

THE COMMENTARY OF ST. THOMAS AQUINAS ON THE BOOK OF JOB PROLOGUE

Just as things which are generated naturally reach perfection from imperfection by small degrees, so it is with men in their knowledge of the truth. For in the beginning they attained a very limited understanding of the truth, but later they gradually came to know the truth in fuller measure. Because of this many erred in the beginning about the truth from an imperfect knowledge. Among these, there were some who excluded divine providence and attributed everything to fortune and to chance. Indeed the opinion of these first men was not correct because they held that the world was made by chance. This is evident from the position of the ancient natural philosophers who admitted only the material cause.¹ Even some later men like Democritus and Empedocles attributed things to chance in most things.² But by a more profound diligence in their contemplation of the truth later philosophers showed by evident proofs and reasons that natural things are set in motion by providence.³ For such a sure course in the motion of the heavens and the stars and other effects of nature would not be found unless all these things were governed and ordered by some intellect transcending the things ordered.

Therefore after the majority of men asserted the opinion that natural things did

not happen by chance but by providence because of the order which clearly appears in them, a doubt emerged among most men about the acts of man as to whether human affairs evolved by chance or were governed by some kind of providence or a higher ordering. This doubt was fed especially because there is no sure order apparent in human events.⁴ For good things do not always befall the good nor evil things the wicked. On the other hand, evil things do not always befall the good nor good things the wicked, but good and evil indifferently befall both the good and the wicked. This fact then especially moved the hearts of men to hold the opinion that human affairs are not governed by divine providence. Some said that human affairs proceed by chance except to the extent that they are ruled by human providence and counsel,⁵ others attributed their outcome to a fatalism ruled by the heavens.⁶

This idea causes a great deal of harm to mankind. For if divine providence is denied, no reverence or true fear of God will remain among men. Each man can weigh well how great will be the propensity for vice and the lack of desire for virtue which follows from this idea. For nothing so calls men back from evil things and induces them to good so much as the fear and love of God. For this reason the first and foremost aim of those who had pursued wisdom inspired by the spirit of God for the instruction of others was to remove this opinion from the hearts of men. So after the promulgation of the Law and the Prophets, the Book of Job occupies first place in the order of Holy Scripture, the books composed by the wisdom of the Holy Spirit for the instruction of men. The whole intention of this book is directed to this: to show that human affairs are ruled by divine providence using probable arguments.⁷

The methodology used in this book is to demonstrate this proposition from the supposition that natural things are governed by divine providence. The affliction of just men is what seems especially to impugn divine providence in human affairs. For although it seems irrational and contrary to providence at first glance that good things sometimes happen to evil men, nevertheless this can be excused in one way or another by divine compassion. But that the just are afflicted without cause seems to undermine totally the foundation of providence. Thus the varied and grave afflictions of a specific just man called Job, perfect in every virtue, are proposed as a kind of theme for the question intended for discussion.

But there were some who held that Job was not someone who was in the nature of things,⁸ but that this was a parable made up to serve as a kind of theme to dispute providence, as men frequently invent cases to serve as a model for debate. Although it does not matter much for the intention of the book whether or not such is the case, still it makes a difference for the truth itself. This aforementioned opinion seems to contradict the authority of Scripture. In Ezechiel, the Lord is represented as saying, "If there were three just men in our midst, Noah, Daniel, and Job, these would free your souls by their justice." (Ez. 14:14) Clearly Noah and Daniel really were men in the nature of things and so there should be no doubt about Job who is the third man numbered with them. Also, James says, "Behold, we bless those who persevered. You have heard of the suffering of Job and you have seen the intention of the Lord." (James 5:11) Therefore one must believe that the man Job was a man in the nature of things.

However, as to the epoch in which he lived, who his parents were or even who the author of the book was, that is whether Job wrote about himself as if speaking about another person, or whether someone else reported these things about him is not the present intention of this discussion. With trust in God's aid, I intend to explain this book entitled the Book of Job briefly as far as I am able according to the literal sense. The mystical sense has been explained for us both accurately and eloquently by the blessed Pope Gregory so that nothing further need be added to this sort of commentary.⁸

CHAPTER ONE

THE FIRST TRIAL

The First Lesson

Introduction

1. There was a man in the Land of Hus whose name was Job. He was a man without guile and upright, and he feared God and turned away from evil. 2 There were born to him seven sons and three daughters. 3 His property was seven thousand sheep and three thousand camels; five hundred yoke of oxen and five hundred she-asses and a great number of servants. So this man was accounted great among all the peoples of the East. 4 His sons used to go and hold banquets in each other's houses, each one on his appointed day. And they would send and invite their sisters to eat and drink with them. 5 When the days of the feast had run their course, Job would send for them and purify them; and rising at dawn, he offered burnt holocausts for each one. For Job said, "It may be that my sons have sinned and blessed God in their hearts. Job did this every day.

As was said [in the Prologue], because the whole intention of this book is ordered to showing how human affairs are ruled by divine providence, and a kind of history is put first in which the numerous sufferings of a certain just man are related as the

foundation of the whole debate. For it is affliction like this which seems most of all to exclude divine providence from human affairs. First, therefore, the person of this man is described as to his sex when the text says, "There was a man." This sex is found stronger in suffering troubles. He is also described as to his land of origin when the text continues, "in the land of Hus," which is situated in the East. His name is given next, "whose name was Job." These two things seem to have been put in the text to suggest that this is not a parable but recounts a real deed.

His virtue is then described and in this he is shown to be free from sin, lest anyone think that the adversities which are set down in the account afterwards happened to him because of his sins. One should that a man sins in three ways. There are certain sins in which he sins against neighbor, like murder, adultery, theft and the like. There are certain sins in which he sins against God like perjury, sacrilege, blasphemy and the like. There are sins in which he sins against himself, as St. Paul says in I Cor., "He who fornicates, sins against his own body." (6:18) One sins against his neighbor in two ways, either secretly by fraud or in openly by violence. But this man did not deceive his neighbor by fraud, for the text says, "He was without guile (simplex)." Being without guile (simplex) is properly opposed to fraud. Nor did he render violence against anyone, for the text continues, "and upright." For uprightness properly belongs to justice, which consists in the mean between good and evil, as Isaiah says, "The way of the just is upright; you make straight the path the righteous walk." (26:7) The text clearly indicates that he did not sin against God openly when it continues, "and he feared God," which designates

to his reverence for God. The fact that he also did not sin against himself is shown when the text puts, "and turned away from evil," because he regarded evil with hatred for his own sake, not only for the sake of the harm of his neighbor or the offense of God.

When both the person and the virtue of this man have been described then his prosperity is shown so that the adversity which follows may be judged to be more grave because of the prosperity which precedes it. At the same time, this also demonstrates that not only spiritual goods but also temporal goods are given to the just from God's first intention. But the fact just are sometimes afflicted with adversities happens for some special reason. Hence from the beginning, man was so established that he would not have been subject to any disturbances¹¹ if he had remained in innocence. Now after the good firmly held in one's own person, an element of temporal prosperity consists in the persons who are kin to a man and especially in the children born to him, who are in a certain sense a part of their parents.¹² Therefore, Job's prosperity is first described in terms of the fertility of his children when the text says, "There were born to him seven sons and three daughters." The number of the men is fittingly greater than the number of women because parents usually have more affection for sons than for daughters. This is both because what is more perfect is more desirable (men are compared to women as perfect to imperfect)¹³ and because those born males are usually of more help in managing business than those born females.

Next, Job's prosperity is shown as to the great number of his riches especially

his animals. For near the beginning of the human race, the possession of land was not as valuable as the possession of animals because of the small number of men. This was especially true in the East where even up to the present there are few inhabitants in comparison with the extent of the region. Among the animals those are placed first which are especially useful for providing food and clothing for the human person, namely sheep, and so the text continues, "His property was seven thousand sheep." Next, those animals are placed which are most useful as beasts of burden, camels. So the text adds, "and three thousand camels." Third, those which serve for the cultivation of the fields are placed, and the text expresses this saying, "five hundred yoke of oxen." Fourth, those animals which men use for transportation are placed, and so the text says, "and five hundred she-asses," from which mules are bred, which the ancients used especially as mounts.¹⁴ All other species which serve the same purposes are classed under these four types of animals; for example, all those animals necessary for food and clothing classed under sheep and so on for the rest. Since men who have great wealth need a large number of servants to administer it, the text fittingly adds, "and a great number of servants." Consequently his prosperity is established in terms of his honor and reputation which was known far and wide and this is what the text means saying, "So this man was accounted great among all the peoples of the East," that is, he was honored and respected.

To praise Job even more the discipline of his house is described next, which was free from those vices which wealth usually produces. For very often great

wealth in fact produces discord and so Genesis says that Abraham and Lot could not live together to avoid the quarrelling which arises from an abundance of possessions.¹⁵(cf.Gen.13) Also, men who have a lot of possessions, while they love what they possess in an inordinate way, frequently use them more sparingly. As Ecclesiastes says, "There is another evil which I see under the sun, and which happens frequently among men: a man to whom God gave wealth, possessions and honor so that his soul lacks nothing he desires. Yet God does not give him power to consume it."(6:1-2) The house of blessed Job was free from these evils, for concord, laughter and just frugality were there, which the text expresses saying, "His sons used to go and hold banquets in each other's houses, each one on his appointed day." This charity and concord existed not only among the brothers, but extended even to the sisters who often are despised by their brothers because of the pride which wealth generally produces, so the text adds, "And they would send and invite their sisters to eat and drink with them." At the same time, the text also shows in this the confidence which Job had about the chastity of his daughters, for otherwise they would not have been allowed to go about in public, but would have been kept at home as Sirach wisely says, "Do not forget to keep a firm watch on your daughter lest she herself when she found the opportunity." (26:13)

Just as frugality and concord flourished in the Job's house, so a holy solicitude for the purity which riches frequently destroy or diminish flourished in Job himself. As Deuteronomy says, "But he waxed fat, and kicked," and further on, "and he forsook the God who made him, etc." (32:18) He was so solicitous for his purity that

he removed himself completely from those things which could defile it. This is shown in the text already quoted that, "He feared God and turned away from evil." (1:1) But he was also solicitous for the purity of his sons, even though he permitted them to have banquets as an indulgence to their age. For some things can be tolerated in young people which would be reprehensible in mature people. Because at banquets men with difficulty either can never avoid unseemly humor and inordinate speech, or they offend in their immoderate use of food, he showed a remedy of purification to his sons whom he did not keep away from these banquets and so the text says, "And when the days of the feast had run their course, Job would send for them and purified them." Days of banqueting is said to run their course because since there were seven sons and each one held a banquet on his own appointed day, the feasts would use up each of the seven days of the week in turn. Afterwards like in a circle or in cycles the day returned to the beginning in the banquets just as in the days of the week. One should note, however, that although Job indulged his sons in allowing them to have feasts, yet he did not participate himself in their banquets because he preserved his maturity. So the text says, "He would send for them," but not that he would go himself. The manner of this purification by which he sanctified them through an intermediary can be understood in two ways: he either had them instructed with beneficial warning so that if they had done anything wrong at the banquets, they would correct it, or else that they should perform some rite of expiation in which they could satisfy for these kinds of faults as there were sacrifices and the oblation of first fruits and tithes even before the Law was given.¹⁶

Now, at banquets, men not only incur impurity sometimes in the ways already mentioned, but also immerse themselves in more serious sins even to holding God in contempt; when, because of moral depravity their reason is dulled and they are separated from reverence for God, as Exodus says, "The people sat down to eat and drink and rose up to play,"(32:6) that is, to fornicate and to sacrifice to idols. So Job not only assisted his sons by sanctifying them against their light faults, but he was also eager to add a remedy by which they might be pleasing to God even against their graver sins. "And rising at dawn he offered holocausts for each one." In these words, the text shows the perfection of his devotion both as to time, because he rose at dawn as Psalm 5 says, "In the morning, I will stand before you, etc."(v.5) and so on; and as to the manner of offering because he offered holocausts which were completely burned to the honor of God. No part of this offering remained for the use of the offerer or of the one for whom it was offered as was the case in peace offerings or sin offerings, for the burnt offering is like "something completely consumed."¹⁷ As to the number of the burnt offerings, because he offered holocausts for each one of his sons, for each sin must be expiated by suitable satisfactions.

Now, the text adds the reason for the offering of the holocausts saying, "For he (Job) said," in his heart not certain but doubtful about the sins of his sons, "It may be that my sons have sinned", in word or deed, "and blessed (benedixerint) God in their hearts." This can be understood in two ways. In the first way, the text may be understood as a unified whole. For although to bless God is good, yet to bless God about the fact that a man has sinned means that one's will agrees with the sin. He is

blameworthy for this, as we read in Zechariah against some men, "Feed the flocks doomed to slaughter, which they killed who took possession, they did not grieve and sold them saying: Blessed be the Lord, we have become rich." (11:4-5) In another way, it may be understood divided. In this way "they blessed" (benedixerint) means "they cursed" (maledixerint). For the crime of blasphemy is so horrible that pious lips dread to call it by its own proper name, and so they call it by its opposite. Holocausts are fittingly offered for the sin of blasphemy, because sins committed against God must be expiated by a mark of divine respect.

Now when divine worship is rare, men usually celebrate it more devoutly; but when it is frequent, it annoys them. This is the sin of acedia¹⁸, namely when someone is saddened about spiritual work. Job was not indeed subject to this sin, for the text adds, "Job did this every day," maintaining an almost steadfast devotion in divine worship.

The Second Lesson

Satan's Request

6 Now on a certain day the sons of God came to assist in the presence of the Lord and Satan also was with them. 7 The Lord said to Satan: Where do you come from? Satan answered the Lord: I have prowled about the earth and I have run through it. 8 And the Lord said to him: Have you considered my servant Job, there is none like him on earth? He is a blameless and upright man who fears God and turns away from evil? 9 Then Satan answered the Lord: Does Job fear God in vain? 10 Have you not fortified him with a wall and his house and all that he has in a circle? You have blessed the work of his hands and his possessions have increased on earth. 11 But put forth your hand just a little and touch all that he has, if he does not bless you to your face. 12 And the Lord said to Satan: Behold, all that he has is in your power; only do not extend your hand to him.

After Blessed Job's prosperity has been enumerated, his adversity is placed. First, their cause is introduced. Lest anyone think that the adversities of just men happen apart from divine providence and that because of this might think human affairs are not subject to divine providence, he first explains how God has care of human affairs and governs them. This is set forth in symbol and allegory according to the usual practice of Holy Scripture, which describes spiritual things using the images of corporeal things, as is clear in Isaiah, "I saw the Lord sitting upon a high and lofty throne," (6:1), in the beginning of Ezechiel and in many other places. Now, even though spiritual things are conceived using the images of corporeal things, nevertheless what the author intends to reveal about spiritual things through sensible images do not pertain to the mystical sense, but to the literal sense because the literal sense is what is first intended by the words whether properly speaking or figuratively.¹⁹

But one should know that divine providence governs things with such an order that lower things are ordered through higher things. For bodies which are generated and corrupted are subject to the motion of the heavenly bodies²⁰ and in the same way lower reasoning spirits united to mortal bodies, namely, souls are directed through higher incorporeal spirits.²¹ The tradition of the church teaches that among incorporeal spirits some are good ones, who guarding the purity in which they were created, enjoy divine glory and never turn from the will of God. These spirits are sometimes called angels, i.e. messengers²² in the Scriptures because they announce divine things to men. Sometimes they are called sons of God in as much as they are

made like to God by participation in his glory. But there are also some spirits which are evil but not by nature or creation, because God is the author of the nature of each and the supreme good cannot be the cause of anything but good things, but these spirits are evil through their own fault. Spirits of this kind are called demons in the Scriptures, and their leader is called the devil, as though he fell from on high (deorsum cadens).²³ He is also called Satan, which means adversary.²⁴ Therefore both kinds of spirits move men to do things; the good to good deeds, the evil to wicked deeds. Just as men are moved by God through these spirits mentioned above, so too those things which are done by men are said in the Scriptures to be referred to divine consideration by the mediation of the same spirits. Thus to show that both the good and evil things which men do are subject to divine judgment, the text continues, "Now on a certain day when the sons of God came to assist in the presence of the Lord, Satan also was among them."

One should know that the angels who are called here "sons of God" are said to assist in the presence of the Lord in two ways:²⁵ In the first way in as much as God is seen by them as Daniel says, "A thousand thousands ministered before him and ten thousand thousands assisted in his presence"(7:10); in another way inasmuch as the angels themselves and their acts are seen by God. for those who "assist in the presence of a Lord" both see him and are seen by him. Therefore in the first way it only befits those angels to assist in God's presence who are the blessed ones enjoying the divine vision. Nor is this fitting for all of these but only for those who exist among the higher angels, who enjoy the divine vision more intimately and do not go

forth according to the opinion of Dionysius²⁶ to perform exterior ministries. For this reason, the angels assisting in the presence of God are distinguished from the ministering angels in the text of Daniel already cited. In the second way, however, it is fitting not only for the good angels, but also the wicked ones and even men to assist in the presence of God, because whatever is done by them is subject to the divine gaze and examination. Because of this the text says next, "when the sons of God came to assist in the presence of the Lord, and Satan also was among them." Although those things which are in the care of the good and the bad angels are continually subject to the divine sight and examination, and so the sons of God always come to assist in the presence of God and Satan is among them, nevertheless the text says, "on a certain day" according to the usage of Scripture which sometimes designates things above time through things which are in time. For example, at the beginning of the book of Genesis, God is said to have spoken some things on the first or the second day even though his act of speaking is eternal, because what is said by him happened in time. So now, since the deed about which the author now treats took place in a determined time, those who do this deed are said assist in the presence of God on a certain day even though they never cease assisting in the presence of God.

One should also consider that those things which are done through good angels are referred to the judgment of God in a different way than those things which are done by the wicked angels. For the good angels intend that the things which they do be referred to God. So the text says that the sons of God "came to assist in the

presence of the Lord," as if by their own movement and intention they subjected everything to the divine judgment. But, the wicked angels, however, do not intend that the things which they do are referred to God, but the fact that whatever they do is subject to divine judgment happens against their will. Therefore, the text does not say that Satan came to assist in the presence of the Lord, but only that, "Satan was among them." He is said to be "among them" both because of the equality of their nature and also to convey indirectly that evil things are not done from a principal intention [of God's] but comes upon good men almost by accident.

There is a difference then between the things which are done through the good angels and the wicked angels. For the good angels do nothing unless they are moved to do it by the divine command and will, for in all things they follow the divine will. But, the wicked angels dissent from God in their will and so the things which they do are hostile to God as far as their intention is concerned. Because we do not usually ask about the things which we do, but only those things which happen without us, the text therefore does not say that the Lord asked anything of the sons of God but only that he questioned Satan. So the text continues, "The Lord said to Satan: Where do you come from?" Note here that the Lord does not say to him, "What are you doing?" or "Where are you?", but "Where do you come from?" This is because those deeds themselves which are administered by the demons sometimes arise from divine will when he punishes the wicked and tries the good through them. But the intention of the demons is always evil and hostile to God and so Satan is asked, "Where do you come from?" because his intention from which the totality of

his act proceeds is hostile to God's.

One should not that to speak can be taken in two ways for sometimes it refers to the interior concept of the heart; sometimes to the term by which this kind of concept is expressed to another. In the first way, God's act of speaking is eternal and it is nothing other than to generate the Son who is his own Word. In the second way, God speaks some things in time, yet in diverse ways according to what corresponds to those with whom he speaks. For God spoke at times with men who have corporeal senses with a corporeal sound formed in some created subject, like the voice which said at the baptism and transfiguration of Christ, "This is my beloved Son." (Matt. 3:17; 17:5) Sometimes he has spoken through an imaginary vision as one reads so often in the Prophets.²⁷ Sometimes through intellectual expression, and God should be understood to have spoken in this way with Satan insofar as he made him understand that the things which he did are seen by God.

Therefore, just as in God's act of speaking to Satan he informs Satan of something, so Satan answering God certainly does not inform God of anything but makes Satan understand that everything which is his is open to divine scrutiny. According to this way of speaking, the text says, "Satan answered the Lord: I have prowled about the earth and I have run through it." By the fact that the Lord says to Satan, "Where have you come from?", God examines the devil's intention and actions. By the fact that Satan answers, "I have prowled about the earth and I have run through it," as though giving an account of his actions to God, both statements serve the purpose of showing that everything which Satan does is subject to divine

providence. In prowling over the earth, Satan shows his craftiness in seeking out those he can deceive. With this in mind, I Peter says, "Your adversary the devil prowls about like a roaring lion seeking someone to devour."(5:8) This prowling about fittingly shows his craftiness as the straight way shows simple justice. For the straight (right) line is "that whose mean does not exceed the extremes."²⁸ Because therefore the action of the just does not diverge from its principle which is the will and from its intended end, straightness (rightness) is fittingly ascribed to the just. The work of the crafty, however, is to pretend one thing and to intend another. Thus what they show in their deed has its source in extremes when it agrees neither with the will nor the end. So the crafty are rightly said to prowl about and because of this Psalm 11 says, "The impious are prowling about."(v.9) One should know however that although the devil uses the study of his craftiness against everyone, good and wicked alike, the effect of his cunning takes place only in the wicked who are rightly called "the earth". For since man is composed of spiritual nature and earthly flesh, man's evil consists in the fact that after he has abandoned the spiritual goods to which he is ordered according to a mind endowed with reason, he clings to earthly goods which befit him according to his earthly flesh. Therefore wicked men are correctly called "earth" inasmuch as they follow earthly nature. Satan then not only prowls about but also runs through "earth" of this kind because he completes in them the effect of his malice. For the completion of his progress is designated in his running through them, just as God on the contrary is said to run through just men. So St. Paul says in 2 Cor., "I will live in them and walk along

with them."(6:16)

There can also be another interpretation of this passage. There are three states of the living. Some are above the earth, that is, in heaven, like the angels and all the blessed. Still others are on the earth like all the men living in mortal flesh. Some are under the earth²⁹ like the demons and all the damned. Satan neither prowls about nor runs through the first group because there can be no malice in the citizens of heaven, as there can be no evil of nature in the heavenly bodies.³⁰ He prowls about with those who are in hell, but does not run through them because he has them totally subject to his malice, so it is not necessary that he use craftiness to deceive them. However he prowls about and runs through those who are on earth because he strives to deceive them by his craftiness and to draw some of them to his malice, who are especially designated by the term "earth", as I have already explained.

