

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 QUINTUS , ET ULTIMUS.

In quo per anacephalaeosim multa jam dicta revocantur, et immensum hoc opus demississima humanae infirmitatis confessione absolvitur.

[Vet. et Rec. I.] 1143 1. Quid hoc libro sit praestandum. ---Quia iste ultimus hujus operis liber est, et, locis difficilioribus pertractatis, minus obscura sunt quae supersunt, libet hunc indulgentius remissiusque transcurrere. Velut emenso enim magno mari, jam littus cernimus, et intentionis nostrae vela deponentes, non eodem quo prius impetu ducimur, sed tamen adhuc ex impulsione pristini flatus imus. Quasi anxietatis nostrae ventus cecidit, sed tamen ejus vis jam seipsa tranquillior usque ad stationem nos littoris impellit. Igitur postquam fideli famulo Dominus Leviathan hostis ejus quam sit et fortis et callidus ostendit, dum vires illius subtiliter fraudesque patefecit, beatus Job ad utraque respondit, dicens:

CAPUT PRIMUM

[Rec. II].

CAP. XLII, VERS. 2.---Scio quia omnia potes, et nulla te latet cogitation.

2. Diaboli viribus Dei omnipotentia, machinationibus infinita Sapientia opponitur. ---Contra immanes quippe vires ejus intulit: Scio quia omnia potes; contra occultas vero machinationes illius subjunxit: Et nulla te latet cogitatio. Unde et mox Leviathan eidem exprobrat, dicens:

VERS. 3.---Quis est iste qui celat consilium absque scientia? Absque scientia enim Leviathan celat consilium; quia quamvis contra infirmitatem nostram multis fraudibus occultetur, protectoris tamen nostri sancta nobis inspiratione detegitur. Absque scientia celat consilium, quia licet tentatos lateat, latere tamen protectorem non potest tentatorum. Igitur audita fortitudine et calliditate diaboli, audita etiam creatoris nostri potentia, quae et illum valenter reprimat, et nos misericorditer tegit, quaesumus, beate Job, ut quae de temetipso sentis nobis minime occultes. Sequitur:

CAPUT II.

THIRTY-FIFTH AND LAST BOOK.

In which many things already said are recalled through recapitulation, and this immense work is finished with a most humble confession of human infirmity.

[Old and Rec. 1] 1143 1. What is to be performed in this book. ---Since this is the last book of this work, and, the more difficult places having been handled, those things which remain are less obscure, it is pleasing to run through this more indulgently and remissly. For as if having traversed a great sea, we already see the shore, and lowering the sails of our intention, we are not led with the same impetus as before, but yet we still go from the impulse of the former breath. As if the wind of our anxiety has fallen, but yet its force, now more tranquil in itself, impels us even to the station of the shore. Therefore, after the Lord showed to His faithful servant how strong and crafty Leviathan his enemy is, while He subtly laid open his strengths and frauds, blessed Job replied to both, saying:

CHAPTER I

[*Rec. 2*].

CHAP. 42, VER. 2.---I know that Thou canst do all things, and no thought is hidden from Thee.

2. The omnipotence of God is opposed to the strengths of the devil, infinite Wisdom to his machinations. ---Against his immense strengths indeed he brought in: I know that Thou canst do all things; but against his hidden machinations he subjoined: And no thought is hidden from Thee. Whence also presently he reproaches the same Leviathan, saying:

VER. 3.---Who is this that hideth counsel without knowledge? For without knowledge Leviathan hideth counsel; because although he is hidden by many frauds against our infirmity, yet he is detected by the holy inspiration of our Protector for us. He hideth counsel without knowledge, because although he may be hidden from the tempted, yet he cannot be hidden from the Protector of the tempted. Therefore, having heard the fortitude and craftiness of the devil, having heard also the power of our Creator, which both valiantly represses him and mercifully covers us, we beseech thee, blessed Job, that thou wouldst by no means hide from us what thou feelest concerning thyself. It follows:

CHAPTER 2.

IBID.---Ideo insipienter locutus sum, et quae ultra modum excederent scientiam meam.

3. Quidquid in rebus creatis, Deo comparatur, inane fit et nihil. ---Omnis humana sapientia quantolibet acumine polleat, divinae sapientiae comparata, insipientia est. Omnia enim humana, quae justa, quae pulchra sunt, Dei iustitiae et pulchritudini comparata, nec justa nec pulchra sunt, nec omnino sunt. Beatus itaque Job ea quae dixerat sapienter se dixisse crederet, si verba superioris sapientiae non audiret. 1144 In cuius comparatione stultum est nostrum omne quod sapit. Et qui sapienter quidem locutus hominibus fuerat, divinas tamen sententias audiens, sapientius se cognoscit non esse sapientem. Hinc est quod Abraham inter verba dominica nil se nisi pulverem vidit, dicens: Loquar ad Dominum meum, cum sim pulvis et cinis (Genes. XVIII, 27). Hinc est quod Moyses omni Aegyptiorum sapientia instructus, ex quo loquentem Dominum audivit, impeditioris et tardioris linguae se esse deprehendit, dicens: Obsecro, Domine, non sum eloquens; ab heri enim et nudius tertius, ex quo locutus es ad servum tuum, impeditioris et tardioris linguae sum (Exod. IV, 10). Hinc est quod Isaias, postquam sedentem Dominum super solium excelsum atque elevatum vidit, postquam seraphim duabus alis faciem, duabus velare pedes, et duabus volare conspexit, postquam id quod est Sanctus, Sanctus, Sanctus Dominus Deus exercituum, alterum ad alterum clamare audivit (Isai. VI), ad seipsum rediens, ait: Vae mihi quia tacui, quoniam vir pollutus labiis ego sum, et in medio populi polluta labia habentis ego habito (Ibid., 5). Moxque ipsam pollutionem unde cognoverat subdens, ait: Et regem Dominum exercituum vidi oculis meis (Ibid.). Hinc etiam Jeremias divina verba audiens, verba se non habere cognovit, dicens: A a a, Domine Deus, ecce nescio loqui, quia puer ego sum (Jerem. I, 6).

[Vet. II.] Hinc Ezechiel loquens de quatuor animalibus, dicit: Cum fieret vox supra firmamentum, quod erat supra caput eorum, stabant et submittebant alas suas (Ezech. I, 25). Quid enim per volatum animalium, nisi evangelistarum atque doctorum sublimitas designatur? Vel quid sunt alae animalium, nisi sanctorum contemplationes eos ad coelestia sublevantes? Sed cum fit vox supra firmamentum, quod super caput eorum est, stantes submittunt alas suas, quia cum internam vocem supernae sapientiae audiunt, quasi volatus sui alas deponunt, quia videlicet ipsam veritatis altitudinem minus se contemplari posse cognoscunt. Ad vocem ergo desuper venientem alas deponere est cognita superna potentia, virtutes proprias humiliare et consideratione creatoris nil de se aliud quam abjecta sentire.

IBID.---Therefore I have spoken foolishly, and things that exceed my knowledge beyond measure.

3. Whatever in created things is compared to God, becomes vain and nothing. ---All human wisdom, however much it may excel in sharpness, compared to divine wisdom, is foolishness. For all human things, which are just, which are beautiful, compared to the justice and beauty of God, are neither just nor beautiful, nor are they at all. Blessed Job therefore would have believed that he had spoken wisely those things which he had said, if he had not heard the words of superior wisdom. 1144 In comparison with which, all that within us has taste is foolish. And he who indeed had spoken wisely to men, yet hearing divine sentences, knows more wisely that he is not wise. Hence it is that Abraham amidst the words of the Lord saw himself as nothing but dust, saying: I will speak to my Lord, whereas I am dust and ashes (Gen. 18:27). Hence it is that Moses, instructed in all the wisdom of the Egyptians, from the time he heard the Lord speaking, perceived himself to be of a more impeded and slower tongue, saying: I beseech Thee, Lord, I am not eloquent; for since yesterday and the day before, from the time Thou hast spoken to Thy servant, I am of a more impeded and slower tongue (Exod. 4:10). Hence it is that Isaiah, after he saw the Lord sitting upon a throne high and elevated, after he beheld the seraphim with two wings covering the face, with two the feet, and with two flying, after he heard that which is Holy, Holy, Holy, Lord God of hosts, one crying to another (Isai. 6), returning to himself, said: Woe is me because I have held my peace, because I am a man of polluted lips, and I dwell in the midst of a people having polluted lips (Ibid. 5). And presently subjoining the pollution itself from whence he had known it, he said: And I have seen with my eyes the King, the Lord of hosts (Ibid.). Hence also Jeremiah, hearing divine words, knew that he had no words, saying: Ah, ah, ah, Lord God, behold I cannot speak, for I am a child (Jer. 1:6).

[Old 2] Hence Ezekiel, speaking of the four animals, says: When there was a voice above the firmament, that was over their heads, they stood and let down their wings (Ezek. 1:25). For what is designated by the flight of the animals, but the sublimity of evangelists and teachers? Or what are the wings of the animals, but the contemplations of the saints raising them to heavenly things? But when there is a voice above the firmament, which is over their heads, they stand and let down their wings, because when they hear the internal voice of supernal wisdom, they as it were lay aside the wings of their flight, because namely they know that they are less able to contemplate the very height of truth. To let down the wings at the voice coming from above, therefore, is, supernal power being known, to humble one's own virtues and by the consideration of the Creator to feel nothing else of oneself than abject things.

Sancti itaque viri dum divinitatis sententias audiunt, quanto magis contemplando 1145 proficiunt, tanto amplius despiciendo quod sunt, aut nihil, aut prope nihil se esse cognoscunt. Respondeat ergo divinis sermonibus beatus Job, et sapienter proficiens, stultum se esse deprehendat, dicens: Insipienter locutus sum, et quae ultra modum excederent scientiam meam. Ecce tanto se amplius redarguit, quanto amplius proficit, et scientiam suam ultra modum excessisse se credidit, quia in verbis Domini plus quam aestimaverat secreta ejus sapientiae agnovit. Sequitur:

CAPUT III

[Rec. III].

VERS. 4.---Audi, et ego loquar; interrogabo te, et responde mihi.

4. Quid sit hominem interrogare Deum; quidve Deum homini respondere. --- Audire nostrum est sono aliunde venienti aurem alio positam commodare. At contra Deo, cui nil extra est, audire proprie est sub semetipso surgentia desideria nostra percipere. Ad Deum ergo, qui et tacentium corda cognoscit, loqui nostrum est non vocibus gutturis id quod sentimus prodere, sed promptis ad illum desideriis inhiare. Et quia ideo quisque interrogat, ut discere valeat quod ignorat, homini Deum interrogare est in conspectu ejus nescientem se cognoscere. Respondere autem Dei, est eum qui se humiliter nescientem cognoverit occultis inspirationibus erudire. Ait ergo beatus Job: Audi, et ego loquar. Ac si diceret: Misericorditer desideria mea percipe, ut dum haec tua pietas percipiens adjuvat, ad te multipliciora consurgant. Bona quippe vota quoties effectum percipiunt, multiplicantur. Unde alias scriptum est: Ego clamavi, quoniam exaudisti me (Psal. XVI, 6). Non enim ait: Quia clamavi, exaudisti me; sed clamavi, quoniam exaudisti me. Qui enim loquens exaudisti fuerat, votis proficientibus exauditus clamabat: Interrogabo te, et responde mihi. Ac si diceret: Nescientem me ex tuae scientiae contemplatione cognosco. Interroganti igitur responde, id est stultitiam propriam humiliter cognoscentem doce. Quia enim interrogaret ipse ex desiderio humilitatis, et Deum sibi respondere quaereret ex magisterio aspirationis, verbis sequentibus declaratur. Interrogaturum quippe se perhibuit, sed nihil interrogando subjungit. Nam sola de se humilia sentiens, et quae misericorditer a Domino perceperit agnoscens, protinus subdit:

CAPUT IV

[Rec. IV].

Holy men therefore, while they hear the sentences of divinity, by how much more they profit in contemplating, 1145 by so much more, in despising what they are, do they know themselves to be either nothing or almost nothing. Let blessed Job therefore reply to the divine discourses, and profiting wisely, let him perceive himself to be foolish, saying: I have spoken foolishly, and things that exceed my knowledge beyond measure. Behold he reproves himself so much the more, by how much more he profits, and he believed that his knowledge exceeded measure, because in the words of the Lord he acknowledged the secrets of His wisdom more than he had estimated. It follows:

CHAPTER 3

[Rec. 3].

VER. 4.---Hear, and I will speak; I will ask Thee, and do Thou answer me.

4. What it is for man to ask God; or what it is for God to answer man. --- Our hearing is to lend the ear placed in another direction to a sound coming from elsewhere. But on the contrary, for God, to whom nothing is without, to hear is properly to perceive our desires rising under Himself. To speak to God, therefore, who knows even the hearts of those who are silent, is for us not to betray by voices of the throat that which we feel, but to pant with ready desires for Him. And because each one asks for this reason, that he may be able to learn what he is ignorant of, for man to ask God is to acknowledge himself as ignorant in His sight. But the answering of God is to instruct by hidden inspirations him who has humbly acknowledged himself as ignorant. Blessed Job says therefore: Hear, and I will speak. As if he said: Mercifully perceive my desires, so that while this Thy piety helping perceives them, more manifold desires may rise to Thee. For good vows as often as they perceive effect, are multiplied. Whence elsewhere it is written: I have cried, for Thou hast heard me (Psal. 17:6). For he does not say: Because I have cried, Thou hast heard me; but I have cried, for Thou hast heard me. For he who speaking had been heard, being heard with profiting vows, cried out: I will ask Thee, and do Thou answer me. As if he said: I know myself to be ignorant from the contemplation of Thy knowledge. Answer therefore the one asking, that is, teach the one humbly acknowledging his own foolishness. For that he asked from the desire of humility, and sought for God to answer him from the mastery of aspiration, is declared by the following words. For he declared that he would ask, but subjoins nothing in asking. For feeling only humble things concerning himself, and acknowledging those things which he has mercifully perceived from the Lord, he straightway subjoins:

CHAPTER 4

[Rec. 4].

VERS. 5.---Auditu auris audiui te, nunc autem oculus meus videt te.

5. Quantum Job per flagella in Dei et sui cognitione profecerit. ---His nimerum verbis aperte indicat quia quanto visus superior est auditu, tanto differt ab eo quod prius exstitit, et hoc quod postmodum per flagella profecit. Et quia interno oculo veritatis lumen magis conspexerat, humanitatis suae tenebras dijudicans plus videbat. Unde et sequitur:

CAPUT V

[*Rec. V*].

VERS. 6.---Idcirco ipse me reprehendo.

6. Quanto se quisque magis videt, sibi magis displicet. ---Quanto enim quisque se minus videt, tanto sibi minus displicet; et quanto majoris gratiae lumen percipit, tanto amplius reprehensibilem se esse cognoscit. Cum enim intrinsecus sublevatur per omne quod est, ad eam quam super se conspicit regulam congruere nititur. Et quia adhuc humana infirmitas praepedit, cernit quia ei ex non minima parte dissentit; totumque ex se illi onerosum est, quod internae regulae conveniens non est. Quam regulam beatus Job post flagella proficiens amplius suscipit, et a semetipso in magna sui redargutione dissentit, 1146 dicens: Idcirco ipse me reprehendo. Sed quia nulla est cognitio reprehensionis, si non sequantur etiam lamenta poenitudinis, recte post reprehensionem subditur:

CAPUT VI.

IBID.---Et ago poenitentiam in favilla et cinere.

7. Vana est nostri cognitio quam non sequitur poenitentia. In cilicio et cinere poenitentiae quid considerandum. ---In favilla etenim et cinere poenitentiam agere est, contemplata summa essentia, nil aliud quam favillam se cineremque cognoscere. Unde et civitati reprobae in Evangelio Dominus dicit: Si in Tyro et Sidone factae fuissent virtutes quae factae sunt in vobis, olim in cilicio et cinere poenitentiam egissent (Matth. XI, 21). In cilicio quippe asperitas et punctio peccatorum, in cinere autem pulvis ostenditur mortuorum.

VER. 5.---With the hearing of the ear I have heard Thee, but now my eye seeth Thee.

5. How much Job profited through scourges in the knowledge of God and of himself. ---By these words indeed he openly indicates that by how much sight is superior to hearing, by so much does that which he later profited through scourges differ from that which existed before. And because he had beheld the light of truth more with the internal eye, he saw more as he judged the darkness of his own humanity. Whence also it follows:

CHAPTER 5

[Rec. 5].

VER. 6.---Therefore I reprehend myself.

6. By how much more each one sees himself, by so much more he displeases himself. ---For by how much less each one sees himself, by so much less he displeases himself; and by how much he perceives the light of greater grace, by so much more he knows himself to be reprehensible. For when he is raised up within through all that he is, he strives to agree with that rule which he beholds above him. And because human infirmity still hinders, he perceives that he disagrees with it in no small part; and all that is of himself is burdensome to him, which is not suited to the internal rule. Which rule blessed Job, profiting after scourges, more fully receives, and disagrees with himself in great reproof of himself, 1146 saying: Therefore I reprehend myself. But because there is no knowledge of reprehension, if there follow not also the lamentations of penitence, rightly after reprehension is subjoined:

CHAPTER VI.

IBID.---And I do penance in embers and ashes.

7. Vain is the knowledge of ourselves which penance does not follow. What is to be considered in the haircloth and ashes of penance. ---For to do penance in embers and ashes is, having contemplated the supreme Essence, to know oneself to be nothing else than embers and ashes. Whence also the Lord says in the Gospel to the reprobate city: If in Tyre and Sidon had been wrought the miracles which have been wrought in you, they had done penance long ago in haircloth and ashes (Matth. XI, 21). For in haircloth is shown the roughness and pricking of sins, but in ashes the dust of the dead.

Et idcirco utrumque hoc adhiberi ad poenitentiam solet, ut in punctione cilicii cognoscamus quid per culpam fecimus, et in favilla cineris perpendamus quid per iudicium facti sumus. Considerentur ergo in cilicio pungentia vitia, consideretur in cinere per mortis sententiam subsequens justa poena vitiorum. Quia enim post peccatum carnis contumeliae surrexerunt, videat homo in asperitate cilicii superbiendo quid fecit, videat in cinere usquequo peccando pervenit. Potest quoque cilicio ipsa per recordationem atque poenitentiam dolorum punctio designari. Nam hoc quod ait beatus Job: Ipse me reprehendo, quasi quodam cilicio pungitur, dum in mente sua asperis redargutionum stimulis confricatur. In cinere autem agit poenitentiam, quia ex primo peccato quid per justum iudicium factus sit solerter attendit, dicens: Ago poenitentiam in favilla et cinere. Ac si aperte dicat: De nullo auctoris mei dono superbio, quia sumptus ex pulvere, per illatae mortis sententiam ad pulverem me redire cognosco.

8. Dei de Job et amicis ejus iudicium.---Auditis igitur cunctis sermonibus Job, cognitis etiam responsionibus amicorum, libet ad interni iudicis sententiam spectationem mentis nostrae convertere, eique dicere: Ecce, Domine, utrasque in conspectu tuo disserentium partes audivimus, et Job quidem in hoc certamine virtutis suae facta revolvere, et amicos ejus contra eum cognovimus tuae justitiae gloriam defensare. Inter haec autem quid nostra mens sentiat agnoscis. Neque enim possumus eorum nos dicta reprehendere, quos defensionis tuae cognoscimus deservire. Sed ecce assistunt partes, exspectant sententiam; profer ergo, Domine, ex invisibili regula subtilissimum tuae discretionis examen, et quis in contentione ista sit rectius locutus ostende. Sequitur:

VERS.---Postquam autem locutus est Dominus verba haec ad Job, dixit ad Eliphaz Themanitem: Iratus est furor meus in te, et in duos amicos tuos, quoniam non estis locuti coram me rectum, sicut servus meus Job.

