, seq.); but his sword is turned back by the Creator, when it is said: Save his life (Ibid. II, 6). How great is his infirmity with his sword turned back, is described by the Evangelist witnessing, because he could neither remain in the possessed man, nor again did he presume to invade the brute animals unless commanded, saying: If Thou cast us out, send us into the herd of swine (Matth. VIII, 31). How much his sword of malice is turned back is shown, as he would not be able to rage against the herd of swine, if the Supreme Power did not grant license. When therefore would he dare of his own accord to harm men made after the image of God, of whom it is doubtless certain that he presumes not to touch even swine unless commanded?

51. The heresy of Arius is confuted.---It is also to be noted that while Behemoth is called the beginning of the ways of God, the insane dogma of Arius is dissipated by open reason. For he confesses the Son to be a creature of God, and behold, Behemoth is shown to have been created first in the creation of things. It remains therefore that Arius either preach that the Son is not created, or as a fool think him to have been formed after Behemoth. But because everything which is applied is reduced into itself, the sword of Behemoth is rightly said to be applied. For his malice consumes itself into itself, when it does not exercise itself against the life of the elect according to its wish, being prohibited. But he is permitted to strike many according to their deserving merits, so that when they desert God, they may serve the damned enemy. But he is overcome the more valiantly by the elect, as they are more humbly subject to the Author of all alone. Because therefore by this that he is called the beginning of the ways of God, by this that he is demonstrated very intolerable by the Lord's permission, we openly know with what an enemy we fight. It remains therefore that each one of us subject himself the more fully to the Author, as he more truly weighs against himself the violent strengths of the adversary. For what are we but dust? But what is he, but one of the heavenly spirits, and, what is yet greater, the highest? What therefore would he dare of his own virtue, when dust fights against the prince of angels? But because the Creator of the heavenly spirits assumed an earthly body, humble dust rightly now overcomes the proud angel. For by cleaving to true fortitude he receives strengths, which the runaway spirit lost when he followed himself. And it is worthy that he be overcome by dust, who believed himself strong having deserted the Creator; that being overcome he may find, that being elated he failed.

Valde autem anhelat saeviens, quod cum ipsum ima cruciant, homo ad summa conscendat; quod in illa celsitudine subvecta caro permanet, a qua tantus ipse spiritus sine fine projectus jacet. Sed loca mentium mutavit ordo meritorum. Sic sic superbia meruit dejici, sic humilitas exaltari, quatenus et coelestis spiritus erigendo se tartarus toleret, et terra humilis sine termino super coelos regnet.

But he greatly pants, raging, because while the lowest things torture him, man ascends to the highest; because in that height the assumed flesh remains, from which so great a spirit himself lies projected without end. But the order of merits has changed the places of minds. So, so pride merited to be cast down, so humility to be exalted, so that both the heavenly spirit by elevating himself should endure hell, and humble earth should reign without end above the heavens.

LIBER TRIGESIMUS TERTIUS.

Expositionem versus decimi quinti et reliquorum capitis XL, nec non duodecim priorum cap. XLI exhibet, ubi variae daemonis artes deteguntur, doceturque praedestinatio gratuita, et cum libero arbitrio conciliatur.

1075 [Vet. et Rec. I.] 1. Superbi diabolo familiarius serviunt.---Antiquo hosti, qui sub Behemoth nomine dominica voce describitur, superbi quique tanto familiarius serviunt, quanto hujus vitae successibus apud semetipsos altius intumescunt. His namque cum gloria augetur elatio, cum elatione vero additur cura, huc illucque animus tenditur, quia et desideria cum rebus crescunt. Cumque cogitationes innumeras quasi agri fenum proferunt, eisdem cogitationibus velut desiderato pabulo Behemoth istius famem pascunt. Unde nunc recte dicitur:

CAPUT PRIMUM.

VERS. 15.---Huic montes herbas ferunt

2. Quid mons, quidve montes in sacra Scriptura significent.---In Scriptura sacra cum numero singulari mons ponitur, aliquando incarnatus Dominus, aliquando sancta Ecclesia, aliquando testamentum Dei, aliquando apostata angelus, aliquando quilibet haereticus designatur. Cum vero montes plurali numero nominantur, aliquando celsitudo apostolorum atque prophetarum, aliquando vero saecularium potestatum tumor exprimitur. Mons namque Dominum designat, sicut scriptum est: Et erit in novissimis diebus praeparatus mons domus Domini in vertice montium (Isai. II, 2). Mons quippe est in vertice montium incarnatus Dominus, transcendens celsitudinem prophetarum. Rursum per montem sancta designatur Ecclesia, sicut scriptum est: Qui confidunt in Domino, sicut mons Sion (Psal. CXXIV, 1). Sion namque speculatio dicitur, per quam scilicet speculationem contemplans Deum Ecclesia figuratur. Rursum per montem testamentum Dei exprimitur, sicut Habacuc ait: Deus a Libano veniet, et sanctus de monte umbroso et condenso (Habac. III, 3). Qui enim venturum se per testamenti sui paginas spopondit, quasi inde venit, unde velut sub promissione se tenuit.

Book thirty

THREE.

Presents the exposition of the fifteenth verse and the rest of chapter XL, as well as the twelve first verses of chapter XLI, where various arts of the demon are detected, and gratuitous predestination is taught, and reconciled with free will.

1075 [Vet. et Rec. I.] 1. The proud serve the devil more familiarly.---To the ancient enemy, who under the name of Behemoth is described by the Lord's voice, all the proud serve more familiarly, as they swell more highly within themselves with the successes of this life. For to these, as glory is increased, elation grows; with elation, care is added, the mind is stretched hither and thither, because desires grow with possessions. And when they bring forth innumerable thoughts like the grass of the field, with those same thoughts, as with a desired pasture, they feed the hunger of this Behemoth. Whence it is now rightly said:

CHAPTER I.

VERSE 15.---To him the mountains bring forth grass.

2. What a mountain, or what mountains signify in sacred Scripture.---In sacred Scripture, when a mountain is placed in the singular number, sometimes the incarnate Lord, sometimes the Holy Church, sometimes the Testament of God, sometimes the apostate angel, sometimes any heretic is designated. But when mountains are named in the plural number, sometimes the loftiness of the Apostles and Prophets, and sometimes the swelling of secular powers is expressed. For a mountain designates the Lord, as it is written: And in the last days the mountain of the house of the Lord shall be prepared in the top of the mountains (Isai. II, 2). For the incarnate Lord is the mountain in the top of the mountains, transcending the loftiness of the Prophets. Again, by a mountain the holy Church is designated, as it is written: They who trust in the Lord, as the mountain of Sion (Psal. CXXIV, 1). For Sion is interpreted speculation, by which speculation the Church, contemplating God, is figured. Again, by a mountain the Testament of God is expressed, as Habakkuk says: God shall come from Libanus, and the Holy One from the shady and thick mountain (Habak. III, 3). For He who promised that He would come through the pages of His Testament, as it were comes from thence, whence He held Himself as if under promise.

Quod videlicet testamentum bene mons umbrosus et condensus dicitur, quia spissis allegoriarum obscuritatibus opacatur. Rursum per montem angelus apostata designatur, sicut sub Babylonis regis specie de antiquo hoste praedicatoribus dicitur: Super montem caliginosum levate signum (Isai. XIII, 2). Praedicatores quippe sancti super caliginosum montem signum elevant, quando contra Satanae superbiam, qui saepe sub nebula simulationis absconditur, virtutem crucis exaltant. Rursum per montem haereticus quilibet exprimitur, sicut ex voce Ecclesiae Psalmista ait: In Domino confido, quomodo dicitis animae meae, Transmigra in montem sicut passer (Psal. X, 1)? Cum enim fideli animae unitate relicta, in tumenti doctrina confidere haeretici praedicatoris dicitur, deserto Domino quasi in montem transmigrare suadetur. Rursum per montes apostolorum atque prophetarum celsitudo designatur, sicut scriptum est: Justitia tua sicut montes Dei (Psal. XXXV, 7). Et voce Pauli dicitur: Ut nos efficeremur justitia Dei in ipso (II Cor. V, 21). Vel sicut iterum vore sperantis Ecclesiae Psalmista ait: Levavi oculos meos in montes, unde veniet auxilium mihi (Psal. CXX, 1). Rursum per montes saecularium potestatum tumor exprimitur, de quibus Psalmista ait: Montes sicut cera fluxerunt a facie Domini (Psal. XCVI, 5), quia multi qui prius alta rigiditate tumuerant. Deo in carne apparente, magno sunt per poenitentiam timore liquefacti. Vel sicut idem Propheta iterum dicit: Ascendunt montes, et descendunt campi (Psal. CIII, 8). Plerique enim persecutores Domini superbi contra eum veniunt, sed ab eo humiles revertuntur. Qui montes ascendunt per tumorem potentiae, sed campi descendunt, plani videlicet facti per cognitionem culpae.

[Vet. II.] 3. Elati male operando daemones alunt.---Sed quia nonnulli in elationis suae altitudine remanent, et ad divina obsequia flecti humiliter dedignantur, eo quod juxta desiderium antiqui hostis prava cogitare ac perpetrare non desinunt, recte hoc loco de Behemoth dicitur: Huic montes ferunt herbas. Elati namque saeculi huic Behemoth herbas ferunt, quia ex eo illum reficiunt, quod nequiter operantur, Huic Behemoth herbas ferunt, quia suas illi offerunt fluxas et lubricas voluptates. Erunt enim, ait Apostolus, homines seipsos amantes (II Tim. III, 2). Quorum descriptionem complexus est, dicens: Voluptatum amatores magis quam Dei (Ibid., 4). Quae est ergo herba montium, nisi voluptas fluxa, quae ex corde gignitur superborum? Qui nisi Deum superbiendo contemnerent, nequaquam tot lubrica lasciviendo perpetrarent. Quibus nimirum herbis iste Behemoth pascitur, quia in eis poenam aeternae mortis esuriens, eorum perditis moribus satiatur.

Which Testament is well called a shady and thick mountain, because it is obscured by thick obscurities of allegories. Again, by a mountain the apostate angel is designated, as it is said through the species of the king of Babylon concerning the ancient enemy to preachers: Lift up a sign upon the dark mountain (Isai. XIII, 2). For the holy preachers lift up a sign upon the dark mountain, when they exalt the virtue of the cross against the pride of Satan, who is often hidden under the mist of simulation. Again, by a mountain any heretic is expressed, as from the voice of the Church the Psalmist says: In the Lord I trust, how do ye say to my soul, Pass over to the mountain as a sparrow (Psal. X, 1)? For when heretics, having left the unity of the faithful soul, are told to trust in the swelling doctrine of a heretical preacher, it is persuaded to pass over as if to a mountain, having deserted the Lord. Again, by mountains the loftiness of the Apostles and Prophets is designated, as it is written: Thy justice is as the mountains of God (Psal. XXXV, 7). And by the voice of Paul it is said: That we might be made the justice of God in Him (II Cor. V, 21). Or as again by the voice of the hoping Church the Psalmist says: I have lifted up my eyes to the mountains, from whence help shall come to me (Psal. CXX, 1). Again, by mountains the swelling of secular powers is expressed, concerning which the Psalmist says: The mountains flowed as wax from the face of the Lord (Psal. XCVI, 5), because many who before had swelled with high rigidity. When God appeared in the flesh, were liquefied with great fear through penance. Or as the same Prophet says again: The mountains ascend, and the plains descend (Psal. CIII, 8). For many persecutors of the Lord come proud against Him, but return from Him humble. Who ascend as mountains by the swelling of power, but descend as plains, being made level obviously by the knowledge of guilt.

[Vet. II.] 3. The elated, by working evil, feed the demons.---But because some remain in the height of their elation, and humbly disdain to be bent to Divine obediences, because they do not cease to think and perpetrate wicked things according to the desire of the ancient enemy, it is rightly said in this place concerning Behemoth: To him the mountains bring forth grass. For the elated of the world bring forth grass to this Behemoth, because they refresh him from that which they work wickedly. To this Behemoth they bring forth grass, because they offer to him their fleeting and slippery pleasures. For they shall be, says the Apostle, men lovers of themselves (II Tim. III, 2). Whose description he comprised, saying: Lovers of pleasures more than of God (Ibid., 4). What therefore is the grass of the mountains, but the fleeting pleasure which is produced from the heart of the proud? Who, unless they contemned God by being proud, would by no means perpetrate so many slippery things by being lascivious. With which grass this Behemoth is doubtless fed, because hungering for the punishment of eternal death in them, he is satiated with their lost morals.

Superbi enim hujus saeculi, etsi quando supernae dispensationis ordine praepediti, ab expletione pravorum operum cessant, prava tamen in cogitatione multiplicant, modo ut se potentiores caeteris, rebus et honoribus ostendant, modo ut eamdem suam potentiam in studio alienae laesionis exerceant, modo ut, lubricis motibus ducti, per levia se facta voluptatesque dissolvant. Qui dum rebus divinitus acceptis nequaquam recta, sed prava semper agere cogitant, quid aliud faciunt, nisi suis contra Deum donis pugnant? Quia igitur Behemoth iste in superborum mentibus sua semper desideria recognoscit, quasi herbas in montibus invenit, quibus refectum suae malitiae ventrem tendit. Bene autem subditur:

Caput II

[Rec. II].

IBID.---Omnes bestiae agri ludent ibi.

4. Ludus daemonum est humanas mentes de vitio in vitium rotare.---Quid per bestias nisi immundi spiritus, quid per agrum nisi praesens saeculum designatur? Unde de ipso malignorum spirituum principe contra Ephraim dicitur: Bestia agri scindet eos (Osee XIII, 8). Vel sicut Isaias ait: Et mala bestia non ascendet per eam (Isai. XXXV, 9). Quia autem agri nomine mundus accipiatur, dominicus per Evangelium sermo testatur, qui ait: Ager autem est mundus (Matth. XIII, 38). Agri ergo bestiae in herbis montium ludunt, quia projecta de superioribus in hoc mundo daemonia pravis superborum operibus delectantur. Bestiae in herbis ludunt cum reprobi spiritus humana corda in illicitas cogitationes pertrahunt. An non immundis spiritibus ludere est mentes hominum ad imaginem Dei conditas, modo ficta promissione decipere, modo vacuis terroribus irridere, modo eis transitoria gaudia quasi mansura imprimere, modo mansuras poenas quasi transitorias levigare? Harum procul dubio bestiarum illusionem pertimuerat, qui dicebat: Deus meus, in te confido, non erubescam; neque irrideant me inimici mei (Psal. XXIV, 2). Quia igitur superborum cor ad omne vitium sternitur, ut cuilibet maligno spiritui irruenti prava cogitatione praeparetur, recte de herbis montium dicitur: Omnes bestiae agri ludent ibi. Pro eo enim quod superbi quique nullum malum cogitando praetereunt, nulla est agri bestia, quae non horum montium herbis satietur. Nam etsi quando carnis luxuriam fugiunt, interioris luxuriae vitium de ipsa castitate gloriando committunt.

For the proud of this world, even if sometimes, being hindered by the order of heavenly dispensation, they cease from the fulfillment of wicked works, yet they multiply wicked things in thought; now that they may show themselves more powerful than others in possessions and honors; now that they may exercise that same power of theirs in the study of another's injury; now that, being led by slippery motions, they may dissolve themselves through light deeds and pleasures. Who while they think to work by no means right, but always wicked things with the possessions received from God, what else do they do but fight against God with His own gifts? Because therefore this Behemoth always recognizes his own desires in the minds of the proud, he finds as it were grass in the mountains, with which he distends the belly of his malice, being refreshed. But it is well added:

Chapter II

[Rec. II].

IBID.---All the beasts of the field shall play there.

4. The play of demons is to rotate human minds from vice to vice.---What is designated by the beasts but unclean spirits, and what by the field but the present world? Whence concerning the very prince of the malignant spirits it is said against Ephraim: The beast of the field shall tear them (Hos. XIII, 8). Or as Isaiah says: And no evil beast shall go up by it (Isai. XXXV, 9). But that the world is understood by the name of the field, the Lord's word through the Gospel witnesses, which says: But the field is the world (Matth. XIII, 38). The beasts of the field therefore play in the grass of the mountains, because the demons, being cast out from the higher parts, are delighted in this world with the wicked works of the proud. The beasts play in the grass when the reprobate spirits draw away human hearts into illicit thoughts. Or is it not play for unclean spirits to deceive the minds of men created after the image of God, now by a false promise, now to mock them by empty terrors, now to impress transitory joys on them as if remaining, now to lighten remaining punishments as if transitory? He had greatly feared the illusion of these beasts, who said: O my God, in Thee I trust, let me not be ashamed; neither let my enemies mock me (Psal. XXIV, 2). Because therefore the heart of the proud is laid open to every vice, so that it may be prepared with wicked thought for any malignant spirit rushing in, it is rightly said concerning the grass of the mountains: All the beasts of the field shall play there. For since the proud pass over no evil in their thinking, there is no beast of the field which is not satiated with the grass of these mountains. For even if sometimes they flee the luxury of the flesh, they commit the vice of interior luxury by glorying in that same chastity.

Si quando nil avare exterius rapiunt, nequaquam ab illecebra avaritiae mundi sunt, quia etsi res nullas ambiunt, favore tamen hominum laudem de continentia rapere conantur. Huic ergo Behemoth montes herbas ferunt, et omnes bestiae agri ludunt ibi, quia in superborum corde quilibet malignus spiritus tanto latius pascitur, quanto et omne vitium de superbia generatur. [Vet. III.] Sed quia audivimus quid iste Behemoth comedat, nunc audiamus necesse est ubi Interim per pravum suum desiderium requiescat. Sequitur:

Caput III

[Rec. III].

VERS. 16.---Sub umbra dormit in secreto calami, in locis humentibus.

5. Quid per umbram Scriptura intelligat.---Obumbratio in sacro eloquio aliquando incarnatio Domini ponitur, vel mentis refrigerium a fervore carnalium cogitationum, unde appellatione umbrae ex superna protectione hoc ipsum refrigerium cordis insinuari solet. Aliquando vero umbra, recedente charitate, torpor frigidae mentis accipitur. Nam quod dominica incarnatio servata veritate historiae, obumbrationis appellatione signetur, angelicus sermo testatur, qui ad Mariam ait: Virtus Altissimi obumbrabit tibi (Luc. I, 35). Quia enim umbra non aliter exprimitur, nisi per lumen et corpus, virtus ei Altissimi obumbravit, quia in ejus utero lux incorporea corpus sumpsit. Ex qua videlicet obumbratione omne in se refrigerium mentis accepit. Rursum per umbra ex superna protectione refrigerium cordis exprimitur, sicut Psalmista ait: Sub umbra alarum tuarum protege me (Psal. XVI, 9). Vel sicut sponsa in Canticis canticorum adventum sponsi praestolata praenuntiat, dicens: Sub umbra illius quem desideraveram sedi (Cant. II, 3). Ac si dicat: Ab aestu desideriorum carnalium sub adventus illius protectione requievi. Rursum per umbram recedente charitate, torpor frigidae mentis exprimitur, sicut de peccante homine scriptum est, quia secutus est umbram (Genes. III). Calorem enim charitatis fugiens, veritatis solem homo deseruit, et sub umbra se interni frigoris abscondit. Unde et voce ejusdem Veritatis dicitur: Abundabit iniquitas, et refrigescet charitas multorum (Matth. XXIV, 12). Unde primus homo post culpam inter arbores paradisi ad auram post meridiem absconsus invenitur (Genes. III, 8). Quia enim meridianum charitatis calorem perdiderat, jam sub peccati umbra quasi sub frigore aurae torpebat.

If sometimes they snatch nothing greedily outwardly, they are by no means pure from the allure of avarice, because although they long for no things, yet they endeavor to snatch the praise of continence by the favor of men. To this Behemoth, therefore, the mountains bring forth grass, and all the beasts of the field play there, because in the heart of the proud any malignant spirit is fed the more widely, as also every vice is generated from pride. [Vet. III.] But because we have heard what this Behemoth eats, now we must hear where he meanwhile rests through his wicked desire. It follows:

Chapter III

[Rec. III].

VERSE 16.---He sleeps under the shadow in the secret of the reed, in moist places.

5. What the Scripture understands by shadow.---Overshadowing in the sacred oracle is sometimes placed for the Incarnation of the Lord, or the refreshment of the mind from the fervor of carnal thoughts, whence by the appellation of shadow from heavenly protection this same refreshment of the heart is wont to be insinuated. But sometimes shadow is taken for the torpor of a cold mind, charity receding. For that the Lord's Incarnation, the truth of history being preserved, is signified by the appellation of overshadowing, the angelic word witnesses, which says to Mary: The power of the Highest shall overshadow thee (Luke I, 35). For because a shadow is not expressed otherwise than by light and a body, the power of the Highest overshadowed her, because in her womb the incorporeal light assumed a body. From which overshadowing she received all refreshment of the mind in herself. Again, by shadow the refreshment of the heart from heavenly protection is expressed, as the Psalmist says: Under the shadow of Thy wings protect me (Psal. XVI, 9). Or as the bride in the Song of Songs, having awaited the coming of the bridegroom, announces, saying: Under the shadow of him whom I had desired I sat (Cant. II, 3). As if she should say: From the heat of carnal desires under the protection of his coming I have rested. Again, by shadow the torpor of a cold mind is expressed, charity receding, as it is written concerning the sinning man, that he followed the shadow (Gen. III). For fleeing the heat of charity, man deserted the Sun of truth, and hid himself under the shadow of internal cold. Whence also by the voice of the same Truth it is said: Iniquity shall abound, and the charity of many shall grow cold (Matth. XXIV, 12). Whence the first man after the fault is found hidden among the trees of paradise at the breeze after midday (Gen. III, 8). For because he had lost the midday heat of charity, he already grew torpid under the shadow of sin as if under the cold of the breeze.

6. Satanas in his quos frigidos facit, facile quasi sub umbra requiescit. In illis securus jacet.---Iste igitur Behemoth quia in illis quasi quamdam requiem invenit, quos a veri solis ardore subtrahendo frigidos facit, sub umbra dormire perhibetur. Nonnunquam vero per umbram, si tamen cum adjectione mortis ponatur, vel mors carnis exprimitur, vel quilibet reprobi, qui antiqui hostis tenebras studio pravae operationis imitantur. Unde voce martyrum per Psalmistam dicitur: Humiliasti nos in loco afflictionis, et cooperuit nos umbra mortis (Psal. XLIII, 20). Umbra enim mortis electos Dei operit, cum mors carnis, quae imago mortis aeternae est, ab hac eos vita disjungit, quia sicut illa animam a Deo, ita haec ab anima separat corpus. Vel certe umbra eos mortis operit, quia de antiquo hoste scriptum est: Nomen illi mors (Apoc. VI, 8). Umbra ergo mortis sunt omnes reprobi, quia illius nequitiam elationis imitantur; ejusque imaginem quasi umbram exprimunt, dum ejus in se malitiae similitudinem trahunt. Qui electos Dei operiunt, dum contra illos in atrocitate persecutionis temporaliter convalescunt. Hoc autem loco umbra nequitiae torpor accipitur, in qua iste Behemoth dormit, quia contra corda charitate calentia sollicitus vigilat, in frigidis autem mentibus securus jacet. Dormire enim in sanctorum mentibus non potest, quia et si quando se in eis ad breve momentum collocat, ipse eum desideriorum coelestium aestus fatigat, et quasi toties ut recedat pungitur, quoties ab eis amore intimo ad aeterna suspiratur. Tantae eum voces excitant, quantae ex illorum mentibus sanctae cogitationes ad coelum clamant. Unde fit ut bonarum actionum armis territus, ac suspiriorum spiculis percussus fugiat, et ad corda reproborum frigida rediens, eam quam securus possideat malitiae umbram quaerat. Qua ubi ab illo inveniatur ostenditur, cum protinus subinfertur: In secreto calami.

[Vet. IV.] 7. Calami et arundinis variae significationes in sacra Scriptura.---In sacro eloquio calami vel arundinis appellatione aliquando verbum manens, aliquando doctorum peritia, aliquando mobilitas mentis, aliquando nitor gloriae temporalis accipitur. Per calamum quippe Verbi aeternitas designatur, cum voce Patris per Psalmistam dicitur: Lingua mea calamus scribae velociter scribentis (Psal. XLIV, 2). Quia enim quod loquimur transit, quod scribimus permanet, lingua Patris scribae calamus dicitur, quia ab eo est Verbum illi coaeternum, ac sine transitu generatum.

6. Satan rests easily as if under a shadow in those whom he makes cold. He lies secure in them.---This Behemoth, therefore, because he finds a certain rest in those whom, by withdrawing them from the glow of the true Sun, he makes cold, is said to sleep under the shadow. But sometimes by shadow, if however it be placed with the addition of death, either the death of the flesh is expressed, or any reprobate, who imitate the darkness of the ancient enemy by the study of wicked operation. Whence by the voice of the martyrs through the Psalmist it is said: Thou hast humbled us in the place of affliction, and the shadow of death has covered us (Psal. XLIII, 20). For the shadow of death covers the elect of God, when the death of the flesh, which is the image of eternal death, disjoins them from this life, because as the former separates the soul from God, so the latter separates the body from the soul. Or certainly the shadow of death covers them, because concerning the ancient enemy it is written: His name is Death (Rev. VI, 8). The shadow of death, therefore, are all the reprobate, because they imitate his wickedness of elation; and they express his image as it were a shadow, while they draw into themselves the likeness of his malice. Who cover the elect of God, while they prevail temporally against them in the atrocity of persecution. But in this place the torpor of wickedness is understood by shadow, in which this Behemoth sleeps, because he watches solicitously against hearts glowing with charity, but in cold minds he lies secure. For he cannot sleep in the minds of the saints, because even if sometimes he places himself in them for a short moment, the very heat of heavenly desires fatigues him, and he is pricked as it were as many times that he should recede, as it is sighed for eternal things by them with intimate love. So many voices excite him, as many holy thoughts cry out to heaven from their minds. Whence it happens that, terrified by the arms of good actions, and struck by the darts of sighs, he flees, and returning to the cold hearts of the reprobate, he seeks that shadow of malice which he may possess secure. Where that may be found by him is shown, when it is immediately subjoined: In the secret of the reed.

[Vet. IV.] 7. Various significations of the reed and the bulrush in sacred Scripture.---In the sacred oracle, by the appellation of reed or bulrush, sometimes the Word remaining, sometimes the skill of doctors, sometimes mobility of mind, sometimes the brightness of temporal glory is understood. For by the reed the eternity of the Word is designated, when by the voice of the Father through the Psalmist it is said: My tongue is the reed of a scribe writing swiftly (Psal. XLIV, 2). For because what we speak passes away, and what we write remains, the tongue of the Father is called the reed of a scribe, because from Him is the Word co-eternal with Him, and generated without passing away.

Rursum per calamum scriptorum doctrina exprimitur, sicut de sancta Ecclesia propheta pollicetur, dicens: In cubilibus in quibus dracones prius habitabant, orietur viror calami et junci (Isai. XXXV, 7). Qua nimirum sententia, sicut in hoc opere longe superius diximus (Sup. lib. XXIX, n. 51), per calamum exprimitur doctrina scribentium, per juncum viriditas auditorum. Rursum per calamum, seu certe arundinem, mentis mobilitas designatur, sicut Judaeorum turbis in Joannis laude a Domino dicitur: Quid existis in desertum videre? arundinem vento agitatam (Matth. XI, 7)? ut videlicet subintelligatur non. Joannes quippe arundo vento agitata non erat, quia ejus mentem Spiritu sancto solidam per diversas partes nullus linguarum flatus inclinabat. Rursum per calamum vel arundinem nitor gloriae temporalis exprimitur, sicut de justis per Sapientiam dicitur: Fulgebunt justi, et tanquam scintillae in arundineto discurrent (Sap. III, 7). Arundinetum namque vitam saecularium appellat, qui more arundinum per temporalem gloria foris quasi ad alta proficiunt, sed intus a soliditate veritatis inanescunt. Unde et Judaeorum regnum calamo comparatur, cum per prophetam apparente in veritate carnis Domino dicitur: Calamum quassatum non confringet, et linum fumigans non exstinguet (Isai. XLII, 3). Quid enim calami nomine, nisi Judaici populi temporale regnum denuntiat, nitens quidem exterius, sed interius vacuum? Et quia in eodem populo genus jam regale defecerat, et regnum ejus alienigena possidebat, apte hoc idem regnum calamum quassatum vocat. Quid vero per linum, nisi ejus sacerdotium exprimitur, quod lineis nimirum vestibus utebatur? Quod quia in adventu Domini charitatis ardorem perdidit, quasi amisso jam igne fidei, non ardens, sed fumigans fuit. Incarnatus autem Dominus calamum quassatum non confregit, et linum fumigans non exstinxit, quia Judaeae regnum, quod pene destructum jam fuerat, ejusque sacerdotium quod ignem fidei non tenebat, non potestate judicii perculit, sed cum patientiae longanimitate toleravit.

8. Mentes saecularium gloriae temporali deditae, arundini similes.---Hoc ergo loco quid aliud appellatione calami, nisi mentes saecularium temporali gloriae deditae designantur? Qui tanto apud semetipsos intus inanescunt, quanto alti et nitidi exterius ostenduntur, quia dum ad exteriorem gloriam per superficiem defluunt, nulla intus firmitate solidantur. More quippe calami intus sunt quidem per fatuitatem vacui, sed foris per speciem et ostentationem pulchri; sed quanto ab eis exterior gloria studiosius quaeritur, tanto eorum corda gravioribus cogitationum stimulis agitantur.

Again, by the reed the doctrine of writers is expressed, as the Prophet promises concerning the holy Church, saying: In the lairs in which dragons dwelt before, shall rise up the greenness of the reed and the rush (Isai. XXXV, 7). By which sentence, as we said long above in this work (Sup. lib. XXIX, n. 51), by the reed is expressed the doctrine of those writing, by the rush the greenness of the hearers. Again, by the reed, or certainly the bulrush, the mobility of the mind is designated, as it is said by the Lord to the crowds of the Jews in the praise of John: What went ye out into the desert to see? a reed shaken by the wind (Matth. XI, 7)? so that obviously it should be sub-understood, no. For John was not a reed shaken by the wind, because no blast of tongues inclined his mind, solid by the Holy Spirit, through diverse parts. Again, by the reed or bulrush the brightness of temporal glory is expressed, as it is said of the just through Wisdom: The just shall shine, and shall run to and fro as sparks in a reed-bed (Wisd. III, 7). For He calls the life of secular persons a reed-bed, who after the manner of reeds proceed through temporal glory outwardly as if to high things, but inwardly they become empty from the solidity of truth. Whence also the kingdom of the Jews is compared to a reed, when by the Prophet, the Lord appearing in the truth of the flesh, it is said: A bruised reed He shall not break, and smoking flax He shall not extinguish (Isai. XLII, 3). For what does he denounce by the name of the reed, but the temporal kingdom of the Jewish people, shining indeed outwardly, but empty within? And because in the same people the royal race had already failed, and a foreigner possessed its kingdom, he aptly calls this same kingdom a bruised reed. But what by the flax, but its priesthood is expressed, which indeed used linen garments? Which because at the coming of the Lord it lost the fervor of charity, as if with the fire of faith already lost, it was not burning, but smoking. But the incarnate Lord did not break the bruised reed, and did not extinguish the smoking flax, because the kingdom of Judea, which had already been almost destroyed, and its priesthood which did not hold the fire of faith, He did not strike with the power of judgment, but tolerated with the long-suffering of patience.

8. The minds of secular persons devoted to temporal glory are like a reed.---In this place, therefore, what else is designated by the appellation of a reed, but the minds of secular persons devoted to temporal glory? Who become inwardly empty within themselves to the same degree as they are shown to be high and shining outwardly, because while they flow down to outward glory through the surface, they are solidified by no firmness within. For after the manner of a reed they are indeed empty within through folly, but beautiful without through appearance and ostentation; but the more studiously outward glory is sought by them, the more their hearts are agitated by the more grievous stings of thoughts.

Unde recte nunc Behemoth iste in secreto calami dormire perhibetur, quia quorum studia ad appetitum temporalis nitoris atque altitudinis commovet, eorum corda tacitus tenet; et quasi ipse ibi quietus dormit, ubi eos quos possidet quiescere non permittit. Dum enim excedere caeteros bonorum altitudine ambiunt, dum more calami per nitorem exterioris munditiae justorum speciem, quasi solidarum arborum corticem, vincunt, in hoc quod ipsi interius vacui remanent, locum Behemoth isti, ubi apud se requiescere debeat, praebent. [Vet. V.] Unde et in Evangelio Dominus dicit quod spiritus exiens qui in locis aridis et inaquosis requiem non invenit, quia domum quam reliquerat vacuam scopisque mundatam reperit, hanc multiplicior intravit (Matth. XII, 43, seq.). Quia enim fluxa fit terra quae infunditur, loca arentia atque inaquosa sunt corda justorum, quae per disciplinae fortitudinem ab omni carnalis concupiscentiae humore siccantur. Unde hic quoque adhuc ubi Behemoth iste dormiat, demonstratur, cum protinus subditur: In locis humentibus.

1080 9. Carnales homines locis humidis similes. Diabolus hominibus per elationem vel per luxuriam dominatur.---Loca enim humentia sunt terrenorum hominum mentes, quas humor carnalis concupiscentiae, quia replet, fluidas facit. In quibus Behemoth iste iniquitatis suae vestigia tanto altius imprimit, quanto in eisdem mentibus pertransitus illius quasi in fluxa terra descendit. Loca quippe humentia sunt opera voluptuosa. Pes quippe in arida terra non labitur, fixus vero in lubrica vix tenetur. In locis ergo humentibus iter vitae praesentis faciunt, qui in hac ad justitiam recti stare non possunt. In his itaque locis humentibus Behemoth dormit, quia in reproborum hominum lubrica operatione requiescit. Nonnulli vero loca humentia, membra genitalia suspicantur. Quod si ita est, quid aperte aliud locis humentibus nisi luxuria designatur, ut et per calamum gloria superbiae, et per loca humentia luxuria corporis exprimatur? Duo quippe haec sunt vitia, quae humano generi immaniter dominantur, unum videlicet spiritus, atque aliud carnis. Elatio namque spiritum erigit, luxuria carnem corrumpit. Antiquus itaque hostis humanum genus vel per elationem praecipue, vel per luxuriam premens, in secreto calami atque in locis humentibus dormit, quia hominem damnatum sub ditione suae dominationis aut per elationem spiritus, aut per carnis corruptionem tenet. Quosdam vero in utroque possidet, quia cum eos superbiae spiritus elevat, a tumore suae altitudinis nec verecundia corruptionis inclinat. Sed nunquid contra hos intra sanctam Ecclesiam incessanter quotidie virtutum magistri non vigilant? Nunquid redarguere voluptates infimas, et suadere gaudia patriae coelestis cessant?

Whence rightly now that Behemoth is said to sleep in the secret of the reed, because he holds in silence the hearts of those whose studies he moves to the appetite for temporal brightness and height; and as if he himself sleeps there quiet, where he does not permit those whom he possesses to rest. For while they ambit to exceed others in the height of goods, while after the manner of a reed they surpass by the brightness of outward cleanness the appearance of the just, as it were the bark of solid trees, in this that they themselves remain inwardly empty, they provide a place for that Behemoth where he ought to rest with himself. [Vet. V.] Whence also in the Gospel the Lord says that the spirit going out, which found no rest in dry and waterless places, because it found the house which it had left empty and swept with brooms, entered it more manifoldly (Matth. XII, 43, seq.). For because the earth which is poured in becomes fluid, the parched and waterless places are the hearts of the just, which by the fortitude of discipline are dried from all moisture of carnal concupiscence. Whence here also it is still shown where that Behemoth sleeps, when it is immediately added: In moist places.

1080 9. Carnal men are like moist places. The devil rules over men through elation or through luxury.---For the moist places are the minds of earthly men, which the moisture of carnal concupiscence, because it fills them, makes fluid. In which that Behemoth impresses the footsteps of his iniquity so much the more deeply, as his passage in the same minds descends as if into fluid earth. Indeed, the moist places are voluptuous works. For the foot does not slip on dry earth, but is scarcely held fixed on slippery ground. In moist places, therefore, they make the journey of this present life, who cannot stand upright in this towards justice. In these moist places, then, Behemoth sleeps, because he rests in the slippery operation of reprobate men. But some suspect the genital members to be the moist places. Which if it be so, what else is openly designated by moist places but luxury, so that both by the reed the glory of pride, and by the moist places the luxury of the body may be expressed? For these are two vices which rule immoderately over the human race, one namely of the spirit, and the other of the flesh. For elation raises the spirit, luxury corrupts the flesh. The ancient enemy, therefore, pressing the human race either chiefly through elation or through luxury, sleeps in the secret of the reed and in the moist places, because he holds the condemned man under the power of his dominion either through elation of spirit or through corruption of the flesh. But some he possesses in both, because when the spirit of pride elevates them, not even the shame of corruption inclines them from the tumor of their height. But do not the masters of virtues watch incessantly every day within holy Church against these? Do they cease to rebuke the lowest pleasures, and to persuade to the joys of the heavenly country?

Sed pravorum mentes tanto obstinatius summa non audiunt, quanto arctius infimis inhaeserunt. Quibus neque hoc sufficit, ut ipsi pereant, sed adhuc, quod est deterius, cum quoslibet argui emendarique conspiciunt, justorum increpationibus obviant, ne saltem alii corrigantur. Unde et bene subditur:

Caput IV

[Rec. IV].

VERS. 17.---Protegunt umbrae umbram ejus.

10. Umbrae sunt diaboli peccatores qui se invicem protegunt. Crimen dum defenditur, augetur.---Umbrae quippe sunt diaboli, omnes iniqui: qui dum imitationi iniquitatis ejus inserviunt, quasi ab ejus corpore imaginis speciem trahunt. Sicut autem umbrae ejus sunt pluraliter reprobi, ita singulariter umbra ejus est unusquisque peccator. Sed dum doctrinae justorum mali contradicunt, dum ab eis iniquum quemlibet corrigi non permittunt, umbrae Behemoth istius umbram ejus protegunt, quia peccatores quique in quo sibi male sunt conscii, in eo et alium peccantem defendunt. Umbrae umbram ejus protegunt, dum nequissimorum facta nequlores perversis patrociniis tuentur. Quod hoc nimirum studio faciunt, ne dum culpa in qua et ipsi obligati sunt, in aliis corrigitur, ad ipsos quandoque veniatur. Se igitur tegunt dum alios protegunt, quia suam vitam inde praevident impeti, unde alios considerant libera correptione confundi. Sicque fit ut summa criminum dum defenditur augeatur, et uniuscujusque nequitia eo sit ad perpetrandum facilis, quo difficilis ad puniendum. Scelera quippe peccantium tanto majora incrementa percipiunt, quanto per defensionem potentium diu inulla tolerantur. Sed 1031 tales quique seu extra, seu intra sanctam Ecclesiam esse videantur, tanto se apertiores Dei hostes exhibent, quanto majores sunt patroni vitiorum. Contra illum quippe suis defensionibus pugnant, cui ea displicent, quae defendendo multiplicant. Quod factum bene per prophetam Dominus sub Babylonis specie redarguit, dicens: Oriuntur in domibus ejus spinae et urticae, et paliurus in munitionibus ejus (Isai. XXXIV, 13). Quid namque per urticas nisi cogitationum prurigines, quid vero per spinas nisi vitiorum punctiones accipimus? In domibus igitur Babylonis urticae et spinae pullulant, quia in confusione mentis reprobae et desideria cogitationum surgunt quae exasperant, et operum peccata quae pungunt. Sed haec agentes habent etiam nequiores alios defensores suos. Unde illic apte protinus subdidit: Et paliurus in munitionibus ejus. Paliurus quippe tanta spinarum circumdatione densescit, ut prae asperitate tangi vix possit.

But the minds of the perverse do not hear the highest things so much the more obstinately, as they have cleaved more closely to the lowest. For whom even this is not sufficient, that they themselves perish, but still, which is worse, when they behold any to be rebuked and amended, they oppose the rebukes of the just, lest at least others should be corrected. Whence also it is well added:

Chapter IV

[Rec. IV].

VERS. 17.---The shadows protect his shadow.

10. The shadows are the sinners of the devil who protect each other. A crime is increased while it is defended.---Indeed, the shadows of the devil are all the iniquitous: who, while they serve the imitation of his iniquity, draw as it were the appearance of an image from his body. But as his shadows are the reprobate in the plural, so his shadow is each individual sinner in the singular. But while the evil contradict the doctrine of the just, while they do not permit any iniquitous person to be corrected by them, the shadows of this Behemoth protect his shadow, because all sinners in what they are badly conscious to themselves, in that they also defend another sinning. The shadows protect his shadow while the more wicked defend the deeds of the most wicked by perverse patronages. Which indeed they do with this study, lest while the fault in which they themselves are also bound is corrected in others, it should at some time come to themselves. They cover themselves, therefore, while they protect others, because they foresee their life to be attacked from there, from whence they consider others to be confounded by free correction. And so it happens that the sum of crimes is increased while it is defended, and the iniquity of each one is so much the easier to perpetrate as it is difficult to punish. Indeed, the crimes of sinners perceive so much the greater increases as through the defense of the powerful they are tolerated for a long time unpunished. But such as these, whether they seem to be outside or inside holy Church, show themselves so much the more open enemies of God as they are greater patrons of vices. For with their defenses they fight against Him to whom those things are displeasing, which by defending they multiply. Which deed the Lord rightly rebukes through the Prophet under the figure of Babylon, saying: Thorns and nettles shall rise up in its houses, and the paliurus in its fortifications (Isai. XXXIV, 13). For what do we understand by nettles but the itchings of thoughts, but what by thorns but the pricks of vices? In the houses of Babylon, therefore, nettles and thorns sprout, because in the confusion of the reprobate mind there arise both desires of thoughts which exasperate, and sins of works which prick. But those doing these things have also other more wicked defenders of theirs. Whence he aptly added there immediately: And the paliurus in its fortifications. For the paliurus thickens with such a surrounding of thorns that it can scarcely be touched for sharpness.

Intus igitur urtica et spina nascitur, sed utrumque hoc exterius per paliurum munitur, quia videlicet minores iniqui mala quaelibet faciunt, sed ea nequissimi majores tuentur. Unde bene et hic dicitur: Protegunt umbrae umbram ejus. Dum enim malum pejor vindicat, quasi umbra umbram, ne a veritatis lumine irradietur, obscurat. Sequitur:

Caput V

[Vet. VI, Rec. V].

IBID.---Circumdabunt eum salices torrentis.

11. Mali salicibus similes: virent quidem, sed fructum non ferunt.---Infructuosae quidem arbores sunt salices; sed tamen tantae viriditatis sunt, ut arescere vel abscissae radicitus et projectae vix possint. Unde in sacro eloquio salicum nomine aliquando pro viriditate boni, aliquando pro sterilitate, reprobi designantur. Nisi enim electorum vitam per constantiam suae viriditatis exprimerent, nequaquam de sanctae Ecclesiae filiis propheta dixisset: Germinabunt inter herbas, sicut salices juxta praeterfluentes aquas (Isai. XLIV, 4). Sanctae enim Ecclesiae filii inter herbas sicut salices germinant, dum inter arescentem vitam carnalium hominum, et multiplici numerositate, et perpetua mentis viriditate perdurant. Qui bene juxta praeterfluentes aquas germinare perhibentur, quia unusquisque eorum ubertatem ad fructum percipit ex doctrina sacri eloquii, quae temporaliter percurrit. Et rursum nisi per sterilitatem salicum vita peccantium signaretur, nequaquam ex voce praedicantium contra Babyloniam Psalmista dixisset: In salicibus in medio ejus suspendimus organa nostra (Psal. CXXXVI, 2). Babylonis quippe medio inesse salices describuntur, quia nimirum infructuosi quique, atque ab amore patriae coelestis alieni, totis visceribus cordis in hac saeculi confusione radicantur. Unde et praedicatores sancti in istis salicibus non exercent organa, sed suspendunt, quia cum infructuosas ac reprobas mentes aspiciunt, vim suae praedicationis non exhibent, sed potius lugentes silent. Quid etiam per torrentem, nisi hujus mortalis vitae cursus exprimitur?

Within, therefore, the nettle and the thorn are born, but both these are fortified outwardly by the paliurus, because namely the lesser iniquitous do any evil things, but the more wicked greater ones protect them. Whence also here it is well said: The shadows protect his shadow. For while the worse person vindicates the evil, as it were a shadow obscures a shadow, lest it be irradiated by the light of truth. It follows:

Chapter V

[Vet. VI, Rec. V].

IBID.---The willows of the torrent shall surround him.

11. The evil are like willows: they are indeed green, but they do not bear fruit.--- Indeed, willows are unfruitful trees; but nevertheless they are of such greenness that they can scarcely wither even when cut off at the root and cast away. Whence in the sacred oracle by the name of willows sometimes the greenness of the good, sometimes the sterility of the reprobate is designated. For unless they expressed the life of the elect through the constancy of their greenness, by no means would the Prophet have said concerning the sons of holy Church: They shall spring up among the grass, as willows by the passing waters (Isai. XLIV, 4). For the sons of holy Church spring up among the grass like willows, while they endure among the withering life of carnal men both in manifold number and by perpetual greenness of mind. Who are well said to spring up by the passing waters, because each one of them perceives fatness for fruit from the doctrine of the sacred oracle, which runs through temporally. And again, unless the life of sinners were signified by the sterility of willows, by no means would the Psalmist have said from the voice of those preaching against Babylon: In the willows in the midst thereof we hung up our instruments (Psal. CXXXVI, 2). For the willows are described to be in the midst of Babylon, because indeed all the unfruitful, and those alien from the love of the heavenly country, are rooted with all the bowels of the heart in this confusion of the world. Whence also holy preachers do not exercise their instruments in those willows, but hang them up, because when they behold unfruitful and reprobate minds, they do not exhibit the power of their preaching, but rather grieving they are silent. What also by the torrent, but the course of this mortal life is expressed?

De quo rursum per Prophetam dicitur: De torrente in via bibet, propterea exaltabit caput (Psal. CIX, 7), quia videlicet Redemptor noster mortalis vitae poenam in quodam transitu attigit, et idcirco diu eidem morti cui sponte succubuit non inhaesit. Unde die tertia hoc quod moriendo posuerat resurgendo caput elevavit. 1082 Quid est ergo quod de Behemoth isto dicitur: Circumdabunt eum salices torrentis, nisi quod amatores vitae mortalis a bonis actibus quasi a fructibus alieni, tanto illi arctius inhaerent, quanto eos largius delectatio transitoriae voluptatis infundit? Hos enim quasi in radicibus torrens rigat, dum in suis cogitationibus amor vitae carnalis inebriat. Qui scilicet more salicum fructus non ferunt, sed in foliis viridescunt, quia ea quae gravia ad dicendum non sunt, aliquando honestatis verba proferunt, sed nullum vitae pondus ex bonis operibus ostendunt. Bene igitur dicitur: Circumdabunt eum salices torrentis, quia infructuosi quique dum amori vitae temporalis inserviunt, antiquo hosti perversis moribus familiarius obsequuntur. [Vet. VII.] Sed quia quid ei a suis clientibus impendatur audivimus, nunc etiam quid in illis agat ipse audiamus. Sequitur:

Caput VI

[Rec. VI].

VERS. 18. Absorbebit fluvium, et non mirabitur, et habet fiduciam quod influat Jordanis in os ejus.

12. Satanas homines pene omnes absorbuit ante Redemptorem; et post, non paucos deglutu.---Quid enim hoc loco fluvii nomine nisi humani generis decursio designatur, quae velut a fontis sui origine nascendo surgit, sed quasi ad ima defluens moriendo pertransit? Qui autem signantur appellatione Jordanis, nisi qui jam imbuti sunt sacramento baptismatis? Quia enim Redemptor noster in hoc flumine baptizari dignatus est, ejus nomine debent omnes baptizati exprimi, in quo hoc ipsum contigit sacramentum baptismatis inchoari. Quia igitur Behemoth iste a mundi origine exortum, vix paucis electis evadentibus, humanum genus in ima defluens usque ad redemptionis tempora quasi quemdam in se fluvium traxit, bene nunc dicitur: Absorbebit fluvium, et non mirabitur. Quia vero et post Mediatoris adventum quosdam qui recte vivere negligunt etiam fideles rapit, recte subjungitur: Et habet fiduciam quod influat Jordanis in os ejus.

Concerning which again it is said through the Prophet: He shall drink of the torrent in the way, therefore shall He lift up the head (Psal. CIX, 7), because namely our Redeemer touched the penalty of mortal life in a certain passing, and therefore He did not cleave for a long time to that same death to which He spontaneously succumbed. Whence on the third day He lifted up the head by rising again, which He had laid down by dying. 1082 What is it, therefore, that is said concerning this Behemoth: The willows of the torrent shall surround him, but that the lovers of mortal life, alien from good deeds as if from fruits, cleave to him so much the more closely as the delight of transitory pleasure pours into them more largely? For the torrent waters these as if in the roots, while the love of carnal life inebriates them in their thoughts. Who indeed after the manner of willows do not bear fruit, but grow green in leaves, because they sometimes bring forth words of honesty which are not heavy to be said, but they show no weight of life from good works. Well, therefore, is it said: The willows of the torrent shall surround him, because all the unfruitful, while they serve the love of temporal life, obey the ancient enemy more familiarly by perverse manners. [Vet. VII.] But because we have heard what is bestowed upon him by his clients, now also let us hear what he himself does in them. It follows:

Chapter VI

[Rec. VI].

VERS. 18. He shall absorb a river, and shall not wonder, and has confidence that the Jordan may flow into his mouth.

12. Satan absorbed almost all men before the Redeemer; and after, not a few he swallowed.---For what is designated in this place by the name of a river, but the decursion of the human race, which as if from the origin of its fount rises by being born, but as if flowing to the lowest parts passes away by dying? But who are signified by the appellation of the Jordan, but those who are already imbued with the sacrament of baptism? For because our Redeemer deigned to be baptized in this river, by its name all the baptized ought to be expressed, in whom it happened that this same sacrament of baptism was begun. Because, therefore, this Behemoth, from the origin of the world, human race flowing to the lowest parts even to the times of redemption, with scarcely a few elect escaping, drew as it were a certain river into himself, it is well said now: He shall absorb a river, and shall not wonder. But because also after the coming of the Mediator he snatches even some of the faithful who neglect to live rightly, it is rightly subjoined: And he has confidence that the Jordan may flow into his mouth.

Ac si aperte diceretur: Ante Redemptorem mundi mundum non miratus absorbuit, sed, quod est gravius, etiam post Redemptoris adventum quosdam qui baptismatis sacramento signati sunt deglutire se posse confidit. Alios namque sub Christianitatis nomine positos devorat, quia in ipso eos fidei errore supplantat. Alios a rectitudine fidei nequaquam deviat, sed ad usum pravae operationis inclinat. Alios quantum vult in operatione immunditiae inflectere non valet, sed apud semetipsos intus in studio intentionis intorquet, ut dum a charitate mentem dividunt, rectum non sit quidquid extrinsecus operentur. Et fidem tenent, sed vitam fidei non tenent, quia aut aperte illicita faciunt, aut ex perverso corde quae agunt prava sunt, etiam si sancta videantur. Quia enim nonnulli confitendo fideles sunt, non vivendo, hinc est quod voce Veritatis dicitur: Non omnis qui dicit mihi, Domine, Lord, Lord, intrabit in regnum coelorum (Matth. VII, 21). Hinc rursum ait: Quid autem vocatis me, Domine, Domine, et non facitis quae dico (Luc. VI, 46)? Hinc Paulus ait: Confitentur se nosse Deum, factis autem negant (Tit. I, 16). Hinc Joannes dicit: Qui dicit se Deum nosse, et mandata ejus non custodit, mendax est (I Joan. II, 4). Hinc est quod de ipsa sua prima plebe Dominus conqueritur, dicens: Populus hic labiis 1083 me honorat, cor autem eorum longe est a me (Marc. VII, 6, ex Isai. XXIX, 13). Hinc etiam Psalmista ait: Dilexerunt eum in ore suo, et lingua sua mentiti sunt ei (Psal. LXXVII, 36). But it was by no means a wonder that this Behemoth before the wave of the laver, before the heavenly sacraments, before the bodily presence of the Redeemer, absorbed the river of the human race by the hiatus of profound persuasion; sed hoc valde mirum, hoc valde terribile est, quia multos aperto ore etiam post cognitionem Redemptoris suscipit, post lavacri undam polluit, post sacramenta coelestia ad inferni profundum rapit. Dicatur ergo, dicatur terribiliter voce Veritatis: Absorbebit fluvium, et non mirabitur, et habet fiduciam quod influat Jordanis in os ejus. Neque enim pro magno diabolus habuit, quod infideles tulit; sed toto nunc annisu in illorum mortem se erigit, quos contra se regeneratos tabescit. Nemo igitur sibi fidem sine operibus sufficere posse confidat, cum scimus quod scriptum sit: Fides sine operibus mortua est (Jac. II, 20). Nullus Behemoth morsum ex sola confessione fidei plene evasisse se existimet, quia jam quidem fluvium absorbuit, sed adhuc Jordanem sitit; et toties in os illius Jordanis fluit, quoties Christianus quisque ad iniquitatem defluit.