The fact that worldly men are designated by "earth" is shown clearly enough by the fact that the Lord seems to separate Job from the earth, although he is living on earth. For when Satan had said, "I have prowled about the earth and I have run through it," the text adds, "And the Lord said to him: Have you considered my servant Job, there is none like him on the earth?" For it would seem groundless to ask whether he who asserted he had prowled about and run through the earth had considered Job, unless he understood Job his servant to be outside the earth. God clearly shows in what respect Job is separated from the earth saying, "my servant Job." Man has been created as it were like a mean between God and earthly things,

for with the mind he clings to God but with the flesh he is joined to earthly things. Besides, as every mean recedes more from one extreme the closer it approaches to the other one. So, the more man clings to God, the more removed he is from earth. To be a servant of God means to cling to God with the mind, for it is characteristic of a servant to not be his own cause.³¹¹ The one who clings to God in his mind, orders himself to God as a servant of love and not of fear.

Note that earthly affections in some remote sense imitate spiritual affections by which the mind is joined to God, but they can in no way complete their similarity. This is because earthly love and consequently all affection falls short of the love of God, because love is the principle of every affection. So after God fittingly said, "Have you considered my servant Job," he continues, "there is none like him on earth," because nothing among earthly things can equal spiritual things. However, this passage can be understood also in another way, for in each saint, there is some preeminent virtue for some special use. This is why we sing in Church for each one of the Confessors that, "There is found none like him who kept the law of the Most High,"³² except for Christ because everything existed in him in the most perfect and excellent way. In this way the text can be understood to mean that no one of those living on earth was like Job in that he excelled in some special use of virtue. In the next verse, the text shows in what Job was a servant of God and that there was no one like him on earth when it adds, "He is a blameless and upright man, who fears God and turns away from evil?", which will not be dealt with here because it has been already commented on.³³

Consider that God not only orders the lives of the just for their own good, but he represents it for others to see. Still those who see this example are not all influenced by it in the same way. For the good who consider the life of the just as an example profit from the experience; whereas the wicked, if they are not corrected so that they become good by his example, revolt against the life of the just which they have observed, either when they are either tortured by envy or they try to ruin that life with false judgments, as the Apostle Paul shows in II Cor., "For we are the good odor of Christ to God among those who are being saved and among those who are perishing. To the one the stench of death to death; to the other the smell of life to life." (2:15) Thus God wants the life of the saints to be considered not only by the elect for the progress of their salvation, but also by the iniquitous for the increase of their damnation, for from the life of the saints the perversity of the impious is shown to be blameworthy as Wisdom says, "The just man who has died condemns the impious who are alive."(4:16) Therefore the Lord says to Satan, "Have you considered my servant Job, etc.", as if to say: You prowl about and run through the earth, but you can consider by servant Job and wonder at his virtue.

Perverse men, whose prince is Satan who here acts in their place, usually accuse holy men unjustly of not acting for a right intention because they cannot find fault with the life of the saints. Scripture expresses this saying, "Turning good to evil, he lies in ambush and he will put the blame on the elect."(Sir. 11:33) This appears in what follows in the text, "Then Satan answered the Lord: Does Job fear God in vain?" as if to say: I cannot deny that he does good things, but he does not do

them for a right intention because of love of you and the good for its own sake. Rather he does them because of the temporal goods which he has attained from you. So he says, "Does Job fear God in vain?" for we are said to do something in vain when we cannot hope to attain what we intend. Job serves you because of the temporal goods he has gained from you, so it is not in vain that he fears you in serving you.

Satan shows that Job has attained temporal prosperity in two ways. First, as to his immunity from evils, because he has been preserved by God from all adversity and this is what he says, "Have you not fortified with a wall?" that is, have you not protected him like a hedge or wall protects, and "him" as to his person, "his house" as to his family and children; "all that he has," as to all his possessions. Satan adds, "in a circle" to show a perfect immunity because what is entirely surrounded by a wall in a circle cannot suffer an attack from any direction. Second, he shows his prosperity regarding the multiplication of goods and this is what he says, "You have blessed the work of his hands." Because God makes all things by his speaking, the blessing of God gives goodness to things. Thus God blesses someone's works when he brings them to good to attain a fitting end. Because some goods come to a man without his effort and intention, he adds, "and his possessions have increased on the earth." So Satan unjustly deprecates the deeds of blessed Job as though he did them from the intention of earthly goodness. So it is clear that the good things which we do are not referred to earthly prosperity as a reward; otherwise, it would not be a perverse intention if someone were to serve God because of temporal prosperity. The

contrary is likewise true. Temporal adversity is not the proper punishment of sins, and this question will be the theme dealt with in the entire book.

Satan wants to show that Job had served God because of the earthly prosperity he had attained using an argument based on opposition. For if after earthly prosperity comes to an end Job ceased fearing God, it would become clear that he feared God because of the earthly prosperity he was enjoying. So he adds, "Put forth your hand just a little and touch all that he has," by taking it away, "If he does not bless (benedixerit) you to your face," i.e. curse you openly (literally, "may misfortune come upon me.") Note that even the hearts of truly just men are sometimes badly shaken by great adversity, but the deceitfully just are disturbed by a slight adversity like men having no root in their virtue. So Satan wants to insinuate that Job was not truly just but only pretending to be. Thus he says that if he should be touched by even a very small adversity, he would murmur against God, that is blaspheme him. He distinctly says, "If he does not you to your face," to indicate that even in prosperity he was blaspheming God in a certain sense in his heart when he preferred temporal things to love of him. But when his prosperity is taken away, he would blaspheme God even to his face, i.e. openly. The expression, "If he does not bless (benedixerit) you to your face," can be understood in another way, so that may be taken as a blessing properly speaking and the sense would be this: If you should touch him even a little by taking away his earthly prosperity, may these things befall me if it does not become clear that before he blessed you not in his true heart, but to your face, that is keeping up appearances before men.

Because, as I have said, God wills the virtue of the saints to be known to all, both the just and the wicked, it pleased him that as all saw Job's good deeds of Job that his right intention should also be clearly shown to all. So he willed to deprive Job of his earthly prosperity, so that when he persevered in the fear of God, it would become clear that he feared God from a right intention and not on account of temporal things. Note that God punishes wicked men through both the good and the wicked angels, but he never sends adversity on good men except through wicked angels. So he did not will that adversity be brought on blessed Job except through Satan, and because of this the text continues, "And the Lord said to Satan: Behold, all that he has is in your power," that is, I surrender it to your power, "only do not extend your hand to him." From this text we are clearly given to understand that Satan cannot harm just men as much as he wants, but only as much as he is permitted to do so. Consider also that the Lord did not command Satan to strike Job, but only gave him the power to do so, because, "The will to do harm is in each wicked person from himself, but the power of harming comes from God."³⁴

From what has been said already it is clear that the cause of the adversity of blessed Job was that his virtue should be made clear to all. So Scripture says of Tobias, "Thus the Lord permitted him to be tempted so that an example might be given to posterity of his patience, like blessed Job."(Tob. 2:12) Be careful not to believe that the Lord had been persuaded by the words of Satan to permit Job to be afflicted, but he ordered this from his eternal disposition to make clear Job's virtue against the false accusations of the impious. Therefore, false accusations are placed

first and the divine permission follows.

THE THIRD LECTURE

THE TRIAL

12 So Satan went forth from the face of the Lord. 13 Now on a certain day when his sons and daughters were eating and drinking wine, they were in their eldest brother's house; 14 a messenger came to Job and said: The oxen were plowing and the asses feeding beside them, 15 and the Sabeans fell upon them and took everything. They slew the servants with the sword and I alone have escaped to tell you. 16 While he was still speaking, another messenger came and said: The fire of God fell from heaven and burned up the sheep and the servants consuming them. I alone escaped to tell you. 17 While he was still speaking, there another messenger came and said: The Chaldeans formed three companies and made a raid on the camels and took them and slew the servants with the sword; and I alone escaped to tell you. 18 While he was still speaking, another messenger entered and said: Your sons and daughters were eating and drinking wine in their eldest brother's house, 19 and a violent wind suddenly rushed in from the desert and struck the four corners of the house. It fell on your children and they are dead and I alone escaped to tell you.

After the cause of the blessed Job's adversity has been considered, the text shows as a consequence how such adversity came upon him. Because all the adversity was produced by Satan, the text therefore speaks about him first saying, "So Satan went forth from the face of the Lord," as if to use the power permitted to him. It is expressly stated, "He went forth from the face of the Lord," for Satan is in the presence of the face of the Lord in that the power of harming someone is permitted him because this happens according to the reasonable will of God but when he uses this power permitted to him, he goes forth from the face of the Lord, because he turns away from the intention of the one giving him permission. This is apparent in the case in question: for he was permitted by God to harm Job to make Job's virtue

clearly known. However, Satan did not inflict him for this reason, but to provoke him to impatience and blasphemy.

At the same time, what we said above appears clearly true in this text.³⁵ Satan came to present himself among the sons of God assisting in his presence in the sense that some are said to assist in the presence of God who are subject to divine judgement and examination, not in the sense that they assist in the presence of God who see God. So here the text does not say Satan cast God away from his face, but that, "he went forth from the presence of God," as though he turned away from the intention of his providence, although he was not strong enough to escape the order of providence.

Reflect that the order in which the adversities are about to be explained is just the opposite of the order in which the prosperity was explained. For the prosperity which was explained proceeded from the more important to the less important beginning from the person of Job himself. After him came his offspring and then his animals, first the sheep and then the rest. This was done reasonably because the duration which cannot be preserved in the person is sought in the offspring for whose sustenance one needs possessions. In the adversity however, the opposite order is proposed. First, the loss of possessions is related, then the destruction of the children and third the affliction of his own person. This is to increase the adversity. For one who has been oppressed by a greater adversity does not feel a lesser one. But after a lesser adversity, one feels a greater one. Therefore, so Job would feel his own individual affliction from each adversity and so be disturbed to become more

impatience, Satan began to afflict Job with a small adversity and gradually proceeded to greater ones.

Consider also that the soul of man is more disturbed by those things which come on the scene suddenly for adversities which are foreseen are more easily tolerated. Therefore to make Job more disturbed, Satan brought adversity on him at a time of the greatest rejoicing, when he could at least think about adversity, so that the adversity might seem more severe from the very presence of the rejoicing. For "when things which are contraries are placed beside each other, they become clearer in their contrast."³⁶ Therefore, the text says, "on a certain day when his sons and daughters were eating and drinking wine," which is especially put here to indicate rejoicing because according to Sirach, "Wine was created from the beginning for rejoicing, not for drunkenness." (31:35) "They were in their eldest brother's house," which is placed to show greater solemnity. For it is probable that a more solemn banquet would be celebrated in the home of the first born. "A messenger came to Job and said: The oxen were plowing," which would remind him of profit, and so the damage would seem more unbearable. "And the asses feeding beside them," which is also put in to increase pain when he considered that the enemy fell upon them at a time in which they could steal more things at once. "And the Sabeans fell upon them," namely an enemy who came from far away from whom the things which they stole could not easily be retrieved. "And took everything", lest if they left something it would at least be sufficient for necessary use or breeding. "They slew the servants with the sword," which was more grave for the just man. "I alone escaped to tell

you," as if to say: the fact that I alone escaped happened by divine disposition so that you could have an account of such a great loss as though God meant to afflict you with pain.

Immediately after the announcement of this adversity, another one is announced, lest at some interval happened meanwhile, Job would recover his composure and prepare himself in patience to sustain what followed more easily. Because of this, the text adds, "While he was still speaking, another messenger came and said: The fire of God," that is, sent by God, "fell from heaven," as if to impress on his mind that he was suffering persecution not only from men, but also from God, and thus he might more easily be provoked against God. "And burned up the sheep and the servants, consuming them," as if to say: this was divinely caused so that everything was immediately consumed at the touch of the fire. This is beyond the natural power of fire. "And I alone escaped to tell you." The text continues, "While he was still speaking, another messenger came and said: The Chaldeans" (who were fierce and powerful) "formed three companies" to emphasize how strong they were, so that he cannot hope for revenge or recovery of his lost goods. The next text shows what he lost saying, "and made a raid upon the camels and took them and slew the servants with the sword. I alone escaped to tell you." The destruction of his children follows. "While he was still speaking, another messenger entered and said: Your sons and daughters were eating and drinking wine in their brother's house," so that because of this, their death would be more sad for Job, since he would be uncertain whether they were in a state of sin preceding their death. For he used to

sanctify them and offer holocausts for each one for this reason because he was afraid that they had incurred some sin during their banquets. Lest he could perhaps think that they had repented or provided for their souls, the text adds, "a violent wind suddenly rushed in from the desert and struck the four corners of the house." This is said to show the force of the wind which unusually destroyed the whole house at once, which shows the wind proceeded by divine will and so Job would be moved more easily against God when he was afflicted by one whom he had served with a devout mind. To compound his sorrow more greatly, the damage of the destruction of his children is added, when the text says, "It fell and crushed the young people and they are dead," namely, all of them so that no hope of posterity would remain in the escape of even one of his children. This was believed to be more sorrowful because although all the children were destroyed, one of the servants escaped to increase his pain, for there follows, "and I alone escaped to tell you."

Consider that since all this aforementioned adversity comes from Satan, it is necessary to confess that with God's permission demons can bring about turbulence in the air, can stir up the winds and can make fire fall from heaven. For although corporeal matter obeys only the nod of God the Creator for the reception of forms, and does not obey the nod of either the good or the wicked angels,³⁷ corporeal nature is still born to obey spiritual nature as far as local movement is concerned.³⁸ Evidence of this appears in men, for the members of the body are moved at the mere command of the will to pursue the act desired by the will. Whatever then can be done only with local motion, can be done by not only the good but also the wicked

angels from their natural power, unless prohibited by divine power. The winds the rains and other like disturbances in the atmosphere come about only from the motion of the vapors released from the earth and the water. Thus the natural power of a demon is sufficient to procure these things. However, sometimes they are prohibited from this by divine power so that they are not permitted to do everything which they can do naturally. Nor is this contrary to what is said in Jeremiah, "Are there any among the false gods of the nations which can give rain?"(14:22) For it is one thing that the rain takes place by natural cause and this is the office of God alone who orders natural causes to this; it is another thing to use artificially those natural causes ordered by God to rain to produce rain or wind sometimes in an almost extraordinary way.

THE FOURTH LECTURE

JOB'S SUBMISSION

20 Then Job arose and rent his robe; he shaved his head and he fell on the ground and worshipped. 21 He said: Naked I came from my mother's womb, and naked I shall return there; The Lord gave; the Lord has taken away. As God pleased, so it has been done. Blessed be the name of the Lord! In all these things, Job did not sin with his lips, nor did he say anything foolish against God.

After the adversity of blessed Job has been narrated, the text treats the patience Job showed in adversity. As evidence of what is said here know that there was a difference of opinion among the ancients philosophers³⁹ as to corporeal goods and the passions of the soul. For the Stoics said that exterior goods were not goods of man and that there could be no sorrow for their loss in the soul of the wise man. But, the opinion of the Peripatetics was that some of the goods of man are truly exterior

goods, though these are certainly not the principal ones. Nevertheless, they are like instruments ordered to the principal good of man which is the good of the mind. Because of this, they conceded that the wise man is moderately sad in the losses of exterior goods, namely his reason is not so absorbed by sadness that he leaves righteousness. This opinion is the more true of the two and is in accord with the teaching of the Church as is clear from St. Augustine in his book, The City of God.⁴⁰

So Job followed this opinion and truly showed sorrow in adversity; yet this sadness was so moderated that it was subject to reason. The text therefore continues, "Then Job arose, and rent his robe," which is usually an indication of sadness among men.⁴¹ Note however that the text says, "Then", namely after he heard about the death of his children, so that he might seem more sad over their loss than the loss of his possessions. For it is characteristic of a hard and insensible heart to not grieve over dead friends, but it is characteristic of virtuous men to not have this grief in an immoderate way as St. Paul says in I Thessalonians, "But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope." (4:13) This was true in the case of blessed Job and so the state of his mind appears in his exterior act. Since his reason stood upright, the text fittingly says that "Job arose" although men in grief usually prostrate themselves. For though he suffered grief, but not a grief which penetrated as far as disturbing the his interior reason, he showed a sign of his sadness in exterior actions in two ways: namely as to what is outside the nature of the body, and so the text says, "he rent his robe"; and as to those things which proceed from the

nature of the body, "he shaved his head," which among those who care for their hair, usually indicates grief.⁴² These two signs then fittingly correspond to the adversities mentioned, for the tearing of the robe corresponds to the loss of his possessions, and the cutting of the hair corresponds to the loss of his sons. Then the mind stands upright when it humbly is submitted to God. For each thing exists in a higher and more noble state to the extent that it stands firm in what perfects it more, like air when it is subject to light, and matter when it is subject to form. Therefore the fact that the mind of blessed Job was not dejected by sadness, but persisted in its righteousness, clearly shows that he humbly subjected himself to God. So the text continues, "and he fell on the ground, and worshipped," to show evidence for his devotion and humility.

Job revealed the state of his mind not only by deeds, but also by words. For he rationally demonstrated that although he suffered sadness, he did not have to yield to sadness. First, he demonstrated from the condition of nature so the text said, "He said: Naked I came forth from my mother's womb," namely, from the earth which is the common mother of everything,⁴³ "and naked shall I return there," i.e., to the earth. Sirach speaks in the same vein saying, "Great hardship has been created for man, and a heavy yoke lies on the sons of Adam from the day they come forth from their mother's womb until the day they return to their burial in the mother of them all." (40:1) This can also be interpreted in another way. The expression, "from my mother's womb" can be literally taken as the womb of the mother who bore him. When he says next "naked I shall return there," the term "there" establishes a

simple relation. For a man cannot return a second time to the womb of his own mother, but he can return to the state which he had in the womb of his mother in a certain respect, namely in that he is removed from the company of men. In saying this he reasonably shows that a man should not be absorbed with sadness because of the loss of exterior goods, since exterior goods are not connatural to him, but come to him accidentally. This is evident since a man comes into this world without them and leaves this world without them. So when these accidental goods are taken away if the substantial ones remain man ought not to be overcome by sadness although sadness may touch him.

Second, he shows the same thing from divine action saying, "The Lord gave; the Lord has taken away." Here his true opinion about divine providence in relation to human affairs must first be considered. When he says, "The Lord gave," he confessed that earthly prosperity does not come to men accidentally either according to fate or the stars, or as a result of human exertion alone, but by divine direction. When he says, however, "The Lord has taken away," he confesses also that earthly adversities also arise among men by the judgment of divine providence. This leads to the conclusion that man does not have a just complaint with God if he should be despoiled of his temporal goods, because he who gave freely could bestow them either until the end of his life or temporarily. So when he takes temporal goods away from man before the end of life, man cannot complain.

Third, he shows the same thing from the good pleasure of the divine will saying, "As God pleased, so it has been done." For friends will and do not will the

same thing.⁴⁴ Thus if it is the good pleasure of God that someone should be despoiled of temporal goods, if he loves God, he ought to conform his will to the divine will, so that he is not absorbed by sadness in this consideration.

These three arguments are put in the proper order. For in the first argument it is posited that temporal goods are exterior to man. In the second, it is posited that they are a gift given to a man and taken away by God. In the third that this happens according to the good pleasure of the divine will. So one can conclude from the first argument that man should not be absorbed by sorrow because of the loss of temporal goods; from the second that he cannot even complain and from the third that he ought even to rejoice. For it would not please God that someone should suffer from adversity unless he wished some good to come to him from it. So though adversity is bitter in itself and generates sadness, nevertheless it should be the cause of rejoicing when one considers the use because of which it pleases God, as is said about the apostles, "The apostles went rejoicing because they had suffered contempt for Christ." (Acts 5:41) and so on. For when taking a bitter medicine, one can rejoice with reason because of the hope for health, although he suffers sensibly. So since joy is the matter of the action of thanksgiving, therefore Job concludes this third argument with an act of thanksgiving saying, "Blessed be the name of the Lord." The name of the Lord is truly blessed by men inasmuch as they have knowledge of his goodness, namely that he distributes all things well and does nothing unjustly.

Then the text therefore concludes to the innocence of Job when it says, "In all these things, Job did not sin with his lips," namely, he did not express a movement

of impatience in word, "nor did he say something stupid against God," i.e., blasphemy, so that he did not blaspheme concerning divine providence. For stupidity is opposed to wisdom which properly is knowledge of divine things.⁴⁵

CHAPTER TWO

THE SECOND TRIAL

The First Lesson

Satan tries Job in his Flesh

1 Again on a certain day when the sons of God came to assist in the presence of the Lord Satan also came among them and assisted in his presence. 2 The Lord said to Satan: Where do you come from? Satan said in response: I have prowled about the earth and I have run through it. 3 The Lord said to Satan: Have you considered my servant Job; there is none like him on earth? He is a blameless and upright man, who fears God and turns from evil? He still holds fast his innocence although you moved me against him to afflict him in vain. 4 Then Satan answered the Lord: Skin for skin! All that man has he will give for his life. 5 But now, put forth your hand and touch his bone and his flesh and you will see that he will curse (bless) you to your face. 6 The Lord said to Satan: Behold, he is in your hand, only spare his life.