9. Ille absolvitur, condemnantur illi. Cur?---O Domine, iudicii tui sententia indicat quantum a luce tuae rectitudinis caecitas nostra discordat. Ecce te iudice beatum Job victorem esse cognoscimus, quem in te peccasse loquendo credebamus. Te iudice addicti sunt, qui beati Job se merita transcendere pro te loquendo crediderunt. Quia igitur ex divina sententia quid de partibus aestimemus agnovimus, nunc ejusdem sententiae paulo subtilius verba pensemus.

And therefore both of these are usually employed for penance, that in the pricking of the haircloth we may know what we have done through fault, and in the embers of the ashes we may weigh what we have become through judgment. Let the pricking vices, therefore, be considered in the haircloth; let the just punishment of vices following through the sentence of death be considered in the ashes. For because after sin the insults of the flesh arose, let man see in the roughness of the haircloth what he did by being proud; let him see in the ashes whither he has arrived by sinning. Also by haircloth the very pricking of griefs through remembrance and penance can be designated. For this which blessed Job says: I reprehend myself, is pricked as if by a certain haircloth, while he is rubbed in his mind with the sharp stings of reproofs. But he does penance in ashes, because he carefully attends from the first sin to what he has been made through just judgment, saying: I do penance in embers and ashes. As if he should say openly: I am proud of no gift of my Creator, because taken from the dust, I know that I return to dust through the sentence of death inflicted upon me.

8. The judgment of God concerning Job and his friends.---Having heard, therefore, all the speeches of Job, and having known also the responses of his friends, it is pleasing to turn the expectation of our mind to the sentence of the internal Judge, and to say to Him: Behold, O Lord, we have heard both parties of those discoursing in Thy sight, and we have known Job indeed in this contest of his virtue to revolve his deeds, and his friends against him to defend the glory of Thy justice. But meanwhile Thou knowest what our mind feels. For we cannot reprehend their words, whom we know to be devoted to Thy defense. But behold the parties are present, they await the sentence; bring forth, therefore, O Lord, from the invisible rule the most subtle examination of Thy discretion, and show who in that contention has spoken more rightly. It follows:

VERS.---And after the Lord had spoken these words to Job, He said to Eliphaz the Temanite: My wrath is kindled against thee, and against thy two friends, because ye have not spoken before Me that which is right, as My servant Job hath.

9. He is absolved, they are condemned. Why?---O Lord, the sentence of Thy judgment indicates how much our blindness disagrees from the light of Thy rectitude. Behold, we know by Thee as Judge that blessed Job is the victor, whom we believed to have sinned in speaking against Thee. By Thee as Judge they are condemned, who believed that they transcended the merits of blessed Job by speaking for Thee. Because, therefore, we have known from the divine sentence what we should think of the parties, let us now weigh the words of the same sentence a little more subtly.

Quomodo enim superius beatus Job reprehenditur, si in comparatione ejus rectitudinis amici illius nequaquam 1147 coram Domino locuti rectum memorantur? An adhuc illa de eo sententia confirmatur, qua antiquo hosti dicitur: Vidisti servum meum Job, quod non sit ei similis super terram (Job. I, 8). Sed quid est hoc, quod et laudatur hosti, et in seipso reprehenditur: in seipso autem reprehenditur, et tamen amicis loquentibus antefertur, nisi quod sanctus vir cunctos meritorum suorum virtute transcendit; sed eo ipso quod homo fuit, ante Dei oculos sine reprehensione esse non potuit? In sancto quippe homine in hac interim vita commorante, divini examinis regula habet adhuc quod judicet, quamvis jam ex comparatione caeterorum hominum habeat quod laudet. Beatus igitur Job pro culpa se credidit, et non pro gratia, flagellari; resecari in se aestimavit vitia, non autem merita augeri. Et in eo reprehenditur, quod intentionem flagelli fuisse aliam suspicatur, et tamen amicis resistentibus interni judicii definitione praelatus est.

[Vet IV.] Unde aperte colligitur quantae justitiae fuerit in eo quod contra amicorum verba innocentiam suae operationis astruxit, qui divino judicio etiam ipsis ejusdem divini judicii defensoribus antefertur. In exordio autem libri hujus agnovimus quia de illo Satan Domino dixerat: Mitte manum tuam, et tange eum, et vide si non in faciem benedicat tibi (Job. II, 5). Ad quam petitionem beatus Job damnis, orbitate, vulneribus et verborum scandalis tangi permittitur, quia videlicet certus qui eum laudaverat exstitit quod nequaquam juxta assertionem diaboli sanctus vir in maledictionis culpam laberetur. Sicut ergo et superius diximus, quisquis beatum Job in locutione sua aestimat post flagella peccasse, aperte Dominum judicat in sua assertione perdidisse. Et quamvis Dominus ad diabolum loquens, bona illius praesentia praetulit, non autem ejus perseverantiam spopondit, sciendum tamen est quia nequaquam ejus justitiam permittendo tentari praetulisset, si eum justum in tentatione persistere non posse praevideret. Permisso itaque divinitus in ejus tentatione diabolo, quisquis eum in tentatione succubuisse existimat, ignorantiam permittentis accusat.

For how is blessed Job reprehended above, if in comparison of his rectitude his friends are recorded to have by no means spoken right before the Lord? Or is that sentence concerning him still confirmed, in which it is said to the old enemy: Hast thou considered My servant Job, that there is none like him on the earth (Job I, 8)? But what is this, that he is both praised to the enemy, and reprehended in himself: but he is reprehended in himself, and yet preferred to his friends speaking, unless because the holy man transcends all by the virtue of his merits; but by the very fact that he was a man, he could not be without reprehension before the eyes of God? For in a holy man dwelling meanwhile in this life, the rule of the divine examination has still what to judge, although from the comparison of other men it already has what to praise. Blessed Job, therefore, believed himself to be scourged for fault, and not for grace; he estimated that vices were being cut off in him, not that merits were being increased. And in this he is reprehended, that he suspects the intention of the scourge to have been another, and yet he is preferred to his resisting friends by the definition of the internal Judge.

[Vet IV.] Whence it is clearly gathered of how great justice he was in that he asserted the innocence of his operation against the words of his friends, who by the divine judgment is preferred even to these same defenders of the divine judgment. But in the beginning of this book we knew that Satan had said to the Lord concerning him: Put forth Thy hand, and touch him, and see if he will not bless Thee to Thy face (Job II, 5). At which petition blessed Job is permitted to be touched by losses, bereavement, wounds, and the scandals of words, because He who had praised him was certain that the holy man would by no means fall into the fault of malediction according to the assertion of the devil. As, therefore, we have said above, whoever estimates that blessed Job sinned in his speech after the scourges, openly judges that the Lord lost in His assertion. And although the Lord, speaking to the devil, preferred his present good things, but did not promise his perseverance, yet it is to be known that He would by no means have preferred his justice to be permitted to be tempted, if He did not foresee that he could persist as just in temptation. The devil, therefore, being divinely permitted in his temptation, whoever thinks that he succumbed in temptation, accuses the ignorance of Him who permitted it.

10. Alia Dei, alia hominum judicia.---Approbemus igitur in dictis suis veraciter Job, ne Deum in sua providentia nequiter accusemus. Et quidem quantum ad humana judicia, in verbis suis amici ejus multa illo rectius dixisse crederentur; sed veritas aliam ex occulto regulam proferens, ait: Non estis locuti coram me rectum, sicut servus meus Job. Coram me, ait, id est intus, ubi saepe multorum vita displicet, quae etiam foris hominibus placet. Unde caute nimis in laudem justorum conjugum dictum est: Erant justi ambo ante Deum (Luc. I, 6). Non enim segura laus est, justos ante homines apparere. Saepe enim humana sententia velut in Deo magnum quempiam approbat; sed hunc omnipotens Deus, qui quasi ex se approbatur, ignorat. Hinc est enim quod Psalmista vigilanter exorat, dicens: Dirige in conspectu tuo viam meam (Psal. V, 9). 1148 Nimirum quia plerumque in conspectu hominum recta via creditur etiam quae a veritatis itinere depravatur. Et notandum quod non dicitur: Non estis locuti coram me rectum sicut Job, sed, sicut servus meus Job, ut videlicet interpositione servitutis, dum eum quasi sub quadam peculiaritate commemorat, cuncta quae in defensione sua dixerat, quia non contumaci superbia, sed humili veritate dixerit ostendat. [Vet. V.] Sed quia justus est et misericors Deus, amicos ejus et per justitiam districte redarguit, et per misericordiam benigne convertit. Nam sequitur:

CAPUT VIII

[Rec. VII].

VERS. 8.---Sumite vobis septem tauros et septem arietes, et ite ad servum meum Job, et offerte holocaustum pro vobis. Job autem servus meus orabit pro vobis; faciem ejus suscipiam, ut non vobis imputetur stultitia.

11. Deus amicos Job per justitiam redarguit, et per misericordiam convertit.---Ecce justus et misericors Deus nec culpas sine increpatione deserit, nec reatum sine conversione derelinquit. Quia enim internus est medicus, primo putredinem vulneris innotuit, et post remedia consequendae salutis indicavit. Saepe autem jam diximus quod amici beati Job haereticorum speciem teneant, qui Deum dum defendere nituntur offendunt, quoniam in dictis suis veritati rebelles sunt, cui famulari se in falsa assertione suspicantur. Quia igitur omnipotens Deus saepe illos corpori sanctae Ecclesiae per cognitionem veritatis inviscerat, bene ipsa quoque eorum conversio, quae saepe misericorditer agitur, per hanc veniam quam amici Job percipiunt designantur.

10. Some are the judgments of God, others of men.---Let us therefore truthfully approve Job in his sayings, lest we wickedly accuse God in His providence. And indeed, as far as human judgments go, his friends would be believed to have spoken many things more rightly than he; but the Truth, bringing forth another rule from the secret place, says: Ye have not spoken before Me that which is right, as My servant Job hath. Before Me, He says, that is, within, where the life of many often displeases, which even pleases men without. Whence it is said with too much caution in the praise of the just spouses: They were both just before God (Luke I, 6). For it is not a secure praise to appear just before men. For often human sentence approves some one as if great in God; but Almighty God, who is approved as if by Himself, ignores him. Hence it is that the Psalmist vigilantly prays, saying: Direct my way in Thy sight (Psal. V, 8). 1148 Doubtless because for the most part in the sight of men that way is believed right which is also depraved from the journey of truth. And it is to be noted that it is not said: Ye have not spoken before Me that which is right as Job, but, as My servant Job, that namely by the interposition of servitude, while He commemorates him as if under a certain peculiarity, He may show that all things which he had said in his defense, he said not with contumacious pride, but with humble truth. [Vet. V.] But because God is just and merciful, He both strictly reproves his friends through justice, and benignly converts them through mercy. For it follows:

CHAPTER VIII

[*Rec. VII.*]

VERS. 8.---Take unto you seven bulls and seven rams, and go to My servant Job, and offer a burnt offering for yourselves. But My servant Job shall pray for you; his face I will accept, that your folly be not imputed to you.

11. God reproves the friends of Job through justice, and converts them through mercy.---Behold, the just and merciful God neither leaves faults without chiding, nor abandons guilt without conversion. For because He is an internal Physician, He first made known the putrefaction of the wound, and afterwards indicated the remedies for obtaining health. But we have often said already that the friends of blessed Job hold the figure of heretics, who while they strive to defend God, offend Him, because in their sayings they are rebellious against the truth, which they suspect themselves to be serving in their false assertion. Because, therefore, Almighty God often incorporates them into the body of the holy Church through the knowledge of the truth, well also is their very conversion, which is often mercifully wrought, designated by this pardon which the friends of Job receive.

12. Haeretici per sacrificium a se oblatum, Deum placare nequeunt. Reconciliari non possunt nisi per Ecclesiam.---Notandum vero magnopere est quod conversionis suae sacrificium Domino non per se, sed per Job iubentur offerre. Nimirum haeretici cum ab errore redeunt, erga se iram Domini suo per se oblato sacrificio placare nequaquam possunt, nisi ad catholicam Ecclesiam, quam beatus Job significat, convertantur, ut salutem suam ejus precibus obtineant, cujus fidem perversis assertionibus impugnabant. Ait enim: Job servus meus orabit pro vobis; faciem ejus suscipiam, ut non vobis imputetur stultitia. Ac si aperte haereticis dicat: Sacrificia vestra non accipio, petitionumstrarum verba non audio, nisi per intercessionem illius, cujus professionis verba de me veracia recognosco. Et vos quidem tauros atque arietes ad exhibenda sacrificia conversionis vestrae deducite, sed a me salutem vestram per catholicam Ecclesiam, quam diligo, postulate. Ipsi enim volo dimittere id quod mihi in ipsa deliquistis, ut haec vestram incolumitatem obtineat, quae ex vestro languore laborabat.

[Vet. VI.] 13. Ecclesiae praerogativae.---Sola quippe est per quam sacrificium Dominus libenter accipiat (24, q. 1, c. 22, § Sola quippe), sola quae pro errantibus fiducialiter intercedat. Unde etiam de agni hostia Dominus praecepit, dicens: In una domo comedetur, nec efferetis de carnibus ejus foras (Exod. XII, 46). In una namque domo agnus comeditur, quia in una catholica Ecclesia vera hostia Redemptoris immolatur. 1149 De cujus carnibus divina lex efferri foras prohibet, quia dari sanctum canibus vetat (Matth. VII, 6). Sola est in qua opus bonum fructuose peragitur, unde et mercedem denarii non nisi qui intra vineam laboraverant acceperunt (Matth. XX, 8). Sola est quae intra se posita valida charitas compage custodit. Unde et aqua diluvii arcam quidem ad sublimiora sustulit, omnes autem quos extra arcam invenit exstinxit (Geness. VII, 20, 21, seq.). Sola est in qua superna mysteria veraciter contemblemur. Unde et ad Moysen Dominus dicit.: Est locus apud me, et stabis supra petram (Exod. XXXIII, 21). Et paulo post: Tollam manum meam, et videbis posteriora mea (Ibid., XXXIII, 24). Quia enim ex sola catholica Ecclesia veritas conspicitur (Q. 1, c. 22), apud se esse locum Dominus perhibet de quo videatur. In petra Moyses ponitur, ut Dei speciem contempletur, quia nisi quis fidei soliditatem tenuerit, divinam praesentiam non cognoscit. De qua soliditate Dominus dicit: Super hanc petram aedificabo Ecclesiam meam (Matth. XVI, 18). Quid est ergo hoc loco dicere ad amicos Job: Ite ad Job, nisi petram ascendite?

12. Heretics cannot appease God by a sacrifice offered by themselves. They cannot be reconciled except through the Church.---But it is to be noted especially that they are commanded to offer the sacrifice of their conversion to the Lord not by themselves, but by Job. Doubtless heretics, when they return from error, are by no means able to appease the wrath of the Lord towards themselves by a sacrifice offered by themselves, unless they are converted to the Catholic Church, which blessed Job signifies, that they may obtain their salvation by her prayers, whose faith they were impugning with perverse assertions. For He says: My servant Job shall pray for you; his face I will accept, that your folly be not imputed to you. As if He should say openly to heretics: I do not receive your sacrifices, I do not hear the words of your petitions, except through the intercession of him, the words of whose profession concerning Me I recognize as truthful. And do ye indeed lead bulls and rams to exhibit the sacrifices of your conversion, but ask your salvation from Me through the Catholic Church, which I love. For I will to forgive her that which ye have offended Me in her, that she may obtain your safety, who was laboring from your languor.

[Vet. VI.] 13. Prerogatives of the Church.---For she is the only one through whom the Lord willingly receives a sacrifice (24, q. 1, c. 22, § *Sola quippe*), the only one who may faithfully intercede for those erring. Whence also the Lord commanded concerning the victim of the lamb, saying: In one house it shall be eaten, neither shall ye carry forth of the flesh thereof out of doors (Exod. XII, 46). For in one house the lamb is eaten, because in one Catholic Church the true victim of the Redeemer is sacrificed. 1149 From the flesh of which the divine law prohibits anything to be carried forth, because it forbids the holy to be given to dogs (Matth. VII, 6). She is the only one in whom a good work is fruitfully performed, whence also they did not receive the reward of the penny except those who had labored within the vineyard (Matth. XX, 8). She is the only one who keeps those placed within her by the bond of strong charity. Whence also the water of the deluge indeed raised the ark to the higher parts, but extinguished all whom it found outside the ark (Gen. VII, 20, 21, seq.). She is the only one in whom we may truthfully contemplate the supernal mysteries. Whence also the Lord says to Moses: There is a place with Me, and thou shalt stand upon a rock (Exod. XXXIII, 21). And a little after: I will take away My hand, and thou shalt see My back parts (Ibid., XXIII, 24). For because truth is beheld from the only Catholic Church (Q. 1, c. 22), the Lord asserts that there is a place with Him from which it may be seen. Moses is placed on a rock, that he may contemplate the appearance of God, because unless one holds the solidity of faith, he does not know the divine presence. Of which solidity the Lord says: Upon this rock I will build My Church (Matth. XVI, 18). What is it, therefore, to say in this place to the friends of Job: Go to Job, except to ascend the rock?

Quid est, Faciem ejus pro vobis suscipiam, ut non vobis imputetur stultitia, nisi id quod illic dicitur: Posteriora mea videbis (Exod. XXXIII, 23)? id est, ejus quae postmodum futura est mysteria incarnationis intelliges.

14. Haereticis ut ad Ecclesiam redeant quid praestandum.---Haeretici autem pro eo quod in petra stare contemnunt, transeuntis Domini posteriora non aspiciunt, quia extra Ecclesiam positi, incarnationis ejus, sicut sunt, mysteria non agnoscunt. Sicut autem et superius diximus, per tauros cervix superbiae, per arietes vero ducatus exprimitur, qui ab haereticis, persuasis plebibus, quasi seductis gregibus, agitur. De haereticis namque superbientibus dicitur, qui infirmorum mentes male suadendo corrumpunt: Concilium taurorum inter vaccas populorum (Psal. LXVII, 31). Et quia sequentes se populos velut greges trahunt, arietes aliquando nominantur. Gregem scilicet arietes ducunt. Unde per increpationem Jeremias ait: Principes tui velut arietes (Thren. I, 6). Quia igitur haeretici cum ad sanctam Ecclesiam redeunt, superbiae elationem deserunt, et nequaquam jam quasi sequentes greges populorum cuneos ad interitum ducunt, amici beati Job offerre tauros et arietes jubentur. Tauros enim et arietes offerre in sacrificio est superbum ducatum conversionis humilitate mactare, ut edomita cervice superbiae discant obediendo sequi, qui dudum docendo praeire conabantur. Recte quoque eorum haec superbia septem sacrificiis expiatur, quia haeretici ad Ecclesiam revertentes per humilitatis hostiam dona Spiritus gratiae septiformis accipiunt, ut qui elationis suae vetustate tabuerant, novitate gratiae reformatur.

15. Septenarius numerus perfectus. Quid significet? Perfectionem aeternitatis, vitae praesentis tempus, Ecclesiae universitatem.---Septenarius autem numerus apud sapientes hujus saeculi quadam sua habetur ratione perfectus, quod ex primo pari et ex primo impari consummatur. Primus enim impar ternarius est, primusque par quaternarius. Ex quibus duobus septenarius constat, qui eisdem partibus suis multiplicatus in duodenarium surgit. Nam sive tres per quatuor, seu quatuor per tres ducimus, ad duodenarium pervenimus. Sed nos quia a superno munere veritatis praedicamenta percipimus, haec fixa scientiae altitudine despiciendo calcamus, hoc procul dubio inconcussa fide retinentes, quia quos Spiritus gratiae septiformis repleverit perficit, eisque non solum Trinitatis notitiam, sed etiam virtutum quatuor, id est prudentiae, temperantiae, fortitudinis atque justitiae operationem praebet. Qui in ipsis quoque quos ingreditur suis quodammodo partibus augetur, dum et per Trinitatis notitiam quatuor virtutum actio accipitur, et per operationem virtutum quatuor usque ad manifestam Trinitatis speciem pervenitur.