As if it were openly said: Before the Redeemer of the world he absorbed the world without wondering, but, what is more grievous, even after the coming of the Redeemer he confides that he can swallow some who are marked with the sacrament of baptism. For others placed under the name of Christianity he devours, because in the same he supplants them by error of faith. Others he by no means deviates from the rectitude of faith, but inclines them to the use of perverse operation. Others he is not able to bend as much as he wishes in the operation of uncleanness, but he twists them inwardly within themselves in the study of intention, so that while they divide the mind from charity, whatever they work outwardly may not be right. And they hold the faith, but they do not hold the life of faith, because they either do openly illicit things, or from a perverse heart what they do are evil, even if they seem holy. Because indeed some are faithful by confessing, not by living, hence is it that it is said by the voice of Truth: Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven (Matth. VII, 21). Hence again He says: But why call ye me, Lord, Lord, and do not the things which I say (Luke VI, 46)? Hence Paul says: They confess that they know God, but in deeds they deny him (Tit. I, 16). Hence John says: He that saith that he knoweth God, and keepeth not his commandments, is a liar (I John II, 4). Hence is it that the Lord complains of his own first people, saying: This people honoreth me with their lips, 1083 but their heart is far from me (Mark VII, 6, from Isai. XXIX, 13). Hence also the Psalmist says: They loved him with their mouth, and lied to him with their tongue (Psal. LXXVII, 36). But it was by no means a wonder that this Behemoth before the wave of the laver, before the heavenly sacraments, before the bodily presence of the Redeemer, absorbed the river of the human race by the hiatus of profound persuasion; but this is very wonderful, this is very terrible, because with open mouth even after the knowledge of the Redeemer he receives many, after the wave of the laver he pollutes them, after the heavenly sacraments he snatches them to the depth of hell. Let it be said, therefore, let it be said terribly by the voice of Truth: He shall absorb a river, and shall not wonder, and has confidence that the Jordan may flow into his mouth. For the devil did not hold it for a great thing that he took the infidels; but with all his effort now he raises himself into the death of those whom he wastes away being regenerated against him. Let no one, therefore, confide that faith without works can suffice for him, when we know what is written: Faith without works is dead (James II, 20). Let no one think that he has fully escaped the bite of Behemoth from the sole confession of faith, because he has indeed already absorbed the river, but he still thirsts for the Jordan; and so many times the Jordan flows into his mouth, as many times as any Christian flows down to iniquity.

Os quidem ejus jam fide nos sublevante fugimus, sed magno studio curandum est, ne in hoc lubrica operatione dilabamur. Si ambulandi cautela negligitur, incassum credendo rectum iter tenetur, quia via quidem fidei ad coelestem patriam proficit, sed offendentes minime perducit.

[Vet. VIII.] 13. Iis praesertim qui sanitate praestant, insidiatur. Qui nisi summam vigilantiam adhibeant, pejus de alto ruunt.---Habemus adhuc quod hac in re subtilius perpendamus. Hi enim quos per Jordanem diximus exprimi, possunt per fluvium designari. Qui enim fidem jam veritatis agnoverunt, sed vivere fideliter negligunt, recte fluvius dici possunt, quia videlicet deorsum fluunt. Jordanis vero Hebraeo vocabulo descensio eorum dicitur. Et sunt nonnulli qui viam veritatis appetentes semetipsos abjiciunt, atque a vitae veteris elatione descendunt; cumque aeterna cupiunt, valde se ab hoc mundo alienos reddunt, dum non solum aliena non appetunt, sed etiam sua derelinquunt, et non solum in eo gloriam non quaerunt, sed hanc cum se obtulerit, etiam contemnunt. Hinc est enim quod voce Veritatis dicitur: Si quis vult venire post me, abneget semetipssum (Luc. IX, 23). Semetipsum enim abnegat, qui, calcato typho superbiae, ante Dei oculos esse se a se alienum demonstrat. Hinc Psalmista ait: Memor ero tui de terra Jordanis et Hermoniim (Psal. XLI, 7), Jordanis quippe, ut dixi, descensio, Hermoniim autem anathema, id est alienatio, interpretatur. De terra igitur Jordanis et Hermoniim Dei reminiscitur, qui in eo quod semetipsum dejicit, atque a se alienus existit, ad conditoris sui memoriam revocatur. Sed antiquus hostis hoc pro magno non habet, quod sub jure suae tyrannidis terrena quaerentes tenet. Propheta quippe attestante cognovimus quia esca ejus electa (Habac. I, 16). 1084 Neque enim mirum deputat, si eos absorbeat, quos superbia erigit, avaritia tabefacit, voluptas dilatat, malitia angustat, ira inflammat, discordia separat, invidia exulcerat, luxuria inquinans necat. Absorbebit ergo fluvium, et non mirabitur, quia pro magno non aestimat cum eos devorat, qui per ipsa suae vitae studia deorsum currunt; sed illos magnopere rapere nititur, quos, despectis terrenis studiis, jungi jam coelestibus contemplatur.

His mouth indeed we already flee by faith raising us up, but with great study it is to be cared for, lest in this we slide down by slippery operation. If the caution of walking is neglected, in vain is the right journey held by believing, because the way of faith indeed profits towards the heavenly country, but by no means leads those who stumble.

[Vet. VIII.] 13. He lies in wait especially for those who excel in holiness. Who, unless they employ the greatest vigilance, fall more miserably from on high.---We have still something to weigh more subtly in this matter. For these whom we said are expressed by the Jordan, can be designated by a river. For those who have already acknowledged the faith of truth, but neglect to live faithfully, can rightly be called a river, because indeed they flow downwards. But Jordan in the Hebrew word is called their descent. And there are some who, seeking the way of truth, cast themselves away, and descend from the elation of the old life; and when they desire eternal things, they render themselves very much alien from this world, while they not only do not seek the things of others, but even leave their own, and not only do not seek glory in it, but even contemn it when it offers itself. For hence is it that it is said by the voice of Truth: If any man will come after me, let him deny himself (Luke IX, 23). For he denies himself who, having trodden down the pride of elation, shows himself before the eyes of God to be alien from himself. Hence the Psalmist says: I will be mindful of thee from the land of Jordan and of Hermoniim (Psal. XLI, 7). For Jordan, as I said, is interpreted descent, but Hermoniim anathema, that is, alienation. From the land of Jordan and of Hermoniim, therefore, he is mindful of God, who in that he casts himself down, and exists alien from himself, is recalled to the memory of his Creator. But the ancient enemy does not hold this for a great thing, that he holds those seeking earthly things under the law of his tyranny. For by the attestation of the Prophet we have known that his meat is choice (Habac. I, 16). 1084 Nor does he account it a wonder if he should absorb those whom pride erects, avarice wastes away, pleasure dilates, malice narrows, wrath inflames, discord separates, envy ulcerates, luxury polluting kills. He shall absorb, therefore, a river, and shall not wonder, because he does not esteem it for a great thing when he devours those who through the very studies of their life run downwards; but he strives greatly to snatch those whom, earthly studies having been despised, he now contemplates joined to heavenly things.

[Vet. IX.] Unde absorpto fluvio recte subjungitur: Et habet fiduciam quod influat Jordanis in os ejus, quia illos insidiando rapere appetit, quos pro amore supernae patriae a praesentis vitae gloria semetipsos dejicere agnoscit. Nonnulli quippe mundum deserunt, honorum transeuntium vana derelinquunt, et, ima humilitatis appetentes, humanae conversationis morem bene vivendo transcendunt; atque in tanta studiorum arce proficiunt, ut signorum jam virtutes operentur; sed quia semetipsos circumspiciendo tegere negligunt, inanis gloriae telo percussi, pejus de alto ruunt. Hinc est enim quod aeternus judex, qui occulta cordis examinat, ejusdem ruinae casum praenuntians intentat, cum dicit: Multi dicent mihi in illa die: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejecimus, et in tuo nomine virtutes multas fecimus? Et tunc confitebor illis quia nunquam novi vos, discedite a me qui operamini iniquitatem, nescio qui estis (Matth. VII, 22, 23). Hinc etiam per prophetam dicitur: Vocavit Dominus judicium ad ignem et devoravit abyssum multam, et comedet partem domus Domini (Amos. VII, 4). Judicium quippe ad ignem vocatur, cum justitiae sententia ad poenam jam aeternae concremationis ostenditur. Et multam abyssum devorat, quia iniquas atque incomprehensibiles hominum mentes concremat, quae nunc se hominibus etiam sub signorum miraculis occultant. Pars autem domus Domini comeditur, quia illos quoque gehenna devorat, qui nunc quasi in sanctis actibus de electorum numero se esse gloriantur. Qui ergo hic Jordanis, ipsi illic pars domus Domini vocantur. Antiquus ergo hostis habet fiduciam quod in os ejus et Jordanis influat, quia nonnunquam calliditatis suae insidiis eos etiam qui jam electi putantur necat. [Vet. X.] Sed cujus cordis duritiam non ista Domini verba perturbent? cujus mentis constantia non ab intimis cogitationum radicibus quatiatur, cum hostis noster tantae esse contra nos fortitudinis demonstratur? Nullumne erit consolationis adjutorium? Erit certe, nam subditur:

Caput VII

[Rec. VII].

VERS. 19.---In oculis ejus quasi hamo capiet eum. 14. Diabolus Christum deglutire cupiens, quasi hamo captus est.---Notandum valde est quod Scripturae suae verba misericorditer temperans Deus, modo nos asperis incitationibus terret, modo blandis consolationibus refovet, et terrorem fomentis miscet, et fomenta terrori, ut dum circa nos utrumque mira magisterii arte temperatur, nec desperate inveniamur territi, nec incaute securi.

[Vet. IX.] Whence, the river having been absorbed, it is rightly subjoined: And he has confidence that the Jordan may flow into his mouth, because by lying in wait he desires to snatch those whom, for the love of the heavenly country, he recognizes to cast themselves down from the glory of the present life. For some indeed desert the world, leave the vain things of passing honors, and, seeking the depths of humility, transcend the manner of human conversation by living well; and they profit in such a citadel of studies that they already work the virtues of signs; but because by looking around they neglect to cover themselves, being struck by the weapon of vain glory, they fall more miserably from on high. For hence is it that the eternal Judge, who examines the secrets of the heart, foretelling the fall of the same ruin, threatens, when He says: Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many virtues? And then will I confess to them that I never knew you, depart from me ye who work iniquity, I know not who ye are (Matth. VII, 22, 23). Hence also it is said through the Prophet: The Lord called judgment to the fire and it devoured a great abyss, and it shall eat a part of the house of the Lord (Amos VII, 4). For judgment is called to the fire when the sentence of justice is shown to the punishment of eternal burning. And it devours a great abyss, because it burns the iniquitous and incomprehensible minds of men, which now hide themselves from men even under the miracles of signs. But a part of the house of the Lord is eaten, because Gehenna also devours those who now, as if in holy deeds, glory that they are of the number of the elect. Those, therefore, who are here the Jordan, are there called a part of the house of the Lord. The ancient enemy, therefore, has confidence that the Jordan may also flow into his mouth, because sometimes by the snares of his craftiness he kills even those who are already thought to be elect. [Vet. X.] But whose heart's hardness would not those words of the Lord perturb? The constancy of whose mind would not be shaken from the innermost roots of thoughts, when our enemy is shown to be of such great fortitude against us? Will there be no help of consolation? There will be certainly, for it is subjoined:

Chapter VII

[Rec. VII].

VERSE 19.---In his eyes as with a hook he shall take him. 14. The devil, desiring to swallow up Christ, was caught as with a hook.---It is greatly to be noted that God, mercifully tempering the words of His Scripture, now terrifies us with harsh incitements, now refreshes us with gentle consolations, and mixes terror with comforts, and comforts with terror, so that while both are tempered around us by a wonderful art of mastery, we may neither be found desperately terrified nor incautiously secure.

Nam cum Behemoth astutas insidias, 1085 atque effrenatas vires multiplicibus sententiis indicasset, protinus unigeniti Filii sui Redemptoris nostri commendat adventum, et quo ab illo ordine Behemoth iste sit perimendus insinuat, ut quia cor nostrum narrata illius virtute perculerat, moerorem nostrum citius indicata ejus perditione relevaret. Igitur postquam dixit: Absorbebit fluvium, et non mirabitur, et habet fiduciam quod influat Jordanis in os ejus, ipsum illico dominicae incarnationis adventum annuntiat, dicens: In oculis ejus quasi hamo capiet eum. Quis nesciat quod in hamo esca ostenditur, aculeus occultatur? Esca enim provocat, ut aculeus pungat. Dominus itaque noster ad humani generis redemptionem veniens, velut quemdam de se in necem diaboli hamum fecit. Assumpsit enim corpus, ut in eo Behemoth iste quasi escam suam mortem carnis appeteret. Quam mortem dum in illo injuste appetit, nos quos quasi juste tenebat amisit. In hamo ergo ejus incarnationis captus est, quia dum in illo appetit escam corporis, transfixus est aculeo divinitatis. Ibi quippe inerat humanitas quae ad se devoratorem duceret, ibi divinitas quae perforaret, ibi aperta infirmitas quae provocaret, ibi occulta virtus quae raptoris faucem transfigeret. In hamo igitur captus est, quia inde interiit unde devoravit. Et quidem Behemoth iste Filium Dei incarnatum noverat, sed redemptionis nostrae ordinem nesciebat. Sciebat enim quod pro redemptione nostra incarnatus Dei Filius fuerat, sed omnino quod idem Redemptor noster illum moriendo transfigeret nesciebat. Unde et bene dicitur: In oculis ejus quasi hamo capiet eum. In oculis quippe habere dicimus quod coram nobis positum videmus. Antiquus vero hostis humani generis Redemptorem ante se positum vidit, quem, cognoscendo confessus, confitendo pertimuit, dicens: Quid nobis et tibi, Flii Dei? venisti ante tempus torquere nos (Matth. VIII, 29). In oculis itaque suis hamo captus est, quia et novit, et momordit; et cognovit prius quem pertimesceret, et tamen post non timuit, cum in illo quasi escam propriam, mortem carnis esuriret. [Vet. XI.] Igitur quia caput nostrum per se quid fecit audivimus, nunc per membra sua quid faciat audiamus. Sequitur:

Caput VIII

[Rec. VIII].

For when He had indicated the crafty snares and unbridled strengths of Behemoth in manifold sentences, He immediately commends the coming of His only-begotten Son, our Redeemer, and insinuates by what order that Behemoth is to be destroyed, so that because He had smitten our heart with the narration of his power, He might the more quickly relieve our sorrow by indicating his perdition. Therefore after He said: He shall absorb a river, and shall not wonder, and he has confidence that the Jordan may flow into his mouth, He there at once announces the advent of the Lord's incarnation, saying: In his eyes as with a hook he shall take him. Who knows not that in a hook the bait is shown, the barb is hidden? For the bait provokes, that the barb may prick. Our Lord, therefore, coming for the redemption of the human race, made as it were a kind of hook of Himself for the death of the devil. For He assumed a body, that in it this Behemoth might seek the death of the flesh as his bait. While he unjustly seeks that death in Him, he lost us whom he held as if justly. He was caught, therefore, in the hook of His incarnation, because while he seeks in Him the bait of the body, he was transfixed by the barb of the divinity. For there was present humanity which might lead the devourer to itself, there divinity which might pierce him, there open infirmity which might provoke him, there hidden power which might transfix the jaw of the robber. In the hook, therefore, was he caught, because he perished from that whence he devoured. And indeed this Behemoth had known the incarnate Son of God, but he did not know the order of our redemption. For he knew that the Son of God had been incarnate for our redemption, but he was entirely ignorant that this same Redeemer of ours would transfix him by dying. Whence also it is well said: In his eyes as with a hook he shall take him. For we say we have in our eyes what we see placed before us. But the ancient enemy saw the Redeemer of the human race placed before him, whom, acknowledging he confessed, and confessing he feared, saying: What have we to do with thee, Son of God? art thou come hither to torment us before the time? (Matt. VIII, 29). In his eyes, therefore, he was caught with a hook, because he both knew and bit; and he first knew Him whom he should fear, and yet afterwards he did not fear, when he hungered in Him for the death of the flesh as for his own bait. [Vet. XI.] Therefore because we have heard what our Head did through Himself, let us now hear what He does through His members. It follows:

Chapter VIII

[Rec. VIII].

IBID.---Et in sudibus perforabit nares ejus. 15. Sagacissimas ejus insidias detegendo, sancti veluti sude nares ipsius perforant.---Quid aliud sudes, id est palos accipimus, qui videlicet exacuuntur ut figantur, nisi acuta sanctorum consilia? Quae hujus Behemoth nares perforant, dum sagacissimas ejus insidias et vigilando circumspiciunt, et superando transfigunt. Per nares vero odor trahitur, et deducto flatu hoc agitur, ut res etiam quae longe est posita cognoscatur. Naribus ergo Behemoth callidae ejus insidiae designantur, per quas sagacissime nititur et occulta cordis nostri bona cognoscere et haec pessima persuasione dissipare. In sudibus itaque Dominus nares ejus perforat, quia callidas ejus insidias acutis sanctorum sensibus penetrans enervat. Saepe autem bonorum vias tanta insidians arte circumvolat, ut per ea quae ab eis bene gesta cognoverit, ad malitiam aditum quaerat. Nam unde alium largiri quid conspicit, inde alium in discordiae flamma succendit; et cum hunc respicit misereri, illi persuadet irasci, ut dum bonum quasi non communiter 1086 factum insinuat, concordes animos a bono gratiae communis abscindat. Quia enim justorum mentes ad mala suadendo non valet frangere, bonis satagit actibus inter eas mala seminare. Sed sancti viri has ejus insidias tanto celerius vincunt, quanto et subtilius deprehendunt. Quod melius ostendimus, si unum e multis assertoribus veritatis in testimonium Paulum vocemus, sub quo quidam Corinthius dum incesti facinus perpetrasset, cum doctor egregius in carnis interitum ad satisfactionem poenitentiae Satanae tradidit, et in diem Domini salvum ejus spiritum reservavit (I Cor. V, 5). Magna quippe arte magisterii ipsi est traditus coactus in poenam cui sponte est substratus in culpa, ut qui auctor fuerat ad vitium nequitiae, ipse flagellum fieret disciplinae. Qua tamen bene gesta poenitentia, dum cognovisset Corinthios super eum jam misericorditer motos, ait: Cui aliquid donastis, et ego; nam et ego quod donavi, si quid donavi, propter vos in persona Christi (II Cor. II, 10). Communionis vero gratiam cogitans ait: Cui aliquid donastis, et ego. Ac si diceret: A bono vestro non dissentio, meum sit quidquid ipsi fecistis. Atque mox subdidit: Et ego si quid donavi, propter vos. Ac si diceret: Vestris actibus bonum addidi, quidquid propter vos misericorditer feci. Vestra ergo est utilitas bonitas mea, mea est utilitas bonitas vestra.

IBID.---And in stakes he shall pierce his nostrils. 15. By detecting his most sagacious snares, the saints as it were with a stake pierce his nostrils.---What else do we take for stakes, that is, pales, which indeed are sharpened that they may be fixed, but the sharp counsels of the saints? Which pierce the nostrils of this Behemoth, while they both look around at his most sagacious snares by watching, and transfix them by overcoming. But through the nostrils scent is drawn, and by drawing in the breath it is brought about that even a thing which is placed far off may be known. By the nostrils of Behemoth, therefore, his crafty snares are designated, through which he most sagaciously strives both to know the hidden goods of our heart and to dissipate them by his most wicked persuasion. In stakes, therefore, the Lord pierces his nostrils, because He enervates his crafty snares by penetrating them with the sharp senses of the saints. But often, lying in wait, he flies around the ways of the good with such great art, that through those things which he has known to be well done by them, he may seek an entrance to malice. For whence he beholds one to bestow anything, thence he kindles another in the flame of discord; and when he regards this one to have pity, he persuades that one to be angry, so that while he insinuates a good as if not commonly done, he may cut off concordant minds from the good of common grace. For because he is not able to break the minds of the just by persuading them to evil, he busies himself to sow evils among them in their good deeds. But holy men overcome these his snares the more quickly, as they also more subtly detect them. Which we show better if we call Paul as a witness from among many assertors of the truth, under whom a certain Corinthian when he had perpetrated the crime of incest, the egregious teacher delivered him to Satan for the destruction of the flesh to the satisfaction of penance, and reserved his spirit safe for the day of the Lord (I Cor. V, 5). By a great art of mastery indeed he was delivered to him, being forced to the punishment to whom he was voluntarily subjected in the fault, so that he who had been the author to the vice of wickedness, should himself become the scourge of discipline. But that penance having been well performed, when he had known the Corinthians to be already mercifully moved over him, he says: To whom ye have forgiven anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ (II Cor. II, 10). For thinking of the grace of communion he says: To whom ye have forgiven anything, I forgive also. As if he were to say: I do not dissent from your good, let whatever ye yourselves have done be mine. And he soon subjoined: And I, if I forgave anything, for your sakes. As if he were to say: I added a good to your acts, whatever I did mercifully for your sakes. Your utility, therefore, is my goodness, my utility is your goodness.

Qui ipsam mox compagem cordium, in qua sic tenetur, adjungens subdidit: In persona Christi. Cui velut si dicere praesumamus: Quare te ita caute discipulis copulas? quare vel te illorum, vel illos tuis actionibus tam sollicita mente conformas? illico subjunxit: Ut non circumveniamur a satana (Ibid., 11). Cujus sagaces insidias quam acuto sensu transfigat insinuat subdens: Non enim ignoramus cogitationes ejus. Ac si verbis aliis dicat: Acutae auctore Domino sudes sumus, et nares Behemoth istius subtiliter circumspiciendo penetramus, ne hoc quod bene mens inchoat, ipse in malitiae finem vertat.

[Vet. XII.] 16. Christi divinitatem explorans, ejus verbis in naso confixus est et captus.---Possunt per sudes acuta ipsius per carnem manifestatae sapientiae verba signari, ut quia naribus odor trahitur, per Behemoth nares illa antiqui hostis exploratio figuretur. Qui cum Deum incarnatum esse dubitaret, hoc expetitis miraculis voluit tentando cognoscere, dicens: Si Filius Dei es, dic ut lapides isti panes fiant (Matth. IV, 3). Quia ergo signorum indiciis odorem divinitatis ejus cognoscere concupivit, quasi flatum naribus traxit. Sed dum ei protinus respondetur: Non in pane solo vivit homo. Et: Non tentabis Dominum Deum tuum (Ibid., 4, 7), quia sententiarum suarum acuminibus indagationem antiqui hostis veritas perculit, quasi nares ejus sudibus perforavit. Sed quia Behemoth iste per varia fraudum argumenta distenditur, adhuc adjuncto et alio nomine notatur: nam subditur:

Caput IX

[Rec. IX].

VERS. 20.---An extrahere poteris Leviathan hamo? 17. Leviathan quippe additamentum eorum dicitur. Quorum videlicet, nisi hominum? quibus semel culpam praevaricationis intulit, et hanc usque ad aeternam mortem quotidie pessimis suggestionibus extendit. Quibus dum reatum fenore peccati multiplicat, poenas procul dubio sine cessatione coacervat. Potest quoque Leviathan etiam per irrisionem vocari. Primo quippe homini persuasione callida 1087 divinitatem additurum se perhibuit, sed immortalitatem tulit (Genes. III, 5). Additamentum ergo hominum per irrisionem dici potest, quibus dum hoc quod non erant se addere spopondit, etiam hoc quod erant fallendo subtraxit. Sed Leviathan iste hamo captus est, quia in Redemptore nostro dum per satellites suos escam corporis momordit, divinitatis illum aculeus perforavit. Quasi hamus quippe fauces glutientis tenuit, dum in illo et esca carnis patuit, quam devorator appeteret, et divinitas passionis tempore latuit, quae necaret.

Who soon adding that same joining of hearts, in which he is thus held, subjoined: In the person of Christ. To whom as if we should presume to say: Why dost thou so cautiously couple thyself to the disciples? why dost thou with such a solicitous mind conform either thyself to their actions, or them to thine? he there at once subjoined: Lest Satan should get an advantage of us (Ibid., 11). He insinuates with how sharp a sense he transfixes his sagacious snares, adding: For we are not ignorant of his devices. As if he were to say in other words: By the Lord's authorship we are sharp stakes, and we penetrate the nostrils of that Behemoth by subtly looking around, lest he himself should turn into an end of malice that which the mind well begins.

[Vet. XII.] 16. Exploring the divinity of Christ, he was transfixed in the nose by His words and caught.---By stakes can be signified the sharp words of His wisdom manifested through the flesh, so that because scent is drawn through the nostrils, by the nostrils of Behemoth may be figured that exploration of the ancient enemy. Who when he doubted that God was incarnate, wished to know this by tempting with sought-for miracles, saying: If thou be the Son of God, command that these stones be made bread (Matt. IV, 3). Because, therefore, he desired to know the scent of His divinity by the indications of signs, he drew as it were a breath through his nostrils. But when it is immediately answered to him: Man does not live by bread alone. And: Thou shalt not tempt the Lord thy God (Ibid., 4, 7), because Truth smote the investigation of the ancient enemy by the sharpnesses of its sentences, it as it were pierced his nostrils with stakes. But because this Behemoth is stretched out through various arguments of frauds, he is still noted by another added name: for it is subjoined:

Chapter IX

[Rec. IX].

VERSE 20.---Canst thou draw out Leviathan with a hook? 17. For Leviathan is said to be their addition. Of whom indeed, but of men? upon whom he once brought the fault of prevarication, and daily extends it even to eternal death by his most wicked suggestions. To whom while he multiplies their guilt by the interest of sin, he without doubt heaps up punishments without cessation. Leviathan can also be called so even by derision. For to the first man he held out by crafty persuasion that he would add divinity, but he took away immortality (Gen. III, 5). It can be called, therefore, the addition of men by derision, to whom while he promised to add that which they were not, he by deceiving also subtracted that which they were. But this Leviathan was caught with a hook, because in our Redeemer, while he bit the bait of the body through his satellites, the barb of the divinity pierced him. For as it were a hook held the jaws of him swallowing, while in Him both the bait of the flesh lay open, which the devourer might seek, and the divinity lay hid at the time of the passion, which might slay him.

In hac quippe aquarum abysso, id est in hac immensitate generis humani, ad omnium mortem inhians, vitam pene omnium vorans, huc illucque aperto ore cetus iste ferebatur, sed ad mortem ceti istius hamus in hac aquarum profunditate caliginosa mira est dispositione suspensus. Hujus hami linea illa est per Evangelium antiquorum patrum propago memorata. Nam cum dicitur: Abraham genuit Isaac, Isaac genuit Jacob (Matth. I, 2); cumque caeteri successores interposito Joseph nomine usque ad Mariam virginem desponsatam describuntur, quasi quaedam linea torquetur, in cujus extremo incarnatus Dominus, id est hamus iste ligaretur, quem in his aquis humani generis dependentem aperto ore iste cetus appeteret, sed eo per satellitum suorum saevitiam morso, mordendi vires ulterius non haberet. Ne ergo iste humanis mortibus cetus insidians quos vellet ultra devoraret, hamus hic raptoris fauces tenuit, et sese mordentem momordit. Incarnationem igitur unigeniti Filii fideli famulo indicans Deus, ait: An extrahere poteris Leviathan hamo? Subaudis ut ego, qui ad raptoris mortem incarnatum unigenitum Filium mitto, in quo dum mortalis caro conspicitur, et immortalitatis potentia non videtur, quasi hamus quidam inde devorantem perimit unde acumen potentiae quo transfigat occultat. Sequitur:

CAPUT X.

IBID.---Et fune ligabis linguam ejus. 18. Ejus linguam Dominus ligavit, dum silere coegit errores.---Subaudis ut ego. Scriptura enim sacra fune aliquando dimensionum sortes, aliquando peccata, aliquando fidem designare consuevit. Nam propter haereditarias dimensionum sortes dicitur: Funes ceciderunt mihi in praeclaris; etenim haereditas mea praeclara est mihi (Psal. XV, 6). Funes quippe in praeclaris cadunt, dum per humilitatem vitae sortes nos patriae melioris excipiunt. Rursum quia fune peccata signantur, per prophetam dicitur: Vae qui trahitis iniquitatem in funiculis vanitatis (Isai. V, 18). Iniquitas namque in funiculis vanitatis trahitur, dum per augmentum culpa protelatur. Unde et per Psalmistam dicitur: Funes peccatorum circumplexi sunt me (Psal. CXVIII, 61). Quia enim funis addendo torquetur ut crescat, non immerito peccatum in fune figuratur, quod perverso corde saepe, dum defenditur, multiplicatur.

For in this abyss of waters, that is, in this immensity of the human race, gasping for the death of all, devouring the life of almost all, that whale was carried hither and thither with open mouth, but for the death of that whale a hook has been suspended in this dark depth of waters by a wonderful disposition. The line of this hook is that lineage of the ancient fathers recorded through the Gospel. For when it is said: Abraham begat Isaac, Isaac begat Jacob (Matt. I, 2); and when the rest of the successors, the name of Joseph being interposed, are described even to Mary the espoused virgin, as it were a kind of line is twisted, at the end of which the incarnate Lord, that is, this hook, should be bound, which this whale should seek with open mouth as it hung in these waters of the human race, but it being bitten through the cruelty of his satellites, he should no longer have the power of biting. Lest, therefore, this whale lying in wait for human deaths should further devour whom he would, this hook held the jaws of the robber, and bit him that was biting itself. God, therefore, indicating the incarnation of the only-begotten Son to His faithful servant, says: Canst thou draw out Leviathan with a hook? Understand, as I, who send my incarnate only-begotten Son for the death of the robber, in whom while mortal flesh is beheld, and the power of immortality is not seen, as it were a kind of hook he kills him devouring from that whence he hides the point of power by which he may transfix. It follows:

CHAPTER X.

IBID.---And with a rope thou shalt bind his tongue. 18. The Lord bound his tongue, while He compelled his errors to be silent.---Understand, as I. For sacred Scripture has been accustomed sometimes to designate by a rope the lots of dimensions, sometimes sins, sometimes faith. For on account of the hereditary lots of dimensions it is said: The lines are fallen unto me in goodly places; yea, I have a goodly heritage (Psal. XV, 6). For the lines fall in goodly places, while through the humility of life the lots of a better country receive us. Again, because sins are signified by a rope, it is said through the Prophet: Woe unto them that draw iniquity with cords of vanity (Isai. V, 18). For iniquity is drawn in the cords of vanity, while the fault is prolonged by increase. Whence also it is said by the Psalmist: The cords of the wicked have encompassed me (Psal. CXVIII, 61). For because a rope is twisted by adding that it may grow, not undeservedly is sin figured in a rope, which in a perverse heart often, while it is defended, is multiplied.

Rursum fune fides exprimitur, Salomone attestante, qui ait: Funiculus triplex difficile rumpitur (Eccle. IV, 12), quia fides videlicet, quae de cognitione Trinitatis ab ore praedicantium texitur, fortis in electis permanens, in solo reproborum corde dissipatur. Hoc itaque loco funis nomine sive peccatum, sive fidem nil obstat intelligi. [Vet. XIII.] Incarnatus etenim Dominus noster fune Leviathan linguam ligavit, 1088 quia in similitudine carnis peccati apparuit, et omnia errorum ejus praedicamenta damnavit (Rom. VIII, 3). Unde Paulo attestante dicitur: Et de peccato damnavit peccatum (Ibid.). Fune linguam ligavit, quia per similitudinem carnis peccati ab electorum suorum cordibus cuncta ejus fallaciae argumenta destruxit. Ecce enim apparente in carne Domino, Leviathan lingua ligata est, quia ejus veritate cognita, illae falsitatis doctrinae tacuerunt.

19. Academici et Mathematici refelluntur.---Ubi enim nunc est Academicorum error, qui certe conantur astruere certum nil esse, qui impudenti fronte assertionibus suis fidem ab auditoribus exigunt, cum vera esse nulla testantur? Ubi Mathematicorum superstitio qui, dum signorum cursus suspiciunt, vitas hominum in siderum momenta suspendunt? Quorum aperte doctrinam saepe geminorum nativitas dissipat, qui cum uno eodemque momento horae prodeant, non in una conversationis qualitate perdurant. Ubi tot praedicamenta falsitatis, quae enumerare fugimus, ne ab exponendi ordine longe recedamus? Sed cuncta jam erroris doctrina conticuit, quia Leviathan linguam Dominus incarnationis suae fune constrinxit. Unde bene etiam per prophetam dicitur: Et desolabit Dominus linguam maris Aegyptii (Isai. XI, 15). Lingua quippe maris est scientia doctrinae saecularis. Bene autem mare Aegyptium dicitur, quia peccati obscuritate fuscatur. Linguam ergo maris Aegyptii Dominus desolavit, quia hujus mundi falsam sapientiam per carnem se ostendendo destruxit. Fune ergo Leviathan lingua constringitur, quia per similitudinem carnis peccati ligata est praedicatio vetusti peccatoris.

20. Disseminata sanctissimae Trinitatis fide scientia saecularis tacuit.---Si autem fides fune signatur, isdem nobis iterum intellectus innuitur, quia dum per praedicatores sanctos in mundo fides Trinitatis innotuit, contra electorum mentes erumpere mundi doctrina cessavit. Unde bene Domino per prophetam dicitur: Tu dirupisti fontes et torrentes, tu siccasti fluvios Ethan (Psal. LXXIII, 15). Ethan quippe interpretatur fortis. Et quis est hic fortis, nisi de quo per Evangelium Dominus dicit: Nemo potest vasa fortis ingressus domum diripere, nisi prius fortem alliget (Marc. III, 27)?

Again, faith is expressed by a rope, Solomon attesting, who says: A threefold cord is not quickly broken (Eccl. IV, 12), because indeed faith, which is woven from the knowledge of the Trinity by the mouth of those preaching, remaining strong in the elect, is dissipated only in the heart of the reprobate. In this place, therefore, there is no obstacle to either sin or faith being understood by the name of rope. [Vet. XIII.] For our incarnate Lord bound the tongue of Leviathan with a rope, because He appeared in the likeness of sinful flesh, and condemned all the predicaments of his errors (Rom. VIII, 3). Whence, Paul attesting, it is said: And for sin, condemned sin (Ibid.). He bound his tongue with a rope, because through the likeness of sinful flesh He destroyed all the arguments of his fallacy from the hearts of His elect. For behold, the Lord appearing in the flesh, the tongue of Leviathan has been bound, because, his truth having been known, those doctrines of falsehood have become silent.

19. The Academics and Mathematicians are refuted.---For where is now the error of the Academics, who indeed endeavor to construct that nothing is certain, who with impudent front exact faith for their assertions from their auditors, when they testify that no things are true? Where is the superstition of the Mathematicians who, while they look up at the courses of the signs, suspend the lives of men upon the moments of the stars? Whose doctrine the birth of twins often openly dissipates, who, though they come forth at one and the same moment of an hour, do not endure in one quality of conversation. Where are so many predicaments of falsehood, which we fly from enumerating, lest we should recede far from the order of expounding? But all the doctrine of error has now become silent, because the Lord has constrained the tongue of Leviathan by the rope of His incarnation. Whence also it is well said through the Prophet: And the Lord shall utterly destroy the tongue of the Egyptian sea (Isai. XI, 15). For the tongue of the sea is the science of secular doctrine. But it is well called the Egyptian sea, because it is darkened with the obscurity of sin. The Lord, therefore, has desolated the tongue of the Egyptian sea, because He destroyed the false wisdom of this world by showing Himself through the flesh. By a rope, therefore, the tongue of Leviathan is constrained, because through the likeness of sinful flesh the preaching of the old sinner has been bound.

20. The faith of the most holy Trinity being disseminated, secular science became silent.---But if faith is signified by a rope, the same understanding is again hinted to us, because while through holy preachers the faith of the Trinity became known in the world, the doctrine of the world ceased to break out against the minds of the elect. Whence it is well said to the Lord through the Prophet: Thou didst cleave the fountain and the flood: thou driedst up mighty rivers (Psal. LXXIII, 15). For Ethan is interpreted strong. And who is this strong one, but he of whom the Lord says through the Gospel: No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man (Mark III, 27)?

Fontes itaque et torrentes Dominus dirupit, dum in apostolorum suorum cordibus fluenta veritatis aperuit. De quibus rursum per prophetam alium dicitur: Haurietis aquas in gaudio de fontibus Salvatoris (Isai. XII, 3). Ad eorum quippe doctrinam sitientes pergimus, ut veritatis plenas cordium nostrorum lagunculas reportemus. Sed emanantibus suis fontibus Ethan fluvios exsiccavit, dum doctrinam fortis et maligni spiritus ostenso radio suae veritatis arefecit. Leviathan ergo lingua fune stringitur, quia, extensa fide Trinitatis, errorum praedicamenta siluerunt. Sed quia jam se aperte extollere non valet, huc illucque circumiens per insidias mordet. [Vet. XIV.] Mira autem misericordia contra hunc pro nobis Dominus vigilat, atque eum et in hoc quod fraudibus molitur expugnat. Unde subditur:

Caput XI

[Rec. X].

VERS. 21.---Nunquid pones circulum in naribus ejus? 21. Circulus in naribus diaboli divinae virtutis omnipotentia.---Sicut per nares insidiae, ita per circulum divinae virtutis omnipotentia designatur. Quae cum apprehendi nos tentationibus prohibet, miris ordinibus antiqui hostis insidias circumplectens tenet. Circulus ergo ei in naribus ponitur, dum circumducta protectionis supernae fortitudine, ejus sagacitas retinetur, ne contra infirmitatem hominum tantum praevaleat, quantum perditionis argumenta latenter explorat. Potest etiam circuli nomine occulti judicii adjutorium designari, quod in hujus Behemoth naribus ponitur, cum a callida sua crudelitate refrenatur. Unde bene per prophetam, cum ab Israelitarum laesione prohibetur, regi Babyloniae dicitur: Ponam circulum in naribus tuis (Isai. XXXVII, 29). Ac si aperte diceretur: Cogitando insidias suspiras; sed explere quod appetis non valendo omnipotentiae meae circulum in naribus portas, ut cum bonorum mortem ardentius anhelas, ab eorum vita vacuus redeas. Quod vero hoc loco circulum, hoc et Scriptura sacra per Joannem in Apocalypsi falcem vocat. Ait enim: Vidi, et ecce nubem candidam, et super nubem sedentem similem Filio hominis, habentem in capite suo coronam auream, et in manu sua falcem acutam (Apoc. XIV, 14). Potestas enim divini judicii, quia undique stringit, circulus dicitur; et quia intra se omnia incidendo amplectitur, falcis appellatione signatur. In falce enim quidquid inciditur, quaquaversum flectitur, intus cedit.

The Lord, therefore, cleaved the fountains and the floods, when He opened the streams of truth in the hearts of His apostles. Of whom again it is said through another Prophet: With joy shall ye draw water out of the wells of Salvation (Isai. XII, 3). For to their doctrine we go thirsting, that we may bring back our little pitchers of hearts full of truth. But by His fountains flowing forth He dried up the rivers of Ethan, while He parched the doctrine of the strong and malignant spirit by the shown ray of His truth. The tongue of Leviathan, therefore, is bound with a rope, because, the faith of the Trinity being extended, the predicaments of errors became silent. But because he is not now able to extol himself openly, going hither and thither he bites by snares. [Vet. XIV.] But with wonderful mercy the Lord watches against him for us, and expels him even in that which he works by frauds. Whence it is subjoined:

Chapter XI

[Rec. X].

VERS. 21.---Wilt thou put a ring in his nostrils? 21. The ring in the nostrils of the devil is the omnipotence of divine virtue.---As by the nostrils snares are signified, so by the ring the omnipotence of divine virtue is designated. Which, when it prohibits us from being apprehended by temptations, holds the snares of the ancient enemy, encompassing them in wonderful orders. A ring, therefore, is put in his nostrils, while, the fortitude of supernal protection being drawn around him, his sagacity is restrained, lest he should prevail as much against the infirmity of men as he secretly explores the arguments of perdition. The aid of secret judgment can also be designated by the name of a ring, which is put in the nostrils of this Behemoth, when he is refrained from his crafty cruelty. Whence it is well said by the prophet to the king of Babylon, when he is prohibited from harming the Israelites: I will put a ring in thy nostrils (Isai. XXXVII, 29). As if it were openly said: Thou sighest in thinking of snares; but, not being able to fulfill what thou desirest, thou bearest the ring of my omnipotence in thy nostrils, so that, while thou pantest more ardently for the death of the good, thou mayest return empty of their life. What in this place is called a ring, this also holy Scripture by John in the Apocalypse calls a sickle. For he says: I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle (Apoc. XIV, 14). For the power of divine judgment, because it binds on every side, is called a ring; and because it embraces all things within itself by cutting, it is designated by the appellation of a sickle. For in a sickle whatever is cut, toward whichever part it is bent, it yields inward.

Et quia potestas superni judicii nullatenus evitatur, intra ipsam quippe sumus, quo libet fugere conemur, recte cum venturus judex ostenditur, falcem tenere perhibetur, quia cum potenter ad omnia obviat, incidendo circumdat. Esse se intra judicii falcem Propheta vidit, cum diceret: Si ascendero in coelum, tu illic es; si descendero ad infernum ades. Si sumpsero pennas meas ante lucem, et habitavero in extremis maris, etenim illuc manus tua deducet me, et tenebit me dextera tua (Psal. CXXXVIII, 8, 9, 10). Intra quamdam falcem se vidit, quia se evadere nequaquam posse divini judicii angustias scivit.

CAPUT XII.

IBID.---Aut armilla perforabis maxillam ejus? 22.

Haec plurimos quos devoravit, ab ejus faucibus extrahit.---Ab intellectu circuli armilla non discrepat, quia ipsa hoc quoque ubi ponitur ambiendo constringit. Sed quia armilla latius tenditur, per armillam occulti ejus judicii erga nos protectio impensior designatur. Armilla ergo Dominus maxillam Leviathan istius perforat, quia ineffabili misericordiae suae potentia sic malitiae antiqui hostis obviat, ut aliquando eos etiam quos jam cepit amittat; et quasi ab ore illius cadunt, qui post perpetratas culpas ad innocentiam redeunt. Quis enim ore illius semel raptus maxillam ejus evaderet, 1090 si perforata non esset? An non in ore Petrum tenuit, cum negavit (Matth. An non in ore David tenuit, cum in tantam se luxuriae voraginem mersit (II Reg. Sed cum ad vitam uterque per poenitentiam rediit, Leviathan iste eos aliquo modo quasi per maxillae suae foramina amisit. Per foramen ergo maxillae ab ejus ore subtracti sunt qui post perpetrationem tantae nequitiae poenitendo redierunt. Quis autem hominum Leviathan istius os evadat, ut nulla illicita committat? Sed hinc cognoscimus quantum redemptori humani generis debitores sumus, qui non solum nos in os Leviathan ire prohibuit, sed ab ore etiam redire concessit; qui spem peccatori non abstulit, quia maxillam ejus, ut evadendi viam tribueret, perforavit, ut saltem post morsum fugiat, qui incautus prius morderi nequaquam metuebat. Ubique ergo nobis occurrit superna medicina, quia et dedit homini praecepta ne peccet, et tamen peccandi dedit remedia, ne desperet.

And because the power of supernal judgment is by no means avoided, for we are indeed within it whithersoever we may attempt to flee, rightly when the judge who is to come is shown, he is held to hold a sickle, because when he powerfully meets all things, he encompasses them by cutting. The Prophet saw that he was within the sickle of judgment, when he said: If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me (Psal. CXXXVIII, 8, 9, 10). He saw himself within a certain sickle, because he knew that he could by no means escape the straits of divine judgment.

CHAPTER XII.

IBID.---Or wilt thou bore his jaw through with a ring? [armilla]

22. This extracts from his jaws many whom he has devoured.---From the understanding of the ring the armilla (bracelet or ring) does not differ, because it also constrains that where it is placed by surrounding it. But because the armilla is more widely extended, by the armilla a more abundant protection of His hidden judgment towards us is designated. With an armilla, therefore, the Lord bores through the jaw of this Leviathan, because by the ineffable power of His mercy He so meets the malice of the ancient enemy, that He sometimes loses even those whom he has already taken; and they fall, as it were, from his mouth, who after perpetrated faults return to innocence. For who, being once snatched by his mouth, would escape his jaw, if it were not bored through? Did he not hold Peter in his mouth, when he denied? (Matth. XXVI, 71). Did he not hold David in his mouth, when he merged himself into such a whirlpool of luxury? (II Sam. XI, 4). But when both returned to life through penance, this Leviathan lost them in some way, as if through the holes of his jaw. Through the hole of the jaw, therefore, were subtracted from his mouth those who after the perpetration of such great wickedness returned by repenting. But what man would escape the mouth of this Leviathan, so as to commit nothing unlawful? But from this we know how much we are debtors to the Redeemer of the human race, who not only prohibited us from going into the mouth of Leviathan, but also granted us to return from his mouth; who did not take away hope from the sinner, because He bored through his jaw, that He might provide a way of escape, so that at least after the bite he may flee, who before, being incautious, by no means feared to be bitten. Everywhere, therefore, heavenly medicine meets us, because He both gave to man precepts lest he should sin, and yet gave remedies for sinning, lest he should despair.

Unde cavendum summopere est ne quis delectatione peccati Leviathan istius ore rapiatur, et tamen, si raptus fuerit, non desperet, quia si peccatum perfecte lugeat, adhuc foramen in maxilla ejus invenit, per quod evadat. Jam dentibus teritur, sed adhuc si evadendi via quaeritur, in maxilla ejus foramen invenitur. Habet etiam captus quo exeat, qui praevidere noluit ne caperetur. Quisquis ergo nondum captus est, maxillam ejus fugiat; quisquis vero jam captus est, in maxilla foramen quaerat. Pius enim ac justus est conditor noster.

XV.] 23. Ante culpam justitia Dei metuenda; post culpam speranda misericordia. Ruina majorum sit cautela minorum.---Sed nemo dicat: Quia pius est, venialiter pecco. Et nemo qui peccaverit dicat: Quia justus est, de peccati remissione despero. Relaxat enim Deus facinus quod defletur, sed perpetrare quisque timeat quod si digne deflere possit ignorat. Ante culpam ergo justitiam metuat, post culpam tamen de pietate praesumat; neque ita justitiam timeat, ut nulla spei consolatione convalescat; neque ita confidat de misericordia, ut adhibere vulneribus suis dignae poenitentiae negligat medicinam; sed quem praesumit sibi pie parcere, semper etiam cogitet et districte judicare. Sub pietate itaque ejus spes peccatoris gaudeat, sed sub districtione illius poenitentis correctio contremiscat. Spes igitur praesumptionis nostrae habeat etiam morsum timoris, ut ad corrigenda peccata justitia judicantis terreat, quem ad fiduciam veniae gratia parcentis invitat. Hinc enim per quemdam sapientem dicitur: Ne dixeris, Miserationes Domini multae sunt, peccatorum meorum non memorabitur (Eccli. Pietatem namque ejus protinus, et justitiam subdit, dicens: Misericordia enim et ira ab illo (Ibid., 7). Divina itaque clementia maxillam Behemoth istius perforans, ubique humano generi et misericorditer et potenter occurrit, quia nec libero admonitionem praecavendi tacuit, nec capto remedium fugiendi subtraxit. Ad hoc quippe in Scriptura sacra virorum talium, id est David et Petri, peccata sunt indita, ut cautela minorum sit ruina majorum. Ad hoc vero utrorumque illic et poenitentia insinuatur et venia, ut spes pereuntium sit recuperatio perditorum. De statu ergo suo David cadente, nemo superbiat. De lapsu etiam suo David surgente, 1091 nemo desperet. Ecce quam mirabiliter Scriptura sacra eodem verbo superbos premit, quo humiles levat. Unam namque rem gestam retulit, et diverso modo superbos quidem ad humilitatis formidinem, humiles vero ad spei fiduciam revocavit. O inaestimabile novi generis medicamentum, quod uno eodemque ordine positum, et premendo tumentia exsiccat, et sublevando arentia infundit! De majorum nos lapsu terruit, sed de reparatione roboravit. 24.

Whence it is to be especially guarded against lest any one by the delight of sin should be snatched by the mouth of this Leviathan, and yet, if he should be snatched, let him not despair, because if he perfectly laments his sin, he still finds a hole in his jaw, through which he may escape. Now he is being bruised by the teeth, but still if a way of escape is sought, a hole is found in his jaw. Even he that is caught has a place to go out, who would not foresee lest he should be caught. Whoever, therefore, is not yet caught, let him flee his jaw; but whoever is already caught, let him seek the hole in the jaw. For pious and just is our Creator.

[Vet. XV.] 23. Before guilt, the justice of God is to be feared; after guilt, mercy is to be hoped for. The ruin of the greater should be the caution of the lesser.---But let no one say: Because He is pious, I sin venially. And let no one who has sinned say: Because He is just, I despair of the remission of sin. For God relaxes the crime that is bewailed, but let each one fear to perpetrate what he knows not if he can worthily bewail. Before guilt, therefore, let him fear justice, yet after guilt let him presume on piety; nor let him so fear justice as to recover with no consolation of hope; nor let him so trust in mercy as to neglect applying the medicine of worthy penance to his wounds; but let him whom he presumes to spare him piously, always also think of Him as judging strictly. Under His piety, therefore, let the hope of the sinner rejoice, but under His strictness let the correction of the penitent tremble. Let the hope of our presumption, therefore, also have the bite of fear, so that for the correction of sins the justice of the Judge may terrify him, whom the grace of the Sparing One invites to the confidence of pardon. For hence it is said by a certain wise man: Say not, The mercies of the Lord are many, he will not remember my sins (Ecclus. V, 6). For he presently subjoins His piety and justice, saying: For mercy and wrath are from Him (Ibid., 7). Divine clemency, therefore, boring through the jaw of this Behemoth, everywhere meets the human race both mercifully and powerfully, because it neither kept silent the admonition of precaution to the free, nor withdrew the remedy of flight from the captive. For to this end indeed in Holy Scripture the sins of such men, that is David and Peter, are inserted, that the ruin of the greater may be the caution of the lesser. But to this end also both the penance and the pardon of both are there suggested, that the recovery of the lost may be the hope of those perishing. Over his own state, therefore, when David falls, let no one be proud. Over his own fall also, when David rises, let no one despair. See how wonderfully Holy Scripture by the same word presses down the proud, by which it lifts up the humble. For it related one thing done, and in a different way recalled the proud indeed to the dread of humility, but the humble to the confidence of hope. O inestimable medicine of a new kind, which, placed in one and the same order, both by pressing down dries up swellings, and by lifting up pours in what is parched! By the fall of the greater He terrified us, but by their reparation He strengthened us.

Incassum sperat misericordiam, qui justitiam non timet.---Sic quippe semper, sic nos divinae dispensationis misericordia et superbientes reprimit, et ne ad desperationem corruamus fulcit. [Vet. XI.] Unde etiam per Moysen admonet, dicens: Non accipies loco pignoris superiorem, aut inferiorem molam (Deut. Accipere namque aliquando dicimus auferre. Unde et aves illae quae sunt rapiendis avibus avidae, accipitres vocantur. Unde Paulus apostolus dicit: Sustinetis enim si quis devorat, si quis accipit (II Cor., XI, 20). Ac si diceret, Si quis rapit. Pignus vero debitoris est confessio peccatoris. A debitore enim pignus accipitur, cum a peccatore jam peccati confessio tenetur. Superior autem et inferior mola est spes et timor. Spes quippe ad alta subvehit, timor autem cor inferius premit. Sed mola superior et inferior ita sibi necessario junguntur, ut una sine altera inutiliter habeatur. In peccatoris itaque pectore incessanter debet spes et formido conjungi, quia incassum misericordiam sperat, si non etiam justitiam timeat; incassum justitiam metuit, si non etiam de misericordia confidat. Loco igitur pignoris mola superior aut inferior tolli prohibetur, quia qui peccatori praedicat, tanta dispensatione componere praedicationem debet, ut nec derelicta spe timorem subtrahat, nec subtracta spe, in solo eum timore derelinquat. Mola enim superior aut inferior tollitur, si per praedicantis linguam in peccatoris pectore aut timor a spe, aut spes a timore dividatur.

25. Cur Deus electos a carnalibus vitiis illaesos non custodit. Superbia majus peccatum quam luxuria. Homo de medicamento vulnus facit, Deus de vulnere medicamentum.---Sed quia, exigente causa, David ad medium deducto, tanti facinoris memoriam fecimus, lectoris fortasse animus movetur, cur eos omnipotens Deus, quos in perpetuum elegit, quos ad donorum quoque spiritalium culmen assumpsit, illaesos a corporalibus vitiis non custodit. Unde quia satisfieri citius credimus, breviter respondemus. Nonnulli enim per accepta dona virtutum, per impensam gratiam bonorum operum in superbiae vitium cadunt, sed tamen quo ceciderint, non cognoscunt. Proinde contra eos hostis antiquus, quia jam interius dominatur, etiam exterius saevire permittitur, ut qui in cogitatione elati sunt, per carnis luxuriam prosternantur. Scimus autem quia aliquando minus est in corporis corruptionem cadere quam cogitatione tacita ex deliberata elatione peccare; sed cum minus turpis superbia creditur, minus vitatur. Luxuriam vero eo magis erubescunt homines, quo simul omnes turpem noverunt.

24. In vain he hopes for mercy, who fears not justice.---For so indeed always, so the mercy of divine dispensation both represses us when proud, and supports us lest we fall to despair. [Vet. XVI, Rec. XI.] Whence also He admonishes through Moses, saying: Thou shalt not take the upper or the lower millstone as a pledge (Deut. XXIV, 6). For to take we sometimes say is to carry away. Whence also those birds which are greedy for snatching birds are called hawks [accipitres]. Whence Paul the Apostle says: For ye suffer, if any man devour you, if any man take [accipit] of you (II Cor. XI, 20). As if he said, If any man snatches. But the pledge of the debtor is the confession of the sinner. For from a debtor a pledge is taken, when from a sinner the confession of sin is already held. But the upper and lower millstone are hope and fear. For hope carries up to high things, but fear presses the heart down below. But the upper and lower millstone are so necessarily joined to each other, that one without the other is held inutility. In the breast of the sinner, therefore, hope and dread ought incessantly to be joined, because in vain he hopes for mercy, if he does not also fear justice; in vain he dreads justice, if he does not also trust in mercy. In the place of a pledge, therefore, the upper or the lower millstone is prohibited from being taken away, because he who preaches to a sinner ought to compose his preaching with such dispensation, that he neither withdraws fear while hope is left, nor leaves him in fear alone when hope is withdrawn. For the upper or the lower millstone is taken away, if through the preacher's tongue in the breast of the sinner either fear is divided from hope, or hope from fear.