Since there are three goods of man:⁴⁶ of soul, of body and exterior things, these goods are so ordered to each other that the body exists for the sake of the soul, but exterior things exist for the sake of both the body and the soul. Therefore, just as one has a perverse intention if he subordinate the goods of the soul to prosperity in exterior goods, so one also has a perverse intention if he should order the goods of the soul to the health of the body. Job truly abounded in the acts of the virtues which are the goods of the soul. This was clear sensibly to all and so the Lord said to Satan

above⁴⁷ "Have you considered my servant Job, etc." [1:8] But Satan was inferring calumny as though Job intentionally performed acts of the virtues for temporal goods, just as evil men, also, whose prince is Satan, perniciously judge the intention of good men. But this calumny was rejected by the fact that after the loss of exterior goods, Job remained steadfast in virtue. This sufficiently proves that his intention had not been turned aside to exterior goods. There remained then to show for perfect demonstration of Job's virtue that his intention was not bent crooked for the health of his own body, and therefore divine judgement is invoked again to prove this. This is then what the text says, "Again on a certain day when the sons of God came to assist in the presence of the Lord, and Satan also came among them and assisted in his presence. The Lord said to Satan: Where do you come from?" Since these words have already been explained at length above, ⁴⁸ there is no need to delay over them here. Suffice it to note that because this passage recounts another action, another day is introduced here just at the beginning of Genesis different days are described according to the different kinds of things which were created. Thereupon what Satan answered under interrogation is shown when the text says, "From prowling and going about the earth." This has the same meaning as before. [1:7]

Once again the Lord proposes the virtue of Job as something evident, and so there follows, "The Lord said to Satan: Have you considered my servant Job; there is none like him on earth? He is a blameless and upright man, who fears God and turns away from evil." Since now a certain virtue of blessed Job which was not plain before has been clearly demonstrated, namely, his constancy in adversities, he

therefore now adds, "He still," that is, after the loss of his temporal goods, "holds fast his innocence." From this the Lord shows further that the Satan's suspicion was calumnious and that his intention has been frustrated, and so the text next says, "although you moved me against him to afflict him in vain." In saying, "You moved me against him," one must not understand that God was provoked by anyone into willing something he did not will before as is often the case with men. For according to Numbers, "God is not like a man, that he should lie, nor like a son of man that he should change." (23:19) Scripture here speaks of God figuratively acting in a human way. For when men want to do something because of someone's influence, they are said to be excited by that other one. God however wills to do something and so he does it, this because of that. Yet he does it without any excitement of mind because he had the reason he would do it in mind from all eternity. So the Lord had arranged from all eternity to afflict Job in time to prove the truth of his virtue in order to preclude every calumny of the wicked, and so to indicate this the text says, "You moved me against him." When the text adds, "to afflict him in vain," this must be understood from the point of view of the intention of Satan, not from the point of view of the intention of God. For Satan in intending the adversity of Job had desired from this to lead him into impatience and blasphemy, which did not follow as an effect. God however permitted this to proclaim his virtue openly, which in fact happened. So then Job was afflicted in vain from the point of view of the intention of Satan, but not from the point of view of the intention of God.

Though repulsed, Satan does not rest, but still provides calumny wanting to

show that every good which Job did, even the very fact that he had patiently tolerated his adversity, he had not done for the love of God, but for the health of his own body. So the text continues, "Then Satan answered the Lord: Skin for skin! All that man has he will give for his life." We must reflect that Job had been afflicted in two ways: the loss of his possessions and the loss of his children. Satan therefore intends to say that Job had patiently tolerated both afflictions because of the health of his body and this was no great virtue in this, but was human and usual among men. This is what he says, "man," as though anyone even those without virtue will easily give, "skin for skin!" that is, the flesh of another in place of his own. For a man who is not virtuous will maintain that anyone else, even those closely related to him in any way, should be afflicted in body rather than himself. For the same reason every man regardless of who he is, will give all the exterior goods he possesses "for his life," that is, to preserve his own life. For exterior goods are sought to preserve life, like a supply of food and clothing and other such things which maintain the life of man comfortably.

Since someone could say to Satan, "How can you prove that Job bore patiently with the loss of his children and his possessions because he feared for his own skin and his own life?", he now adds, as though in answer to this objection, "But now," if you do not believe mere words," put forth your hand," i.e., exercise your power," and touch his bone and his flesh," i.e., afflict him in body, not only on the surface which is what to touch the flesh means, but also in its inmost part, which is what to touch the bone means, so that touch reaches to his inmost part. "And you will see," i.e.,

everyone can clearly perceive, "that he will bless (curse) you to your face," which must be interpreted as above.^{49b}

Therefore the Lord willed to show that Job had not served God for the health of the body, just as he had already shown that Job did not serve him because of exterior goods, and so the text adds, "The Lord said to Satan: Behold, he is in your hand," i.e., I commit power to you to afflict him in body, "only spare his life," i.e., do not cannot take away life from him. For God does not totally expose his servants to the will of Satan, but according to a fitting measure, as St. Paul says in I Cor., "The faithful God does not suffer you to be tempted beyond what you can endure." (10:13)

The Second Lesson

Job Humbled

7 So Satan went forth from the face of the Lord and afflicted Job with loathsome sores from the sole of his feet to the crown of his head. 8 and he scraped the bloody matter with a shard and he sat in a dung heap. 9 Then his wife said to him: Do you still hold fast to your simplicity? Bless God and die. 10 But he said to her: You have spoken like one of the foolish women speaks. If we have received good at the hand of the Lord shall we not tolerate evil? In all these things Job did not sin with his lips. 11 Now when Job's three friends heard of all the evil which had come upon him, they came, each from his own place: Eliphaz the Temanite, Bildad the Shu'ite and Sophar the Naamathite. They agreed to come together, visit him and console him. 12 When they saw him from afar, they did not recognize him and raising their voices; they wept and they rent their robes and sprinkled dust upon their heads heavenward. 13 And they sat with him on the ground seven days and seven nights, and no one spoke a word to him for they saw that his suffering was very great.

When Satan had received the power, he proceeds to execute it. So the text

continues, "So Satan went forth from the face of the Lord and afflicted Job," with what was truly an abominable and shameful blow. So the text says, "with sores," which were incurable and painful, i.e. "loathsome," entirely "from the sole of his foot to the crown of his head."

The afflictions of the sick are customarily alleviated by cures applied externally which are pleasant. But Job was not alleviated in such a way, for the text continues, "Job scraped the bloody matter with a shard." In this the text shows that pleasant and soothing remedies are not applied to him. "And he sat in a dung heap," in which the text shows that he did not restore himself to health in a pleasant place, or in the gentleness of straw or with some pleasant smell, but he more used their opposite. This can have happened in two ways: either because after he was struck by the Lord, he voluntarily afflicted and humiliated himself even more to more easily obtain mercy, or because he lost everything he had, and so he could not afford suitable cures for himself. This is probable enough from what the Lord said above, and it does not seem that Satan had acted except with the power given him to harm something.

In their afflictions, men customarily find solace in words of those offering consolation. But the affliction of Job was accompanied by irritating words, which were as much more provocative as the person who spoke them was more closely connected to him. The text continues, "Then his wife said to him," for she was the only person whom the devil left untouched so that through her he who had deceived the first man through a woman might assault the mind of the just man. This woman

first broke out in words of mockery, "Do you still hold fast your simplicity?" as if she said: At least after so many chastisements you should know that it was useless for you to guard simplicity. The same is said by a person like her in the prophet Malachi, "It is vain to serve God. What is the profit in keeping his commandments." (3:14) Second, she proceeds to words of perverse suggestion saying, "Bless (i.e., Curse) God." as if she said: From the fact that adversity came upon you when you were blessing God, curse God and you will enjoy prosperity. Lastly, she concludes in words of despair saying, "and die", as if she said: Regard yourself as dead because nothing is left for you in remaining in simplicity except dying. Or "Bless God and die;" can be understood in another way to mean that since after so much reverence for God you have been so afflicted with adversity, if you still bless God, nothing remains, but for you to wait for death.

The holy man who had born his troubles patiently, could not bear the injury done to God, for there follows, "But he said to her: You have spoken like one of the foolish women speaks." He rightly accuses of foolishness one speaking against the divine wisdom. He shows that she spoke foolishly when he adds, "If we received good at the hand of the Lord and shall we not tolerate evil?" In this he teaches the perfect wisdom of man, for since temporal and corporeal goods should not be loved except because of spiritual and eternal ones, when the latter are conserved as the more principal ones, man should not be dejected if he is deprived of the former nor puffed up if he has an abundance of them. Job teaches us therefore that we should have such a steadfastness of spirit that both if temporal goods are given to us by

God, we should so use them that we are not puffed up in pride from them, and we would so sustain the contrary evil that our soul is not dejected from their lack. This accords with what St. Paul says in Philippians in the last chapter, "I know how to be humbled and how to enjoy prosperity." (4:12) and further on, "I can do all things in him who gives me comfort." (4:13) Finally the conclusion is Job persevered in innocence when it is said, "In all these things Job did not sin with his lips."

The devil not only strove to exasperate the mind of blessed Job through his wife, but also through his friends, who although they came to console him, yet went so far as words of rebuke. About this, the text says, "Now when Job's three friends heard of all the evil which had come upon him, they came, each from his own place: Eliphaz the Temanite, Bildad the Shuite, and Sophar the Naamathite." Because nearly the whole debate of this book occurs between these men, we must consider that these three were of the same opinion as Job in some respect and so they were called friends. In another respect they differed from him and were in agreement among themselves, and so they are numbered together with each other and are distinguished from Job. For indeed they agreed with Job that not only natural things but also human affairs were subject to divine providence, but they differed from him because they thought that man is rewarded for the good which he did with temporal prosperity by God and is punished for the evil which he does with temporal adversity by God, as though temporal goods are the rewards for virtues and temporal evils are the proper punishments of sins. Each one of these men strives to defend this opinion in his own way, as his own character suggested to him, because of this they are said

to have come each from his own place." Now Job was not of this opinion, but he believed that the good works of men are ordered to a future spiritual reward after this life, and likewise sins should be punished with future punishments.

The next verse expresses the fact that these friends just mentioned came to console Job saying, "They agreed to come to visit him together and console him." In this they showed themselves to be true friends in not deserting him in a time of tribulation, for Sirach says, "A man's friend is recognized in sorrow and evil." (12:9) At first the visit itself was certainly consoling, for to see a friend and to associate with him is most delightful.⁵⁰ They also console him by their actions, showing him signs of their compassion. What provoked these signs of compassion is now introduced. "When they saw him from afar, they did not recognize him," for his face was changed by sores, his clothing and his refinement gone because of the loss of his possessions. The term "from afar" should be understood to mean that measure by which a man can be recognized from a distance. This change in their friend stirred them to sadness and compassion which they showed by external signs, for there follows, "and raising their voices," out of the great depth of their sorrow, "they wept, and they rent their robes and sprinkled dust on their heads," as a sign of humility and dejection, as though they felt themselves to be cast down by the casting down of their friend. The text adds, "heavenward" as though they might provoke the mercy of heaven by this humiliation. Consider that the compassion of friends is a consolation,⁵¹ either because adversity like a burden is more lightly born when it is carried by many, or even more because all sorrow is alleviated when mixed with

pleasure. To have the experience of someone's friendship is very pleasurable, which especially derives from their compassion in adversity and so offers consolation.

They consoled him not only by showing compassion to him, but also by showing their fellowship with him; for there follows, "they sat with him on the ground seven days and seven nights." Nevertheless one must not understand this to mean a continuous period, but at suitable times, for great sorrow needed consolation for a long time. But they did not show him the third form which is especially consoling i.e. in words, for there follows, "and no one said a word to him." The cause of their silence is shown when the text continues, "for they saw that his suffering was very great." This cause is more an idea the consolers have than the state of the one afflicted. For when the mind of someone has been absorbed with pain, he does not listen to words of consolation, and so Ovid remarks, "Who but someone who has no good sense, would forbid a mother to weep at the funeral of her child?"⁵² Job however had not been so disposed that he could not accept consolation because of great sorrow. Rather, he consoled himself very much according to reason as is apparent from the words quoted above.

CHAPTER THREE

JOB'S LAMENT

The First Lesson

Job Curses His Life

1 After this, Job opened his mouth and cursed his day. 2 And he said:
3 Let the day perish on which I was born; the night in which it was said,
'a man child is conceived'. 4 Let that day be darkness; may God not

seek it, let in not be in recollection, nor let light shine on it. 5 Let gloom claim it; let clouds dwell upon it and let it be enveloped in bitterness. 6 Let a tempest envelop that night with a whirlwind; let it not be reckoned among the days of the year, let it not be numbered among the months. 7 Let that night be lonely, let it not be worthy of praise. 8 Let those curse it who curse the day, those who are skilled to rouse up Leviathan. 9 Let the stars be blotted out in its darkness; let it hope for light, but not see it, nor the rising dawn of the morning, 10 because it did not shut the doors of my mother's womb, or hide trouble from my eyes.

In Chapter II I explained that there were two opinions held by ancient philosophers about the passions. The Stoics said that there was no place in the wise man for sorrow. The Peripatetics said that the wise man is indeed sad, but in sad things he conducts himself with a moderation in accord with reason. This opinion accords with the truth. For reason does not take away the condition of nature. It is natural to sensible nature to rejoice and be pleased about fitting things and grieve and feel pain about harmful things. So reason does not take away this natural disposition, but so moderates it that reason is not deflected from its right course because of sorrow. This opinion also accords with Holy Scripture which places sorrow in Christ, in whom there is every fullness of virtue and wisdom.

So, Job then indeed feels sad as a result of those adversities which he suffered described above, otherwise the virtue of patience would have no place in him. But his reason did not desert the right path because of sorrow but rather ruled the sorrow. This is proved when the text says, "After this, Job opened his mouth." "After this" means after he had passed seven days in silence. This clearly shows that what he is going to say is said in accord with a reason which is not confused by sorrow. In fact,

if they had been spoken from a mind confused by sorrow, he would have said them sooner, when the force of sorrow was more acute. For every sorrow is mitigated with the passage of time⁵³ and one feels it more in the beginning. He seems to have kept silent for a long time for this reason, so that he would not be judged to have spoken from a confused mind. This is shown by the text, "He opened his mouth." In fact, when someone speaks because of a fit of passion, he does not open his mouth himself, but he is compelled to speak by the passion. For we are not the masters of our acts done through passion, but only of those done through reason. In speaking he showed the sorrow which he suffered, he showed patience. Wise men usually express the motion of the passions which they feel in a reasonable way. So Christ said, "My soul is sorrowful unto death," (Matt. 26:38) and St. Paul in Romans, "I do not do the good I want, but the very evil that I hate, I do." (7:15) Also, Boethius at the beginning of the Consolation of Philosophy opens with the expression of his sadness, but he shows how to mitigate it by reason.⁵⁴ So Job expresses his sorrow verbally.

The text continues, "and he cursed his day." This seems to contradict what St. Paul says in Romans, "Bless and do not curse." (12:14) Note that cursing can mean several things. For since "to curse" (maledicere) is to speak evil [malum dicere], every time one speaks evil, he is said to curse. One speaks evil of someone by speech which causes evil, as God causes evil to something in his very speech and the judge causes the punishment on another in speaking the sentence of condemnation. This is the way the Lord spoke evil or cursed in Genesis, "Cursed is the ground because of you," (3:17) and "Cursed be Canaan, a slave of slaves shall he be to his brothers."

(9:25) Joshua also cursed Achor who suffered from the condemnation.(Jos. 7:25) In another way, one may understand cursing another as invoking or desiring evil to him. For example, in I Kings, "The Philistine cursed David in his ways." (17:43) In a third way, one may simply speak evil by disclosing it either in the present, the past, the future, truly or falsely. Paul prohibits cursing in this way when someone deprecates someone or defames his character falsely. However he does not prohibit it when a judge condemns a defendant who is guilty or when someone expresses in an ordered way the real evil of someone, either by demonstrating an act to occur in the present, or by relating something past or by predicting something in the future. So, one should understand that Job cursed his day, because he denounced it as evil, not only because of its nature, which was created by God, but according to the common usage of Holy Scripture where time is called good or evil because of what happens in that time. The Apostle Paul speaks in this way when he says, "[...] making the most of the time, because the days are evil." (Eph. 5:16) So Job cursed his day in remembering the evils which had happened to him on that day.

The next verse explains the manner of his cursing and continues, "And Job said: Let the day perish on which I was born, and the night which said, 'A man child is conceived.'" Note that although to exist and to live are desirable in themselves, yet to exist and to live in misery like this should be avoided, although one may freely sustain being miserable for some purpose.⁵⁵ So a wretched life which is not ordered to some good end should not be chosen for any reason. The Lord speaks in this way in Matthew,"It would have been better for that man if he had never been born."

(26:24) Reason alone apprehends what good can be expected in some misery. The sensitive power does not perceive it. For example, the sense of taste perceives the bitterness of the medicine, but reason alone enjoys the purpose of health. If someone wanted to express the feeling of his sense of taste then he would denounce the medicine as evil, although reason would judge it to be good because of its purpose. So the blessed Job was able by his reason to perceive the misery which he suffered as certainly useful for some end. But the lower part of the soul influenced by sorrow would completely repudiate this adversity. Thus, life itself under such adversity was hateful to him. When something is hateful to us, we abhor everything by which we come to that thing. So in the inferior part of his soul, whose passion Job now intended to express, he hated both the birth and the conception by which he came into life and consequently both the day of his birth and the night of his conception according to the usage of attributing to time the good or evil which happens in that time. So therefore because Job repudiated life in adversity from the point of view of the senses, he wished that he had never been born or conceived. He expresses this saying, "Let the day perish on which I was born," saying in effect, "Would that I had never been born!" and "the night on which it was said," i.e. it could truly be said, "a man-child is conceived," [that is, "Would that I had never been conceived!"] He uses a fitting order here, for if birth does not take place, this does not preclude conception, but lack of conception precludes birth. He also fittingly ascribes the conception to night and birth to day, because according to the astrologers,⁵⁶ a birth during the day is more praiseworthy since the principal star, the sun, shines over the land at that

time; but a conception at night is more frequent. Jeremiah uses a similar way of speaking saying, "Cursed be the day I was born, may the night on which my mother bore me not be blessed." (20:14)

After cursing the day of his birth and the night of his conception, one by one the curse for each of these periods of time. First with the curse of the day of his birth, "Let that day be darkness!" Consider that, as Jerome says in his Prologue, "from the words in which Job says, 'Let the day perish on which I was born,' (1:3) to the place where it is written near the end of the book, 'For that reason, I repent,' (42:6), the verses are hexameters in dactyl and spondee."⁵⁷ Therefore it is clear after this that this book was written in poetic style. So he uses the figures and images which poets customarily use through this whole book. Since poets want to touch others deeply, they customarily use several different images to express the same idea. So here too Job uses things which often make a day hateful, to curse his own day in the manner of which we are speaking.

The dignity of a day is its brightness, for it is by this that it is distinguished from night. He excludes this dignity saying, "Let that day be darkness," an idea which seems frivolous and vain according to a superficial reading of the text. For the day of his birth had passed and was not now present. What has passed cannot be changed. How then could a day which has passed be changed into night? One should know that some judgements one makes about things are expressed as desires. So now the text says, "Let that day be darkness," as if it were to be said: The day of my birth ought to be in darkness because it befits the darkness and misery which I am

suffering. For the sight of the light is delightful, as Qoheleth says, "Light is pleasing and it is delightful for the eyes to see the sun." (11:7) It is customary in Holy Scripture to represent sorrow by darkness, as one sees in Qoheleth, "He spent all his days in darkness and grief, in much vexation and sickness and resentment."(5:16)

A day is bright in many ways. First, of course, from the sanctification of God who instituted it to be celebrated, as Exodus teaches, "Remember, keep holy the Sabbath day." (20:8) Therefore, Job removes this sort of brightness from the day mentioned previously when he says, "May God not seek it." as if to say: May God not require men to celebrate it. In fact, God requires some days be celebrated because of some extraordinary favor conferred on that day on men. For example, the Sabbath in the Old Law was celebrated because of the gift of Creation⁵⁸ and the Passover was celebrated because of the gift of liberation from Egypt.⁵⁹ This is also true of the feast days which are celebrated in the New Testament. Thus Job wishes to show by this that his birth should not be reckoned among the extraordinary favors of God, since he seems to have been born more for sorrow than for joy. Second, a day is bright from the recollection of men. For men customarily celebrate certain days on which something great or joyous happened to them, like Herod and Pharaoh celebrated their birthdays. He excludes such brightness from this aforementioned day saying, "May it not be remembered," namely, by men because in truth nothing joyous happened on that day, but rather something sad happened on that day as is plain from the result. Third, a day is bright from physical light, which can be taken away in many ways. First, from the loss of the rays of the sun which illumine the

earth, as appears in an eclipse of the sun. The text speaks about this saying, "nor let light shine on it." Second, from the interposition of clouds or things like this which hide the rays of the sun. The text means this when it says, "Let gloom claim it." Third, when the subject himself lacks the power of sight, since when someone is dead or deprived of sight, the clarity of the sun is taken away from him. The next verse expresses this, "and the shadow of death."

Job explains two ways which can produce the aforementioned darkness. First, as to the order when he says, "Let clouds dwell on it." For clouds dwell on a day when a day which dawned clear and beautiful is suddenly and unexpectedly overcast by clouds. Job's own life seems to be like this. Second, as to the kind of darkness. So he says, "Let it be enveloped in bitterness." In this verse he shows that everything which has been said about darkening should refer to the darkness of sorrow. In fact, his style seems to explain an allegory using another allegory. In all these expressions, he only means to say that the day of his birth should not be judged as one of joy but as one of mourning since he entered by his birth into a life of such great adversity.

After he curses the day of his birth, he next curses the night of his conception using a similar style. First, he attributes to it the reason why the night is rendered very horrible. Since night is frightful in itself because of darkness, the deeper the darkness of the night, the more frightful it is. This happens when a great storm arises during the night. So the text continues, "let a tempest envelop that night with a whirlwind," as if he were to say: It would have been fitting for that night to

be seized by some dark whirlwind to correspond to my life which is enveloped by such a great whirlwind of misfortune.

Then he takes away from the night what seems to pertain to the good of the night, first as to the opinion of men. For since men divide up the times by what happens during those times, things which happen at night seem small and hardly worth remembering. So night is not accounted anything in itself in the memories of men, but in connection with the day. He removes this good from the night about which he is speaking saying, "Let it not be reckoned among the days of the year; let it not be numbered among the months." Here he says in effect: That night is not worth remembering since nothing important happened on it, but rather something which causes sorrow. Among the nights which find a place in the memories of men, some are not only remembered, but are also celebrated and festive on which people gather together to make merry. He takes this good away from this night saying, "Let that night be lonely." When men come together for things like this on a given night, they do so in praise and celebration of that night because of some important deed which is remembered on that night, as is the case with the faithful when they celebrate the night of the Lord's Resurrection. So he adds, "let it not be worthy of praise." For certain nights are worthy of praise because of some great deed which happened on that night.