What is, His face I will accept for you, that your folly be not imputed to you, except that which is said there: Thou shalt see My back parts (Exod. XXXIII, 23)? that is, thou shalt understand the mysteries of the Incarnation which is to be hereafter.

14. What is to be performed for heretics that they may return to the Church.---But heretics, for that they despise to stand upon the rock, do not behold the back parts of the passing Lord, because being placed outside the Church, they do not recognize the mysteries of His Incarnation as they are. But as we have said above, by bulls the neck of pride is expressed, but by rams the leadership, which is exercised by heretics over the persuaded peoples, as if over seduced flocks. For of heretics being proud it is said, who corrupt the minds of the weak by evil persuasion: The assembly of bulls among the cows of the people (Psal. LXVII, 31). And because they lead the peoples following them as if flocks, they are sometimes called rams. For rams lead the flock. Whence Jeremiah says through chiding: Thy princes like rams (Lam. I, 6). Because, therefore, heretics when they return to the holy Church, desert the elation of pride, and no longer lead the bands of the peoples as if following flocks to destruction, the friends of blessed Job are commanded to offer bulls and rams. For to offer bulls and rams in sacrifice is to slay the proud leadership by the humility of conversion, that the neck of pride being tamed, they may learn to follow by obeying, who lately were striving to go before by teaching. Rightly also this pride of theirs is expiated by seven sacrifices, because heretics returning to the Church receive the gifts of the sevenfold grace of the Spirit through the victim of humility, that they who had wasted away by the oldness of their elation, may be reformed by the newness of grace.

15. The number seven is perfect. What does it signify? The perfection of eternity, the time of the present life, the universality of the Church.---But the number seven is held among the wise of this world as perfect by a certain reason of its own, that it is consummated from the first even and from the first odd. For the first odd is three, and the first even is four. From which two the seven consists, which being multiplied by those same parts of its own, rises into twelve. For whether we lead three by four, or four by three, we arrive at twelve. But we, because we perceive the predicaments of truth from a supernal gift, tread upon these things by despising them with a fixed height of science, 1150 holding this doubtless with unshaken faith, that the sevenfold grace of the Spirit perfects those whom it has filled, and provides for them not only the knowledge of the Trinity, but also the operation of the four virtues, that is, of prudence, temperance, fortitude, and justice. Which is increased in some way also in those its own parts which it enters, while both through the knowledge of the Trinity the action of the four virtues is received, and through the operation of the four virtues one arrives even to the manifest appearance of the Trinity.

Et apud nos ergo septenarius perfectus est, sed longe dissimiliter, quia plene et non inaniter in duodenarium surgit, dum et per fidem opera, et rursum per opera perficit fidem. Sancti quoque apostoli gratiae septiformis Spiritu implendi, duodecim sunt electi. In quatuor enim mundi partibus Trinitatem, quae Deus est, innotescere mittebantur. Duodecim ergo electi sunt ut etiam ex ipsius numeri ratione causa claresceret quod per quatuor infima tria summa praedicarent.

16. Sive itaque hac, seu alia qualibet fortasse ratione, in Scriptura tamen sacra septenario numero aliquando secura requies aeternitatis, aliquando universitas praesentis hujus temporis, aliquando autem sanctae Ecclesiae universitas designatur. Septenario quippe numero perfectio aeternitatis innuitur, cum dies septimus in requiem Domini sanctificatus vocatur (Genes. II, 2). Cui jam vespera inesse non dicitur, quia aeternae beatitudinis requies nullo termino coarctatur. Hinc est etiam quod lege data dies septimus feriatu esse praecipitur (Exod. XX, 11), ut aeterna per illum requies designetur. Hinc est quod in annorum curriculo septenarius numerus septies multiplicatus, monade addita, ad quinquagenarium ducitur, ut perpetuam beatitudinem signans jubilaei sacratissima requies observetur (Levit. XXV, 8, 9). Hinc est quod resurgens Dominus et frequenter apparens (Joan. XXI), ultimo jam convivio cum septem discipulis comedis describitur, quia hi qui in illo nunc perfecti sunt, aeterna per illum refectione satiantur.

[Vet. VII.] 17. Rursum per septenarium numerum haec universitas temporalitatis accipitur. Hinc est enim quod per septem dies hoc totum vitae praesentis tempus evolvitur. Hinc est quod in typo sanctae Ecclesiae, quae omni tempore hunc mundum praedicando circuit, arca Domini tubis clangentibus muros Jericho diebus septem circumacta confregit (Josue. VI, 20). Hinc Propheta ait: Septies in die laudem dixi tibi (Psal. CXVIII, 164). Quod ipse rursum pro toto atque universo suae deprecationis tempore se dixisse significans, ait: Semper laus ejus in ore meo (Psal. XXXIII, 1). Quod vero per septenarium numerum praesentis vitae universitas designatur, tunc magis ostenditur, cum post eum quoque etiam octonarius subinfertur. Septenarium quippe cum adhuc alius sequitur, ex ipso ejus augmento exprimitur quod finienda temporalitas aeternitate concludatur. Hinc est enim quod Salomon admonet, dicens: Da partes septem, necnon et octo (Eccle. XI, 2). Per septenarium quippe numerum hoc quod septem diebus agitur praesens tempus expressit; per octonarium vero vitam perpetuam designavit, quam sua nobis Dominus resurrectione patefecit.

And among us, therefore, the seven is perfect, but far differently, because it rises fully and not vainly into twelve, while both through faith it perfects works, and again through works it perfects faith. The holy apostles also, being to be filled with the Spirit of sevenfold grace, were twelve chosen. For into the four parts of the world they were being sent to make known the Trinity, which is God. Twelve, therefore, were chosen that also from the reason of the number itself the cause might become clear, that through the four lowest things they should preach the three highest.

16. Whether, therefore, for this or perhaps for some other reason, yet in holy Scripture by the number seven sometimes the secure rest of eternity, sometimes the universality of this present time, but sometimes the universality of holy Church is designated. For by the number seven the perfection of eternity is hinted at, when the seventh day is called hallowed for the rest of the Lord (Gen. 2:2). To which evening is no longer said to belong, because the rest of eternal blessedness is narrowed by no limit. Hence it is also that when the law was given, the seventh day is commanded to be a day of rest (Exod. 20:11), that eternal rest might be designated by it. Hence it is that in the course of years the number seven being multiplied seven times, a monad being added, is led to fifty, so that marking perpetual blessedness the most sacred rest of the jubilee might be observed (Lev. 25:8, 9). Hence it is that the Lord rising again and frequently appearing (John 21), is described as having eaten with seven disciples at the last feast, because they who are now perfect in Him, are satisfied with eternal refreshment through Him.

Again, by the number seven this universality of temporality is understood. For hence it is that through seven days this whole time of the present life is unrolled. Hence it is that in a type of holy Church, which at all times goes around this world by preaching, the ark of the Lord with trumpets clanging broke the walls of Jericho, having been led around for seven days (Josh. 6:20). Hence the Prophet says: Seven times in a day have I said praise to Thee (Ps. 119:164). Which he himself again signifying that he had said for the whole and entire time of his prayer, says: His praise shall ever be in my mouth (Ps. 34:1). But that by the number seven the universality of the present life is designated, is then more shown, when after it also the number eight is brought in. For when yet another follows the seven, it is expressed from its very increase that the temporality which is to be ended is concluded by eternity. For hence it is that Solomon admonishes, saying: Give portions to seven, and also to eight (Eccles. 11:2). For by the number seven he expressed this present time which is spent in seven days; but by the number eight he designated perpetual life, which the Lord opened to us by His resurrection.

Dominico scilicet die resurrexit, qui dum diem septimum, id est Sabbatum sequitur, 1151 a conditione octavus invenitur. Bene autem dicitur: Da partes septem, necnon et octo, quia ignoras quid mali futurum sit super terram (Ibid.). Ac si aperte diceretur: Sic dispensa temporalia, ut appetere non obliviscaris aeterna. Oportet namque ut in posterum bene agendo provideas, qui de venturo iudicio quanta tribulatio sequatur ignoras. Hinc est quod quindecim gradibus templum ascenditur, ut ex ipsa ejus ascensione discatur quatenus per septem et octo et temporalis sollicitate dispensetur actio, et provide mansio aeterna requiratur. Hinc est etiam quod dum monas in denarium surgit, centum quinquaginta psalmos Propheta cecinit. Propter hunc septenarium numerum temporalia, octonarium vero aeterna signantem, super centum viginti fideles in coenaculo residentes Spiritus sanctus effusus est (Act. II). Per septem et octo quindecim componuntur, et si ab uno usque ad quindecim numerando paulatim per incrementa consurgimus, usque ad centesimum et vigesimum numerum pervenimus. Qua scilicet effusione Spiritus sancti didicerunt ut et temporalia tolerando transirent, et aeterna inhianter appetere.

18. Rursum septenario numero sanctae Ecclesiae universitas designatur. Unde Joannes in Apocalypsi septem Ecclesiis scribit (Apoc. I, 4); sed per eas quid aliud quam universalem Ecclesiam intelligi voluit? Quae nimirum universalis Ecclesia ut plena septiformis gratiae Spiritu signaretur, Eliseus super puerum mortuum septies inspirasse describitur (IV Reg. IV, 34). Super extinctum quippe populum Dominus veniens quasi septies oscitat, quia ei dona Spiritus septiformis gratiae misericorditer tribuit. Quia igitur saepe septenario numero sanctae Ecclesiae universitas figuratur, veniant ad beatum Job amici illius, et iussum divinitus offerant holocaustum. Sed vigilanter omnino septenarii numeri arcana custodiant, ut videlicet hi qui extra sunt positi prius se universitati sanctae Ecclesiae misceant, et tunc demum veniam de reatu pristinae elationis exquirant. Pro culpa sua septem sacrificia offerant, quia reatus sui ablutionem non accipiunt, nisi gratiae septiformis Spiritu universali paci a qua excisi fuerant aggregentur. Dicatur igitur: Sumite vobis septem tauros et septem arietes, et ite ad servum meum Job, et offerte holocaustum pro vobis; Job autem servus meus orabit pro vobis; faciem ejus suscipiam, ut non vobis imputetur stultitia. Ac si haereticis redeuntibus aperte diceretur: Universali vos Ecclesiae per humilitatem poenitentiae jungite, atque eam qua per vosmetipsos digni non estis veniam ejus a me precibus obtinete, qui cum per hanc veraciter sapere discitis, priores apud me vestrae sapientiae stultitiam deletis. Sequitur:

For He rose on the Lord's day, which while it follows the seventh day, that is, the Sabbath, 1151 is found to be the eighth from the creation. But it is well said: Give portions to seven, and also to eight, because thou knowest not what evil shall be upon the earth (Ibid.). As if it were openly said: So dispense temporal things, that thou mayest not forget to desire eternal things. For it behoves thee to provide for the future by well-doing, who knowest not how great tribulation follows from the coming judgment. Hence it is that the temple is ascended by fifteen steps, so that from its very ascent it may be learned in what way through seven and eight both temporal action may be solicitously dispensed, and an eternal mansion may be providently sought. Hence it is also that while a monad rises into a denary, the Prophet sang a hundred and fifty psalms. On account of this number seven marking temporal things, but eight marking eternal things, the Holy Spirit was poured out upon a hundred and twenty believers residing in the upper room (Acts 2). For by seven and eight fifteen are composed, and if by counting from one even to fifteen we rise little by little through increments, we arrive at the number a hundred and twenty. By which effusion of the Holy Spirit, namely, they learned that they should both pass through temporal things by enduring them, and longingly desire eternal things.

18. Again, by the number seven the universality of holy Church is designated. Whence John in the Apocalypse writes to the seven Churches (Rev. 1:4); but by them what else did he wish to be understood but the universal Church? Which universal Church, namely, that it might be marked as full of the Spirit of sevenfold grace, Elisha is described as having breathed seven times upon the dead boy (2 Kings 4:34). For the Lord coming upon the dead people, as it were, yawns seven times, because He mercifully bestows upon them the gifts of the Spirit of sevenfold grace. Since, therefore, the universality of holy Church is often figured by the number seven, let the friends of blessed Job come to him, and let them offer the burnt offering commanded by the Divinity. But let them keep the secrets of the number seven with all watchfulness, so that namely they who are placed outside may first mix themselves with the universality of holy Church, and then at length seek pardon for the guilt of their former elation. For their fault let them offer seven sacrifices, because they do not receive the washing away of their guilt, unless they be gathered together by the Spirit of sevenfold grace into the universal peace from which they had been cut off. Let it be said, therefore: Take unto you seven bulls and seven rams, and go to my servant Job, and offer a burnt offering for yourselves; and my servant Job shall pray for you; his face I will accept, that folly be not imputed to you. As if it were openly said to returning heretics: Join yourselves to the universal Church through the humility of penance, and obtain from Me that pardon of hers of which you are not worthy through yourselves, by his prayers; who when you learn to be truly wise through her, you blot out the folly of your former wisdom with Me. It follows:

CAPUT IX

[Vet. VIII]. VERS. 8.---*Neque enim locuti estis coram me rectum, sicut servus meus Job.*

19. Sententiae iteratio in sacris litteris ejus immutabilitatis est argumentum.---Haec paulo ante jam Dominus protulit, et tamen haec eadem iterando subjungit. Quid est hoc, nisi quod sententiam, quam semel judicando dixerat, iterum replicando confirmat? atque ut manifestius beati Job justitia amicorumque ejus injustitia demonstraretur, ejus laus illorumque reprehensio iterata voce depromitur, ut replicata foris appareant quam fixa intus habeantur. Namque 1152 cum rex Aegypti metuenda venturae famis tempora sub boum spicarumque specie gemina visione cognovisset, voce sancti interpretis audivit: Quod vidisti secundo ad eandem rem pertinens somnium, firmitatis indicium est (Genes. XLI, 32). Qua ex re aperte colligitur quia quidquid in eloquio divino repetitur, robustius confirmatur. Sed quia quid judex decrevit audivimus, addicti quoque quid faciant audiamus. Sequitur:

CAPUT X.

VERS. 9.---*Abierunt ergo Eliphaz Themanites, et Baldad Subites, et Sophar Naamathites, et fecerunt sicut locutus fuerat ad eos Dominus, et suscepit Dominus faciem Job.*

20. Ordo veniae.---Horum interpretationem nominum idcirco reticemus, quia in hujus operis exordio de ea nos latius disseruisse meminimus. Intuendum vero est quia ita caute, sicut praedictum fuerat, ordo acceptae veniae custoditur, ut in sacrificiis Dominus non illorum, sed beati Job faciem suscepisse referatur. Sed quia quisquis pro aliis intercedere nititur, sibi potius ex ipsa charitate suffragatur, recte subjungitur:

CAPUT XI.

VERS. 10.---*Dominus quoque conversus est ad poenitentiam Job, cum oraret pro amicis suis.*

CHAPTER IX

[Vet. VIII]. VER. 8.---For you have not spoken before me what is right, as my servant Job has.

19. The iteration of a sentence in holy letters is an argument of its immutability.---These things the Lord had already brought forth a little before, and yet He subjoins these same things by iterating them. What is this, but that the sentence, which He had once said in judging, He confirms by again repeating it? and that the righteousness of blessed Job and the unrighteousness of his friends may be more manifestly shown, his praise and their reproof are brought forth with an iterated voice, so that being repeated they may appear outwardly as fixed as they are held inwardly. For when 1152 the king of Egypt had known the times of the coming famine which were to be feared under the appearance of the bulls and the ears of corn by a twofold vision, he heard from the voice of the holy interpreter: That thou sawest the dream a second time pertaining to the same thing, is an indication of firmness (Gen. 41:32). From which thing it is openly gathered that whatever is repeated in divine speech, is more robustly confirmed. But since we have heard what the judge has decreed, let us hear also what those who were condemned should do. It follows:

CHAPTER X.

VER. 9.---So Eliphaz the Temanite, and Bildad the Shubite, and Zophar the Naamathite went, and did as the Lord commanded them, and the Lord accepted the face of Job.

20. The order of pardon.---The interpretation of these names we therefore pass over in silence, because we remember that we have discussed it more at length at the beginning of this work. But it must be observed that the order of the pardon received is so carefully kept, as had been foretold, that in the sacrifices the Lord is related to have accepted not their face, but the face of blessed Job. But because whoever strives to intercede for others, supports himself rather from that very charity, it is rightly subjoined:

CHAPTER XI.

VER. 10.---The Lord also turned to the penance of Job, when he prayed for his friends.

21. Citius pro nobis orantes exaudimur, si oratio nostra proximi et maxime adversarii dilectione conditur.---Jam enim superius pro amicis suis exauditus ostenditur, cum factum quod praediximus memoratur: Fecerunt sicut locutus fuerat ad eos Dominus, et suscepit Dominus faciem Job. Sed cum protinus subinfertur: Dominus quoque conversus est ad poenitentiam Job, cum oraret pro amicis suis, aperte ostenditur quia etiam pro semetipso poenitens tanto citius exaudiri meruit, quanto devote pro aliis intercessit. Plus enim pro se valere preces suas efficit, qui has et pro aliis impendit. Libentius quippe sacrificium orationis accipitur, quod in conspectu misericordis iudicis proximi dilectione conditur. Quod tunc veraciter quisque cumulat, si hoc etiam pro adversariis impendat. Hinc est enim quod magistra Veritas dicit: Orate pro persequentibus et calumniantibus vos (Luc. VI, 28). Hinc rursum ait: Cum stabitis ad orandum, dimittite si quid habetis adversus aliquem, ut et Pater vester qui in coelis est dimittat vobis peccata vestra (Marc. XI, 25). Quantum vero pro se obtinuit, qui pro aliis intervenit, illico demonstratur, cum subditur:

CAPUT XII

[Rec. VIII]. *Ibid.*---*Addidit Dominus omnia quaecunque fuerant Job duplicia.*

22. Juxta afflictionis pondus disponitur mensura consolationis.---Cuncta quae amiserat duplicia recepit, quia per pietatem benigni iudicis tentationis nostrae dispendium vincunt suffragia consolationum. Minus autem tentat probatio quam remuneratio consolatur, ut ex retributionis merito leve fuisse quod toleravit agnoscat, qui ex percussione pondere grave se aliquid tolerare iudicabat. Unde afflictæ quoque Judææ dicitur: Ad punctum in modico dereliqui te, et in miserationibus magnis congregabo te (Isai. LIV, 7). Aliquando vero juxta afflictionis pondus disponitur mensura consolationis. Unde alias scriptum est: Secundum multitudinem dolorum meorum in corde meo consolationes tuæ laetificaverunt animam meam (Psal. XCIII, 19). In ea enim mensura consolatum se in qua afflicto fuerat indicat, qui laetificatum se secundum multitudinem dolorum clamat. Non autem minime lector instruitur, si ipsum remunerationis ordinem contempletur. Excessum quippe correctio, correctionem poenitentia, poenitentiam venia, 1153 veniam vero munera subsequuntur. Sed quia, divinae dispensationis permissione percussus, etiam amicorum verbis afflicto est, divinae pietatis muneribus consolatus, etiam humana debet charitate refoveri; ut undique ei consolationis gaudia respondeant, quem undique dolorum tristia et adversa lacerabant. Unde et subditur:

21. We are sooner heard when praying for ourselves, if our prayer be seasoned with love of our neighbor and especially of our adversary.---For already above he is shown to have been heard for his friends, when the fact which we have mentioned is recorded: They did as the Lord commanded them, and the Lord accepted the face of Job. But when it is immediately subjoined: The Lord also turned to the penance of Job, when he prayed for his friends, it is openly shown that even for himself as a penitent he deserved to be the more quickly heard, in proportion as he devoutly interceded for others. For he makes his prayers more avail for himself, who bestows them also for others. For that sacrifice of prayer is more willingly accepted, which is seasoned in the sight of the merciful judge with the love of our neighbor. Which each one then truly heaps up, if he bestows this even for his adversaries. For hence it is that the mistress Truth says: Pray for them that persecute you and calumniate you (Luke 6:28). Hence again He says: When you shall stand to pray, forgive if you have anything against any man, that your Father also who is in heaven may forgive you your sins (Mark 11:25). But how much he obtained for himself, who intervened for others, is instantly demonstrated, when it is added:

CHAPTER XII

[Rec. VIII]. *Ibid.*---*The Lord added all things whatsoever had been Job's double.*

22. According to the weight of affliction is the measure of consolation arranged.---All things which he had lost he received double, because by the piety of the kind judge the supports of consolations overcome the loss of our temptation. But the trial tempts less than the remuneration consoles, so that from the merit of the retribution he may acknowledge that what he endured was light, who from the weight of the stroke was judging that he was enduring something heavy. Whence it is said also to afflicted Judea: For a moment in a small thing have I forsaken thee, and in great mercies will I gather thee (Is. 54:7). But sometimes the measure of consolation is arranged according to the weight of affliction. Whence it is written elsewhere: According to the multitude of my sorrows in my heart Thy consolations have made my soul joyful (Ps. 94:19). For he indicates that he was consoled in that measure in which he had been afflicted, who cries out that he was made joyful according to the multitude of his sorrows. But the reader is not slightly instructed, if he contemplates the very order of the remuneration. For gifts follow pardon, 1153 pardon penance, penance correction, correction excess. But because, being struck by the permission of the divine dispensation, he was afflicted also by the words of his friends, being consoled by the gifts of divine piety, he ought to be refreshed also by human charity; so that from all sides the joys of consolation may answer to him, whom from all sides the sorrows and adversities of pains were lacerating. Whence also it is subjoined:

CAPUT XIII. VERS. 11. Venerunt autem ad eum omnes fratres sui, et universae sorores suae, et cuncti qui noverant eum prius; et comederunt cum eo panem in domo ejus, et moverunt super eum caput.