25. Why God does not keep the elect unharmed from carnal vices. Pride is a greater sin than lust. Man makes a wound out of medicine, God makes a medicine out of a wound.---But because, the cause requiring it, having brought David into the midst, we have made memory of so great a crime, perhaps the mind of the reader is moved, why Almighty God does not keep those whom He has chosen forever, whom He has also assumed to the summit of spiritual gifts, unharmed from corporal vices. Whence, because we believe that satisfaction is sooner given, we answer briefly. For some, through the received gifts of virtues, through the bestowed grace of good works, fall into the vice of pride, but yet they do not know whither they have fallen. Therefore, against them the ancient enemy, because he already dominates interiorly, is permitted to rage also exteriorly, so that those who are puffed up in thought, may be prostrated through the lust of the flesh. But we know that sometimes it is less to fall into the corruption of the body than to sin by silent thought from deliberate elation; but since pride is believed to be less foul, it is less avoided. But men are so much the more ashamed of lust, as they all at once know it to be foul.

Unde fit plerumque ut nonnulli post superbiam in luxuriam corruentes, ex aperto casu malum culpae latentis erubescant; et tunc etiam majora corrigunt, cum prostrati in minimis gravius confunduntur. Reos enim se inter minora conspiciunt, qui se liberos inter graviora crediderunt. Pia ergo Domini dispensatione laxatus nonnunquam Behemoth iste de culpa ad culpam trahit, et dum plus percutit, inde eum quem ceperat amittit, atque unde vicisse cernitur, inde superatur. Considerare libet intra munitum gratiae sinum quanto Deus favore misericordiae nos continet. Ecce qui de virtute se extollit per vitium ad humilitatem redit. [Vet. XVI.] Qui vero acceptis virtutibus extollitur, non gladio, sed, ut ita dixerim, medicamento vulneratur. Quid est enim virtus, nisi medicamentum? et quid est vitium, nisi vulnus? Quia ergo nos de medicamento vulnus facimus, facit ille de vulnere medicamentum, ut qui virtute percutimur, vitio sanemur. Nam virtute sauciamur, cum de illa elati per superbiam a Deo dividimur; vitio vero sanamur, cum per lapsum ad humilitatem reducti, ad Deum rursus jungimur.

26. Tentatio aliquando meritorum est custodia. Diabolus tentando sanctos ad regnum servat invitus.---Maxilla tamen Behemoth istius perforata intelligi et aliter potest, ut in ore tenere dicatur non quos jam perfecte peccato implicavit, sed quos adhuc peccati persuasionibus tentat, quatenus ei quemlibet mandere sit de peccati eum delectatione tentare. Mandendum quidem, sed non deglutiendum acceperat Paulum, quando illum post tot revelationum sublimia stimulis carnis agitabat (II Cor. XII, 7). Tunc ergo cum contra illum licentiam tentationis accepit, in maxilla eum tenuit, sed perforata. Qui vero elatus perire poterat, tentatus est ne periret. Tentatio ergo illa non vorago vitiorum, sed custodia meritorum fuit, quia Leviathan iste fatigando eum in afflictione contrivit, sed non in culpa capiendo devoravit. Elatos autem in sanctitate viros non amitteret, nisi tentaret. Sancti quippe non essent, qui de sanctitatis gloria superbirent, et tanto sub ejus jure caderent, quanto se in suis virtutibus elevarent. Sed miro dispensationis ordine dum tentantur humiliantur, dum humiliantur ejus esse jam desinunt.

Whence it frequently happens that some, falling into lust after pride, are ashamed of the evil of latent guilt from the open fall; and then they correct even greater things, when being prostrated in the least they are more heavily confounded. For they behold themselves guilty among the lesser things, who believed themselves free among the more weighty. By a pious dispensation of the Lord, therefore, this Behemoth, being sometimes let loose, draws from guilt to guilt, and while he smites more, he loses thereby him whom he had captured, and where he is seen to have conquered, there he is overcome. It is pleasing to consider within the fortified bosom of grace with how great favor of mercy God contains us. Behold, he who extols himself from virtue returns to humility through vice. [Vet. XVI.] But he who is extolled by received virtues is not wounded with a sword, but, as I may say, with medicine. For what is virtue, but a medicine? and what is vice, but a wound? Because, therefore, we make a wound out of medicine, He makes a medicine out of a wound, so that we who are smitten by virtue, may be healed by vice. For we are wounded by virtue, when being puffed up by it through pride we are divided from God; but we are healed by vice, when being reduced to humility through a fall, we are again joined to God.

26. Temptation is sometimes the guardian of merits. The devil by tempting the saints keeps them for the kingdom against his will.---Yet the jaw of this Behemoth being bored through can be understood in another way, so that he may be said to hold in his mouth not those whom he has already perfectly implicated in sin, but those whom he still tempts with persuasions of sin, in so far as for him to chew anyone is to tempt him concerning the delight of sin. He had received Paul to be chewed indeed, but not to be swallowed, when after so many sublime revelations he agitated him with stings of the flesh (II Cor. XII, 7). Then therefore when he received license of temptation against him, he held him in his jaw, but one bored through. But he who being elated might have perished, was tempted lest he should perish. That temptation therefore was not a whirlpool of vices, but a guardian of merits, because this Leviathan by wearying him wore him down in affliction, but did not devour him by taking him in guilt. But he would not lose men elated in holiness, unless he tempted them. For they would not be saints, who should be proud of the glory of holiness, and would fall under his right as much as they raised themselves in their virtues. But by a wonderful order of dispensation while they are tempted they are humbled, and while they are humbled they now cease to be his.

Bene ergo maxilla Behemoth istius perforata dicitur, quia electos Dei unde conterit, inde amittit; unde tentat ut perdat, agit inde ne pereant. Antiquus itaque hostis, occultis Dei dispensationibus serviens, sanctorum animas ad interitum tentat volens, sed ad regnum tentando servat invitus. Maxilla ergo ejus perforata est, quia eos quos tentando, id est mandendo conterit, quasi cum deglutit amittit. Quod quia non humana sed divina providentia agitur, ut utilitati justorum ipsa vetusti adversarii astutia suffragetur, quatenus cum electos tentat, eos magis tentando custodiat, bene ad beatum Job dicitur: Aut armilla perforabis maxillam ejus? Subaudis ut ego, qui provide cuncta disponens, electos meos inde robustius in integritate custodio, unde eos per maxillam Leviathan istius labefactari aliquo modo ab integritate permitto. Sequitur:

Caput XIII

[Vet. XVIII, Rec. XII].

VERS. 22.---Nunquid multiplicabit ad te preces, aut loquetur tibi mollia?

27. Satanas sive per se, sive per membra sua, nimirum reprobos, Christo preces adhibuit.---Subaudis ut mihi. Si enim ad personam Filii haec verba referantur, incarnato ei mollia loquebatur cum diceret: Scio quia sis sanctus Dei (Luc. IV, 34). Ad quem Leviathan iste multiplicavit preces, cum per subditam sibi legionem dixit: Si ejicis nos, mitte nos in gregem porcorum (Matth. VIII, 31). Quamvis intelligi potest opertius, quia ad Dominum preces multiplicat, cum extremi die judicii iniqui qui ejus corpus sunt sibi parci deprecantur, cum membra ejus, videlicet reprobi, sero clamantes dicunt: Domine, Domine, aperi nobis (Luc. XIII, 25). Quibus protinus dicitur: Nescio vos unde sitis. Tunc etiam Domino per membra sua mollia loquetur, quando multi ex ejus corpore dicturi sunt: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejecimus, et in nomine tuo virtutes multas fecimus (Matth. VII, 22)? Mollia quidem deprecantes dicunt, cum ejus nomine replicant quae fecerunt, sed duro corde illa cum facerent, in suam laudem rapuerunt. Unde mox audiunt: Nescio qui estis (Ibid., 23). Sequitur:

Caput XIV

[Rec. XIII].

VERS. 23.---Nunquid feriet tecum pactum? Subaudis ut mecum: Et accipies eum servum sempiternum.

Well therefore is the jaw of this Behemoth said to be bored through, because from whence he wears down the elect of God, from thence he loses them; from whence he tempts that he may destroy, he acts from thence lest they perish. The ancient enemy therefore, serving the hidden dispensations of God, tempts the souls of the saints for destruction willingly, but by tempting keeps them for the kingdom against his will. His jaw therefore is bored through, because those whom by tempting, that is by chewing, he wears down, he loses as it were when he swallows them. Which because it is done not by human but by divine providence, so that the very astuteness of the old adversary may support the utility of the just, in so far as when he tempts the elect, he may the more by tempting guard them, it is well said to blessed Job: Or wilt thou bore his jaw through with a ring? Understand, as I, who providingly disposing all things, more robustly guard my elect in integrity from thence, from whence I permit them to be in some way shaken from integrity through the jaw of this Leviathan. It follows:

Chapter XIII

[Old XVIII, Rec. XII].

VERS. 22.---Will he multiply prayers to thee, or will he speak soft words to thee?

27. Satan, either by himself or through his members, namely the reprobate, has offered prayers to Christ.---Understand, as to Me. For if these words are referred to the person of the Son, when He was incarnate he spoke soft words to Him when he said: I know who Thou art, the Holy One of God (Luke 4:34). To whom this Leviathan multiplied prayers, when through the legion subject to him he said: If Thou cast us out, send us into the herd of swine (Matth. 8:31). Although it can be understood more clearly, that he multiplies prayers to the Lord, when the wicked who are his body at the judgment of the last day pray that they may be spared, when his members, namely the reprobate, crying late say: Lord, Lord, open to us (Luke 13:25). To whom it is immediately said: I know you not whence you are. Then also he will speak soft words to the Lord through his members, when many from his body are about to say: Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works (Matth. 7:22)? They say soft words indeed in praying, when they repeat in His name what they have done, but they snatched those things to their own praise with a hard heart when they did them. Whence they soon hear: I know not who you are (Ibid., 23). It follows:

Chapter XIV

[Rec. XIII].

VERS. 23.---Will he make a covenant with thee? Understand, as with Me: And wilt thou take him for a servant for ever?

28. Sanctos tentans eorum utilitati servit, ac Dei voluntati.---Subaudis ut ego. Sed valde solerter intuendum est quod pactum cum Domino Leviathan iste feriat, ut sempiternus ab eo servus habeatur. In pacto enim, discordantium partium voluntas impletur, ut ad votum suum quaeque perveniat, et jurgia desiderato fine concludat. Antiquus itaque hostis a sinceritate divinae innocentiae malitiae suae face succensus discordat, sed ab ejus judicio etiam discordando non discrepat; nam viros justos semper malevole tentare appetit, sed tamen hoc Dominus vel misericorditer fieri, vel juste permittit. Haec ipsa ergo tentationis licentia pactum vocatur, in qua et desiderium tentatoris agitur, et tamen per eam miro modo voluntas justi dispensatoris impletur. Erudiendos enim, sicut nuper diximus, electos suos Dominus saepe tentatori subjicit, sicut post paradisi claustra, post tertii coeli secreta, ne revelationum magnitudine Paulus extolii potuisset, ei Satanae angelus datus est (II Cor. XII, 7). Sed, ut praefati sumus, ipsa hac tentatione disponitur, ut qui elati perire poterant, humiliati a perditione serventur. Secreto ergo dispensationis ordine, unde saevire permittitur iniquitas diaboli, inde pie perficitur benignitas Dei. Et bene ex hoc pacto quod cum Domino ferire dicitur, servus accipi perhibetur, quia inde obtemperat nutibus supernae gratiae, unde exercet iram nequissimae voluntatis suae. [Vet. XIX.] Servus ergo ex pacto est, qui dum voluntatem suam implere permittitur, a superni consilii voluntate ligatur, ut electos Dei, sicut dictum est, volens tentet, et tentando nesciens probet.

29. Reproborum poena Dei electorumque gloriae famulatur. Sed quia tandiu in hac vita electorum usibus servit, quandiu malitiae suae nequitiam tentationibus exercere potuerit, hoc autem in loco a Domino non solum ex pacto servus, sed sempiternus servus accipi dicitur, investigare compellimur quomodo et post praesentis vitae terminum servire eum in perpetuum Domino demonstremus. Neque enim tunc justos coelesti felicitate pollentes adhuc tentate permittitur, cum ante eorum oculos aeternis gehennae ignibus mancipatur, quia nequaquam in illa superna patria tentationibus erudiendi sunt, in qua jam pro tentationum laboribus remunerantur. But then this Leviathan with his body, namely all the reprobate, is delivered to the avenging flames, by which he may be tortured without end. Quos scilicet cruciatus dum justi conspiciunt, in Dei laudibus crescunt, quia et in se cernunt bonum quo remunerati sunt, et in illis inspiciunt supplicium quod evaserunt.

28. By tempting the saints he serves their utility and the will of God.---Understand, as I. But it is to be observed very skillfully what covenant this Leviathan makes with the Lord, that he should be held by Him as a servant for ever. For in a covenant the will of disagreeing parties is fulfilled, so that each may arrive at its own wish, and conclude quarrels with a desired end. The ancient enemy therefore, kindled by the torch of his own malice, disagrees with the sincerity of divine innocence, but even in disagreeing he does not depart from His judgment; for he always malevolently desires to tempt just men, but yet the Lord either mercifully permits this to be done, or justly. This very license of temptation therefore is called a covenant, in which both the desire of the tempter is acted out, and yet through it the will of the just Disposer is fulfilled in a wonderful way. For the Lord often subjects His elect to the tempter to be instructed, as we said lately, as after the enclosures of paradise, after the secrets of the third heaven, lest Paul should have been able to be extolled by the greatness of revelations, there was given to him an angel of Satan (II Cor. 12:7). But, as we have prefaced, it is disposed by this very temptation, that they who being elated might have perished, being humbled should be kept from perdition. By a secret order of dispensation therefore, from whence the iniquity of the devil is permitted to rage, from thence the benignity of God is piously perfected. And well from this covenant which he is said to make with the Lord, is he said to be taken as a servant, because he obeys the nods of heavenly grace from thence, from whence he exercises the wrath of his most wicked will. [Old XIX.] He is therefore a servant from covenant, who while he is permitted to fulfill his own will, is bound by the will of the heavenly counsel, so that he may tempt the elect of God willingly, as has been said, and by tempting may unknowingly prove them.

29. The punishment of the reprobate serves the glory of God and of the elect. But because he serves the uses of the elect in this life as long as he could exercise the wickedness of his malice by temptations, but in this place he is said to be taken by the Lord not only as a servant from covenant, but as a servant for ever, we are compelled to investigate how we may show him to serve the Lord in perpetuity even after the term of the present life. For neither is he then permitted still to tempt the just who are powerful in heavenly happiness, when he is delivered before their eyes to the eternal fires of Gehenna, because they are by no means to be instructed by temptations in that heavenly country, in which they are now rewarded for the labors of temptations. But then this Leviathan with his body, namely all the reprobate, is delivered to the avenging flames, by which he may be tortured without end. Which tortures indeed while the just behold, they grow in the praises of God, because they both discern in themselves the good with which they are rewarded, and behold in those the punishment which they have escaped.

Ita enim tunc pulchra erit universitas, dum et gehenna juste cruciat impios, et aeterna felicitas juste remunerat pios. Sicut enim niger color in pictura substernitur, ut superjectus albus vel rubeus pulchrior ostendatur, ita tunc etiam malos bene ordinans Deus, feliciora exhibet gaudia beatorum, ostensis ante eorum oculos suppliciis reproborum. Et quamvis illud ex visione dominica eorum gaudium non sit quod crescat, magis tamen auctori suo esse se debitores sentiunt, quando et bonum cernunt quod juste remunerati percipiunt, et malum quod misericorditer adjuti vicerunt. [Rec. XIV] Igitur si utilitati justorum et hic tentatio Leviathan istius, et illic damnatio proficit, sempiternus servus est dum Dei laudibus nesciens servit, et illic poena ejus justa, et hic voluntas injusta. Sequitur:

Caput XV

[Vet. XX].

VERS. 24.---Nunquid illudes ei quasi avi?

30. Diabolus animal quadrupes per actionis immundae fatuitatem; draco per nocendi malitiam; avis per elationem.---Quid est quod adversarius noster prius Behemoth, postmodum Leviathan dicitur, nunc vero avi in perditionis suae illusione comparatur? Behemoth, quippe, ut diximus, bellua interpretatur, quae quadrupes ostenditur, dum sicut bos fenum comedere perhibetur. Leviathan vero, quia hamo capitur, procul dubio serpens in aquis innotescitur. Nunc vero ad avis similitudinem ducitur, cum dicitur: Nunquid illudes ei quasi avi? Cur ergo bellua, vel jumentum, cur draco, cur avis appelletur, indagemus. Citius enim nomina ejus agnoscimus, si tergiversationis illius astutiam subtiliter exploremus. De coelo quippe ad terram venit, et ad spem coelestium nulla jam respiratione se erigit. Irrationale ergo et quadrupes animal est per actionis immundae fatuitatem, draco per nocendi malitiam, avis per subtilis naturae levitatem. Quia enim hoc quod contra se agit ignorat, bruto sensu bellua est; quia malitiose nobis nocere appetit, draco est; quia vero de naturae suae subtilitate superbe extollitur, avis est. Rursum, quia in hoc quod inique agit ad utilitatem nostram divina virtute possidetur, jumentum est; quia vero latenter mordet, serpens est; quia autem nonnunquam per indomitam superbiam se etiam lucis angelum simulat, avis est. Humanum etenim genus quamvis inexplicabili iniquitatis arte lacessat, tribus tamen vitiis valde tentat, ut videlicet alios sibi per luxuriam, alios per malitiam, alios per superbiam subdat.

For so then will the universe be beautiful, while both Gehenna justly tortures the impious, and eternal happiness justly rewards the pious. For as a black color is laid under in a picture, that the white or red laid over may be shown more beautiful, so then also God ordering the evil well, exhibits the more happy joys of the blessed, the punishments of the reprobate being shown before their eyes. And although that joy of theirs from the divine vision be not such as to increase, yet they feel themselves to be the more debtors to their Author, when they both discern the good which they perceive being justly rewarded, and the evil which being mercifully helped they overcame. [Rec. XIV] Therefore if both here the temptation of this Leviathan, and there his damnation profits the utility of the just, he is a servant for ever while he unknowingly serves the praises of God, both there in his just punishment, and here in his unjust will. It follows:

Chapter XV

[Old XX].

VERS. 24.---Wilt thou play with him as with a bird?

30. The devil is a four-footed animal through the fatuity of unclean action; a dragon through the malice of harming; a bird through elation.---What is it that our adversary is first called Behemoth, afterwards Leviathan, but now is compared to a bird in the mockery of his perdition? Behemoth, indeed, as we said, is interpreted a beast, which is shown as four-footed, while like an ox it is said to eat hay. But Leviathan, because he is taken with a hook, is without doubt known as a serpent in the waters. But now he is brought to the likeness of a bird, when it is said: Wilt thou play with him as with a bird? Why therefore he should be called a beast, or a brute animal, why a dragon, why a bird, let us investigate. For we more quickly recognize his names, if we subtly explore the astuteness of his tergiversation. For he came from heaven to earth, and now raises himself with no respiration to the hope of heavenly things. He is therefore an irrational and four-footed animal through the fatuity of unclean action, a dragon through the malice of harming, a bird through the lightness of a subtle nature. For because he is ignorant of this which he acts against himself, he is a beast by brute sense; because he malevolently desires to harm us, he is a dragon; but because he is proudly extolled concerning the subtlety of his nature, he is a bird. Again, because in that which he acts iniquitously he is possessed by divine power for our utility, he is a brute animal; but because he bites secretly, he is a serpent; but because he sometimes also through untamed pride simulates an angel of light, he is a bird. For although he provokes the human race with inexplicable art of iniquity, yet he greatly tempts with three vices, that namely he may subject others to himself through luxury, others through malice, others through pride.

31. Secundum varias illas formas, varie tentat. Satanae escam ostendit Christus, laqueum abscondit.---Non ergo immerito in eo quod agere nititur ex ipso suarum actionum nomine vocatur, cum jumentum, draco, vel avis dicitur. In eis quippe quos ad stultitiam luxuriae excitat, jumentum est; in eis quos ad nocendi malitiam inflammat, draco est; in eis autem quos in fastum superbiae quasi alta sapientes elevat, avis est; in illis vero quos pariter in luxuria et superbia et malitia polluit, jumentum, draco, simul et avis existit. Per tot namque ad deceptorum cor se species intulit, in quot eos nequitias implicavit. Multarum igitur rerum nomine vocatur, quia ante deceptorum mentes in varias formarum species vertitur. Cum enim hunc per carnis luxuriam tentat, et tamen minime superat, mutata suggestione cor illius in malitiam inflammat. Quia ergo ad eum venire bellua non valuit, draco venit. Illum veneno malitiae corrumpere non valet, sed tamen bona sua ejus oculis opponit, et cor illius in superbiam extollit. Huic ergo ut draco subrepere non valuit, sed tamen adducto phantasmate inanis gloriae, coram cogitationis ejus obtutibus quasi avis volavit. Quae nimirum avis tanto contra nos immanius extollitur, quanto nulla naturae suae infirmitate praepeditur. Quia enim carnis morte non premitur, et Redemptorem nostrum carne mortalem vidit, altiori fastu elationis intumuit; sed ubi contra auctorem suum penna se superbiae extulit, ibi laqueum suae mortis invenit. Nam ea ejus carnis morte prostratus est, quam expetiit elatus; et inde pertulit laqueum, unde quasi escam suae malitiae mortem justi concupivit. [Vet. XXI.] Dicatur ergo: Nunquid illudes ei quasi avi? Quasi avi quippe Dominus illusit, dum ei in passione unigeniti Filii sui ostendit escam, sed laqueum abscondit. Vidit enim quod ore perciperet, sed non vidit quod gutture teneret. Nam quamvis eum fuerat ipse confessus Filium Dei, velut purum tamen illum hominem mori credidit, ad cujus mortem Judaeorum persequentium animos concitavit (Matth. VIII, 29). Sed in ipso traditionis ejus tempore tarde jam cognovisse intelligitur, quod ipse illa ejus morte puniretur. Unde et Pilati conjugem somniis terruit, ut vir illius a justi persecutione cessaret (Matth. XXVII, 19). Sed res interna dispensatione disposita nulla valuit machinatione refragari. Expediebat namque ut peccatorum mortem juste morientium solveret mors justi injuste morientis. Quod quia Leviathan iste usque ad tempus passionis illius ignoravit, quasi more avis illusus, divinitatis ejus laqueum pertulit, dum humanitatis ejus escam momordit. Sequitur:

31. According to those various forms, he tempts variously. Christ showed the bait to Satan, and hid the snare.---Therefore not undeservedly in that which he strives to act is he called by the very name of his actions, when he is called a brute animal, a dragon, or a bird. For in those whom he excites to the folly of luxury, he is a brute animal; in those whom he inflames to the malice of harming, he is a dragon; but in those whom he raises into the pride of haughtiness as if wise in high things, he is a bird; but in those whom he equally pollutes in luxury and pride and malice, he exists as a brute animal, a dragon, and at the same time a bird. For he introduced himself into the heart of the deceived through as many species as the iniquities in which he implicated them. He is therefore called by the name of many things, because before the minds of the deceived he is turned into various species of forms. For when he tempts this one through the luxury of the flesh, and yet by no means overcomes him, with changed suggestion he inflames his heart into malice. Because therefore the beast was not able to come to him, the dragon came. He is not able to corrupt him with the poison of malice, but yet he opposes his goods to his eyes, and raises his heart into pride. Therefore he was not able to creep up to him as a dragon, but yet a phantasm of vain glory being brought in, he flew like a bird before the gaze of his thought. Which bird indeed is extolled the more immensely against us, the more it is hindered by no infirmity of its nature. For because he is not pressed down by the death of the flesh, and saw our Redeemer mortal in the flesh, he swelled with a higher pride of elation; but where he raised himself with the wing of pride against his Author, there he found the snare of his own death. For he was prostrated by that death of His flesh, which being elated he sought; and from thence he endured the snare, from whence he desired the death of the Just One as it were the bait of his own malice. [Old XXI.] Let it be said therefore: Wilt thou play with him as with a bird? For the Lord played with him as with a bird, while in the passion of His only-begotten Son He showed him the bait, but hid the snare. For he saw what he might take with his mouth, but he did not see what he might hold in his throat. For although he himself had confessed Him the Son of God, yet he believed Him to die as if a pure man, to whose death he excited the minds of the persecuting Jews (Matth. 8:29). But in the very time of His delivery he is understood to have known late now, that he himself would be punished by that death of His. Whence also he terrified the wife of Pilate with dreams, that her husband might cease from the persecution of the Just One (Matth. 27:19). But the thing being disposed by internal dispensation, could be resisted by no machination. For it was expedient that the death of the Just One dying unjustly should loose the death of sinners dying justly. Which because this Leviathan was ignorant of until the time of His passion, being mocked as if in the manner of a bird, he endured the snare of His divinity, while he bit the bait of His humanity. It follows:

Caput XVI

[Rec. XV].

IBID.---Aut ligabis eum ancillis tuis.

32. Christus infirma mundi eligens, diaboli fortitudinem debellavit. Domus sapientiae Christi corpus, et Ecclesia. Ad praedicandum Evangelium soli assumpti sunt qui per se non essent idonei.---Subaudis ut ego. In servis etsi despecta est conditio, virilitas viget; in ancillis autem cum conditione pariter sexus jacet. Bene ergo Dominus Leviathan istum non servis, sed ancillis suis ligare se asserit, quia ad nostram redemptionem veniens, et suos contra mundi superbiam praedicatores mittens, relictis sapientibus insipientes, relictis fortibus debiles, relictis divitibus pauperes elegit. Ancillis ergo suis Leviathan hujus fortitudinem Dominus ligavit, quia attestante Paulo: Infirma mundi elegit Deus, ut confundat fortia (I Cor. I, 27). Unde bene per Salomonem dicitur: Sapientia aedificavit sibi domum, excidit columnas septem, immolavit victimas, miscuit vinum, proposuit mensam, misit ancillas suas ut vocarent ad arcem et moenia civitatis (Prov. IX, 1, 2, 3). Sapientia quippe domum sibi condidit, cum unigenitus Dei Filius in semetipso intra uterum Virginis, mediante anima, humanum sibi corpus creavit. Sic quippe corpus Unigeniti domus Dei dicitur, sicut etiam templum vocatur; ita vero, ut unus idemque Dei atque hominis filius ipse sit qui inhabitat, ipse qui inhabitatur. Quod tamen recte et aliter accipitur, si domus sapientiae Ecclesia vocetur. Quae septem sibi columnas excidit, quia ab amore praesentis saeculi disjunctas ad portandam ejusdem Ecclesiae fabricam mentes praedicantium erexit. Quae pro eo quod perfectionis virtute subnixae sunt, septenario numero designantur. Immolavit victimas, quia vitam praedicantium mactari in persecutione permisit. Vinum miscuit, quia divinitatis et humanitatis suae nobis pariter arcana praedicavit. Mensam quoque proposuit, quia Scripturae sacrae nobis pabula aperiendo praeparavit. Ancillas etiam suas misit, quae ad arcem nos atque civitatis moenia vocarent, quia praedicatores infirmos abjectosque habere studuit, qui fideles populos ad spiritalis patriae aedificia superna colligerent.

Chapter XVI

[Rec. XV].

IBID.---Or wilt thou bind him for thy maidens?

32. Christ choosing the weak things of the world, overcame the strength of the devil. The house of wisdom is the body of Christ, and the Church. For the preaching of the Gospel those alone were assumed who through themselves would not be fit.---Understand, as I. In servants, although the condition is despised, manliness flourishes; but in maidens, the sex lies together with the condition. Well therefore does the Lord assert that he binds this Leviathan not for His servants, but for His maidens, because coming for our redemption, and sending His preachers against the pride of the world, He chose the foolish, leaving the wise; the weak, leaving the strong; the poor, leaving the rich. Therefore the Lord bound the strength of this Leviathan for His maidens, because Paul attesting: God hath chosen the weak things of the world, that He may confound the strong (1 Cor. 1:27). Whence it is well said through Solomon: Wisdom hath builded her house, she hath hewn out her seven pillars, she hath killed her victims, she hath mingled her wine, she hath set her table, she hath sent forth her maidens that they might call to the citadel and the walls of the city (Prov. 9:1, 2, 3). For Wisdom built a house for herself, when the only-begotten Son of God created for Himself a human body within the womb of the Virgin, the soul mediating in Himself. For so the body of the Only-begotten is called the house of God, as it is also called a temple; so indeed, that the same one and the self-same is the Son of God and of man who inhabits, and He who is inhabited. Which however is rightly and otherwise taken, if the Church be called the house of Wisdom. Which hewed out for itself seven pillars, because it raised up the minds of those preaching, disjoined from the love of the present world, to bear the fabric of the same Church. Which for the reason that they are supported by the virtue of perfection, are designated by the number seven. She killed victims, because she permitted the life of those preaching to be slain in persecution. She mingled wine, because she preached to us equally the secrets of His divinity and humanity. She also set a table, because she prepared for us the foods of Sacred Scripture by opening them. She also sent forth her maidens, who might call us to the citadel and the walls of the city, because she studied to have weak and abject preachers, who might gather the faithful peoples to the heavenly buildings of the spiritual country.

Unde in Evangelio Dominus Nathanaelem laudat (Joan. I, 47), nec tamen in sorte praedicantium numerat, quia ad praedicandum eum tales venire debuerant, qui de laude propria nihil habebant, ut tanto solidius veritatis esse cognosceretur quod agerent, quanto et aperte cerneretur quia ad hoc agendum per se idonei non fuissent. Ut ergo mira potentia per praedicatorum linguas claresceret, prius mirabilius actum est ut eorumdem praedicantium meritum nullum esset. Ancillas ergo Dominus misit, et Leviathan hujus fortitudinem ligavit, quia infirmos praedicatores mundo exhibuit, et potentes quosque, qui ejus corpus fuerant, sub terroris sui vinculo restrinxit. Et in semetipso Leviathan iste ancillis ligatur, cum infirmis praedicantibus, veritatis clarescente lumine, contra electorum mentes antiquus hostis non quantum vult saevire permittitur; sed ne sub infidelitatis captivitate cunctos quos appetit teneat, signis et virtutibus coarctatur. Ipse ergo per se hoc fortiter facit, qui contra contra illum vires non fortibus tribuit. Sed quia quos contra eum Dominus mittat insinuat, nunc etiam quid ipsi agant qui mittuntur, adjungit. Sequitur:

Caput XVII

[Vet. XXII, Rec. XVI].

VERS. 25.---Concident eum amici, divident illum negotiatores.

33. Diaboli membra conciduntur, cum ab ejus corpore peccatores separantur Christo sociandi. Praedicatores sunt negotiatores.---Leviathan iste toties conciditur, quoties divini verbi gladio sua ab illo membra separantur. Iniqui enim cum verbum veritatis audiunt, et, sancto timore perculsi, ab antiqui se hostis imitatione suspendunt, ipse in corpore suo dividitur, cui hi qui prave inhaeserant subtrahuntur. Ipsos vero amicos nominat, quos superius ancillas vocat; ipsos etiam negotiatores appellat, quos amicos dixerat. Sancti etenim praedicatores prius ancillae sunt per formidinem, post amici per fidem, ad extremum quoque negotiatores per actionem. Ipsis quippe infirmantibus dicitur: Nolite timere, pusille grex, quia complacuit Patri vestro dare vobis regnum (Luc. XII, 32). Ipsis rursum convalescentibus dicitur: Vos autem dixi amicos, quia omnia quaecunque audivi a Patre meo, nota feci vobis (Joan. XV, 15). Ipsis ad extremum in negotii operationem pergentibus jubetur: Euntes in mundum universum, praedicate Evangelium omni creaturae (Marc. XVI, 15).

Whence in the Gospel the Lord praises Nathanael (John 1:47), and yet does not number him in the lot of those preaching, because such men ought to have come to Him for preaching who had nothing of their own praise, that it might be the more solidly known that what they acted was of the truth, as it might also be openly discerned because they would not have been fit of themselves for acting this. That therefore wonderful power might be clear through the tongues of the preachers, it was first acted more wonderfully that the merit of the same preachers should be none. Therefore the Lord sent maidens, and bound the strength of this Leviathan, because He exhibited weak preachers to the world, and restrained all the powerful, who had been his body, under the bond of His terror. And in himself this Leviathan is bound for the maidens, when the ancient enemy is not permitted to rage against the minds of the elect as much as he wills, while the light of truth clears by the weak preaching; but lest he should hold all whom he desires under the captivity of infidelity, he is coarcted by signs and virtues. He therefore of Himself acts this strongly, who gives strength to the not strong against him. But because He hints whom the Lord sends against him, He now also adds what they themselves do who are sent. It follows:

Chapter XVII

[Old XXII, Rec. XVI].

VERS. 25.---Friends shall cut him in pieces, merchants shall divide him.

33. The members of the devil are cut in pieces, when sinners are separated from his body to be associated with Christ. Preachers are merchants.---This Leviathan is cut in pieces as often as his members are separated from him by the sword of the divine word. For when the wicked hear the word of truth, and, struck with holy fear, suspend themselves from the imitation of the ancient enemy, he himself is divided in his body, from which those who had wickedly cleaved to him are withdrawn. But He names the same ones friends, whom above He calls maidens; He also calls the same ones merchants, whom He had called friends. For the holy preachers are first maidens through fear, afterwards friends through faith, at the last also merchants through action. For to the same ones being weak it is said: Fear not, little flock, for it hath pleased your Father to give you the kingdom (Luke 12:32). To the same ones again growing strong it is said: But I have called you friends, for all things whatsoever I have heard from My Father, I have made known to you (John 15:15). To the same ones at the last going into the operation of business it is commanded: Go ye into all the world, and preach the Gospel to every creature (Mark 16:15).

In praedicatione quippe fidei quasi quoddam negotium geritur, dum verbum datur, et fides ab auditoribus sumitur. Quasi quoddam negotium faciunt, qui praedicationem praerogant, et a populis fidem reportant. Fidem impartiunt, et eorum sanctam protinus vitam sumunt. Si enim justorum praedicatio negotium non fuisset, profecto Psalmista non diceret: Sumite psalmum, et date tympanum (Psal. LXXX, 2). In tympano etenim corium siccatur ut sonet. Quid est ergo dicere: Sumite psalmum, et date tympanum, nisi accipite spiritale canticum cordis, et reddite temporalem macerationem corporis? Si superna praedicatio negotium non fuisset, nequaquam sub typo fortis mulieris Salomon de sancta Ecclesia diceret: Sindonem fecit et vendidit, et cingulum tradidit Chananaeo (Prov. XXXI, 24). Quid enim signatur per linteum sindonis, nisi subtilis intextio sanctae praedicationis? In qua molliter quiescitur, quia mens in illa fidelium spe superna refovetur. Unde et Petro animalia in linteo demonstrantur (Act. X, 11), quia peccatorum animae misericorditer aggregatae, in blanda fidei quiete continentur. Hanc ergo sindonem Ecclesia fecit, et vendidit, quia fidem quam credendo texuerat loquendo dedit, et ab infidelibus vitam rectae conversationis accepit. Quae et Chananaeo cingulum tradidit, quia per vigorem demonstratae justitiae, fluxa opera gentilitatis astrinxit, ut hoc quod praecipitur vivendo teneatur: Sint lumbi vestri praecincti (Luc. XII, 35). Praedicatores ergo suos Dominus quaerendo ancillas invenit, permutando amicos facit, ditando negotiatores exhibet. Qui enim mundi prius minas infirmi timuerunt, post ad cognoscenda divina consilia ascendunt. Ditati autem virtutibus, usque ad exercendum negotium fidei perducuntur, ut Leviathan istius membra increpando atque suadendo tanto severius incidant, quanto et amici facti amori veritatis semetipsos verius copulant, atque ab eo peccantium animas tanto celerius subtrahant, quanto negotiatores idonei effecti in semetipsis amplissimas apothecas virtutum monstrant. Quia enim per praedicatores Dei valde laudabiliter a Leviathan isto res possessa dividitur, veritatis vox per prophetam pollicetur, dicens: Et si separaveris pretiosum a vili, quasi os meum eris (Jerem. XV, 19). Pretiosum quippe a vili separat, qui humanas mentes a reproba antiqui hostis imitatione disjungit. Recte os Dei dicitur, quia per eum procul dubio eloquia divina formantur. Sequitur:

Caput XVIII

[Rec. XVII].

VERS. 26. Nunquid implebis sagenas pelle ejus, et gurgustium piscium capite illius?

For in the preaching of the faith a certain business as it were is carried on, while the word is given, and faith is taken from the hearers. They do as it were a certain business, who bestow preaching, and report faith from the peoples. They impart faith, and immediately take their holy life. For if the preaching of the just had not been a business, surely the Psalmist would not say: Take the psalm, and give the timbrel (Psal. 80:2). For in a timbrel the skin is dried that it may sound. What is it therefore to say: Take the psalm, and give the timbrel, but receive the spiritual song of the heart, and give back the temporal maceration of the body? If the heavenly preaching had not been a business, by no means would Solomon say of the holy Church under the type of a strong woman: She made fine linen and sold it, and delivered a girdle to the Chanaanite (Prov. 31:24). For what is signified by the cloth of fine linen, but the subtle weaving of holy preaching? In which one rests softly, because the mind of the faithful is cherished in it by heavenly hope. Whence also animals are shown to Peter in a linen cloth (Acts 10:11), because the souls of sinners mercifully gathered, are contained in the gentle quiet of faith. This fine linen therefore the Church made, and sold, because she gave by speaking the faith which she had woven by believing, and received from the infidels the life of right conversation. Which also delivered a girdle to the Chanaanite, because through the vigor of demonstrated justice, she bound the flowing works of gentility, so that this which is commanded may be held by living: Let your loins be girt (Luke 12:35). The Lord therefore by seeking finds His preachers maidens, by changing makes them friends, by enriching exhibits them merchants. For they who first being weak feared the threats of the world, afterwards ascend to knowing the divine counsels. But enriched with virtues, they are led even to exercising the business of faith, so that by rebuking and persuading they may cut the members of this Leviathan the more severely, as they being made friends also join themselves more truly to the love of truth, and withdraw the souls of sinners from him the more quickly, as having been made fit merchants they show in themselves the largest storehouses of virtues. For because by the preachers of God a thing possessed is very laudably divided from this Leviathan, the voice of truth promises through the prophet, saying: And if thou shalt separate the precious from the vile, thou shalt be as My mouth (Jerem. 15:19). For he separates the precious from the vile, who disjoins human minds from the reprobate imitation of the ancient enemy. Rightly is he called the mouth of God, because through him without doubt the divine eloquences are formed. It follows:

Chapter XVIII

[Rec. XVII].

VERS. 26. Wilt thou fill nets with his skin, or the cabin of fishes with his head?

34. In Ecclesiae sagena prius capti piscatores, deinde per eos rhetores et philosophi.---Quid per sagenas vel gurgustium piscium nisi ecclesiae fidelium, quae unam Ecclesiam catholicam faciunt, designatur? Unde in Evangelio scriptum est: Simile est regnum coelorum sagenae missae in mare, et ex omni genere piscium congreganti (Matth. XIII, 47). Regnum coelorum scilicet vocatur Ecclesia, cujus dum mores Dominus ad superna sublevat, jam haec ipsa in Domino per coelestem conversationem regnat. Quae recte etiam sagenae missae in mare comparatur, ex omni genere piscium congreganti, quia missa in hoc gentilitatis saeculum, nullum respuit; sed malos cum bonis, superbos cum humilibus, iracundos cum mitibus, et fatuos cum sapientibus cepit. In pelle vero Leviathan istius, stultos ejus corporis, in capite autem prudentes accipimus. Vel certe pelle, quae est exterius, subditi ad haec extrema servientes, capite autem praepositi, designantur. Et bene Dominus, servato ordine, has sagenas vel gurgustium piscium, id est Ecclesiam suam, et vota fidelium prius se pelle ejus et postmodum capite asserit impleturum, quia, sicut superius diximus (Sup., c. 16 hujus lib., n. 32), prius elegit infirma, ut post confunderet fortia. Elegit quippe stulta mundi, ut confunderet sapientes (I Cor. I, 27). Prius namque collegit indoctos, et postmodum philosophos; et non per oratores docuit piscatores, sed mira potentia per piscatores subegit oratores. Dicit ergo: Nunquid implebis sagenas pelle ejus, aut gurgustium piscium capite illius. Subaudis, ut ego, qui intra Ecclesiam fidelium prius quasi pellem diaboli extremos atque infimos colligo, et postmodum caput illius, id est prudentes mihi adversarios, subdo. Sequitur: Pones super eum manum tuam? Id est ut ego, qui forti illum potentia reprimens, non plus quam expediat saevire permitto, ejusque saevitiam quantum permisero in electorum meorum utilitatem retorqueo. Vel certe manum super eum ponere est virtutis potestate superare. Beato igitur Job per interrogationem dicitur: VERS. 27.---Pones super eum manum tuam? [Vet. XXIII.] Ac si aperte diceretur? Nunquid virtute illum propria reprimes? Unde et apte mox subditur:

CAPUT XIX.

IBID.---Memento belli, nec ultra addas loqui.

34. In the net of the Church fishermen were first taken, then through them rhetoricians and philosophers.---What is designated by nets or the cabin of fishes but the churches of the faithful, which make one Catholic Church? Whence it is written in the Gospel: The kingdom of heaven is like unto a net cast into the sea, and gathering of every kind of fishes (Matth. 13:47). The Church indeed is called the kingdom of heaven, whose morals while the Lord raises to heavenly things, she already reigns in the Lord through heavenly conversation. Which is also rightly compared to a net cast into the sea, gathering of every kind of fishes, because being cast into this world of gentility, it rejects none; but it took the bad with the good, the proud with the humble, the wrathful with the mild, and the foolish with the wise. In the skin indeed of this Leviathan, we take the foolish of his body, but in the head the prudent. Or certainly by the skin, which is outside, the subjects serving in these last things are designated, but by the head those set over. And well the Lord, the order being kept, asserts that He will fill these nets or the cabin of fishes, that is His Church, and the vows of the faithful, first with his skin and afterwards with his head, because, as we said above (Sup., c. 16 of this book, n. 32), He first chose the weak things, that afterwards He might confound the strong. He chose indeed the foolish things of the world, that He might confound the wise (1 Cor. 1:27). For He first gathered the unlearned, and afterwards the philosophers; and He did not teach fishermen through rhetoricians, but by wonderful power He subdued rhetoricians through fishermen. He says therefore: Wilt thou fill nets with his skin, or the cabin of fishes with his head? Understand, as I, who within the Church of the faithful first gather as it were the skin of the devil, the last and lowest, and afterwards subject to myself his head, that is my prudent adversaries. It follows: Wilt thou lay thy hand upon him? That is as I, who repressing him with strong power, do not permit him to rage more than is expedient, and I retort his rage as much as I shall have permitted it to the utility of my elect. Or certainly to lay the hand upon him is to overcome him by the power of virtue. It is said therefore to blessed Job by interrogation: VERS. 27.---Wilt thou lay thy hand upon him? [Old XXIII.] As if it were openly said: Wilt thou repress him by thy own virtue? Whence also it is aptly added soon after:

CHAPTER XIX.

IBID.---Remember the war, and add not to speak any more.

35. Quam alta dispensatione Deus famulos suos vel minis, vel etiam flagellis premat.---Alta dispensatio judiciorum Dei idcirco saepe bene merentes famulos vel minis impetit, vel flagellis premit, vel quibusdam superimpositis oneribus gravat, vel laboriosis occupationibus implicat, quia mira potentia praevidet quod si quieti ac liberi in tranquillitate persisterent, tentationes ferre adversarii non valentes, mentis prostrati vulneribus jacerent. Dum ergo eos foris tolerandis flagellis vel oneribus occupat, a suscipiendis intus tentationum jaculis occultat. Moris quippe medicinalis est, ut saepe fervorem viscerum in pruriginem cutis trahat, et plerumque inde interius curat, unde exterius sauciat. Ita nonnunquam divinae dispensationis medicamine agitur ut exterioribus doloribus internum vulnus adimatur, et flagellorum sectionibus repellatur ea quae occupare mentem poterat interior putredo vitiorum; et tamen saepe dum patentis culpae sibi homines conscii non sunt, et aut doloribus cruciantur, aut laboribus deprimuntur, contra justum atque omnipotentem judicem in querelam prosiliunt, scilicet minus intuentes contra quam fortem adversarium bellum gerunt. Cujus si intolerabiles vires sollicite attenderent, nequaquam de his quae exterius tolerant murmurarent.

36. Haec gravia non videntur, si bella occulti adversarii graviora ponderemus. Non patris flagellum sed hostis gladium formidemus.---Sed ideo videntur nobis haec gravia, quia bella occulti adversari nolumus pensare graviora. A quibus plerumque bellis, ut diximus, dum flagellamur, defendimur, dum affligimur, occultamur. Caro enim nostra prius quam resurrectionis incorruptione solidetur, si nullo moerore afficitur, in tentationibus effrenatur. Quis autem nesciat quod multo melius sit ardere flamma febrium quam igne vitiorum? Et tamen cum febre corripimur, quia vitiorum aestum qui occupare nos poterat considerare negligimus, de percussione murmuramus. Quis nesciat quod multo melius sit duris in servitio hominibus subjici, quam blandientibus daemoniacis spiritibus subdi? Et tamen cum alto Dei judicio jugo humanae conditionis atterimur, in querelam prosilimus, nimirum quia minus attendimus quod si nos nulla conditio servitutis opprimeret, fortasse mens nostra multis iniquitatibus pejus libera deserviret.

35. By how high a dispensation God presses His servants either with threats, or even with scourges.---The high dispensation of the judgments of God therefore often assails well-deserving servants either with threats, or presses them with scourges, or burdens them with certain superimposed loads, or implicates them in laborious occupations, because by wonderful power He foresees that if they persisted quiet and free in tranquility, not being able to bear the temptations of the adversary, they would lie prostrate by the wounds of the mind. While therefore He occupies them outside with scourges or burdens to be tolerated, He hides them from receiving within the darts of temptations. For it is of a medicinal custom, that it often draws the heat of the viscera into the itch of the skin, and for the most part cures from thence interiorly, from whence it wounds exteriorly. So sometimes it is acted by the medicine of divine dispensation that the internal wound is taken away by exterior pains, and that internal rottenness of vices which was able to occupy the mind is repelled by the sections of scourges; and yet often while men are not conscious to themselves of open fault, and are either tortured with pains, or depressed with labors, they break forth into complaint against the just and almighty Judge, namely looking less against how strong an adversary they carry on war. Whose intolerable strengths if they solicitously attended to, they would by no means murmur concerning these things which they tolerate exteriorly.

36. These heavy things do not seem so, if we ponder the heavier wars of the hidden adversary. Let us not fear the scourge of the father but the sword of the enemy.---But therefore these things seem to us heavy, because we will not weigh the heavier wars of the hidden adversary. From which wars for the most part, as we said, while we are scourged, we are defended, while we are afflicted, we are hidden. For our flesh before it be solidified by the incorruption of the resurrection, if it be affected by no sorrow, is unbridled in temptations. But who knows not that it is much better to burn with the flame of fevers than with the fire of vices? And yet when we are seized with fever, because we neglect to consider the heat of vices which was able to occupy us, we murmur concerning the smiting. Who knows not that it is much better to be subjected to hard men in service, than to be subjected to flattering demoniacal spirits? And yet when by the high judgment of God we are worn down by the yoke of human condition, we break forth into complaint, namely because we attend less that if no condition of servitude oppressed us, perhaps our mind being free would serve many iniquities worse.

Ideo ergo haec quae toleramus, gravia credimus, quia bella hostis callidi, quam sint contra nos dura atque intolerabilia non videmus. Menti enim nostrae omne pondus vilesceret, si ea quae se opprimere poterant, occulti adversarii bella pensaret. Quid enim si omnipotens Deus onera quae patimur sublevet, sed tamen sua nobis adjutoria subtrahat, et inter Leviathan istius nos tentamenta derelinquat? Saeviente tanto hoste quo ibimus, si nullis auctoris nostri protectionibus defendamur? Quia ergo beatus Job culpae sibi conscius non erat, et dura tamen flagella tolerabat, ne fortasse in vitio murmurationis excedat, memoretur quod timeat, et dicatur ei: Memento belli, nec ultra addas loqui. [Rec. XVIII.] Ac si ei aperte diceretur: Si occulti hostis contra te bellum consideras, quidquid a me pateris, non accusas. Si impetentem te adversarii gladium prospicis, flagellum patris nullatenus perhorrescis. Vides enim quali flagello te ferio, sed intueri negligis a quanto te hoste flagellando liberum servo. Memento ergo belli, nec ultra addas loqui, id est, tanto te ad disciplinam patris exhibe tacitum, quanto te prospicis ad bella hostis infirmum. Dum ergo me corripiente percuteris, ut aequanimiter feras, hostem tuum ad memoriam revoca, et durum non aestimes omne quod pateris, dum externis cruciatibus ab interna passione liberaris. Quia autem Leviathan iste de divina misericordia falsa sibi promissione blanditur, postquam terrorem fortitudinis ejus intulit, et beati Job animum in ejus circumspectione commovit, dicens: Memento belli, nec ultra addas loqui; ut irremissibilem reatum ejus ostenderet, illico adjunxit:

Caput XX

[Vet. XXIV, Rec. XIX].

VERS. 28.---Ecce spes ejus frustrabitur eum.

37. Diaboli et reproborum omnium aeterna damnatio, praesentibus omnibus electis publicanda.---Quod sic de eo debet intelligi, ut referri etiam ad illius corpus possit, quia iniqui omnes qui districtionem justitiae divinae non metuunt, incassum sibi de misericordia blandiuntur. Moxque ad consolationem nostram rediens, extremi judicii futurum ejus interitum praenuntiat, dicens: Et videntibus cunctis praecipitabitur.

Therefore then we believe these things which we tolerate to be heavy, because we do not see how hard and intolerable the wars of the crafty enemy are against us. For every weight would become vile to our mind, if it weighed the wars of the hidden adversary, which were able to overwhelm it. For what if almighty God should lift the burdens which we suffer, but yet should withdraw His helps from us, and leave us among the temptings of this Leviathan? With such an enemy raging whither shall we go, if we be defended by no protections of our Author? Because therefore blessed Job was not conscious to himself of fault, and yet tolerated hard scourges, lest perhaps he should exceed in the vice of murmuring, let him remember what he should fear, and let it be said to him: Remember the war, and add not to speak any more. [Rec. 18.] As if it were openly said to him: If thou considerest the war of the hidden enemy against thee, thou dost not accuse whatever thou sufferest from Me. If thou lookest forward to the sword of the adversary assailing thee, thou in no wise dreadest the scourge of the father. For thou seest with what scourge I strike thee, but thou neglectest to behold from how great an enemy I keep thee free by scourging. Remember therefore the war, and add not to speak any more, that is, exhibit thyself as much silent to the discipline of the father, as thou lookest forward to thyself weak to the wars of the enemy. While therefore being corrected by Me thou art smitten, that thou mayest bear it with equanimity, recall thy enemy to memory, and do not estimate as hard everything which thou sufferest, while by external tortures thou art freed from internal passion. But because this Leviathan flatters himself with a false promise concerning divine mercy, after He brought in the terror of his strength, and moved the mind of blessed Job in his circumspection, saying: Remember the war, and add not to speak any more; that He might show his unpardonable guilt, He immediately added:

Chapter XX

[Old XXIV, Rec. XIX].

VERS. 28.---Behold, his hope shall frustrate him.

37. The eternal damnation of the devil and of all the reprobate, to be published before all the elect present.---Which ought so to be understood of him, that it can also be referred to his body, because all the wicked who do not fear the strictness of divine justice, flatter themselves in vain concerning mercy. And soon returning to our consolation, He foretells his future destruction of the last judgment, saying: And in the sight of all he shall be cast down.

Cunctis enim videntibus praecipitabitur, quia aeterno tunc judice terribiliter apparonte, astantibus legionibus angelorum, assistente cuncto ministerio coelestium potestatum, atque electis omnibus ad hoc spectaculum deductis, ista bellua crudelis et fortis in medium captiva deducitur, et cum suo corpore, id est cum reprobis omnibus, aeternis gehennae incendiis mancipatur, cum dicitur: Discedite a me, maledicti, in ignem aeternum, qui praeparatus est diabolo et angelis ejus (Matth. XXV, 41). O quale erit illud spectaculum, quando haec immanissima bestia electorum oculis ostendetur, quae hoc belli tempore nimis illos terrere potuerat, si videretur! Sed occulto ac miro Dei consilio agitur, ut et nunc per ejus gratiam a pugnantibus non visa vincatur, et tunc a laetis victoribus jam captiva videatur. Tunc autem justi divino adjutorio quantum debitores sunt plenius recognoscunt, quando tam fortem bestiam viderint quam nunc infirmi vicerunt, et in hostis sui immanitate conspiciunt quantum debeant gratiae defensoris sui. Redeunt enim de hoc praelio tunc milites nostri virtutum trophaea referentes; et receptis corporibus, cum jam in illo judicio coelestis regni introitum sortiuntur, prius immanissimas vires hujus antiqui serpentis aspiciunt, ne vile aestiment quod evaserunt. Bene ergo dicitur: Et videntibus cunctis praecipitabitur, quia visa mors ejus tunc gaudium exhibet, cujus tolerata vita nunc justis quotidie in cruciatibus bellum movet. Sed audientes ista, ac si protinus quereremur, Domino dicentes: Domine, qui Leviathan istum tantae esse fortitudinis non ignoras, eum in certamine infirmitatis nostrae cur suscitas? illico adjunxit: CAP. XLI, VERS. 1.---Non quasi crudelis suscitabo eum. [Vet. XXV, Rec. XX.] Et velut si mox a nobis causa rationis quaereretur. Quomodo non eum quasi crudelis suscitas, quem scimus quia tantos invadere et devorare permittis? statim subdidit, dicens:

CAPUT XXI.