From this he only intends to show that his conception was not something great nor ordered to something good, but rather to the evil of adversity which he was feeling. So he says, "Let those curse it who curse the day, those who are capable of

rousing up Leviathan." According to the literal sense, this can be understood in two ways. In one way, Leviathan means some great fish, which seems to conform things said about him at the end of the book, "Can you draw out," he says, "Leviathan with a fishhook?" (40:20) This must mean that those who fish for a fish of this size, do it attack them at night in the darkness. So when day begins to dawn, they curse the day because their work and intention are interrupted by its coming. There is a second interpretation. Leviathan means the ancient serpent⁶⁰ who is the devil, in the sense of Isaiah, "On that day the Lord will punish Leviathan the twisting serpent with his hard, great and strong sword." (27:1) Those men then are prepared to haul out Leviathan who are eager to carry out the suggestions of the devil by devoting themselves to the works of iniquity. These curse the day because, as John says, "Everyone who does evil hates the light" (3:20) and Job says later "The eye of the adulterer sees darkness" (24:15) and "if immediately the dawn should appear, he will judge it the shadow of death." (24:15) In this way then, when he speaks as before, "Let it not be worthy of praise," he wants this night to be hateful to the good men. So according to what he adds, "Let those curse it, etc." he also wants it to be hateful to the wicked, for both the good and the wicked shrink from adversity.

Next he excludes those qualities which belong to the good of the night according to nature from this night. One of these is night is adorned by the view of the stars. He takes this away when he says, "Let the stars be blotted out in the darkness." Another quality is that it is bedecked with the hope of day, which he removes saying, "let it hope for light, but not see it," as if to say: Although it is natural to hope for the

light of day during the night, yet this night should have a darkness so great that it never ends with the coming of the light of day. The darkness of night is completely broken in the full light of day, but it is diminished at the break of dawn. He calls down on this night not only that its darkness may not be ended by day, but also that it not be diminished by the dawn when he says, "nor see the rising dawn of the morning." But since what he had said seemed impossible, namely, for day and dawn not to succeed night, he shows how his words should be interpreted saying, "because it did not shut the door of my mother's womb." For the life of man is a hidden life in the womb of his mother, and so is compared to the darkness of night. However, when one appears in the open in birth, then it is like bright day. For this reason he said that night should not be followed by either dawn or by day to show that he wanted his conception to come never to birth or to childhood, which is understood by dawn or youth which is designated the full light of day. He says, "Because it did not shut the doors of my mother's womb, and so on" not because this night should close the womb, that is, prevent his birth, but because this is done at night. For from conception itself, an impediment can stand out which does not allow conception to issue into birth. But since it also seems irrational for someone to detest life, when being and to living are desirable for all, he shows the reason why he has said this. "Nor hide trouble from my eyes," as if to say: I do not detest living because of life itself, but from the evil which I suffer. For although life itself is desirable, yet a life subject to misery is not. Here note that everything which he has said in metaphor above, he clarifies plainly in the final clause, a principle which will be observed in his

other discourses.

Second Lesson Job Would Rest in Peace with the Dead

11 Why did I not die in the womb? Why did I not come forth from the womb and expire? 12 Why did knees receive me? Or why was I suckled at the breast? 13 For now I would be sleeping and quiet; and in my sleep I would be at rest. 14 With the kings and counselors of the earth, who built solitary dwellings for themselves; 15 or with princes who hoard gold and fill their houses with silver. 16 Or why was I not like a hidden aborted birth? Or like those conceived who never see the light? 17 There the wicked cease to trouble; and there the weary from the struggle are at rest. 18 There those once chained together, hear not the voice of the taskmaster. 19 The small and the great are there; the slave is free from his master.

After Job has cursed the days of his birth and the night of his conception to show that he detested from the beginning of his life, he now shows that he detests from the preservation of his life. With these remarks he shows more clearly that his life is burdensome to him. There are two states of life: one is hidden in which those conceived live in the womb; the other is open where one lives after birth outside the womb. As for the first state, he says, "Why did I not die in the womb?" As to the second, "Why did I not come forth from the womb and expire?" He treats first about the second state.

One should know that the exterior life can be lost in two ways: sometimes, of course, from some harm coming on it, either intrinsic like sickness or extrinsic like a sword or something like that. So when he says, "Why did I not come forth from the womb and expire," it can be applied to this. Sometimes however, the external life is

taken away by the loss of some necessary assistance, which can be extrinsic like being carried, warmth and other aids of this kind. The verse, "Why did the knees receive me?" refers to this; or something intrinsic, like food, and so he says, "Or why was I suckled at the breast?" Indeed the life of newborn baby needs these aids to life on the first day of its birth.

But since when someone asks, "Why did this happen?", he means that this happened uselessly, Job shows next as a consequence not only the futility of preserving his life, but even more the harm. He shows this first as to the evils which he now suffers saying, "For now I would be sleeping and quiet; I would be at rest." He calls death sleep because of his hope in the resurrection, and he will later say this plainly. By silence, he means rest from the adversities which he was suffering; as if to say: If I had died immediately when I was born, I would not have been made restless by these evils which I now suffer. Second, he says it respecting the goods which he formerly possessed, for someone might say to him, "If you had not been preserved in this life, you would not have had the goods which you enjoyed in time past." As if to answer this he shows that the preservation of his life should not be desired for the sake of those goods, for even those who have enjoyed an abundance of these great goods throughout their whole lives, end in the same way in death. He means this when he says, "And in my sleep," i.e. death, "I would have been at rest," i.e. I would have been freed from the disturbing things of life, "with kings and counselors of the earth." Note that the intention of those who have a high place in society and seem to prosper greatly, is either to enjoy their pleasures, and as to them

he says: "who built solitary dwellings for themselves," (literally: those wanting to be alone to hunt or some other pleasant past-time); or they want to accumulate wealth, " and as to them he says, "or with princes who hoard gold and fill their houses with silver." This is as if to say: If I had died immediately after I was born, I would have had nothing less now than those men have after their deaths who prospered in many things. Consider that since rest occurs only in what subsists,⁶¹ he wants us to understand from these words, that man in his soul subsists after death. To the objection that kings and princes of the sort he is describing perhaps do not rest, but experience the torments of the punishments of hell, or even that life was useful to Job himself so that in life he could obtain merit for himself, we must return to what we already said. Job speaks now from the character of the sensual part of the human soul, and expresses what he feels. This part only allows a place for the corporeal goods and evils which are present in the here and now.

So after he shows that he should not have desired to have preserved his life after his birth, he demonstrates as a consequence that he should not have desired to preserve his life in leaving the womb and be born. In this he explains what he said above, "Why did I not die in the womb?" (v.11) Consider that some die in the womb before the infusion of the rational soul, which alone is immortal. He expresses this saying, "Or why was I not like a hidden aborted birth? " Aborted fetuses of this sort have nothing perpetual which remains of them. Some however die after the infusion of the rational soul. These truly subsist in the soul after death, but they do not see the light of this world. To express this Job says, "or" which must be interpreted as

"like" (sicut) "those conceived who never see the light," i.e. of this present life. He shows that he should have chosen this for himself so as not to have been subject to the evils of this life. So he says, "There", in the state where those are who after they were conceived did not see the light of day, "the wicked cease from troubling," from the trouble they caused others in afflicting them, cleansed from the evil of fault. "And there", in the state of the dead, "the weary" warriors who are worn out from the struggle," are at rest," i.e. they are free from labor like this, because as was explained, he speaks now only of the rest from the evils of this present life. This passage can also be understood of the fatigue one suffers in any kind of work where he uses his own strength. "There, those" who were, "once chained, will be at ease together," without their former pain together with those who held them bound. There too men weighed down with anguish and with slavery, "hear not the voice of the taskmaster." This accords with Isaiah, "How the oppressor has ceased; there is no more tribute." (14:4b) He shows this is true by adding, "The small and the great are there," on an equal basis because smallness and greatness are reckoned in this life according to the inequality of earthly prosperity, when this is taken away they return to their natural equality. Therefore "the small and the great" should be interpreted to mean those who were different in this life because of the magnitude of earthly prosperity. Yet note that the difference between small and great in spiritual goods remains even there. But he does not speak about these goods now as has already been explained. There "the slave is free from his master," and so there will be no place there for tribute or anything of this sort.

THIRD LESSON

LIKE THE UNHAPPY

20 Why was light given to him that is in misery? Why is life given to the bitter in soul? 21 Who long for death, which does not come, like those who dig for buried treasure. 22 And are glad powerfully when they find the grave. 23 Why is it given to man whose way is hidden? And God has hedged him in with darkness? 24 Before I eat, I sigh; and my wailing is like flood waters. 25 For the thing that I fear comes upon me. 26 And what I dread befalls me. 26 Have I not dissembled? Was I not silent? Have I not kept quiet? And his wrath comes upon me.

After Job has detested his own life in many ways, he now detests the life of the whole human race taken collectively, both of those in prosperity and those in adversity. He begins to treat first of those who are more renowned. Note that there are two things which belong especially to living beings: to live and to know. Although knowing in itself is very delightful and very noble, yet to know those things which cause affliction is painful. So he says, "Why was light given to him that is in misery?," as if to say: For what purpose does a man subject to unhappiness have the light of knowledge, since by it he can consider the evil with which he is afflicted? To live is noble because of the soul, but if the soul should exist in bitterness, living itself is rendered bitter. So he says, "and life to the bitter of soul." (Understand "why is it given?" to be repeated) He shows that life is given to them uselessly because unhappy men desire its contrary. So he says, "Who," living in bitterness, "long for death, which does not come," that is as quickly as they would like. To show that those who are unhappy wait for death not shrinking from it but desiring it he

continues, "like those who dig for buried treasure," aroused by their great desire to find the treasure by digging. Because desire, when it is fulfilled causes joy, he adds, "and are glad powerfully when they find the grave," i.e. when they see they have arrived at death which procures a grave for them. Some ⁶² think this passage refers to the fact that those who dig for treasure rejoice in finding a grave because they often found treasures in ancient tombs. But the first explanation is better.

Someone could object that although life is useless if given to miserable men, yet it is useful if given to those who enjoy prosperity. He removes this possibility saying, "Why are they (i.e. light and life) given to man whose way is hidden?" The way of a man is hidden because he does not know how the state of his present prosperity will end. As Proverbs says, "Laughter will be mixed with pain, and the end of joy is grief,"(Prov. 14:13) and Jeremiah, "Man's road is not in his control." (10:23) and Qoheleth, "What necessity is there for man to seek greater things for himself, when he does not know how to use things profitable for himself in this life? Or who can indicate what will be after him under the sun?"(7:1) He explains how the way of man is hidden on the earth saying, "And God has hedged him in with darkness." This is evident in many ways. First, as to those things which happened in the past or will happen in the future Qoheleth says, "Many are the afflictions of man because he is ignorant of the past and the future or who can tell him how it will be?" (8:6) Second, as to what is near him, namely men. As I Cor. says, "For who knows a man's thoughts but the spirit of the man which is in him."(2:11) As to those things above a man, the last chapter of I Timothy says, "He (God) lives in inaccessible light,

whom no man sees or is able to see,"(1 Tim. 6:16) and in the Psalms, "He makes the darkness his hiding place."(17:12) Finally as to those things which are below him, Qoheleth says, "All things are difficult, a man cannot explain them with speech." (1:8) God is said to have hedged a man in with darkness because God bestows the kind of intellect on him which not able to understand these things.

After he shows that the life of man is difficult because of the unhappiness and bitterness of men, he applies to himself what he said about men in general. In this he expresses his own bitterness when he says, "Before I eat, I sigh," for as laughter is a sign of joy, so sighing is a sign of bitterness of soul. In this he shows the manner of his bitterness from the manner of his sighing. He began his sighing easily, "Before I eat, I sigh." And his sighing was continuous and great. So he adds, "and my wailing is like flood water." For as sighing is a sign of moderate sorrow, so wailing is a sign of vehement sorrow, a sorrow which can hardly be tolerated. This wailing is compared to the roaring of water, for water which moves swiftly makes a murmuring sound. So a man experiencing great affliction is provoked to wailing from a slight recollection of his misery. He continues, "like flood water," to emphasize the continuous character of his bitterness, for flooding water moves continuously and makes a loud noise.

Because bitterness of soul arises from unhappiness, after he speaks of the bitterness of his soul, he next speaks about his unhappiness saying, "For the thing that I fear comes upon me." Note here that the unhappiness of man which provokes bitterness seems to consist in two things. First, in the damage to his things or his

person and in dishonor. As to the first two, he says, "For the thing that I fear comes upon me," i.e. those things which I fear happen to me. Here this expression refers to the greatness of loss and pain for the more prudent someone is, the more he recognizes what can happen to him in a time of adversity when he is still in a time of prosperity. So Sirach says, "In the day of prosperity, do not forget evil." (9:27) Job, who was the most prudent of men, suffered great unhappiness when the very evils happened to him which he feared. As for the second, dishonor, he says, "and what I dread befalls me." According to Aristotle, shame is "the fear of dishonor."⁶³ He shows therefore by this that from great glory, he fell into many disgraces and dishonors.

A man often suffers unhappiness and bitterness through his own fault. But this is not the case here, for Job says, "Have I not dissembled? A man often suffers unhappiness and bitterness through his own fault. This is not the case here, for Job says, Have I dissembled?" Understand here that someone sins and so merits punishment from God in two ways. In one way when from injuries inflicted on him, he is provoked to revenge beyond what is his due, as Psalm 7 says, "If I repaid evil things to those requiting me, may I perish deservedly destitute at the hands of my enemies." (v. 5) He denies this possibility saying, "Have I not dissembled?" as to the injuries done to me. In another way when someone offends another first in words. He shows this is not the case here saying, "Have I not been silent?" as if to say: For I have spoken abusive or injurious words. Nor has he offended in deeds and he removes this from himself saying, "Have I not been master of myself?" "For the

impious are like the restless sea which cannot be quiet." (Is. 57:20) Although I am innocent, still "his wrath came upon me," i.e. the punishment given by God, for anger in God does not happen because God is disturbed in soul, but because he wants to punish someone. ⁶⁴ In this Job recognizes that the adversities of this world do not happen without divine command.

To summarize what Job said in his lamentation, note that three things are contained in it. First, he shows his own life is wearisome ("Cursed be the day of my birth") v. 3; second, the greatness of the unhappiness which he was suffering ("Before I eat, I sigh") v. 24; and third, he shows his innocence (Have I not dissembled) v. 26 and so on.

CHAPTER FOUR

THE DISCOURSE OF ELIPHAZ

THE FIRST LESSON

ON THE IMPATIENCE OF JOB

1 Then Eliphaz the Temanite spoke in response, 2 "If one ventures a word with you, perhaps you will be offended, but who can keep from speaking? 3 Behold, you have instructed many and you have strengthened those with weak hands; 4 Your words have upheld the tottering, and you have strengthened those with trembling knees. 5 But now a trial has come upon you, and you too have fallen away. It touched you, and you are dismayed. 6 Where is your courage, your patience, and the integrity of your ways?"

The friends of Job who came to console him, who had kept silence up to now

because the acuteness of his pain, after Job had finished undertook the boldness to speak. First Eliphaz the Temanite speaks. He had not taken Job's words in the spirit in which they were spoken. He imputed the hatred of his present life which Job said he suffered to despair; his great bitterness to impatience and his profession of his innocence to presumption.

First, he therefore accuses Job of impatience and begins to speak to him as one does to a man subject to the sin of impatience who immediately reacts angrily to the words spoken to him. So he says, "If one ventures a word with you, you will perhaps be offended." Here he adequately assesses the usual temperament of an impatient and angry man, who cannot suffer to hear someone finish his argument, but is immediately provoked to answer him when he has only just begun to speak. He says, "perhaps" lest he be condemned for rash judgement, although one should also interpret words or deeds in presumptuous or suspicious things in the better light.⁶⁵ But whereas he accuses Job of impatience, he shows himself the one given to impatience and silliness when he says, "but who can keep from speaking?" So Sirach says, "As arrows inflicted in the thigh of a dog, so is the word in the heart of a fool,"(19:12) although one may grant that even the just from divine zeal are sometimes unable to be silent in speaking what must be said for the honor of God. As Jeremiah says, "If I say I will not remember," i.e. the words of the Lord, "or speak any more in his name, there is a kind of burning fire in my heart shut up in my bones, and I am weary for holding it in and cannot." (20:9)

He next proceeds to clearly demonstrate Job's impatience, by exaggerating this

impatience from two points of view: his former teaching and his former life. From his former teaching, indeed, because it is shameful for a man to not practice what he teaches to others. As St. Matthew says, "For they say and do not do."(23:3) Before Job had held many back from impatience, and used to adapt his teaching to different men in different ways. For there are some who are impatient from ignorance, as long as they do not know how to use adversities for virtue. As to these he says, "Behold, You have instructed many." Others, however, practice virtue in adversity at first, but when the adversity lasts a long time they are discouraged as though tired of right action. As to these he says, "and you have strengthened those with weak hands," by persuading them to good works. There are also some who in adversity fall into a condition of doubt as to whether this happened from divine judgement. As to these he says, "Your words have upheld the tottering." There also are some who sustain a small adversity but under great adversity fall as crushed by a heavy burden. For these he says, "and you have strengthened those with trembling knees," namely, with your counsels, for the knees of a man tremble when he carries a great weight. The Lord exhorts us to perfect ourselves in this condition saying in Isaiah, "Strengthen the weak hands and make firm the trembling knees." (35:3)

Eliphaz wants to show as a consequence that Job did not practice the things he taught others and so he continues, "But now a trial has come to you, and you too have fallen away," namely, from the firmness of mind which you seemed to have and which you recommended to others. This refers to the adversity he had suffered in exterior things. "It touched you, and you are dismayed," i.e. you have lost the peace

of mind which you seemed to have. This refers to the affliction of body he was suffering. So Satan said above, "Put forth your hand and touch his bones and his flesh." He therefore had accused Job of not living his previous teaching by practicing subsequent patience. This is against Proverbs, "A man learns good sense by patience." (19:11)

He also exaggerated the subsequent impatience which appeared in Job from his past life. For virtue which fails so quickly in trial does not seem true because, as it is written in Sirach, "Gold and silver are proved in fire; men are proven in the crucible of humility." (2:5) A man is preserved by many virtues so that he does not fail in trials. First, some are preserved through fear of God, when they consider that the evil things they suffer come forth from divine providence. As Job said above, "As the Lord pleases, so has he done." [1:2] Eliphaz said to exclude this virtue, "Where is your fear?" with which you seemed to revere God. Second, some are preserved through constancy of soul, which has two degrees. In some men, their strength of soul is so exceedingly great that they are not excessively bothered in adversities. This is due to courage. So he says, "Where is your courage?" This should not be taken here to refer to the fortitude which men guard so that they do not succumb to fear, but that they are not discouraged in sorrow.⁶⁶ Some suffer a very burdensome amount of sorrow from adversity, but they are not led astray by it because of the good disposition of their reason. This is due to patience.⁶⁷ The difference between patience and courage is the same difference which the philosophers⁶⁸ put between continence and chastity. So he continues, "Your patience?" Third, some are

safeguarded by love of the right action and from the horror of doing something base, so that even if they should be interiorly disturbed by adversity, they still break out in nothing unworthy, either in word or deed. So he adds, "Where is the integrity of your ways?" "Ways" here means actions by which one arrives at an end as if by certain kinds of roads. "Ways" can also mean carefully thought out counsel, by which someone comes to trust that he can evade adversities and so he tolerates adversities more easily.

THE SECOND LESSON PUNISHED

JOB AND HIS FAMILY JUSTLY

7 Remember, I implore you; who that was innocent has ever perished? Or when have the upright been destroyed? 8 No, rather I have seen that those who do evil and sow pains, reap the same. 9 By the blast of God they perish, and by the breath of his anger they are consumed. 10 The roar of the lion, the voice of the lioness and the teeth of the whelp have been broken. 11 The tigress perished with him for lack of prey, and the whelps of the lioness have been scattered.

After Eliphaz accused Job of impatience taking his opportunity from what Job had said, "Before I eat, I sigh," (3:24), he intends now to accuse him of presumption from the fact that he said he was innocent. To show him that he is not innocent, he takes his argument from the premise of his adversity saying, "Remember, I implore you, who that was innocent has ever perished; or when have the upright

been destroyed?" Consider here again that Eliphaz and the other two friends were of the opinion that the misfortunes of this world do not happen to someone except as a punishment for sin and on the other hand prosperity comes as a reward for justice. So according to his opinion, it would not seem fitting that anyone innocent should perish temporally or that anyone who was upright, i.e. just according to virtue, should be destroyed by the loss of temporal glory, which he thought was a reward for justice. He believed this opinion to be so true that even Job could not disagree with it. Yet he thought that Job had, as it were, forgotten the truth which he knew at one time, because his spirit was troubled. So he says, "Remember."

Given therefore that adversity does not happen to the innocent and the upright, he consequently identifies those who experience adversity, "No, rather, I have seen that those who do evil and sow pains, reap the same. By the blast of God they perish, and by the breath of his anger they are consumed." When he says, "I have seen," he makes allusion to the fact that he himself has proven these things by experience. For those "who do evil," he understands those who openly do injustice especially by harming others. For those who "sow pains and reap the same," he understands those who harm others by deceit. These sow pains when they prepare calumnies by which they make others suffer. Those men reap pain when they continue their evildoing until it takes effect, and they take this to be excellent fruit. He carries this metaphor further in speaking about punishment. Corn fields usually dry up and are destroyed by a scorching wind.