23. Non solum divinae, sed etiam humanae.---Quid in comestione panis nisi charitas, quid vero motione capitis, nisi admiratio designatur? Bene autem subitjor: IBID.---Et consolati sunt eum super omne malum, quod intulerat Dominus super eum. Percussi enim moerorem consolari est ei post percussione de venia congaudere. Nam quanto quisque de restituta proximi salute cernitur hilarescere, tanto se indicat de ablata doluisse.

CAPUT XIV

[Rec. IX]. IBID.---*Et dederunt ei unusquisque ovem unam, et inaurem auream unam.*

24. Ecclesia receptura est aliquando duplicia.---Licet cuncta haec juxta historiam veraciter dicta sint, ipsis tamen oblatis muneribus cogimur ut ad allegoriae mysterium recurramus. Neque enim otiose debemus accipere quod ovem, quod unam, quod inaurem auream obtulere, quod unam. Et si fortasse juxta litteram mirum non est ovis oblata cur una, valde tamen mirum est inauris oblata cur una. Quid vero aut ovis ad inaurem pertinet, aut quid inauris ad ovem? Ex ipso ergo munerum fine compellimur ut priora quoque, quae superficie tenus juxta solam historiam contingendo transcurrimus, in allegoriae mysteriis indagemus. Quia igitur Christus et Ecclesia, id est caput et corpus una persona est, saepe beatum Job diximus modo capitis, modo figuram corporis designare [Vet. IX]. Servata ergo historiae veritate, sub typo gestum sanctae Ecclesiae sentiamus id quod scriptum est: Addidit Dominus omnia quaecunque fuerant Job duplicia. Sancta quippe Ecclesia etsi multos nunc percussione tentationis amittit, in fine tamen hujus saeculi ea quae sua sunt duplicia recipit, quando susceptis ad plenum gentibus, ad ejus fidem currere omnis quae tunc inventa fuerit, etiam Judaea consentit. Hinc namque scriptum est: Donec plenitudo gentium introiret, et sic omnis Israel salvus fieret (Rom. XI, 25). Hinc in Evangelio quoque Veritas dicit: Elias veniet, et ille restituet omnia (Matth. XVII, 11). Nunc enim amisit Israelitas Ecclesia, quos convertere praedicando non valuit, sed tunc Elia praedicante, dum quotquot invenerit colligit, velut plenius recipit quod amisit.

CHAPTER XIII. VER. 11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before; and did eat bread with him in his house, and they moved their head over him.

23. Not only divine, but also human.---What is designated in the eating of bread but charity, and what in the moving of the head but admiration? But it is well subjoined: IBID.---And they comforted him over all the evil that the Lord had brought upon him. For to comfort the grief of one who has been struck is to rejoice with him concerning his pardon after the stroke. For as much as each one is seen to be cheered concerning the restored health of his neighbor, so much he indicates that he grieved for its having been taken away.

CHAPTER XIV

[Rec. IX]. IBID.---*And every man gave him one sheep, and one golden earring.*

24. The Church is to receive double at some time.---Although all these things are truly said according to history, yet we are compelled by the very gifts offered to return to the mystery of allegory. For we ought not to take it idly that they offered a sheep, that one, that a golden earring, that one. And if perhaps according to the letter it is not wonderful why one sheep was offered, yet it is very wonderful why one earring was offered. But what does a sheep pertain to an earring, or what an earring to a sheep? We are compelled, therefore, from the very end of the gifts to track out in the mysteries of allegory the former things also, which we run through by touching them on the surface according to the history alone. Since, therefore, Christ and the Church, that is, the head and the body, are one person, we have often said that blessed Job designates now the figure of the head, now that of the body [Vet. IX]. The truth of the history being preserved, therefore, let us perceive under a type the action of holy Church in that which is written: The Lord added all things whatsoever had been Job's double. For holy Church, although she now loses many by the stroke of temptation, yet in the end of this world she receives those things which are hers double, when the Gentiles having been fully received, all Judea also which shall then be found, consents to run to her faith. For hence it is written: Until the fullness of the Gentiles should enter in, and so all Israel should be saved (Rom. 11:25). Hence in the Gospel also the Truth says: Elias shall come, and he shall restore all things (Matt. 17:11). For now the Church has lost the Israelites, whom she has not been able to convert by preaching, but then by the preaching of Elias, while he gathers together as many as he shall find, she receives as it were more fully what she lost.

25. Ante resurrectionem sancti singulas stolas accipiunt, binas post resurrectionem.---Vel certe sanctae Ecclesiae in fine suo duplum recipere est in singulis nobis et de beatitudine animae, et de carnis incorruptione gaudere. Hinc est enim quod per prophetam de electis dicitur: In terra sua duplicita possidebunt (Isai. LXI, 7). Hinc est enim quod Joannes apostolus de sanctis finem mundi quaerentibus dicit: Data sunt illis singulae stolae albae, et dictum est eis ut requiescerent tempus adhuc modicum, donec compleretur numerus conservorum et fratrum eorum (Apoc. VI, 11). Sicut enim longe superius diximus (scilicet praefationis, c. 10, n. 20), ante resurrectionem sancti singulas 1154 stolas accipiunt, quia sola animarum beatitudine perfruuntur; in fine autem mundi binas habituri sunt, quia cum mentis beatitudine etiam carnis gloriam possidebunt.

26. Conversio Judaeorum in fine mundi praenuntiata.---Sed ea quae subnexa sunt, in fine magis hujus saeculi conversionem se Judaici populi nuntiare testantur. Nam subditur: Venerunt autem ad eum omnes fratres sui, et universae sorores suae, et cuncti qui noverant eum prius, et comederunt cum eo panem in domo ejus. Tunc quippe fratres sui ac sorores ad Christum veniunt, quando ex plebe Judaica quotquot investiti fuerint convertuntur. Ex illo enim populo carnis materiam sumpsit. Tunc ergo ad eum fratres ac sorores accedunt, quando ex ea plebe quae ei per cognitionem juncta est, vel qui fortes futuri sunt, velut fratres, vel infirmi, velut sorores, ad eum per cognitionem fidei devota gratulatione concurrunt. Tunc apud eum celeberrimae festivitatis convivium exhibent, quando eum jam nequaquam quasi purum hominem contemnentes, propinquitatis suae memores, divinitati se ejus inhaerere congaudent. Tunc in domo ejus panem comedunt, cum, postposita observatione subjacentis litterae, in sancta Ecclesia mystici eloquii quasi frugis medulla pascuntur [Vet. X]. Bene autem subjungitur: Cuncti qui noverant eum prius. Prius quippe noverant, quem in passione sua quasi incognitum contempserunt. Nam nasciturum Christum nullus qui plene legem didicit ignoravit. Unde et Herodes rex, magorum occursione perterritus, sacerdotes et principes studuit solerter inquirere ubi Christum nasciturum esse praescirent; cui protinus responderunt: In Bethlehem Judae (Matth. II, 5). Prius ergo noverant quem passionis suae tempore dum despicerent ignorabant. Quorum et notitia prior, et ignorantia posterior bene ac breviter Isaac caligante signatur.

25. Before the resurrection the saints receive single robes, double after the resurrection.---Or certainly for holy Church to receive double in her end is for each of us both to rejoice concerning the beatitude of the soul, and concerning the incorruption of the flesh. For hence it is that it is said by the prophet concerning the elect: In their land they shall possess double (Is. 61:7). For hence it is that John the apostle says concerning the saints seeking the end of the world: White robes were given unto every one of them, and it was said unto them that they should rest yet for a little time, until the number of their fellow-servants and their brethren should be fulfilled (Rev. 6:11). For as we said far above (namely of the preface, c. 10, n. 20), before the resurrection the saints receive single robes, because they enjoy the beatitude of their souls alone; but in the end of the world they are to have double, because with the beatitude of the mind they will possess also the glory of the flesh.

26. The conversion of the Jews at the end of the world foretold.---But those things which are subjoined, testify that they announce the conversion of the Jewish people rather in the end of this world. For it is subjoined: Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house. For then his brethren and sisters come to Christ, when from the Jewish people as many as shall have been brought in are converted. For from that people He took the matter of His flesh. Then, therefore, brethren and sisters approach to Him, when from that people which is joined to Him by kindred, either they who are to be strong, as it were brethren, or they who are weak, as it were sisters, run together to Him by the knowledge of faith with devout congratulation. Then they exhibit a feast of most celebrated festivity with Him, when no longer despising Him as if a pure man, but mindful of their kinship, they rejoice together to adhere to His divinity. Then they eat bread in His house, when, the observation of the underlying letter being postponed, they are fed in holy Church with the marrow of the mystical speech as it were of the grain [Vet. X]. But it is well subjoined: All they that had been of his acquaintance before. For they knew Him before, whom they despised in His passion as if unknown. For no one who fully learned the law was ignorant of Christ who was to be born. Whence also King Herod, terrified by the arrival of the Magi, studied to inquire of the priests and princes where they foreknew that Christ should be born; to whom they instantly answered: In Bethlehem of Judea (Matt. 2:5). They knew Him before, therefore, whom in the time of His passion while they despised they knew not. Whose both former knowledge and latter ignorance are well and briefly marked by the blindness of Isaac.

Qui dum Jacob benediceret, et quid eveniret in futuro praevidebat, et quis illi praesens assisteret nesciebat (Genes. XXVII). Sic quippe Israelitarum populus fuit, qui prophetiae mysteria accepit, sed tamen caecos in contemplatione oculos habuit, quia eum praesentem non vidit, de quo tam multa in futuro praevidit. Ante se enim positum nequaquam cernere valuit, cujus adventus potentiam longe ante nuntiavit. Sed ecce in fine mundi veniunt, et eum quem prius noverant recognoscunt. Ecce in domo ejus panem comedunt; quia in sancta Ecclesia sacri eloquii fruge pascuntur, et omnem insensibilitatem pristini torporis excutiant. Unde et subditur: Et moverunt super eum caput. Quid enim in capite, nisi principale mentis accipitur? sicut per Psalmistam dicitur: Impinguasti in oleo caput meum (Psal. XXII, 5). Ac si aperte diceretur: Arentem in suis cogitationibus mentem meam charitatis unctione rigasti. Caput ergo movetur, cum, per formidinem veritatis tacta, ab insensibilitate sua mens quatitur. Veniant ergo parentes ad convivium, atque excusso torpore moveant caput, id est hi qui Redemptori nostro carne conjuncti fuerant refectionem quandoque verbi in fide percipiant, et insensibilitatis pristinae duritiam amittant. Unde bene per Habacuc dicitur: Pedes ejus steterunt, et mota est terra (Habac. III, 5). Stante enim Domino terra procul dubio movetur, quia cum 1155 cordi nostro timoris sui vestigia imprimit, cuncta in nobis cogitatio terrena contremiscit. Hoc taque loco caput movere est immobilitatem mentis excutere, et ad cognitionem fidei credulitatis gressibus propinquare.

27. Quanta ex eorum conversione Ecclesiae consolatio. Quae conversi, Christo debeant offerre.---Sed quia sancta Ecclesia nunc Hebraeorum aversione afficitur, et tunc conversione relevatur, recte subjungitur [Vet. XI]: Et consolati sunt eum super omni malo, quod intulerat Dominus super eum. Consolantur videlicet Christum, consolantur Ecclesiam, qui ab infidelitatis pristinae errore resipiscunt, et pravitatem vitae, per quam recta docentibus repugnaverant, deserunt. Annon gravis moeror est duris cordibus infructuose praedicare, laborem in ostendenda veritate sumere, sed nullum de conversione audientium fructum laboris invenire? At contra, magna praedicatorum consolatio est subsequens profectus auditorum. Relevatio quippe docentis est immutatio proficientis. Et notandum quod in flagello positum consolari noluerunt, sed ad consolandum eum post flagellum veniunt, quia nimirum passionis ejus tempore Hebraei, praedicamenta fidei contemnentes, quem hominem ex morte probaverant Deum credere despexerunt.

Who while he blessed Jacob, both foresaw what should happen in the future, and knew not who was present standing by him (Gen. 27). For so was the people of the Israelites, which received the mysteries of prophecy, but yet had blind eyes in contemplation, because it saw Him not present, of whom it foresaw so many things in the future. For it was in no way able to discern Him placed before itself, whose power of coming it announced long before. But behold in the end of the world they come, and they recognize Him whom they knew before. Behold they eat bread in His house; because they are fed in holy Church with the grain of the sacred speech, and they shake off all the insensibility of their former torpor. Whence also it is subjoined: And they moved their head over him. For what is understood in the head but the principal part of the mind? as is said by the Psalmist: Thou hast anointed my head with oil (Ps. 23:5). As if it were openly said: My mind being parched in its own thoughts, Thou hast watered with the unction of charity. The head, therefore, is moved, when, being touched by the dread of truth, the mind is shaken from its insensibility. Let the parents come, therefore, to the feast, and the torpor being shaken off let them move the head, that is, they who had been joined to our Redeemer in the flesh, let them at length perceive the refreshment of the word in faith, and let them lose the hardness of their former insensibility. Whence it is well said by Habakkuk: His feet stood, and the earth was moved (Hab. 3:6). For when the Lord stands the earth is doubtless moved, because when 1155 He impresses the footsteps of His fear upon our heart, every earthly thought in us trembles. In this place, therefore, to move the head is to shake off the immobility of the mind, and to approach to the knowledge of faith by the steps of belief.

27. How great a consolation to the Church from their conversion. What those who are converted ought to offer to Christ.---But because holy Church is now affected by the aversion of the Hebrews, and then is relieved by their conversion, it is rightly subjoined [Vet. XI]: And they comforted him over all the evil that the Lord had brought upon him. They comfort Christ, namely, they comfort the Church, who repent from the error of their former infidelity, and desert the perverseness of life, through which they had resisted those teaching right things. For is it not a heavy grief to preach unfruitfully to hard hearts, to take labor in showing the truth, but to find no fruit of labor from the conversion of the hearers? But on the contrary, the great consolation of preachers is the subsequent progress of the hearers. For the relief of the teacher is the change of the one who profits. And it is to be noted that they would not comfort him when placed in the scourge, but they come to comfort him after the scourge, because namely in the time of His passion the Hebrews, despising the predicaments of faith, disdained to believe Him God whom they had proved to be man from His death.

Unde per Psalmistam Dominus dicit: Sustinui qui simul mecum contristaretur, et non fuit; consolantem me quaesivi, et non inveni (Psal. LXVIII, 21). Consolantem quippe in passione minime invenit, quia in despectu mortis etiam ipsos hostes pertulit, pro quibus ad mortem venit. After the scourges, therefore, the kindred come to consolation, because in His members the Lord suffers now also; but in the last time all the Israelites run together to the faith, the preaching of Elias being known, and they return to His protection whom they had fled, and then that excellent feast is celebrated by the manifold gathering together of peoples. Tunc post flagella quasi Job sanus ostenditur, quando a conversis atque credentibus post passionem suam ac resurrectionem Dominus in coelis immortalis vivere per certitudinem fidei scitur. Tunc quasi remuneratus Job cernitur, quando in majestatis suae potentia sicut est Deus creditur, et ejus fidei subijci hi qui prius restiterant videntur. In fine igitur mundi credentes Hebraei conveniant, et humani generis redemptori in potentia divinitatis quasi sano Job oblationem suarum vota persolvant [Vet. XII]. Unde et bene subditur: Et dederunt ei unusquisque ovem unam, et inaurem auream unam. Quid per ovem nisi innocentia, quid per inaurem nisi obedientia designatur? Per ovem quippe simplex animus, per inaurem vero ornatus humilitatis gratia auditus exprimitur.

[Rec. X.] 28. Obedientiae commendatio. Obedientia usque ad mortem servanda.

Sed quia ad ostendendam virtutem obedientiae occasio opportuna se prae-buit, libet hanc paulo vigilantius sollicitiusque discutere, et quanti sit meriti demonstrare. Sola namque virtus est obedientia quae virtutes caeteras menti inserit, insertasque custodit. Unde et primus homo praeceptum quod servaret accepit (Genes. II, 1), cui se si vellet obediens subdere, ad aeternam beatitudinem sine labore perveniret. Hinc Samuel ait: Melior est obedientia quam victimae, et auscultare magis quam offerre adipem arietum, quoniam quasi peccatum ariolandi est repugnare, et quasi scelus idololatriae nolle acquiescere (I Reg. XV, 22). Obedientia quippe victimis jure praeponitur (8, q. 1. can. sciendum, § Obedientia), quia per victimas aliena caro, per obedientiam vero voluntas propria mactatur. Tanto igitur quisque Deum citius placat, quanto ante ejus oculos repressa arbitrii sui superbia, gladio praecepti se immolat.

Whence through the Psalmist the Lord says: I looked for some to have pity on me together with me, and there was none; and for one to comfort me, and I found none (Ps. 69:20). For He in no way found one comforting Him in His passion, because in the contempt of death He bore even those very enemies for whom He came to death. After the scourges, therefore, the kindred come to consolation, because in His members the Lord suffers now also; but in the last time all the Israelites run together to the faith, the preaching of Elias being known, and they return to His protection whom they had fled, and then that excellent feast is celebrated by the manifold gathering together of peoples. Then after the scourges Job is shown as it were healthy, when after His passion and resurrection the Lord is known by the certainty of faith to live immortal in the heavens by those who are converted and believe. Then Job is seen as it were remunerated, when in the power of His majesty He is believed as He is God, and they who before had resisted are seen to be subjected to His faith. In the end of the world, therefore, let the believing Hebrews come together, and let them pay the vows of their offerings to the redeemer of the human race in the power of His divinity as if to healthy Job [Vet. XII]. Whence also it is well subjoined: And every man gave him one sheep, and one golden earring. What is designated by the sheep but innocence, what by the earring but obedience? For by the sheep a simple mind, but by the earring a hearing adorned with the grace of humility is expressed.

[Rec. X.] 28. Commendation of obedience. Obedience must be kept even unto death.