VERS. 1, 2.---Quis enim resistere potest vultui meo? et quis ante dedit mihi, ut reddam ei?

38. Gratia Dei gratuita.---Quibus duobus versibus et virtutem suae potentiae, et omne pondos rationis explevit. Nam propter potentiam dixit: Quis enim resistere potest vultui meo? Et propter rationem subdidit: Quis ante dedit mihi, ut reddam ei? Ac si diceret: Non eum quasi crudelis suscito, quia de ejus fortitudine et electos meos potenter eripio, et rursum reprobos non injuste, sed rationabiliter damno; id est, et eos quos benigne eligo eripere mirabiliter possum, et eos quos respuo non injuste derelinquo. Nemo quippe ut divina illum gratia subsequatur prius aliquid contulit Deo.

For in the sight of all he shall be cast down, because the eternal Judge then terribly appearing, the legions of angels standing by, all the ministry of the heavenly powers assisting, and all the elect being led to this spectacle, this cruel and strong beast is led forth captive into the midst, and with his body, that is with all the reprobate, is delivered to the eternal burnings of Gehenna, when it is said: Depart from Me, ye cursed, into everlasting fire, which is prepared for the devil and his angels (Matth. 25:41). Oh what a spectacle will that be, when this most immense beast shall be shown to the eyes of the elect, which in this time of war might have terrified them too much, if it were seen! But it is acted by the secret and wonderful counsel of God, that both now through His grace it is conquered by those fighting without being seen, and then it is seen already captive by the joyful victors. But then the just more fully recognize how much they are debtors to the divine help, when they shall have seen so strong a beast which now being weak they overcame, and in the immensity of their enemy behold how much they owe to the grace of their Defender. For our soldiers of virtues then return from this battle bringing back trophies; and their bodies being received, when now in that judgment they obtain the entrance of the heavenly kingdom, they first behold the most immense strengths of this ancient serpent, lest they should estimate as vile that which they escaped. Well therefore is it said: And in the sight of all he shall be cast down, because his death being seen then exhibits joy, whose tolerated life now daily moves war to the just in tortures. But hearing these things, as if we immediately complained, saying to the Lord: Lord, who art not ignorant that this Leviathan is of so great strength, why dost Thou rouse him up in the contest of our weakness? He immediately added: CHAP. 41, VERS. 1.---Not as if cruel will I rouse him up. [Old XXV, Rec. XX.] And as if a cause of reason were soon sought from us: How dost Thou not rouse him up as if cruel, whom we know that Thou permittest to invade and devour so many? He immediately added, saying:

CHAPTER XXI.

VERS. 1, 2.---For who can resist My face? and who hath first given to Me, that I may repay him?

38. The grace of God is gratuitous.---In which two verses He fulfilled both the virtue of His power, and every weight of reason. For on account of power He said: For who can resist My face? And on account of reason He added: Who hath first given to Me, that I may repay him? As if He said: I do not rouse him up as if cruel, because from his strength I both powerfully snatch My elect, and again I damn the reprobate not unjustly, but rationally; that is, I both can wonderfully snatch those whom I benignly choose, and I do not unjustly leave those whom I reject. For no one, that divine grace may follow him, first conferred anything upon God.

Nam si nos Deum bene operando praevenimus, ubi est quod Propheta ait: Misericordia ejus praeveniet me (Psal. LVIII, 11). Si quid nos bonae operationis dedimus, ut ejus gratiam mereremur, ubi est quod Apostolus dicit: Gratia salvati estis per fidem; et hoc non ex vobis, sed Dei donum est, non ex operibus (Ephes. II, 8)? Si nostra dilectio Deum praevenit, ubi est quod Joannes apostolus dicit: Non quia nos dilexerimus Deum, sed quia ipse prior dilexit nos (I Joan. IV, 10)? Ubi est quod per Osee Dominus dicit: Diligam eos spontanee (Oseae XIV, 5)? Si sine ejus munere nostra virtute Deum sequimur, ubi est quod per Evangelium Veritas protestatur, dicens: Sine me nihil potestis facere (Joan. XV, 5)? Ubi est quod ait: Nemo potest venire ad me, nisi Pater qui misit me, traxerit eum (Ibid. VI, 43)? Ubi est quod iterum dicit: Non vos me elegistis, sed ego elegi vos (Ibid. XV, 16)? Si saltem dona bonorum operum virtute nostra bene cogitando praevenimus, ubi est quod rursum per Paulum tam salubriter dicitur, ut omnis de se humanae mentis fiducia ab ipsa cordis radice succidatur, cum dicit: Non quia sufficientes simus aliquid cogitare a nobis quasi ex nobis, sed sufficientia nostra ex Deo est (II Cor. III, 5)? Nemo ergo Deum meritis praevenit, ut tenere eum quasi debitorem possit; sed miro modo aequus omnibus conditor, et quosdam praeelegit, et quosdam in suis pravis moribus juste derelinquit.

39. Nec electis pietas sine justitia, nec reprobis justitia sine misericordia exhibetur. Nec tamen electis suis pietatem sine justitia exhibet, quia hic eos duris afflictionibus premit; nec rursum reprobis justitiam sine misericordia exercet, quia hic aequanimiter tolerat quos quandoque in perpetuum damnat. Si ergo et electi praevenientem se gratiam sequuntur, et reprobi juxta quod merentur accipiunt, et de misericordia inveniunt electi quod laudent, et de justitia non habent reprobi quod accusent. Bene itaque dicitur: Quis ante dedit mihi, ut reddam ei? Ac si aperte diceretur: Ad parcendum reprobis nulla ratione compellor, quia eis debitor ex sua actione non teneor. Idirco enim nequaquam coelestis patriae praemia aeterna percipiunt, quia ea nunc dum promereri poterant, ex libero arbitrio contempserunt. Quod videlicet liberum arbitrium in bono formatur electis, cum eorum mens a terrenis desideriis gratia aspirante suspenditur.

For if we prevent God by working well, where is that which the Prophet saith: His mercy shall prevent me (Psal. 58:11). If we gave anything of good operation, that we might merit His grace, where is that which the Apostle saith: By grace are ye saved through faith; and that not of yourselves, but it is the gift of God, not of works (Ephes. 2:8)? If our love prevents God, where is that which John the apostle saith: Not that we loved God, but that He first loved us (1 John 4:10)? Where is that which through Hosea the Lord saith: I will love them freely (Hosea 14:5)? If without His gift we follow God by our own virtue, where is that which through the Gospel Truth protests, saying: Without Me ye can do nothing (John 15:5)? Where is that which He saith: No man can come to Me, except the Father which hath sent Me draw him (Ibid. 6:44)? Where is that which He saith again: Ye have not chosen Me, but I have chosen you (Ibid. 15:16)? If at least we prevent the gifts of good works by our own virtue by thinking well, where is that which again through Paul is so healthfully said, that all confidence of the human mind concerning itself may be cut off from the very root of the heart, when he saith: Not that we are sufficient to think any thing of ourselves as of ourselves, but our sufficiency is from God (2 Cor. 3:5)? No one therefore prevents God with merits, that he may be able to hold Him as a debtor; but in a wonderful way the Author equal to all, both pre-elects some, and justly leaves some in their own wicked morals.

39. Neither to the elect is piety shown without justice, nor to the reprobate justice without mercy. Nor yet does He exhibit piety to His elect without justice, because here He presses them with hard afflictions; nor again does He exercise justice to the reprobate without mercy, because here He with equanimity tolerates those whom some time He damns for ever. If therefore both the elect follow the grace preventing them, and the reprobate receive according to what they merit, both the elect find from mercy what they may praise, and the reprobate have nothing from justice what they may accuse. Well therefore is it said: Who hath first given to Me, that I may repay him? As if it were openly said: I am compelled by no reason to spare the reprobate, because I am not held a debtor to them from their own action. For therefore they by no means perceive the eternal rewards of the heavenly country, because they contemned them now while they were able to earn them, from free will. Which free will indeed is formed in good for the elect, when their mind is suspended from earthly desires by grace breathing upon them.

[Vet. XXVI.] 40. Bonum quod agimus et Dei est, et nostrum.---Bonum quippe quod agimus, et Dei est, et nostrum: Dei per praevenientem gratiam, nostrum per obsequentem liberam voluntatem. Si enim Dei non est, unde ei gratias in aeternum agimus? Rursum si nostrum non est, unde nobis retribui praemia speramus? Quia ergo non immerito gratias agimus, scimus quod ejus munere praevenimur; et rursum, quia non immerito retributionem quaerimus, scimus quod obsequente libero arbitrio bona elegimus quae ageremus. Sequitur: Omnia quae sub coelo sunt mea sunt. Omnibus liquet quod non solum ea quae sub coelo sunt, sed ipsa quoque quae super coelos condita coelestia vocantur ejus voluntati serviunt a quo se creata esse meminerunt. Cur ergo tantummodo de inferioribus loquens ait.

CAPUT XXII.

IBID.---Omnia quae sub coelo sunt, mea sunt?

41. Omnia Deo serviunt.---Sed quia de Leviathan loquitur, qui jam non in aetherei coeli sede continetur, cuncta quae sub coelo sunt asserit sua esse, ut eum quoque qui de coelo cecidit, suae doceat potesta servire, ac si diceret: Leviathan iste beatitudinem quidem meam perdidit, sed dominium non evasit, quia et ipsae mihi potestates inserviunt quae mihi pravis actionibus adversantur. Sequitur:

VERS. 3.---Non parcam ei verbis potentibus, et ad deprecandum compositis.

[Rec. XXI.] 42. Qua ratione diabolus dicitur Deum deprecari.---Quis hoc, quod legisse se nequaquam novit, existimet, quia culparum suarum diabolus sit veniam petiturus? Sed ille fortasse homo, quem Leviathan iste in mundi termino vas sibi proprium facit, quem, attestante Paulo, Dominus Jesus interficiet spiritu oris sui, et destruet illustratione adventus sui (II Thess. II, 8), territus tantae majestatis praesentia, quia exercere vires suas non valet, ad preces inclinatur. Quod tamen de ejus corpore, id est iniquis omnibus intelligi aptius potest, qui sero ad petitionum verba veniunt, quia nunc exsequi facta contemnunt. Unde per Evangelium Veritas dicit: Novissime veniunt et reliquae virgines, dicentes: Domine, Domine, aperi nobis (Matth. XXV, 11). Quibus illico respondetur: Amen dico vobis, nescio vos (Ibid., 12). Sed cum verba potentia ad deprecandum componere dicitur, urget magis ut quod de ejus corpore in futuro diximus in hoc tempore sentiamus.

[Old XXVI.] 40. The good which we do is both God's and ours.---For the good which we do is both God's and ours: God's through preventing grace, ours through obeying free will. For if it is not God's, whence do we give Him thanks for ever? Again if it is not ours, whence do we hope rewards to be repaid to us? Because therefore not undeservedly we give thanks, we know that we are prevented by His gift; and again, because not undeservedly we seek retribution, we know that by obeying free will we chose the good things which we should act. It follows: All things that are under heaven are mine. It is clear to all that not only those things which are under heaven, but those very things also which being created above the heavens are called heavenly, serve His will by whom they remember themselves to have been created. Why therefore speaking only of the inferior things saith He?

CHAPTER XXII.

IBID.---All things that are under heaven are mine?

41. All things serve God.---But because He speaks of Leviathan, who is no longer contained in the seat of the ethereal heaven, He asserts that all things which are under heaven are His, so that He may teach that he also who fell from heaven serves His power, as if He said: That Leviathan indeed lost My blessedness, but he did not escape My dominion, because those very powers serve Me which oppose Me by their wicked actions. It follows:

VERS. 3.---I will not spare him for powerful words, and composed for entreaty.

[Rec. XXI.] 42. In what sense the devil is said to entreat God.---Who would think this, which he by no means knows himself to have read, that the devil is going to seek pardon for his faults? But perhaps that man, whom this Leviathan at the end of the world makes a vessel proper to himself, whom, Paul attesting, the Lord Jesus shall slay with the spirit of His mouth, and shall destroy with the brightness of His coming (2 Thess. 2:8), terrified by the presence of such great majesty, because he is not able to exercise his strengths, is inclined to prayers. Which nevertheless can more fitly be understood of his body, that is, of all the wicked, who come too late to the words of petitions, because they now contemn to perform deeds. Whence through the Gospel Truth saith: Last of all come also the other virgins, saying: Lord, Lord, open to us (Matth. 25:11). To whom it is immediately answered: Amen I say unto you, I know you not (Ibid. 12). But when He is said to compose powerful words for entreaty, it urges more that what we have said of his body in the future, we should feel in this time.

[Vet. XXVII.] 1102 43. Irritae sunt preces quas pia vita non sequitur. Nonnullis in usum negotiationis vertitur oratio. Veram orationem efficiunt amari gemitus, non verba composita.---Sunt namque intra sanctam Ecclesiam nonnulli, qui prolixas ad Dominum preces habent, sed vitam deprecantium non habent; nam promissa coelestia petitionibus sequuntur, operibus fugiunt. Hi nonnunquam etiam lacrymas in oratione percipiunt, sed cum post orationis tempora eorum mentem superbia pulsaverit, illico in fastu elationis intumescunt; cum avaritia instigat, mox per incendia avidae cogitationis exaestuant; cum luxuria tentaverit, illicitis protinus desideriis anhelant; cum ira suaserit, mox mansuetudinem mentis flamma insaniae concremat. Ut ergo diximus, et fletus in prece percipiunt, et tamen, expletis precibus, cum vitiorum suggestione pulsantur, nequaquam pro aeterni regni desiderio se flevisse mensinerunt. Quod aperte de se Balaam innotuit, qui justorum tabernacula conspiciens, ait: Moriatur anima mea morte justorum, et fiant novissima mea horum similia (Num. XXIII, 10). Sed cum compunctionis tempus abscessit, contra eorum vita quibus se similem fieri etiam moriendo poposcerat, consilium praebuit; et cum occasionem de avaritia reperit, illico oblitus est quidquid sibi de innocentia optavit. Virtutis igitur pondus oratio non habet, quam nequaquam perseverantia continui amoris tenet. Quo contra bene de Anna flente perhibetur: Vultusque ejus non sunt amplius in diversa mutati (I Reg. I, 18), quia videlicet mens ejus nequaquam post preces inepta laetitia lasciviendo perdidit, quod orationis suae tempore gemituum rigore exquisivit. Nonnullis vero in usum negotiationis vertitur labor orationis. De quibus in Evangelio Veritas dicit: Devorant domos viduarum sub obtentu prolixae orationis. Hi accipient prolixius judicium (Marc. XII, 40). Quia ergo iniquorum petitionibus qui Leviathan istius corpus sunt nullo modo parcitur, cum eorum preces opere destruuntur, recte nunc dicitur: Non parcam ei verbis potentibus et ad deprecandum compositis. Quamvis et per hoc quod verba potentia et ad deprecandum composita referuntur, aperte inanitas orationis ostenditur. Veraciter namque orare, est amaros in compunctione gemitus, et non composita verba resonare.

[Vet. XXVIII.] Sed quia antiquus hostis quo districtius frangitur, eo nequius per multiplicia argumenta dilatatur, cujus tamen insidias Dominus quanto subtilius occultari considerat, tanto nobis misericordius manifestat, recte subjungitur:

Caput XXIV

[Rec. XXII].

VERS. 14.---Quis revelabit faciem indumenti?

[Old XXVII.] 1102 43. Prayers are void which a pious life does not follow. In some prayer is turned to the use of traffic. Bitter groans, not composed words, effect true prayer.---For there are some within the holy Church, who have long prayers to the Lord, but have not the life of those entreating; for they follow heavenly promises with petitions, but flee them with works. These sometimes even perceive tears in prayer, but when after the times of prayer pride hath knocked at their mind, they immediately swell in the haughtiness of elation; when avarice instigates, they soon boil through the fires of greedy thought; when luxury hath tempted, they straightway pant with illicit desires; when anger hath persuaded, soon the flame of madness burns the gentleness of the mind. As we have said, they both perceive weeping in prayer, and yet, prayers being finished, when they are knocked at by the suggestion of vices, they by no means remembered that they had wept for the desire of the eternal kingdom. Which Balaam openly made known concerning himself, who beholding the tabernacles of the just, saith: Let my soul die the death of the just, and let my last end be like to these (Num. 23:10). But when the time of compunction departed, he gave counsel against the life of those to whom he had asked to be made like even in dying; and when he found occasion from avarice, he immediately forgot whatever he wished for himself concerning innocence. Prayer therefore has not the weight of virtue, which perseverance of continual love by no means holds. On which contrary it is well reported of Anna weeping: And her countenance was no more changed to different ways (1 Sam. 1:18), because indeed her mind by no means after prayers lost by lascivious playing that which it sought out in the time of its orison by the rigor of groans. But to some the labor of prayer is turned to the use of traffic. Of whom in the Gospel Truth saith: They devour widows' houses under the pretence of long prayer. These shall receive longer judgment (Mark 12:40). Because therefore by no means is spare given to the petitions of the wicked who are the body of this Leviathan, when their prayers are destroyed by work, rightly is it now said: I will not spare him for powerful words and composed for entreaty. Although also through this that powerful words and composed for entreaty are referred, the emptiness of prayer is openly shown. For to pray truly, is to resound bitter groans in compunction, and not composed words.

[Old XXVIII.] But because the ancient enemy by how much more strictly he is broken, by so much more wickedly is he dilated through manifold arguments, whose snares nevertheless the Lord by how much more subtly He considers them to be hidden, by so much more mercifully He manifests them to us, rightly is it subjoined:

Chapter XXIV

[Rec. XXII].

VERS. 14.---Who will reveal the face of his garment?

44. Satan aliter religiosas mentes, aliter mundo deditas tentat.---Leviathan iste aliter religiosas hominum mentes, aliter vero huic mundo deditas tentat; nam pravis mala quae desiderant aperte objicit, bonis autem latenter insidians, sub specie sanctitatis illudit. Illis velut familiaribus suis iniquum se manifestius insinuat; istis vero velut extraneis cujusdam quasi honestatis praetextu se palliat, ut mala quae eis publice non valet, tecta bonae actionis velamine subintromittat. Unde et membra ejus saepe cum aperta nequitia nocere non possunt, bonae actionis habitum sumunt; et prava quidem se opere exhibent, sed sancta specie mentiuntur. Iniqui enim si aperte mali essent, a bonis recipi omnino non possent; sed sumunt aliquid de visione bonorum, 1103 ut dum boni viri in eis recipiunt speciem quam amant, permistum sumant etiam virus quod vitant. Unde quosdam Paulus apostolus intuens sub praedicationis velamine ventris studio servientes, ait: Ipse enim Satanas transfigurat se in angelum lucis (II Cor. XI, 14). Quid ergo mirum si ministri ejus transfigurantur velut ministri justitiae? Hanc transfigurationem Josue timuit, quando videns angelum, cujus esset partis inquisivit, dicens: Noster es, an adversariorum (Josue V, 13)? ut videlicet si adversae virtutis esset, eo ipso quo se suspectum cognosceret, ab illusione resiliret. Quia ergo Leviathan iste in eo quod iniquitatis opus molitur, saepe specie sanctitatis induitur; et quia nisi per divinam gratiam simulationis ejus detegi indumenta non possunt, bene dicitur: Quis revelabit faciem indumenti ejus? Subaudis nisi ego, qui servorum meorum mentibus gratiam subtilissimae discretionis inspiro, ut revelata malitia faciem ejus nudam videant, quam coopertam ille sub habitu sanctitatis occultat. Et quia aliquando fidelium mentes corrumpere ostensione sua, aliquando suggestione conatur (agit enim modo opere, modo persuasione), recte subjungitur:

CAPUT XXV.

IBID.---Et in medium oris ejus quis intrabit?

45. Deus electis calliditatem ejus revelat.---Subaudis nisi ego, qui per discretas electorum mentes suggestionum ejus verba dicutio, et non ita haec esse ut sonuerunt manifesto. Bonum namque videntur promittere, sed ad perditum finem trahunt. In medium igitur oris ejus intrare est calliditatis ejus verba penetrare, ut nequaquam pensetur quid resonant, sed quo intendant. Intrare Adam in medium oris ejus noluit, quando intentionem persuasionis illius caute pensare neglexit; divinitatem quippe se per illum accipere credidit, et immortalitatem amisit (Genes. III).

44. Satan tempts religious minds in one way, those given to the world in another.---This Leviathan tempts the religious minds of men in one way, but in another those given to this world; for to the wicked he openly objects the evils which they desire, but to the good, lying in wait latently, he mocks them under the appearance of sanctity. To those as to his familiars he more manifestly insinuates himself as wicked; but to these as to strangers he cloaks himself as if by the pretext of some honesty, so that the evils which he is not able to bring to them publicly, he may subintroduce covered by the veil of good action. Whence also his members often when they cannot hurt with open wickedness, assume the habit of good action; and they indeed exhibit themselves as depraved in work, but they lie with a holy appearance. For the wicked if they were openly evil, could not at all be received by the good; but they assume something from the vision of the good, 1103 so that while good men receive in them the appearance which they love, they may receive also the mixed virus which they avoid. Whence the apostle Paul beholding some serving the study of the belly under the veil of preaching, saith: For Satan himself transformeth himself into an angel of light (2 Cor. 11:14). What wonder therefore if his ministers are transformed as ministers of justice? This transformation Joshua feared, when seeing an angel, he inquired whose part he was of, saying: Art thou ours, or of our adversaries (Joshua 5:13)? so that indeed if he were of the adverse power, by that very thing that he knew himself to be suspected, he might leap back from the illusion. Because therefore this Leviathan in that which he plots the work of iniquity, is often clothed with the appearance of sanctity; and because unless through divine grace the garments of his simulation cannot be detected, well is it said: Who will reveal the face of his garment? Understand except I, who inspire into the minds of My servants the grace of most subtle discretion, so that the malice being revealed they may see his naked face, which he hides covered under the habit of sanctity. And because sometimes he endeavors to corrupt the minds of the faithful by his showing, sometimes by suggestion (for he acts now by work, now by persuasion), rightly is it subjoined:

CHAPTER XXV.

IBID.---And into the midst of his mouth who will enter?

45. God reveals his craftiness to the elect.---Understand except I, who through the discrete minds of the elect discuss the words of his suggestions, and manifest these things not to be as they sounded. For they seem to promise good, but they draw to a lost end. To enter therefore into the midst of his mouth is to penetrate the words of his craftiness, so that it may by no means be weighed what they resound, but whither they intend. Adam would not enter into the midst of his mouth, when he neglected cautiously to weigh the intention of that persuasion; for he believed himself to receive divinity through him, and he lost immortality (Gen. 3).

Unde ergo ab intellectu verborum ejus incaute exterius stetit, inde se ori illius devorandum funditus praebuit. Sequitur:

Caput XXVI.

[Rec. XXIII].

VERS. 5.---Portas vultus ejus quis aperiet?

46. Portae Leviathan pseudopraedicatores appellantur. Has Dominus aperit, magistros errorunt manifestando.---Portae vultus ejus sunt iniqui doctores, qui idcirco portae vultus ejus vocati sunt, quia per ipsos quisque ingreditur, ut Leviathan iste quasi in potestatis suae principatu videatur. Sicut enim Scriptura sacra sanctos viros portas Sion vocare consuevit (Sion quippe speculatio interpretatur, et non immirito praedicatores sanctos portas Sion dicimus, quia per eorum vitam atque doctrinam abscondita supernae contemplationis intramus), ita etiam portis Leviathan istius errorum magistri signantur, quorum dum praedicatio perversa recipitur, miseris auditoribus via perditionis aperitur. Sed portae istae ante oculos hominum plerumque ad introducendum quidem apertae sunt, sed tamen ad deprehendendum clausae, quia recta in specie exhibent, sed opere prava persuadent. Ad deprehendendum ergo clausae sunt, quia ne intrinsecus cognosci valeant, exteriori simulatione muniuntur. Quas tamen mira potentia Dominus aperit, quia electis suis hypocritarum mentes comprehensibiles facit. Portas ergo vultus ejus quis aperiet? Subaudis nisi ego, qui electis meis magistros errorum sub specie sanctitatis absconditos 1104 perspicua cognitione manifesto. Et quia Antichristus veniens ipsas etiam summas hujus saeculi potestates obtinebit, qui duplici errore saeviens conatur ad se corda hominum et missis praedicatoribus trahere, et commotis potestatibus inclinare, bene de Leviathan isto Dominus subdidit, dicens:

Caput XXVII

[Vet. XXIX].

IBID.---Per gyrum dentium ejus formido.

47. Dentes Leviathan iidem falsi doctores.---Mutato namque nomine, hos ejus dentes insinuare aliter voluit, quos superius portas vocavit. Perversi enim praedicatores portae ejus sunt, quia ingressum perditionis aperiunt. Dentes ejus sunt, quia eos quos in errore capiunt, a veritatis soliditate confringunt.

Whence therefore from the understanding of his words he stood incautiously without, thence he offered himself to that mouth to be devoured fundamentally. It follows:

Chapter XXVI.

[Rec. XXIII].

VERS. 5.---Who will open the doors of his face?

46. The doors of Leviathan are called false preachers. These the Lord opens, by manifesting the masters of errors.---The doors of his face are the wicked doctors, who are therefore called the doors of his face, because through them every one enters, so that this Leviathan may be seen as if in the principality of his power. For as the sacred Scripture is accustomed to call holy men the doors of Sion (for Sion is interpreted "watch-tower", and not undeservedly do we call holy preachers the doors of Sion, because through their life and doctrine we enter the hidden things of heavenly contemplation), so also by the doors of this Leviathan the masters of errors are signified, through whose perverse preaching, when it is received, the way of perdition is opened to the miserable hearers. But these doors before the eyes of men are for the most part open indeed for introducing, but yet closed for detecting, because they exhibit right things in appearance, but persuade depraved things in work. For detecting therefore they are closed, because lest they should be able to be known within, they are fortified by exterior simulation. Which nevertheless the Lord by a wonderful power opens, because He makes the minds of hypocrites comprehensible to His elect. Who therefore will open the doors of his face? Understand except I, who manifest to My elect the masters of errors hidden 1104 under the appearance of sanctity by a clear knowledge. And because Antichrist coming shall obtain even the very highest powers of this age, who raging with a double error endeavors to draw the hearts of men to himself both by preachers being sent, and to incline them by the powers being moved, well concerning this Leviathan did the Lord subjoin, saying:

Chapter XXVII

[Old XXIX].

IBID.---Round about his teeth is dread.

47. The teeth of Leviathan are the same false doctors.---For the name being changed, He wished to insinuate these teeth of his in another way, whom above He called doors. For perverse preachers are his doors, because they open the entrance of perdition. They are his teeth, because those whom they take in error, they break from the solidity of truth.

Sicut enim sanctae Ecclesiae dentes accipimus eos qui praedicationibus suis peccantium duritiam conterunt, unde ei per Salomonem dicitur: Dentes tui sicut greges detonsarum ascendentium de lavacro (Cant. IV, 2); qui non immerito detonsis ac lotis ovibus comparantur, quia innocuam vitam sumentes, in lavacro baptismatis conversationis pristinae vellera vetusta posuerunt; ita etiam dentibus Leviathan istius errorum magistri figurantur, quia reproborum vitam mordendo dilaniant, et eos a veritatis integritate subductos in sacrificio falsitatis mactant. Quorum quidem praedicatio facile despici ab auditoribus poterat, sed hanc ante humana judicia adjunctus saecularium potestatum terror exaltat.

48. Muniunt illos saeculi potestates. Alii verbis, alii gladiis saeviunt. Insidiae Antichristi ex falsis miraculis.---Recte ergo dicitur: Per gyrum dentium ejus formido, id est, iniquos praedicatores Antichristi perversae hujus saeculi protegunt potestates. Nam quos illi appetunt loquendo seducere, multi potentium student saeviendo terrere. Per gyrum ergo dentium ejus formido est, ac si aperte diceretur: Idcirco isti perversi praedicatores aliquos suadentes conterunt, quia circa ipsos sunt alii qui infirmorum mentes terrentes affligunt. Quale itaque illud tempus persecutionis apparebit, quando ad pervertendam fidelium pietatem alii verbis saepiunt, alii gladiis? Quis enim etiam infirmus Leviathan istius dentes non despiceret, si non eos per circuitum potestatum saecularium terror muniret? Sed duplici contra eos calliditate agitur, quia quod eis ab aliis verbis blandientibus dicitur, hoc ab aliis gladiis ferientibus imperatur. Qua utrorumque actio, id est potentium atque loquentium, in Joannis Apocalypsi brevi est sententia comprehensa, qua dicitur: Potestas equorum in ore et in caudis eorum erat (Apoc. IX, 19). In ore namque doctorum, scientia; in cauda vero, saecularium potentia figuratur. Per caudam quippe, quae retro est, hujus saeculi postponenda temporalitas designatur, de qua Paulus apostolus dicit: Unum autem, quae retro sunt oblitus, ad ea quae ante sunt extentus (Philip. III, 13). Retro enim est omne quod transit, ante vero est omne quod veniens permanet. Istis ergo equis, id est nequissimis praedicatoribus, ubique carnali impulsu currentibus, in ore et in cauda potestas est, quia ipsi quidem perversa suadendo praedicant, sed temporalibus potestatibus fulti, per ea se quae retro sunt exaltant. Et quia ipsi apparere despicabiles possunt, ab iniquis auditoribus suis per eos sibi reverentiam exigunt, quorum patrociniis fulciuntur. Unde hic quoque 1105 non immerito per gyrum dentium ejus formido inesse describitur, quia multis terroribus agitur, ut in perversis eorum praedicationibus etsi non veritatis sententia, certe temporalis potentia timeatur.

For as we take the teeth of the holy Church to be those who by their preachings crush the hardness of sinners, whence it is said to her through Solomon: Thy teeth are like flocks of shorn sheep coming up from the washing (Cant. 4:2); who not undeservedly are compared to shorn and washed sheep, because assuming an innocent life, they laid down in the washing of baptism the old fleeces of their former conversation; so also by the teeth of this Leviathan the masters of errors are figured, because they tear in pieces the life of the reprobate by biting, and those being withdrawn from the integrity of truth they slay in the sacrifice of falsehood. Whose preaching indeed could easily be despised by the hearers, but the added terror of secular powers exalts this before human judgments.

48. The powers of the age fortify them. Some rage with words, others with swords. The snares of Antichrist from false miracles.---Rightly therefore is it said: Round about his teeth is dread, that is, the perverse powers of this age protect the wicked preachers of Antichrist. For those whom they seek to seduce by speaking, many of the powerful study to terrify by raging. Round about his teeth therefore is dread, as if it were openly said: For this reason these perverse preachers crush some by persuading, because round about them are others who afflict the minds of the weak by terrifying. What sort therefore will that time of persecution appear, when for perverting the piety of the faithful some rage with words, others with swords? For who even weak would not despise the teeth of this Leviathan, if the terror of secular powers did not fortify them round about? But it is acted against them with double craftiness, because that which is said to them by some with flattering words, this is commanded by others with striking swords. Which action of both, that is, of the powerful and of those speaking, is comprised in a short sentence in the Apocalypse of John, where it is said: The power of the horses was in their mouth and in their tails (Apoc. 9:19). For in the mouth of the doctors, knowledge; but in the tail, the power of seculars is figured. For by the tail, which is behind, the temporality of this age which is to be postponed is designated, of which the apostle Paul saith: But one thing, forgetting those things which are behind, and stretching forth myself unto those things which are before (Philip. 3:13). For behind is everything which passes, but before is everything which coming remains. To these horses therefore, that is, to the most wicked preachers, running everywhere by carnal impulse, there is power in their mouth and in their tail, because they indeed preach by persuading perverse things, but supported by temporal powers, they exalt themselves through those things which are behind. And because they themselves can appear despicable, they exact reverence for themselves from their wicked hearers through those by whose patronages they are supported. Whence here also 1105 not undeservedly dread is described to be in them round about his teeth, because it is acted with many terrors, so that in their perverse preachings if not the sentence of truth, certainly the temporal power may be feared.

Unde bene eumdem Antichristum Psalmista descripsit, dicens: Sub lingua ejus labor et dolor, sedet in insidiis cum divitibus in occultis (Psal. IX, 28). Propter enim perversa dogmata sub lingua ejus labor et dolor est; propter miraculorum vero specie sedet in insidiis; propter saecularis autem potestatis gloriam, cum divitibus in occultis. Quia enim simul et miraculorum fraude et terrena potestate utitur, et in occultis et cum divitibus sedere perhibetur:

Caput XXVIII

[Rec. XXIV].

VERS. 6.---Corpus illius quasi scuta fusilia.

49. Mali corripientibus scutum excusationis opponunt.---Sacra Scriptura scuti nomine aliquando uti in parte prospera, aliquando in adversa consuevit. Nam saepe scuti defensio pro divina protectione ponitur, nonnunquam vero pro humana repugnatione memoratur. Pro divina enim protectione ponitur, sicut per Psalmistam dicitur: Scuto bonae voluntatis tuae coronasti nos (Psal. V, 13). Scuto nos Dominus coronare perhibetur, quia quos protegens adjuvat, remunerans coronat. Rursum pro humana repugnatione per eumdem Prophetam scutum ponitur sicut alibi ait: Ibi confregit cornua, arcum, scutum, gladium et bellum (Psal. LXXV, 4). In cornibus quippe elatio superborum, in arcu vero insidiae longe ferientium, in scuto autem obstinata duritia defensionum, in gladio vicina percussio, in bello vero ipsa contra Dominum mentis motio designatur. Quod nimirum totum in sancta Ecclesia confringitur, dum mentes Deo resistentium, superposito jugo humilitatis, edomantur. Hinc rursum per eumdem Psalmistam dicitur: Arcum conteret, et confringet arma, et scuta comburet igni (Psal. XLV, 10). Arcum enim Dominus conterit, cum occulta insidiantium machinamenta dissolvit. Arma confringit, cum ea quae contra se erecta fuerant patrocinia humana comminuit. Scuta igni comburit, cum peccantium mentes obstinata se duritia defendentes, ad poenitentiae et confessionis ardorem sancti Spiritus calore succendit. [Vet. XXX.] Quod vero in hoc loco corpus Leviathan istius scutis fusilibus comparatur, perscrutandum nobis innuitur, quia durum quidem, sed tamen cum labitur, fragile solet esse vas omne quod fusile est. Scuta ergo si sunt fusilia, in suscipienda sagittarum percussione robusta sunt, sed casu fragilia. Ictu quidem ferientium minime penetrantur, sed suo se lapsu per fragmenta dissolvunt. Corpus ergo Leviathan istius, id est omnes iniqui, quia per obstinationem duri sunt, sed per vitam fragiles, scutis fusilibus comparantur.

Whence well the Psalmist described the same Antichrist, saying: Under his tongue is labor and sorrow, he sitteth in ambush with the rich in secret places (Psal. 9:28). For on account of perverse dogmas under his tongue is labor and sorrow; but on account of the appearance of miracles he sitteth in ambush; but on account of the glory of secular power, with the rich in secret places. For because at the same time he uses both the fraud of miracles and earthly power, he is said to sit both in secret places and with the rich:

Chapter XXVIII

[Rec. XXIV].

VERS. 6.---His body is like molten shields.

49. The wicked oppose the shield of excuse to those reproving.---Sacred Scripture is accustomed to use the name of a shield sometimes in a prosperous part, sometimes in an adverse. For often the defense of a shield is put for divine protection, but sometimes it is mentioned for human resistance. For it is put for divine protection, as is said through the Psalmist: With the shield of Thy good will hast Thou crowned us (Psal. 5:13). The Lord is reported to crown us with a shield, because those whom He helps by protecting, He crowns by rewarding. Again, for human resistance the shield is put by the same Prophet as he saith elsewhere: There He brake the horns, the bow, the shield, the sword, and the battle (Psal. 75:4). In the horns indeed the elation of the proud, in the bow the snares of those striking from afar, in the shield the obstinate hardness of defenses, in the sword the neighboring stroke, in the battle the very motion of the mind against the Lord is designated. Which forsooth is all broken in the holy Church, when the minds of those resisting God are subdued, the yoke of humility being placed upon them. Hence again it is said through the same Psalmist: He shall bruise the bow, and break the arms, and burn the shields with fire (Psal. 45:10). For the Lord bruises the bow, when He dissolves the hidden machinations of those lying in wait. He breaks the arms, when He diminishes those human patronages which had been erected against Him. He burns the shields with fire, when the minds of sinners defending themselves with obstinate hardness, He kindles to the ardor of penitence and confession by the heat of the Holy Spirit. [Old XXX.] But because in this place the body of this Leviathan is compared to molten shields, it is hinted to us to be searched into, because every vessel which is molten is wont to be indeed hard, but yet when it falls, fragile. Shields therefore if they are molten, are robust in receiving the stroke of arrows, but fragile by a fall. By the blow indeed of those striking they are by no means penetrated, but by their own fall they dissolve themselves through fragments. The body therefore of this Leviathan, that is, all the wicked, because they are hard through obstinacy, but fragile through life, are compared to molten shields.

Cum enim verba praedicationis audiunt, nulla correptionis jacula se penetrare permittunt, quia in omni peccato quod faciunt, scutum superbae defensionis opponunt. Nam cum talium quisque de reatu suae iniquitatis arguitur, non mox cogitat quomodo culpam corrigat, sed quid in adjutorio suae defensionis opponat. Nulla igitur veritatis sagitta penetratur, quia verba sanctae correptionis in scuto excipit superbae defensionis. Unde bene de Judaeis contra praecepta Domini superba se defensione tuentibus per Jeremiam dicitur; Reddes eis vicem, Domine, juxta opera manuum suarum (Thren. III, 64). 1106 Moxque eamdem vicem expressius subdidit dicens: Dabis eis scutum cordis laborem tuum (Ibid., 65). Labor quippe Domini apparens inter homines passibilis ejus humanitas fuit, quam Judaei superbe sapientes dum cernerent, despexerunt; eumque immortalem credere dedignati sunt, quem natura passibili mortalem viderunt. Cumque ejus humilitatem conspicerent, superbiae fastibus obdurati, summa cura moliti sunt, ne eorum mentes sancta praedicantium verba penetrarent. Dum ergo eis Dominus vicem malorum operum redderet, dedit illis scutum cordis laborem suum, quia recto judicio inde illos contra se superbe obstinatos exhibuit, unde ipse pro nobis infirmitate laboravit. Repulerunt quippe a se verba praedicantium, quia dedignati sunt in Domino infirma passionum. Laborem igitur Domini contra eumdem Dominum scutum cordis habuerunt, quia superba sapientibus eo despectus apparuit, quo propter eos humilis fuit.

[Vet. XXXI.] 50. Hoc scuto usi Adam et Eva.---Hoc scutum, sicut jam superius diximus, primus ille peccator tenuit, qui, requirente Domino cur lignum vetitum contigisset, non ad se culpam retulit, sed a muliere quam Dominus dederat se accepisse respondit (Genes. III, 12); ut quasi reatum suum oblique in auctorem relideret, qui ei mulierem dederat quae talia persuaderet. Hoc scutum etiam requisita mulier tenuit, quando neque ipsa ad se culpam retulit, sed serpentis illud persuasionibus replicavit, dicens: Serpens decepit me, et comedi (Ibid., 13), ut ipsa quoque reatum suum oblique in creatorem reduceret, qui illuc intrare serpentem persuasurum talia permisisset. Serpens vero jam non requiritur, quia nec ejus poenitentia quaerebatur. Hi autem quorum poenitentia quaesita est, scutum nequissimae defensionis contra justissimae correptionis verba protulerunt (Genes. III).

For when they hear the words of preaching, they permit no darts of reproof to penetrate them, because in every sin which they do, they oppose the shield of proud defense. For when any such one is argued of the guilt of his iniquity, he does not soon think how he may correct the fault, but what he may oppose in the help of his defense. By no arrow of truth therefore is he penetrated, because he receives the words of holy reproof in the shield of proud defense. Whence well of the Jews defending themselves with proud defense against the precepts of the Lord it is said through Jeremiah: Thou shalt render them a recompense, O Lord, according to the works of their hands (Lam. 3:64). 1106 And soon he subjoined the same recompense more expressly saying: Thou shalt give them for a shield of heart Thy labor (Ibid. 65). For the labor of the Lord appearing among men was His passible humanity, which the Jews wisely proud while they beheld, they despised; and they deigned not to believe Him immortal, whom they saw mortal by a passible nature. And when they beheld His humility, hardened by the haughtiness of pride, they labored with greatest care, lest the holy words of those preaching should penetrate their minds. While therefore the Lord rendered to them the recompense of evil works, He gave them for a shield of heart His labor, because by a right judgment He exhibited them thence proudly obstinate against Himself, whence He Himself labored in infirmity for us. For they repelled from themselves the words of those preaching, because they disdained in the Lord the weak things of passions. They had therefore the labor of the Lord for a shield of heart against the same Lord, because to those wisely proud He appeared despicable by that by which He was humble for their sake.

[Old XXXI.] 50. Adam and Eva used this shield.---This shield, as we have already said above, that first sinner held, who, the Lord requiring why he had touched the forbidden tree, did not refer the fault to himself, but answered that he had received it from the woman whom the Lord had given (Gen. 3:12); so that as if obliquely he might cast back his guilt upon the Author, who had given him the woman who should persuade such things. This shield also the woman being required held, when neither she herself referred the fault to herself, but replied it to the persuasions of the serpent, saying: The serpent deceived me, and I did eat (Ibid. 13), so that she also might obliquely bring back her guilt upon the Creator, who had permitted the serpent to enter thither who should persuade such things. But the serpent is no longer required, because neither was his penitence sought. But these whose penitence was sought, brought forth the shield of most wicked defense against the words of most just reproof (Gen. 3).

Unde nunc usque in usum peccantium trahitur, ut culpa cum arguitur defendatur; et unde finiri reatus debuit, inde cumuletur. Bene ergo dicitur: Corpus illius quasi scuta fusilia, quia omnes iniqui, ne ad se corripientium verba perveniant, quasi contra adversariorum jacula scuta defensionum parant. Quod videlicet ejus corpus adhuc nobis expressus detegit, dum subjungit:

CAPUT XXIX.

IBID.---Compactum squamis se prementibus.

51. Squamis tecti reprobi jaculis veritatis resistunt.---Fertur quia draconis corpus squamis tegitur, ne citius jaculatione penetretur. Ita corpus omne diaboli, id est multitudo reproborum, cum de iniquitate sua corripitur, quibus valet tergiversationibus se excusare conatur, et quasi quasdam defensionis squamas objicit, ne transfigi sagitta veritatis possit. Quisquis enim dum corripitur, peccatum suum magis excusare appetit quam deflere, quasi squamis tegitur, dum a sanctis praedicatoribus gladio verbi jaculatur. Squamas habet, et idcirco ad ejus praecordia transeundi viam verbi sagitta non habet. Duritia enim carnali repellitur, ne spiritalis ei gladius infigatur.

52. His squamis obduratum cor Sauli, gratias sagittis patuit.---Carnali sapientia contra Deum Saulus obduruerat, quando cor ejus nulla praedicationis Evangelicae sagitta nulla penetrabat. Sed postquam forti coelitus increpatione jaculatus, et superno respectu caecatus est (lumen quippe ut acciperet amisit), ad Ananiam veniens illuminatur. In qua 1107 illuminatione quia defensionum suarum duritia caruit, bene de eo scriptum est: Ceciderunt quasi squamae ab oculis ejus (Act. IX, 18). Carnalis videlicet tegumenti illum duritia presserat, et idcirco radios veri luminis non videbat. Sed postquam superbae repugnationes ejus victae sunt, defensionum ejus squamae ceciderunt. Quae quidem sub Ananiae manibus ab oculis ceciderunt corporis, sed ante jam sub dominica increpatione ceciderant ab oculis cordis. Cum enim altae invectionis jaculo confossus jaceret, humili jam et penetrato corde requirebat, dicens: Domine, quid me vis facere (Act. XI, 6)? Repulsis videlicet squamis, jam ad cordis viscera veritatis sagitta pervenerat, quando, deposita elatione superbiae, eum quem impugnaverat, Dominum confitens, et quid ageret nesciens, requirebat.

Whence even until now it is drawn into the use of sinners, that a fault when it is argued should be defended; and whence guilt ought to have been finished, thence it is accumulated. Well therefore is it said: His body is like molten shields, because all the wicked, lest the words of those reproving should reach them, prepare as if against the darts of adversaries shields of defenses. Which body indeed he still more expressly detects to us, while he subjoins:

CHAPTER XXIX.

IBID.---Compact with scales pressing themselves.

51. The reprobate covered with scales resist the darts of truth.---It is reported that the body of a dragon is covered with scales, lest it be more quickly penetrated by javelins. So all the body of the devil, that is the multitude of the reprobate, when it is reproved for its iniquity, endeavors to excuse itself with what tergiversations it can, and objects as it were certain scales of defense, lest it be able to be transfixed by the arrow of truth. For whoever while he is reproved, desires more to excuse his sin than to bewail it, is as it were covered with scales, while he is shot at by holy preachers with the sword of the word. He has scales, and therefore the arrow of the word has not a way of passing to his heart. For it is repelled by carnal hardness, lest the spiritual sword be fixed in him.

52. The heart of Saul, hardened with these scales, was open to the arrows of grace.---Saul had hardened with carnal wisdom against God, when no arrow of Evangelical preaching penetrated his heart. But after being shot at by a strong rebuke from heaven, and blinded by a heavenly regard (for he lost light that he might receive it), coming to Ananias he is illuminated. In which 1107 illumination because he lacked the hardness of his defenses, it is well written of him: There fell as it were scales from his eyes (Acts 9:18). The hardness of a carnal covering indeed had pressed him, and therefore he saw not the rays of the true light. But after his proud resistances were conquered, the scales of his defenses fell. Which indeed under the hands of Ananias fell from the eyes of the body, but already before under the Lord's rebuke they had fallen from the eyes of the heart. For when he lay transfixed by the javelin of a high invective, with a heart now humble and penetrated he inquired, saying: Lord, what wilt Thou have me to do (Acts 11:6)? The scales indeed being repelled, already the arrow of truth had reached to the bowels of the heart, when, the elation of pride being laid down, confessing Him whom he had impugned as Lord, and not knowing what he should do, he inquired.

Intueri libet ubi est saevus ille persecutor, ubi lupus rapax. [Vet. XXXII.] Ecce in ovem jam versus est, qui percunctatur pastoris semitam quam sequatur. Et notandum quod cum diceret: Quis es, Domine (Act. XXII, 8)? non ei a Domino respondetur: Ego sum unigenitus Patris, ego principium, ego Verbum ante saecula. Quia enim Saulus incarnatum Dominum credere contemnebat, et ejus humanitatis infirma despexerat, de coelo hoc quod contempserat audivit: Ego sum Jesus Nazarenus, quem tu persequeris (Ibid., 8). Ac si diceret: Hoc a me audi de superioribus, quod in me de inferioribus despicis. Auctorem coeli venisse despexeras in terram, ex terra ergo hominem cognosce de coelo, ut tanto in me amplius sacramenta infirmitatis metuas, quanto et haec perducta in coelestibus ad excellentiam potestatis probas. Prosternens igitur te, nequaquam tibi hoc astruo quod ante saecula Deus sum; sed illud a me audis quod de me credere dedignaris. Postquam enim dixit Jesus, adhuc in expressionem terrenae inhabitationis subdidit Nazarenus; velut si apertius diceretur: Humilitatis meae infirma suscipe, et tuae superbiae squamas amitte.

53. In hypocritis duriores illae squamae. Malitiosae mentes hericiis similes.---Sciendum tamen est quod istae defensionum squamae, quamvis pene omne humanum genus contegant, hypocritarum tamen specialiter et callidorum hominum mentes premunt. Ipsi etenim culpas suas tanto vehementius confiteri refugiunt, quanto se stultius videri ab hominibus peccatores erubescunt. Correpta itaque sanctitatis simulatio, et malitia occulta deprehensa, squamas objicit defensionis, et veritatis gladium repellit. Unde bene per Prophetam contra Judaeam dicitur: Ibi cubavit lamia, et invenit sibi requiem, ibi habuit foveam hericius (Isai. XXXIV, 14, 15). Per lamiam quippe hypocritae, per hericium vero malitiosi quique, qui diversis se defensionibus contegunt, designantur. Lamia etenim humana habere dicitur faciem, sed corpus bestiale. Sic et omnes hypocritae in prima facie quod ostendunt quasi ex ratione sanctitatis est; sed bestiale est corpus quod sequitur, quia valde iniqua sunt quae sub boni specie moliuntur. Hericii autem nomine malitiosarum mentium defensio designatur, quia videlicet hericius cum apprehenditur ejus et caput cernitur, 1108 et pedes videntur, et corpus omne conspicitur; sed mox ut apprehensus fuerit, semetipsum in sphaeram colligit, pedes introrsus subtrahit, caput abscondit; et intra tenentis manum totum simul amittitur, quod totum simul ante videbatur. Sic nimirum sic malitiosae mentes sunt, cum in suis excessibus comprehenduntur. Caput enim hericii cernitur, quia quo initio peccator ad culpam accesserit videtur.

It is pleasing to behold where is that cruel persecutor, where the rapacious wolf. [Old XXXII.] Behold he is already turned into a sheep, who inquires for the path of the shepherd which he may follow. And it is to be noted that when he said: Who art Thou, Lord (Acts 22:8)? it is not answered to him by the Lord: I am the only-begotten of the Father, I the beginning, I the Word before the ages. For because Saul contemned to believe the incarnate Lord, and had despised the weak things of His humanity, from heaven he heard this which he had contemned: I am Jesus of Nazareth, whom thou persecutest (Ibid. 8). As if He said: Hear this from Me concerning superior things, which thou despisest in Me concerning inferior things. Thou hadst despised the Author of heaven to have come into the earth, from earth therefore know the man from heaven, so that thou mayest so much more fear in Me the sacraments of infirmity, by how much thou provest these also brought in heavenly things to the excellence of power. Prostrating thyself therefore, by no means do I assert to thee this that I am God before the ages; but thou hearest from Me that which thou deignest not to believe of Me. For after He said Jesus, He added still for the expression of His earthly inhabitation of Nazareth; as if it were more openly said: Receive the weak things of My humility, and lose the scales of thy pride.

53. In hypocrites those scales are harder. Malicious minds are like hedgehogs.--- It is to be known nevertheless that these scales of defenses, although they cover almost all the human race, nevertheless press especially the minds of hypocrites and of crafty men. For they themselves by so much more vehemently fly from confessing their faults, by how much more foolishly they blush to be seen by men as sinners. The simulation of sanctity therefore being reproved, and hidden malice detected, it objects the scales of defense, and repels the sword of truth. Whence well through the Prophet against Judea it is said: There the screech-owl hath lain, and hath found for herself rest, there the hedgehog hath had his hole (Isai. 34:14, 15). By the screech-owl indeed hypocrites, but by the hedgehog any malicious ones, who cover themselves with various defenses, are designated. For the screech-owl is said to have a human face, but a bestial body. So also all hypocrites in the first face which they show it is as if from the reason of sanctity; but bestial is the body which follows, because very wicked are the things which they plot under the appearance of good. But by the name of the hedgehog the defense of malicious minds is designated, because forsooth when the hedgehog is apprehended both his head is seen, 1108 and his feet are seen, and all his body is beheld; but as soon as he shall have been apprehended, he collects himself into a sphere, withdraws his feet within, hides his head; and within the hand of the one holding all is lost at once, which all together before was seen. So forsooth, so are malicious minds, when they are comprehended in their excesses. For the head of the hedgehog is seen, because by what beginning the sinner approached to the fault is seen.

Pedes hericii conspiciuntur, quia quibus vestigiis nequitia sit perpetrata cognoscitur; et tamen, adductis repente excusationibus, malitiosa mens introrsus pedes colligit, quia cuncta iniquitatis suae vestigia abscondit. Caput subtrahit, quia miris defensionibus nec inchoasse se pravum aliquid ostendit; et quasi sphaera in manu tenentis remanet, quia is qui corripit, cuncta quae jam cognoverat subito amittens, involutum intra conscientiam peccatorem tenet, et qui totum jam deprehendendo viderat, tergiversatione pravae defensionis illusus, totum pariter ignorat. Foveam ergo hericius in reprobis habet, quia malitiosa mens sese intra se colligens in tenebris defensionis abscondit. Sed in hoc quod se peccator excusat, in hoc quod caliginosis defensionibus fixum in se oculum corripientis obnubilat, divinus nobis sermo etiam quomodo a similibus fulciatur ostendit. Sequitur:

Caput XXX

[Vet. XXXIII].

VERS. 7.---Una uni conjungitur, et ne spiraculum quidem incedit per eas.