As Malachi says, "I will rebuke the devourer," i.e. the wind," so that it may not devour the fruit of your land." (3:11) He refers to this when he says, "they will perish by the blast of God," as though divine judgement itself coming forth to punish evil is similar to the blast of the wind. The very revenge of God is called the breath, i.e. the wind, of his anger. He says not only that they perish, but that they are consumed, because they are not only punished in their own persons, but their children and their whole family perishes so that nothing seems to remain of them. This seemed to express Job both because he had been afflicted in his body and had lost his children, his family and his wealth.

But the fact that the children and family should suffer for the sins of the parents seemed to go contrary to the opinion of Eliphaz since he intends to defend the opinion that adversities in this world are punishments for sin. Eliphaz answers this objection saying, "The roar of the lion, the voice of the lioness, and the teeth of the whelp have been broken." Here first occurs the consideration that man is more noble than other animals because of reason. When then he sets reason aside, he follows the passions of beasts, and so he bears the likeness of beasts and the name of beast befits him because he imitates their passions. For example, one who gives in to the passion of concupiscence is likened to a horse or a mule in the Psalms, "Be not like horse and mule, unintelligent." (31:9) The one who gives into anger or ferociousness is called a lion or a bear in Proverbs, "A roaring lion or a hungry bear is the impious prince over a poor people" (28:15) and Ezechiel, "He became a lion and he learned to catch prey and devour men." (19:3) So now he compares a furious man to a lion

saying, "The roar of the lion," for roaring is an indication of the ferociousness of the lion. Often the prodding of a wife adds to the ferociousness of her husband, and so the ferocious thing the husband does is imputed to the fault of his wife. This is clear with Herod's wife who prodded him to behead John the Baptist. (cf. Matt. 14:8) So he says, "The voice of the lioness." Sometimes what a tyrant acquired by cruelty, his sons use wantonly and so they rejoice in the father's plunder. Therefore they are not immune from fault. So the text continues, "the teeth of the whelps are broken." Nahum says, "The lion took enough for his whelps." (2:12) Thus he seems to have responded to the premised objection, because it is not just for the wife and the children to be punished for the sins of the husband, when they were participants with him in the fault. He said all this in trying to render Job and his family infamous for robbery.

Yet it seemed that what he said did not pertain to Job, because his wife did not seem to be punished. To remove this difficulty, he says, "The tigress perished with him for lack of prey." For those who steal as a practice, think themselves punished if they are not permitted to steal. Consider that women are compared to a lioness because of the ferociousness of their anger and to a tigress because of the readiness and quickness of their anger. As Sirach says, "There is no anger like the anger of a woman" (25:23) and "All malice is brief compared to the malice of a woman." (25:26) Because all of Job's children had completely perished, he adds, "and the whelps of the lioness have been scattered."

THE THIRD LESSON ELIPHAZ

THE NOCTURNAL VISION OF

12 Now a word was spoken to me in a hidden way; stealthily my ear perceived the dry bed of his whisper. 13 In the dread of the vision of the night, when deep sleep falls on men 14 Fear seized me, and trembling which made my bones shake with fear. 15 A spirit glided past me, and the hairs stood up on my flesh. 16 It stood still, but I could not discern the face, an image before my eyes. And I heard a voice gentle to my ears. 17 "Can mortal man be righteous in comparison with God? Can a man be more pure than his Maker? 18 Even those who serve him are not stable and in his angels he found evil; 19 How much more those who dwell in houses of clay, whose foundation is dust. Who are eaten as by a moth. 20 Between morning and evening they will be destroyed and since not one understands, they perish forever. 21 But those who will remain are born away from them. They will die, but not in wisdom.' ch.5 1 Call now, is there anyone to answer you? Turn to one of the holy men.

Because Eliphaz had accepted that adversities in this life only happened to someone because of his sin, he wanted from this to accuse Job and his family of being subject to sin. As exactly the contrary was clearly the case for Job and his family, he wanted to show that neither Job nor his family was immune from sin. Since his opinion seemed to be weak because of the authority of Job and his reputation, he referred to a higher authority showing he is about to propose he has learned from revelation. He first proposes the obscurity of the revelation to demonstrate its high source. The higher things are above man, the less perceptible they are by man. As St. Paul says in 2 Corinthians, "He was taken up into the paradise of God and heard things which cannot be told to man." (12:4) In this way, Eliphaz speaks either truly or falsely saying, "Now a word was spoken to me in a hidden way."

Consider that some truth, although hidden from men because of its exalted character, is still revealed to some clearly and revealed to others in a hidden way. To avoid the charge of boasting, he says that this truth was revealed to him in a hidden way, "stealthily my ear perceived the dry bed of his whisper." Here he hints that there are three ways in which things are hidden in revelations. The first of these is when the intelligible truth is revealed to someone through an imaginary vision. As Numbers says, "If there will be a prophet of the Lord among you, I will speak to him in a vision or a dream. Not so with my servant Moses; With him I speak mouth to mouth, and he does not see God clearly and not through riddles." (12:6-8) Moses, then, heard this hidden word by a clear voice. Others however hear in the manner of a whisper. The second hidden manner is in the imaginary vision when words are spoken which sometimes expressly contain the truth, as in the text Isaiah, "Behold, a virgin shall conceive,"(7:14) or sometimes under certain figures of speech, as in Isaiah, "A shoot shall sprout from the stump of Jesse and a flower, etc." (9:1) When therefore Isaiah heard, "Behold, the virgin shall conceive," he perceived the whispering itself, but when he heard, "A shoot shall sprout from the stump of Jesse," he perceived the strains of the whisper. For figures of speech are like strains derived from the truth itself through the likeness of a simile. The third hidden way is when someone sometimes has a frequent and long-lasting revelation of God, as Exodus says about Moses, "The Lord spoke to Moses face to face, as a man speaks with his friend."(33:11) Sometimes someone has a sudden and passing revelation. Eliphaz shows the sudden character of his revelation when he says, "stealthily", for

we hear those things almost stealthily which come to us quickly and in, as it were, a fleeting moment.

After he shows the high source of the vision in this way, he proceeds to the circumstances of the revelation. First, he speaks of the time saying, "In the dread vision of the night, when deep sleep falls on men," because the quiet night is more suitable for receiving revelations. During the day, the mind suffers noise from the disturbances of men and the occupations of the senses, so that it cannot perceive the whispering of a hidden word.

Second, he speaks of the disposition of the recipient, and so he adds, "Fear seized me." For men usually are struck with fear at the unusual, and so when someone has strange revelations, he suffers fear in the beginning. To show the greatness of this fear he adds, "and trembling," for the trembling of the body is an indication of the greatness of fear. To emphasize this sort of trembling, he continues, "which made all my bones shake" as if to say: This trembling shows that the tremble was not superficial, but violent, the kind which struck even the bones. A resemblance is described in Daniel, "So I saw this great vision, and no strength was left in me; my countenance was changed in me, and I grew faint and I had no strength left." (10:8) As a consequence, he shows the cause of this fear when he says, "When a spirit glided past my face; the hairs on my flesh stood up." For it is reasonable that one with lesser power is awestruck in the presence of one with greater power. It is obvious that the power of the spirit is greater than the power of the flesh and so it is not surprising that the hair of the flesh stand up in the

presence of the spirit as happens when one is overcome by sudden fear. This is especially true when the presence of the spirit is felt in some strange corporeal phenomenon, for strange things usually lead to wonder and fear. So that the time expressed might be fitted for that dread which he recalls he suffered, for he said above, "In the dread vision of the night." Since one cannot discern things by sight in the darkness, any small commotion usually induces disturbance in one who thinks that it is something greater. This is what Wisdom says, "The sighing of the wind, the tuneful song of the birds in the spreading branches, all held them paralyzed with fear."(17:17)

He places the person revealing third, when the text says, "It stood still, but I could not discern the face, an image before my eyes." Here he indicates three things which show for certain that it was a vision. Note that sometimes because of an excessive disturbance of smoke or the mists, either dreams do not appear at all, because there are no phantasms or dreams appear in a confused and disturbed way, as is often the case with those who have a fever.⁶⁹ Since dreams of this kind have little or no spiritual content, they are completely without meaning. When, however, the mists and smoke have settled, quiet and ordered dreams appear, and as these are more spiritual, they emerge from the intellectual part of the soul with some strength. Dreams of this sort are usually more true. Therefore he says, "It stood still," which shows the stability of the vision. Further note that even when dreams are quiet and they are generally full of thoughts which remain from things experienced previously,⁷⁰ one as a result frequently sees in a dream those with whom he has

ordinary contact. Because such dreams have their cause in our character and not in a higher nature, they have no great meaning. He shows this is not the case when he says, "but I could not discern the face." In this he shows that this kind of vision did not take its origin from something he had already experienced, but from a more hidden cause. Third, consider that visions of this kind which arise from a higher cause, sometimes appear to someone asleep and at other times to those who are awake. Those seem to be truer and more certain when they appear to those who are awake than when they appear to those who are asleep, because reason is more free in someone who is awake, and because in sleep one does not easily discern the difference between spiritual revelations and frivolous or ordinary dreams. To show that this revelation was not made to someone asleep but who was awake, he says, "An image was before me eyes." He means here that he saw this with the open eyes of someone awake. He also meant to express this before when he said, "When sleep falls on men,"(v. 13) where he clarifies that he had been seized by sleep.

Then he tells of the manner of the declaration made to him saying, "I heard a voice like a gentle breeze." Note here that apparitions of this kind are sometimes made from a good spirit, sometimes from an evil spirit. In both kinds, man suffers fear in the beginning because of the unusual character of the vision. But when the apparition proceeds from a good spirit, the fear ends in consolation, as is clear in the angel who comforts Daniel (10:18) and when Gabriel comforts Zechariah and Mary in Luke I. An evil spirit however leaves a man disturbed. The fact that he says, "I heard a voice like a gentle breeze," demonstrates a consolation which put his former

fear to rest. By this statement the vision is proven to be from a good spirit and not from a wicked spirit by whose lying visions are often shown. The end of Kings III expresses the same thing, "I will forth and I will be a lying spirit in the mouth of all his prophets."(22:22) The third book of Kings also speaks in this way of the apparition made to Elijah, "After the earthquake came a still small voice, and the Lord was in the voice." (19:12) However we should note that sometimes one hears great disturbances and horrible voices even in visions which come from a good spirit as is clear in Ezechiel when it is said, "I looked and behold a stormy wind came out of the north," (1:4) and after many verses is added, "I heard the sound of their wings like the sound of mighty waters."(1:4) Revelation says, "And I heard behind me a loud voice like a trumpet." (1:10) This describes the threats or other grave dangers which are contained in these kinds of revelation. But the message here should have been one of consolation, and so he introduces the voice of the speaker as similar to a gentle breeze.

Finally, he expresses the words which he asserts were revealed to him when he says,"`Can mortal man be righteous before God?'" He introduces these words to confirm his opinion which he already touched on (v. 7), namely, that adversities do not happen to someone in this life except because of sin. He introduces three reasons to prove that no one can excuse himself when he suffers adverse things asserting that he is free from sin. The first of these is taken from a comparison of man to God and leads to an impossible conclusion. For if man is punished by God without being at fault, it follows that man would be more just than God. The work of justice is to

give each one his due.⁷¹ So if God should inflict punishment on someone who was innocent to whom punishment is not due, but the man who suffers because of God did not inflict punishment on another man without fault- which would follow necessarily if the one punished by God were innocent- it follows that a man punished by God is more just than God. To justify man compared to God is tantamount to justifying him with respect to God under the aspect of justice. As perhaps this might not seem an unfitting conclusion to someone, he carries the argument to another more apparently unfitting conclusion saying, "Can a man be pure before his maker?" Each thing has purity in that it conserves its own nature which it receives from its own causes. So the purity of each effect depends on its cause, and it cannot surpass its cause in purity. Thus a man cannot be more pure than his Creator, who is God.

His second argument comes from a comparison to the angels. It is from the greater when he says, "Even those who serve him are not stable and in his angels he finds evil." This opinion is clear according to the Catholic faith. The Catholic faith holds as certain that all angels were created good.⁷² Some of them fell through their own fault from the state of righteousness; some however attained a greater glory. The fact that the angels fell from the state of righteousness seems astonishing for two reasons. One pertains to their contemplative power, the other to their active power. From the contemplative power it seems that there should have been steadfastness in the angels. It is clear that the cause of mutability is potency; the cause of immutability is act. For it is from the nature of potency that something can be or not be. But as what is more completed by act has a firmer hold on unity, what

is act in itself is completely unchangeable. Note that as matter is related to form, as potency is to act so the will is to the good. What is good in itself, namely God, is completely unchangeable. However the wills of other natures which are not good in themselves are compared to him as potency to act. Thus the more they cleave to him, the more confirmed they are in good. So since the angels seem to cling more to God and in closer proximity than other creatures, in that they contemplate him more exactly, they seem to be the more steadfast than other creatures Yet they were not steadfast. Thus much less can lower creatures like men, inasmuch as they cling to God by reverencing him in serving him, be judged also to be steadfast. However, from the active power it seems that in the angels there can be little or no depravity. As the rule more approaches the true measure of straight, so much the less crookedness does it have. God, in whom the prime righteousness exists, directing all things by his providence, disposes lower creatures through higher ones. Hence, as they are sent by God to direct others, there seems to be little or no perversity possible in the higher creatures who are called angels. So if there can be perversity in them, one must believe that depravity could be found in any man, however great he may appear to be. However, one should take care that from this opinion, he does not fall into the error of Origen who asserts that even now all created spirits are not steadfast and can be seduced into depravity.⁷³ For some gained by grace the favor to cling to God unchangeably by seeing him in his essence.⁷⁴ In this way, even some men, although they are lower in nature than the angels are granted by grace immunity from the depravity of mortal sin even in this life.⁷⁵

Eliphaz takes third argument (to show that adversity comes from sin) from the human condition which he joins to the conclusion of the preceding argument. Thus one argument could be formed from two and he means this when he says, "How much more those who dwell in houses of clay." The human condition is such that the body is formed from earthly matter. He indicates this saying, "How much more those who dwell in houses of clay?" The human body is said to be clay because it is formed more fully from earth and water, the heavier elements as its motion makes evident.⁷⁶ So Genesis says, "God formed man from the slime of the earth." (2:7) This body of clay is called the house of the soul because the human soul is situated in the body as a man in a house or a sailor in a ship, as the mover of the body. There were some⁷⁷ who said because of this that the soul was only accidentally united to the body as a man is to clothes or a sailor in a ship. But he disproves this opinion when he adds, "whose foundation is dust." By this we are given to understand that the human soul is united to the body as form to matter. For matter is said to be the foundation of form, because it is the first part in the generation of a thing like the foundation is the first part in the building of a house. Now, he uses this manner of speaking to attribute what is the soul to man because the soul is man, as some held⁷⁸ who said that man is nothing but a soul clothed with a body, but because the soul is the more principal part of man. Each thing is usually called from what is more principal in it.⁷⁹ These two things which he says about the weakness of man seem to be placed in opposition to what he has already said about the excellence of the angels. For the phrase, "those who dwell in houses of clay," seems to be placed in opposition to what

he said in "Those who serve him,"(v. 18) cling to him and live spiritually in him. However, when he says, "whose foundation is dust," this seems to oppose, "in his angels," (v. 18) for angels are incorporeal in nature according to Psalm 103, "Who makes his angels spirit." (v.4)

He uses the condition of man as a premise and so he concludes to his miserable destiny saying, "who are eaten as by a moth." This can be understood in a prima facie literal sense to refer to the corporeal death which man suffers of necessity from the fact that he has an earthly foundation. In this way, it can mean two sorts of death. First, natural death by the expression, "who are eaten as by a moth." For just as a moth corrupts the clothing from which it is born, so the natural death of the body arises from the interior causes. This can also refer to violent death for he says next, "Between morning and evening they will be destroyed," for trees are cut down by a cause outside the tree itself. He says distinctly enough, "between morning and evening," because natural death can certainly be foreseen before it happens by certain natural symptoms, but violent death is completely uncertain as though it were subject to different causes. For this reason, a man cannot know if he will live from morning until evening. Yet note that this is not the meaning of the literal sense, because above he addressed defect of sin, when he said, "and his angels he charges with error." So as the conclusion must follow from the premises, this passage must also refer to sin. Sin consumes the life of justice in man in two ways. In one way, from interior corruption, which he refers to in saying, "who are eaten by a moth." Just as clothing is eaten by the moth which is born from it, so the justice of

a man is destroyed by those things which arise in man, like the corruption of evil desires (fomes), bad thoughts and others things like this. In another way it is corrupted by exterior temptation, which is indicated when he says, "Between morning and evening, they will be cut down." Consider here that interior temptation does not suddenly overthrow someone, but gradually overcomes him when through negligence he does not take care to restrain the first movements of sin in him. As Qoheleth says, "He who neglects little things, gradually falls." (19:1) In the same way, clothing which is not shaken out, is eaten by a moth. However, exterior temptation generally overcomes a man suddenly, like David who rushed into adultery at the sight of a woman and also many who denied the faith under torture.

In whatever way a man falls into sin, he will obtain mercy if he recognizes his sin and repents. But because there is no one who can understand all his sins, according to the text, "Who can understand his sins," (Ps. 18:12) it follows that most men do not apply the remedy to their sins which will free them because they do not know their sins. In the next verse he expresses this saying, "Since not one understands it," to avoid the snare of sins, "they will perish forever," for most men are never freed from sin. But because there are some who apply remedies against sins even though they do not understand them, like David who said, "From hidden faults cleanse me, O Lord," (Ps. 18:12) he adds, "Those, however, who will remain" from the number of those who perish in eternity, "are born away from them," for they will be separated from their company. "They will die," because though a man may repent from his sin, he is still not free from the necessity of dying, but wisdom will

not die in them. He says this next, "But not in wisdom." Or when he says, "They will die but not in wisdom," he does not complete the thought which immediately preceded but what he said a little before that, "They will perish in eternity," so that the sense is that they will die without wisdom.⁸¹ Or "Those who remain" may mean the children who remain after their parents die, yet because of the sins of their parents, which they imitate, are born away to death without wisdom. Eliphaz wants to establish from all these arguments that since the condition of man is so frail, as long as a man does not know he or his sons are going to perdition, he easily falls into sin. So although Job did not recognize that he was a sinner, one must believe that he and his sons suffered because of some sins.

So after Eliphaz has explained his revelation, since Job could not have believed this revelation, he add, "Call now; is there anyone who will answer you?"⁸² as if to say: If you do not believe that this was revealed to me, you yourself can invoke God, if perhaps he himself will answer this doubt for you. If through your own merits you do not think you can obtain this from God, "Turn to one of the holy men," so that by his mediation you will be able to know the truth from God about this matter. Note that he says, "to one of the holy men," because one should not diligently investigate hidden things through unclean spirits in just any way or using any technique. One may only do this through God or the holy ones of God according to Isaiah, "And when they say to you, 'Consult the mediums and the wizards who hiss in their incantations,' should not a people ask for insight from their God for the living or the dead." (8:19)

CHAPTER FIVE

THE DISCOURSE OF ELIPHAZ CONTINUES

The First Lesson

Only the Blameworthy are Punished

2 Wrath kills the fool, and jealousy slays the simple. 3 I have seen the fool taking root, I suddenly cursed his beauty. 4. His sons are far from health, they will be crushed at the city gate, and there will be no one to deliver them. 5 The hungry will his harvest, armed men will seize from him, and the thirsty will drink after his wealth. 6 Nothing on earth happens without cause; for affliction does not arise from the dust. 7 But man is born to toil and the bird to fly.

Because Eliphaz remembered in the revelation made to him, among other things that men "dwell in houses of clay whose foundation is in the dust and die eaten as by a moth,"(4:19), he wants now to demonstrate this in the different conditions of men. For there is no condition of man in which there is no tendency to sin. Now there are two conditions of man. Some are treat and haughty in spirit and are easily provoked to anger because anger is the desire for revenge originating from a previous injury.⁸³ Thus the more haughty a man is in his soul, the more he thinks himself offended for a slight cause and is therefore more easily provoked to anger. Therefore he says, "Wrath kills the fool," because a man especially exceeds the boundaries of reason through his pride, whereas humility prepares the way of wisdom. As Proverbs says, "Where there is humility, there is wisdom." (11:2) The

foolishness of anger also corresponds with this because the angry man, as Aristotle teaches, uses even reason in searching for revenge for an injury, but he uses it wrongly when he does not guard the moderation of reason in his revenge. The perversion of reason is foolishness.⁸⁴ Other men are timid and these are prone to envy. So he continues, "and jealousy slays the simple." He says this with good reason. For envy is nothing else but sadness about the prosperity of another in that the prosperity of the other is thought to impede one's own prosperity.⁸⁵ When someone does not think that he can prosper together with others who are also prospering, this happens from smallness of soul. So it is clear that man, in whatever condition he exists, is prone to some sin. For it would be easy to adduce things similar to these concerning other sins.

By all he has said up to now, Eliphaz intends to prove that adversities in this world do not happen to anyone except as a punishment for sin. There seem to be two objections against this. One is the fact that many just men seem to be subject to adversities, but he seemed to have answered this objection by showing that men easily sin. The second objection is that some wicked men prosper in this world. He intends to answer this objection next by the manner in which their prosperity superabounds to their own evil. So he says, "I have seen the fool," who is the man who takes pride in his riches, "taking root," to appear firmly established in the prosperity of this world. But I did not approve of his prosperity. Rather, "I suddenly cursed his beauty." Consider here that he speaks about a man using the metaphor of a tree, whose roots produce beauty in the branches and the fruit when they are

firmly in the ground. He therefore compares the prosperity of a man rooted in riches to the beauty of a tree, which he curses in pronouncing it to be evil and harmful. As Qoheleth says, "There is a grievous evil which I have seen under the sun, riches kept by their owner to his harm."(5:12) He adds, "suddenly," to show that he in no way doubts this opinion.

He demonstrates the evils which proceed from the prosperity of the fool first as to his sons. For it frequently happens that when some rich and powerful man raises his sons without discipline which is characteristic of the fool, his sons fall into many dangers. Sometimes, for example, they are destroyed without judgement because of hatreds which are stirred up against them. Or when they do not take care but use pleasures inordinately, they even lose their lives. Apropos to this he says, "His sons are far from health." Sometimes, when they inflict calumnies and injuries on others, they are brought to trial before judges and are condemned. As to this he says, "They will be crushed at the city gate," where judges give sentence for judges at one time used to sit at the city gates. Because foolish men do not hesitate to offend others when they prosper, they find no help in adversities, and so he continues, "and there will be no one to deliver them."