But because a favorable opportunity has presented itself to show the virtue of obedience, it is pleasing to discuss this a little more vigilantly and carefully, and to demonstrate how great its merit is. For obedience is the only virtue that inserts the other virtues into the mind, and guards them once inserted. Hence the first man also received a precept to keep (Gen. II, 1), to which if he had willed to subject himself in obedience, he would have reached eternal blessedness without labor. Hence Samuel says: Obedience is better than victims, and to hearken rather than to offer the fat of rams, because it is as the sin of soothsaying to resist, and as the crime of idolatry to refuse to acquiesce (I Sam. XV, 22). Obedience is rightly preferred to victims (8, q. 1. can. sciendum, § Obedientia), because by victims the flesh of another, but by obedience the own will is slaughtered. Therefore, a person pleases God the more quickly, the more he immolates himself with the sword of the precept before His eyes, having repressed the pride of his own judgment.

Quo contra ariolandi peccatum inobedientia dicitur, ut quanta sit virtus obedientia demonstretur. Ex adverso igitur melius ostenditur, quid de ejus laude sentiatur. Si enim quasi ariolandi peccatum est repugnare, et quasi scelus idololatriae nolle acquiescere, sola est quae fidei meritum possidet, sine qua quisque infidelis esse convincitur, etiamsi fidelis esse videatur. Hinc per Salomonem in ostensione obedientiae dicitur: Vir obediens loquitur victorias (Prov. XXI, 28). Vir quippe obediens victorias loquitur, quia dum alienae voci humiliter subdimur, nosmetipsos in corde superamus. Hinc in Evangelio Veritas dicit: Eum qui venit ad me, non ejiciam foras, quia de coelo descendi, non ut faciam voluntatem meam, sed voluntatem ejus qui misit me (Joan. VI, 37). Quid enim? si suam faceret eos qui ad se veniunt repulisset? Quis autem nesciat quod voluntas Filii a Patris voluntate non discrepet? Sed quoniam primus homo, quia suam facere voluntatem voluit, a paradisi gaudio exivit (Genes. III, 24), secundus ad redemptionem hominum veniens, dum voluntatem se Patris et non suam facere ostendit, permanere nos intus docuit. Cum igitur non suam sed Patris voluntatem facit, eos qui ad se veniunt foras non ejicit, quia dum exemplo suo nos obedientiae subjicit, viam nobis egressionis claudit. Hinc rursum ait: Non possum ego a meipso facere quidquam, sed sicut audio judico (Joan. V, 30). Nobis quippe obedientia usque ad mortem servanda praecipitur. Ipse autem si sicut audit judicat, tunc quoque obedit, cum judex venit. Ne igitur nobis usque ad praesentis vitae terminum obedientia laboriosa appareat, Redemptor noster indicat, quia hanc etiam cum judex venerit servat. Quid ergo mirum si homo peccator se obedientiae in praesentis vitae brevitate subjicit (11, q. 3, c. Quid ergo), quando hanc mediator Dei et hominum et cum obediens remunerat, non relinquit?

[Vet. XIII.] 19. Malum nunquam fieri debet per obedientiam, sed bonum aliquando intermitteri.

Sciendum vero est quod nunquam per obedientiam malum fieri aliquando autem debet per obedientiam bonum quod agitur, intermitteri. Neque enim mala in paradiso arbor exstitit, quam Deus homini ne contingeret interdixit (Genes. II). Sed ut melius per obedientiae meritum homo bene conditus cresceret, dignum fuerat ut etiam a bono prohiberetur, quatenus tanto verius hoc quod ageret virtus esset, quanto et a bono cessans, auctori suo se subditum humiliter exhiberet. Sed notandum quod illic dicitur: Ex omni ligno paradisi comedite, de ligno autem scientiae boni et mali ne tetigeritis (Ibid., 16).

On the contrary, disobedience is called the sin of soothsaying, so that it may be shown how great a virtue obedience is. Therefore, it is better shown from the opposite what is thought of its praise. For if to resist is as the sin of soothsaying, and to refuse to acquiesce as the crime of idolatry, it is the only virtue that possesses the merit of faith, without which anyone is proved to be unfaithful, even if he seems to be faithful. Hence it is said through Solomon in the demonstration of obedience: An obedient man speaketh victories (Prov. XXI, 28). For an obedient man speaks victories, because while we are humbly subjected to another's voice, we overcome ourselves in our heart. Hence in the Gospel the Truth says: Him that cometh to me I will not cast out, because I came down from heaven, not to do my own will, but the will of him that sent me (John VI, 37). For what? if He did His own will, would He have repulsed those who come to Him? But who does not know that the will of the Son does not differ from the will of the Father? But because the first man, because he willed to do his own will, went out from the joy of paradise (Gen. III, 24), the second, coming for the redemption of men, while He shows that He does the will of the Father and not His own, taught us to remain within. Therefore, when He does not His own will but the Father's, He does not cast out those who come to Him, because while by His example He subjects us to obedience, He closes the way of egress for us. Hence again He says: I can of mine own self do nothing, but as I hear I judge (John V, 30). For obedience even unto death is enjoined upon us. But He, if He judges as He hears, then also obeys when He comes as Judge. Lest therefore obedience should appear laborious to us even unto the end of the present life, our Redeemer indicates that He keeps this even when He comes as Judge. What wonder then if a sinful man subjects himself to obedience in the brevity of the present life, when the Mediator between God and men does not relinquish this even when He rewards the obedient (11, q. 3, c. *Quid ergo*)?

[Vet. XIII.] 19. Evil must never be done through obedience, but good must sometimes be intermitted.

But it must be known that evil must never be done through obedience, but sometimes the good which is being done must be intermitted through obedience. For the tree in paradise was not an evil thing, which God forbade man to touch (Gen. II). But that man, being well created, might grow better through the merit of obedience, it was fitting that he should be prohibited even from a good thing, so that what he did might be more truly a virtue, the more humbly he showed himself subject to his Author even by ceasing from a good thing. But it must be noted that it is said there: Of every tree of paradise eat, but of the tree of knowledge of good and evil touch not (Ibid., 16).

Qui enim ab uno quolibet bono subjectos vetat, necesse est ut multa concedat, ne obedientis mens funditus intereat, si a bonis omnibus penitus repulsa jejunat. Omnes autem paradisi arbores ad esum Dominus concessit, cum ab una prohibuit, ut creaturam suam, quam nolebat exstingui, sed provehi, tanto facilius ab una restringeret, quanto ad cunctas latius relaxaret.

30. Quando nullius meriti sit obedientia, quando minimi.

Sed quia nonnunquam nobis hujus mundi prospera, nonnunquam vero jubentur adversa, sciendum summopere est quod obedientia aliquando, si de suo aliquid habeat, nulla est; aliquando autem, si de suo aliquid non habeat, minima (8, q. 1, c. Sciendum). Nam cum hujus mundi successus praecipitur, cum locus superior imperatur, is qui ad percipienda haec obedit, obedientiae sibi virtutem evacuat, si ad haec etiam ex proprio, desiderio anhelat. Neque enim se sub obedientia dirigit, qui ad accipienda hujus vitae prospera libidini propriae ambitionis servit. Rursum cum mundi despectus praecipitur, cum probra adipisci et contumeliae jubentur, nisi ex seipso animus haec appetat, obedientiae sibi meritum minuit, quia ad ea quae in hac vita despecta sunt invitus nolensque descendit. Ad detrimenta quippe obedientia ducitur, cum mentem ad suscipienda probra hujus saeculi nequaquam ex parte aliqua etiam sua vota comitantur. Debet ergo obedientia et in adversis ex suo aliquid habere, et rursum in prosperis ex suo aliquid omnimodo non habere, quatenus et in adversis tanto sit gloriosior quanto divino ordini etiam ex desiderio jungitur, et in prosperis tanto sit verior quanto a praesenti ipsa quam divinitus percipit gloria funditus ex mente separatur.

31. Subeunda prospera ex sola jussione, adversa vero etiam ex devotione, docemur exemplo Mosis et Pauli.

Sed hoc virtutis pondus melius ostendimus, si coelestis patriae duorum hominum facta memoremus. Moyses namque cum in deserto oves pasceret, a Domino per angelum in igne loquente vocatus est, ut eripiendae omni Israelitarum multitudini praeesset (Exod. III). Sed quia apud se mente humilis exstitit, oblatam protinus tanti regiminis gloriam expavit, moxque ad infirmitatis patrocinium recurrit, dicens: Obsecro, Domine, non sum eloquens; ab heri et nudiustertius ex quo coepisti loqui ad servum tuum, tardioris et impeditioris linguae sum factus (Ibid. IV, 10).

For he who forbids those subject to him from any one good thing, must necessarily grant many things, lest the mind of the obedient perish utterly, if it fasts being repulsed entirely from all good things. Moreover, the Lord granted all the trees of paradise for food when He prohibited from one, so that He might the more easily restrain His creature, whom He did not wish to be extinguished but to be advanced, from one, the more widely He relaxed for all.

30. When obedience is of no merit, when of the least.

But because sometimes the prosperous things of this world are commanded to us, but sometimes the adverse, it must be known above all that obedience sometimes, if it has something of its own, is nothing; but sometimes, if it has nothing of its own, is the least (8, q. 1, c. Sciendum). For when the success of this world is commanded, when a superior place is enjoined, he who obeys to receive these things evacuates the virtue of obedience for himself, if he pants for these things also from his own desire. For he does not direct himself under obedience who, for the sake of receiving the prosperity of this life, serves the lust of his own ambition. Again, when the contempt of the world is commanded, when reproaches and insults are enjoined to be attained, unless the mind seeks these from itself, it diminishes the merit of obedience for itself, because it descends unwillingly and reluctantly to those things which are despised in this life. For obedience is led to detriments when the mind by no means, even in some part of its own vows, accompanies the undertaking of the reproaches of this world. Therefore, obedience ought to have something of its own in adversity, and again in prosperity it ought by all means to have nothing of its own, so that in adversity it may be the more glorious the more it is joined to the divine order even from desire, and in prosperity it may be the more true the more that glory itself which it receives from God is entirely separated from the mind.

31. Prosperous things are to be undergone from command alone, but adverse things also from devotion, as we are taught by the example of Moses and Paul.

But we show this weight of virtue better if we recall the deeds of two men of the heavenly country. For Moses, when he was feeding sheep in the desert, was called by the Lord through an angel speaking in the fire, that he might preside over the whole multitude of the Israelites to be delivered (Exod. III). But because he stood humble in mind within himself, he was immediately terrified by the offered glory of so great a rule, and soon recurred to the protection of infirmity, saying: I beseech thee, Lord, I am not eloquent; from yesterday and the day before yesterday since thou hast begun to speak to thy servant, I have become of a slower and more impeded tongue (Ibid. IV, 10).

Et, se postposito, alium deposcit, dicens: Mitte quem missurus es (Ibid. 13). Ecce cum auctore linguae loquitur, et ne tanti regiminis potestatem suscipiat, elinguem se esse causatur. Paulus quoque divinitus fuerat ut in Jerusalem debuisset ascendere admonitus, sicut ipse Galatis dicit: Deinde post annos quatuordecim iterum ascendi Jerosolymam, assumpto Barnaba et Tito; ascendi autem secundum revelationem (Galat. II, 1). Isque in itinere cum prophetam Agabum reperisset, quanta se adversitas in Jerosolymis maneret audivit (Act. XXI). Scriptum quippe est quod idem Agabus zonam Pauli suis pedibus inserens, dixit: Virum cujus haec zona est sic alligabunt in Jerusalem (Ibid., 11). A Paulo autem protinus respondetur: Ego non solum alligari, sed et mori in Jerusalem paratus sum pro nomine Jesu, neque enim pretiosiores facio animam meam quam me (Ibid., 13). Praeceptione igitur revelationis Jerosolymam pergens, adversa cognoscit, et tamen haec libenter appetit; audit quae timeat, sed ad haec ardentius anhelat. Moyses itaque ad prospera de suo nihil habet, quia precibus renititur, ne Israeliticae plebi praeferatur. Paulus ad adversa etiam ex suo voto ducitur, quia malorum imminetium cognitionem percipit, sed devotione spiritus etiam ad acriora fervescit. Ille praesentis potestatis gloriam Deo voluit jubente declinare; iste, Deo aspera et dura disponente, se studuit ad graviora praeparare. Praeeunte ergo utrorumque ducum infracta virtute instituimur, ut si obedientiae palmam apprehendere veraciter nitimur, prosperis hujus saeculi ex sola jussione, adversis autem etiam ex devotione militemus.

32. Innocentiae ornamentum est obedientia.

Notandum vero est quod hoc loco cum inaure ovis, cum ove inauris offertur, quia nimirum innocuis mentibus ornamentum semper obedientiae jungitur; Domino attestante, qui ait: Oves meae vocem meam audiunt, et ego cognosco eas, et sequuntur me (Joan. X, 27). Beato igitur Job nemo inaurem sine ove, nemo ovem sine inaure obtulit, quia profecto Redemptori suo non obedit, qui innocens non est; et innocens esse non potest, qui obedire contemnit. Quia vero ipsa obedientia non servili metu sed charitatis affectu servanda est, non terrore poenae, sed amore justitiae, cuncti qui ad convivium veniunt, auream inaurem obtulisse perhibentur, ut videlicet in ea quae exhibetur obedientia, charitas fulgeat, quae virtutes omnes quasi auri more caetera metalla transcendat.

33. Nulla potest esse aut innocentia aut obedientia, nisi in una vera Ecclesia.

And, having postponed himself, he asks for another, saying: Send whom thou wilt send (Ibid. 13). Behold, he speaks with the Author of the tongue, and lest he should undertake the power of so great a rule, he causes himself to be tongueless. Paul also had been admonished by God that he ought to have ascended to Jerusalem, as he himself says to the Galatians: Then after fourteen years I went up again to Jerusalem, having taken Barnabas and Titus; but I went up according to revelation (Galat. II, 1). And in the journey, when he had found the prophet Agabus, he heard how much adversity awaited him in Jerusalem (Acts XXI). For it is written that the same Agabus, inserting Paul's girdle into his own feet, said: The man whose girdle this is they shall thus bind in Jerusalem (Ibid., 11). Moreover, it is answered by Paul immediately: I am ready not only to be bound, but also to die in Jerusalem for the name of Jesus, for neither do I make my soul more precious than myself (Ibid., 13). Therefore, going to Jerusalem by the precept of revelation, he knows the adverse things, and yet he willingly seeks these; he hears what he should fear, but he pants more ardently for these. Moses therefore has nothing of his own toward prosperous things, because he resists with prayers lest he be preferred to the Israelite people. Paul is led to adverse things even from his own vow, because he perceives the knowledge of imminent evils, but by the devotion of the spirit he also burns for sharper things. The former willed to decline the glory of present power at God's command; the latter, God disposing harsh and hard things, studied to prepare himself for graver things. Therefore, by the preceding unbroken virtue of both leaders we are instructed that if we strive truly to apprehend the palm of obedience, we should serve in the prosperity of this world from command alone, but in adverse things also from devotion.

32. Obedience is the ornament of innocence.

It is to be noted that in this place the sheep is offered with the earring, and the earring with the sheep, because surely the ornament of obedience is always joined to innocent minds; as the Lord attests, who says: My sheep hear my voice, and I know them, and they follow me (John X, 27). Therefore, no one offered an earring to blessed Job without a sheep, nor a sheep without an earring, because surely he does not obey his Redeemer who is not innocent; and he cannot be innocent who contemns to obey. Because, however, that obedience is to be kept not by servile fear but by the affect of charity, not by the terror of punishment but by the love of justice, all who come to the feast are said to have offered a golden earring, so that clearly in that obedience which is exhibited, charity may shine forth, which may transcend all other virtues like gold transcends other metals.

33. There can be no innocence or obedience except in the one true Church.

Sed quia nulla esse innocentia, nulla esse vera obedientia in multiplicibus haereticorum divisionibus potest, ad cognitionem fidei venientes offerant ovem, sed unam; offerant inaurem, sed unam; id est, tales veniant, qui in unitate sanctae Ecclesiae innocui obedientesque persistent. Unum quippe dividi per numeros non potest, quia et hoc ipsum unum quod dicimus numerus non est. Offerant igitur ovem, sed unam; offerant inaurem, sed unam; id est, ad sanctam Ecclesiam cum innocentia atque obedientia venientes, eam mentem deferant quam sectarum schismata non dividant.

[Vet. XV.] 34. Quantum de Judaeorum conversione futurum in Ecclesia gaudium, et celebrandum aliquando convivium.

Aperire libet oculos fidei, et illud extremum sanctae Ecclesiae de susceptione Israelitici populi convivium contemplari. Ad quod nimirum convivium magnus ille veniens Elias convivantium invitator adhibetur; et tunc propinqui, tunc noti ad eum cum muneribus veniunt, quem in flagello paulo ante positum contempserunt. Appropinquante enim die iudicii, vel praecursoris vocibus, vel quibusdam erumpentibus signis, ipsa eis jam aliquo modo advenientis Domini virtus interlucet. Cujus iram dum praevenire festinant, conversionis suae tempus accelerant. Conversi autem cum muneribus veniunt, quia eum quem paulo ante in passione deriserunt, tunc virtutum opera quasi munera offerendo, venerantur, illud procul dubio hac sua oblatione complentes quod et cernimus magna ex parte jam factum, et adhuc credimus perfecte faciendum: Adorabunt eum filiae Tyri in muneribus (Psal. XLIV, 13). Tunc namque illum plenius filiae Tyri in muneribus adorant, cum Israelitarum mentes hujus nunc mundi subditae desiderii, ei quem superbientes negaverunt, quandoque cognito, suae hostias confessionis apportant. Et quamvis eisdem temporibus quibus Antichristus appropinquat, aliquatenus vita fidelium minoris esse virtutis appareat, quamvis in conflictu illius perditum hominis gravis etiam corda fortium formido constringat: Elia tamen praedicante roborati, non solum fideles quique in sanctae Ecclesiae soliditate persistent, sed, sicut superius diximus, ad cognitionem fidei multi quoque ex infidelibus convertuntur; ita ut Israeliticae gentis reliquiae, quae repulsae prius funditus fuerant, ad sinum matris Ecclesiae pia omnimodo devotione concurrant.

CAPUT XV

[Vet. XVI].

VERS. 12. Dominus autem benedixit novissimis Job magis, quam principio ejus.
35. Deus novissimis Ecclesiae, multiplici animarum collectione benedicit.

But because there can be no innocence, no true obedience in the multiple divisions of heretics, let those who come to the knowledge of faith offer a sheep, but one; let them offer an earring, but one; that is, let such come as may persist innocent and obedient in the unity of the holy Church. For one cannot be divided into numbers, because even this one which we say is not a number. Therefore let them offer a sheep, but one; let them offer an earring, but one; that is, coming to the holy Church with innocence and obedience, let them bring that mind which the schisms of sects may not divide.

[Vet. XV.] 34. How great a joy will be in the Church concerning the conversion of the Jews, and the feast to be celebrated at some time.

It is pleasing to open the eyes of faith, and to contemplate that final feast of the holy Church concerning the reception of the Israelite people. To which feast surely that great Elias, coming as the inviter of the banqueters, is applied; and then neighbors, then acquaintances come with gifts to him whom they contemned shortly before when he was placed in the scourge. For as the day of judgment approaches, whether by the voices of the precursor or by certain erupting signs, the power of the coming Lord already shines through to them in some way. While they hasten to prevent His wrath, they accelerate the time of their conversion. Moreover, having been converted, they come with gifts, because him whom shortly before they derided in the Passion, they then venerate by offering works of virtues as gifts, completing undoubtedly by this offering of theirs that which we see already done in great part, and still believe to be perfectly done: The daughters of Tyre shall adore him with gifts (Psalm XLIV, 13). For then the daughters of Tyre adore him more fully with gifts, when the minds of the Israelites, now subject to the desires of this world, bring the hosts of their confession to Him whom in their pride they once denied, having at length known Him. And although in those same times when the Antichrist approaches, the life of the faithful may appear to be of lesser virtue in some measure, although in the conflict with that lost man a grave fear may also constrain the hearts of the strong; nevertheless, being strengthened by the preaching of Elias, not only do all the faithful persist in the solidity of the holy Church, but, as we said above, many from the infidels are also converted to the knowledge of faith; so that the remnants of the Israelite nation, which had been funditus rejected before, concur to the bosom of the mother Church with all pious devotion.