54. Iniqui alterna se invicem defensione tuentur. Istae squamae peccantium, ne ab ore praedicantium aliquo vitae spiraculo penetrentur, et obduratae sunt et conjunctae. Quos enim similis reatus sociat, concordi pertinacia etiam defensio perversa constipat, ut de facinoribus suis alterna se invicem defensione tueantur. Sibi enim quisque metuit, dum admoneri vel corrigi alterum cernit; et idcirco contra corripientium verba unanimiter assurgit, quia se in altero protegit. Bene ergo dicitur: Una uni conjungitur, et ne spiraculum quidem incedit per eas, quia in iniquitatibus suis, dum vicissim superba se defensione protegunt, sanctae exhortationis spiracula ad se nullatenus intrare permittunt. Quorum pestiferam concordiam adhuc apertius subdidit, dicens:

CAPUT XXXI.

VERS. 8.---Una alteri adhaerebunt, et tenentes se nequaquam separabuntur.

The feet of the hedgehog are beheld, because by what footsteps the wickedness was perpetrated is known; and yet, excuses being suddenly brought in, the malicious mind collects its feet within, because it hides all the footsteps of its iniquity. It withdraws its head, because by wonderful defenses it shows itself not even to have begun anything depraved; and as it were a sphere remains in the hand of the one holding, because he who reproves, suddenly losing all things which he had already known, holds the sinner involved within his conscience, and he who by detecting had already seen all, mocked by the tergiversation of a depraved defense, is equally ignorant of all. The hedgehog therefore has a hole in the reprobate, because the malicious mind collecting itself within itself hides in the darkness of defense. But in this that the sinner excuses himself, in this that with dark defenses he clouds the eye of the one reproving fixed upon him, the divine word shows us also how he is supported by his like. It follows:

Chapter XXX

[Vet. XXXIII].

VERSE 7. --- One is joined to another, and not even a breath enters through them.

54. The wicked protect one another by mutual defense. These scales of sinners, so that they may not be penetrated by any breath of life from the mouth of those preaching, are both hardened and joined together. For those whom a similar guilt unites, a perverse defense also crowds together with harmonious persistence, so that they protect one another from their crimes by mutual defense. For each one fears for himself when he sees another being admonished or corrected; and for that reason, he rises up with one mind against the words of those reproving, because he protects himself in the other. Well, therefore, is it said: One is joined to another, and not even a breath enters through them, because in their iniquities, while they protect themselves by turns with proud defense, they in no way allow the breaths of holy exhortation to enter unto them. Whose pestilential concord he added even more clearly, saying:

CHAPTER XXXI.

VERSE 8. --- One shall cleave to another, and holding one another, they shall in no way be separated.

55. Qui divisi vix corrigi poterant, quomodo emendabuntur uniti? Qui enim divisi corrigi poterant, in iniquitatum suarum pertinacia uniti perdurant, et tanto magis quotidie a cognitione justitiae separabiliores sunt, quanto a se invicem nulla increpatione separantur. Nam sicut esse noxium solet si unitas desit bonis, ita perniciosum est si non desit malis. Perversos quippe unitas corroborat, dum concordat; et tanto magis incorrigibiles, quanto unanimes facit. De hac unitate reproborum per Sapientem dicitur: Stuppa collecta, synagoga peccantium (Eccli. XXI, 10). De hac Nahum propheta ait: Sicut spinae invicem se complectuntur, sic convivium eorum pariter potantium (Nahum I, 10). Convivium namque reproborum est delectatio temporalium voluptatum. In quo nimirum convivio pariter potant qui delectationis suae illecebris se concorditer debriant. Igitur quia membra Leviathan istius, id est iniquos omnes, quos Dei sermo squamarum compactionibus comparat, ad defensionem suam par culpa concordat, bene dicitur: Una alteri adhaerebunt, et tenentes se nequaquam separabuntur. Tenentes enim se separari nequeunt, quia eo ad defensionem suam vicissim constricti sunt, quo se sibi per omnia similes esse meminerunt. Descripto itaque ejus corpore, ad caput sermo reducitur, et quid per semetipsum extremae persecutionis tempore antiquus hostis exerceat nuntiatur. Nam sequitur:

Caput XXXII

[Vet. XXXIV, Rec. XXV].

VERS. 9.---Sternutatio ejus splendor ignis.

56. Quanta commotio ex Antichristi signis et virtutibus immineat. Quod melius exponimus, si prius sternutatio quomodo agatur indagemus. In sternutatione quippe inflatio a pectore exsurgit, quae cum apertos ad emanandum poros non invenit, cerebrum tangit, et congesta per nares exiens, totum caput protinus concutit. In hoc itaque Leviathan corpore, id est sive in malignis spiritibus, sive in reprobis hominibus, qui illi per similitudinem iniquitatis inhaeserunt, quasi inflatio surgit a pectore, dum elatio se erigit ex praesentis saeculi potestate.

55. Those who, when divided, could scarcely be corrected, how shall they be amended when united? For those who, when divided, could be corrected, remain united in the persistence of their iniquities, and are daily so much the more inseparable from the knowledge of justice, as they are separated from one another by no rebuke. For just as it is usually harmful if unity is lacking to the good, so it is pernicious if it is not lacking to the evil. For unity strengthens the perverse while it harmonizes them; and makes them all the more incorrigible, as it makes them of one mind. Of this unity of the reprobate, it is said through the Wise Man: The congregation of sinners is like tow heaped together (Ecclus. 21:10). Of this, the prophet Nahum says: As thorns embrace one another, so is the banquet of those drinking together (Nahum 1:10). For the banquet of the reprobate is the delight in temporal pleasures. In which banquet, doubtless, those drink together who harmoniously inebriate themselves with the allurements of their own delight. Therefore, because the members of this Leviathan, that is, all the wicked, whom the word of God compares to the joinings of scales, are harmonized in the same guilt for their own defense, it is well said: One shall cleave to another, and holding one another, they shall in no way be separated. For holding one another, they cannot be separated, because they are bound to one another for their mutual defense by the very fact that they remember themselves to be like one another in all things. Having thus described his body, the discourse is brought back to the head, and it is announced what the ancient enemy himself performs at the time of the final persecution. For it follows:

Chapter XXXII

[Vet. XXXIV, Rec. XXV].

VERSE 9. --- His sneezing is the splendor of fire.

56. How great a commotion from the signs and virtues of the Antichrist is imminent. We explain this better if we first investigate how sneezing is produced. For in sneezing, an inflation rises from the chest, which, when it does not find open pores to flow out, touches the brain, and coming out through the nostrils in a mass, immediately shakes the whole head. In this body of Leviathan, therefore, that is, either in the malignant spirits or in the reprobate men who have clung to him by similarity of iniquity, an inflation rises, as it were, from the chest, while elation raises itself from the power of the present world.

Quae quasi ad emanandum poros non invenit, quia in hoc quod contra justos extollitur, disponente Deo, quantum appetit praevalere prohibetur. Exsurgens autem cerebrum tangit et concutit, quia collecta elatio Satanae sensum in fine mundi arctius percutit, et caput turbat, dum ipsum auctorem malignorum spirituum per eum qui Antichristus dicitur in persecutione fidelium vehementius excitat. Tunc congesta inflatio per ejus nares egreditur, quia tota superbiae ejus iniquitas apertis malitiae flatibus demonstratur. Quia ergo sternutatio caput maxime concutit, Leviathan istius sternutatio vocatur illa ejus extrema commotio qua damnatum hominem ingreditur, et per eum reprobis principatur. Qui tanta tunc virtute se commovet, ut membra Domini, si potest fieri, etiam electa perturbet; tantis signis et prodigiis utitur, ut miraculorum potentia quasi quodam ignis lumine resplendere videatur. Quia ergo commotum caput illius miraculis clarescere nititur, recte ejus sternutatio splendor ignis vocatur. In eo enim quod se ad persequendos justos commovet, ante reproborum oculos signorum virtutibus lucet. Et quia ejus tyrannidi sapientes mundi adhaerent, eorumque consiliis omne quod pravum molitur exercet, recte subjungitur:

Caput XXXIII

[Vet. XXXV].

IBID.---Et oculi ejus ut palpebrae diluculi.

57. Oculi ejus, id est consiliarii, cur palpebris diluculi comparantur. Per oculos quippe, qui, inhaerentes capiti, utilitati visionis inserviunt, non immerito ejus consiliarii designantur, qui dum perversis machinationibus quae qualiter agenda sunt, praevident, malignis ejus operariis quasi ostensum pedibus iter praebent. Qui recte palpebris diluculi comparantur. Palpebras namque diluculi, extremas noctis horas accipimus, in quibus quasi nox oculos aperit, dum venturae lucis jam initia ostendit. Prudentes igitur saeculi, malitiae Antichristi perversis consiliis inhaerentes, quasi palpebrae sunt diluculi, quia fidem quam in Christo inveniunt quasi erroris noctem asserunt, et venerationem Antichristi verum esse mane pollicentur. Spondent enim se tenebras repellere et veritatis lucem signis clarescentibus nuntiare, quia nec persuadere quae volunt possunt, nisi exhibere se meliora fateantur.

Which, as it were, does not find pores to flow out, because in that it is extolled against the just, it is prohibited, by God's dispensation, from prevailing as much as it desires. But rising up it touches and shakes the brain, because the gathered elation of Satan strikes more closely his sense at the end of the world, and troubles the head, while it more vehemently excites the author himself of the malignant spirits through him who is called the Antichrist in the persecution of the faithful. Then the gathered inflation goes out through his nostrils, because the whole iniquity of his pride is demonstrated by the open blasts of malice. Because, therefore, sneezing especially shakes the head, that final commotion of this Leviathan is called a sneezing, by which he enters the damned man and through him rules over the reprobate. Who then moves himself with such great power that he might disturb even the elect members of the Lord, if it were possible; he uses such great signs and wonders that by the power of miracles he seems to shine, as it were, with a certain light of fire. Because, therefore, his shaken head strives to become clear by miracles, his sneezing is rightly called the splendor of fire. For in that he moves himself to persecute the just, he shines before the eyes of the reprobate with the virtues of signs. And because the wise of the world cleave to his tyranny, and by their counsels he performs everything perverse that he plots, it is rightly subjoined:

Chapter XXXIII

[Vet. XXXV].

IBID. --- And his eyes are like the eyelids of the morning.

57. His eyes, that is, his counselors, why they are compared to the eyelids of the morning. By the eyes, which, clinging to the head, serve the utility of vision, not undeservedly are his counselors designated, who while by perverse machinations they foresee what things are to be done and how, they provide a shown way, as it were, for his malignant workers' feet. Who are rightly compared to the eyelids of the morning. For by the eyelids of the morning, we understand the last hours of the night, in which, as it were, the night opens its eyes, while it already shows the beginnings of the coming light. The wise ones of the world, therefore, clinging to the perverse counsels of the malice of the Antichrist, are like the eyelids of the morning, because the faith which they find in Christ they assert to be, as it were, a night of error, and the veneration of the Antichrist they promise to be the true morning. For they promise that they repel the darkness and announce the light of truth by clear signs, because they cannot persuade what they wish, unless they profess to exhibit better things.

Unde hic ipse coluber in paradiso primis hominibus loquens (Genes. III, 5), in eo quod se melius aliquid providere simulavit, quasi diluculi palpebras aperuit, quando in innocentibus mentibus humanitatis ignorantiam reprehendit, et scientiam divinitatis promisit. Quasi ignorantiae enim tenebras repellebat, et aeternae scientiae divinum mane nuntiabat, dicens: Aperientur oculi vestri, et eritis sicut dii, scientes bonum et malum (Ibid.). Ita in illo tunc damnato homine veniens, ejus oculi palpebris diluculi comparantur, quia sapientes illius simplicitatem verae fidaei quasi transactae noctis tenebras respuunt, et ejus signa mendacia quasi exsurgentis solis radios ostendunt. Sed quia Leviathan iste non solum habet oculos qui malignis consiliis perversa provideant, sed os quoque ad pervertendas mentes hominum aperit, quoniam per praedicatores pravos ad diligendam erroris fallaciam auditorum corda succendit, apte subjungitur:

Caput XXXIV

[Rec. XXVI].

VERS. 10.---De ore ejus lampades procedunt.

58. Os Antichristi sunt ejus praedicatores. Qui enim provident oculi, qui autem praedicant os vocantur. Sed de hoc ore lampades exeunt, quia mentes audientium ad amorem perfidiae accendunt; et unde quasi per sapientiam lucent, inde procul dubio per nequitiam concremant. Sed qualis ipsa sapientia eorum lux sit ostenditur, cum protinus subinfertur:

Caput XXXV

[Vet. XXXVI].

IBID.---Sicut taedae ignis accensae.

59. Ardent per malitiam, lucent per virtutis simulationem. Ecce jam hypocrisis eorum aperte describitur quorum praedicatio taedarum lampadibus comparatur. Taeda enim cum accenditur odorem quidem suavem habet, sed lumen obscurum. Ita isti praedicatores Antichristi, quia sanctitatis sibi arrogant, sed tamen opera iniquitatis exercent, quasi blandum quidem est quod redolent, sed nigrum quod lucent. Olent enim per simulationem justitiae, sed obscurum ardent per nequitiae perpetrationem.

Whence this same serpent in paradise speaking to the first parents (Gen. 3:5), in that he simulated that he provided something better, opened as it were the eyelids of the morning, when he reproved the ignorance of humanity in innocent minds, and promised the knowledge of divinity. For he was repelling, as it were, the darkness of ignorance, and was announcing a divine morning of eternal knowledge, saying: Your eyes shall be opened, and you shall be as gods, knowing good and evil (Ibid.). So coming in that then-damned man, his eyes are compared to the eyelids of the morning, because his wise ones reject the simplicity of the true faith as if the darkness of a past night, and show his lying signs as if the rays of the rising sun. But because this Leviathan not only has eyes that provide perverse things by malignant counsels, but also opens his mouth to pervert the minds of men, since through perverse preachers he inflames the hearts of the hearers to love the fallacy of error, it is aptly subjoined:

Chapter XXXIV

[Rec. XXVI].

VERSE 10. --- Out of his mouth proceed lamps.

58. The mouth of the Antichrist are his preachers. For those who provide are called eyes, but those who preach are called the mouth. But out of this mouth lamps go forth, because they inflame the minds of the hearers to the love of perfidy; and whence they shine, as it were, through wisdom, thence without doubt they burn through wickedness. But what kind of light their very wisdom is, is shown, when it is immediately subjoined:

Chapter XXXV

[Vet. XXXVI].

IBID. --- Like torches of fire kindled.

59. They burn through malice, they shine through the simulation of virtue. Behold, now their hypocrisy is openly described, whose preaching is compared to the lamps of torches. For a torch when it is kindled has indeed a sweet odor, but an obscure light. So these preachers of the Antichrist, because they arrogant to themselves the appearance of sanctity, but nevertheless exercise works of iniquity, that which they smell of is, as it were, pleasant, but that which they shine is black. For they smell through the simulation of justice, but they burn obscurely through the perpetration of wickedness.

Quorum simulationis malitiam Joannes in Apocalypsi brevi descriptione comprehendit, dicens: Vidi aliam bestiam ascendentem de terra, habentem duo cornua similia agni, et loquebatur ut draco (Apoc. XIII, 11). Priorem quippe bestiam, id est Antichristum superiore jam descriptione narraverat; post quem etiam haec alia bestia ascendisse dicitur, quia post eum multitudo praedicatorum illius ex terrena potestate gloriatur. De terra quippe ascendere est de terrena gloria superbire. Quae habet duo cornua agni similia, quia per hypocrisim sanctitatis eam quam in se veraciter Dominus habuit singularem sibi inesse et sapientiam mentitur et vitam. Sed quia sub agni specie auditoribus reprobis serpentinum virus infundit, recte illic subditur: Et loquebatur ut draco. Ista ergo bestia, id est praedicantium multitudo, si aperte ut draco loqueretur, agno similis non appareret; sed assumit agni speciem, ut draconis exerceat operationem. Quod hic utrumque per taedarum lampades exprimitur, quia et obscurum ardent per effectum malitiae, et quasi suave redolent per simulationem vitae.

60. Multi jam exstant Antichristi praedicatores. Eorum vita exploranda ut moneta. Antiquorum patrum institutis concordet. Sed nequaquam aestimandum est quod tunc solum Antichristi praedicatores apparebunt, et nunc ab humanis deceptionibus desunt. Modo namque priusquam per semetipsum appareat, nonnulli illum vocibus, plerique autem moribus praedicant. An praedicatores simulationis illius non sunt, qui cum sacros Dei ordines obtinent, fugientem totis desideriis mundum tenent; qui virtutes esse ostendunt quae faciunt, sed vitium est omne quod agunt? [Vet. XXXVII.] Sed electorum mens quanto magis internae luci inhaeret, tanto subtilius quo modo virtutes a vitiis discernere debeat videt. Quid autem mirum est hoc nos spiritaliter agere quod quotidie corporaliter cernimus nummularios implere? Qui cum numisma percipiunt, prius qualitatem illius, post figuram, ad extremum vero pondus examinant, ne aut sub auri specie aes lateat, aut hoc quod veraciter aurum est monetae reprobae figura dehonestet; aut quod et aurum, et rectae figurae est, hoc non integrum pondus legivet. Cum igitur mira ignotorum hominum facta conspicimus, residere ad mentis nostrae trutinam quasi solertes nummularii debemus, ut prius discretio aurum examinet, ne sub virtute se vitium occultet, et quod prava intentione agitur, recti visione pallietur. Cujus si intentionis qualitas approbatur, impressae mox formulae figura quaerenda est, si a probatis monetariis, id est ab antiquis patribus ducitur, et ab eorum vitae similitudine nullo errore vitiatur. Cum vero et per intentionem qualitas, et recta per exemplum figura cognoscitur, restat ut integrum ejus pondus exquiratur.

Whose malice of simulation John in the Apocalypse comprehended in a brief description, saying: I saw another beast ascending from the earth, having two horns like a lamb, and it spoke as a dragon (Rev. 13:11). For he had already narrated the former beast, that is, the Antichrist, in a previous description; after whom also this other beast is said to have ascended, because after him a multitude of his preachers glories in earthly power. For to ascend from the earth is to be proud of earthly glory. Which has two horns like a lamb, because through the hypocrisy of sanctity it lies that there is in it both the singular wisdom and life which the Lord truly had in Himself. But because under the appearance of a lamb it infuses serpentine poison into the reprobate hearers, it is rightly added there: And it spoke as a dragon. This beast, therefore, that is, the multitude of those preaching, if it spoke openly as a dragon, would not appear like a lamb; but it assumes the appearance of a lamb, so that it may exercise the operation of a dragon. Both of which are expressed here through the lamps of torches, because they both burn obscurely through the effect of malice, and as it were smell sweet through the simulation of life.

60. Many preachers of the Antichrist already exist. Their life must be explored like a coin. It should agree with the institutions of the ancient fathers. But it is by no means to be thought that the preachers of the Antichrist will appear only then, and are now absent from human deceptions. For even now, before he appears through himself, some preach him with their voices, but many with their morals. Or are those not preachers of his simulation, who while they obtain the sacred orders of God, hold the fleeing world with all their desires; who show that they are virtues which they do, but everything they act is vice? [Vet. XXXVII.] But the mind of the elect, as much more as it clings to the internal light, so much more subtly does it see how it ought to discern virtues from vices. But what wonder is it that we do this spiritually, which we daily see money-changers perform corporally? Who when they receive a coin, first examine its quality, then the figure, but at the last the weight, lest either brass lurk under the appearance of gold, or the figure of a reprobate mint should dishonor that which is truly gold; or that which is both gold and of the right figure, should not have the full weight. When, therefore, we behold the wonderful deeds of unknown men, we ought to reside at the balance of our mind like skillful money-changers, so that first discretion may examine the gold, lest vice hide itself under virtue, and that which is done with a perverse intention be cloaked by the vision of rectitude. Whose quality of intention if it be approved, the figure of the impressed formula is soon to be sought, if it is derived from approved minters, that is, from the ancient fathers, and is vitiated by no error from the similarity of their life. But when both the quality through the intention, and the right figure through the example are known, it remains that its full weight be sought out.

Bonum quippe quod per signa et miracula coruscat, si perfectionis summam non habet, pensari sollicite per cautelam circumspectionis debet, ne dum imperfecta res quasi pro perfecta accipitur, in accipientis damnum vertatur. Praedicatores itaque Antichristi quomodo veram numismatis qualitatem tenent, qui in his quae agunt intentionis rectae vim nesciunt, quia per haec non coelestem patriam, sed culmen gloriae temporalis exquirunt? Quomodo a monetae figura non discrepant, qui ab omni pietate justorum justos persequendo discordant? Quomodo in se integritatis pondus ostendunt, qui non solum humilitatis perfectionem nequaquam assecuti sunt, sed neque ipsam primam ejus januam contigerunt? Hinc ergo, hinc electi cognoscant quomodo eorum signa despiciant, quorum profecto actio omne quod a piis patribus gestum memoratur impugnat. Sed ipsi quoque electi dum tot signa conspiciunt, dum contemnentes vitam tanta ejus miracula perhorrescunt, quoddam dubietatis nubilum in corde patiuntur, quia dum se per prodigia illius malitia elevat, in istis aliquatenus visus certior caligat. Unde recte subdur:

Caput XXXVI

[Rec. XXVII].

VERS. 11.---De naribus ejus procedit fumus.

61. Visis Antichristi prodigiis, electi turbabuntur et titubabunt. Ut in errore plene capiantur fieri non potest. Oculorum quippe acies fumo sauciatur. Fumus ergo de ejus naribus procedere dicitur, quia de miraculorum ejus insidiis ad momentum caliginosa dubietas etiam in electorum corde generatur. De Leviathan naribus fumus exit, quia ex ejus prodigiis mendacibus etiam bonarum mentium oculos trepidationis caligo confundit. Tunc namque in electorum cordibus conspectis terribilibus signis, obscura cogitatio conglobatur. Unde hoc quod jam supra protulimus veritatis ore per Evangelium dicitur: Surgent pseudochristi et pseudoprophetae, et dabunt signa et prodigia, ita ut in errorem inducantur, si fieri potest, etiam electi (Marc. XIII, 22). Qua in re valde quaerendum est quomodo aut hi qui electi sunt induci in errorem possunt, aut cur Si fieri potest quasi ex dubietate subditur, cum quid faciendum sit Dominus omnia praesciens praestolatur. Sed quia electorum cor et trepida cogitatione concutitur, et tamen eorum constantia non movetur, una hac sententia Dominus utrumque complexus est, dicens: Ita ut in errorem inducantur, si fieri potest, etiam electi. Quasi enim jam errare est in cogitatione titubare; sed protinus Si fieri potest subjungitur, quia procul dubio fieri non potest ut in errore plene electi capiantur. Bene autem in hac fumi caligine ipse etiam animorum fervor exprimitur cum protinus subinfertur:

For the good which flashes through signs and miracles, if it has not the sum of perfection, ought to be weighed carefully through the caution of circumspection, lest while an imperfect thing is accepted as if for a perfect one, it should turn to the loss of the receiver. How, therefore, do the preachers of the Antichrist hold the true quality of the coin, who in those things which they act do not know the power of a right intention, because through these they do not seek the heavenly country, but the height of temporal glory? How do they not differ from the figure of the mint, who by persecuting the just differ from all the piety of the just? How do they show in themselves the weight of integrity, who have not only in no way attained the perfection of humility, but have not even touched its very first gate? Hence, therefore, hence let the elect know how they should despise their signs, whose action certainly impugns everything that is remembered as having been done by the pious fathers. But the elect themselves also, while they behold so many signs, while contemning life they dread such great miracles of his, suffer a certain cloud of doubt in their heart, because while his malice elevates itself through wonders, in these the surer vision is somewhat darkened. Whence it is rightly subjoined:

Chapter XXXVI

[Rec. XXVII].

VERSE 11. --- Out of his nostrils proceedeth smoke.

61. Upon seeing the prodigies of the Antichrist, the elect will be troubled and will waver. That they should be fully taken in error is impossible. For the keenness of the eyes is wounded by smoke. Smoke, therefore, is said to proceed from his nostrils, because from the snares of his miracles a dark doubt is for a moment generated even in the heart of the elect. Out of the nostrils of Leviathan smoke goes forth, because from his lying wonders the darkness of trepidation confounds even the eyes of good minds. For then, when terrible signs have been beheld, a dark thought is gathered together in the hearts of the elect. Whence that which we have already brought forward above is said by the mouth of Truth through the Gospel: There shall rise false Christs and false prophets, and shall give signs and wonders, so as to lead into error, if it be possible, even the elect (Mark 13:22). In which matter it is greatly to be asked how either those who are elect can be led into error, or why If it be possible is subjoined as if from doubt, since the Lord, foreknowing all things, awaits what is to be done. But because the heart of the elect is both shaken by trembling thought, and yet their constancy is not moved, the Lord has embraced both in this one sentence, saying: So as to lead into error, if it be possible, even the elect. For to waver in thought is already, as it were, to err; but immediately If it be possible is subjoined, because without doubt it cannot happen that the elect be fully taken in error. But in this darkness of smoke the very fervor of minds is also well expressed when it is immediately subjoined:

CAPUT XXXVII.

IBID.---Sicut ollae succensae atque ferventis.

62. Quanto tunc zelo aestuabunt. Quid diabolus fumo pestiferi halitus, in humanis cordibus operetur. Deus nisi a tranquillo corde cognosci non potest. Velut enim olla fervens est unaquaeque tunc anima, cogitationum suarum impetus quasi spumas ardentium undarum sustinens, quas et ignis zeli commovet, et ipsa temporalis oppressio more ollae intrinsecus clausas tenet. Unde Joannes quoque cum hujus bestiae signa narraret, adjunxit: Ita ut ignem faciat de coelo descendere (Apoc. XIII, 13). Ignem quippe de coelo descendere est de coelestibus electorum animis sancti zeli flammas emanare. [Vet. XXXVIII.] Quia vero Leviathan iste alias non solum serpens, sed etiam regulus dicitur, pro eo quod immundis spiritibus, vel reprobis hominibus principatur, sicut Isaias ait: De radice colubri egredietur regulus (Isai. XIV, 29), inspiciendum nobis summopere est qualiter regulus perimat, ut, ex operatione reguli, hujus nobis malitia apertius innotescat. Regulus namque non morsu perimit, sed flatu consumit. Saepe quoque aerem flatu afficit, et quidquid vel positum longe contigerit sola narium inspiratione tabefacit.

63. Hinc, ergo, hinc pensare compellimur, per hoc quod de naribus ejus fumus procedere dicitur, etiam priusquam apertus appareat, quid quotidie in humanis cordibus fumo pestiferae exhalationis operetur. Quia enim, sicut et superius diximus, fumo oculorum acies infirmatur, non immerito de ejus naribus fumus procedere asseritur, cujus noxiis inspirationibus prava in humanis cordibus cogitatio nascitur, per quam acies mentis obtunditur, ne lux interna videatur. Quasi enim flatu narium caliginem emittit, quia in reproborum cordibus insidiarum suarum aspirationibus ex amore vitae temporalis aestum congerit multiplicium cogitationum. Et velut fumi globos multiplicat, quia inanissimas praesentis vitae curas in terrenorum hominum mente coacervat. Iste fumus ex ejus naribus prodiens aliquando ad tempus etiam electorum oculos tangit. Hunc namque intrinsecus fumum patiebatur Propheta, cum dixit: Turbatus est prae ira oculus meus (Psal. VI, 8). Hujus inundatione premebatur, dicens: Cor meum conturbatum est in me, et lumen oculorum meorum non est mecum (Psal. XXXVII, 11). Fumus quippe iste obtundit aciem cordis, quia caliginis suae nubilo serenitatem intimae turbat quietis. Cognosci vero nisi tranquillo corde non potest Deus. Unde per eumdem prophetam rursus dicitur: Vacate et videte quoniam ego sum Deus (Psal. XLV, 11). Vacate autem mens non potest quae hujus fumi inundationibus premitur, quia in ea terrenarum cogitationum volumina ex praesentis vitae amore glomerantur.

CHAPTER XXXVII.

IBID. --- As of a boiling pot and kindled.

62. With how much zeal they shall then seethe. What the devil works in human hearts with the smoke of a pestilential breath. God cannot be known except by a tranquil heart. For like a boiling pot is every soul then, sustaining the impetus of its own thoughts as if the foams of burning waves, which both the fire of zeal moves, and the temporal oppression itself, in the manner of a pot, keeps closed within. Whence John also, when he related the signs of this beast, added: So that he should make fire come down from heaven (Rev. 13:13). For fire to come down from heaven is for the flames of holy zeal to emanate from the heavenly souls of the elect. [Vet. XXXVIII.] But because this Leviathan is elsewhere called not only a serpent, but also a cockatrice (regulus), for the reason that he rules over unclean spirits or reprobate men, as Isaiah says: Out of the root of the serpent shall come forth a cockatrice (Isa. 14:29), we must examine very carefully how the cockatrice kills, so that from the operation of the cockatrice his malice may become more clearly known to us. For the cockatrice does not kill by a bite, but consumes with a breath. Often also he affects the air with his breath, and whatever he has touched, even if placed far off, he makes to rot by the mere inspiration of his nostrils.

63. Hence, therefore, hence we are compelled to weigh, by this that smoke is said to proceed from his nostrils, even before he appears openly, what he works daily in human hearts with the smoke of a pestiferous exhalation. For because, as we also said above, the keenness of the eyes is weakened by smoke, not undeservedly is it asserted that smoke proceeds from his nostrils, by whose noxious inspirations a perverse thought is born in human hearts, through which the keenness of the mind is blunted, lest the internal light be seen. For as if by the breath of his nostrils he emits a darkness, because in the hearts of the reprobate, by the aspirations of his snares, he heaps up from the love of temporal life a seething of manifold thoughts. And as if he multiplies globes of smoke, because he heaps together the most vain cares of the present life in the mind of earthly men. This smoke proceeding from his nostrils sometimes touches even the eyes of the elect. For the Prophet was suffering this internal smoke when he said: My eye is troubled because of wrath (Psalm 6:8). He was pressed by the inundation of this, saying: My heart is troubled within me, and the light of my eyes is not with me (Psalm 37:11). For this smoke blunts the keenness of the heart, because by the cloud of its darkness it troubles the serenity of internal rest. But God cannot be known except by a tranquil heart. Whence by the same prophet it is said again: Be still, and see that I am God (Psalm 45:11). But the mind which is pressed by the inundations of this smoke cannot be still, because in it the volumes of earthly thoughts are gathered together from the love of the present life.

Lumen ergo quietis internae hoc fumo amittitur, quia curarum prurigine cordis oculus dum confunditur tenebratur.

64. Iste fumus aliter electorum mentes turbat, aliter reproborum oculos excaecat. Sed fumus iste aliter electorum animos turbat, aliter reproborum oculos excaecat. A bonorum quippe oculis spiritalium desideriorum flatu respergitur, ne praevalente misera cogitatione densetur. In reproborum vero mentibus quo se licentius per tetras cogitationes colligit, eo ab eis funditus veritatis lumen tollit. Fumus iste reproborum cordibus quot illicita desideria ingerit, quasi per tot ante illos globos intumescit.

[Vet. XXXIX.] 65. In carnali anima, alii fumi concupiscentiae globi superius inanescunt, alii inferius surgunt. Vitia vitiis succedunt. Et certe fumi globos novimus, quia cum alii superius inanescunt, alii inferius surgunt; sic et in cogitatione carnali, etsi alia pravitatis desideria transeunt, alia succedunt. Saepe autem mens misera quid jam transierit videt, sed ubi adhuc retineatur non videt. Gaudet de quibusdam vitiis quod eis subjecta jam non sit, et praecavere ac gemere negligit, quia eorum vice successerunt alia, quibus fortasse nequius succumbit; sicque fit ut dum alia vitia transeunt, et semper alia succedunt, ab hoc serpente cor reproborum sine intermissione teneatur. Unde bene per Joel prophetam dicitur: Residuum erucae comedit locusta, et residuum locustae comedit bruchus, et residuum bruchi comedit rubigo. Expergiscimini ebrii, et flete (Joel. I, 4, 5). Quid enim per erucam, quae toto corpore in terra repit, nisi luxuria designatur? quae cor quod tenet, ita polluit, ut in superioris munditiae surgere amorem non possit. Quid per locustam quae saltibus evolat, nisi inanis gloria exprimitur, quae se vanis praesumptionibus exaltat? Quid per bruchum, cujus pene totum corpus in ventrem colligitur, nisi edendi ingluvies figuratur? Quid per rubiginem, quae dum tangit incendit, nisi ira innuitur? Residuum ergo erucae locusta comedit, quia saepe cum luxuriae vitium a mente recesserit, inanis gloria succedit. Nam quia jam per amorem cordis non sternitur, quasi sanctam se ex castitate gloriatur. Et residuum locustae bruchus comedit, quia saepe cum inani gloriae, quae quasi ex sanctitate veniebat, resistitur, vel ventri vel quibuslibet ambitionis desideriis immoderatius indulgetur. Mens enim Dei nescia, tanto atrocius ad quemlibet ambitum ducitur, quanto nullo vel humanae laudis amore refrenatur.

The light of internal rest, therefore, is lost by this smoke, because while the eye of the heart is confounded by the itch of cares, it is darkened.

64. This smoke troubles the minds of the elect in one way, and blinds the eyes of the reprobate in another. But this smoke troubles the minds of the elect in one way, and blinds the eyes of the reprobate in another. For it is scattered from the eyes of the good by the breath of spiritual desires, lest it be thickened by a prevailing wretched thought. But in the minds of the reprobate, the more freely it collects itself through foul thoughts, the more it utterly takes away from them the light of truth. As many illicit desires as this smoke brings into the hearts of the reprobate, it swells before them as if by so many globes.

[Vet. XXXIX.] 65. In the carnal soul, some globes of smoke of concupiscence vanish above, others rise below. Vices succeed vices. And certainly we know the globes of smoke, that while some vanish above, others rise below; so also in carnal thought, even if other desires of depravity pass away, others succeed. Often, however, the wretched mind sees what has already passed, but where it is still held it does not see. It rejoices concerning certain vices that it is no longer subject to them, and neglects to beware and to groan, because in their place others have succeeded, to which perhaps it succumbs more wickedly; and so it happens that while other vices pass away, and others always succeed, the heart of the reprobate is held without intermission by this serpent. Whence it is well said through the prophet Joel: That which the palmerworm hath left, the locust hath eaten; and that which the locust hath left, the cankerworm hath eaten; and that which the cankerworm hath left, the mildew [caterpillar] hath eaten. Awake, ye drunkards, and weep (Joel 1:4, 5). For what is designated by the palmerworm (eruca), which creeps with its whole body on the earth, but luxury? which so pollutes the heart that it holds, that it cannot rise to the love of superior cleanness. What is expressed by the locust, which flies out with leaps, but vain glory, which exalts itself with vain presumptions? What is figured by the cankerworm (bruchus), whose almost whole body is gathered into the belly, but the gluttony of eating? What is hinted by the mildew (rubigo), which when it touches, it burns, but wrath? The residue of the palmerworm, therefore, the locust eats, because often when the vice of luxury has departed from the mind, vain glory succeeds. For because it is no longer prostrated by the love of the heart, it glories in itself, as it were, as holy from chastity. And the residue of the locust the cankerworm eats, because often when vain glory, which came as it were from sanctity, is resisted, one indulges more immoderately either the belly or any desires of ambition. For the mind ignorant of God is led all the more atrociously to any ambition, as it is refrained by no love even of human praise.

Residuum bruchi rubigo consumit, quia saepe dum ventris ingluvies per abstinentiam restringitur, irae impatientia acrius dominatur; quae more rubiginis quasi exurendo messem comedit, quia virtutum fructus impatientiae flamma tabefacit. Cum ergo vitia vitiis succedunt, agrum mentis alia pestis devorat, dum alia relinquit.

[Vet. XL.] 66. Ebrii sunt qui mundi hujus amore turbati, mala quae patiuntur non sentiunt. Bene autem illic subditur: Expergiscimini ebrii, et flete (Joel. I, 5). Ebrii quippe vocati sunt qui, mundi hujus amore confusi, mala non sentiunt quae patiuntur. Quid est ergo dicere: Expergiscimini, ebrii, et flete (Joel. I, 5), nisi somnum vestrae insensibilitatis excutite, et, in devastatione cordis tot sibi succedentibus vitiorum pestibus, vigilantibus lamentis obviate? Per tot igitur globos de Leviathan naribus fumus surgit, per quot nimirum pestes frugem cordis reprobi occulta aspiratione consumit. Cujus adhuc fumi vim sollicite Dominus exprimit, cum illico subjungit: Sicut ollae succensae atque ferventis. Olla enim succenditur cum mens humana maligni hostis suasionibus instigatur. Olla autem fervet cum jam etiam per consensum in desideriis pravae persuasionis accenditur. Et tot undas quasi fervendo projicit, per quot se nequitias usque ad exteriora opera extendit. Hunc namque carnalis conscientiae, id est ollae fervorem, ex Leviathan fumo venientem propheta conspexerat, cum dicebat: Ollam succensam ego video, et faciem ejus a facie Aquilonis (Jerem. I, 13). Ab Aquilonis namque facie humani cordis olla succenditur, dum instigatione adversarii spiritus illicitis desideriis inflammatur. Ille namque qui ait: Sedebo in monte testamenti, in lateribus Aquilonis (Isai. XIV, 13), mentem quam semel ceperit malignis persuasionis suae flatibus, quasi suppositis ignibus, accendit, quatenus, non contenta praesentibus, indesinenter per desideria aestuet, ut alia contemnenda appetat, alia adepta contemnat: ut modo suis compendiis inhiet, modo alienis commodis etiam cum proprio detrimento contradicat, modo carnis illecebris satisfaciat, modo quasi in quodam culmine per cogitationis superbiam rapta, carnali cura postposita, totam se in typho elationis attollat. Quia ergo cor per varia desideria abducitur, quod instigationibus Leviathan istius inflammatur, recte ejus fumus succensae et ferventi ollae similis esse perhibetur, quia per tot se fervores afflata ejus tentationibus conscientia erigit, per quot intra se cogitationes intumescit. Quod verbis aliis adhuc veritas apertius exsequitur, dum subjungitur:

The residue of the cankerworm the mildew consumes, because often while the gluttony of the belly is restrained through abstinence, the impatience of wrath rules more sharply; which, after the manner of mildew, eats the harvest, as it were, by parching it, because the flame of impatience makes the fruits of virtues to rot. When, therefore, vices succeed vices, one plague devours the field of the mind while it leaves another.

[Vet. XL.] 66. They are drunk who, troubled by the love of this world, do not feel the evils which they suffer. Well, however, is it added there: Awake, ye drunkards, and weep (Joel 1:5). For they are called drunkards who, confused by the love of this world, do not feel the evils which they suffer. What is it, then, to say: Awake, ye drunkards, and weep (Joel 1:5), except: shake off the sleep of your insensibility, and, in the devastation of the heart by so many succeeding plagues of vices, meet them with watchful lamentations? Through as many globes of smoke, therefore, as rise from the nostrils of Leviathan, through so many plagues, surely, does he consume the fruit of the reprobate heart by a secret breathing. The force of which smoke the Lord still carefully expresses, when He immediately joins: As of a boiling pot, and heated. For the pot is heated when the human mind is instigated by the persuasions of the malignant enemy. But the pot boils when it is now also kindled by consent in the desires of a depraved persuasion. And it casts forth as many waves, as it were by boiling, through as many wickednesses as it extends itself even to exterior works. For the prophet had beheld this fervor of the carnal conscience, that is, of the pot, coming from the smoke of Leviathan, when he said: I see a boiling pot, and the face thereof is from the face of the North (Jer. 1:13). For from the face of the North the pot of the human heart is heated, while it is inflamed by illicit desires at the instigation of the adversary spirit. For he who says: I will sit in the mountain of the covenant, in the sides of the North (Isa. 14:13), kindles the mind which he has once seized with the malignant blasts of his persuasion, as if with fires placed under it, so that, not content with present things, it may incessantly boil through desires, to seek some things to be despised, to despise others when obtained: that now it may gape for its own gains, now it may contradict the advantages of others even with its own detriment, now it may satisfy the allurements of the flesh, now, as if snatched into a certain summit through the pride of thought, carnal care being postponed, it may lift itself up entirely in the vanity of elation. Because, therefore, the heart is led away through various desires, which is inflamed by the instigations of this Leviathan, rightly is his smoke said to be like a boiling and heated pot, because through as many fervors does the conscience, breathed upon by his temptations, raise itself, as through as many thoughts it swells within itself. Which truth still more clearly follows in other words, while it is joined:

Caput XXXVIII

[Rec. XXVIII].

VERS. 12.---Halitus ejus prunas ardere facit.

67. Carnalis mens, tanquam pruna flatu diaboli inflammata.---Quid enim prunas nisi succensas in terrenis concupiscentiis reproborum hominum mentes appellat? Ardent enim cum quodlibet temporale appetunt, quia nimirum urunt desideria quae quietum ac integrum esse animum non permittunt. Toties igitur Leviathan halitus prunas accendit, quoties ejus occulta suggestio humanas mentes ad delectationes illicitas pertrahit. Alias namque superbiae, alias invidiae, alias luxuriae, alias avaritae facibus inflammat. Superbiae quippe facem menti Evae supposuit, cum hanc ad contemnenda verba dominicae jussionis instigavit (Genes. III, 5). Invidiae quoque flamma Cain animum succendit, cum de accepto fratris sacrificio doluit, et per hoc usque ad fratricidii facinus pervenit (Genes. IV, 8). Luxuriae facibus cor Salomonis exussit, quem tanto mulieribus amore subdidit, ut, usque ad idolorum venerationem deductus, dum carnis delectationem sequeretur, conditoris reverentiae oblivisceretur (III Reg. XI, 4). Avaritiae quoque igne Achab animum concremavit, cum eum ad appetendam alienam vineam impatientibus desideriis impulit, et per hoc usque ad reatum homicidii pertraxit (III Reg. XXI). Tanto igitur Leviathan iste halitu in prunis flat, quanto annisu suggestionis occultae humanas mentes ad illicita inflammat. Unde et bene mox subditur:

Caput XXXIX

[Vet. XLI]

IBID.---Et flamma de ore ejus egreditur.

68. Per Antichristum ardentius saeviet. Non comburit nisi lignum, fenum, stipulam. Ejus flammam exstinguunt lacrymae.---Flamma quippe oris ejus est ipsa instigatio occultae locutionis. Pravae enim suasionis verba ad uniuscujusque animum facit, sed flamma est quod de ejus ore egreditur, quia ardet in desideriis animus cum ejus suggestionibus instigatur. Haec quotidie suggerit, haec usque ad praesentis vitae terminum suggerere non desistit; sed tunc se nequius dilatat, cum per illum damnatum hominem veniens, in hujus mundi se gloria apertius ostentat.

Chapter XXXVIII

[Rec. XXVIII].

VERSE 12.---His breath kindleth coals.

67. The carnal mind, like a coal inflamed by the breath of the devil.---For what does he call "coals" but the minds of reprobate men, kindled in earthly concupiscences? For they burn when they seek any temporal thing, because surely those desires burn which do not permit the soul to be quiet and whole. So many times, therefore, does the breath of Leviathan kindle the coals, as often as his secret suggestion draws human minds to illicit pleasures. For at one time he inflames them with the torches of pride, at another of envy, at another of luxury, at another of avarice. Surely he placed the torch of pride under the mind of Eve, when he instigated her to despise the words of the Lord's command (Gen. 3:5). The flame of envy also kindled the soul of Cain, when he grieved concerning his brother's accepted sacrifice, and through this arrived even at the crime of fratricide (Gen. 4:8). With the torches of luxury he consumed the heart of Solomon, whom he subjected to such great love for women that, led down even to the worship of idols, while he followed the pleasure of the flesh, he forgot the reverence of the Creator (1 Kings 11:4). With the fire of avarice also he burned the soul of Ahab, when he impelled him with impatient desires to seek another's vineyard, and through this drew him even to the guilt of homicide (1 Kings 21). So much, therefore, does this Leviathan blow with his breath upon the coals, as much as he inflames human minds to illicit things by the effort of secret suggestion. Whence also it is well added soon:

Chapter XXXIX

[Vet. XLI]

IBID.---And a flame goeth out of his mouth.

68. He will rage more fiercely through the Antichrist. He consumes nothing but wood, hay, stubble. Tears extinguish his flame.---The flame of his mouth is surely the very instigation of secret speech. For he addresses words of depraved persuasion to the soul of each one, but that which goeth out of his mouth is a flame, because the soul burns in desires when it is instigated by his suggestions. These things he suggests daily, these things he does not cease to suggest until the end of the present life; but then he dilates himself more wickedly, when coming through that damned man, he shows himself more openly in the glory of this world.

Tunc ab ejus naribus vastior fumus procedit, quia humana corda signorum ejus admirationibus territa amplior instigatio percutit. Tunc ejus halitus vehementius prunas ardere facit, quia reproborum mentes, quas jam calentes amore gloriae temporalis invenerit, suggestionis suae flatibus usque ad nequitiam exercendae crudelitatis incendit. Tunc de ore ejus flamma egreditur, quia quidquid per se, quidquid per praedicatores suos loquitur, ignis est quo infructuosa ligna concremantur. Igne autem terrenae concupiscentiae eorum mens tangitur, qui nequaquam fieri pretiosa metalla concupiscunt. Qui ergo oris ejus non vult flamma affici, juxta doctoris veri sententiam, non lignum, fenum, stipula, sed aurum, argentum, et pretiosus lapis curet inveniri (I Cor. III, 12), quia tanto ignis suasionis illius amplius incendit, quanto se ei ad consentiendum molliorem quisque praebuerit. Sed quia nulla ratione conceditur ut mens in hac corruptibili carne posita nequaquam suasionis illius ardore tangatur, restat ut malignis flatibus adusta, ad orationis opem se sine cessatione convertat. Flammam quippe suggestionum illius exstinguit citius unda lacrymarum.

Then a vaster smoke proceeds from his nostrils, because a fuller instigation strikes human hearts, terrified by the wonders of his signs. Then his breath makes the coals to burn more vehemently, because the minds of the reprobate, which he shall have already found warming with the love of temporal glory, he kindles by the blasts of his suggestion even to the exercise of the wickedness of cruelty. Then a flame goeth out of his mouth, because whatever he speaks through himself, whatever he speaks through his preachers, is a fire by which unfruitful wood is burned. But with the fire of earthly concupiscence the mind of those is touched, who by no means desire to become precious metals. He, therefore, who does not wish to be affected by the flame of his mouth, according to the sentence of the true teacher, let him care to be found not wood, hay, stubble, but gold, silver, and precious stone (1 Cor. 3:12), because the fire of that persuasion kindles so much the more, as each one shall have offered himself more soft to consent to him. But because it is by no means granted that the mind placed in this corruptible flesh should not be touched by the heat of that persuasion, it remains that, scorched by malignant blasts, it should turn itself without ceasing to the aid of prayer. For the wave of tears more quickly extinguishes the flame of his suggestions.

LIBER TRIGESIMUS QUARTUS.

Exponitur capitis XLI versus 13 cum reliquis, de diaboli praesertim superbia et saevissimis in sanctos Antichristi persecutionibus.

CAPUT PRIMUM.

1. Senescente mundo, tribulationes cum temporibus crescunt. Diabolus tanto acrius saevit, quanto poenae consummationi est vicinior.---Quia ex hoc mundo corpus gerimus, universitatis terminum ex ea qua nos sumus parte pensemus. Citius quippe qualis sit mundi finis agnoscimus, si sollicite aspicimus hoc quod de mundo gestamus. Aetas etenim nostra per juveniles annos robustius viget, in senili autem tempore crebrescentibus morbis excoquitur; et dum diutius distenditur ut subsistat, moriendi vice quotidie deficit per momenta vivendi. Ita etiam mundi tempus dum venientibus annis augetur, crebrescentibus malis afficitur; et unde aetatis augmentum percipit, inde salutis dispendium sentit. Tribulationes namque illi cum temporibus crescunt, et eo detrimenta vitae debilior tolerat, quo quasi ad vitam provectior durat. Totis enim contra illum hostis antiquus viribus solvitur, qui quamvis jam nunc interiit pro eo quod supernae conditionis beatitudinem amisit, tunc tamen plenius exstinguitur, quando, et a tentandi licentia abstractus, aeternis incendiis religatur. Unde et extrema mundi atrocius tentaturus aggreditur, quia tanto fit ferventior ad saevitiam, quanto se viciniorem sentit ad poenam. Considerat quippe quod juxta sit ut licentiam nequissimae libertatis amittat, et quantum brevitate temporis angustatur, tantum multiplicitate crudelitatis expanditur, sicut de illo voce angelica ad Joannem dicitur: Vae terrae et mari, quia descendit diabolus ad vos habens iram magnam, sciens quod modicum tempus habet (Apoc. XII, 12). Tunc ergo in magnae irae fervorem se dilatat, ne qui in beatitudine stare non potuit, in damnationis suae foveam cum paucis ruat. Tunc quidquid nequiter valuerit, callidius exquirit; tunc cervicem superbiae altius erigit, et per damnatum illum quem gestat hominem omne quod temporaliter praevalet nequiter ostendit. Unde et divina voce recte nunc dicitur:

BOOK THIRTY

FOUR.

Verse 13 of Chapter XLI is explained with the rest, especially concerning the pride of the devil and the most cruel persecutions of the Antichrist against the saints.

CHAPTER I.

1. As the world grows old, tribulations increase with the times. The devil rages so much more fiercely, as he is nearer to the consummation of his punishment.---Since we carry a body from this world, let us weigh the end of the universe from that part from which we are. For we more quickly recognize what the end of the world is, if we carefully look at this which we carry from the world. For our age flourishes more robustly through youthful years, but in old age it is parched by frequent diseases; and while it is extended longer that it may subsist, in the place of dying it daily fails through the moments of living. So also the time of the world, while it is increased by coming years, is affected by increasing evils; and from whence it perceives an increase of age, from thence it feels a loss of health. For tribulations increase for it with the times, and it tolerates the losses of life the more weakly as it lasts more advanced, as it were, towards life. For the ancient enemy is loosed against it with all his strength, who, although he has already perished now because he has lost the blessedness of his heavenly condition, is nevertheless then more fully extinguished when, also being withdrawn from the license of tempting, he is bound in eternal fires. Whence also he approaches to tempt more atrociously the extremities of the world, because he becomes so much the more fervent for cruelty, as he feels himself nearer to punishment. For he considers that it is near that he should lose the license of his most wicked liberty, and as much as he is narrowed by the shortness of time, so much is he expanded by the multiplicity of cruelty, as is said of him by the angelic voice to John: Woe to the earth and the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time (Rev. 12:12). Then, therefore, he dilates himself into the fervor of great wrath, lest he who could not stand in blessedness should fall into the pit of his damnation with few. Then whatever he has been wickedly able, he more craftily seeks out; then he raises the neck of pride higher, and through that damned man whom he carries, he wickedly shows everything that temporally prevails. Whence also by the divine voice it is now rightly said:

Caput II

[Rec. II].

VERS. 13.---In collo ejus morabitur fortitudo.

2. Superbiae Antichristi accedet explendae nequitiae potestas. Quid enim collo Leviathan istus, nisi elationis extensio designatur? qua contra Deum se erigens, cum simulatione sanctitatis etiam tumore potestatis extollitur. Quia enim per collum superbia exprimitur, Isaias propheta testatur, qui Jerusalem filias redarguit, dicens: Ambulaverunt extento collo (Isai. III, 16). In collo ergo Leviathan istius fortitudo demorari dicitur, quia elationi illius etiam subjuncta potentia suffragatur. Nam quidquid tunc superbe extollitur, quidquid callide machinatur, etiam cum virtute potentiae saecularis exsequitur. Quod Daniel propheta intuens, ait: Dolus in manu ejus dirigetur (Dan. VIII, 25). Dolus quippe in manu ejus est fraus in virtute, quia omne quod nequiter vult, hoc ad tempus exsequi etiam fortiter potest. Dolus vero ejus dirigi dicitur, quia fraudis ejus malitia nulla difficultate praepeditur. Hoc enim Leviathan iste vel vasa ejus habere crebro proprium solent, quod ad iniquitatis suae cumulum ea quae nequiter appetunt explere nequius possunt.

3. Divini muneris est erga electos, quod cogitatum malum perpetrare nequeant. Nam cum fortasse infirmantur electi, atque in desideriis illicitis ruunt, in hoc plerumque divini muneris manu retinentur, quod voluntatis miserae nullos effectus inveniunt. Cumque eorum votis valida contrarietas nascitur, plerumque ex ipsa impossibilitate corriguntur, et miro internae dispositionis ordine, per conversionem mutatio malae voluntatis sequitur, dum per infirmitatem perfectio denegatur. Hinc est enim quod, sub specie uniuscujusque animae, de infirmante Judaea, atque in pravis itineribus gradiente, per prophetam Dominus dicit: Ecce ego sepiam viam tuam spinis, et sepiam eam maceria, et semitas suas non inveniet, et sequetur amatores suos, et non apprehendet eos, et quaeret eos, et non inveniens dicet: Vadam et revertar ad virum meum priorem, quia mihi bene erat tunc magis quam nunc (Osee, II, 6). Spinis enim electorum viae sepiuntur, dum dolorem punctionis inveniunt in hoc quod temporaliter concupiscunt. Quasi interposita maceria viis eorum obviat, quorum nimirum desideria perfectionis difficultas impugnat. Horum profecto animae amatores suos quaerunt, et non inveniunt, dum sequendo malignos spiritus, nequaquam eas quas appetunt hujus saeculi voluptates apprehendunt. Bene autem subditur quod ex ipsa difficultate mox dicat: Vadam et revertar ad virum meum priorem, quia bene mihi erat tunc magis quam nunc (Matth. XII, 44). Prior quippe vir Dominus est, qui castam sibi animam sancti Spiritus interposito amore conjunxit.

CHAPTER II.