But someone could object, "I do not care what happens to my sons as long as I enjoy prosperity in the world." As a second consideration then, he treats bad things which befall the fool both in his property and in his person saying, "The hungry will eat his harvest." For frequently foolish men who have a lot of money oppress the poor, who usually are not strong enough to sustain very many physical burdens and

so are almost compelled by need to steal the goods of the rich. Men like these live so extravagant a way of life that they usually lose their strength of soul through the delights of life and become unfit for work. So they are easily destroyed by the battle-hardened poor. He therefore says, "Armed men will seize him," as though without any resistance. What he has said about the harvest can be understood universally and so he continues, "and the thirsty will pant after his wealth," i.e. men desirous of wealth.

After he answers these objections, he finally adduces an argument to prove his principal proposition, namely that adversities in this world do not happen to someone except as a punishment for sin. His argument is this. Whatever happens on earth, happens from proper and determined causes. If therefore adversities happen to someone in this world, this must have a determined cause, which can only be sin. So he says, "Nothing on earth happens without cause," for we observe that all effects happen from a determined cause. From this fact, he concludes, "For affliction does not arise from the dust." This is a metaphor. For some plants are produced without seed. These are said to be produced by spontaneous generation from the soil itself. Anything which does not appear to have a proper cause, like a plant reproducing without seed is by a kind of likeness metaphorically said to arise from the soil. Affliction, i.e. adversity, does not arise from the soil, i.e. without cause. From the fact that he said, "Nothing on earth happens without cause," it is really clear that everything has a natural disposition suited to its own proper operation, from which it is apparent that the natural dispositions of things are not without a cause, but

happen for a determined end. So Eliphaz says, "but man is born to toil and the bird to fly." For just as the proper motion which the nature of a bird requires is that it fly, so the bird must have the instruments from its nature suitable for flying, namely wings and feathers. Man however because he had reason which enabled him to discover all the necessary aids to his life by his own effort, was naturally made without the aids which nature gives to the other animals, namely a covering, arms and other things of this kind which he can make for himself by the industry of his reason.

The Second Lesson Providence Governs the World

8 This is why I entreat the Lord and set my eloquence before God. 9 He does great things, which are unsearchable, wonderful and without number. 10 He brings rain on the face of the earth, and irrigates everything with water. 11 He sets those who are lowly on high and he lifts up the mournful with favor to safety. 12 He frustrates the desires of evildoers so that their hands achieve no success. 13 He surprises the wise in their own craftiness and dissipates the plan of evil men; 14 they come upon darkness in the daylight and grope at noonday as at night. 15 But he will make the poor safe from the sword of their mouth and the needy from the violent hand. 16 He will be the hope of the poor and injustice will shut her mouth.

Because Eliphaz had proposed that all things which happen on earth have a determined cause and had proved this by the fact that natural things appear to be disposed to an end, because the very fact that natural things exist to attain an end is the most powerful argument for showing that the world is ruled by divine providence

and that all things do not happen by chance, Eliphaz therefore immediately concludes from the premises about the government of divine providence. Note that if there is no divine providence, prayer would be without fruit, and God would not have knowledge of man's deeds. One who concedes the rule of divine providence, must still admit these things. Therefore, from the fact that all things which happen on earth are for an end, Eliphaz concludes that it is necessary to concede the rule of providence. "This is why I entreat the Lord," as if: Since God disposes human affairs, this prayer is fruitful. Further, "and I set my eloquence before God," since God knows human deeds, words and thoughts. To strengthen this conclusion, he adds those things which especially demonstrate divine providence.

Note that those who deny providence say that everything which appears in the world occurs from the necessity of natural causes,⁸⁶ for example, the necessity of heat and cold, of gravity and lightness or something like this. Divine providence is most powerfully demonstrated by those things which cannot be explained by natural principles like these, one of which is the determined quantity of the bodies of this world. For no reason can be assigned from some natural principle why the sun or the moon or the earth should be a certain mass (quantity) and not a greater or lesser one. Thus it is necessary to say that this determination of masses is from the ordering of some intellect and he discusses this when he says, "He does great things," i.e. he puts order in a thing by determining mass. Further, if everything were to come about from the necessity of natural principles, since natural principles are known to us, we would have a way of investigating everything in this world. There are some

things in this world however, the knowledge of which we cannot arrive at by any investigation, for example, spiritual substances, the distances of the stars, and other things like this. So everything clearly does not proceed from the necessity of natural principles, but is instituted by some superior intellect and so he says, "unsearchable." Likewise, there are also some things which we see whose nature we can in no way discuss, for example, that the stars have a certain configuration in this part of the heaven and another in another part of the heaven. Hence it is clear that this certainly does not arise from natural principles, but from some higher intellect, and he adds, "and wonderful things." For the unsearchable and the wonderful differ in that the unsearchable is hidden in itself and cannot be investigated, but the wonderful is indeed seen, though its cause cannot be investigated.

Note also that some⁸⁷ held that the disposition of things proceeded from God according to a certain measured order. For instance, only one first effect which already had something of composition and plurality proceeds from one first simple thing. Thus from this (i.e. the One) two or three things proceed which are still less simple and so on so that the whole multiplicity of things proceeds in grades in this way. According to this position, the whole arrangement of the universe does not happen from the ordering of the divine intellect but from some necessity of nature. Hence to answer this argument, he says "without number" either because things have been produced in being without necessity of numerical order or because innumerable things have been produced immediately by God. This is especially apparent in the first heaven where there are very many stars. Thus Eliphaz shows

that the production of things is from God and not from the necessity of nature.

Consequently he shows that the course of created things is governed by divine providence. First in natural things which seems to have been made for the use of man and the other animals, although the natural order of the elements seems to demand another thing. For if someone should consider heaviness and lightness in the elements, clearly earth naturally lies beneath water, water to air and air to fire.⁸⁸

Some of the earth is uncovered from water is found to be immediately in contact with the air; otherwise animals which breathe could not live on land. Further, so that the earth uncovered by water might not be rendered unfruitful and uninhabitable with drought, it is watered in two ways by God: first, of course, by rain which falls from above upon the earth and to this he says, "he brings rain on the face of the earth." In another way by springs, rivers and brooks, with which the earth is irrigated, whose source is found under the earth in the same way that the source of rain is found in the heavens. So he says, "and irrigates everything with water."

Then he shows the activity of divine providence even in human affairs. If human affairs were to run their course as their arrangement seems to demand, there would appear to be little or no trace of divine providence in them. But when human affairs run their course in another way, foolish men who do not consider higher causes, attribute this to chance or fortune. Solomon personifies them when he says in Qoheleth, "Again I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favor to the men of skill; but time and chance happen to all." (9:11) Eliphaz however refers this

to a higher cause, namely, to the providence of God. First, as to the oppressed who are raised up from the lowest station to a higher place, he says, "he sets those who are lowly," i.e. those cast down, "on high;" and the sorrowful are born to joy, and regarding this he says, "and he lifts up the mournful to safety with his favor." Second he speaks of those who oppress others. These are of two sorts. Some openly oppress others through force, and as to these he says, "He frustrates the designs of evildoers, so that their hands achieve no success," because they are impeded in accomplishing their works by God so that they cannot bring their evil intention into effect. Some however deceive others by cunning. As for these he says, "He surprises the wise in their own craftiness." because what the cunning plan go contrary to their design," and dissipates the plan of evil men," when what they seemed to wisely plan cannot be effected because of impediments put in their way from on high. Sometimes not only are their cunning plans impeded in deed, but even their minds are clouded so that they do not discover better things in taking counsel. So he says, "They come upon darkness in the daytime," because in something which is clear, they are completely ignorant of what they are doing," and grope at noonday like in the night," in things which are in no way doubtful, they hesitate as though they were obscure.

To prove these things seem to happen from divine providence, he goes on to describe what useful purpose they serve. For when the cunning of evildoers is impeded, the poor are freed from their deceptions. This is why he adds, "But he will make the poor safe from the sword of their mouth." For those who are cunning in

evil often seduce others by flattering and deceptive language and these words are compared to a harmful sword. As the Psalm says, "Their tongue is a sharpened sword." (56:5) But when the works of powerful evil men are impeded by God, the poor are clearly also saved and so he goes on to say, "the needy from the violent hand." Two things follow from this. One is that men, who are powerless in their own right must confide in divine power because God has care over human affairs, and so he says, "he will be the hope of the poor." The other is that powerful and evil men hold themselves back lest they be totally ruined and so the text continues, "and injustice will shut her mouth," i.e. so that it does not completely waste itself in the harm of others.

The Third Lesson God will pardon Job if he recognizes his Sin

17 Behold, happy is the man the Lord reproves. Therefore despise not the chastisements of the Almighty. 18 For he wounds, and he binds up; he smites, and his hands will heal. 19 He will deliver you from six troubles; in the seventh, no evil shall touch you. 20 In famine, he will redeem you from death; and in war from the stroke of the sword. 21 You shall be hidden from the scourge of the tongue; and you shall not fear damage when it comes. 22 You shall laugh at destruction and famine and you shall not fear the beasts of the earth. 23 You shall be in league with the stones of the field and the beasts of the field shall be at peace with you. 24 You will know that your tent is at peace; seeing your likeness you will not sin. 25 Your children will be like the grass of the earth. 26 You shall come to your grave in a ripe old age as the stock of grain is reaped in due season. 27 Lo, what we have investigated is true. Once heard, study this with an attentive mind.

Eliphaz had accused Blessed Job in what he said already above both of impatience

and presumption because he declared himself innocent. Now he tries to remove the despair he thought he perceived in the words which Job used to detest his life. Note then that concluding from what he already said in affirming divine providence as much in natural as in human affairs, he takes as true that all adversities happen to men by divine judgement. But they happen to those unable to be corrected as a final condemnation and to those who amend their lives because of these adversities as a correction. He maintains that these latter are blessed saying, "Behold, happy is the man the Lord reproves." For if correction which comes from men who cannot yet know perfectly the measure and manner in which correction can be saving and who are not almighty in taking away all evil and establishing good is saving, much more ought the correction of the almighty and all-knowing God to be reputed saving and happy. From this idea he concludes to the proposition, "Therefore, despise not the chastisements of the Almighty," as if to say: Although you suffer this adversity from God because of your sins, yet you should think that this is a kind of rebuke, as it were, from God to correct you and so you should not despise this adversity to the point of hating your life because of it.

He explains the reason when he says, "For he wounds," with greater adversity," and he binds up," by taking away evil and restoring good. "He smites," with lesser adversity," and his hands," i.e., his works, "will heal", i.e. liberate you. Eliphaz, then, did not maintain that he was blessed who is corrected by God because of the afterlife because he did not believe in it, but because of the present life during which man obtains immunity from evils and abundance of goods after the correction.

Consequently, he next speaks about the immunity from evil, "He will deliver you from six troubles; in the seventh no evil shall touch you." Since all time is represented in seven days, a whole is commonly designated by the number seven.⁸⁹ The sense would be that no adversity will harm the one corrected by God after correction. Since according to Eliphaz's opinion the more free one is from fault, the less he would suffer adversity in this world according to his opinion, he says, "in the seventh, no evil shall touch you." He means that before correction, man is not free from adversity; but when he begins to be free, he is touched by evil, but not crushed while God is freeing him. After perfect liberation he is not touched at all. This is true for the mind which is weighed down by worldly adversities as long as it places its end in worldly affairs. When it removes its love from them and begins to love God, it is sad in deed in adversities, but is not weighed down by them because it does not have its hope in this world. When it becomes completely contemptuous of the world, then worldly adversities scarcely touch it. But this opinion is not true for the body which is how Eliphaz understood it because the most perfect men sometimes suffer very grave adversities, as the Psalmist says, "Because of you, we suffered death all the day long," (43:22), which is said about the Apostles.

Since he had mentioned seven tribulations, he now enumerates them. Note that sometimes adversity is the result of a particular danger for an individual person, which is sometimes even against his corporeal life which is sometimes taken away by withdrawing the necessities of life. To describe this he says, "In famine, he will redeem you from death," as if to say: You will suffer famine in being reproved by

God, but God will free you and you will not die from this. This is the first trial. Sometimes life is lost by the violence of someone actively inflicting harm. To describe this he says, "and in war from the stroke," i.e. the power, "of the sword," as it say: For war will come upon you but you will not be delivered into the power of the sword. This is the second trial. Corporeal life is also taken away by natural death, but this does not figure among the trials since the nature of man demands this. However, sometimes there is a personal danger which consists in the loss of the honor which he enjoys in civil life. About this he says, "You shall be hidden from the scourge of the tongue." The scourge of the tongue is the detraction of someone seriously trying to destroy another's reputation. A man is then hidden from the scourge when his deeds which form the basis of this defamation are hidden from the detractor. This is the third trial. Sometimes there is adversity from a more general danger, which threatens persons or property. This happens to persons, for example, when the army of the enemy from whom men commonly fear death or captivity unexpectedly overruns their country. Expressing this trial he says, "and you shall not fear damage when it comes," as it to say: You will not fear when damage to your country from an enemy threatens. A common danger threatens property either by the barrenness of the earth in time of famine, or by some devastation of the crops by the enemy. As to these trials he says, "And you shall laugh at destruction and famine." This means: you will have an abundance which will be a subject of joy for you. In this, then, he treats the fifth and the sixth trial. Sometimes there is adversity from the attack of brute animals either individually or in groups. About

this he says, "and you shall not fear the beasts of the earth." This seems to be the seventh trial in which evil will not touch him.

He lists the abundance of goods after the immunity from evil. First, as to the fertility of the earth, he says, "You shall be in league with the stones of the field," i.e. the stony and sterile land will bear fruit for you. As Deuteronomy says, "Glean honey from the rock," and so on. (32:13) Second, as to the brute animals he says, "and the beasts of the field shall be at peace with you," for they will not attack you. These two verses can also be explained in another way. The stones can mean hard and rude men; and the beasts, cruel men. Third, he speaks about the members of his household saying, "and you will know that your tent is at peace." because the members of your household will be at peace with each other Fourth, he speaks about his wife in a special way saying, "Seeing your likeness you will not sin," as if to say: You will have a virtuous and peaceful wife with whom you can dwell intimately without sin. Fifth, as to his children, "Your children will be like the grass of the earth," i.e. you will have many children and grandchildren. Sixth, as to the peace and quiet of death he says, "You shall come to your grave in a ripe old age," in prosperity, not despoiled of your property, "like the stock of grain is reaped in due season," as though not anticipated by a sudden and untimely death. Finally, he approves what he has said, "Lo, what we have investigated is true." Since he thought Job was so prostrate with sadness that he would not think about these things much, he gets his attention back saying, "Once heard, study this with an attentive mind.

The First Lesson Job is Wounded by God and Desires not to Exist

1 Then Job answered saying: 2 Would that my sins for which I have merited anger and the calamity which I suffer were weighed in a balance, 3 like the sands of the sea. This still could not equal them and so my words were full of bitterness. 4 Because the arrows of the Lord stick fast in me and their pain takes my breath away. God's terror stands arrayed against me. 5 Does a wild donkey bray when it finds grass or an ox low when it stands in a stable full of fodder? 6 Can tasteless food be eaten without salt? Or can someone taste what once tasted brings death? 7 What my soul did not wish to touch before, has now become food in my anguish. 8 Who will grant that my prayer find fulfillment? May God grant my hope! 9 May he who began this, destroy me! May he free his hand and cut me down! 10 This thought, at least, may give me comfort: that in afflicting me with pain, he will not spare me and I will not deny the Holy One's decrees. 11 But what kind of strength do I have to resist? When will the end come so that I can act patiently? 12 My strength is not the strength of a stone nor is my flesh of bronze.

Eliphaz had clearly noted in earlier verses three things in the lament of Job: despair because he seemed to desire not to exist; impatience or immoderate sorrow because of the sighs and moans which he said he was enduring; and presumption because he asserted his innocence. The whole discourse of Eliphaz in the previous chapters was about these three things. In his discourse he proposed for consideration the frailty of the human condition among other things to demonstrate that Job was subject to sin and should have accepted his misfortunes. Job takes the beginning of his response from this point. For it is certain that because of the frailty of the human condition, no man is free from sin however just he may appear to be. Nevertheless, in just men sins are not grave and mortal sins but trivial and venial sins which occur as a result of negligence and deception. If what Eliphaz

strives to prove were true, i.e. the adversities of this present life were the proper punishments for sin, it would follow that men would suffer grave adversities because of grave sins and light adversities for light sins. Thus just men would never be subject to grave adversities, which is clearly false. Job proposes this argument, then, against the scientific discussion of Eliphaz and so the text continues, "The Job answered saying: Would that my sins for which I have merited anger and the calamity which I suffer were weighed in a balance.," as if to say: I cannot say that there are no sins in me, yet I am confident that there is no mortal sin in me, but venial sins. If then I merited this sort of anger from God, as punishment for such sins, my calamity and my sin should be weighed in the scale of justice so that one can correspond to the other according to the measure of equality. But the adversity appears to be much greater and so he continues, "Like the sands on the sea," which means without parallel, "this", i.e. the calamity, "could not equal them," i.e. if the opinion of Eliphaz were true and the adversities of this world are inflicted only because of sin, since it is apparent that many wicked men suffer light adversities, Job's sins seem next to nothing in comparison with theirs.

From this he goes on to excuse himself from the sadness which he had expressed in words saying, "And so my words were full of bitterness," with the conclusion he infers that his pain was caused by the magnitude of his suffering. He adds that there are two causes of pain. Pain is sometimes caused by things someone has already endured, sometimes by things he is afraid he will endure. He first then assigns the cause of his pain resulting from things which he had already endured saying,

"Because the arrows of God stuck fast in me." In this he demonstrates that he had been afflicted unexpectedly; for an arrow comes suddenly from far off. He shows the greatness of the wound as he says, "their pain drains my spirit," i.e. the pain has not permitted me to breathe, but totally robs me of whatever strength and consolation could have been in me. Then he shows the cause of the pain from what he was afraid he would suffer saying, "God's terror stands arrayed against me." For the afflicted are usually consoled by the hope of a better state, but when after one affliction comes, one fears similar or greater afflictions again, he seems to have no consolation left.

The objection could be made: you certainly have cause for suffering, but you should not burst out in words of pain from it. Against this objection Job responds using examples which are found in other animals. For man is like other animals in sensitive nature, and so those things which sensitive nature naturally entails must be present in man, as in the other animals. What is natural cannot be totally suppressed. In other animals one finds that affliction of heart is expressed with the voice, and he notes this when he says, "Does a wild donkey bray when it finds grass or an ox low when it stands in a stable full of fodder?" He implies the answer 'no'. The donkey brays and the ox lows when it lacks the necessary food. It seems natural for animals to vocally express interior torment.⁹⁰

On the other hand, someone might concede that it is natural to express pain vocally conceived, but as the Stoics thought, it does not pertain to the wise man to conceive sadness in his heart for any reason whatsoever.⁹¹ Job demonstrates this to

be against sensitive nature. For sense cannot but be repulsed by the unsuitable and the harmful. So he says, "Can tasteless food be taken without salt?" implying the answer no, because such foods without flavor are not fit to delight the sense of taste. Similarly, the heart of man cannot freely tolerate things which are not pleasant, much less things which are bitter and harmful. So he continues, "Or can someone taste what once tasted brings death?" as if to say, 'No' here. Just as this is impossible for the exterior sense, so it is impossible that what is apprehended by the interior sense as harmful should be received without sadness.

But though it is true the wise man suffers sadness, nevertheless his reason is not absorbed by this sadness. Job shows as a consequence that although he himself might suffer sadness, he still had the greatest concern and caution to protect himself against sadness, so as to be led by sadness to do something evil. To avoid this, he preferred death. To give some expression to this he says, "What my soul did not touch before has now become food in my anguish." because what my soul formerly abhorred, it now desires as pleasant. He shows this same thing when he says, "Who will grant that my prayer find fulfillment?" He shows that this prayer is made not only with the lips, but also from the bottom of his heart when he continues, "may God grant me my hope!" He expresses the content of the prayer saying, "May he who began this," i.e. to afflict me, "destroy me," in death. He continues, "May he free his hand and cut me down." The hand of God expresses the divine power by which God has afflicted him, and God binds his hand in a way from his mercy and by his will and when he does not afflict him. However, God frees his hand in a sense

when the divine chastisement strikes him is directed to killing him.

Since he said that the things he did not formerly want to touch had now become his food, he shows this must be understood to mean that death which was abhorrent to him, has now become something pleasant. So he continues, "This thought, at least, may give me comfort: that in afflicting me with pain, he (God) will not spare me," i.e. he does not take away his hand, but leads me to death. He shows why he hopes for this when he continues, "And I will not deny the Holy One's decrees," i.e. the decrees of God which are the judgements and sentences by which he afflicted me. For Job feared that he might be led into impatience by his many afflictions, so that his reason could not restrain his sadness. Indeed it is the nature of impatience when reason is so dominated by sadness that one contradicts divine judgements. If, however, someone should suffer sadness in the sensitive part of the soul, but reason remains in conformity with the divine will, this is not the defect of impatience. So Eliphaz accused Job without reason when he said, "And now that the scourge has come on you, you too have fallen away."(4:5) For although he was sad, he still had not been wanting.