CHAPTER XV

[Vet. XVI].

VERSE 12. And the Lord blessed the latter end of Job more than his beginning.

35. God will bless the latter end of the Church with a multiple collection of souls.

Haec historice facta credimus, haec mystice facienda speramus. Magis enim novissimis Job quam principio benedicitur, quia quantum ad Israelitici populi susceptionem pertinet, urgente fine praesentis saeculi, dolorem sanctae Ecclesiae Dominus animarum multiplici collectione consolatur. Tanto quippe locupletius ditabitur, quanto et manifestius innotescit quod ad finem praesentis vitae temporalitas urgetur. Praedicatores namque sanctae Ecclesiae benedictione extremi temporis Psalmista ditari conspexerat, cum dicebat: Adhuc multiplicabuntur in senecta uberi, et bene patientes erunt, ut annuntient (Psal. XCI, 15). In senecta scilicet uberi multiplicantur, quia cum eorum vita differtur, semper ad melius fortitudo producitur, eisque per augmentum temporum crescunt etiam lucra meritorum. Bene autem patientes sunt ut annuntient, quia coelestia praedicantes, tanto robustius adversa tolerant, quanto et per tolerantiam suam animarum commoda locupletius reportant. Sequitur:

CAPUT XVI

[*Rec. XI*].

VERS. 12, 13.---Et facta sunt ei quatuordecim millia ovium, et sex millia camelorum, et mille juga boum, et mille asinae; et fuerunt ei septem filii, et tres filiae.

36. In duplicatis Job armentis et gregibus, aggregata fidelium universitas designatur: innocentium, in vitiis olim superbientium, iugo legis subditorum, gentilium.

Quod septem millia ovium, et tria millia camelorum, et quingenta juga boum, et quingentas asinas ante probationem percussione habuerit, ipsa ejusdem historiae praefatio ostendit; quae per flagellum perdita, ea nunc sunt duplicia restituta. Filii autem totidem sunt redditus quot amissi. Septem quippe filios et tres filias habuit, septem autem nunc filios et tres filias recepisse describitur, ut et hi qui extincti fuerant vivere demonstrentur. Dum enim dicitur: Addidit Dominus quaecunque fuerant Job duplicia (Job I), et tamen totidem filios ei restituit quot amisit, et liberos dupliciter addidit, cui decem postmodum in carne restituit, decem vero qui amissi fuerant in occulta animarum vita reservavit [Vet. XVII]. Si quis autem in praedictis animalibus, postposito culmo historiae, ut intellectuale videlicet animal, pasci mysteriorum fruge desiderat, necesse est ut quae sentimus agnoscat. Intelligere enim possumus quod in his animalibus aggregata fidelium universitas designatur. Hinc est namque quod per Psalmistam Patri de Filio dicitur: Omnia subjecisti sub pedibus ejus, oves et boves universas, insuper et pecora campi (Psal. VIII, 8). Hinc est quod idem propheta sanctam Ecclesiam simplices quosque inhabitare conspiciens, ait: Animalia tua habitabunt in ea (Psal. LXVII, 11).

We believe these things were done historically, we hope they are to be done mystically. For Job is blessed more in his latter end than in his beginning, because as much as pertains to the reception of the Israelite people, as the end of the present world presses, the Lord consoles the sorrow of the holy Church by a multiple collection of souls. For it shall be enriched the more opulently, the more clearly it becomes known that temporality presses toward the end of the present life. For the Psalmist had seen the preachers of the holy Church enriched by the blessing of the extreme time when he said: They shall still be multiplied in a fruitful old age, and shall be well suffering, that they may announce (Psalm XCI, 15). They are multiplied, clearly, in a fruitful old age, because when their life is deferred, their strength is always produced for the better, and the gains of their merits grow for them through the increase of times. Moreover, they are well suffering that they may announce, because preaching heavenly things, they tolerate adverse things the more robustly, the more they report the gains of souls more opulently through their tolerance. It follows:

CHAPTER XVI

[Rec. XI].

VERSES 12, 13. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses; and he had seven sons and three daughters.

36. In the doubled flocks and herds of Job, the aggregated university of the faithful is designated: of the innocent, of those once proud in vices, of those subject to the yoke of the law, and of the Gentiles.

The preface of the same history shows that he had seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses before the trial of the stroke; which having been lost through the scourge, are now restored twofold. But the sons were returned in the same number as they were lost. For he had seven sons and three daughters, but he is described now as having received seven sons and three daughters, so that those who had been extinguished might be shown to live. For while it is said: The Lord added all things that had been Job's twofold (Job I), and yet He restored to him as many sons as he had lost, He also added children twofold, since He restored ten to him afterward in the flesh, but reserved ten who had been lost in the hidden life of souls [Vet. XVII]. If any one, however, in the aforesaid animals, having postponed the stalk of history, desires to be fed by the fruit of mysteries as an intellectual animal, clearly, it is necessary that he acknowledge what we feel. For we can understand that in these animals the aggregated university of the faithful is designated. Hence it is that it is said through the Psalmist to the Father concerning the Son: Thou hast subjected all things under his feet, sheep and oxen all of them, moreover and the beasts of the field (Psalm VIII, 8). Hence it is that the same prophet, seeing all the simple inhabit the holy Church, says: Thy animals shall dwell in it (Psalm LXVII, 11).

37. Quid ergo in ovibus nisi innocentes, quid in camelis nisi eos qui caeterorum mala transeunt exuberantium tortuosa mole vitiorum, quid in jugatis bobus nisi Israelitas legi subditos, quid in asinis nisi simplices gentilium mentes accipimus? Nam quia innocentes quique ovium nomine designantur, testatur Psalmista, qui ait: Nos autem populus ejus, et oves pascuae ejus (Psal. XCIV, 7). Neque enim qui servare innocentiam negligunt, illa internae pascuae refectioe satiantur.

38. Cameli vero nomine aliquando in sacro eloquio Dominus, aliquando gentilium superbia exprimitur, quasi excrescente desuper tumore tortuosa. Quia enim ad suscipienda onera sponte se camelus humiliat, non immerito Redemptoris nostri gratiam designat, qui in eo quod infirmitatis nostrae onera suscipere dignatus est, a potestatis suae celsitudine sponte descendit. Unde et per Evangelium dicit: Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam (Joan. X, 18), et nemo tollit eam a me. Et unde iterum dicit: Facilius est camelum per foramen acus transire quam divitem intrare in regnum coelorum (Matth. XIX, 24). Quid enim nomine divitis nisi quemlibet elatum, quid cameli appellatione, nisi propriam condescensionem signat? Camelus enim per foramen acus transiit, cum idem Redemptor noster usque ad susceptionem mortis per angustias passionis intravit. Quae passio velut acus exstitit, quia dolore corpus pupugit. Facilius autem camelus per foramen acus transit quam dives coelorum regnum ingreditur, quia nisi ipse prius infirmitatis nostrae onera suscipiens per passionem suam foramen nobis humilitatis ostenderet, nequaquam se ad humilitatem illius superba nostra rigiditas inclinaret. Rursum cameli nomine tortuosa ac plena vitiis gentilitas designatur, sicut per Moysen dicitur quod inclinata jam die egressum in agro Isaac in camelo sedens Rebecca conspexerit, ac protinus de camelo descendit, et sese pallio ad visionem illius verecundata cooperuit (Genes. XXIV, 64). Quem enim Isaac alium, in eo quod inclinata jam die in agro egressus fuerat, designabat, nisi eum qui extremo hujus mundi tempore, velut in diei fine veniens, quasi in agrum foras exiit? quia cum sit invisibilis, in hoc mundo se visibilem demonstravit. Quem in camelo sedens Rebecca conspexit, quia eum Ecclesia ex gentibus veniens, dum adhuc vitiis esset innixa, et necdum spiritualibus, sed animalibus motibus inhaereret, attendit.

37. What then do we receive in the sheep but the innocent, what in the camels but those who pass over the evils of others with the tortuous mass of exuberant vices, what in the yoked oxen but the Israelites subject to the law, what in the asses but the simple minds of the Gentiles? For because all the innocent are designated by the name of sheep, the Psalmist witnesses, who says: But we are his people, and the sheep of his pasture (Psalm XCIV, 7). For they who neglect to keep innocence are not satiated by that refreshment of the internal pasture.

38. By the name of the camel sometimes the Lord is expressed in sacred elocution, sometimes the pride of the Gentiles, as if tortuous with a swelling from above. For because the camel spontaneously humbles itself to receive burdens, it designates not undeservedly the grace of our Redeemer, who in that he deigned to receive the burdens of our infirmity, spontaneously descended from the height of his power. Hence also He says through the Gospel: I have power to lay down my life, and I have power to take it up again (John X, 18), and no man taketh it from me. And hence again He says: It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven (Matt. XIX, 24). For what does He sign by the name of the rich man but any elated person, and what by the appellation of the camel but His own condescension? For the camel passed through the eye of a needle when our same Redeemer entered through the straits of the Passion even unto the undertaking of death. Which Passion was like a needle, because it pierced the body with pain. Moreover, the camel more easily passes through the eye of a needle than the rich man enters the kingdom of heaven, because unless He first, receiving the burdens of our infirmity, showed us the eye of humility through His Passion, our proud rigidity would by no means incline itself to His humility. Again, by the name of the camel the tortuous and vice-filled Gentility is designated, as it is said through Moses that Rebecca, the day having already declined, beheld Isaac going out into the field sitting upon a camel, and immediately descended from the camel, and covered herself with a cloak, being ashamed at the vision of him (Gen. XXIV, 64). For whom else did Isaac designate, in that the day having already declined he had gone out into the field, but him who at the extreme time of this world, coming as if at the end of the day, went out as it were into the field? because since He is invisible, He showed Himself visible in this world. Whom Rebecca sitting on a camel beheld, because the Church coming from the Gentiles, while she was still leaning on vices, and not yet adhering to spiritual but to animal motions, attended to Him.

Sed protinus de camelo descendit, quia vitia quibus prius fuerat superbe elata deseruit, seque etiam pallio operire curavit, quia, viso Domino, infirmitatem suae actionis erubuit, et illa quae prius in camelo libera gestabatur, descendens postmodum verecunda tegitur. Unde eidem Ecclesiae a priore elatione conversae per apostolicam vocem, quasi Rebeckae de camelo descendenti sibiue pallium superducenti, dicitur: Quem enim fructum habuistis tunc in illis, in quibus nunc erubescitis (Rom. VI, 21)?

[Vet. XVIII.] 39. In bobus vero aliquando luxuriosorum dementia, aliquando laboriosa fortitudo praedicantium, aliquando humilitas exprimitur Israelitarum. Quia enim bovis nomine per comparisonem luxuriosorum dementia designatur, Salomon indicat, qui cum male suadentis mulieris petulantiam praemisisset, adjunxit: Statimque eam sequitur, quasi bos ductus ad victimam (Prov. VII, 22). Rursum quia bovis nomine labor praedicatoris exprimitur; legis verba testantur, quae ait: Non obturabis os bovi trituranti (Deut. XXV, 4). Ac si aperte diceret: Praedicatores verbi a stipendiorum suorum perceptione non prohibebis. Rursum quia bovis nomine plebs Israelitica figuratur, propheta asserit, qui Redemptoris adventum denuntians dicit: Cognovit bos possessorem suum, et asinus praesepe Domini sui (Isai. I, 3), per bovem scilicet Israeliticum populum iugo legis edomitum signans, per asinum vero gentilem populum indicans, voluptatibus deditum, et gravius brutum.

40. Asinorum quoque et asinarum nomine aliquando luxuriosorum petulantia, aliquando mansuetudo simplicium, aliquando vero, ut praediximus, stultitia gentium designatur. Quia enim luxuriosorum petulantia asinorum appellatione per comparisonem exprimitur aperte declaratur cum per prophetam dicitur: Quorum carnes sunt ut carnes asinorum (Ezech. XXIII, 20). Rursum quia asinarum nomine simplicium vita figuratur, Redemptor noster cum Jerusalem pergeret, asinam sedisse memoratur. Jerusalem quippe visio pacis dicitur. Quid igitur signat quod Dominus sedendo asinam Jerusalem ducit, nisi quod simplices mentes dum praesidendo possidet, eas usque ad visionem pacis sua sacra sessiono perducit? Rursum quia asinorum nomine stultitia gentium designatur propheta testatur, dicens: Beati qui seminatis super omnes aquas, immittentes pedem bovis et asini (Isai. XXXII, 20). Super omnes quippe aquas seminare est cunctis populis fructuosa vitae verba praedicare. Pedem vero bovis et asini immittere est vias Israelitici et gentilis populi per praeceptorum coelestium vincula religare.

[Vet. XIX.] 41. Sacrae Scripturae littera praeterita referuntur, et futura praedicuntur.

But immediately she descended from the camel, because she deserted the vices by which she had been previously proudly elated, and she also took care to cover herself with a cloak, because, having seen the Lord, she was ashamed of the infirmity of her action, and she who was previously carried free on the camel, descending afterward is covered ashamed. Hence to the same Church converted from her prior elation it is said by the apostolic voice, as if to Rebecca descending from the camel and drawing a cloak over herself: What fruit had you then in those things, in which you are now ashamed (Rom. VI, 21)?

[Vet. XVIII.] 39. In the oxen, indeed, sometimes the dementia of the luxurious, sometimes the laborious fortitude of preachers, sometimes the humility of the Israelites is expressed. For because the dementia of the luxurious is designated by the name of the ox through comparison, Solomon indicates, who when he had premised the petulance of a badly persuading woman, added: And immediately he followeth her, as an ox led to the victim (Prov. VII, 22). Again, because the labor of the preacher is expressed by the name of the ox; the words of the law witness, which say: Thou shalt not muzzle the mouth of the ox that treadeth out the corn (Deut. XXV, 4). As if he should say openly: Thou shalt not prohibit the preachers of the word from the perception of their stipends. Again, because the Israelite people are figured by the name of the ox, the prophet asserts, who denouncing the advent of the Redeemer says: The ox hath known his owner, and the ass his Lord's crib (Isai. I, 3), clearly signing by the ox the Israelite people tamed by the yoke of the law, but by the ass indicating the Gentile people, given up to pleasures, and more heavily brute.

40. By the name of asses and she-asses also, sometimes the petulance of the luxurious, sometimes the meekness of the simple, but sometimes, as we said before, the foolishness of the Gentiles is designated. For that the petulance of the luxurious is expressed by the appellation of asses through comparison is openly declared when it is said through the prophet: Whose flesh is as the flesh of asses (Ezek. XXIII, 20). Again, because the life of the simple is figured by the name of she-asses, our Redeemer, when He went to Jerusalem, is remembered to have sat upon an ass. For Jerusalem is called the vision of peace. What then does it sign that the Lord, by sitting, leads the ass to Jerusalem, but that while He possesses simple minds by presiding over them, He leads them even to the vision of peace by His sacred session? Again, because the foolishness of the Gentiles is designated by the name of asses, the prophet witnesses, saying: Blessed are ye that sow upon all waters, sending in the foot of the ox and the ass (Isai. XXXII, 20). For to sow upon all waters is to preach the fruitful words of life to all peoples. Moreover, to send in the foot of the ox and the ass is to bind the ways of the Israelite and Gentile people through the chains of celestial precepts.

[Vet. XIX.] 41. By the letter of Sacred Scripture past things are related, and future things are predicted.

Litterae igitur veritate servata, sub beati Job nomine cunctis his animalibus non immerito credimus sanctae Ecclesiae populos designari, quatenus ea quae scripta sunt dispensatione sancti Spiritus cuncta mirabiliter ordinante, et transacta nobis referant, et futura praedicant. Agnoscamus ergo in ovibus fideles atque innocentes ex Judaea populos, legis dudum pascuis satiatos. Agnoscamus in camelis ad fidem simplices ex gentilitate venientes, qui prius sub ritu sacrilego, quasi quadam deformitate membrorum, valde turpes ostensi sunt, videlicet foeditate vitiorum. Et quia saepe, ut praediximus, sacra eloquia curant repetere quod affirmant, possunt rursus in bobus Israelitae accipi, quasi iugo legis attriti; asinis vero, ut dictum est, gentiles populi designari, qui dum se colendis lapidibus inclinabant, non reluctante mente, quasi dorso stulte supposito, quibuslibet idolis bruto sensu serviebant. Sancta ergo Ecclesia quae in exordiis suis innumeris tentationibus pressa, vel Israeliticum populum, vel multos ex gentibus amisit, videlicet quos lucrari non potuit, duplicia in fine recipit, quia in ea ex utraque natione fidelium numerus multiplicior excrescit. Possunt etiam per jugatos boves praedicatores intelligi. Unde cum eos ad annuntiandum Dominus mitteret, teste Evangelio (Marc. VI, 7), binos misisse describitur, ut quia vel duo sunt praecepta charitatis, vel quia haberi societas minus quam inter duos non potest, praedicatores sancti ex ipsa qualitate suae missionis cognoscerent quantum concordiam societatis amarent. Possunt, sicut praediximus, per asinas mentes simplicium designari. Sancta vero Ecclesia duplices boves atque asinas, recipit quia praedicatores sancti, qui, pressi formidine, in ejus dudum tentatione tacuerant, et mentes simplicium, quae, victae terroribus, veritatem illius confiteri formidabant, tanto jam nunc robustius in confessione veritatis voces suas exerunt, quanto debilius ante timuerunt.

42. Latentia in diversis numeris mysteria, et in nominibus trium Job filiarum.

Haec in significatione Ecclesiae breviter diximus: quae quomodo ejusdem sanctae Ecclesiae capiti serviant, in exordio hujus operis latius nos dixisse memoramus (Praefat., num. 14). Qui ergo de his sibi plenius satisfieri nititur, secundum hujus operis librum (Maxime num. 43) legere dignetur.

Therefore, the truth of the letter being preserved, we believe not undeservedly that the peoples of the holy Church are designated under the name of all these animals of blessed Job, so that all those things which are written, the dispensation of the Holy Spirit wonderfully ordering all things, may both relate past things to us and predict future things. Let us acknowledge, therefore, in the sheep the faithful and innocent peoples from Judea, long since satiated by the pastures of the law. Let us acknowledge in the camels the simple ones coming from gentility to the faith, who previously under a sacrilegious rite, as if with a certain deformity of limbs, were shown very foul, clearly by the filthiness of vices. And because often, as we said before, the sacred elocutions take care to repeat what they affirm, the Israelites can again be received in the oxen, as if worn by the yoke of the law; in the asses, however, as was said, the Gentile peoples are designated, who while they inclined themselves to the worship of stones, with a mind not reluctant, as if with a back foolishly subjected, served any idols with a brute sense. Therefore the holy Church, which in her beginnings was pressed by innumerable temptations, and lost either the Israelite people or many from the Gentiles, clearly those whom she could not gain, receives twofold in the end, because the number of the faithful from both nations grows more multiple in her. Also the preachers can be understood through the yoked oxen. Hence when the Lord sent them to announce, as the Gospel witnesses (Mark VI, 7), He is described to have sent them two by two, so that because there are either two precepts of charity, or because a society cannot be had between fewer than two, the holy preachers might know from the very quality of their mission how much they should love the concord of society. Through the she-asses, as we said before, the minds of the simple can be designated. Moreover, the holy Church receives twofold oxen and asses, because the holy preachers, who, pressed by fear, had previously been silent in her temptation, and the minds of the simple, which, overcome by terrors, feared to confess her truth, now exert their voices so much more robustly in the confession of the truth, the more weakly they feared before.

42. Latent mysteries in diverse numbers, and in the names of the three daughters of Job.

These things we have said briefly in the signification of the Church: which things, how they serve the Head of the same holy Church, we remember to have said more widely in the beginning of this work (Preface, num. 14). He therefore who strives to be more fully satisfied concerning these, let him deign to read the second book of this work (Especially num. 43).