VERSE 13.---In his neck shall strength dwell.

2. The power to fulfill wickedness will be added to the pride of the Antichrist. For what is designated by the neck of this Leviathan, except the extension of elation? By which, raising himself against God, he is extolled with the simulation of sanctity and also with the swelling of power. For that pride is expressed by the neck, the prophet Isaiah testifies, who rebukes the daughters of Jerusalem, saying: They have walked with stretched-forth necks (Isa. 3:16). In the neck, therefore, of this Leviathan, strength is said to dwell, because power, being joined to it, also supports his elation. For whatever is then proudly extolled, whatever is craftily devised, he also executes with the virtue of secular power. Which the prophet Daniel, beholding, says: Deceit shall be directed in his hand (Dan. 8:25). For deceit in his hand is fraud in virtue, because everything that he wickedly wills, this he is also able to execute strongly for a time. But his deceit is said to be directed, because the malice of his fraud is hindered by no difficulty. For this, this Leviathan or his vessels are frequently accustomed to have as their own, that they are able more wickedly to fulfill those things which they wickedly desire, unto the heap of their iniquity.

3. It is of the divine gift towards the elect, that they are unable to perpetrate the evil they have thought. For when perhaps the elect are weakened, and fall into illicit desires, they are for the most part restrained by the hand of the divine gift in this, that they find no effects of their miserable will. And when a strong contrariety arises to their vows, they are for the most part corrected by that very impossibility, and by a wonderful order of internal disposition, a change of the evil will follows through conversion, while perfection is denied through infirmity. For hence it is that, under the species of each soul, concerning weakening Judea, and walking in crooked paths, the Lord says through the prophet: Behold, I will hedge up thy way with thorns, and I will hedge it with a wall, and she shall not find her paths, and she shall follow her lovers, and she shall not overtake them, and she shall seek them, and not finding them shall say: I will go and return to my first husband, because it was better with me then than now (Hos. 2:6). For the ways of the elect are hedged with thorns, while they find the pain of pricking in that which they temporally desire. As if an interposed wall, it meets their ways, whose desires indeed the difficulty of perfection opposes. The souls of these indeed seek their lovers, and find them not, while by following malignant spirits, they by no means overtake those pleasures of this world which they desire. But it is well added that from that very difficulty she should soon say: I will go and return to my first husband, because it was better with me then than now (Matth. 12:44). For the first husband is the Lord, who has joined a chaste soul to Himself by the interposed love of the Holy Spirit.

Quem tunc mens uniuscujusque desiderat, cum multiplices amaritudines velut quasdam spinas invenit in iis delectationibus quas temporaliter concupiscit. Nam dum adversitatibus mundi quem diligit morderi anima coeperit, tunc plenius intelligit quanto illi cum priore viro melius fuit.

4. Quos voluntas prava pervertit, saepe corrigit adversitas. Eos ergo quos voluntas prava pervertit, plerumque adversitas corrigit. Unde et nimis timendum est ne sequantur prospera cum desiderantur injusta, quia difficilius malum corrigitur, quod perfectionis etiam prosperitate fulcitur. Leviathan itaque iste qui cum membris suis aeternis est cruciatibus deputatus, et dolus in manu ejus dirigetur, et in collo ejus fortitudo demoratur, quia hoc quod temporaliter perversa contra bonos voluntate desiderat, perversiore facultate consummat, ut tanto ei de adversitate in praesenti nil obstet, quanto ei in posterum de prosperitate nihil remanet. Et quia omnis qui perversis moribus amicitiis ejus innotescit prius veras mentis divitias amittit, apte subjungitur:

Caput III

[Vet. II, Rec. III].

IBID.---Et faciem ejus praecedet egestas.

5. Electorum paupertas est coelestes divitias amisisse. Per faciem quippe solet notitia designari. Unde scriptum est: Et facies mea praecedet te (Exod. XXXIII, 14), id est notitia ducatum praebebit. Sciendum vero est quod egestas in sacro eloquio aliter electorum ponitur, atque aliter reproborum. Egestas namque electorum est, cum verae divitiae coelestis patriae ad eorum animum redeunt, et in hoc aerumnoso praesentis vitae exsilio positi, pauperes se esse meminerunt. Illas quippe divitias sine cessatione suspirant, de quibus Paulus dicit: Ut sciatis quae sit spes vocationis ejus, et quae divitiae gloriae haereditatis ejus in sanctis (Ephes. I, 18). Et quia adhuc eas nequaquam conspiciunt, studiose interim in aerumna istius paupertatis gemunt. Hanc procul dubio paupertatem Jeremias inspexerat, cum dicebat: Ego vir videns paupertatem meam in virga indignationis ejus (Thren. III, 1). Virga enim indignationis Dei est percussio districtionis. Quam indignationem tunc homo pertulit, cum ex paradiso pulsus, veras interni gaudii divitias amisit (Genes. III, 24). Sed quia electi quique incessanter conspiciunt quod in praesentis vitae penuriam ab illa potestatis ingenitae facultate ceciderunt, bene dicitur: Ego vir videns paupertatem meam (Thren. III, 1). Quisquis enim haec adhuc visibilia appetit, peregrinationis suae malum non intelligit, et hoc ipsum quod patitur videre nescit. Hanc paupertatem David propheta intuens, ait: Infirmata est in paupertate virtus mea (Psal. XXX, 11).

Whom then the mind of each one desires, when it finds manifold bitternesses like certain thorns in those delights which it temporally desires. For when the soul has begun to be bitten by the adversities of the world which it loves, then it more fully understands how much better it was for it with its former husband.

4. Adversity often corrects those whom a depraved will perverts. Those, therefore, whom a depraved will perverts, adversity for the most part corrects. Whence also it is greatly to be feared lest prosperous things should follow when unjust things are desired, because that evil is more difficultly corrected, which is supported also by the prosperity of perfection. This Leviathan, therefore, who with his members is appointed to eternal torments, and deceit is directed in his hand, and strength dwells in his neck, because this which he desires temporally with a perverted will against the good, he consummates with a more perverted faculty, so that nothing from adversity in the present should withstand him, as much as nothing of prosperity remains for him in the future. And because everyone who becomes known to his friendships by perverted morals first loses the true riches of the mind, it is aptly subjoined:

CHAPTER III.

IBID.---And want shall go before his face.

5. The poverty of the elect is to have lost the heavenly riches. For by the face, notice is usually designated. Whence it is written: And my face shall go before thee (Exod. 33:14), that is, notice shall provide guidance. But it should be known that want in sacred eloquence is placed in one way for the elect, and in another for the reprobate. For the want of the elect is when the true riches of the heavenly country return to their mind, and being placed in this troublesome exile of the present life, they remember that they are poor. For they sigh without ceasing for those riches, of which Paul says: That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints (Eph. 1:18). And because they as yet by no means behold them, they meanwhile groan studiously in the trouble of this poverty. Jeremiah had without doubt looked upon this poverty when he said: I am the man that seeth my poverty in the rod of his indignation (Lam. 3:1). For the rod of the indignation of God is the stroke of strictness. Which indignation man then endured, when, being driven out of paradise, he lost the true riches of internal joy (Gen. 3:24). But because all the elect incessantly behold that they have fallen into the penury of the present life from that faculty of inborn power, it is well said: I am the man that seeth my poverty (Lam. 3:1). For whoever as yet desires these visible things, understands not the evil of his pilgrimage, and knows not how to see this very thing which he suffers. David the prophet, beholding this poverty, says: My strength is weakened in poverty (Ps. 30:11).

In paupertate etenim virtus infirmari dicitur, quia lapsus in hac peregrinatione animus, et corruptionis suae molestiis reverberatus, hoc quod perdidit contemplari praepeditur.

6. Hanc paupertatem reprobi nesciunt. Virtutum divitiis vacuantur, nec intelligunt.

Sed hanc paupertatem reprobi considerare nesciunt, quia dum sequuntur ea quae conspiciunt, cogitare invisibilia negligunt quae perdiderunt. Unde et egestas eorum proprie dicitur, quia dum replentur vitiis, virtutum divitiis vacuantur. Quibus saepe evenit ut per elationis dementiam sublevati, dum nequaquam ruinae suae damna considerant, esse se etiam a bonis actionibus inopes non cognoscant. Unde voce angelica praedicatori Laodiceae dicitur: Dicis quod dives sum, et locupletatus, et nullius egeo, et nescis quia tu es miser, et miserabilis, et pauper, et caecus, et nudus (Apoc. III, 17). Quasi divitem se asserit, qui per arrogantiam sanctitatis extollitur, sed pauper, caecusque et nudus arguitur. Pauper utique, quia virtutum divitias non habet; caecus, quia nec paupertatem quam patitur videt; nudus, quia primam stolam perdidit, sed pejus, quia nec se perdidisse cognoscit. Quia ergo, ut diximus, egestas reproborum est defraudatio meritorum, recte de Leviathan dicitur: Faciem ejus praecedet egestas. Nemo quippe cognitioni ejus jungitur, nisi prius virtutum divitiis denudetur. Prius enim bonas cogitationes subtrahit, et tunc eis apertiorem notitiam suae iniquitatis infundit. Egestas ergo faciem illius praecedere dicitur, quia prius facultas virium perditur, ut quasi per familiaritatem postmodum ejus notitia cognoscatur. Vel certe quia multis ita fraudulenter subrepit, ut ab eis deprehendi nequaquam possit, et sic eorum virtutes evacuat, quatenus astutiae suae malitiam non ostendat, faciem ejus egestas praeire perhibetur, ac si aperte diceretur, quia cum insidians tentat, priusquam videatur exspoliat. Hinc est enim quod de Ephraim per prophetam dicitur: Comederunt alieni robur ejus, et ipse ignoravit (Osee VII, 9). Alieni quippe intelligi apostatae angeli solent, qui robur comedunt, dum virtutem mentis pervertendo consumunt. Quod Ephraim et pertulit, et nescivit, quia in tentatione malignorum spirituum et robur animae perdidit, et hoc ipsum quia perdiderit non intellexit. Leviathan ergo faciem egestas antecedit, quia negligentium mentes ante tentando spoliat, quam ejus insidias is qui tentatur agnoscat. Per hoc ergo quod dictum est: In collo ejus morabitur fortitudo, virtus violentiae ostenditur. Etiam per hoc vero quod subditur: Et faciem ejus praecedet egestas; fraudis subtilitas designatur.

For strength is said to be weakened in poverty, because the mind, having fallen in this pilgrimage, and being reverberated by the molestations of its corruption, is hindered from contemplating that which it has lost.

6. The reprobate know not this poverty. They are emptied of the riches of virtues, and understand it not.

But the reprobate know not how to consider this poverty, because while they follow those things which they behold, they neglect to think on the invisible things which they have lost. Whence also their want is properly so called, because while they are filled with vices, they are emptied of the riches of virtues. To whom it often happens that, being lifted up by the madness of elation, while they by no means consider the losses of their ruin, they know not themselves to be also destitute of good actions. Whence by the angelic voice it is said to the preacher of Laodicea: Thou sayest that I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked (Rev. 3:17). He asserts himself to be rich, who is extolled by the arrogance of sanctity, but he is rebuked as poor, and blind, and naked. Poor indeed, because he has not the riches of virtues; blind, because he sees not even the poverty which he suffers; naked, because he has lost the first robe, but worse, because he does not even know that he has lost it. Because therefore, as we have said, the want of the reprobate is the defrauding of merits, it is rightly said of Leviathan: Want shall go before his face. For no one is joined to his knowledge, unless he be first denuded of the riches of virtues. For first he withdraws good thoughts, and then he infuses into them a more open notice of his iniquity. Want, therefore, is said to precede his face, because first the faculty of strengths is lost, that as if through familiarity his notice may afterwards be known. Or certainly because he so fraudulently creeps upon many, that he can by no means be detected by them, and so he evacuates their virtues, in order that he may not show the malice of his craftiness, want is said to go before his face, as if it were openly said, that when he tempts by lying in wait, he spoils before he is seen. For hence it is that it is said of Ephraim through the prophet: Strangers have devoured his strength, and he knew it not (Hos. 7:9). For apostate angels are usually understood by strangers, who devour strength while they consume the virtue of the mind by perverting it. Which Ephraim both endured and knew not, because in the temptation of malignant spirits he both lost the strength of the soul, and understood not this very thing, that he had lost it. Want, therefore, precedes the face of Leviathan, because he first spoils the minds of the negligent by tempting, before he who is tempted recognizes his snares. By this, therefore, which was said: In his neck shall strength dwell, the power of violence is shown. But by this which is subjoined: And want shall go before his face, the subtlety of fraud is designated.

7. Ante adventum Antichristi, virtutum signa Ecclesiae subtrahentur, aut pauca supererunt.

Quamvis de eo quod ejus faciem egestatem praeire cognoscimus, suppetit aliud quod tamen tristius exponamus. Terribili quippe ordine dispositionis occultae, priusquam Leviathan iste in illo damnato homine quem assumit appareat, a sancta Ecclesia virtutum signa subtrahuntur. Nam prophetia absconditur, curationum gratia aufertur, prolixioris abstinentiae virtus imminuitur, doctrinae verba conticescunt, miraculorum prodigia tolluntur. Quae quidem nequaquam superna dispensatio funditus subtrahit, sed non haec sicut prioribus temporibus aperte ac multipliciter ostendit. Quod tamen mira dispensatione agitur, ut una ex re divina simul pietas et justitia compleatur. Dum enim subtractis signorum virtutibus sancta Ecclesia velut abjectior apparet, et bonorum praemium crescit, qui illam pro spe coelestium, et non propter praesentia signa venerantur, et malorum mens contra illam citius ostenditur, qui sequi quae promittit invisibilia negligunt, dum signis visibilibus non tenentur. Dum igitur humilitas fidelium multitudine et manifestatione signorum quasi destituitur, terribili occultae dispositionis examine inde bonis misericordia largior, unde malis justa ira cumulatur. Quia ergo Leviathan iste priusquam manifestus et conspicuus veniat ex magna parte in sancta Ecclesia signa virtutum cessant, recte nunc dicitur: Faciem ejus praecedet egestas. Ante enim a fidelibus miraculorum divitiae subtrahuntur, et tunc contra eos antiquus ille hostis per aperta prodigia ostenditur, ut quo ipse per signa extollitur, eo a fidelibus sine signis robustius laudabiliusque vincatur. Quamvis etiam fidelibus in ejus certamine signa non deerunt, sed tanta erunt illius, ut nostrorum aut pauca, aut nulla videantur. Quorum nimirum virtus omnibus signis fit potior, cum omne quod ab illo terribiliter fieri conspicit, per internae constantiae calcem premit. But malignus hostis tanto contra eos acriori immanitate se exhibet, quanto se despici etiam clarescentibus miraculis dolet. Totum ergo se in eorum interitum colligit, cunctosque reprobos in necem fidelium unanimi crudelitate conjungit, ut saevitiam suam tanto robustius exerat, quanto et in eis quae perverse agere appetit, nulla sibi sui corporis membra discordant. Unde et recte dicitur:

Caput IV

[Rec. IV].

VERS. 14.---Membra carnium ejus cohaerentia sibi.

7. Before the coming of the Antichrist, the signs of virtues will be withdrawn from the Church, or few will remain.

Although from this that we know that want goes before his face, another thing occurs to us which we may nevertheless more sadly explain. For by a terrible order of secret dispensation, before this Leviathan appears in that damned man whom he assumes, the signs of virtues are withdrawn from the holy Church. For prophecy is hidden, the grace of healings is taken away, the virtue of longer abstinence is diminished, the words of doctrine are silenced, the prodigies of miracles are removed. Which things indeed the heavenly dispensation by no means entirely withdraws, but it does not show these as openly and manifoldly as in former times. Which nevertheless is done by a wonderful dispensation, so that from one thing divine piety and justice may at once be fulfilled. For while, the virtues of signs being withdrawn, the holy Church appears as if more abject, both the reward of the good increases, who venerate her for the hope of heavenly things, and not on account of present signs, and the mind of the evil is more quickly shown against her, who neglect to follow the invisible things which she promises, while they are not held by visible signs. While therefore the humility of the faithful is as if destitute of the multitude and manifestation of signs, by a terrible examination of secret dispensation mercy is more bountiful to the good, from whence just wrath is heaped up for the evil. Because therefore this Leviathan, before he comes manifest and conspicuous, the signs of virtues cease for the most part in the holy Church, it is now rightly said: Want shall go before his face. For the riches of miracles are first withdrawn from the faithful, and then that ancient enemy is shown against them by open prodigies, so that in that in which he is extolled by signs, he may be more robustly and laudably overcome by the faithful without signs. Although also signs will not be wanting to the faithful in his contest, but his will be so great, that ours may seem either few or none. Whose virtue indeed becomes more powerful than all signs, when it treads under the heel of internal constancy everything which it beholds to be terribly done by him. But the malignant enemy exhibits himself with so much more sharp immanity against them, as he grieves to be despised even with clear miracles. He therefore collects himself entirely for their destruction, and joins all the reprobate in the slaughter of the faithful with unanimous cruelty, that he may exert his cruelty so much more robustly, as in those things which he desires to do perversely, no members of his body disagree with him. Whence also it is rightly said:

CHAPTER IV.

VERSE 14.---The members of his flesh cleaving together to himself.

8. Reproborum cum Satana et inter se noxia concordia. Carnes vero Leviathan istius sunt omnes reprobi, qui ad intellectum spiritalis patriae per desiderium non assurgunt. Membra vero sunt carnium hi qui eisdem perverse agentibus, et sese ad iniquitatem praecedentibus junguntur, sicut e contra per Paulum dominico corpori dicitur: Vos estis corpus Christi, et membra de membro (I Cor. XII, 27). Aliud quippe est membrum corporis, aliud membrum membri. Membrum quippe corporis pars ad totum, membrum vero membri est particula ad partem. Membrum namque membri est digitus ad manum, manus ad brachium; membrum vero est corporis totum hoc simul ad corpus universum. Sicut ergo in spiritali dominico corpore membra de membro dicimus eos qui in ejus Ecclesia ab aliis reguntur, ita in illa Leviathan istius reproba congregatione membra sunt carnium qui iniquo opere quibusdam se nequioribus junguntur. Sed quia hostis malignus sibi in perverso opere a primis usque ad extrema concordat, divinus sermo in eo membra carnium sibimet cohaerentia memorat. Sic namque perversa unanimiter sentiunt, ut nulla contra se vicissim disputatione dividantur. Nulla eos diversitatis altercatio tunc scindit, et idcirco contra bonos vehementer praevalent, quia in malo se concorditer tenent. Sicut enim jam superius diximus (Lib. XXXIII, num. 55), ut perniciosum est si unitas desit bonis, ita perniciosius est si non desit malis. Reproborum quippe unitas bonorum viam tanto durius praepedit quanto ei se per collectionem durior opponit.

9. Hanc unitatem dissolvere licet, exemplo Pauli. Hanc unitatem reproborum perniciosam sibi Paulus conspexerat, cum in medio Sadducaeorum Pharisaeorumque deprehensus dicebat: De spe et resurrectione mortuorum ego judicor (Act. XXIII, 6). Qua nimirum voce percussa, protinus contra se vicissim audientium turba dissiluit. Cumque in duas partes tumultuantium multitudo dividitur, Paulo via ereptionis aperitur, quia quem turba persequentium unita constrinxerat, divisa laxabat. Eripiuntur ergo justi dum dividuntur injusti, et electorum vota ad perfectum perveniunt dum reproborum agmina per discordiam confunduntur. Quod bene etiam maris Rubri scissione designatur (Exod. XIV, 21, seq.). Dum enim in duas partes unda dividitur, ab electo populo ad terram repromissionis tenditur, quia dum malorum unitas scinditur, bonae mentes ad hoc quod appetunt perducuntur. Si malorum unitas noxia non fuisset, nequaquam divina providentia superbientium linguas in tanta diversitate dissipasset (Genes. XI, 8).

8. The harmful concord of the reprobate with Satan and among themselves. For the flesh of this Leviathan are all the reprobate, who do not rise by desire to the understanding of the spiritual country. But the members of his flesh are those who are joined to the same persons acting perversely, and preceding them to iniquity, as on the other hand it is said through Paul to the Lord's body: Ye are the body of Christ, and members in particular (1 Cor. 12:27). For a member of the body is one thing, a member of a member another. For a member of the body is a part to the whole, but a member of a member is a small part to a part. For a finger is a member of a member to the hand, the hand to the arm; but a member of the body is all this together to the whole body. As therefore in the spiritual body of the Lord we call those members of a member who are ruled by others in His Church, so in that reprobate congregation of this Leviathan the members of his flesh are those who are joined in an iniquitous work to some more wicked than themselves. But because the malignant enemy agrees with himself in a perverted work from the first even to the last, the divine word mentions in him the members of his flesh cleaving together to himself. For they think perverted things so unanimously, that they are divided by no disputation among themselves in turn. No altercation of diversity then cuts them, and therefore they vehemently prevail against the good, because they hold themselves concordantly in evil. For as we have already said above (Book XXXIII, num. 55), as it is pernicious if unity be wanting to the good, so it is more pernicious if it be not wanting to the evil. For the unity of the reprobate hinders the way of the good so much more hardly, as it opposes it more hardly by gathering together.

9. It is lawful to dissolve this unity, by the example of Paul. Paul had beheld this unity of the reprobate as harmful to himself, when, being caught in the midst of the Sadducees and Pharisees, he said: Of the hope and resurrection of the dead I am judged (Acts 23:6). At which voice indeed, being struck, the crowd of hearers immediately leaped apart against themselves in turn. And when the multitude of the tumultuous is divided into two parts, the way of escape is opened to Paul, because he whom the united crowd of persecutors had constrained, the divided crowd loosed. The just therefore are rescued while the unjust are divided, and the vows of the elect arrive at perfection while the ranks of the reprobate are confounded by discord. Which is well designated also by the division of the Red Sea (Exod. 14:21, etc.). For while the wave is divided into two parts, the way is held by the elect people to the land of promise, because while the unity of the evil is cut, good minds are led through to that which they desire. If the unity of the evil had not been harmful, the divine providence would by no means have dissipated the tongues of the proud in so much diversity (Gen. 11:8).

Si malorum unitas noxia non fuisset, de sanctae Ecclesiae hostibus Propheta non diceret: Praecipita, Domine, et divide linguas eorum (Psal. LIV, 10). Quia ergo Leviathan iste tunc contra electos Dei in suis viribus effrenatur, ad augmentum suae malitiae unitatem quoque in reprobis habere permittitur, ut tanto contra nos robustius vires suas exerat, quanto non solum nos ictu fortitudinis, sed etiam mole adunationis impugnat. Sed quis contra ista sufficiat? Quae mens ad tantae elationis et compagis pondera non ab ipsa cogitationum radice contremiscat? Unde quia trepidare nos per infirmitatem conspicit, protinus divina clementia quid per semetipsam faciat? adjungit. Nam sequitur:

Caput V

[Rec. V].

IBID.---Mittet contra eum fulmina, et ad locum alium non ferentur.

10. Fulmine conterentur in judicio, justis illaesis et gaudentibus. Quid appellatione fulminum nisi tremendae illae extremi judicii sententiae designantur? Quae idcirco fulmina vocantur, quia nimirum eos quos feriunt in perpetuum incendunt. Fulmina namque super eum Paulus venire conspexerat, cum dicebat: Quem Dominus Jesus interficiet spiritu oris sui, et destruet illustratione adventus sui (II Thess. II, 8). Haec autem quae in eum mittuntur fulmina, ad locum alium non ferentur, quia justis gaudentibus, solos tunc reprobos feriunt. Nam post trituram vitae praesentis, in qua nunc triticum sub paleis gemit, ita illo extremi judicii ventilabro inter triticum paleasque discernitur, ut nec in tritici horreum paleae transeant, nec in palearum ignem horrei grana delabantur. Illa ergo fulmina locum alium nequaquam tangunt, quia videlicet igne suo non grana, sed paleas incendunt. Sed quia Leviathan istum poena non corrigit, insinuat dum subjungit:

Caput VI

[Rec. VI].

VERS. 15.---Cor ejus indurabitur quasi lapis.

11. Satanae impoenitentia. Incudi similis optime dicitur. Cor enim antiqui hostis ut lapis indurabitur, quia nulla unquam conversionis poenitentia mollietur. Qui quia solis ictibus aeternae ultionis aptabitur, recte protinus subinfertur:

IBID.---Et stringetur quasi malleatoris incus.

If the unity of the evil had not been harmful, the Prophet would not say of the enemies of the holy Church: Cast down, O Lord, and divide their tongues (Ps. 54:10). Because therefore this Leviathan is then unbridled in his strengths against the elect of God, for the increase of his malice unity also is permitted to be in the reprobate, that he may exert his strengths so much more robustly against us, as he impugns us not only with the stroke of fortitude, but also with the mass of gathering together. But who may be sufficient against these things? What mind may not tremble from the very root of its thoughts at the weights of so much elation and joining together? Whence because He beholds us to tremble through infirmity, immediately the divine clemency subjoins what He does through Himself. For there follows:

CHAPTER V.

IBID.---He shall send lightnings against him, and they shall not be carried to another place.

10. They will be crushed by lightning in the judgment, the just being unhurt and rejoicing. What is designated by the name of lightnings, except those tremendous sentences of the last judgment? Which are called lightnings for this reason, because they indeed set on fire forever those whom they strike. Paul had beheld lightnings coming upon him, when he said: Whom the Lord Jesus shall slay with the spirit of his mouth, and shall destroy with the brightness of his coming (2 Thess. 2:8). But these lightnings which are sent against him are not carried to another place, because, while the just rejoice, they then strike only the reprobate. For after the threshing of the present life, in which the wheat now groans under the chaff, there is such a discerning between the wheat and the chaff by that fan of the last judgment, that the chaff may not pass into the granary of the wheat, nor the grains of the granary fall into the fire of the chaff. Those lightnings, therefore, by no means touch another place, because forsooth they set on fire by their flame not the grains, but the chaff. But because punishment does not correct this Leviathan, he insinuates it while he subjoins:

CHAPTER VI.

VERSE 15.---His heart shall be hardened as a stone.

11. The impenitence of Satan. He is most aptly called like an anvil. For the heart of the ancient enemy shall be hardened as a stone, because it shall never be softened by any repentance of conversion. Who, because he shall be adapted only to the strokes of eternal vengeance, is rightly subjoined immediately:

IBID.---And shall be bound as a smith's anvil.

Incudem quippe malleator solis aptam percussionibus figit. Ad hoc namque incus statuitur, ut crebris ictibus feriatur. Leviathan ergo ut malleatoris incus stringitur, quia inferni vinculis coarctabitur, ut aeterni supplicii continua percussione tundatur. Qui modo quoque percutitur, dum justi quique, illo in insidiis vigilante, sed doloribus tabescente, salvantur. In incude autem alia vasa formantur, ipsa vero tot percussionibus in vas aliud non transfertur. Recte ergo Leviathan iste incudi comparatus est, quia nos illo persequente componimur, ipse autem et semper percutitur, et in vas utile nunquam mutatur. Aeternae illum percussioni relinquimus, et nos, superni artificis manu in ejus tentatione percussi, per illum quasi vascula formata transimus. In ipso enim tundimur, sed ut ad usum domus supernae veniamus. Ipse vero quasi incus stringitur, quia etsi nunc tentando mundum circuit, in inferno tamen positus, jam sub ictu sententiae non vagatur. Sequitur:

Caput VII

[Rec. VII].

VERS. 16.---Cum sublatus fuerit, timebunt angeli, et territi purgabuntur.

12. Reprobis angelis cadentibus, territi sunt boni, et timore solidati.

Scriptura sacra ita nonnunquam tempus praeteritum futurumque permiscet, ut aliquando futuro pro praeterito, aliquando vero utatur praeterito pro futuro. Futuro namque pro praeterito utitur cum Joanni mulier paritura masculum, qui regat gentes in virga ferrea, demonstratur (Apoc. XII, 5). Quod quia incarnato Domino veniente jam tunc factum fuerat, res gesta nuntiabatur. Rursum praeterito utitur pro futuro, sicut per Psalmistam Dominus loquitur, dicens: Foderunt manus meas et pedes meos, dinumeraverunt omnia ossa mea (Psal. XXI, 18). Quibus videlicet verbis species dominicae passionis quasi jam transacta describitur, sed tamen adhuc longe post futura nuntiatur. Hoc ergo loco quo dicitur: Cum sublatus fuerit, timebunt angeli, nil obstat intelligi quia sub futuri temporis modo praeterita describuntur. Nec rectae intelligentiae sensum relinquimus, si credamus Leviathan isto ab arce beatitudinis cadente, in ruina ejus etiam electos angelos expavisse, ut cum istum ex illorum numero superbiae lapsus ejiceret, illos ad robustius standum timor ipse solidaret. Unde et sequitur: Et territi purgabantur.

For the smith fixes the anvil as adapted only for strokes. For to this end is the anvil appointed, that it may be struck with frequent blows. Leviathan therefore is bound as a smith's anvil, because he shall be coarcted by the chains of hell, that he may be beaten by the continual striking of eternal punishment. Who now also is struck, while all the just are saved, he indeed watching in snares, but wasting away with pains. But on the anvil other vessels are formed, but it itself is not transferred into another vessel by so many strikings. Rightly therefore is this Leviathan compared to an anvil, because we are composed while he persecutes us, but he himself is both always struck, and never changed into a useful vessel. We leave him to eternal striking, and we, being struck by the hand of the heavenly Artificer in his temptation, pass through like vessels formed by him. For in him we are beaten, but that we may come to the use of the heavenly house. But he indeed is bound like an anvil, because although he now goes about the world by tempting, yet being placed in hell, he no longer wanders under the stroke of the sentence. There follows:

CHAPTER VII.

VERSE 16.---When he shall be taken up, the angels shall fear, and being terrified they shall be purified.

12. The reprobate angels falling, the good were terrified and solidified by fear.

Sacred Scripture sometimes so mixes the past and future time, that it sometimes uses the future for the past, sometimes indeed uses the past for the future. For it uses the future for the past when to John is shown the woman about to bring forth a male, who should rule the nations with a rod of iron (Rev. 12:5). Which because it had already then been done by the coming of the incarnate Lord, the thing done was announced. Again it uses the past for the future, as the Lord speaks through the Psalmist, saying: They have pierced my hands and my feet, they have numbered all my bones (Ps. 22:18). By which words indeed the species of the Lord's passion is described as if already transacted, but nevertheless as yet to be in the far future. In this place, therefore, where it is said: When he shall be taken up, the angels shall fear, nothing hinders it from being understood that past things are described under the mode of future time. Nor do we leave the sense of right understanding, if we believe that while this Leviathan was falling from the citadel of blessedness, in his ruin the elect angels also were terrified, so that while the lapse of pride ejected him from their number, fear itself solidified them to stand more robustly. Whence also follows: And being terrified they shall be purified.

13. Qua ratione tunc purgati. Aliis cadentibus, caeteris datum ut cadere non possent. Purgati vero sunt, quia nimirum isto cum reprobis legionibus exeunte, soli in coelestibus sedibus qui beate in aeternum viverent remanserunt. Hujus itaque lapsus eos terruit et purgavit: terruit, ne conditorem suum superbe despicerent; purgavit vero, quia, excuntibus reprobis, actum est ut electi soli remanerent. Et quia cunctorum opifex Deus scit ad bonorum custodiam etiam bene uti mala actione reproborum, lapsum cadentium vertit in profectum manentium; et unde punita est culpa superbientium, inde humilibus angelis et inventa et solidata sunt augmenta meritorum. Istis namque cadentibus, illis in munere datum est ut cadere omnino non possent. Sancti enim angeli, dum in istis naturae suae damna conspiciunt, in seipsis jam cautius robustiusque consistunt. Unde fit, auctore omnium rerum Domino cuncta mirabiliter ordinante, ut illi electorum spirituum patriae etiam ruinae suae damna proficiant, dum inde firmius constructa sit unde fuerat ex parte destructa.

14. Sancti praedicatores angeli dicuntur. Sed quia saepe Scriptura sacra praedicatores Ecclesiae, pro eo quod gloriam patriae coelestis annuntiant, angelorum solet nomine designare, possumus hoc loco angelos sanctos praedicatores accipere. Hinc est enim quod Joannes in Apocalypsi, septem Ecclesiis scribens, angelis Ecclesiarum loquitur, id est praedicatoribus populorum (Apoc. I, 4). Hinc propheta ait: Et angeli pacis amare flebunt (Isai. XXXIII, 7). Hinc rursum Malachias propheta ait: Labia sacerdotis custodiunt scientiam, et legem inquirunt ex ore ejus, quia angelus Domini exercituum est (Malac. II, 7). Hinc Paulus ait: Magnum est pietatis sacramentum, quod manifestatum est in carne, justificatum in spiritu, apparuit angelis, praedicatum est gentibus, creditum est in hoc mundo, assumptum est in gloria (I Tim. III, 16). Qui igitur dispensationis mysterium postquam apparuisse angelis dixit, praedicatum esse gentibus subdidit, profecto angelorum nomine praedicatores sanctos, id est veritatis nuntios designavit.

15. Hi ex angelorum casu et poena terrentur, et purgantur. Si ergo hoc quod dicitur: Cum sublatus fuerit, timebunt angeli, et territi purgabuntur, ad futurum tempus refertur, adveniente districto judice, extrema hic istius Leviathan damnatio designatur, quia de hoc mundo per iram judicii tollitur, qui nunc mira mansuetudinis longanimitate toleratur.

13. In what manner they were then purified. Others falling, it was given to the rest that they should not be able to fall. But they were purified, because forsooth while he was going out with the reprobate legions, those only remained in the heavenly seats who should live blessedly forever. His lapse, therefore, terrified and purified them: it terrified them, lest they should proudly despise their Creator; but it purified them, because, the reprobate going out, it was brought about that the elect alone should remain. And because the Maker of all things, God, knows how to use well even the evil action of the reprobate for the custody of the good, He turned the lapse of the falling into the progress of those remaining; and from whence the fault of the proud was punished, from thence for the humble angels increases of merits were both found and solidified. For while these were falling, it was given to those in gift that they should by no means be able to fall. For the holy angels, while they behold in these the losses of their nature, consist already in themselves more cautiously and robustly. Whence it comes to pass, the Lord the Author of all things wonderfully ordering all things, that the ruin of their own also profits those countries of elect spirits, while from thence it is more firmly constructed from whence it had been in part destroyed.

14. Holy preachers are called angels. But because Sacred Scripture often is accustomed to designate the preachers of the Church by the name of angels, for this reason that they announce the glory of the heavenly country, we can in this place take the holy preachers for angels. For hence it is that John in the Apocalypse, writing to the seven Churches, speaks to the angels of the Churches, that is, to the preachers of the peoples (Rev. 1:4). Hence the prophet says: And the angels of peace shall weep bitterly (Isa. 33:7). Hence again the prophet Malachi says: The lips of the priest keep knowledge, and they seek the law from his mouth, because he is the angel of the Lord of hosts (Malac. 2:7). Hence Paul says: Great is the mystery of godliness, which was manifested in the flesh, justified in the spirit, appeared to angels, preached to the Gentiles, believed on in this world, taken up in glory (1 Tim. 3:16). He therefore who said the mystery of dispensation after it had appeared to angels, added that it was preached to the Gentiles, forsooth by the name of angels designated the holy preachers, that is, the messengers of truth.

15. These are terrified and purged by the fall and punishment of the angels. If therefore that which is said: When he is taken up, the angels shall fear, and being terrified they shall be purged, is referred to the future time, the extreme damnation of this Leviathan is here designated at the coming of the strict Judge, because he is taken away from this world by the wrath of judgment, who is now tolerated with wondrous long-suffering of mildness.

Tanto autem hinc pondere terroris excutitur, ut sanctorum etiam praedicatorum fortitudo turbetur; Cum enim sublatus fuerit, timebunt angeli, quia cum judicii turbine rapitur, hi qui in corporibus reperiri potuerint, immenso terrore concussi, etiam supernae patriae nuntii contremiscunt. Quamvis enim fortes jam atque perfecti sunt, adhuc tamen; quia in carne sunt positi, non possunt in tanti terroris turbine nulla formidine concuti. Sed cum Leviathan iste rapitur, cumque omnia in ejus interitu elementa quatiuntur, praedicatores sanctos, quos, ut dixi, adhuc in suis corporibus illud tempus judicii invenerit, spes de regni propinquitate laetificat, et carnis infirmitas de irae ostensione perturbat. Erit ergo in eis aliquo modo tremor laetus, et timor securus, quia et coelesti regno se remunerari certi sunt, et per tanti turbinis metum pro carnis infirmitate contremiscunt.

16. Justis trementibus, quanta reproborum futura concussio. Consideremus ergo quomodo tunc iniquorum conscientia concutitur, quando etiam justorum vita turbatur. Hi qui oderunt adventum judicis, quid facient, si terrorem tanti judicii etiam qui diligunt expavescunt? Et quia in sanctis praedicatoribus hoc pavore excoquitur, si qua eis inesse potuit levium rubigo vitiorum, postquam dixit: Cum sublatus fuerit, timebunt angeli, apte mox subdidit: Et territi purgabuntur. Sed quia haec de Leviathan istius fine cognovimus, interim priusquam pereat quid agat audiamus. Sequitur:

Caput VIII

[Rec. VIII].

VERS. 17.---Cum apprehenderit eum gladius, subsistere non poterit neque hasta, neque thorax.

17. Antichristus diaboli gladius recte appellatur. In Scriptura sacra aliquando per gladium sancta praedicatio, aliquando aeterna damnatio, aliquando tribulatio temporalis, aliquando antiqui hostis ira vel persuasio designatur. Gladius enim pro sancta praedicatione ponitur, sicut Paulus ait: Et gladium spiritus, quod est verbum Dei (Ephes. VI, 17). Gladii nomine aeterna damnatio designatur, sicut de praedicante haeretico scriptum est: Si multiplicati fuerint filii ejus, in gaudio erunt (Job. XXVII, 14), quia quantalibet hic numerositate germinent, aeterna damnatione consumuntur.

But he is shaken out from here with such a weight of terror that even the strength of the holy preachers is disturbed; for When he is taken up, the angels shall fear, because when he is snatched away by the whirlwind of judgment, those who can be found in their bodies, being shaken by immense terror, even the messengers of the heavenly country tremble. For although they are already strong and perfect, yet because they are placed in the flesh, they cannot be shaken by no dread in the whirlwind of such great terror. But when this Leviathan is snatched away, and when all elements are shaken in his destruction, the hope of the nearness of the kingdom gladdens the holy preachers, whom, as I said, that time of judgment shall find still in their bodies, and the infirmity of the flesh disturbs them at the showing of wrath. There will be therefore in them in some way a joyful trembling, and a secure fear, because they are both certain that they are rewarded by the heavenly kingdom, and they tremble for the infirmity of the flesh through the fear of such a great whirlwind.

16. How great a shaking of the reprobate there will be when the just are trembling. Let us therefore consider how the conscience of the wicked is then shaken, when even the life of the just is disturbed. Those who have hated the coming of the Judge, what shall they do, if even those who love it dread the terror of such a great judgment? And because in the holy preachers this dross is boiled away by this fear, if any rust of light sins could be in them, after he said: When he is taken up, the angels shall fear, he aptly soon added: And being terrified they shall be purged. But because we have known these things concerning the end of this Leviathan, let us in the meantime hear what he does before he perishes. There follows:

Chapter VIII

[Rec. VIII].

VERS. 17. --- When the sword shall reach him, it shall not be able to stand, neither the sword, nor the spear, nor the breastplate.

17. Antichrist is rightly called the sword of the devil. In holy Scripture sometimes by a sword holy preaching, sometimes eternal damnation, sometimes temporal tribulation, sometimes the wrath or persuasion of the old enemy is designated. For the sword is put for holy preaching, as Paul says: And the sword of the Spirit, which is the word of God (Eph. 6:17). By the name of sword eternal damnation is designated, as it is written of the preaching heretic: If his children be multiplied, they shall be in joy (Job 27:14), because in however great number they sprout here, they are consumed by eternal damnation.

Gladius tribulatio temporalis accipitur, sicut Mariae de secuturis tribulationibus, dicitur: Et tuam ipsius animam pertransibit gladius (Luc. II, 35). Rursum per gladium ira vel persuasio maligni hostis exprimitur, sicut Psalmista ait: Qui liberasti David servum tuum de gladio maligno (Psal. CXLIII, 10). Benignus quippe sanctae praedicationis est gladius, quo percutimur ut a culpa moriamur. Malignus vero est diabolicae persuasionis gladius, quo male quisque percutitur ut a vita rectitudinis exstinguatur. Antiqui ergo hostis est gladius, ille tunc damnatus homo, in usum ministerii ejus assumptus. Ipsum quippe per malitiam fraudis exacuit, et infirmorum corda transfigit. Hunc ergo Leviathan istius gladius apprehendit, cum eum suus damnatus homo susceperit. Si autem gladii nomine ejus ira signatur, recte non apprehendere gladium, sed a gladio apprehendi describitur. In tantam quippe tunc insaniam vertitur, ut dominari omnibus appetens, nequaquam suae irae dominetur. Nos namque cum iram in usu justitiae assumimus, gladium tenemus, quia eam sub aequitate judicii possidendo moderamur. Ille autem quia per abrupta furoris rapitur, non apprehendere gladium, sed a gladio apprehendi perhibetur. Non enim iram possidens tenet, sed ab ira saeviens tenetur.

[Vet. V.] 18. Huic gladio cedere hastam et thoracem quo sensu dictum. Cunctis autem liquet quod hasta adversarium percutimus, thorace vero ab adversario munimur. Per hastam vulnera inferimus, per thoracem tegimur ne vulneremur. Quid igitur per hastam nisi praedicationis jaculum, quid per thoracem nisi fortitudo patientiae designatur? Leviathan ergo iste, quia per assumptum reprobum hominem in ira omnimodae crudelitatis effrenatur, apprehendi a gladio dicitur. Nam per ostensionem immensae tunc fortitudinis exhibet quidquid nequiter potest. Et neque hasta neque thorax subsistere poterit, quia in Antichristum veniens, tantae virtutis apparebit, ut si supernum adjutorium desit, et praedicantium acumen obtundat, et longanimitatem patientium destruat. Nisi enim justorum vitam superna gratia solidet, non subsistit hasta, quia praedicatorum virtus frangitur; non subsistit thorax, quia constantium patientia dirupta penetratur. Unde et subditur:

Sword is taken for temporal tribulation, as it is said to Mary concerning the tribulations to follow: And a sword shall pierce through thy own soul (Luke 2:35). Again, by the sword the wrath or persuasion of the malignant enemy is expressed, as the Psalmist says: Who hast delivered David thy servant from the malignant sword (Psal. 143:10). For benign is the sword of holy preaching, by which we are struck that we may die to fault. But malignant is the sword of diabolical persuasion, by which each one is struck evilly that he may be extinguished from the life of rectitude. The sword of the old enemy, therefore, is that then condemned man, assumed into the use of his ministry. For he whets him through the malice of fraud, and transfixes the hearts of the weak. The sword of this Leviathan, therefore, reaches him, when his own condemned man shall have received him. But if by the name of the sword his wrath is signaled, it is rightly described not that he reaches the sword, but that he is reached by the sword. For he is then turned into such great madness that, desiring to dominate all, he by no means dominates his own wrath. For we, when we assume wrath in the use of justice, hold the sword, because by possessing it under the equity of judgment we moderate it. But he, because he is snatched away through the precipices of fury, is said not to reach the sword, but to be reached by the sword. For he does not hold wrath as possessing it, but is held by wrath as raging.

18. In what sense the spear and the breastplate are said to yield to this sword. For it is clear to all that with the spear we strike the adversary, but with the breastplate we are protected from the adversary. By the spear we inflict wounds, by the breastplate we are covered lest we be wounded. What therefore is designated by the spear but the dart of preaching, what by the breastplate but the strength of patience? This Leviathan, therefore, because he is unbridled in wrath of every kind of cruelty through the assumed reprobate man, is said to be reached by the sword. For through the showing of immense strength he then exhibits whatever he wickedly can. And neither spear nor breastplate shall be able to stand, because coming into Antichrist, he will appear of such great power that, if heavenly help be wanting, he both blunts the sharpness of those preaching and destroys the long-suffering of those enduring. For unless heavenly grace solidifies the life of the just, the spear does not stand, because the power of the preachers is broken; the breastplate does not stand, because the patience of the constant is pierced through and broken. Whence also is added:

19. Saeviente Antichristo praedicatorum virtus et fortiorum constantia periclitabuntur. Quod superius hastam dixit, hoc inferius ferri appellatione replicavit; et quod thoracem protulit, hoc rursum aeris commemoratione signavit. Ferrum namque acuitur ut adversarius vulneretur, aes autem rubigine pene nulla consumitur. Ferro ergo praedicationis jacula, aere autem longanimitatis constantia designatur. Unde et sub Aser specie de sancta Ecclesia per Moysen dicitur: Ferrum et aes calceamentum ejus (Deut. XXXIII, 25). Calceamentum quippe in Scriptura sacra munimen praedicationis accipitur, sicut scriptum est: Calceati pedes in praeparatione Evangelii pacis (Ephes. VI, 16). Quia ergo per ferrum virtus, per aes autem perseverantia exprimitur, ferrum et aes calceamentum ejus dicitur, cum praedicatio ejus acumine simul et constantia munitur. Per ferrum enim mala adversantia penetrat, per aes autem bona quae proposuit longanimiter servat. Cujus profecto perseverantiam illic apertius insinuat, dicens: Sicut dies juventutis ejus, ita erit et senectus illius (Deut. XXXIII, 25). [Rec. IX.] Sed Leviathan iste quando illum gladium quem sacra eloquia Antichristum vocant in exercitationem suae iniquitatis assumpserit, et ferrum velut paleas, et aes velut lignum putridum reputabit, quia nisi divina gratia protegat, et praedicantium vires velut paleas nequitiae suae igne consumet, et patientium constantiam quasi lignum putridum in pulverem rediget. Et acumen igitur ferri, et aeris fortitudo deficit, dum per violentiam virtutis illius et praedicationis sensus obtunditur, et patientiae longanimitas dissipatur.

20. Et nisi Deus opem ferat, deficient. Nisi ergo electos suos opitulatio divina roboret, ubi tunc infirmi erunt, si fortes sicut paleae reputantur? Quid tunc Leviathan iste de paleis faciet, si ferrum quasi paleas aestimabit? Quid de putridis lignis acturus est, si quasi lignum putridum aeris fortitudinem solvet? Sed o quam multi, qui suis viribus ferrum se vel aes aestimant, in illo tunc tribulationis igne se paleas esse deprehendunt; et quam multi, qui per infirmitatem propriam se esse paleas metuunt, per divinum adjutorium fulti, in ferri atque aeris soliditate roborantur, ut contra adversarium suum tanto magis in Deo fortes sint, quanto de se amplius infirmos se esse meminerunt. Sed quanto altius Behemoth iste contra electos Dei per miracles erigitur, tanto contra eum sancti quique vehementius ad praedicationis se verba constringunt. Qui tamen ita reproborum mentes possidet, ut eas nulla confossus veritatis jaculatione relinquat. Unde et subditur:

IBID. 19.---Non fugabit eum vir sagittarius.

19. While Antichrist is raging, the power of the preachers and the constancy of the stronger ones will be endangered. That which he above called a spear, he below repeated with the appellation of iron; and what he brought forth as a breastplate, he signaled again by the mention of brass. For iron is whetted that the adversary may be wounded, but brass is consumed by almost no rust. By iron therefore the darts of preaching, but by brass the constancy of long-suffering is designated. Whence also under the species of Asher it is said of the holy Church through Moses: Iron and brass his shoe (Deut. 33:25). For a shoe in holy Scripture is taken for the protection of preaching, as it is written: Having your feet shod in the preparation of the Gospel of peace (Eph. 6:15). Because therefore by iron power, but by brass perseverance is expressed, iron and brass are called his shoe, when his preaching is protected at once by sharpness and by constancy. For by iron he penetrates opposing evils, but by brass he long-sufferingly keeps the goods which he has proposed. Whose perseverance he there surely more openly intimates, saying: As the days of his youth, so shall his old age be (Deut. 33:25). [Rec. IX.] But this Leviathan, when he shall have assumed that sword which the sacred oracles call Antichrist into the exercise of his iniquity, shall esteem both iron as straw, and brass as rotten wood, because unless divine grace protects, he will both consume the strengths of those preaching as straw with the fire of his iniquity, and reduce the constancy of those enduring as rotten wood into dust. And therefore both the sharpness of iron and the strength of brass fail, while through the violence of his power both the sense of preaching is blunted, and the long-suffering of patience is dissipated.

20. And unless God brings help, they will fail. Unless therefore divine help strengthens his elect, where then will the weak be, if the strong are esteemed as straw? What will this Leviathan do then with the straw, if he shall estimate iron as straw? What is he about to do with rotten woods, if he shall dissolve the strength of brass as rotten wood? But oh, how many, who by their own strengths estimate themselves to be iron or brass, in that fire of tribulation then find themselves to be straw; and how many, who through their own infirmity fear themselves to be straw, being supported by divine help, are strengthened in the solidity of iron and brass, so that they may be so much the more strong in God against their adversary, by how much they have more remembered themselves to be weak of themselves. But by how much higher this Behemoth is raised against the elect of God through miracles, by so much the more vehemently all the holy ones constrain themselves to the words of preaching. Who yet so possesses the minds of the reprobate, that he leaves them transfixed by no dart of truth. Whence also is added:

IBID. 19. --- The archer shall not put him to flight.

21. A reproborum cordibus non fugat Satanam sancta praedicatio. Quid enim sagittas, nisi verba praedicatorum accipimus? Quae dum voce bene viventium distinguntur, audientium corda transfigunt. His sagittis sancta Ecclesia percussa fuerat, quae dicebat: Vulnerata charitate ego sum (Cantic. II, 5). De his sagittis Psalmistae voce narratur: Sagittae parvulorum factae sunt plagae eorum (Psal. LXIII, 8), quia scilicet verba humilium penetraverunt animos superborum. De his sagittis venienti propugnatori dicitur: Sagittae tuae acutae, potentissime, populi sub te cadent in corde (Psal. XLIV, 6). Vir itaque est sagittarius qui per sanctae intentionis arcum audientium cordibus verba rectae exhortationis infigit. Quia ergo Leviathan iste verba praedicantium despicit, et, cum reproborum mentes male suadendo momorderit, durus inter jacula omnimodo eas non relinquit, recte dicitur: Non fugabit eum vir sagittarius. Ac si aperte dicatur: A reproborum cordibus eum sancti praedicatoris sagitta non excutit, quia quisquis ab illo apprehenditur, verba jam praedicantium audire contemnit. Unde bene peccatis praecedentibus irascens, de his quos in manu antiqui hostis deserit, Dominus per prophetam dicit: Immittam vobis serpentes regulos, quibus non est incantatio (Jerem. VIII, 17). Ac si diceret: Justo judicio talibus vos immundis spiritibus tradam, qui a vobis excuti exhortatione praedicantium quasi incantantium sermone non valeant. Quia vero Leviathan iste a cordibus reproborum sanctae praedicationis spiculis non movetur, ipse etiam sanctorum virorum contemptus adjicitur, cum illico subinfertur:

Caput XI

[Vet. VI].

IBID.---In stipulam versi sunt ei lapides fundae.

22. Contra eum et Antichristum sanctorum robur videtur stipula. Nihil tamen contra eorum animam potest. Quid per fundam, nisi sancta Ecclesia figuratur? Funda namque dum in gyrum mittitur, sic de illa lapides exeunt quibus adversariorum pectora feriantur; ita sancta Ecclesia dum volubilitate temporum per tribulationum circuitum ducitur, fortes ex illa viri prodeunt quibus quasi lapideis ictibus iniquorum corda tundantur. Unde ad prophetam de bonis doctoribus Dominus dicit: Devorabunt, et subjicient lapidibus fundae (Zach. IX, 15).

21. Holy preaching does not drive Satan from the hearts of the reprobate. For what do we take the arrows for, but the words of the preachers? Which while they are distinguished by the voice of those living well, they transfix the hearts of the hearers. By these arrows the holy Church had been struck, which said: I am wounded with charity (Cant. 2:5). Of these arrows it is narrated by the voice of the Psalmist: The arrows of little ones are become their wounds (Psal. 63:8), because scilicet the words of the humble have penetrated the minds of the proud. Of these arrows it is said to the coming Defender: Thy arrows are sharp, O most mighty, the people shall fall under thee in the heart (Psal. 44:6). He is therefore an archer who through the bow of holy intention infixes the words of right exhortation in the hearts of the hearers. Because therefore this Leviathan despises the words of those preaching, and, when he has bitten the minds of the reprobate by evilly persuading them, being hard among the darts he by no means leaves them, it is rightly said: The archer shall not put him to flight. As if it were openly said: From the hearts of the reprobate the arrow of the holy preacher does not shake him out, because whoever is reached by him, now contemns to hear the words of those preaching. Whence well, being angry at preceding sins, concerning those whom he leaves in the hand of the old enemy, the Lord says through the prophet: I will send you basilisks, for whom there is no incantation (Jer. 8:17). As if he should say: By a just judgment I will deliver you to such unclean spirits, who cannot be shaken out from you by the exhortation of those preaching as if by the speech of those incanting. But because this Leviathan is not moved from the hearts of the reprobate by the darts of holy preaching, the contempt itself also of holy men is added, when it is immediately subjoined:

Caput XI

[Vet. VI].

IBID. --- The stones of the sling are turned for him into stubble.