Next he gives the reason from his frailty that he would be led to contradict the decrees of the Holy One. Fear of this kind can be overcome by two causes. First, if the strength of reason is so great in itself that it could be overcome in any way. This is the case in those whose free will has been confirmed in grace. But he did not feel this kind of strength in himself. So he says, "But what kind of strength do I have to resist?" any sort of trial. Second, fear could be removed if it were necessary to

tolerate trials and sadnesses for only a short time. To show this is not true with him he says, "When will the end come so that I can comport myself patiently?" He seems to mean here: what end has been put for my trials so that I can remain patient while I wait for it? To explain this he says, "My strength is not the strength of a stone?" For a stone experiences strength without experiencing feeling, but a man experiences strength along with the emotional experience of harmful things. So he continues, "nor is my flesh bronze", i.e. without feeling⁹² because however strong the reason of a mortal man may be, he still must experience the feeling of pain on the part of the flesh. By this he refutes the attempted rebuke of Eliphaz who censured the very existence of sadness in Blessed Job. For although Blessed Job had strength of mind, still he would have had the sensation of pain on the part of the flesh, which causes sadness. At the same time he refutes the opinion of the Stoics in this who said that the wise man is not sad. Eliphaz seems to have shared their opinion. Blessed Job intends to defend the fact that the wise man is truly sad but is zealous through reason not to be led to do anything unfitting. This is what the Peripatetics taught.

The Second Lesson Job Feels Betrayed by his Friends

13 Behold, I cannot help myself and those to whom I look for help deserted me. 14 He who takes mercy from a neighbor and forsakes the fear of the Lord. 15 My brothers have passed me by like a torrent, like a stream coursing through the valleys. 16 Those who fear frost will be covered by snow. At the time they are broken up, they will perish; 17 and they will vanish from their place as though dried up. 18 The paths they walk on are confused; they will walk in emptiness and will perish. 19 Look for the paths to Teman, the roads to Saba and wait for a little while. 20 They

are embarrassed because I hoped for them and they came to me and were covered with shame. 21 Now you have come to me and in only seeing my disease, you are afraid. 22 Have I said: Bring me and give me a gift from your property? 23 Free me from the clutches of the enemy, or ransom me from the hand of the mighty? 24 Teach me and I will say no more? And if I perhaps have been ignorant: Instruct me? 25 Why do you slander true ideas? For none of you can accuse me. You compose speeches only to rebuke me, 26 You join your words together and you cast your words to the wind. 27 You seize the orphan and strive to ruin your friend. 28 Despite this, finish what you began to say so that the truth may come to light by mutual discussion. Lend an ear! See if I am lying. 29 Answer please, without contention and 30 in speaking, judge what you think is right. You will find no evil on my tongue, nor will there be stupidity in my mouth.

Job had shown in the preceding verses that he felt pain and spoke words from his pain in conformity with reason, but yet he was not carried away by his pain in the things which he suffered. But because man, although he suffers some adversities, sometimes guards himself by consolations and help in both himself and in others against these adversities so as to feel little or no pain, blessed Job wants to show that he is destitute of aids of this kind. He does this to put in more evident relief that he spoke rationally when he expressed his pain in speech. So he first shows that he was destitute of the aforementioned remedies from his own part when he says, "Behold, I cannot help myself." For even if he had lost some of his goods, he could have tolerated this without sadness if he could have helped himself to recover these lost goods and so revenge the injury inflicted. But he was not able to do this when he had lost all his riches, children and even the health of his own body.

Further, many things we cannot do ourselves, we can do through friends. So Job shows in the second place that he was also bereft of the help of his friends when he says, "Those to whom I looked for help," i.e. family and servants," deserted me." To

show they are blameworthy for this, he continues, "He takes away mercy from a neighbor," namely in the time of sorrow, "forsakes the fear of the Lord," that is, the reverence due to God, because of whom and in whom one loves his neighbor. As John says, "Whoever does not love his brother whom he does see, how can he love the God whom he cannot see?" (1 John 4:2)

Next he shows his family has abandoned him when he says, "My brothers," i.e. my relatives, "have passed me by." He uses the analogy of those who walk along together. If one falls in a ditch, the others pass by nevertheless abandoning him there. In a certain sense, they would be excused for this if they leave him once they have tried to help him because of weariness because they despair of helping him. But he shows that these men are without excuse, because they immediately and suddenly deserted him. He shows this when he says, "like a torrent, like a stream coursing through the valleys," which moves very quickly. That they might not believe they did this with impunity, he adds, "Those who fear frost will be covered by snow," as if to say: He who fails in justice and mercy because of fear for a lesser danger, exposes himself to still greater dangers. So, Job's relatives, too, who passed him by unwilling to show any compassion for him, will themselves sustain suffering in their own losses. He continues showing their danger will be in the future and without remedy, "At the time when they will be broken up," i.e., when they will suffer dangers, "they will perish," totally, "and they will vanish from their place as though dried up." He uses the metaphor of snow, which he has already mentioned, for it does not immediately melt with the first heat when it is very hard and frozen,

but when not yet frozen, it melts immediately when touched by the rays of the sun and becomes slush. He shows this saying, "and they will vanish from their place, as though they were dried up," i.e., immediately their whole prosperity will vanish at the first assault of adversity as the snow does at the first heat. He shows the cause of this when he continues, "The paths they follow are tangled up." What is entangled goes back on itself with a kind of twist and turn, and so the footpaths of those men are entangled who seek nothing in their kinsmen and friends except their own advantage. Because of this they simulate friendship in time of prosperity but they pass by in time of adversity. Men who deceitfully seek their own advantage very often fall short in what they hope to gain and so he adds, "They will walk in emptiness." Men are said to walk in emptiness when they do not reach the goal of their walking. Not only will their hope be null, but the opposite will befall them, and so he adds, "and will perish," i.e. will be totally destroyed.

Therefore, he did not have support in himself, in his servants or in his relatives. As a further consequence, he demonstrates that he did not have help from his other friends saying, "Look for the paths to Teman, the roads to Saba," lands where he seemed to have had his greatest friends, for even Eliphaz had come from Teman. "And wait for a short while," to see if any friends come by these roads to bring me help. You will not see this because, "They are embarrassed," to come to me; "because I hoped for them" i.e. because there was a time when I should have hoped for help from them. This is because men who do not want to help someone are ashamed to visit them if they think they will ask them for help reasonably. "They came," some

of them, "to me and they were covered with shame," because they did not give me help when they recognized that they should have. It is not surprising for others to refuse to help me since even you, who seem wiser, fail to do it. So he continues, "Now you have come to see me and in only seeing my disease, you are afraid," but perhaps you feel obliged to help me. But do not be afraid, because I haven't asked you for help in anything, nor do I even request you to assist me with money. This is the meaning of, "Have I said: Bring me and give me a gift from your property?" Nor have I sought aid from you in war against enemies, and so he adds, "Free me from the clutches of an enemy, or ransom me from hand of the mighty?" Nor have I sought the help of instruction from you. So this is the meaning of: Have I said to you: "Teach me?" in speculative matters, "and I will say no more, and if perhaps I have been ignorant: Instruct me?" in practical actions. Not only do you offer me no help, but you even afflict me further with your words as much as you can. So he adds, "Why do you slander true ideas?" which I spoke first in my lamentation and which Eliphaz seemed to reprove as has been said. He disproves all the reasons which can excuse a detractor to justify his conduct to show this detraction is inexcusable. The first of these is the censure someone in greater authority makes of another for a fault. He disproves this is the case saying, "For none of you can accuse me." The second is when someone criticizes someone else for his own good and not exacerbate the situation. He refers to this saying, "You compose speeches only to rebuke me," and not for my good "you join fine words together," since you carefully compose them so that your words may not seem lightly spoken. The third is when someone

strengthens the arguments he uses against someone else with efficacious reasons. He excludes this saying, "You cast your words to the wind," as if to say: Your words are empty for they do not have the support of reason. The fourth is when someone censures someone in that time and in a state when it can be pursued he will become better and not worse as a result. But if someone wants to censure another when he is perplexed in soul and is disposed to anger, he does not seem to want his amendment so much but his ruin. So he says, "You seize the orphan, and strive to ruin your friend." He refers to himself as an orphan because set down in his sadness he was destitute of help.

He continues lest anyone think that he says this because he is afraid to argue with them because he could not be confident in the truth of his opinion and the justice of his case, "Despite this, finish what you began to say," so that the truth can come to light from mutual debate. So he goes on, "Lend an ear," i.e. listen, "and see," i.e. consider, "if I am lying? For the first impediment to finding the truth through debate is when someone does not want to hear what his adversary is saying. The second impediment is when he responds to what he has heard in a loud and abusive way. To exclude this he says, "Answer, please, without quarreling." To quarrel, according to St. Ambrose, is "the attack on truth accompanied by relying on shouting."⁹³ The third impediment exists when someone in a disputation does not aim at the truth but at victory or glory, as happens in law cases or sophistical debates.⁹⁴ "In speaking, judge what is right," i.e. to concede what seems to be true to you, and deny those things which seem false. "And" if you do this, "You will find no

evil on my tongue," i.e. anything contrary to the justice which is due to one's neighbor. "Nor stupidity in my mouth," i.e. anything against the wisdom by which one thinks correctly about God. For Job intended to defend and prove the truth about both divine and human matters.

CHAPTER SEVEN

THE HUMAN CONDITION

The First Lesson

Life is Combat and Drudgery

1 Man's life on earth is combat and his day is like the day of the hireling. 2 Like the slave, he sighs for the shade, or the workingman for the end of his work. 3 So I, too, have passed empty months and I have counted sleepless nights. 4 If I sleep, I say: When will I arise? And again I will wait for evening, and I will be filled with pains until dark.

Since Eliphaz spoke before (5:17-27) to move Blessed Job from despair, he promised him earthly happiness if he would not reject the rebuke of the Lord. Here then, after Blessed Job demonstrated the rational causes of his sorrow, wants to further demonstrate that this aforementioned consolation of Eliphaz based on promising him the recovery of earthly happiness is unfitting. He first demonstrates this from the condition of the present life and then, later (v.5) from his own individual condition.

The opinions of men have differed about the condition of this present life. Some

held that ultimate happiness was experienced in this life. The words of Eliphaz seem to follow this opinion. The ultimate end of man is in that place where he expects the final retribution for good or evil. So if man is rewarded by God for good deeds and punished for evil deeds in this life, as Eliphaz is eager to prove, it seems necessary to conclude that the ultimate end of man is in this life. But, Job intends to disprove this opinion and he wants to show that the present life of man does not have the ultimate end in it, but is compared to this end as motion is compared to rest and the journey to the destination. He therefore compares this state to those states of man which tend to some end, namely the state of soldiers who tend to victory in military campaigns. So he says, "Man's life on earth is combat," as if to say: The present life which we live on earth is not like a state of victory, but like the state of a military campaign. He also compares it to the state of a hireling, as so he adds, "and his day like the day of the hireling," i.e. the time of man living on earth. He compares the present life to these two states because of two things which threaten man in this present life. First, he must resist impediments and harmful things and on account of these he is compared to warfare. He must also do works useful for the end and on account of this he is compared to a hired man. From both images, one is given to understand that the present life is subject to divine providence. For soldiers fight under a general and hired men wait for their pay from an employer. Also, the falsity of the opinion which Eliphaz defended is plain enough in these examples. For it is clear that the general of the army does not spare the vigorous soldiers from the dangers or toils, but the whole nature of warfare demands at times that he exposes

them to both very great dangers and tasks. After the victory has been won, the general honors those men more who proved more vigorous. In the same way, the father of a family entrusts the more difficult tasks to the better hired men, but on pay day he gives higher salaries to them. So divine providence does not dispose things so that the good are more freed from adversities and labors of the present life, but rewards them more at the end.

Therefore, since the whole position of Eliphaz is undermined by these arguments, Job intends to strengthen them and demonstrates them efficaciously from reason. For clearly, each thing rests when it attains its ultimate end. So once the human will has attained its ultimate end, it must rest in that and must not be moved to desire anything else. Our experience is contrary to this in the present life. For man always desires the future as though he were not happy with the things he has in the present. So clearly the ultimate end is not in this life, but this life is ordered to another end like warfare is ordered to victory and the hired man's day is ordered to his pay. Note however that what we have now is not sufficient in this present life, but desire tends to the future for two reasons. First because of the afflictions of the present life, and so he introduces the example of the slave desiring the shade, saying "Like the slave," worn out from the heat, "he sighs for the shade," which refreshes him. Second, from the defect of the perfect final good one does not possess here. So he uses the example of the hired man saying, "or the workman, for the end to his work." For the perfect good is the end of man.⁹⁵ "So I have passed empty months," for I considered the past months passed empty for me, because I did not obtain final

perfection in them. "and nights," i.e. when I should have been resting from my afflictions. "I have counted sleepless," i.e. I considered them sleepless because I was delayed in them from the attainment of my end.

He next explains how his months have been empty and his nights sleepless adding, "If I sleep," when it was time for sleeping at night, "I say, 'When will I arise,'" longing for day. "And again," when day has come, "I wait for the evening," as he is always tending to the future in his desire. This desire is indeed the common experience of all men living on earth, but men feel it more or less in the measure in which they are affected by either sorrows or joys. For he who lives in joy, desires the future less; but he who lives in sorrow, desires it more. So Job passionately shows this desire for the future is in him as he continues, "I will be filled with pain until dark," for because of these pains, the present time is tedious for me and I desire the future more.

The Second Lesson

The Pains of Life

5 Decay clothes my flesh, and the filth of dust; my skin is dried up and wrinkled.
6 My days have passed swifter than a warp is cut off by a weaver and they have vanished leaving no hope behind. 7 Remember that my life is but a breath and my eye will not turn back to look on good things 8 nor will the eye of man look on me; Your eyes will be on me and I shall not endure. 9 As a cloud dissolves and is gone, so he who goes down below will not ascend again. 10 He will never return home again and his place will know him no more.

Blessed Job had demonstrated above ⁹⁶that the consolation in which Eliphaz offered the promise of happiness in this earthly existence was unfitting. He first demonstrated this from the general condition of the life of man on the earth. Now he intends to demonstrate that the same consolation is unfitting considering his own individual condition. He proposes two things which preclude his hoping for prosperity on earth. The first is the weakness of the body which he was suffering. When one is limited by grave weakness of body, nothing can happen which can make him happy in this life, and so he says, "Decay clothes my flesh," as if to say: My body is covered on all sides with infectious sores like a body is covered on all sides by a garment. Since wounds tended in the beginning heal, he shows that his sores were neglected when he says, "and the filth of dust," for they were not tended in the proper way because he was literally sitting in a dung heap, as the text already shows.⁹⁷ (2:8)

One can sometimes hope for health even if his sores have been neglected because he has a strong constitution. But Job lacked the natural strength, and so he says, "my skin is dried up and wrinkled," because the natural moisture has already been exhausted in it either by old age or by weakness.⁹⁸ So there seems to be no place in this life where I can expect to find happiness anymore. The second is because the greater part of his life was already past and therefore very little time remained so he could not hope for a great deal of happiness during that time. Because of this he says, "My days have passed swifter than warp is cut off by a weaver." The life of man is in a certain sense like something woven. Just as a weaver weaving a warf joins threads to threads to arrive at the product of cloth, and when he makes a cloth he

cuts it from the loom, so days are added to days to complete the life of man. When his life is completed, it is taken away. Yet he says the days of man pass away more swiftly than the cloth is cut away because the weaver rests from time to time in the work of weaving, but the time of man's life slips away continuously without interruption.

But one might object: although the greater part of his life has passed by, Job could still hope to return to the state of his past life. For some⁹⁹ have advanced the theory that after death, when the course of many years has been completed, man returns to the same stages of life which he had lived before. For example, Plato in future times will lecture at Athens and will do the same things which he did before. So although man has lived the greater part of his life, he could hope to be restored to happiness in this earthly life. To remove this possibility, Job continues, "and they have vanished, leaving no hope behind," of returning to his former days. He had already seemed to address God in the text saying, "The life of man on earth is combat."¹⁰⁰ (v.1) Now to prove his point he adds, "Remember that my life is but a breath," like the wind. For as the wind passes by and does not return afterwards, so the life of man does not return when it has passed away. He continues in this vein, "and my eye will not turn back to look on good things," of the earth which I once possessed but now have lost. In the same way that when my life has passed I will return to see earthly goods, so I will not be seen by any eyes on earth. So he goes on, "Nor will the eye of man look on me." He posits these two things to show that he will not return to human association which consists chiefly in seeing and being seen.

Since sight is the most acute of the senses,¹⁰¹ it holds a position of authority in sensitive life.¹⁰² Although after death he says that he will not be seen by the eyes of man, yet he confesses that he will be seen by the eye of God saying, "Your eyes" will be "on me." For the dead are seen by God who observes spiritual things, because the dead live according to the spirit, not according to the flesh which man can see with his eyes.

One could take this to mean that the eyes of God consider the dead, not according to the present state, but he regards future things, as though a dead man is going to return again to the life which he lost. Therefore to exclude this he continues, "and I shall not endure," as if to say: I say that your eyes will be on me after death because afterwards, I will not be present again in the state of this earthly life. He proves this by a comparison when he adds, "As a cloud dissolves and is gone, so he who goes down below, will not ascend." The dead are said to go down to the underworld either because they all descended to Sheol according to the soul there before the death of Christ,¹⁰³ or because according to the flesh, they are buried under the earth. The exegesis here makes no difference for the meaning of the present text. For he only wants to say that the dead do not return to their past life and he proves this in the comparison using a sufficient proof. As Aristotle says in On Generation: a kind of circular motion appears in both corruptible and incorruptible bodies.¹⁰⁴ But there is this difference. In heavenly bodies, the same one in number returns in the circular motion, as the same sun in number sets and returns at dawn. This is so because the substance is not corrupted in such a change, but only the place changes. But in the

motion of generation and corruption, the same one in number does not return, but the same species does. It is clear that according to the annual circular motion of the sun, a kind of circulation happens in the disposition of the atmosphere, for in winter there are clouds, which are dispersed later in the summer. When the winter returns again, the clouds return, yet not the identical clouds in number, but only the same in species because these clouds which existed before perish completely. It is so with men. The same men do not return in number through generation who formerly existed, but only in species.

From this the solution to the argument of those who posited a return to the same life and the same acts becomes clear. For they believed that lower things are disposed according to the motion of the heavenly spheres; hence when the same constellation returned after a very long time, they believed that the same thing would return in number. But it is not necessary that the same things return in number as has been said, but only things like them in species. Those men thought that a dead man, after a certain span of time not only returned to life, but also had the same possessions and houses he formerly possessed. To disprove this he says, "He will never return home again." They also held that he would do the same works he had done before and hold the same offices and dignities. To exclude this position he adds, "and his place will know him no more," i.e. he will not return again to his place. Here the term "place" means the state of a person in the manner of speaking we commonly use to say: He has a great place in this community.

It is clear from these verses that Job here does not deny the resurrection which

faith asserts, but a return to carnal life which the Jews hold¹⁰⁵ and certain philosophers also held.¹⁰⁶ Nor is this contrary to the narration of Scripture which asserts that some men are brought back to the present state of life.¹⁰⁷ For one thing is done miraculously and the other is done according to the course of nature and Job speaks in this sense here. Consider also that in saying, "Remember that my life is but a breath,"¹⁰⁸ he did not speak as though God could forget, but he speaks hypothetically putting himself in the position of his adversaries. For if God were to promise the goods in this earthly life to a man whose life has, as it were, already passed, he would almost seem almost to have forgotten that the life of man passes away like the wind which does not return.

The Third Lesson

Job Laments his Terrible Destiny

11 For this reason, I will not refrain from speaking; in the trouble of my spirit I will speak; I will talk in the bitterness of my soul. 12 Am I the sea or a whale that you surround me to lock me up? 13 If I say, 'My bed will comfort me; I will be relieved by talking to myself, on my couch, 14 then you will frighten me with dreams; and terrify me with visions? 15 This is why my soul has chosen hanging, and my bones death. 16 I have despaired; I will not live longer to any purpose.

After Job showed that the consolation of Eliphaz promising earthly prosperity was inconsistent by arguments, he now shows the same thing by deducing arguments of unfittingness, because if he should rely on that consolation which had been given to him from the hope of earthly prosperity by Eliphaz, as has been shown, it would

follow that it would be necessary for him to still remain in sadness, to utter words of sorrow and to despair entirely. This is because Eliphaz's hope is frivolous. He concludes therefore, as though arguing against this proposition, "For this reason," because to hope in earthly prosperity is vain, as has been shown. Moreover, you have nothing else with which you console me and therefore, "I", as if destitute of consolation, "will not refrain from speaking" but rather I will speak words of lamentation which my mind suggests. He continues, "in the anguish of my spirit, I will speak," that is as the trouble which I suffer impels my spirit to speak. Not only does he suffer exterior trouble, but also interior sadness conceived from it. So he continues, "I will talk in the bitterness of my soul," for I will speak vain and almost incredible words as the bitterness of my soul will supply me.

Among other things, which embittered men usually discuss together, they are accustomed especially to search for the causes of their bitterness because there is hardly an embittered man who does not seem in his own mind to have been afflicted either very unjustly or more than is just. So Job, playing the part of an embittered man, inquires as to the cause of his affliction saying, "Am I the sea, or a whale that you surround me to lock me up?" Note here that the providence of God works in one way for rational creatures and in another way for irrational creatures. Rational creatures merit or demerit because of free will. Because of this, rewards and punishments are due to them. Irrational creatures however, neither merit rewards nor incur punishments since they do not have free will. God, however, acts in their regard to increase or restrict them on the basis of what is due to the good of the

universe. From this economy God constricts the sea so that it does not occupy the whole surface of the earth, to make the earth a place for animals and the things born on land. In a similar way he constricts the whale to remain in the ocean seas because if he were in the other seas, it could harm someone. Job therefore seeks to know if there is some explanation for his affliction like the confining of the sea and the whale, namely, that he is not afflicted because of some lack of merit but because of some usefulness to others because of it.