Jam vero si quaerimur ut etiam de ipso animalium numero disseramus, cur mille juga boum, vel mille asinae, et sex millia camelorum, et quatuordecim millia ovium numerentur, dicere breviter possumus quod apud saecularem quidem scientiam millenarius numerus idcirco perfectus habetur, quia denarii numeri quadratum solidum reddit. Decem quippe decies ducta fiunt centum, quae jam figura quadrata, sed plana est. Ut autem in altitudinem surgat, et solida fiat, rursus centum decies multiplicantur, et mille sunt. Senarius autem numerus idcirco perfectus est, quia primus in numeris completur partibus suis, id est sexta sui parte, et tertia, et dimidia, quae sunt unum, et duo, et tria, quae in summam ducta sex fiunt. Nec alius ante senarium numerum reperitur, qui in suis partibus dum dividitur, tota ejus summa compleatur. [Vet. XX, Rec. XII.] Sed quia cuncta haec per sacrae Scripturae celsitudinem proficiendo transcendimus, ibi senarium, ibi septenarium, ibi denarium, ibi millenarium unde sit perfectus invenimus. Senarius quippe numerus in Scriptura sacra perfectus est, quia in mundi origine Dominus ea quae primo die coepit sexto die opera implevit (Genes. II, 2). Septenarium in ea perfectus est, quia omne opus bonum septem per Spiritum virtutibus agitur, ut et fides simul et opera consummentur. Denarius numerus in ea perfectus est, quia lex in decem praeceptis concluditur, omnisque culpa non amplius quam per decem verba cohibetur, atque, enarrante Veritate, operatores vineae denario remunerantur (Matth. XX, 10, 11). In denario quippe tria junguntur ad septem. Homo autem, qui ex anima constat et corpore, in septem qualitatibus continetur. Nam tribus spiritaliter, et quatuor corporaliter viget. In dilectione etenim Dei tribus qualitatibus spiritaliter excitatur, cum ei per legem dicitur: Diliges Dominum Deum tuum ex tota mente tua, et ex tota anima tua, et ex tota virtute tua (Matth. XXII, 37). Corporally vero quatuor qualitatibus continetur, quia videlicet ex materia calida et frigida, humida et sicca componitur. Homo ergo qui ex septem qualitatibus constat denario remunerari dicitur, quia in illa perceptione supernae patriae septem nostra ad tria junguntur aeterna, ut homo contemplationem Trinitatis accipiat, et de remuneratione operis quasi quodam denario consummatus vivat. Vel certe quod septem virtutes sunt quibus in hac vita laboratur, dumque eis in remuneratione contemplatio Trinitatis redditur, vita laborantium denario remuneratur. Sed perfectus quisque etiam in hac vita denarium accipit, dum eisdem septem virtutibus, spem, fidem, charitatemque conjungit.

Now indeed if we are asked that we should also discuss the number itself of the animals, why a thousand yoke of oxen, or a thousand she-asses, and six thousand camels, and fourteen thousand sheep are numbered, we can say briefly that in secular science the millenary number is therefore held perfect, because it returns the solid square of the denary number. For ten lead ten times become a hundred, which is already a square figure, but flat. That however it may rise into height and become solid, again a hundred are multiplied ten times, and they are a thousand. Moreover, the senary number is therefore perfect, because it is the first in numbers to be completed by its parts, that is, by its sixth part, and its third, and its half, which are one, and two, and three, which lead into a sum become six. Nor is another found before the senary number which, while it is divided in its parts, its whole sum may be completed. [Vet. XX, Rec. XII.] But because we transcend all these by advancing through the height of Sacred Scripture, there we find wherefore the senary, there the septenary, there the denary, there the millenary is perfect. For the senary number is perfect in Sacred Scripture because in the origin of the world the Lord fulfilled on the sixth day the works which He began on the first day (Gen. II, 2). The septenary is perfect in it because every good work is done by the seven virtues through the Spirit, so that both faith and works may be consummated together. The denary number is perfect in it because the law is concluded in ten precepts, and every fault is restrained by no more than ten words, and, Truth narrating, the operators of the vineyard are remunerated with a denarius (Matt. XX, 10, 11). For in the denarius three are joined to seven. Moreover man, who consists of soul and body, is contained in seven qualities. For he flourishes in three spiritually, and in four corporally. For in the love of God he is spiritually excited in three qualities, when it is said to him through the law: Thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength (Matt. XXII, 37). Corporally, indeed, he is contained in four qualities, because clearly he is composed of hot and cold, moist and dry matter. Therefore man, who consists of seven qualities, is said to be remunerated with a denarius, because in that perception of the supernal country our seven are joined to the eternal three, so that man may receive the contemplation of the Trinity, and live consummated from the remuneration of work as if with a certain denarius. Or certainly that there are seven virtues by which we labor in this life, and while to them the contemplation of the Trinity is returned in remuneration, the life of the laborers is remunerated with a denarius. But every perfect person receives the denarius even in this life, while he joins hope, faith, and charity to the same seven virtues.

Millenarius quoque numerus in sacro eloquio perfectus accipitur, quia appellatione ejus universitas designatur. Unde scriptum est: Verbi quod mandavit in mille generationes (Psal. CIV, 8). Cum enim nequaquam credendum sit quod ad centum generationes mundus extenditur, quid aliud mille generationibus nisi universitas generationum figuratur? Beatus igitur Job quatuordecim millia ovium recepit. Quia enim in sancta Ecclesia virtutum perfectio ad utrumque sexum ducitur, septenarius in ea numerus duplicatur. Et sex millia camelorum, quia plenitudinem in illa operis accipiunt qui ab illa dudum vitiorum suorum foeditate perierunt. Mille quoque juga boum, ac mille asinas recepit, quia Israelitas atque gentiles, doctos ac simplices, post tentationum casus in culmen perfectionis assumit. [Rec. XIII.] Septem quoque filios, et tres filias recepit, quia eorum mentibus quos septem virtutibus genuerat ad perfectionis summam, spem, fidem, charitatemque conjungit, ut tanto verius prole sua gaudeat, quanto suis fidelibus nil deesse virtutis pensat. [Vet. XXI.] Sed quia haec succincte transcurrimus, nunc ipsis quoque indagandis filiarum vocabulis intendamus. Sequitur:

CAPUT XVII.

VERS. 14.---Et vocavit nomen unius Diem, et nomen secundae Casiam, et nomen tertiae Cornustibii.

43. Haec nomina, pro eo quod a virtutibus sumpta sunt, apte curavit interpres non ea sicut in Arabico sermone inventa sunt ponere, sed in Latinum eloquium versa apertius demonstrare. Quis enim nesciat Diem vel Casiam Latina esse vocabula? At vero in Cornustibii (quamvis non cornus, sed cornu dicitur, nec cantantium fistula Tibium, sed tibia vocatur) in Latina tamen lingua sermonis genere minime custodito, rem, credo, prodere maluit, atque in ejus linguae de qua transferebat proprietate perdurare. Vel quia per cornu et tibiam unum verbum ex utroque composuit, utrumque verbum per unam orationis partem in Latina lingua transfusum quo voluit genere licite vocavit. [Vet. XXII.] Quid est ergo quod prima filia beati Job Dies dicitur, secunda Casia, tertia vero Cornustibii vocata memoratur, nisi quia universum genus humanum, quod benignitate conditoris atque ejusdem misericordia redemptoris eligitur, istis nominibus designatur? Homo namque quasi dies ex conditione claruit, quia hunc auctor suus ingenitae innocentiae splendore respersit.

The millenary number also is received as perfect in sacred elocution, because by its appellation universality is designated. Hence it is written: Of the word which he commanded to a thousand generations (Psalm CIV, 8). For since it is by no means to be believed that the world is extended to a hundred generations, what else is figured by a thousand generations but the university of generations? Blessed Job, therefore, received fourteen thousand sheep. For because in the holy Church the perfection of virtues is lead to both sexes, the septenary number is doubled in her. And six thousand camels, because they who formerly perished from that filthiness of their vices receive the plenitude of work in her. He also received a thousand yoke of oxen, and a thousand she-asses, because He assumes the Israelites and the Gentiles, the learned and the simple, after the falls of temptations into the height of perfection. [Rec. XIII.] He also received seven sons and three daughters, because to the minds of those whom He had begotten by the seven virtues He joins hope, faith, and charity to the sum of perfection, so that He may the more truly rejoice in His offspring, the more He weighs that nothing of virtue is lacking to His faithful. [Vet. XXI.] But because we run through these succinctly, let us now also intend to investigating the names of the daughters themselves. It follows:

CHAPTER XVII.

VERSE 14. And he called the name of one Day, and the name of the second Cassia, and the name of the third Horn of Stibium.

43. These names, because they are taken from virtues, the interpreter appropriately took care not to put them as they are found in the Arabic speech, but to demonstrate them more openly turned into Latin elocution. For who does not know that Dies or Casia are Latin words? But in Cornustibii (although it is not called cornus, but cornu, nor the pipe of singers called Tibium, but tibia), yet in the Latin language, the gender of the word being by no means guarded, he preferred, I believe, to produce the thing, and to persist in the property of that language from which he was transferring. Or because through horn and pipe he composed one word from both, he called it lawfully by what gender he willed, both words being transfused through one part of speech into the Latin language. [Vet. XXII.] What is it then that the first daughter of blessed Job is called Day, the second Cassia, but the third is remembered to have been called Horn of Stibium, but that the universal human race, which is chosen by the benignity of the Creator and the mercy of the same Redeemer, is designated by these names? For man shone as if day from his condition, because his Author besprinkled him with the splendor of innate innocence.

Sed sponte sua ad peccati tenebras lapsus, quia veritatis lucem deseruit, quasi in nocte se erroris abscondit, quia alias dicitur secutus umbram. Sed quia auctori nostro non defuit largitas bonitatis suae, etiam contra tenebras iniquitatis nostrae eum quem prius potenter ad justitiam condidit potentius redimendo postmodum ab errore revocavit. Cui quia post casum suum illa conditionis suae pristina firmitas defuit, eum contra bella intima repugnantis corruptionis multiplicibus donorum suorum virtutibus fulsit. Quae nimirum virtutes proficientium in notitia caeterorum hominum quasi suavitate fragrant odorem. Hinc est enim quod per Paulum dicitur: Christi bonus odor sumus Deo (II Cor. II, 15). Hinc est quod sancta Ecclesia, in electis suis quamdam fragrantiam suavitatis odorata, in canticorum Cantico loquitur, dicens: Donec rex in recubitu suo est, nardus mea dedit odorem suum (Cantic. I, 11). Ac si aperte dicat: Quousque meis obtutibus rex apud se in requie secreti coelestis absconditur, electorum vita miris virtutum odoribus exercetur, ut quo adhuc eum quem appetit non videt, ardentius per desiderium flagret. Rege quippe in recubitu suo posito, nardus odorem dat, dum, quiescente in sua beatitudine Domino, sanctorum virtus in Ecclesia magnae nobis gratiam suavitatis administrat. Quia ergo et conditum luce innocentiae claruit, et redemptum genus humanum exercitio bonorum operum odorem suavitatis aspersit, prima filia recte Dies, et secunda non incongrue Casia nominatur. Bene autem Casia dicitur, quae in tanto sublimis vitae odore dilatatur. In ipsa quippe sua origine in qua justus homo conditus fuerat tantis quantis nunc opus est virtutibus non indigebat, quia si stare sicut est conditus vellet, hostem extra positum vincere sine difficultate potuisset. Postquam vero per assensum hominis semel adversarius ad intima irrupit, laboriosius jam victor ejicitur, qui adhuc impugnans sine labore repelleretur.

44. Multis virtutibus, quae in paradiso necessariae non fuissent, indigemus.

Multa namque nunc exhibenda sunt quae in paradiso necessaria non fuerunt. Nunc quippe opus est virtute patientiae, laboriosa eruditione doctrinae, castigatione corporis, assiduitate precis, confessione delictorum, inundatione lacrymarum; quorum profecto omnium conditus bono non eguit, quia salutis bonum ex ipsa sua conditione percepit. Aegro quippe poculum amarum porrigitur, ut ad salutis statum morbo sublato revocetur. Sano autem nequaquam praecipitur quid accipiat ut convalescat, sed a quibus caveat ne languescat.

But having spontaneously lapsed to the darkness of sin, because he deserted the light of truth, he hid himself as if in the night of error, because he is said elsewhere to have followed the shadow. But because the largess of His goodness was not lacking to our Author, He also recalled from error him whom He previously powerfully created for justice, by more powerfully redeeming him afterward even against the darkness of our iniquity. To whom because after his fall that pristine firmness of his condition was lacking, He propped him up against the internal wars of repugnant corruption by the multiple virtues of His gifts. Which virtues surely, of those who advance in the notice of other men, fragrant as if with the sweetness of odors. For hence it is that it is said through Paul: We are the good odor of Christ to God (II Cor. II, 15). Hence it is that the holy Church, having smelled a certain fragrance of sweetness in her elect, speaks in the Song of Songs, saying: While the king is in his reclining, my spikenard gave its odor (Cant. I, 11). As if she should say openly: As long as the king is hidden from my sights within himself in the rest of the heavenly secret, the life of the elect is exercised by the wondrous odors of virtues, so that where she does not yet see him whom she appetites, she may burn more ardently through desire. For the king being placed in his reclining, the spikenard gives odor, while, the Lord resting in His beatitude, the virtue of the saints in the Church administers to us the grace of great sweetness. Because therefore the human race both shone when created with the light of innocence, and when redeemed besprinkled the odor of sweetness by the exercise of good works, the first daughter is rightly named Dies, and the second not incongruously Casia. Moreover, she is well called Casia, who is dilated in so great an odor of sublime life. For in its very origin in which the just man had been created, he did not need as many virtues as are now necessary, because if he had willed to stand as he was created, he could have overcome the enemy placed outside without difficulty. But after the adversary once broke into the internal parts through the assent of man, he is now ejected more laboriously as victor, who while yet impugning would be repelled without labor.

44. We need many virtues, which would not have been necessary in paradise.

For many things are now to be exhibited which were not necessary in paradise. For now there is need of the virtue of patience, of the laborious erudition of doctrine, of the castigation of the body, of the assiduity of prayer, of the confession of faults, of the inundation of tears; of all which surely he who was created in good did not need, because he perceived the good of health from his very condition. For to a sick man a bitter cup is reached, that he may be recalled to the state of health, the disease being removed. But to a healthy man it is by no means enjoined what he should receive that he may recover, but from what things he should beware lest he languish.

Nunc ergo majoribus studiis utimur, cum salutem nequaquam servamus habitam, sed reparare curamus ablatam. Et quia omnes hi annis nostrae reparationis magnis intra sanctam Ecclesiam opinionibus pollent, nomen secundae filiae velut casia ex merito redolet, ut quia prima filia quasi dies existit per dignitatem conditionis, secunda casia sit per fragrantiam fortitudinis ex gratia redemptionis. [Vet. XXIII.] Unde et eidem venienti Redemptori per Prophetam dicitur: Myrrha, et gutta, et casia a vestimentis tuis a gradibus eburneis, ex quibus te delectaverunt filiae regum in honore tuo (Psal. XLIV, 9). Quid enim myrrhae, guttae et casiae, nomine nisi virtutum suavitas designatur? Quid eburneis gradibus nisi magna nitens fortitudine proficentium ascensus exprimitur? Redemptor igitur veniens myrrha, gutta et casia, in vestimento utitur, quia ex electis suis, quibus se misericorditer induit, myrrhae virtutis fragrantiam aspergit. In quibus iste odor eburneis gradibus ducitur, quia in eis virtutum opinio non ex ostensione simulationis, sed ex veri ac solidi operis ascensu generatur. Bene autem subditur: Ex quibus delectaverunt te filiae regum in honore tuo. Sanctae namque animae ab antiquis patribus ad cognitionem veritatis editae Redemptorem suum in ejus honore delectant, quia ex eo quod bene agunt suae laudi nihil vindicant. Quia vero tertio ordine humanum genus etiam carnis resurrectione renovatum in illo concentu aeternae laudis assumitur, tertia filia Cornustibii vocatur. Quid enim per Cornustibii nisi laetantium cantus exprimitur? Ibi enim veraciter adimpletur quod modo per Prophetam dicitur: Cantate Domino canticum novum (Psal. CXLIX, 1). Ibi veraciter adimpletur, ubi canticum laudis Dei non jam ex fide, sed ex specie contemplata cantabitur. Ibi a nobis conditor noster laudum suarum veraces cantus recipit, qui humanum genus et condendo diem, et redimendo casiam, et assumendo cornustibii fecit. Qui enim lux fuimus conditi, et nunc sumus casia redempti, erimus quandoque cornustibii, in exultatione aeternae laudis assumpti. Sed priusquam ad nuptiarum thalamum sponsa perveniat, omnem a se vitae foeditatem respuit, et sponsi amor praeparans sese per species virtutum ornat et comit. Studet quippe interni arbitri judicio placere, et, intimis desideriis sublevata, foedos mores conversationis humanae transcendere. Unde bene et de eisdem filiabus beati Job subditur:

CAPUT XVIII

[Rec. XIV].

Now therefore we use greater studies, since we by no means preserve health had, but take care to repair it taken away. And because all these efforts of our reparation are powerful within the holy Church with great reputations, the name of the second daughter redolent like cassia from merit, so that as the first daughter existed as if day through the dignity of condition, the second may be cassia through the fragrance of fortitude from the grace of redemption. [Vet. XXIII.] Hence it is said through the Prophet also to the same coming Redeemer: Myrrh, and gutta, and cassia from thy garments from the ivory steps, from which the daughters of kings have delighted thee in thy honor (Psalm XLIV, 9). For what is designated by the name of myrrh, gutta, and cassia, but the sweetness of virtues? What by the ivory steps but the ascent of those who advance, shining with great fortitude? The coming Redeemer, therefore, uses myrrh, gutta, and cassia in His garment, because from His elect, with whom He mercifully clothes Himself, He sprinkles the fragrance of the virtue of myrrh. In whom that odor is lead by ivory steps, because in them the reputation of virtues is generated not from the showing of simulation, but from the ascent of true and solid work. Moreover, it is well added: From which the daughters of kings have delighted thee in thy honor. For holy souls brought forth to the knowledge of truth by the ancient fathers delight their Redeemer in His honor, because they vindicate nothing to their own praise from that which they do well. But because in the third order the human race, renewed also by the resurrection of the flesh, is assumed in that concert of eternal praise, the third daughter is called Cornustibii. For what is expressed through Cornustibii but the song of those who rejoice? For there that is truly fulfilled which is now said through the Prophet: Sing to the Lord a new song (Psalm CXLIX, 1). There it is truly fulfilled, where the song of the praise of God will be sung no longer from faith, but from the species contemplated. There our Creator receives from us the true songs of His praises, who made the human race both by creating it Day, and by redeeming it Cassia, and by assuming it Horn of Stibium. For we who were light when created, and now are redeemed as Cassia, will be at some time Horn of Stibium, assumed in the exultation of eternal praise. But before the bride reaches the marriage chamber, she rejects from herself all filthiness of life, and preparing herself for the love of the bridegroom, she adorns and decks herself through the species of virtues. For she studies to please by the judgment of the internal Arbiter, and, raised up by internal desires, to transcend the foul manners of human conversation. Hence it is well added concerning the same daughters of blessed Job:

CAPUT XVIII

[*Rec. XIV*].

VERS. 15.---Non sunt autem inventae mulieres speciosae sicut filiae Job, in universa terra.