22. Against him and Antichrist the strength of the saints is seen as stubble. Yet he can do nothing against their soul. For what is figured by the sling but the holy Church? For while the sling is sent in a circle, stones go out from it by which the breasts of adversaries may be struck; so the holy Church while she is led through the circuit of tribulations by the volubility of times, strong men come forth from her by whom the hearts of the wicked may be beaten as if by stony blows. Whence to the prophet concerning good teachers the Lord says: They shall devour, and subdue with the stones of a sling (Zech. 9:15).

Sancti quippe doctores qui ad virtutem et alios instruunt, hostes devorant, dum eos intra corpus suum per vim conversionis immutant. Quos lapidibus fundae subjiciunt, quia dum fortes quosque in sancta Ecclesia viros instituunt, per eos adversariorum superbientium pectora dura confringunt. Unde et Golias immanissimus saxo fundae moritur (I Reg. XVII, 49), quia singulari sanctae Ecclesiae lapide diabolica celsitudo superatur. Leviathan itaque iste quia, damnato illo homine assumpto, quoslibet fortes Ecclesiae velut infirmos despicit, eorumque vires temporaliter premit, recte nunc dicitur: In stipulam versi sunt ei lapides fundae. Ac si aperte diceretur: Sanctorum robur quasi in stipulae mollitiem redigit, quorum lingua prius pectus illius duris ictibus tutudit. Omnem quippe tunc fortitudinem suae iniquitatis exercens, quanto se ab eis vinci spiritaliter dolet, tanto atrocius contra eos corporaliter praevalet. Et quia nil se contra eorum spiritum praevalere considerat, in eorum carne crudelitatis suae omnia argumenta consummat. [Vet. VII.] Sed quid mirum si humanas vires despicit, qui ipsa etiam superni in se aeterna tormenta contemnit? Unde et subditur:

23. Dei vindictam superbus contemnit. Ac si diceret: Etiam pondus ejus animadversionis despicit, quae se per supplicium desuper veniens ferit. In Scriptura enim sacra mallei nomine aliquando diabolus designatur, per quem nunc delinquentium culpae feriuntur; aliquando vero percussio coelestis accipitur, qua vel electi supernos ictus sentiunt, ut a pravis itineribus corrigantur, vel justa ira reprobos percutit, ut jam supplicia aeterna praeveniens, quid etiam in posterum mereantur ostendat. Nam quia appellatione mallei antiquus hostis exprimitur, propheta testatur, cum super eum vim extremi judicii contemplatur, dicens: Quomodo confractus est et contritus malleus universae terrae (Jerem. L, 23)? Ac si diceret: Eum per quem vascula sua Dominus in ministerii usum formanda percutit, quis perpendat quo turbine, veniente extremo judicio, in aeterna damnatione confringit? Rursum per malleum percussio coelestis exprimitur, quod Salomone templum aedificante signatur, cum dicitur: Domus autem cum aedificaretur, de lapidibus dolatis atque perfectis aedificata est, et malleus et securis, et omne ferramentum non sunt audita in domo, cum aedificaretur (III Reg. VI, 7). Quid enim domus illa nisi sanctam Ecclesiam, quam in coelestibus Dominus inhabitat, figurabat? Ad cujus aedificationem electorum animae, quasi quidam expoliti lapides deferuntur.

For holy teachers who instruct others also to virtue, devour enemies while they change them within their own body through the power of conversion. Whom they subject to the stones of the sling, because while they institute each of the strong men in the holy Church, through them they break the proud breasts of adversaries. Whence also Goliath most immense dies by the stone of the sling (1 Sam. 17:49), because by the singular stone of the holy Church diabolical height is overcome. This Leviathan therefore, because, having assumed that condemned man, he despises any of the strong men of the Church as weak, and temporarily presses their strengths, it is now rightly said: The stones of the sling are turned for him into stubble. As if it were openly said: He reduces the strength of the saints as if into the softness of stubble, whose tongue before beat his breast with hard blows. For exercising all the strength of his iniquity, by how much he grieves to be overcome by them spiritually, by so much the more atrociously he prevails against them corporally. And because he considers that he prevails nothing against their spirit, he consumes all the arguments of his cruelty in their flesh. [Vet. VII.] But what wonder if he despises human strengths, who contemns even the eternal torments of the heavenly judgment upon himself? Whence also is added:

23. The proud one despises the vengeance of God. As if he should say: He also despises the weight of his animadversion, which strikes him by punishment coming from above. For in holy Scripture by the name of a hammer sometimes the devil is designated, through whom the faults of those now delinquent are struck; but sometimes the heavenly percussion is taken, by which either the elect feel the heavenly blows, that they may be corrected from evil ways, or a just wrath strikes the reprobate, so that already prevenient of eternal punishments, it may show what they also deserve in the future. For because the old enemy is expressed by the appellation of a hammer, the prophet testifies, when he contemplates the power of the extreme judgment upon him, saying: How is the hammer of the whole earth broken and crushed! (Jer. 50:23). As if he should say: Who may weigh with what whirlwind, at the coming of the extreme judgment, the Lord crushes in eternal damnation him through whom he strikes his vessels to be formed for the use of his ministry? Again, by the hammer is expressed the heavenly percussion, which is signaled by Solomon building the temple, when it is said: But the house, when it was in building, was built of stones hewn and made perfect, and neither hammer nor axe, nor any tool of iron was heard in the house, while it was in building (1 Kings 6:7). For what did that house figure but the holy Church, which the Lord inhabits in the heavens? For the building of which the souls of the elect, as if certain polished stones, are brought.

Quae cum aedificatur in coelis, nullus illic jam disciplinae malleus resonat, quia dolati atque perfecti illuc lapides ducimur, ut locis juxta meritum congruis disponamur. Hic enim foris tundimur, ut illuc sine reprehensione veniamus. Hic malleus, hic secucuris, hic omnia tunsionum resonant ferramenta. In domo autem Dei nulli ictus audiuntur, quia in aeterna patria omnes jam percussionum strepitus conticescunt. Nequaquam ibi malleus percutit, quia nulla animadversio affligit. Nequaquam securis incidit, quia receptos interius nulla foras severitatis sententia projicit. Nequaquam ferramenta perstrepunt, quia nec quaelibet minima ultra jam flagella sentiuntur. Quia ergo per malleum desuper venientem coelestis pondus percussionis exprimitur, quid est quod Leviathan iste malleum despicit, nisi quod supernae animadversionis ictus formidare contemnit? Et quasi stipulam malleum deputat, quia ad justae irae se pondera velut contra terrores levissimos parat. Unde et adhuc expressius subditur:

Caput XIV

[Rec. XII].

IBID. 21.---Sub ipso erunt radii solis.

25. Illi subduntur nonnulli, qui doctrina aut sanctitate in Ecclesia lucere videbantur. In Scriptura enim sacra cum figurate sol ponitur, aliquando Dominus, aliquando persecutio, aliquando de re qualibet manifestae visionis ostensio, aliquando autem intelligentia sapientium designatur. Per solem quippe Dominus figuratur, sicut Sapientiae libro perbibetur, quod omnes impii in extremi die judicii cognita sua damnatione dicturi sunt: Erravimus a via veritatis, et lumen justitiae non luxit nobis, et sol non est ortus nobis (Sap. V, 6). Ac si aperte dicant: Interni nobis luminis radius non refulsit. Unde et Joannes ait: Mulier amicta sole, et luna sub pedibus ejus (Apoc. XII, 2). In sole enim illustratio veritatis, in luna autem, quae menstruis suppletionibus deficit, mutabilitas temporalitatis accipitur. Sancta autem Ecclesia, quia superni luminis splendore protegitur, quasi sole vestitur, quia vero cuncta temporalia despicit, lunam sub pedibus pre mit. Rursum sole persecutio designatur, sicut in Evangelio Veritas dicit, quod nata sine radicibus semina orto sole aruerunt (Matth. XIII, 6), quia videlicet verba vitae in corde terrenorum hominum temporali momento virentia, superveniente persecutionis ardore, siccantur. Rursum sole manifestae visionis ostensio designatur, sicut Propheta Dominum cunctorum oculis apparentem denuntiat, dicens: In sole posuit tabernaculum suum (Psal. XVIII, 6). Ac si diceret: Humanitatis assumptae sacramentum in lumine manifestae visionis ostendit.

Which when it is built in the heavens, no hammer of discipline now resounds there, because we are brought there as hewn and perfect stones, that we may be disposed in places suitable according to merit. For here we are beaten outside, that we may come there without reproach. Here the hammer, here the axe, here all the tools of beatings resound. But in the house of God no blows are heard, because in the eternal country all the noises of percussions now become silent. By no means does the hammer strike there, because no animadversion afflicts. By no means does the axe cut, because no sentence of severity casts out any who have been received within. By no means do the iron tools make a noise, because not even any minimal scourges are felt there any longer. Because therefore by the hammer coming from above the weight of the heavenly percussion is expressed, what is it that this Leviathan despises the hammer, but that he contemns to dread the blows of the heavenly animadversion? And he accounts the hammer as stubble, because he prepares himself for the weights of just wrath as if against the lightest terrors. Whence also more expressly is added:

Chapter XIV

[Rec. XII].

IBID. 21. --- Under him shall be the rays of the sun.

25. Some are subjected to him, who seemed to shine in the Church by doctrine or sanctity. In holy Scripture when the sun is put figuratively, sometimes the Lord, sometimes persecution, sometimes the showing of a manifest vision of anything, but sometimes the intelligence of the wise is designated. For by the sun the Lord is figured, as is brought forth in the book of Wisdom, that all the impious in the extreme day of judgment, their damnation being known, are about to say: We have erred from the way of truth, and the light of justice has not shined to us, and the sun has not risen to us (Wisd. 5:6). As if they should openly say: The ray of internal light has not shone back to us. Whence also John says: A woman clothed with the sun, and the moon under her feet (Rev. 12:1). For in the sun the illustration of truth, but in the moon, which fails by monthly supplies, the mutability of temporality is taken. But the holy Church, because she is protected by the splendor of the heavenly light, is clothed as it were with the sun; but because she despises all temporal things, she presses the moon under her feet. Again, by the sun persecution is designated, as in the Gospel Truth says, that the seeds born without roots withered when the sun was risen (Matt. 13:6), because videlicet the words of life flourishing for a temporal moment in the heart of earthly men, are dried up at the supervening heat of persecution. Again, by the sun the showing of a manifest vision is designated, as the Prophet denounces the Lord appearing to the eyes of all, saying: In the sun he has placed his tabernacle (Psal. 18:6). As if he should say: He showed the sacrament of the assumed humanity in the light of manifest vision.

Et sicut eidem Prophetae divina voce per Nathan dicitur: Tu fecisti in abscondito, ego vero faciam verbum istud in conspectu omnis Israel, et in conspectu solis (II Reg. XII, 12). Quid enim per conspectum solis, nisi cognitionem insinuat manifestae visionis? Rursum solis nomine, sapientium intellectus exprimitur, sicut in Apocalypsi scriptum est: Quartus angelus effudit phialam suam in solem, et datum est illi aestu afficere homines et igni (Apoc. XVI, 8). Phialam videlicet in solem effundere est persecutionis supplicia viris sapientiae splendore fulgentibus irrogare: Et datum est illi ut afficeret homines aestu et igni, quia dum sapientes viri, cruciatibus victi, male agendi errore tanguntur, illorum exemplo persuasi infirmi quique temporalibus desideriis inardescunt. Ruinae namque fortium augmenta praestant perditionibus infirmorum. Quia sole acumen sapientiae designatur, per comparationem quoque a Salomone dicitur: Sapiens ut sol permanet, stultus ut luna mutatur (Eccli. XXVII, 12). [Vet. VIII.] Hoc ergo loco quid per solis radios nisi acumina sapientium demonstrantur? Quia enim multi, qui in sancta Ecclesia luce sapientiae resplendere videbantur, tunc vel persuasionibus capti, vel minis territi, vel cruciatibus fracti, Leviathan istius seditioni subjiciuntur, recte dicitur: Sub ipso erunt radii solis. Ac si aperte diceretur: Hi qui intra sanctam Ecclesiam per acumina sapientiae quasi radios videbantur lucis aspergere, et per auctoritatem rectitudinis desuper resplendere, potestati Leviathan istius iniqua se operatione substernunt, ut non jam recta praedicando desuper luceant, sed ei perverse obsequendo famulentur. Solis ergo radii sub ipso sunt, cum nonnulli etiam docti viri sapientiae suae acumina non libere agendo sublevant, sed ad vestigia Leviathan istius et perversitate operis, et blandimento adulationis inclinant, ut intelligentia, quae illis sicut sol desuper fuit ex coelesti munere, antiqui hostis pedibus substernatur ex terrena cupiditate. Unde et nunc cum quisque sapientium atque doctorum pro commodo vel gloria vitae temporalis per adulationis lapsum terrenis se potestatibus prave agentibus subjicit, quasi sub vestigiis venientis Antichristi solis se radiis sternit. Et velut coeli lucem sibi Behemoth humiliat, dum per pestiferum assensum sapientium mentes calcat. Toties vero Leviathan istius pedibus se radii solis subdunt, quoties hi qui doctrinae videntur lumine resplendere, immoderato acumine prava in sacro eloquio sentiunt, perversisque sensibus ejus se erroribus substernunt, quia dum contra fidelia veritatis praedicamenta se erigunt, Leviathan istius vestigiis falsa sentiendo famulentur.

And as it is said to the same Prophet by the divine voice through Nathan: Thou didst it in secret, but I will do this word in the sight of all Israel, and in the sight of the sun (2 Sam. 12:12). For what does he intimate by the sight of the sun, but the knowledge of manifest vision? Again, by the name of the sun, the intellect of the wise is expressed, as it is written in the Apocalypse: The fourth angel poured out his vial upon the sun, and it was given to him to affect men with heat and fire (Rev. 16:8). Videlicet to pour the vial upon the sun is to inflict the punishments of persecution upon men shining with the splendor of wisdom: And it was given to him that he should affect men with heat and fire, because while wise men, overcome by tortures, are touched by the error of acting evilly, all the weak, persuaded by their example, burn in temporal desires. For the ruins of the strong provide increases for the perditions of the weak. Because by the sun the sharpness of wisdom is designated, it is also said by Solomon by comparison: The wise man remains as the sun, the fool is changed as the moon (Ecclus. 27:12). [Vet. VIII.] In this place therefore what are demonstrated by the rays of the sun but the sharpnesses of the wise? For because many, who in the holy Church seemed to resplend by the light of wisdom, being then either taken by persuasions, or terrified by threats, or broken by tortures, are subjected to the sedition of this Leviathan, it is rightly said: Under him shall be the rays of the sun. As if it were openly said: These who within the holy Church seemed to sprinkle light through the sharpnesses of wisdom, and to resplend from above through the authority of rectitude, substern themselves to the iniquitous operation of this Leviathan, so that they no longer shine from above by preaching right things, but serve him perversely by obeying. The rays of the sun, therefore, are under him, when some even learned men do not lift up the sharpnesses of their wisdom by acting freely, but incline them to the footsteps of this Leviathan both by perversity of work, and by the flattery of adulation, so that intelligence, which was to them as the sun from above from the heavenly gift, is substerned to the feet of the old enemy from earthly cupidity. Whence also now when any of the wise and of the teachers for the convenience or glory of temporal life subjects himself through the lapse of adulation to earthly powers acting depravedly, he strews himself with the rays of the sun as if under the footsteps of the coming Antichrist. And Behemoth humiliates to himself as it were the light of heaven, while he treads upon the minds of the wise through pestiferous assent. But so many times the rays of the sun subject themselves to the feet of this Leviathan, as often as these who seem to resplend with the light of doctrine, feel depraved things in the sacred oracle by immoderate sharpness, and substern themselves to his errors by perverse senses, because while they erect themselves against the faithful preachments of truth, they serve the footsteps of this Leviathan by feeling false things.

Toties radii solis sub ipso sunt, quoties docti quippe, et intelligentiae luce pollentes, vel despectis caeteris in elatione se erigunt; vel summa quae sapiunt postponentes, sordidis carnis desideriis inquinantur; vel obliti coelestium, terrena ambiunt; vel non reminiscentes quia terra sunt, de cognitione coelestium inaniter gloriantur. Unde et recte ibi subjungitur:

Caput XV

[Rec. XIII].

IBID.---Sternet sibi aurum quasi lutum.

26. Quid significet aurum, in sacra Scriptura. Appellatione quippe auri in sacro eloquio aliquando divinitatis claritas, aliquando splendor supernae civitatis, aliquando charitas, aliquando nitor gloriae saecularis, aliquando pulchritudo sanctitatis accipitur. Auri enim nomine ipsa intima divinitatis claritas designatur, sicut in Canticorum canticis sponsi species describitur: Caput ejus aurum optimum (Cant. V, 11). Quia enim caput Christi Deus, nil vero est in metallis auro fulgentius, sponsi caput aurum dicitur, quia ejus humanitas ex divinitas suae nobis claritate principatur. Rursum auri nomine splendor supernae civitatis accipitur, sicut hanc Joannes se vidisse testatur, dicens: Ipsa civitas aurum mundum simile vitro mundo (Apoc. XXI, 18). Aurum namque ex quo illa civitas constat, simile vitro dicitur, ut et per aurum clara, et per vitrum perspicua designetur. Rursum auri nomine charitas intimatur, sicut Angelum quem sibi loqui idem Joannes aspexit (Apoc. I, 13), ad mamillas zona aurea cinctum vidit, quia nimirum supernorum civium pectora dum poenali jam nequaquam timori subjecta sunt, atque a se vicissim nulla scissione solvuntur, ex sola se charitate constringunt. Zonam vero auream circa mamillas habere, est cunctos mutabilium cogitationum motus per solius jam amoris vincula restringere. Rursum auri nomine, nitor gloriae temporalis exprimitur, sicut per Prophetam dicitur: Calix aureus Babylon (Jerem. LI, 7). Quid enim Babylonis nomine, nisi hujus mundi gloria designatur? Quae calix aureus dicitur, quia dum pulchra esse temporalia ostentat, stultas mentes in sua concupiscentia debriat, ut speciosa temporalia appetant, et invisibilia pulchra contemnant. Hoc aureo calice prima sponte sua Eva debriata est, de qua historia veritatis dicit, quia cum vetitum lignum concupisceret, vidit quod esset pulchrum visu, aspectuque delectabile et comedit (Genes. III, 6). Aureus ergo Babylon calix est, quia dum visum exterioris pulchritudinis ostendit, sensum internae rectitudinis subtrahit.

So many times the rays of the sun are under him, as often as the learned indeed, and prevailing in the light of intelligence, either erect themselves in elation by despising others; or postposing the highest things which they are wise in, are defiled by sordid desires of the flesh; or having forgotten heavenly things, they ambition earthly ones; or not remembering that they are earth, they glory vainly concerning the knowledge of heavenly things. Whence also it is rightly subjoined there:

Caput XV

[Rec. XIII].

IBID. --- He shall spread gold under him as mire.

26. What gold signifies in holy Scripture. For by the appellation of gold in the sacred oracle sometimes the brightness of the divinity, sometimes the splendor of the heavenly city, sometimes charity, sometimes the brightness of worldly glory, sometimes the beauty of sanctity is taken. For by the name of gold the very intimate brightness of the divinity is designated, as the appearance of the bridegroom is described in the Song of Songs: His head is the best gold (Cant. 5:11). For because the head of Christ is God, but nothing in metals is more resplendent than gold, the head of the bridegroom is called gold, because his humanity is ruled by the brightness of his divinity to us. Again, by the name of gold the splendor of the heavenly city is taken, as John testifies that he saw her, saying: The city itself was pure gold like to pure glass (Rev. 21:18). For the gold of which that city consists is called like to glass, that she may be designated both bright by gold and transparent by glass. Again, by the name of gold charity is intimated, as the Angel whom the same John beheld speaking to him (Rev. 1:13), he saw girt about the paps with a golden girdle, because nimirum the breasts of the heavenly citizens, while they are now by no means subject to penal fear, and are solved from each other by no scission, constrain themselves from charity alone. But to have a golden girdle about the paps is to restrain all the movements of mutable thoughts by the bonds of only love now. Again, by the name of gold the brightness of temporal glory is expressed, as is said through the Prophet: Babylon is a golden cup (Jer. 51:7). For what is designated by the name of Babylon but the glory of this world? Which is called a golden cup, because while it ostentates temporal things to be beautiful, it inebriates foolish minds in its concupiscence, so that they may desire specious temporal things, and contemn beautiful invisible ones. With this golden cup Eve first was inebriated of her own will, of whom the history of truth says, that when she should concupisce the forbidden tree, she saw that it was beautiful to the sight, and delectable to the aspect, and she ate (Gen. 3:6). Babylon is therefore a golden cup, because while it shows the vision of exterior beauty, it withdraws the sense of internal rectitude.

Rursum auri nomine splendor sanctitatis accipitur, sicut Judaicum populum a splendore justitiae ad nequitiae tenebras commutatum Jeremias deplorat dicens: Quomodo obscuratum est aurum, mutatus est color optimus (Thren. IV, 1)? Sicut enim superius diximus, aurum obscuratur, cum subsequantibus iniquitatum tenebris, justitiae pulchritudo deseritur. Color optimus mutatur, cum splendor innocentiae in foeditatem vertitur culpae.

[Vet. IX.] 27. Quid lutum. Luti quoque nomine, in sacro eloquio aliquando terrenarum rerum multiplicitas, aliquando sordidum sapiens iniqua doctrina, al quando desiderii carnalis illecebra designatur. Per lutum quippe terrenarum rerum multiplicitas figuratur, sicut per Habacuc prophetam dicitur: Vae ei qui multiplicat non sua! usquequo aggravat contra se densum lutum (Habac. II, 6)? Denso enim se luto aggravat, qui per avaritiam terrena multiplicans, peccati sui se oppressione coangustat. Rursum luti nomine doctrina sordidum sapiens designatur, sicut per eumdem prophetam Domino dicitur: Viam fecisti in mari equis tuis, in luto aquarum multarum (Habac. III, 15). Ac si diceret: Aperuisti iter praedicatoribus tuis inter doctrinas hujus saeculi sordida et terrena sapientes. Per lutum quoque desiderio sordidae voluptatis exprimitur, sicut Psalmista deprecans ait: Eripe me de luto, ut non inhaeream (Psal. LXVIII, 15). Luto quippe inhaerere, est sordidis desideriis concupiscentiae carnalis inquinari.

Antiquus itaque hostis aliis tunc sub specie sanctitatis illudit, alios autem per foeda vitia vitae carnalis intercipit. Antiquus hostis aliis sub specie sanctitatis illudit, alios per foeda vitia inescat.---Hoc ergo loco aurum claritas sanctitatis accipitur, lutum vero vel terrenarum rerum avaritiam, vel pravarum contagia doctrinarum, vel sordes carnalium voluptatum nil obstat intelligi. Quia enim multos Leviathan iste, qui intra sanctam Ecclesiam fulgore justitiae resplendere videbantur, tunc vel terrenarum rerum concupiscentia, vel errantis doctrinae contagio, vel carnalibus sibi voluptatibus subjicit, aurum sibi procul dubio quasi lutum sternit. Aurum enim quasi lutum sternere, est in quibusdam vitae munditiam per illicita desideria conculcare, ut hi etiam sordidis ejus vestigiis serviant, qui contra illum prius virtutum splendore rutilabant. Antiquus itaque hostis aliis tunc sub specie sanctitatis illudit, alios autem per foeda vitia vitae carnalis intercipit. Sed tunc per haec aperte grassabitur, nunc autem multorum cordibus occulte dominatur, sicut Paulus Apostolus dicit: Ut reveletur in suo tempore, nam mysterium jam operatur iniquitatis (II Thes. Toties igitur etiam nunc aurum sibi quasi lutum subjicit, quoties castitatem fidelium per carnis vitia sternit. Toties aurum velut lutum calcat, quoties sensum continentium per immunda desideria dissipat. Quod tunc tanto vehementius peragit, quanto, suae perditae libertati commissus, hoc quod appetit, effrenatius perpetrat. 29.

Again, by the name of gold the splendor of sanctity is taken, as Jeremiah deplores the Jewish people changed from the splendor of justice to the darknesses of iniquity, saying: How is the gold become obscure, the best color changed? (Lam. 4:1). For as we said above, the gold is obscured when, the darknesses of iniquities sub-following, the beauty of justice is deserted. The best color is changed, when the splendor of innocence is turned into the foulness of fault.

[Vet. IX.] 27. What mire is. By the name of mire also, in the sacred oracle sometimes the multiplicity of earthly things, sometimes an iniquitous doctrine savoring of the sordid, sometimes the allurement of carnal desire is designated. For by mire the multiplicity of earthly things is figured, as is said by Habakkuk the prophet: Woe to him who multiplies not his own! how long does he aggravate against himself thick mire? (Hab. 2:6). For he aggravates himself with thick mire who, multiplying earthly things by avarice, constrains himself by the oppression of his own sin. Again, by the name of mire a doctrine savoring of the sordid is designated, as is said to the Lord by the same prophet: Thou hast made a way in the sea for thy horses, in the mire of many waters (Hab. 3:15). As if he should say: Thou hast opened a way for thy preachers among the doctrines of this world savoring of sordid and earthly things. By mire also the desire of sordid pleasure is expressed, as the Psalmist praying says: Deliver me from the mire, that I may not stick fast (Psal. 68:15). For to stick fast in the mire is to be defiled by the sordid desires of carnal concupiscence.

28. The ancient enemy mocks some under the appearance of sanctity, and baits others through foul vices. In this place, therefore, by gold the brightness of sanctity is taken, but by mire either the avarice of earthly things, or the contagion of wicked doctrines, or the filth of carnal pleasures is understood, nothing hindering. For because this Leviathan subjects many, who within the holy Church seemed to shine with the brightness of justice, then either to the concupiscence of earthly things, or to the contagion of wandering doctrine, or to carnal pleasures for himself, he undoubtedly spreads gold for himself as mire. For to spread gold as mire is in some to trample on the purity of life through illicit desires, so that these also may serve his sordid footsteps, who before were glowing against him with the splendor of virtues. And so the ancient enemy then mocks some under the appearance of sanctity, but intercepts others through the foul vices of carnal life. But then he will grassate openly through these, but now he rules secretly in the hearts of many, as the Apostle Paul says: That he may be revealed in his time, for the mystery of iniquity already works (2 Thess. 2:6). So many times therefore even now he subjects gold to himself as mire, as often as he prostrates the chastity of the faithful through the vices of the flesh. So many times he treads gold as mire, as often as he dissipates the sense of the continent through unclean desires. Which then he performs so much more vehemently as, committed to his lost liberty, he perpetrates that which he desires more unbridledly.

29. Qui diabolo substernuntur, etsi aurum videantur, lutum sunt. Qui diabolo substernuntur, etsi aurum videantur, lutum sunt.---Et fortasse quempiam moveat cur misericors Deus fieri ista permittat, ut Leviathan iste seu nunc per suggestiones callidas, sive tunc per damnatum illum quem replet hominem, vel solis radios, id est doctos quosque sapientesque subjiciat, vel aurum, hoc est viros sanctitatis claritate fulgentes, quasi lutum sibi vitiis coinquinando substernat. Sed citius respondemus quia aurum quod pravis ejus persuasionibus quasi lutum sterni potuerit, aurum ante Dei oculos nunquam fuit (De poenit., dist. 2, c. Qui enim seduci quandoque non reversuri possunt, quasi habitam sanctitatem oculos hominum videntur amittere; sed eam ante oculos Dei nunquam habuerunt. Saepe namque homo multis occulte peccatis involvitur, et in una aliqua virtute magnus videtur. Quae ipsa quoque virtus inanescens deficit, quia dum innotescit hominibus, procul dubio laudatur, ejusque laus inhianter appetitur. Unde fit ut et ipsa virtus ante Dei oculos virtus non sit, dum abscondit quod displicet, prodit quod placet. Quae itaque esse merita apud Deum possunt, quando et mala occulta sunt, et bona publica? Plerumque enim, sicut diximus, latet superbia, et castitas innotescit; atque ideo ostensa diu castitas circa vitae finem perditur, quia cooperta superbia usque ad finem incorrecta retinetur. Alius 1130 eleemosynis vacat, propria distribuit; sed tamen multis injustitiis servit, vel fortasse linguam in detractionibus exercet. Et fit plerumque ut is qui misericors fuerat juxta vitae suae terminum rapacitatis et crudelitatis stimulis inardescat. Quod valde justo judicio agitur, ut et perdat ante homines unde hominibus placuit, qui hoc unde Deo displicuit, corrigere nunquam curavit. Alius patientiae studet; sed dum invidere aliis, et servare in corde malitiam non cavet, fit quandoque impatiens, qui diu latuit dolens. Hi itaque et per aliquid aurum sum, et per aliquid lutum sunt. Atque hoc aurum quasi lutum sternitur, quando occultis peccatis exigentibus, etiam virtus quae publice claruerat dissipatur. Sed operae pretium credimus si in his virtutem superni ordinis subtilius perpendamus

30. Deus occulta quorumdam mala tolerat, ut quae in aperto faciunt bona, electis prosint. Saepe enim omnipotens Deus occulta quorumdam mala tolerat, ut aperta eorum bona electorum suorum usibus profutura dispenset. Nam nonnulli mundum nequaquam funditus deserentes, non perseveraturi angustum iter arripiunt, sed ad quaerendam angustam viam exemplo suo eos qui perseveraturi sunt accendunt. Unde plerumque contingit ut ipsum hoc quod bene videntur vivere, non sibi, sed solis potius electis vivant, dum exemplis suis ad bene vivendi studia perseveraturos alios non perseveraturi provocant.

29. Those who are prostrated under the devil, although they seem to be gold, are mire. And perhaps it may move anyone why the merciful God permits these things to be done, that this Leviathan either now through crafty suggestions, or then through that damned man whom he fills, should subject even the rays of the sun, that is, any learned and wise men, or should prostrate gold, that is, men shining with the brightness of sanctity, as mire for himself by defiling them with vices. But we answer more quickly because the gold which could be spread as mire by his wicked persuasions, was never gold before the eyes of God (De poenit., dist. 2, c. Citius). For those who can at any time be seduced so as not to return, seem to lose to the eyes of men a sanctity they were thought to have; but they never had it before the eyes of God. For often a man is secretly involved in many sins, and in some one virtue he seems great. Which very virtue also failing vanishes, because while it becomes known to men, it is undoubtedly praised, and its praise is gaspingly desired. Whence it comes to pass that the virtue itself is not virtue before the eyes of God, while it hides what displeases, and brings forth what pleases. What merits therefore can there be with God, when both the evils are hidden, and the goods public? For for the most part, as we have said, pride lies hid, and chastity becomes known; and therefore chastity shown for a long time is lost about the end of life, because covered pride is retained uncorrected even to the end. Another is vacant for alms, distributes his own; but yet he serves many injustices, or perhaps exercises his tongue in slanders. And it happens for the most part that he who had been merciful near the term of his life glows with the stings of rapacity and cruelty. Which is done by a very just judgment, that he may also lose before men that by which he pleased men, who never cared to correct that by which he displeased God. Another studies patience; but while he does not beware to envy others, and to keep malice in his heart, he becomes at some time impatient, who for a long time lay hid grieving. These therefore are both through something gold, and through something mire. And this gold is spread as mire, when, secret sins requiring it, even the virtue which had publicly shone is dissipated. But we believe it worth the price of the labor if in these we should weigh more subtly the power of the heavenly order.

30. God tolerates the secret evils of some, so that the good they do in the open may profit the elect. For often almighty God tolerates the secret evils of some, so that He may dispense their open goods to be of use to His elect. For some, by no means thoroughly deserting the world, and not about to persevere, take up the narrow way, but by their example they kindle those to seek the narrow way who are about to persevere. Whence it comes to pass for the most part that this very thing that they seem to live well, they live not for themselves, but rather for the elect alone, while by their examples those who are not about to persevere provoke others who will persevere to the studies of living well.

Saepe enim quosdam videmus viam ingredi, ad locum propositum festinare, quos alii quia euntes conspiciunt sequuntur; eumdemque locum pariter petunt. Sed fit plerumque ut, irruente aliquo implicationis articulo, post se redeant qui praeibant, et hi ad locum perveniant qui sequebantur. Ita nimirum sunt qui non perseveraturi viam sanctitatis arripiunt. Idcirco enim virtutis iter non perventuri inchoant, ut eis qui perventuri sunt qua gradiantur ostendant. Quorum etiam casus, utilitate non modica, electorum profectibus servit, quia illorum lapsum dum conspiciunt, de suo statu contremiscunt; et ruina quae illos damnat istos humiliat. Discunt enim in superni adjutorii protectione confidere, dum plerosque conspiciunt de suis viribus cecidisse. Quando ergo bene agere videntur reprobi, quasi planum iter electis sequentibus monstrant; quando vero in lapsum nequitiae corruunt, electis post se pergentibus quasi cavendam superbiae foveam ostendunt. Erat ergo Leviathan iste, et solis sibi radios subdat, atque aurum luti more subjiciat. Scit omnipotens Deus ad electorum suorum solatium bene uti malo reproborum, quando hi qui ad illum perventuri sunt, et suis ad eum meritis proficiunt, et saepe in eo quod superbe sapiunt, alienis lapsibus corriguntur. Sed si haec Leviathan iste agit in eis etiam quos claros aliqua virtus ostendit, quid de illis facturus est quorum mens vel ex parte aliqua sublevata a terrenis concupiscentiis non est? Quos tamen divinus sermo aperte exprimit, dum subjungit:

Caput XVI

[Rec. XIV].

VERS. 22.---Fervescere faciet quasi ollam profundum mare.

31. In ultima persecutione ira reproborum ebulliet in Sanctos. Quid per mare nisi vita saecularium, quid per profundum, nisi altae et abditae eorum cogitationes exprimuntur? Quod profundum mare Leviathan iste quasi ollam facit fervescere, quia nimirum constat, quod persecutionis extremae tempore contra electorum vitam studeat animos reproborum per flammam crudelitatis excitare. Tunc profundum mare quasi olla fervescit, cum corda dilectorum saeculi valido ardore succendit, et quae hoc pacis tempore intra suam malitiam clausa latuerunt, tunc in aestum immanissimae persecutionis ebulliunt, ac per abruptam crudelitatis apertae licentiam ea quae diu presserant odia antiqui livoris exhalant. Quia autem pestifero errore persuasi, sic in istis famulantur Antichristo, ut tunc verius praebere se aestiment obsequium Christo, postquam dixit: Fervescere faciet quasi ollam profundum mare, apte subjunxit:

For we often see some enter the way, and hasten to a proposed place, whom others follow because they behold them going; and they parterly seek the same place. But it happens for the most part that, some article of complication rushing in, those who went before return behind themselves, and those arrive at the place who followed. So nimirum are they who, not about to persevere, take up the way of sanctity. For therefore they begin the journey of virtue, not about to arrive, that they may show those who are about to arrive where they should walk. Whose fall also, by no small utility, serves the proficiencies of the elect, because while they behold their lapse, they tremble for their own state; and the ruin which damns those humiliates these. For they learn to trust in the protection of heavenly aid, while they behold many to have fallen from their own strengths. When therefore the reprobate seem to act well, they show as it were a level way to the elect following; but when they fall into the lapse of iniquity, they show to the elect proceeding after them as it were a pit of pride to be avoided. This Leviathan was therefore, and may subject the rays of the sun to himself, and subject gold in the manner of mire. Almighty God knows how to use well the evil of the reprobate for the solace of His elect, when those who are about to arrive at Him, both profit to Him by their own merits, and are often corrected by the lapses of others in that which they proudly savor. But if this Leviathan acts these things even in those whom some virtue shows bright, what is he about to do to those whose mind is not even in some part raised from earthly concupiscences? Whom nevertheless the divine word openly expresses, while it subjoins:

Chapter XVI

[Rec. XIV].

VERSE 22. --- He shall make the deep sea to boil like a pot.

31. In the last persecution the wrath of the reprobate shall boil over against the Saints. What is expressed by the sea but the life of the secular, what by the deep but their high and hidden thoughts? Which deep sea this Leviathan makes to boil like a pot, because nimirum it is certain, that in the time of the extreme persecution he studies to excite the minds of the reprobate through the flame of cruelty against the life of the elect. Then the deep sea boils like a pot, when he inflames the hearts of the lovers of the world with a strong heat, and those things which in this time of peace lay hidden shut up within their malice, then boil over into the tide of a most immense persecution, and through the abrupt license of open cruelty they exhale those hatreds of ancient malice which they had long pressed down. But because, persuaded by pestiferous error, they so serve the Antichrist in these things, that then they more truly estimate themselves to offer service to Christ, after he said: He shall make the deep sea to boil like a pot, he aptly subjoined:

Caput XXVII

[Vet. XI]

IBID.---Ponet quasi cum unguenta bulliunt.

32. Qui Antichristo contra sanctos militabunt, obsequium Deo praestare credent. Unguenta quippe cum bulliunt, fragrantiam suavitatis reddunt. Quia ergo Leviathan iste ita seducet corda reproborum, ut quidquid agunt ex iniquitate perfidiae pro veritate rectae fidei se agere suspicentur, quasi bene eis olet id quod zelo religionis exercent. Unde in Evangelio discipulis Veritas dicit: Ut omnis qui interficit vos, arbitretur obsequium se praestare Deo (Joan. XVI, 2). Igitur sicut olla fervent, dum crudeliter persequuntur; sed apud eos ipsa persecutio unguentorum fragrantiam redolet, dum mens eorum, vanis suspicionibus decepta, aestimat quia Deo obsequium persolvat. In Scriptura enim sacra unguentorum odoribus opinio solet signari virtutum. Unde sponsa in Canticis canticorum sponsum desiderans dicit: In odore unguentorum tuorum currimus (Cant. I, 3). Et unde Paulus apostolus virtutum laude fragrare se sciens, ait: Christi bonus odor sumus Deo (II Cor. II, 15). Itaque quia Leviathan iste ministros illius perditi vasis sui in crudelitatis opera sub opinione laudis et praetextu vitututis intercipit, postquam dixit: Fervescere faciet quasi ollam profundum mare, recte mox subdidit: Ponet quasi cum unguenta bulliunt. Quod enim per crudelitatis incendium mare fervet, hoc in eorumdem judicio qui excitantur falso nomine virtutis, ac si unguenta bulliant, ostendit, ut tanto atrociores ad crudelitatem fiant, quanto se etiam mereri praemia quasi pro zelo religionis existimant. Justumque hoc est divino judicio, ut qui pietatatis vim perpendere et custodire negligunt, suspicionis suae odore fallantur. Unde et, ad illusionis augmentum, eos crudelia perpetrantes signa quoque ac prodigia subsequuntur, sicut et recte subjungitur:

Caput XVIII

[Vet. XII, Rec. XV].

VERS. 23.---Post eum lucebit semita.

33. Antichristi semita miraculis lucebit. Post Leviathan quippe semita lucere perhibetur, quia quaqua transit, admirationem nimiam ex miraculorum suorum claritate derelinquit; et sive per se, seu per ministros suos quolibet prodeat, mendacibus signis coruscat. Unde et hoc quod jam saepe protulimus in Evangelio Veritas dicit: Surgent pseudochristi et pseudoprophetae, et dabunt signa et prodigia, ita ut in errorem inducantur, si fieri potest, etiam electi (Marc. XIII, 22).

Chapter XXVII

[Vet. XI]

IBID. --- He will set it as when ointments boil.

32. Those who will fight for the Antichrist against the saints will believe they are offering service to God. For ointments when they boil, give back a fragrance of sweetness. Because therefore this Leviathan will so seduce the hearts of the reprobate, that whatever they act from the iniquity of perfidy they suspect themselves to act for the truth of the right faith, that which they exercise with religious zeal smells as it were well to them. Whence in the Gospel the Truth says to the disciples: That every one who killeth you, will think that he doth a service to God (John 16:2). Therefore they boil like a pot, while they cruelly persecute; but with them the persecution itself redolent of the fragrance of ointments, while their mind, deceived by vain suspicions, estimates that it pays service to God. For in holy Scripture by the odors of ointments the opinion of virtues is wont to be signified. Whence the bride in the Song of Songs desiring the bridegroom says: In the odor of thy ointments we run (Cant. 1:3). And whence Paul the apostle, knowing himself to be fragrant with the praise of virtues, says: We are the good odor of Christ to God (2 Cor. 2:15). And so because this Leviathan intercepts the ministers of that lost vessel of his in works of cruelty under the opinion of praise and the pretext of virtue, after he said: He shall make the deep sea to boil like a pot, he rightly soon subjoined: He will set it as when ointments boil. For this that the sea boils through the fire of cruelty, he shows in the judgment of those same who are excited by the false name of virtue, as if ointments should boil, so that they may become so much more atrocious to cruelty, as they also estimate themselves to merit rewards as it were for religious zeal. And this is just by the divine judgment, that those who neglect to weigh and to keep the force of piety, should be deceived by the odor of their own suspicion. Whence also, to the increase of the illusion, signs also and wonders follow them perpetrating cruel things, as is also rightly subjoined:

Chapter XVIII

[Vet. XII, Rec. XV].

VERSE 23. --- After him a path shall shine.

33. The path of the Antichrist shall shine with miracles. For after Leviathan a path is said to shine, because wherever he passes, he leaves behind an excessive admiration from the brightness of his miracles; and whether he goes forth through himself, or through his ministers, he glitters with lying signs. Whence also this which we have already often brought forward the Truth says in the Gospel: False Christs and false prophets shall rise, and shall give signs and wonders, so as to induce into error, if it can be done, even the elect (Mark 13:22).

Semita igitur post Leviathan lucet, quia quorum corda penetrat, eorum opera prodigiis illustrat, ut nimirum tanto altius eorum mentes in erroris tenebris teneat, quanto per eos foris quasi potentius lucem de miraculis ostentat. Sed sunt nonnulli qui in memoria et verba prophetica, et Evangelica praecepta retinentes, sciant et falsa esse signa quae exhibet, et vera supplicia ad quae decipiens trahit. Horum corda Leviathan iste, quia sanctitatis ostentatione non intercipit, in alia se eis illusione componit. Quosdam namque haec scientes, sed tamen praesentem vitam diligentes conspicit, quorum protinus mentibus ventura supplicia levigat, finienda quandoque districtionis judicia asserit, et deceptos callide ad praesentes voluptates rapit. Unde et apte mox subditur:

Caput XIX

[Rec. XVI].

IBID.---Aestimabit abyssum quasi senescentem.

34. Poenarum aeternitatem non credunt reprobi, a diabolo in errorem inducti. Eorum falsis rationibus respondetur. Quod aeterna incomprehensibiliaque judicia, abyssi soleant nomine designari, Psalmista testatur dicens: Judicia tua abyssus multa (Psal. XXXV, 7). Senectus vero aliquando pro finis propinquitate ponitur. Unde Apostolus ait: Quod antiquatur et senescit, prope interitum est (Hebr. VIII, 13). Leviathan itaque iste aestimabit abyssum quasi senescentem, quia reproborum corda sic infatuat, ut suspicionem eis de venturo judicio quod quasi finiatur infundat. Abyssum namque senescere aestimat, qui terminari quandoque in suppliciis supernam animadversionem putat. Igitur antiquus iste persuasor in membris suis, id est in mentibus iniquorum, futuras poenas levigat, quas quasi certo fine determinat, ut eorum culpas sine termino correptionis extendat; et eo magis hic peccata non finiant, quo istic aestimant peccatorum supplicia finienda.

35. Sunt enim nunc etiam qui idcirco peccatis suis ponere finem negligunt, quia habere quandoque finem futura super se judicia suspicantur. Quibus breviter respondemus: Si quandoque finienda sunt supplicia reproborum, quandoque finienda sunt ergo et gaudia beatorum. Per semetipsam namque Veritas dicit: Ibunt hi in supplicium aeternum, justi autem in vitam aeternam (Matth. XXV, 46). Si igitur hoc verum non est quod minatus est, neque illud verum est quod promisit.

The path therefore shines after Leviathan, because he illustrates the works of those whose hearts he penetrates with wonders, that nimirum he may hold their minds so much more deeply in the darkness of error, as he ostentates light from miracles more powerfully as it were without through them. But there are some who, retaining in memory both the prophetic words and the Evangelical precepts, know both that the signs which he exhibits are false, and the punishments true to which the deceiver draws. The hearts of these this Leviathan, because he does not intercept them by the ostentation of sanctity, composes himself to them in another illusion. For he beholds some knowing these things, but yet loving the present life, whose minds he immediately lightens of future punishments, asserts the judgments of strictness to be about to be ended at some time, and craftily raps those deceived to present pleasures. Whence also it is aptly soon subjoined:

Chapter XIX

[Rec. XVI].

IBID. --- He shall estimate the abyss as it were growing old.

34. The reprobate, led into error by the devil, do not believe in the eternity of punishments. Their false reasons are answered. That the eternal and incomprehensible judgments are wont to be designated by the name of the abyss, the Psalmist testifies saying: Thy judgments are a great abyss (Psal. 35:7). But old age is sometimes put for the proximity of the end. Whence the Apostle says: That which is made old and groweth old, is near unto perishing (Hebr. 8:13). This Leviathan therefore shall estimate the abyss as it were growing old, because he so infatuates the hearts of the reprobate, that he infuses into them a suspicion about the coming judgment as if it should be ended. For he estimates the abyss to grow old, who thinks that the heavenly animadversion is to be terminated at some time in punishments. Therefore this ancient persuader in his members, that is in the minds of the iniquitous, lightens future punishments, which he determines as it were by a certain end, so that he may extend their faults without an end of correction; and they do not end their sins here so much more, as they estimate the punishments of sins to be about to be ended there.

35. For there are even now those who for this reason neglect to put an end to their sins, because they suspect the future judgments over them to have at some time an end. To whom we answer briefly: If at some time the punishments of the reprobate are to be ended, then at some time also the joys of the blessed are to be ended. For through itself the Truth says: These shall go into eternal punishment, but the just into life eternal (Matt. 25:46). If therefore this is not true which He threatened, neither is that true which He promised.

At inquiunt: Ideo aeternam poenam peccantibus minatus est, ut eos a peccatorum perpetratione compesceret, quia creaturae suae aeterna supplicia minari debuit, non inferre. Quibus citius respondemus: Si falsa minatus est ut ab injustitia corrigeret, etiam falsa pollicitus est ut ad justitiam provocaret. Et quis hanc eorum vesaniam toleret, qui dum promissionibus suis reproborum supplicia finiri asserunt, assertione sua etiam electorum praemia remunerationesque confundunt? Quis hanc eorum vesaniam toleret, qui conantur astruere verum non esse, quod Veritas de aeterno igne minata est, et dum satagunt Deum perhibere misericordem, non verentur praedicare fallacem?

36. Aeternis poenis addici peccatores quam aequum sit. At inquiunt: Sine fine puniri non debet culpa cum fine. Justus nimirum est omnipotens Deus, et quod non aeterno peccato commissum est, aeterno non debet puniri tormento. Quibus citius respondemus quod recte dicerent, si judex justus districtusque veniens, non corda hominum, sed facta pensaret. Iniqui enim ideo cum fine deliquerunt, quia cum fine vixerunt. Voluissent quippe sine fine vivere, ut sine fine potuissent in iniquitatibus permanere. Nam magis appetunt peccare quam vivere; et ideo hic semper vivere cupiunt, ut nunquam desinant peccare, cum vivunt. Ad districti ergo judicis justitiam pertinet, ut nunquam careant supplicio, quorum mens in hac vita nunquam voluit carere peccato; et nullus detur iniquo terminus ultionis, quia quandiu valuit, habere noluit terminum criminis.

[Vet. XIII.] 37. Justi videntes in malorum cruciatibus quae supplicia evaserint, ad Dei laudes excitantur. At inquiunt: Nullus justus crudelitatibus pascitur, et delinquens servus a justo domino idcirco caedi praecipitur, ut a nequitia corrigatur. Ad aliquid ergo caeditur cum non ejus dominus cruciatibus delectatur. Iniqui autem gehennae ignibus traditi quo fine semper ardebunt? Et quia certum est quod pius atque omnipotens Deus non pascitur cruciatibus iniquorum, cur cruciantur miseri, si non expiantur? Quibus citius respondemus quod omnipotens Deus, quia pius est, miserorum cruciatu non pascitur; quia autem justus est, ab iniquorum ultione in perpetuum non sedatur. Sed iniqui omnes aeterno supplicio, e quidem sua iniquitate, puniuntur; et tamen ad aliquid concremantur, scilicet ut justi omnes et in Deo videant gaudia quae percipiunt, et in istis respiciant supplicia quae evaserunt, ut tanto in aeternum magis divinae gratiae debitores se esse cognoscant, quanto in aeternum mala puniri conspiciunt quae ejus adjutorio vitare potuerunt.

But they say: He therefore threatened eternal punishment to those sinning, that He might restrain them from the perpetration of sins, because He ought to threaten eternal punishments to His creature, not to inflict them. To whom we answer more quickly: If He threatened false things that He might correct from injustice, He also promised false things that He might provoke to justice. And who could tolerate this madness of theirs, who while by their promises they assert the punishments of the reprobate to be ended, by their assertion also confound the rewards and remunerations of the elect? Who could tolerate this madness of theirs, who try to build up that it is not true, which the Truth threatened concerning the eternal fire, and while they busy themselves to perhibit God merciful, they fear not to preach Him fallacious?

36. How just it is that sinners should be addicted to eternal punishments. But they say: A fault with an end ought not to be punished without end. The almighty God is nimirum just, and that which was not committed by an eternal sin, ought not to be punished by an eternal torment. To whom we answer more quickly that they would speak rightly, if the just and strict Judge coming, did not weigh the hearts of men, but their facts. For the iniquitous therefore offended with an end, because they lived with an end. For they would have wished to live without end, so that they might have been able to remain in iniquities without end. For they more desire to sin than to live; and therefore they desire to live here always, that they may never cease to sin, while they live. It pertains therefore to the justice of the strict Judge, that they should never lack punishment, whose mind in this life never wished to lack sin; and that no end of vengeance be given to the iniquitous, because as long as he was able, he wished not to have an end of crime.

[Vet. XIII.] 37. The just, seeing in the torments of the wicked what punishments they have escaped, are excited to the praises of God. But they say: No just man is fed by cruelties, and a delinquent servant is commanded to be beaten by a just master for this reason, that he may be corrected from wickedness. To some purpose therefore he is beaten since his master is not delighted by torments. But the iniquitous delivered to the fires of Gehenna, for what end will they always burn? And because it is certain that the pious and almighty God is not fed by the torments of the iniquitous, why are the wretched tormented, if they are not expiated? To whom we answer more quickly that the almighty God, because He is pious, is not fed by the torment of the wretched; but because He is just, He is not settled from the vengeance of the iniquitous forever. But all the iniquitous are punished with eternal punishment, indeed by their own iniquity; and yet they are burned to some purpose, namely that all the just may both see in God the joys which they perceive, and look back in those upon the punishments which they have escaped, so that they may recognize themselves to be debtors to divine grace so much more in eternity, as they behold in eternity the evils to be punished which they were able to avoid by His help.

38. Cur sancti pro suis inimicis gehennae addictis amplius non orant. At inquiunt: Et ubi est quod sancti sunt, si pro inimicis suis, quos tunc ardere viderint, non orabunt, quibus utique dictum est: Pro inimicis vestris orate (Matth. V, 44)? Sed citius respondemus: Orant pro inimicis suis eo tempore, quo possunt ad fructuosam poenitentiam eorum corda convertere, atque ipsa conversione salvare. Quid enim aliud pro inimicis orandum est, nisi hoc quod Apostolus ait: Ut det illis Deus poenitentiam, et resipiscant piscant a diaboli laqueis, a quo capti tenentur, ad ipsius voluntatem (II Tim. II, 25, 26? Et quomodo pro illis tunc orabitur, quando jam nullatenus possunt ad justitiae opera ab iniquitate commutari. Eadem itaque causa est cur non oretur tunc pro hominibus aeterno igne damnatis, quae nunc etiam causa est ut non oretur pro diabolo angelisque ejus aeterno supplicio deputatis. Quae nunc etiam causa est, ut non orent sancti homines pro hominibus infidelibus impiisque defunctis, qui de eis utique quos aeterno deputatos supplicio jam noverunt ante illum judicis justi conspectum orationis suae meritum cassari refugiunt. Quod si nunc quoque viventes justi mortuis et damnatis injustis minime compatiuntur, quando adhuc aliquid judicabile de sua carne se perpeti etiam ipsi noverunt, quanto districtius tunc iniquorum tormenta respiciunt, quando, ab omni vitio corruptionis exuti, ipsi jam justitiae vicinius atque arctius inhaerebunt? Sic quippe eorum mentes per hoc quod justissimo judici inhaerent, vis districtionis absorbet, ut omnino eis non libeat quidquid ab illius internae regulae subtilitate discordat.

Sed quia, suborto occasionis articulo, haec contra Origenistas breviter diximus, ad eum quem praetermisimus exponendi ordinem recurramus. Postquam misericors Dominus callida machinamenta Leviathan istius indicavit, aperte praedicens omne quod electos exterius vehementer opprimit, omne quod interius suggestione sua reprobis blandienter infundit, mox immanitatem virtutis illius breviter insinuans subdit:

Caput XX

[Vet. XIV, Rec. XVII].

VERS. 24.---Non est super terram potestas quae comparetur ei.