45. Electorum pulchritudo.---Electorum quippe animae omne humanum genus, quod in terra secundum hominem conversatur, suae pulchritudinis decore transcendunt; quantoque se exterius affligendo despiciunt, tanto verius se intus componunt. Hinc est enim quod sanctae Ecclesiae, quae electorum pulchritudine decoratur, per Psalmistam dicitur: Concupivit rex speciem tuam (Psal. XLIV, 12). De qua paulo post subditur: Omnis gloria ejus filiae regum ab intus (Ibid., 14). Nam si foris gloriam quaereret, intus speciem, quam rex concupisceret, non haberet. [Vet. XXIV.] In qua quidem quamvis multi virtutum decore fulgeant, atque ipsa vivendi perfectione caeterorum merita transcendant, nonnulli tamen quia ad altiora assequenda non sufficiunt, infirmitatis suae conscii, pietatis ejus gremio continentur. Qui in quantum praevalent mala vitant, quamvis in quantum appetunt altiora bona non impleant. Quos tamen benigne Dominus suscipit, eosque apud se pro modo dignae retributionis admittit. Unde et sequitur:

CAPUT XIX.

IBID.---Deditque eis pater suus haereditatem inter fratres earum.

46. Christus inter fortes et perfectos, infirmos et humiles ad supernae haereditatis sortem admittit.---Ipsae ergo ex perfectorum merito speciosae memorantur, ipsae etiam quasi ex imperfectorum typo velut infirmae haereditatem inter fratres accipiunt. Usus namque vitae veteris non habebat ut haereditatem feminae inter masculos sortirentur, quia legis severitas fortia eligens, infirma contemnens, districta potius studuit quam benigna sancire. 1166 Sed pio nostro Redemptore veniente, nullus infirmitatis suae conscius de sortienda coelestis patrimonii haereditate desperet. Pater enim noster inter masculos etiam feminis jura successionis tribuit, quia inter fortes atque perfectos, infirmos et humiles ad sortem supernae haereditatis admittit. Unde ipsa Veritas in Evangelio dicit: In domo Patris mei mansiones multae sunt (Joan. XIV, 2). Apud Patrem quippe mansiones multae sunt, quia in illa beatitudinis vita non dispari unusquisque juxta dispar meritum locum disparem percipit, sed ejusdem disparilitatis damna non sentit, quia tantum sibi quantum perceperit sufficit.

VERS. 15.---But there were not found women so beautiful as the daughters of Job, in all the earth.

45. The beauty of the elect.---For the souls of the elect transcend the whole human race, which lives upon the earth according to man, in the comeliness of their beauty; and by how much the more they despise themselves by afflicting themselves outwardly, by so much the more truly do they compose themselves within. For hence it is that it is said to the holy Church, which is adorned with the beauty of the elect, through the Psalmist: The King has desired thy beauty (Psalm XLIV, 12). Concerning which it is added a little after: All her glory, the daughter of kings, is from within (Ibid., 14). For if she sought glory without, she would not have within the beauty which the King would desire. [Vet. XXIV.] In which indeed, although many shine with the comeliness of virtues, and by the very perfection of living transcend the merits of others, yet some, because they do not suffice to attain higher things, conscious of their own infirmity, are contained in the bosom of her piety. Who, as far as they prevail, avoid evils, although as far as they desire higher things, they do not fulfill good. Whom nevertheless the Lord benignly receives, and admits them to Himself according to the measure of worthy retribution. Whence also it follows:

CAPUT XIX.

IBID.---And their father gave them inheritance among their brothers.

46. Christ admits among the strong and perfect, the weak and humble to the lot of the heavenly inheritance.---They therefore are mentioned as beautiful from the merit of the perfect, and they also, as if from the type of the imperfect, receive as it were as weak an inheritance among their brothers. For the custom of the old life did not have it that women should receive an inheritance among males, because the severity of the law choosing strong things, contemning weak things, studied to ordain strict rather than benign things. 1166 But our pious Redeemer coming, let no one conscious of his own infirmity despair of obtaining the inheritance of the heavenly patrimony. For our Father has granted the rights of succession even to women among males, because He admits among the strong and perfect, the weak and humble to the lot of the heavenly inheritance. Whence Truth itself says in the Gospel: In my Father's house are many mansions (John XIV, 2). For with the Father there are many mansions, because in that life of beatitude, not unequal, each one according to unequal merit perceives an unequal place, but does not feel the losses of that same inequality, because as much as he has perceived suffices for him.

Sorores ergo cum fratribus ad haereditatem veniunt, quia infirmi illuc cum fortibus admittuntur, quatenus si quis per imperfectionem non erit summus, ab haereditatis tamen sorte per humilitatem non sit extraneus. Quas bene Paulus mansiones unicuique secundum merita distributas insinuat, cum ait: Alia claritas solis, et alia claritas lunae, et alia claritas stellarum. Stella enim ab stella differt in claritate (I Cor. XV, 41). Sequitur:

CAPUT XX

[*Rec. XV*].

VERS. 16.---Vixit autem post haec flagella Job centum quadraginta annis; et vidit filios suos, et filios filiorum suorum usque ad quartam generationem; et mortuus est senex, et plenus dierum.

47. Qui dicantur pleni dierum in sacris litteris. Job pristino statui, auctis etiam rebus, restitutus, typus est Ecclesiae.---In Scriptura sacra non facile plenus dierum ponitur, nisi is cuius per eandem scripturam vita laudatur. Vacuus quippe dierum est qui, et quamlibet multum vixerit, aetatis suae tempora in vanitate consumpsit. At contra plenus dierum dicitur cui nequaquam dies sui pereundo transeunt, sed ex quotidiana mercede boni operis apud justum iudicem et postquam transacti fuerint reservantur.

[Vet. XXV.] 48. Sed quia sunt qui haec etiam in typo sanctae Ecclesiae interpretari desiderant, quorum votis tanto magis obediendum est quanto et eorum spiritali intelligentiae congaudendum, si quatuordecim per denarium ducimus, ad centesimum et quadragesimum numerum pervenimus. Et recte vita sanctae Ecclesiae multiplicata per decem et quatuor computatur, quia utrumque Testamentum custodiens, et tam secundum legis decalogum, quam secundum quatuor Evangelii libros vivens, usque ad perfectionis culmen extenditur. Unde et Paulus apostolus quamvis Epistolas quindecim scripserit, sancta tamen Ecclesia non amplius quam quatuordecim tenet, ut ex ipso Epistolarum numero ostenderet quod doctor egregius legis et Evangelii secreta rimatus esset. Bene autem beatus Job post flagella vivere dicitur, quia et sancta Ecclesia prius disciplinae flagello percutitur, et postmodum vitae perfectione roboratur. Quae etiam filios suos et filios filiorum suorum usque ad quartam generationem conspicit, quia in hac aetate quae 1167 annis quatuor temporibus volvitur, usque ad finem mundi per ora praedicantium nascentes sibi quotidie soboles contemplatur. Nec abhorret a vero quod per generationes dicimus tempora designari. Quid enim unaquaeque successio, nisi quaedam propago est generis? Et pincerna regis Aegypti cum vidisset somnium quod tres propaggines duceret (Genes. XL, 12), Joseph praeditus in solutione somniorum, tres propaggines, tres dies renuntiat designare.

Sisters therefore come to the inheritance with brothers, because the weak are admitted thither with the strong, so that if anyone through imperfection will not be the highest, yet through humility he may not be a stranger to the lot of the inheritance. Which mansions Paul well insinuates as distributed to each one according to merits, when he says: There is one glory of the sun, and another glory of the moon, and another glory of the stars. For star differeth from star in glory (I Cor. XV, 41). It follows:

CAPUT XX

[*Rec. XV*].

VERS. 16.---And Job lived after these scourges a hundred and forty years; and he saw his sons, and his sons' sons even to the fourth generation; and he died an old man, and full of days.

47. Who are called full of days in the sacred writings. Job restored to his former state, with things even increased, is a type of the Church.---In sacred Scripture "full of days" is not easily put, unless of him whose life is praised through the same scripture. For he is void of days who, however much he may have lived, has consumed the times of his age in vanity. But on the contrary, he is called full of days to whom his days by no means pass away by perishing, but from the daily reward of good work are reserved with the just Judge even after they have been passed.

[Vet. XXV.] 48. But because there are those who desire to interpret these things also in a type of the holy Church, whose wishes are all the more to be obeyed as their spiritual understanding is to be rejoiced in, if we multiply fourteen by ten, we arrive at the number one hundred and forty. And rightly the life of the holy Church is computed multiplied by ten and four, because, keeping both Testaments, and living both according to the Decalogue of the law and according to the four books of the Gospel, she is extended to the summit of perfection. Whence also the apostle Paul, although he wrote fifteen Epistles, yet the holy Church holds no more than fourteen, that he might show by the very number of the Epistles that the excellent teacher had searched into the secrets of the Law and the Gospel. Moreover, blessed Job is well said to live after the scourges, because the holy Church also is first struck by the scourge of discipline, and afterwards is strengthened by the perfection of life. Who also beholds her sons and her sons' sons even to the fourth generation, because in this age which revolves in the four annual seasons, she contemplates offspring daily born to her through the mouths of preachers until the end of the world. Nor does it abhor from truth that we say times are designated by generations. For what is each succession but a certain offshoot of the race? And when the butler of the king of Egypt had seen a dream that he brought forth three offshoots (Genesis XL, 12), Joseph, gifted in the solution of dreams, declares that three offshoots designate three days.

Si ergo per tres propagines spatium trium dierum exprimitur, cur non etiam per quatuor generationes annua quatuor tempora figurentur? Sancta itaque Ecclesia videt filios suos, cum primam fidelium sobolem conspicit. Videt filios filiorum, cum ab eisdem fidelibus ad fidem gigni et filios cognoscit. Quae etiam senex et plena dierum moritur, quia, subsequente luce ex mercede quotidianorum operum, deposito corruptionis pondere, ad incorruptionem spiritalis patriae mutatur. Plena videlicet dierum moritur cui labentes anni non transeunt, sed stantium actuum retributione solidantur. Plena dierum moritur quae per haec transeuntia tempora id quod non transit operatur. Unde et apostolis dicitur: Operamini non cibum qui perit, sed qui permanet in vitam aeternam (Joan. VI, 27). Dies itaque suos sancta Ecclesia, etiam cum praesentem vitam deserit, non amittit, quia in electis suis tanto eorum lucem multiplicius invenit, quanto nunc in eis ab omni tentatione se cautius sollicitiusque custodit. Dies suos Ecclesia non amittit, quia sese in hac vita vigilanter quotidie pensare non negligit, et ad omnia quae recte facere valeat inertia nulla torpescit. Hinc est enim quod de illa per Salomonem dicitur: Considerat semitas domus suae, et panem otiosa non comedit (Prov. XXXI, 27). Semitas quippe domus suae considerat, quia cunctas suae conscientiae cogitationes subtiliter investigat. Panem otiosa non comedit, quia hoc quod de sacro eloquio intelligendo perceperit, ante aeterni iudicis oculos exhibendo operibus ostendit. Mori autem dicitur, quia cum illam aeternitatis contemplatio absorbuerit, ab hac mutabilitatis suae vicissitudine funditus exstinguit, ut in ea jam hoc quod acumen intimae visionis impediatur ullo modo nihil vivat. Tanto enim verius tunc interna conspicit, quanto cunctis exterioribus plenius occumbit. Hanc itaque mortem, hanc dierum plenitudinem, et in beato Job, uno scilicet membro Ecclesiae, credamus factam, et in tota simul Ecclesia speremus esse faciendam, quatenus ita teneatur rei gestae Veritas, ut non evacuetur rei gerendae prophetia. Bona enim, quae de sanctorum vita cognoscimus, si veritate carent, nulla sunt; si mysteria non habent, minima. Quae ergo per Spiritum sanctum bonorum vita describitur, et per intellectum nobis spiritalem fulgeat, et tamen sensus a fide historiae non recedat, quatenus tanto fixior animus in suo intellectu permaneat, quanto hunc quasi in quodam medio constitutum, et erga futura spes, et erga praeterita fides ligat.

If therefore the space of three days is expressed by three offshoots, why should not also the four annual seasons be figured by four generations? The holy Church therefore sees her sons when she beholds the first offspring of the faithful. She sees the sons of her sons when she knows that sons are also born to the faith from those same faithful. Who also dies an old woman and full of days, because, light following from the reward of daily works, the weight of corruption being laid down, she is changed to the incorruption of the spiritual country. Namely, she dies full of days for whom the gliding years do not pass away, but are solidified by the retribution of standing acts. She dies full of days who through these passing times works that which does not pass. Whence it is said also to the apostles: Labor not for the meat which perisheth, but for that which endureth unto everlasting life (John VI, 27). The holy Church therefore does not lose her days, even when she leaves the present life, because in her elect she finds their light so much the more manifoldly, by how much the more cautiously and solicitously she now guards herself in them from every temptation. The Church does not lose her days, because she does not neglect vigilantly to weigh herself daily in this life, and she does not grow torpid with any sloth toward all things which she may be able to do rightly. For hence it is that it is said of her through Solomon: She considereth the paths of her house, and eateth not the bread of idleness (Proverbs XXXI, 27). For she considereth the paths of her house, because she subtly investigates all the thoughts of her conscience. She eateth not the bread of idleness, because that which she has perceived of sacred eloquence by understanding, she shows by works, exhibiting it before the eyes of the eternal Judge. Moreover, she is said to die, because when the contemplation of eternity shall have absorbed her, she is fundamentally extinguished from this vicissitude of her mutability, so that in her now nothing at all may live which may in any way hinder the sharpness of internal vision. For then she beholds internal things so much the more truly, as she more fully falls to all external things. Let us believe therefore that this death, this fullness of days, was both done in blessed Job, namely in one member of the Church, and let us hope it is to be done in the whole Church together, so that the truth of the thing done may be so held, that the prophecy of the thing to be done may not be made void. For the good things which we know of the life of the saints, if they lack truth, are nothing; if they have no mysteries, they are very small. Let therefore the life of the good, which is described through the Holy Spirit, both shine to us through spiritual understanding, and yet let the sense not recede from the faith of history, so that the mind may remain so much the more fixed in its understanding, as hope toward future things and faith toward past things bind it, constituted as it were in a certain middle.

[Vet. XXVI, Rec. XVI.] 49. Conclusio totius operis. Quam formidandum ne qui de Deo loquuntur, aut mala incaute dicant, aut bona non bene. Intentioni placendi Deo humanae laudis intentio se interserit. Expleto itaque hoc opere, ad me mihi video esse redeundum.

1168 Multum quippe mens nostra etiam cum recte loqui conatur, extra semetipsam spargitur. Integritatem namque animi, dum cogitantur verba qualiter proferantur, quia eum trahunt intrinsecus, minuunt. Igitur a publico locutionis redeundum est ad curiam cordis, ut quasi in quodam concilio consultationis ad meipsum discernendum convocem cogitationes mentis, quatenus ibi videam ne aut incaute mala, aut bona non bene dixerim. Tunc enim bene dicitur bonum, cum is qui dicit, soli ei a quo accepit per id appetit placere quod dicit. Et quidem mala me aliqua etsi dixisse non invenio, tamen quia omnino non dixerim, non defendo. Bona vero si qua divinitus accipiens dixi, meo videlicet vitio minus me bene dixisse profiteor. Nam ad me intrinsecus rediens, postpositis verborum foliis, postpositis sententiarum ramis, dum ipsam subtiliter radicem meae intentionis inspicio, Deo quidem ex ea me summopere placere voluisse cognosco, sed eidem intentioni qua Deo placere studeo furtim se nescio quomodo intentio humanae laudis interserit. Quod cum jam postmodum tardeque discerno, invenio me aliter agere quod scio me aliter inchoasse. Sic etenim saepe intentionem nostram, dum ante Dei oculos recte incipitur, occulte subjuncta, et eam velut in itinere comprehendens, intentio humanae laudis assequitur, sicut pro necessitate quidem cibus sumitur, sed in ipso esu, dum furtim gula subrepat, edendi delectatio permiscetur. Unde plerumque contingit ut refectionem corporis, quam salutis causa coepimus, causa voluptatis expleamus. Fatendum est igitur quod rectam quidem intentionem nostram, quae soli Deo placere appetit, nonnunquam intentio minus recta, quae de donis Dei placere hominibus quaerit, insidiando comitatur. Si autem de his divinitus districte discutimur, quis inter ista remanet salutis locus, quando et mala nostra pura mala sunt, et bona quae nos habere credimus pura bona esse nequaquam possunt? Sed hoc mihi operae pretium credo, quod fraternis auribus omne quod in me latenter ipse reprehendo, incunctanter aperio. Quia enim exponendo, non celavi quod sensi, confitendo non abscondo quod patior. Per expositionem patefecit dona, per confessionem detego vulnera.

[Vet. XXVI, Rec. XVI.] 49. Conclusion of the whole work. How it is to be feared lest they who speak of God, either speak evil things incautiously, or good things not well. To the intention of pleasing God, the intention of human praise interposes itself. This work being completed, therefore, I see that I must return to myself.

1168 For our mind, even when it endeavors to speak rightly, is much scattered outside itself. For while words are being thought how they may be brought forth, because they draw it from within, they diminish the integrity of the soul. Therefore one must return from the public of speaking to the court of the heart, that as if in a certain council of consultation I may convoke the thoughts of my mind to discern myself, so that there I may see lest I have either incautiously said evil things, or good things not well. For then a good thing is well said, when he who speaks desires to please Him alone from whom he received it, through that which he speaks. And indeed, although I do not find that I have said any evil things, yet I do not defend that I have said none at all. But if I have said any good things, receiving them from God, I profess that I have said them less well through my own fault. For returning to myself within, the leaves of words being postponed, the branches of sentences being postponed, while I subtly inspect the very root of my intention, I know indeed that I wished to please God from it above all, but to that same intention by which I study to please God, stealthily, I know not how, the intention of human praise interposes itself. Which when I already discern later and slowly, I find myself doing otherwise what I know I began otherwise. For thus often our intention, while it is begun rightly before the eyes of God, being secretly subjoined, and as it were catching it on the way, the intention of human praise follows it, just as food indeed is taken for necessity, but in the eating itself, while gluttony stealthily creeps in, the delight of eating is mingled. Whence it frequently happens that the refreshment of the body, which we began for the sake of health, we complete for the sake of pleasure. It must be confessed, therefore, that our right intention, which desires to please God alone, is sometimes accompanied by an intention less right, which seeks to please men by the gifts of God, by lying in wait. But if we are strictly discussed concerning these things by God, what place of salvation remains among these, when both our evil things are pure evils, and the good things which we believe we have can by no means be pure goods? But I believe this is worth my labor, that to fraternal ears I unhesitatingly open everything which I secretly reprehend in myself. For because in expounding I did not conceal what I felt, in confessing I do not hide what I suffer. Through the exposition I have made manifest gifts, through the confession I detect wounds.

Et quia in hoc tam magno humano genere, nec parvuli desunt qui dictis meis debeant instrui, nec magni desunt qui cognitae meae valeant infirmitati misereri, per haec utraque aliis fratribus quantum possum curam confero, ab aliis spero. Illis dixi exponendo quod faciant, istis aperio confitendo quod parcant. Illis verborum medicamenta non subtrahō, istis lacerationem vulnerum non abscondo. Igitur quaeso ut quisquis haec legerit, apud districtum iudicem solatium mihi suae orationis impendat, et omne quod in me sordidum deprehendit fletibus diluat. Orationis autem atque expositionis virtute collata, lector meus in recompensatione me superat, si cum per me verba accipit, pro me lacrymas reddat.

And because in this so great human race, neither little ones are lacking who ought to be instructed by my words, nor great ones are lacking who may be able to have pity on my known infirmity, through both of these I confer care as much as I can on some brothers, and hope from others. To those I have told by expounding what they should do, to these I open by confessing that they should spare. To those I do not withdraw the medicines of words, to these I do not hide the laceration of wounds. Therefore I pray that whoever shall read these things, may bestow upon me the solace of his prayer before the strict Judge, and may wash away with tears everything sordid he finds in me. Moreover, the virtue of prayer and of exposition being brought together, my reader surpasses me in recompense, if when he receives words through me, he returns tears for me.