38. Why the saints pray no longer for their enemies addicted to Gehenna. But they say: And where is it that they are saints, if they shall not pray for their enemies, whom they shall then see burning, to whom certainly it was said: Pray for your enemies (Matt. 5:44)? But we answer more quickly: They pray for their enemies at that time, in which they can convert their hearts to fruitful penitence, and save them by that very conversion. For what else is to be prayed for enemies, except this which the Apostle says: That God may give them penitence, and they may recover themselves from the snares of the devil, by whom they are held captive, to his will (2 Tim. 2:25, 26)? And how shall it be prayed for them then, when they can already in no wise be changed from iniquity to the works of justice? Therefore there is the same cause why it is not prayed then for men damned to eternal fire, which is now also the cause that it is not prayed for the devil and his angels deputed to eternal punishment. Which is now also the cause, that holy men do not pray for infidel and impious men deceased, who certainly concerning those whom they already know to be deputed to eternal punishment before that sight of the just Judge, shrink from the merit of their prayer being made void. But if now also the living just do not at all feel compassion for the dead and damned unjust, when they yet know themselves to suffer something judgeable concerning their own flesh, how much more strictly do they then look back upon the torments of the iniquitous, when, stripped of every vice of corruption, they shall now adhere more nearly and more closely to justice? For so the sight of strictness absorbs their minds through this that they adhere to the most just Judge, that it is not at all pleasing to them whatever disagrees from the subtlety of that internal rule.

But because, a point of occasion having arisen, we have said these things briefly against the Origenists, let us recur to that order of expounding which we passed over. After the merciful Lord indicated the crafty machinations of this Leviathan, openly preaching all that which vehemently oppresses the elect outwardly, all that which by his suggestion he blandly infuses into the reprobate inwardly, soon briefly insinuating the immanity of his power He adds:

Caput XX

[Vet. XIV, Rec. XVII].

VERS. 24. --- There is no power on earth that may be compared to him.

39. Diabolus, amissa felicitate, naturae tamen angelicae magnitudinem servavit. Potestas ejus super terram cunctis eminentior perhibetur, quia etsi actionis suae merito infra homines cecidit, omne tamen humanum genus naturae angelicae conditione transcendit. Quamvis enim internae felicitatis beatitudinem perdidit, naturae tamen suae magnitudinem non amisit, cujus adhuc viribus humana omnia superat, licet sanctis hominibus meritorum suorum dejectione subjaceat. Unde et eisdem sanctis contra hunc decertantibus eo retributionis suae meritum crescit, quo ille ab eis vincitur qui per naturae potentiam quasi jure se hominibus superesse gloriatur. Sequitur:

CAPUT XXI.

IBID.---Qui factus est ut nullum timeret.

40. Primus angelus sic conditus, ut Deum caste timeret. Vinxit eum libertas quam appetiit. Sic quidem factus est per naturam, ut conditorem suum caste timere debuisset, timore videlicet sobrio et securo; non timore quem foras charitas mittit, sed timore, qui in saeculum saeculi permanet (I Joan. IV, 18), id est quem charitas gignit. Aliter enim timet conjugem uxor amans, aliter dominum ancilla peccans. Sic ergo fuerat iste conditus, quatenus timore laeto auctorem suum et amans metueret, et metuens amaret. Sed sua perversitate talis factus est, ut nullum timeret. Ei quippe a quo conditus fuerat subesse despexit. Ita enim Deus super omnia est, ut ipse sub nullo sit. Leviathan vero iste ejus celsitudinis culmen aspiciens, jus perversae libertatis appetit, ut et praeesset caeteris, et nulli subesset, dicens: Ascendam super altitudinem nubium, et similis ero Altissimo (Isai. XIV, 14). Cujus eo ipso similitudinem perdidit, quo esse ei superbe similis in celsitudine concupivit. Qui enim charitatem ejus imitari debuit, subditus ambiit ejus celsitudinem, et hoc quod imitari poterat, amisit elatus. Celsus nimirum esset, si ei qui veraciter celsus est, inhaerere voluisset. Celsus esset, si participatione verae celsitudinis contentus fuisset. Sed dum privatam celsitudinem superbe appetiit, jure perdidit participatam. Relicto enim eo cui debuit inhaerere principio, suum sibi appetiit quodammodo esse principium. Relicto eo qui vere illi sufficere poterat, se sibi sufficere posse judicavit; et tanto magis infra se cecidit, quanto magis se contra gloriam sui conditoris erexit. Nam quem exaltabat libera servitus, dejecit captiva libertas.

39. The devil, having lost his happiness, nevertheless preserved the magnitude of his angelic nature. His power over the earth is said to be more eminent than all, because although by the merit of his action he fell below men, nevertheless he transcends the whole human race by the condition of his angelic nature. For although he lost the blessedness of internal happiness, nevertheless he did not lose the magnitude of his nature, by the powers of which he still surpasses all human things, although he may be subject to holy men by the dejection of his merits. Whence also to the same saints fighting against him, the merit of their retribution increases for this reason, that he is conquered by them, who through the power of nature glories as if by right to be over men. It follows:

CAPUT XXI.

IBID. --- Who was made to fear no one.

40. The first angel was so created, that he should fear God chastely. The liberty which he desired bound him. Thus indeed he was made by nature, that he ought to have feared his Creator chastely, with a sober and secure fear namely; not with the fear which charity casts out, but with the fear which remains for ever and ever (1 John 4:18), that is, which charity begets. For a loving wife fears her husband in one way, and a sinning maidservant her master in another. Thus therefore he had been created, so that with a joyful fear he, both loving, might dread his Author, and dreading, might love Him. But by his own perversity he was made such, that he should fear no one. For he despised to be subject to Him by whom he had been created. For God is so above all things, that He Himself is under no one. But this Leviathan, beholding the summit of His highness, desired the right of perverse liberty, that he might both be over others, and be under no one, saying: I will ascend above the height of the clouds, and I will be like the Most High (Isai. 14:14). Whose likeness he lost by that very thing, by which he proudly coveted to be like Him in highness. For he who ought to have imitated His charity, being subject, ambitiously sought His highness, and that which he was able to imitate, he, being elated, lost. He would indeed be high, if he had wished to adhere to Him who is truly high. He would be high, if he had been content with the participation of true highness. But while he proudly desired a private highness, he justly lost the participated one. For having left that Principle to which he ought to have adhered, he desired his own principle to be to himself in a certain way. Having left Him who truly was able to suffice him, he judged himself to be able to suffice himself; and he fell below himself so much more, as he raised himself more against the glory of his Creator. For whom free service was exalting, captive liberty cast down.

Qua libertate nunc ut nullum timeat effrenatur, sed ipsa graviter effrenatione restringitur. Superno enim judicio cuncta mirabiliter ordinante, vinxit illum libertas quam appetiit, quia nunc omnimodo non timens omnibus suppliciis subjacet, qui elementis etiam superesse poterat, si unum quem debuit timere voluisset. Unum profecto timeret omnia possidens, qui nunc unum non timens omnia patitur.

41. Dei timorem amisit. Quanto sui damno. Factus est ergo ut nullum timeret, nullum videlicet, quia nec Deum, sed neque hoc quod passurus est metuit. Cui nimirum felicius fuerat timendo vitare supplicia quam non timendo tolerare. Appetitum itaque celsitudinis vertit in rigorem mentis, ut jam per duritiam se male egisse non sentiat, qui praeesse per gloriam quaerebat. Nam quia jus quaesitae potestatis non obtinuit, quasi quoddam superbiae suae remedium insaniam insensibilitatis invenit; et quia provectu transgredi cuncta non potuit, despectu se contra cuncta praeparavit. [Vet. XV.] Cujus adhuc superbia studiose describitur, cum protinus subinfertur:

CAPUT XXII.

VERS. 25.---Omne sublime videt.

42. Diaboli ejusque membrorum immensa superbia. Saul propter elationem reprobatus. Davidis in suprema dignitate humilitas. Id est, cunctos velut infra se positos quasi de sublimi respicit, quia dum per intentionem contra auctorem nititur, aestimare sibi quemlibet similem dedignatur. Quod apte etiam ejus membris congruit, quia omnes iniqui per tumorem cordis elati cunctos quos cernunt superbiae fastu despiciunt; et si quando exterius venerantur, intus tamen in secreto cordis, ubi apud se sua aestimatione magni sunt, cunctorum sibi vitam meritumque postponunt, eosque infra se esse respiciunt, quia per elatam cogitationem cordis in cujusdam se altitudinis arce posuerunt. Quibus bene per prophetam dicitur: Vae qui sapientes estis in oculis vestris, et coram vobismetipsis prudentes (Isai. V, 21). Hinc etiam Paulus ait: Nolite prudentes esse apud vosmetipsos (Rom. XII, 16). Hinc ad Saul divina increpatione dicitur: Nonne cum esses parvulus in oculis tuis, caput te constitui in tribubus Israel (I Reg. XV, 17). Parvulus quippe in oculis suis est, qui in eo quod semetipsum considerat, imparem se alienis meritis pensat. Nam quasi grandem se aspicit, quisquis se super aliena merita elatione cogitationis extendit. Saul autem reprobus in bono quod coeperat non permansit, quia fastu susceptae potestatis intumuit. [Vet. XVI.]

By which liberty he is now unbridled so as to fear no one, but he is heavily restrained by that very unbridling. For the heavenly judgment wonderfully ordering all things, the liberty which he desired bound him, because now not fearing in every way he lies under all punishments, who was able to be over even the elements, if he had wished to fear the One whom he ought. Surely he would possess all things fearing the One, who now not fearing the One suffers all things.

41. He lost the fear of God. With how great a loss to himself. He was made therefore to fear no one, no one namely, because neither does he fear God, nor even this which he is about to suffer. For whom surely it had been more happy to avoid punishments by fearing than to tolerate them by not fearing. Therefore he turned the appetite for highness into a rigor of mind, so that now through hardness he does not feel that he has done evilly, who was seeking to be over others through glory. For because he did not obtain the right of the power he sought, he found the madness of insensibility as a certain remedy of his pride; and because he was not able to transcend all things by advancement, he prepared himself against all things by contempt. [Vet. XV.] Whose pride is still studiously described, when there is immediately subjoined:

CAPUT XXII.

VERS. 25. --- He seeth every high thing.

42. The immense pride of the devil and his members. Saul reprobated on account of elation. The humility of David in the highest dignity. That is, he looks back upon all as if placed below himself from a high place, because while through intention he strives against the Author, he disdains to estimate anyone like to himself. Which aptly also agrees to his members, because all the iniquitous elated through the tumor of the heart despise all whom they see with the pride of highness; and if at any time they venerate outwardly, nevertheless within in the secret of the heart, where they are great in their own estimation with themselves, they postpone the life and merit of all to themselves, and they look back upon them as being below themselves, because through the elated thought of the heart they have placed themselves in the citadel of a certain altitude. To whom it is well said through the prophet: Woe to you that are wise in your own eyes, and prudent in your own sight (Isai. 5:21). Hence also Paul says: Be not wise in your own conceits (Rom. 12:16). Hence it is said to Saul by divine increpation: When thou wast a little one in thy own eyes, did I not constitute thee head in the tribes of Israel (1 Kings 15:17)? For he is a little one in his own eyes, who in that which he considers himself, weighs himself as unequal to the merits of others. For he looks upon himself as if great, whoever extends himself through elation of thought over the merits of others. But Saul, the reprobate, did not remain in the good which he had begun, because he swelled with the pride of the power he had received. [Vet. XVI.]

At contra, David semper de se humilia sentiens, ejusdemque Saul se comparationi postponens, postquam feriendi locum reperit, et pepercit eidem saevienti adversario, humili se professione prostravit, dicens: Quem persequeris, rex Israel? quem persequeris? Canem mortuum, et pulicem unum (I Reg. XXIV, 15)? Et certe jam unctus in regem fuerat, jam exorante Samuele, et cornu super se oleum fundente didicerat quod eum divina gratia, Saul reprobato, ad regni gubernacula possidenda servabat, et tamen persequenti adversario mente humili se substernebat, cui divino judicio praelatum se esse noverat. Illi itaque se humilmente postponebat quo per electionis gratiam incomparabiliter se noverat esse meliorem. Discant ergo quomodo humiliari proximis debeant, qui adhuc quo loco apud Deum habeantur nesciunt, si sic se electi etiam illius humiliant, quibus jam se per interna judicia antepositos deprehendunt.

43. Humilitas electorum propria. Hoc autem proprium esse specimen electorum solet, quod de se semper sentiunt infra quam sunt. Hinc namque ab eodem David dicitur: Si non humiliter sentiebam, sed exaltavi animam meam (Psal. CXXX, 2). Hinc Salomon ad sapientiam parvulos vocat, dicens: Si quis est parvulus, veniat ad me (Prov. IX, 4). Qui enim necdum semetipsum despicit, humilem Dei sapientiam non apprehendit. Hinc in Evangelio Dominus dicit: Confiteor tibi, Domine pater coeli et terrae, quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis (Matth. XI, 25). Hinc rursum Psalmista ait: Custodiens parvulos Dominus (Ps. CXIV, 6). Hinc magister gentium dicit: Facti sumus parvuli in medio vestri (I Thess. II, 7). Hinc discipulos admonens, ait: Superiores sibi invicem arbitrantes (Philip. II, 3). Nam quia iniquus quisque inferiorem se omnem quem cognovit putat, e diverso justus studet ut superiorem quemlibet proximum attendat. Ac ne dum se alii alter humiliat, humiliatio iret alteri in elationem, bene utramque partem admonuit, dicens: Superiores sibi invicem arbitrantes, ut in cogitationibus cordis et ego mihi illum praeferam, et vicissim ille me sibi, ut cum ab utraque parte cor inferius premitur, nullus ex impenso honore sublevetur.

44. Hanc humilitatis formam reprobi non tenent, sed contemnunt. Sed hanc humilitatis formam reprobi, quia Leviathan hujus membra sunt, vel cognoscere, vel tenere contemnunt, quia etsi quando se humiles specie tenus ostendunt, humilitatis vim servare intrinsecus negligunt.

But on the contrary, David, always feeling humble things concerning himself, and postponing himself to the comparison even of that Saul, after he found a place for striking, and spared that same raging adversary, prostrated himself with a humble profession, saying: After whom dost thou pursue, O king of Israel? after whom dost thou pursue? After a dead dog, and after a flea (1 Kings 24:15)? And surely he had already been anointed as king, already by the prayer of Samuel, and by the horn pouring oil over him, he had learned that divine grace, Saul having been reprobated, was preserving him for possessing the governance of the kingdom, and nevertheless he was prostrating himself with a humble mind to his pursuing adversary, to whom he knew himself to have been preferred by divine judgment. He was therefore humbly postponing himself to him than whom he knew himself to be incomparably better through the grace of election. Let them learn therefore how they ought to be humbled to their neighbors, who still know not in what place they are held with God, if the elect of Him so humble themselves even to those over whom they already discover themselves to be preferred through internal judgments.

43. Humility proper to the elect. But this is wont to be the proper specimen of the elect, that they always feel concerning themselves below what they are. For hence it is said by the same David: If I did not feel humbly, but exalted my soul (Psal. 131:2). Hence Solomon calls little ones to wisdom, saying: If anyone is a little one, let him come to me (Prov. 9:4). For he who does not yet despise himself, does not apprehend the humble wisdom of God. Hence in the Gospel the Lord says: I confess to Thee, O Lord Father of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones (Matt. 11:25). Hence again the Psalmist says: The Lord keeping little ones (Ps. 116:6). Hence the teacher of the Gentiles says: We were made little ones in the midst of you (1 Thess. 2:7). Hence admonishing the disciples, he says: In humility let each esteem others better than themselves (Philip. 2:3). For because every iniquitous one thinks every one whom he knows to be inferior to himself, on the contrary the just one studies that he may attend to every neighbor as superior. And lest while one humbles himself to another, the humiliation should go into elation for the other, he well admonished both parts, saying: Esteeming others better than themselves, so that in the thoughts of the heart both I may prefer him to myself, and he in turn me to himself, so that when from both parts the heart is pressed lower, no one may be raised up from the honor bestowed.

44. The reprobate do not hold this form of humility, but despise it. But this form of humility the reprobate, because they are members of this Leviathan, either despise to know or to hold, because even if at any time they show themselves humble in appearance only, they neglect to preserve the force of humility within.

Quibus saepe accidit ut si quando unum quodlibet bonum vel minimum faciant, a malis suis omnibus respectum mentis protinus avertant, atque hoc quod vel extremum bonum fecerint, tota intentione semper inspiciant, et ex eo sese jam quasi sanctos aspiciant, obliti malorum omnium quae commiserunt, unius sui tantummodo boni memores, quod fortasse facere nec perfecte potuerunt; sicut evenire contra electis solet, ut cum multarum virtutum gratia polleant, unum eos vel tenuissimum vitium valde defatigans pulset, quatenus dum ex quadam parte sese infirmari considerant, de his virtutibus in quibus praevalent se minime extollant; dumque de infirmitate trepidant, hoc quoque ubi fortes sunt humilius servant. Saepe ergo reprobi per hoc quod unum vel minimum bonum suum incaute conspiciunt, mala multa et gravia in quibus demersi sunt non agnoscunt. Et saepe electi per hoc quod ad tenuissimum malum suum infirmari trepidant, mira dispensatione agitur, ut magna bona ad quae provecti sunt, non amittant.

45. Electos adjuvant mala, reprobis bona nocent. Bono male utitur reprobus, et bene malo probus. Justi itaque et occulti examinis mensura disponitur, ut et istos mala adjuvent, et illos bona gravent, dum et isti ad provectum boni utuntur levibus malis, et illi ad augmentum mali utuntur minimis bonis. Isti quippe inde perfectius in bono proficiunt, unde de malo tentantur; illi autem inde ad majus malum deficiunt, unde de bono gloriantur. Sic itaque male bono utitur reprobus, et bene malo utitur probus; sicut saepe contingit ut alius ex cibo salutifero inordinate sumpto pestem languoris incurrat; alius, veneno serpentis in medicamine ordinatae confectionis adhibito, languoris molestiam vincat. Ille ergo qui cibo salutifero uti recte noluit, inde perniciose moritur, unde alii salubriter vivunt; iste autem qui veneno serpentis caute uti studuit, inde salubriter vivit, unde alii perniciose moriuntur. Venum ergo serpentis non ipsam nequitiam, sed suggestionem nequitiae dicimus, qua nolentes saepe renitentesque tentamur. Quod tunc in medicamen vertitur cum mens virtutibus erecta conspectis contra se tentationibus humiliatur. Iniqui igitur atque ab approbatione interni examinis reprobi, quaelibet opera faciant, in quibuslibet virtutibus enitescant, humilitatis sensum penitus ignorant, quia nimirum Leviathan hujus membra sunt, de quo superna voce dicitur, [Rec. XVIII.] Omne sublime videt, quia non solum per semetipsum, sed per eorum quoque corda quos ceperit quasi de sublimi cunctos inferius despicit.

To whom it often happens that if at any time they do any one good thing, even the smallest, they immediately avert the respect of the mind from all their evils, and that which they did even as the extreme good, they always inspect with their whole intention, and from it they look upon themselves already as it were holy, forgotten of all the evils which they committed, mindful only of their one good, which perhaps they were not even able to do perfectly; as is wont to happen on the contrary to the elect, so that when they are strong with the grace of many virtues, one vice, even the thinnest, greatly fatiguing them, knocks, so that while from a certain part they consider themselves to be weakened, they may not at all extoll themselves concerning those virtues in which they prevail; and while they tremble concerning infirmity, they also preserve more humbly that wherein they are strong. Often therefore the reprobate, through this that they incautiously behold their one or smallest good, do not acknowledge the many and heavy evils in which they are immersed. And often to the elect, through this that they tremble to be weakened at their thinnest evil, it is acted by a wonderful dispensation, that they may not lose the great goods to which they have been advanced.

45. Evils help the elect, goods harm the reprobate. The reprobate uses good evilly, and the upright uses evil well. Therefore the measure of the just and hidden examination is so disposed, that both evils may help these, and goods may burden those, while both these use light evils for the advancement of good, and those use the smallest goods for the increase of evil. For these indeed profit more perfectly in good from whence they are tempted by evil; but those fail into greater evil from whence they glory concerning good. Thus therefore the reprobate uses good evilly, and the upright uses evil well; just as it often happens that one incurs the plague of languor from salutary food taken inordinately; another, the poison of the serpent being applied in the medicine of an ordered confection, overcomes the molestation of languor. He therefore who would not use salutary food rightly, perishes perniciously from thence, from whence others live salubriously; but he who studied to use the poison of the serpent cautiously, lives salubriously from thence, from whence others perish perniciously. Therefore we call the poison of the serpent not wickedness itself, but the suggestion of wickedness, by which, being unwilling and resisting, we are often tempted. Which then is turned into medicine when the mind, erected by the virtues beheld, is humbled by the temptations against it. The iniquitous therefore and the reprobate from the approbation of the internal examination, whatever works they may do, in whatever virtues they may shine, are utterly ignorant of the sense of humility, because they are surely members of this Leviathan, concerning whom it is said by the heavenly voice, He seeth every high thing, because not only through himself, but through the hearts also of those whom he has taken, he despises all as if from a high place below himself.

[Vet. XVII.] 46. Superbia per oculos quasi per quasdam fenestras se ostendit. Notandum vero quod Leviathan iste, qui per corpoream bestiam designatur, sublime videre describitur, quia videlicet cordis superbia cum exterius usque ad corpus extenditur, prius per oculos indicatur. Ipsi quippe per fastum tumoris inflati, quasi ex sublimi respiciunt, et quo se deprimunt, altius extollunt. Nisi enim superbia per oculos quasi per quasdam se fenestras ostenderet, nequaquam Deo Psalmista dixisset: Populum humilem salvum facies, et oculos superborum humiliabis (Psal. XVII, 28). Nisi se superbia per oculos funderet, Salomon quoque de Judaeae elatione non diceret: Generatio cujus excelsi sunt oculi, et palpebrae ejus in altum subrectae (Prov. XXX, 13). Quia ergo per corporeum animal Leviathan iste signatur, et superbia usque ad corpus prodiens apertius oculis principatur, antiquus hostis quasi de sublimi omnes videre describitur. Sed quia multa ad ostendendum humani generis inimicum prolata sunt, valde mens appetit, ut in fine locutionis dominicae, unum aliquid manifestius exprimatur, unde membra illius brevi nobis designatione monstrentur. Sequitur:

CAPUT XXIII.

IBID.---Ipse est rex super universos filios superbiae.

47. Radix vitiorum et malorum omnium superbia. Ut Leviathan iste in cunctis quae superius dictasunt caderet, sola se superbia perculit. Neque enim per tot illos vitiorum ramos aresceret, nisi per hanc prius in radice putruisset. Scriptum est namque: Omnis peccati initium superbia (Eccli. X, 15). Per hanc enim ipse succubuit, per hanc se sequentem hominem stravit. Eo etenim telo salutem nostrae immortalitatis impetiit, quo vitam suae beatitudinis exstinxit. Sed idcirco hanc Dominus fini suae locutionis inseruit, ut cum post mala omnia Leviathan istius superbiam diceret, quid esset malis omnibus deterius indicaret. Quamvis etiam per hoc quod in imo ponitur vitiorum radix esse monstretur. Sicut enim inferius radix tegitur, sed ab illa rami extrinsecus expanduntur, ita se superbia intrinsecus celat, sed ab illa protinus aperta vitia pullulant. Nulla quippe mala ad publicum prodirent, nisi haec mentem in occulto constringeret. Haec est quae Leviathan istius sensum fervescere sicut ollam facit. Unde et humanas mentes in quodam fervore insaniae concutit, sed per aperta opera qualiter concussi animam evertat ostendit. Intus namque prius ebullit in elatione, quod foris postmodum spumat in opere

[Vet. XVII.] 46. Pride shows itself through the eyes as if through certain windows. But it is to be noted that this Leviathan, who is designated through the corporeal beast, is described to see the high thing, because surely the pride of the heart when it is extended outwardly as far as the body, is first indicated through the eyes. For they, inflated through the pride of the tumor, look back as if from a high place, and by how much they depress themselves, they extoll themselves more highly. For unless pride showed itself through the eyes as if through certain windows, the Psalmist would in no wise have said to God: Thou wilt save the humble people, and wilt humble the eyes of the proud (Psal. 18:27). Unless pride poured itself through the eyes, Solomon also would not have said concerning the elation of Judea: A generation whose eyes are lofty, and their eyelids lifted up on high (Prov. 30:13). Because therefore through a corporeal animal this Leviathan is signified, and pride proceeding as far as the body more openly has dominion in the eyes, the ancient enemy is described to see all things as if from a high place. But because many things have been brought forward to show the enemy of the human race, the mind greatly desires that in the end of the divine speech, one certain thing be more manifestly expressed, whence his members may be shown to us by a brief designation. It follows:

CAPUT XXIII.

IBID. --- He is king over all the children of pride.

47. Pride is the root of all vices and evils. That this Leviathan might fall into all those things which have been said above, pride alone struck him. For neither would he have withered through so many branches of vices, unless he had first rotted in the root through this. For it is written: Pride is the beginning of all sin (Ecclus. 10:15). Through this he himself succumbed, through this he prostrated the man following him. For he attacked the safety of our immortality with that weapon, with which he extinguished the life of his own blessedness. But for this reason the Lord inserted this at the end of His speech, so that when He said the pride of this Leviathan after all evils, He might indicate what was worse than all evils. Although also through this that it is placed in the bottom it is shown to be the root of vices. For as the root is covered below, but from it the branches are expanded outwardly, so pride hides itself within, but from it open vices immediately sprout. For no evils would proceed to the public, unless this constrained the mind in secret. This is that which makes the sense of this Leviathan to boil like a pot. Whence also he shakes human minds in a certain fervor of madness, but through open works he shows how he subverts the soul of the shaken one. For within it first boils over in elation, that which afterwards foams out in work.

[Vet. XVIII.] 48. Non unam tantum virtutem, ut caetera vitia, sed omnes expugnat. Sed quia occasio de superbiae disputatione se praebuit, debemus hanc subtilius sollicitiusque discutere, atque ad humanas mentes quanta vel qualis veniat, et quibus qualiterve subripiat, demonstrare. Alia quippe vitia eas solummodo virtutes impetunt quibus ipsa destruuntur, ut videlicet ira patientiam, gastrimargia abstinentiam, libido continentiam expugnet. Superbia autem, quam vitiorum radicem diximus, nequaquam unius virtutis exstinctione contenta, contra cuncta animae membra se erigit, et quasi generalis ac pestifer morbus corpus omne corrumpit, ut quidquid illa invadente agitur, etiam si esse virtus ostenditur, non per hoc Deo, sed soli vanae gloriae serviatur. Quasi enim tyrannus quidam obsessam civitatem intercipit, cum mentem superbia irrumpit; et quo ditiorem quemque ceperit eo in dominio durior exsurgit, quia quo amplius res virtutis sine humilitate agitur, eo latius ista dominatur. Quisquis vero ejus in se tyrannidem captiva mente susceperit, hoc primum damnum patitur, quod, clauso cordis oculo, judicii aequitatem perdit. Nam cuncta quae ab aliis vel bene geruntur displicent, et sola ei quae ipse vel prave egerit placent. Semper aliena opera despicit, semper miratur quae ipse facit, quia et quidquid egerit, egisse se singulariter credit, atque in eo quod exhibet per gloriae cupiditatem, sibimetipsi favet per cogitationem, et cum se in cunctis transcendere caeteros aestimat, per lata cogitationum spatia secum deambulans, laudes suas tacitus clamat. Nonnunquam vero ad tantam elationem mens ducitur, ut in eo quod tumet, etiam per ostentationem locutionis effrenetur. Sed tanto facilius ruina sequitur, quanto apud se quisque impudentius exaltatur. Hinc enim scriptum est: Ante ruinam exaltatur cor (Dan. IV, 26). Hinc per Danielem dicitur: In aula Babylonis deambulabat rex, responditque, et ait: Nonne haec est Babylon magna, quam ego aedificavi in domum regni, in robore fortitudinis meae, in gloria decoris mei (Prov. XVI, 18)? Sed hunc tumorem quam concita vindicta represserit, illico adjunxit, dicens: Cum adhuc sermo esset in ore regis, vox de coelo ruit: Tibi dicitur, Nabochodonosor rex: Regnum transiet a te, et ab hominibus te ejicient, et cum bestiis ferisque erit habitatio tua; fenum quasi bos comedes, et septem tempora mutabuntur super te (Ibid., 28). Ecce quia tumor mentis usque ad aperta verba se protulit, patientia judicis protinus usque ad sententiam erupit; tantoque hunc districtius perculit, quanto ejus se superbia immoderatius erexit; et quia enumerando bona dixit in quibus sibi placuit, enumerata mala in quibus feriretur, audivit.

[Vet. XVIII.] 48. It does not attack only one virtue, like other vices, but all. But because an occasion concerning the discussion of pride has presented itself, we ought to discuss this more subtly and more solicitously, and to demonstrate to human minds how much or what kind it comes, and to whom or in what manner it steals upon. For other vices attack only those virtues by which they themselves are destroyed, as namely anger attacks patience, gluttony abstinence, lust continence. But pride, which we have called the root of vices, not at all content with the extinction of one virtue, raises itself against all the members of the soul, and as a general and pestiferous disease corrupts the whole body, so that whatever is acted while that is invading, even if it is shown to be a virtue, it may not serve God by this, but only vain glory. For as a certain tyrant he intercepts the besieged city, when pride breaks into the mind; and by how much he takes anyone richer, so much more harsh he arises in dominion, because the more the thing of virtue is acted without humility, the more widely that one dominates. But whoever has received his tyranny with a captive mind, suffers this first damage, that, the eye of the heart being closed, he loses the equity of judgment. For all things which are even well done by others displease him, and only those things which he himself even has evilly done please him. He always despises the works of others, he always wonders at those which he himself does, because also whatever he has done, he believes himself to have done singularly, and in that which he exhibits through the desire for glory, he favors himself through thought, and when he estimates himself to transcend others in all things, walking with himself through broad spaces of thoughts, he silently shouts his own praises. But sometimes the mind is led to so much elation, that in that which it swells, it is even unbridled through the ostentation of speech. But so much more easily ruin follows, as each one is more impudently exalted with himself. For hence it is written: Before ruin the heart is exalted (Prov. 16:18). Hence it is said through Daniel: The king was walking in the palace of Babylon, and he answered and said: Is not this great Babylon, which I have built for the house of the kingdom, in the strength of my fortitude, in the glory of my beauty (Dan. 4:26)? But how quick a vengeance repressed this tumor, he immediately added, saying: While the word was yet in the king's mouth, a voice fell from heaven: To thee it is said, O king Nebuchadnezzar: Thy kingdom shall pass from thee, and they shall cast thee out from men, and thy habitation shall be with the beasts and wild animals; thou shalt eat grass like an ox, and seven times shall change over thee (Dan. 4:28). Behold because the tumor of the mind brought itself even to open words, the patience of the Judge immediately broke forth even to the sentence; and by so much more strictly He struck him, as his pride raised itself more immoderately; and because by enumerating he said the goods in which he pleased himself, he heard the enumerated evils in which he should be struck.

[Vet. XIX.] 49. Alia ex saecularibus rebus, alia ex spiritualibus oritur elatio. Alia praelatorum superbia, alia subjectorum virtutum mater humilitas. Soli ruinae crescit quod aedificant superbi. Sciendum vero est quod ipsa haec de qua tractamus elatio alios ex rebus saecularibus, alios vero ex spiritalibus possidet. Alter namque intumescit auro, alter eloquio, alter infimis et terrenis rebus, alter summis coelestibusque virtutibus; una tamen eademque res ante oculos Dei agitur, quamvis ad humana corda veniens in eorum obtutibus diverso amictu pallietur. Nam cum is qui de terrena prius gloria superbiebat postmodum de sanctitate extollitur, nequaquam cor ejus elatio deseruit, sed ad eum consueta veniens, ut cognosci nequeat, vestem mutavit.

Sciendum quoque est quod aliter haec praepositos atque aliter subditos tentat. Praelato namque in cogitationibus suggerit quia solo vitae merito super caeteros excrevit; et si qua ab eo bene aliquando gesta sunt, haec importune ejus animo objicit; et cum hunc Deo singulariter placuisse insinuat, quo facilius suggesta persuadeat, ipsam ad testimonium potestatis traditae retributionem vocat, dicens quia nisi omnipotens Deus te his hominibus meliorem cerneret, omnes hos sub tuo regimine non dedisset; ejusque mox mentem erigit, viles atque inutiles eos qui subjecti sunt ostendit, ita ut nullum jam quasi dignum respiciat cui aequanimiter loquatur. Unde et mox mentis tranquillitas in iram vertitur, quia dum cunctos despicit, dum sensum vitamque omnium sine moderamine reprehendit, tanto effrenatius se in iracundiam dilatat, quanto eos qui sibi commissi sunt esse sibimet indignos putat.

[Vet. XX.] 51. At contra cum subjectorum cor superbia instigat, hoc summopere nititur agere, ut sua acta considerare funditus negligant, et semper tacitis cogitationibus rectoris sui judices fiant; qui dum in illo quod reprehendere debeant importune respiciunt, in semetipsis quod corrigant nunquam vident. Unde et tanto atrocius pereunt, quanto a se oculos avertunt, quia in hujus vitae itinere offendentes corruunt, dum alibi intendunt. Et quidem peccatores se asserunt, nec tamen tantum ut tam noxiae in regimine personae traderentur. Et dum ejus facta despiciunt, dum praecepta contemnunt, ad tantam usque insaniam devolvuntur, ut Deum res humanas curare non aestiment, quia ei qui quasi jure reprehenditur esse se commissos dolent. Sicque dum contra rectorem superbiunt, etiam contra judicia conditoris intumescunt; et dum pastoris sui vitam dijudicant, ipsam quoque sapientiam omnia disponentis impugnant. Saepe autem rectoris sui dictis proterve obviant, et eamdem vocis superbiam libertatem vocant. Sic quippe elatio se quasi pro libertatis rectitudine objicit, sicut saepe se et timor pro humilitate supponit.

[Vet. XIX.] 49. One elation arises from secular things, another from spiritual things. One is the pride of prelates, another of subjects. Humility is the mother of virtues. That which the proud build grows only for ruin. But it is to be known that this same elation concerning which we treat possesses some from secular things, but others from spiritual things. For one swells with gold, another with eloquence, another with lowest and earthly things, another with highest and heavenly virtues; nevertheless one and the same thing is acted before the eyes of God, although coming to human hearts it is cloaked with a different garment in their sights. For when he who before was proud of earthly glory is afterwards extolled for sanctity, the elation did not at all leave his heart, but coming to him as usual, so that it may not be known, it changed its dress.

It is also to be known that this tempts those set over others in one way and subjects in another. For it suggests to the prelate in his thoughts that he grew above others by the merit of life alone; and if any things were at any time well done by him, it importunately objects these to his mind; and when it insinuates that this man has uniquely pleased God, so that it may more easily persuade the suggested things, it calls the very retribution for the delivered power to testimony, saying that unless the almighty God saw thee better than these men, He would not have given all these under thy rule; and it soon raises his mind, shows those who are subjects as vile and useless, so that he now respects no one as it were worthy to whom he may speak equanimably. Whence also soon the tranquility of the mind is turned into anger, because while he despises all, while he reproves the sense and life of all without moderation, he dilates himself so much more unbridledly into wrath, as he thinks those who have been committed to him to be unworthy of himself.

[Vet. XX.] 51. But on the contrary when pride instigates the heart of subjects, it strives to act this above all, that they utterly neglect to consider their own acts, and always by silent thoughts become the judges of their ruler; who while they importunately respect in him what they ought to reprove, never see in themselves what they may correct. Whence also they perish so much more atrociously, as they avert their eyes from themselves, because in the journey of this life they fall offending, while they intend elsewhere. And indeed they assert themselves to be sinners, yet not so much as that they should be delivered to so noxious persons in rule. And while they despise his facts, while they contemn his precepts, they are devolved even to so much madness, as not to estimate God to care for human things, because they grieve that they have been committed to him who as it were by right is reproved. And so while they are proud against the ruler, they also swell against the judgments of the Creator; and while they judge the life of their pastor, they also impugn the very wisdom of Him who disposes all things. But often they protervely meet the sayings of their ruler, and they call that same pride of voice liberty. For so elation objects itself as if for the rectitude of liberty, just as often also fear supposes itself for humility.

Nam sicut plerique reticent ex timore, et tamen tacere se aestimant ex humilitate, ita nonnulli loquuntur per impatientiam elationis, et tamen loqui se credunt per libertatem rectitudinis. Aliquando autem subditi proterva quae sentiunt nequaquam produnt; et hi quorum loquacitas vix compescitur, nonnunquam ex sola amaritudine intimi rancoris obmutescunt. Qui, per dolorem mentis procacitatis suae verba subtrahentes, cum male loqui soleant, pejus tacent, quia cum peccantes aliquid de correctione audiunt, indignantes etiam responsionis verba suspendunt. Cum his quando aspere agitur, saepe ad querelae vocem de hac ipsa asperitate prosiliunt. Cum vero eos magistri sui blande praeveniunt, de hac ipsa humilitate qua praeventi sunt gravius indignantur, et tanto eorum mens vastius accenditur, quanto consideratius infirma judicatur. Hi nimirum, quia humilitatem, quae virtutum mater est, nesciunt, usum laboris sui perdunt, etiamsi qua bona sunt quae operari videantur, quia surgentis fabricae robusta celsitudo non figitur, quae nequaquam per fundamenti fortitudinem in petra solidatur. Soli ergo ruinae crescit quod aedificant, quia ante molem fabricae humilitatis fundamina non procurant. Quos bene ab intimis prodimus, si paucis in exterioribus ostendamus.

52. Imago superbi. Cunctis namque superba apud se cogitatione tumentibus inest clamor in locutione, amaritudo in silentio, dissolutio in hilaritate, furor in tristitia, inhonestas in actione, honestas in imagine, erectio in incessu, rancor in responsione. Horum mens semper est ad irrogandas contumelias valida, ad tolerandas infirma; ab obediendum pigra, ad lacessendos vero alios importuna; ad ea quae facere et debet et praevalet ignava, ad ea autem quae facere non debet nec praevalet parata. Haec in eo quod sponte non appetit nulla exhortatione flectitur, ad hoc autem quod latenter desiderat quaerit ut cogatur, quia dum metuit ex desiderio suo vilescere, optat vim in ipsa sua voluntate tolerare.

[Vet. XXI.] 53. Exhortatio ad humilitatem. Igitur quia humanos animos aliter tentari ex rebus carnalibus, atque aliter ex spiritualibus diximus, audiant illi: Omnis caro fenum, et gloria ejus sicut flos feni (Isai. XL, 6). Audiant et isti, quod quibusdam post miracula dicitur: Nescio vos unde sitis, discedite a me, omnes operarii iniquitatis (Luc. XIII, 27). Audiant illi: Divitiae si affluant, nolite cor apponere (Psal. LXI, 11). Audiant isti quia fatuae virgines, quae cum vacuis vasculis veniunt, ab internis nuptiis excluduntur (Matth. XXV, 12).

For as many are silent from fear, and yet estimate themselves to be silent from humility, so some speak through the impatience of elation, and yet believe themselves to speak through the liberty of rectitude. But sometimes subjects in no wise bring forth the proterve things which they feel; and these whose loquacity is scarcely restrained, sometimes from the sole bitterness of internal rancor become mute. Who, withdrawing the words of their procacity through the pain of the mind, when they are wont to speak evilly, be silent worse, because when sinning they hear anything concerning correction, being indignant they also suspend the words of response. When it is acted harshly with these, they often leap forth to the voice of complaint concerning this very asperity. But when their masters blandly prevent them, they are more heavily indignant concerning this very humility by which they have been prevented, and their mind is so much more vastly kindled, as it is judged more considerately weak. These surely, because they know not humility, which is the mother of virtues, lose the use of their labor, even if there are any good things which they may seem to work, because the robust highness of a rising fabric is not fixed, which is in no wise solidified upon the rock through the fortitude of the foundation. Therefore that which they build grows only for ruin, because before the mass of the fabric they do not procure the foundations of humility. Whom we well produce from internal things, if we show them in a few external things.

52. The image of the proud man. For in all those swelling with proud thought with themselves there is a clamor in speech, bitterness in silence, dissolution in hilarity, fury in sadness, dishonesty in action, honesty in image, elation in gait, rancor in response. The mind of these is always strong for irrogating contumelies, weak for tolerating them; lazy for obeying, but importunate for provoking others; slothful for those things which it both ought and prevails to do, but ready for those things which it neither ought nor prevails to do. This in that which it does not spontaneously desire is bent by no exhortation, but to this which it secretly desires it seeks that it may be compelled, because while it fears to become vile from its own desire, it opts to tolerate force in its very own will.

[Vet. XXI.] 53. Exhortation to humility. Therefore because we have said that human souls are tempted in one way from carnal things, and in another from spiritual things, let those hear: All flesh is grass, and all the glory thereof as the flower of the field (Isai. 40:6). And let these hear what is said to some after miracles: I know you not whence you are, depart from me, all you workers of iniquity (Luke 13:27). Let those hear: If riches abound, set not your heart upon them (Psal. 62:10). Let these hear that the foolish virgins, who come with empty vessels, are excluded from the internal nuptials (Matt. 25:12).

Rursum, quia aliter tentari praelatos, atque aliter subditos praefati sumus, audiant illi quod per quemdam sapientem dicitur: Ducem te constituerunt? noli extolli, sed esto in illis quasi unus ex eis (Eccli. XXXII, 1). Audiant isti: Obedite praepositis vestris, et subjacete eis; ipsi enim pervigilant quasi rationem reddituri pro animabus vestris (Hebr. XIII, 17). Audiant illi, cum de accepta potestate gloriantur, hoc quod Abrahae voce ardenti diviti dicitur: Memento, fili, quia recepisti bona in vita tua (Luc. XVI, 25). Audiant isti, cum contra rectores suos in querelas prosiliunt, hoc quod murmuranti populo Moysi et Aaron vocibus respondetur: Nec contra nos est murmur vestrum, sed contra Dominum. Nos enim quid sumus (Exod. XVI, 8)? Audiant illi: Turbabuntur in conspectu ejus patris orphanorum et judiciis viduarum (Psal. LXVII, 5). Audiant isti qui contra contumaciam subditorum dicitur: Qui resistit potestati, Dei ordinationi resistit (Rom. XIII, 2). Audiant simul omnes: Deus superbis resistit, humilibus autem dat gratiam (Jac. IV, 6). Audiant omnes: Immundus est apud Deum omnis qui exaltat cor suum (Prov. XVI, 5, juxta text. Hebr. et LXX). Audiant omnes: Quid superbis, terra et cinis (Eccli. X, 9)? Contra hujus languoris pestem audiamus cuncti quod magistra Veritas docet dicens: Discite a me, quia mitis sum et humilis corde (Matth. XI, 29).

[Vet. XXII.] 54. Hominem superbum non esse, docet Deus humilis. Ad hoc namque unigenitus Dei Filius formam infirmitatis nostrae suscepit, ad hoc invisibilis, non solum visibilis, sed etiam despectus apparuit, ad hoc contumeliarum ludibria, irrisionum opprobria, passionumque tormenta toleravit, ut superbum non esse hominem doceret humilis Deus. Quanta ergo humilitatis virtus est, propter quam solam veraciter edocendam is qui sine aestimatione magnus est, usque ad passionem factus est parvus? Quia enim originem perditioni nostrae superbia praebuit diaboli, instrumentum redemptionis nostrae inventa est humilitas Dei. Hostis quippe noster magnus inter omnia conditus, videri super omnia voluit elatus. Redemptor autem noster magnus manens super omnia, fieri inter omnia dignatus est parvus.

55. Quid mortis auctor doceat, quid vitae conditor. Sed melius et elationis causam detegimus, et fundamenta humilitatis aperimus, si brevi commemoratione perstringimus quid mortis auctor, quid vitae conditor dicat. Ille namque ait: In coelum ascendam (Isa. XIV, 13); iste autem per Prophetam dicit: Repleta est malis anima mea, et vita mea inferno appropinquavit (Psal. LXXXVII, 4). Ille dicit: Supra astra coeli exaltabo solium meum (Isai. XVI, 13); iste humano generi a paradisi sedibus expulso dicit: Ecce venio cito, et habitabo in medio tui (Zach. II, 10).

Again, because we have prefaced that prelates are tempted in one way, and subjects in another, let those hear what is said through a certain wise man: Have they made thee a leader? be not extolled, but be among them as one of them (Ecclus. 32:1). Let these hear: Obey your prelates, and be subject to them; for they watch as being to render an account for your souls (Hebr. 13:17). Let those hear, when they glory concerning the power received, this which is said by the voice of Abraham to the burning rich man: Remember, son, that thou didst receive good things in thy lifetime (Luke 16:25). Let these hear, when they leap forth into complaints against their rulers, this which is answered to the murmuring people by the voices of Moses and Aaron: Neither is your murmuring against us, but against the Lord. For what are we (Exod. 16:8)? Let those hear: They shall be troubled at the presence of Him who is the father of orphans and the judge of widows (Psal. 68:5). Let these hear what is said against the contumacy of subjects: He that resisteth the power, resisteth the ordinance of God (Rom. 13:2). Let all hear together: God resisteth the proud, but giveth grace to the humble (James 4:6). Let all hear: Every one that exalteth his heart is unclean before God (Prov. 16:5). Let all hear: Why art thou proud, dust and ashes (Ecclus. 9:9)? Against the plague of this languor let us all hear what the Teacher Truth teaches saying: Learn of me, because I am meek and humble of heart (Matt. 11:29).

[Vet. XXII.] 54. The humble God teaches that man should not be proud. For to this the only-begotten Son of God received the form of our infirmity, to this the invisible appeared not only visible, but even despised, to this He tolerated the mockeries of contumelies, the reproaches of derisions, and the torments of passions, so that the humble God might teach that man should not be proud. How great therefore is the virtue of humility, for the sake of which alone to be truly taught He who is great without estimation, was made small even to passion? For because pride of the devil provided the origin for our perdition, the humility of God was found as the instrument of our redemption. For our enemy, being created great among all things, wished to be seen elated above all things. But our Redeemer, remaining great above all things, deigned to become small among all things.

55. What the author of death teaches, what the Creator of life. But we detect more clearly both the cause of elation and open the foundations of humility, if we briefly run over what the author of death, what the Creator of life says. For the former says: I will ascend into heaven (Isai. 14:13); but the latter says through the Prophet: My soul is filled with evils, and my life hath drawn nigh to hell (Psal. 88:3). The former says: I will exalt my throne above the stars of heaven (Isai. 14:13); the latter says to the human race expelled from the seats of paradise: Behold I come quickly, and I will dwell in the midst of thee (Zech. 2:10).

Ille dicit: Sedebo in monte testamenti, in lateribus Aquilonis (Isai. XIV, 13): iste dicit: Ego sum vermis, et non homo, approbrium hominum, et abjectio plebis (Psal. XXI, 7). Ille dicit: Ascendam super altitudinem nubium, similis ero Altissimo (Isai. XIV, 14); iste, cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo, sed semetipsum exinanivit, formam servi accipiens (Philip. II, 6); et per membra sua loquitur dicens: Domine, quis similis tibi (Psal. XXXIV, 10)? Ille per membra sua loquitur, dicens: Nescio Dominum, et Israel non dimittam (Exod. V, 2). Iste per semetipsum dicit: Si dixero quia non novi eum, ero similis vobis mendax; sed novi eum, et sermonem ejus servo (Joan. VIII, 55). Ille dicit: Mea sunt flumina, et ego feci ea (Ezech. XXIX, 9); iste dicit: Non possum a meipso facere quidquam (Joan. V, 30), et rursum: Pater meus in me manens, ipse facit opera (Joan. XIV, 10). Ille regna omnia ostendens, dicit: Tibi dabo potestatem hanc universam et gloriam illorum, quia mihi tradita sunt, et cui volo do illa (Luc. IV, 6); iste dicit: Calicem quidem meum bibetis, sedere autem ad dexteram, vel ad sinistram meam, non est meum dare vobis, sed quibus paratum est a Patre meo (Matth. XX, 23). Ille dicit: Eritis sicut dii, scientes bonum et malum (Genes. III, 5); iste dicit: Non est vestrum nosse tempora vel momenta quae Pater posuit in sua potestate (Act. I, 7). Ille ut voluntas divina despici, et ut possit propria suaderi, dicit: Cur praecepit vobis Deus ut non comederetis ex omni ligno paradisi (Genes. III, 1)? Et paulo post: Scit enim Deus, quod in quacunque die comederitis ex eo, aperientur oculi vestri (Ibid. 5); iste dicit: Non quaero voluntatem meam, sed voluntatem ejus qui misit me (Joan. V, 30). Ille per membra sua loquitur, dicens: Nullum pratum sit quod non pertranseat luxuria nostra; coronemus nos rosis antequam marcescant, ubique relinquamus signa laetitiae nostrae (Sap. II, 8); iste membris suis praenuntiat, dicens: Plorabitis et flebitis vos, mundus autem gaudebit (Joan. XVI, 20). Ille nihil aliud mentes sibi subditas docet quam celsitudinis culmen appetere, cuncta aequalia mentis tumore transcendere, societatem omnium hominum alta elatione transire, ac sese et contra potentiam conditoris erigere, sicut de eisdem per Psalmistam dicitur: Transierunt in dispositionem cordis, cogitaverunt et locuti sunt nequitias, iniquitatem in excelso locuti sunt (Psal. LXXII, 6, 7, 8); iste ad sputa, ad palmas, ad colaphos, ad spineam coronam, ad crucem, ad lanceam, atque ad mortem veniens, membra sua admonet, dicens: Si quis mihi ministrat, me sequatur (Joan. XII, 26).

The former says: I will sit in the mountain of the testament, in the sides of the North (Isai. 14:13): the latter says: I am a worm, and no man, the reproach of men, and the outcast of the people (Psal. 22:6). The former says: I will ascend above the height of the clouds, I will be like the Most High (Isai. 14:14); the latter, when He was in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking the form of a servant (Philip. 2:6); and through His members He speaks saying: Lord, who is like to Thee (Psal. 35:10)? The former speaks through his members, saying: I know not the Lord, and I will not let Israel go (Exod. 5:2). The latter says through Himself: If I shall say that I know Him not, I shall be like to you, a liar; but I know Him, and I keep His word (John 8:55). The former says: The rivers are mine, and I made them (Ezek. 29:9); the latter says: I cannot of myself do anything (John 5:30), and again: My Father remaining in me, He doeth the works (John 14:10). The former showing all kingdoms, says: To thee will I give all this power and the glory of them, for they are delivered to me, and to whom I will I give them (Luke 4:6); the latter says: My chalice indeed you shall drink, but to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared by my Father (Matt. 20:23). The former says: You shall be as gods, knowing good and evil (Gen. 3:5); the latter says: It is not for you to know the times or moments which the Father hath put in His own power (Acts 1:7). The former that the divine will might be despised, and that his own might be persuaded, says: Why hath God commanded you that you should not eat of every tree of paradise (Gen. 3:1)? And a little after: For God knoweth, that in what day soever you shall eat thereof, your eyes shall be opened (Ibid. 5); the latter says: I seek not my own will, but the will of Him who sent me (John 5:30). The former speaks through his members, saying: Let no meadow escape our riot; let us crown ourselves with roses before they be withered, let us leave signs of our joy everywhere (Wisd. 2:8); the latter announces to His members, saying: You shall lament and weep, but the world shall rejoice (John 16:20). The former teaches nothing else to the minds subject to him than to desire the summit of highness, to transcend all equal things by tumor of mind, to pass through the society of all men with high elation, and to raise themselves even against the power of the Creator, just as it is said concerning the same through the Psalmist: They have passed into the disposition of the heart, they have thought and spoken wicked things, they have spoken iniquity on high (Psal. 73:7, 8); the latter coming to spittings, to palms, to buffets, to the crown of thorns, to the cross, to the lance, and even to death, admonishes His members, saying: If any man minister to me, let him follow me (John 12:26).

[Vet. XXIII.] 56. Evidentissimum reprobationis signum, superbia; electionis, humilitas. ---Quia igitur Redemptor noster corda regit humilium, et Leviathan iste rex dicitur superborum, aperte cognoscimus quod evidentissimum reproborum signum superbia est, at contra humilitas electorum. Cum ergo quam quisque habeat cognoscitur, sub quo rege militet invenitur. Unusquisque enim quasi quemdam titulum portat operis, quo facile ostendat sub cujus serviat potestate rectoris. Unde et per Evangelium dicitur: Ex fructibus eorum cognoscetis eos (Matth. VII, 16). Ne igitur nos Leviathan istius membra vel mira faciendo fallerent, apertum signum Dominus quo deprehendi valeant demonstravit, dicens: Ipse est rex super universos filios superbiae. Qui etsi quando fictam speciem humilitatis assumunt, semetipsos tamen celare in omnibus nequaquam possunt, quia eorum superbia diu latere non sustinens, cum ex alia tegitur, ex alia actione denudatur. Qui vero sub rege humilitatis militant, semper pavidi, atque ex omni latere circumspecti, adversum jacula elationis pugnant, et quasi contra venientes ictus solum magis in suo corpore oculum custodiunt, dum in semetipsis principaliter humilitatem tuentur.

[Old 23] 56. Pride is the most evident sign of reprobation; humility, of election. ---Since therefore our Redeemer rules the hearts of the humble, and this Leviathan is called the king of the proud, we clearly know that pride is the most evident sign of the reprobate, and on the contrary, humility of the elect. When therefore it is known which of these each one has, it is found under which king he serves. For each one carries as it were a certain title of his work, by which he may easily show under the power of which ruler he serves. Whence also it is said through the Gospel: By their fruits you shall know them (Matt. 7:16). Lest therefore the members of this Leviathan should deceive us even by doing wonders, the Lord showed an open sign by which they might be detected, saying: He is king over all the children of pride. Who even if at times they assume a feigned appearance of humility, yet they can by no means hide themselves in all things, because their pride, not enduring to lie hidden long, when it is covered in one action, is stripped bare by another. But they who serve under the king of humility, always fearful, and circumspect on every side, fight against the darts of elation, and as if against coming blows, they guard especially that one eye in their body, while they principally protect humility in themselves.