He says that he has been surrounded to be locked up in the sense that he had been so burdened by trial that no liberation or consolation lay open to him on any side. Consequently he proves next that he is deprived of those remedies which ordinarily console the afflicted. One is sleep, for sorrow is mitigated after sleep. To note this he says, "If I say: 'My bed will comfort me'," in the time of sleep.¹⁰⁹ Another remedy is to consolation wise men give themselves by the deliberation of reason. He touches this cure when he says, "I will be relieved," from the oppression of sadness by "talking to myself," by the deliberation of reason, "on my couch." For when wise men are alone and removed from the distraction of men and commerce, then they can speak more within themselves thinking something through according to reason. These cures too could not help him, because at the time when he should have used these remedies, other impediments like terrible dreams and horrible visions were present in him which disturbed him. To express this he continues, "Then you will frighten me with dreams," which appear to one when sleeping, and me "with visions," which appear to the one awake who has lost the use of his exterior

senses, "will terrify me". Images at night are usually formed by thoughts experienced during the day and so because Job thought about sad things during the day,¹¹⁰ he was disturbed at night by similar images. For the weakness of the body contributes to the fact that people experience disturbing images when sleeping.¹¹¹ So, then, when consolation is refused me from every side and no way remains for me to escape so many anguishes but death, I therefore prefer death however abject to such a painful life. He then expresses this saying, "This is why my soul has chosen hanging." Lest someone should think that this decision comes from some thought opposed by stronger thoughts, he insists there is nothing in him so strong that it does not desire death. So he says, "My bones have chosen death." For bones in Scripture usually mean what is strength in man.¹¹² He shows why he chooses this saying, "I have despaired," i.e. I have lost the hope which you gave me that I might enjoy earthly prosperity. He shows why he despaired adding, "I will not live longer to any purpose." Two things can be understood which he had posited above in this statement.¹¹³ (v.6) The greater time of his life had already passed away and that he does not return after this life to the same life which he lived on earth. This unfitting conclusion is the result of the consolation of Eliphaz for Job himself and would lead him to despair, choose death, and have no way to curb sorrow.

The Fourth Lesson

The Prayer of Job

14 Spare me, O Lord, for my days are nothing. 17 What is man that you should make so much of him; or that you turn your heart towards him? 18 You visit him at dawn and immediately test him. 19 How long do you not spare me? Won't you leave me in peace to swallow my spittle? 20 I have sinned. What will I do for you, O guardian of men? Why do you pit me against you and why have I become a burden to myself? 21 Why do you not take away my sin? Why do you not take away my iniquity? Look! Now I will sleep in the dust; in the morning if you will look for me, I will no longer exist.

After Job has shown that the consolation of Eliphaz based on the promise of earthly happiness was leading him to despair and the desire for death, he shows what remains for him to hope for from God, namely, that the trial put on him should cease. He expresses this saying, "Spare me, O Lord," as if to say: I have abandoned the hope of earthly prosperity, it is sufficient that you spare me, cease to afflict me. Since the unhappiness and weakness of man usually induces another to spare him, he continues, "for my days are nothing," which seems to refer to the weakness of man and the brevity of life, both with respect to all men in general and to him in a special way because his days were almost at an end.

Consequently he pursues both points. First he says of his weakness, "What is man," that is, how small a thing and frail in body, "that you lift him up," by honoring him among the other creatures or "that you turn your heart towards him," by guarding him and protecting him with special care? Here note that although all things are subject to divine providence and all things in their state receive their greatness from God, nevertheless some receive it in one way, others in another. For

since all particular goods which are in the universe seem ordered to the common good of the universe as part is ordered to whole and imperfect to perfect, they are disposed by divine providence as they are ordered to the universe. Note that according to the way some things participate in perpetuity, they pertain essentially to the order of the universe. However, as they are deficient with respect to perpetuity, they pertain accidentally to the perfection of the universe and not in themselves. Therefore according as they are perpetual they are ordered by God for their own sake; but according as they are corruptible they are ordered for the sake of other things. Things which are perpetual either in individual or in species, are governed for their own sakes by God. But things which are corruptible in individual but only perpetual in species, are ordered for themselves in species by God but for the species only on account of the individual. This is the good and evil which happens to irrational animals. For example, the fact that this lamb is killed by this wolf or some such thing is not arranged by God because of the merit or demerit of this wolf or of this lamb, but because of the good of the species since its own food has been divinely ordained for the good of each species. He expresses this saying, "or because you turn your heart towards him, when you provide for him because of his own good. He does not turn his heart to the good of individual animals, but rather to the good of the species which can exist perpetually.

He shows how God turns his heart towards him when he says, "You visit him at dawn," i.e. from the day of his birth you help him by your providence with things necessary for his life and glorification, whether they are corporeal or spiritual. "And

immediately test him," by adversities in which he shows clearly he is disposed to virtue. As Sirach says, "The oven proves the pot of the potter and the trial of trouble proves the just man." (27:6) God is said to test a man not so may learn what kind of man he is, but to inform others what sort of man he is and also so that he may know himself. These words of Job are not to be understood as expressing contempt for the divine concern for men, but as investigating and wondering. For if man is considered only as he appears exteriorly, he seems small, fragile and perishable. So it would be astonishing for God to have such great care for man unless he should have something hidden which makes him capable of perpetual existence. Thus by inquiry and wonder, the opinion of Eliphaz is refuted, because if there were no other life for man except life on earth, man would not seem worth such great care God has for him. Therefore the very care which God has especially for man demonstrates that there is another life of man after the death of the body.

Then he adds another reason that God should spare him taken from the brevity of life. He puts it in question form saying, "How long do you not spare me?" This is like saying: The time of the life of man is short and the greater part of the time of my life is already past. Therefore, what limit is expected so that you spare me if you do not spare me now so that at least I might have at least some brief time in which to rest. He shows the meaning when he says, "Won't you leave me in peace to swallow my spittle?" For one cannot swallow his saliva while he is speaking. It is necessary to pause briefly while speaking to spit out or to swallow spittle. He compares the time remaining in his life to this brief instant as if he says: If you delay in sparing

me, no rest, even the rest during which someone speaking swallows his spittle will remain for me. This way of arguing presupposes that the opinion of Eliphaz, because if there is no other life for man except the one on this earth, there will not remain a time when God may spare Job if God does not spare him in this life.

Someone could object that Job was unworthy to be spared by God because his sins merit that he be afflicted even more. This follows also from the opinion of Eliphaz who thought that he was scourged because of his sins. So he continues, "I have sinned," as if to say: Given that I have sinned and because of this merited to be afflicted, still there remains a reason why you should spare me. He adds to this three reasons why God should spare him which make reference to the frailty of man. The first is taken from man's powerlessness to make satisfaction. Man can do nothing worthy from his own powers to compensate for the offense which he committed against God. This is what he means when he says, "What will I do for you, O guardian of men?" as if to say: If you have such great care for man as if you were their watchman that you require an accounting of their individual acts, my powers are not sufficient to perform some act for which you will remit my sins. If then this is expected, you would never spare me and so please spare me despite this powerlessness.

The second reason is taken from the powerlessness of man to persevere. For man cannot persevere after the corruption of human nature without the grace of God, and so it is customary even in Sacred Scripture to say that God hardens someone or blinds someone in the sense that he does not bestow the grace on him by which he

may be softened and see.¹¹⁴ Job speaks here in this way saying, "Why do you pit me against you?" that is, Why did you not give me the grace of perseverance in this matter so that I might not be opposed to you by sin? For whoever sins is opposed to God, since he spurns the divine commandments which are either handed down in the written Law or naturally inscribed in human reason. Note that reason is the strongest of all the powers of the soul. A sign of this strength is that reason commands the other powers and uses them for its own end.¹¹⁵ Yet it happens that reason is somewhat absorbed at times by concupiscence, anger, or the other passions of the lower part of the soul and so a man sins. Nevertheless, the lower passions cannot hold reason bound, but rather reason always returns to its nature by which it tends to spiritual goods as its own proper end. Therefore, a kind of struggle goes on even of man against himself when reason resists him because he has sinned absorbed either by concupiscence or anger. Since a tendency to similar acts has been added to the lower powers from past sins as a result of habit, reason cannot freely make use of the lower powers to order them to higher goods or withdraw them from lower ones. Thus man becomes a burden even to himself in being opposed to God through sin. He shows this by saying, "Why have I become a burden to myself?" One sees in this that sin has its own punishment immediately. So too after this punishment, it seems man should be spared more easily.

The third reason is taken from the powerlessness of man to cleanse himself from sin. For man sinks into sin by himself, but it is only God's part to remit sin. So Job

asks: If my punishment should not cease for as long a time as my sin remains and you alone can take away my sin. "Why do you not take away my sin?" which I have committed against God or against myself. "Why do you not take away my iniquity?" if any has been committed against my neighbor. Remember, Job does not ask questions of this kind like a rash questioner of divine judgements, but to destroy the falsity which his adversaries were eager to assert, namely that one should hope for good and evil things from God for human deeds only in this life. If this view is asserted, the whole reason for divine judgments by which he punishes men in the life for sin and remits sins in foreordaining those men in the next life to either predestination or reprobation is thrown into confusion. If there is no future life, but only the present one, there would be no reason why God should delay sparing those whom he intends to spare or justify or reward them. So Job shows his own intention clearly, continuing, "Look! Now I will sleep in the dust," as if the end of my life is almost here, when I will die and decay to dust. One cannot hope even to see tomorrow with certainty because of the uncertainty of death. So he says, "If you will look for me in the morning, I will no longer exist," for I cannot promise myself even a life until morning, much less a long span of life in which I can hope you would spare me if there will be no other life.

Consider that Job proceeds according to the manner of a debater, for whom it suffices at the beginning to disprove false opinion and afterwards to explain what he himself thinks is true. Note too that in these opening words, Job touched three reasons why someone should be afflicted in this life by God. The first is that his

malice may be restrained so he cannot harm others. He touched this reason in the text, "Am I the sea or a whale that you should surround me to lock me up?"¹¹⁶ (v. 14)

The second is to try man in order manifest his virtue, and he touched this in the text, "You visit him at dawn and immediately test him."¹¹⁷ (v. 18) The third reason is to punish sinners, and he touched on this when he said, "I have sinned, what will I do for you, you guardian of men."¹¹⁸

CHAPTER EIGHT THE DISCOURSE OF BILDAD:THE ALLEGORY OF THE RUSH

The First Lesson

God is Just

1 Bildad of Shuah spoke next: 2 How long will you go on talking like that? And prolong the high spirit of the speech of your mouth? 3 Can God deceive judgement or the Almighty falsify justice? 4 Even if your sons sinned against him and he delivered them into the hands of their iniquity 5 yet if at dawn, you will rise to God, 6 and you will plead with the Almighty, 6 if you will proceed pure and honest, at once He will awake to you, he will give you back the peaceful dwelling of your justice. 7 As your prosperity was small, so your future prosperity will be greater.

In the discourse which Job just finished, he had responded to the speech of Eliphaz. He showed Eliphaz was mistaken in a deep and efficacious way. But Bildad of Shuah, who agreed with the same opinion of Eliphaz, did not understand the profundity of Blessed Job and so he speaks against the answer of Blessed Job

like men usually speak against the opinions they do not understand. For men who do not understand the minds of others speaking are usually deficient in two ways. One of these is because they do not know when the speaker arrives at the conclusion he proposes. Another is because they are not able to understand the order of the discourse of the speaker. This is clearly shown in the speech of Bildad when the text says, "Bildad spoke next, 'How long will you go on talking like that?'" For Job seemed to him to talk too long because he did not consider or understand the conclusion Job wished to draw in his discourse. Similarly, he did not grasp the order of the things which Job had said, namely, how they had been connected to one another. So he continues, "and prolong the high spirit of the speech of your mouth?" For he concluded that because Job had explained many things whose order he did not understand that his words were haphazard like a man who has no ability to reason, saying various things without rational order, spurred on by the impulse of his spirit.

Also, since, as was said, Bildad did not understand the intention of Job, he takes his words in an entirely different way than intended and tries to deduce that they were not fitting. For in what he said, Job wanted to disprove the proposition of Eliphaz who thought that adversities in this world happened because of the sins of men and that if the sinners afflicted by God were converted, they would return to their former state of prosperity. So he spoke against both these ideas. Against the first he said, "Would that my sins and the calamity which I suffer were weighed in a balance!"¹¹⁹ (6:2) Against the second he said, "I have despaired; I will not live longer to any purpose,"¹²⁰ (7:16) and many other things like this as is clear in the verses

above. When Job said these things, he intended to prove that punishment for sinners and rewards for justice should be hoped for from God in this life. But Bildad did not know about the other life. So he took these words as though Job meant that God does not punish sins or reward good deeds, which seems contrary to divine justice. So Bildad makes his first proposition when he says, "Can God deceive judgement, or the Almighty falsify justice?" as if to say: This follows from your words if God punishes man in this world, though sinless or beyond the desert of his sins, or if he does not repay those turning back to him with good things. Note that justice is corrupted in two ways: by the cunning of an astute man and by the violence of a powerful man. There are, however, both perfect wisdom and omnipotence in God. Yet the name wisdom in God does not mean he overturns judgment like an astute man, nor does omnipotence in God mean that he subverts what is just like a violent man.

There were two things which seemed to keep Job from being restored to his former prosperity even if he were converted to God as Eliphaz advised.¹²¹ One of these was the fact that the children which he lost were dead and he could not expect them to be brought back to life by his conversion. So Bildad says, "Even if your sons sinned against him, and he delivered them into the hands of iniquity," as if to say: When you have converted to God, you will regain those things which you lost by your sins. Your sons however were not punished by death because of your sins, but because of their own sins. So the fact that your sons will not be restored to life after you have converted is not against the argument of Eliphaz who said that you will be restored

to your prosperity by conversion. Note here that because he believed the punishments of this present life are a recompense for sins and the foremost of these present punishments is death,¹²² man will be perfectly punished for sin when he is brought to death because of sin. He clearly says this, "and he delivered them up to the hands of their iniquity," as if into the power of their own sins so that they might be led to the ultimate punishment for their sins without any lifeline.

The other thing which seemed to keep Job from returning to his former prosperity was the fact that he had already finished the greater part of his life and little remained for him, as Job said before.¹²³ So it did not seem that his former prosperity could be restored sufficiently in that little time, even if he were converted back to God. Thus Bildad promises him that after his conversion a compensation will be made of the quantity of time so that he would obtain goods which were greater than he had before because he was going to have them for such a short time. So Bildad first describes the manner of conversion to him for which three things are required. The first is that the sinner rise from his sin without delay. So he says, "Yet if at dawn," i.e. at the right time, "you will rise to God," i.e. leave your sins as Sirach says, "Do not delay in turning back to the Lord." (5:8) The second is that man make satisfaction for his sins. For this he says, "and you will plead with the Almighty." Prayer seems like the first among the works of satisfaction. The third is that man persevere in taking care that he does not relapse into sin. So he says, "if you proceed pure and honest," avoiding uncleanness of the flesh in yourself and the injustices by which your neighbor is injured. So after he has described the perfect

conversion, he adds the promise of prosperity saying, "At once, God will awake to you," For God seems to sleep when he permits the just to be afflicted; but he seems to awaken when he defends them according to the text, "Awake, why are you sleeping, O Lord?" (Psalm 43:23) He expresses the effect of this awakening saying, "he will give you back the peaceful dwelling of your justice," as if to say: Your house and your family were disturbed at the time of your sin, but in the time of your justice, they will have peace. He promises again an excess of prosperity so that Job could not complain about the shortness of the time, saying, "as your past prosperity was small," in comparison with the goods which will follow, "so your future prosperity will be greater," such that the great prosperity will repay you for the time which you spent in adversity.

The Second Lesson God's Justice is Traditional Doctrine

8 Question the generation that has passed; carefully investigate the memory of your father. 9 We are men of yesterday and we know nothing because our days on earth are like a shadow. 10 They themselves will teach you, and these are the words they will speak from the heart. 11 Do rushes flourish without moisture? Without water, can sedge grow? 12 Even at their freshest or not destroyed by a hand, they wither the fastest of all plants. 13 Such are the paths of all those who forget God and the hope of the hypocrite will perish. 14 His folly will not please him and his assurance is like a spider's web. 15 He will put his trust in the stability of his own house and he will not stand firm. He will prop it up, and he will not rise up. 16 It seems moist before the sun rises and at its rising its buds blossom. 17 Its roots were crowded together on a heap of stones and it will dwell among stones. 18 If someone will pull it from its place, it will deny him and say: I do not know you. 19 For this is the joy of his way (life), that others may be brought forth from the earth again. 20 God does not spurn a simple man nor does he lend his hand to the wicked. 21 Until your mouth will be filled with laughter and from your lips break forth a cry of joy. 22

Those who hate you will be covered with shame and the tent of the wicked will not endure.

In the preceding verses, Bildad of Shuah defended the same opinion Eliphaz the Temanite had proposed that men divinely punished in this present life for sin return to a state of prosperity after their conversion. He now intends to prove this in two ways: first from experience, second from analogy. Learning through experience is especially effective in particular things as far as proof and much more so the longer it has been observed and found without error. Those things which require long observation are especially verified by the memories of the ancients and so he has recourse to prove his proposition to the memories of the ancients. With reference to the ancients he says, "Question the generation that has passed." With reference to those immediately preceding him he says, "carefully investigate the memory of your fathers," that is those things which your fathers remember. The questioning of an earlier generation is done by considering what is written about the deeds of the ancients and what is reported about the ancients in tradition. Since many things both written and told about deeds of old are legends, he refers Job to the fathers who can speak about those things which they have actually seen so that no one can think him duped. He shows the necessity of this investigation when he continues, "We are men of yesterday," born almost yesterday, "and we know nothing," of ancient deeds because of this. He says this certainly to show the shortness of our life and so he continues, "because our days on earth are like a shadow." For a shadow passes swiftly, namely, immediately when an obstacle to light is removed. When a body is moved whose interruption of light makes a shadow, the former shadow passes and

another takes its place. So man's days are continually passing by as long as one takes the place of the other. He shows the use he makes of the preceding investigation continuing, "They, themselves" who went before and the fathers who are consulted, "will teach you," the truth about the above questions. Either your fathers will teach you from words or the ancients will teach you by writing and tradition. "And these are the words they will speak from the heart." He adds this to show the truth of this teaching (about earthly restitution) as if to say: They will teach you nothing other than what they know in their hearts since there is no reason for them to deceive you.

He then introduces an analogy taken from material things to prove the proposition. He gives the example of two plants which grow in the earth. One of them demands moisture from the earth for its preservation, i.e. the bulrush or rushes.¹²⁴ About this he says, "Do rushes flourish without moisture?" Also the other plant which requires an aqueous environment is the sedge.¹²⁵ These are broad grasses pointed at their highest part which grow in watery places. So he continues, "Can sedge grow without water?" For the place is called a sedge bed where grass of this sort grows. He shows that the rush requires moisture and sedge-bed requires water because they dry out easily by the mere removal of the marsh or water, when there is no other cause of their dehydration. But there is a twofold cause of dehydration in plants things which grow on land. One is natural from old age; the other is violent, when they are forcefully uprooted. Yet when neither cause is present, rush and sedge dry up from the mere removal of marsh or water. This is the meaning of, "Even at their

freshest," i.e. although still in their youth and vigor to exclude old age, "or not destroyed by a hand," to exclude violence," they wither fastest of all the plants," i.e. most easily of all the grasses.

He adapts this example to his purpose. Consider that he understood the clinging of man to God in this way to be the cause of earthly prosperity just as water is the cause of the verdant color of the grass. This is because he thought that the good of man consisted in earthly prosperity. It is clear, however, that the good of man consists in the fact that man clings to God. Thus he believed that because Job did not cling to God his earthly prosperity was failing. This is certainly true about spiritual happiness which is the true good of man, but it is not true of earthly prosperity which is reckoned among the least important goods,¹²⁶ as it serves as an instrument to the true happiness of man.¹²⁷ So he adds, "Such are the paths of all those who forget God, and the hope of the hypocrite will perish." Here consider he adds two corresponding examples to the two examples mentioned above. Sedge requires clear water to become green and dries out when this is lacking. Rushes require water hidden in moist earth and when this moisture is not present dries up. Likewise, there are some who perish in his opinion because they openly deny clinging to God in visible things. For instance, those who openly do deeds against God, which he represents as those "who forget God." For men who are not afraid to do evil openly seem to have completely put off reverence for God and not to remember him. But, there are some according to his opinion who perish because they do not cling to God in a hidden way. These are the hypocrites who pretend

exteriorly to cling to God, but whose hearts cling to the earth. In speaking of the hypocrite, he talks about hope and of those forgetting God he speaks about paths, i.e. deeds, because the works of the latter are turned away from God, but the hope of the hypocrite is turned away from him.

He shows how the hope of the hypocrite perishes as he continues, "His folly will not please him." Here we should consider that a hypocrite has a vain heart, indeed, for he neglects spiritual things and is only interested in things of time. He is satisfied as long as he succeeded well in temporal things according to his expectation. But if temporal things should be taken from him, then he must be displeased because he does not have a true and stable heart respecting God. He says therefore, "His folly does not please him," i.e. he will be displeased when adversity comes, because he does not have a right heart respecting God. His care which he had for temporal things will be completely deficient. To show this he continues, "His assurance is like a spider's web," which means that the things in which he confided will easily be broken like a spider's web. For he did not confide in God's help, but in the strength of his house, i.e. his great wealth, his many relatives and things like this. But these easily fail him. So he continues, "He will put his trust in the stability of his own house," for he placed the confidence of his stability in the prosperity of his own house, "and" yet "he will not stand firm," because when divine help is no longer given him, these goods too will fail. When someone anticipates that tragedy may happen to him in the future, he prepares something to fall back on for himself and his house against the adversities. But even this will not help him

because he continues, "he will prop it up," with those remedies against adversities like supports are placed under a house which is in danger of falling, "and" yet "he will not rise up," neither he nor his house to the state of prosperity.

He applies the comparison which he used before about the rushes to this opinion which he has related about the frailty of confidence. For his trust seems to be related to rushes in two ways. First like the verdant color of the rush, which fades quickly when the sun comes out and the moist earth is dried. He expresses this idea saying, "it seems moist," i.e. rushes," before the sun rises," which takes away its verdant color. "And at its rising," of rushes, "its buds blossom." For this plant seems to grow quickly and produce its own fruit. In the same way, the hypocrite seemed to prosper, because fortune smiles on him in the beginning, but when the sun, i.e., tribulation comes out, his prosperity quickly fails him.¹²⁸ Second, confidence may be placed in the rush in other ways, i.e. either from being rooted bunched together with many others or from the firmness of the place where it grows when it is born in a rocky place. So he consequently says, "its roots," of the rushes,¹²⁹ "were crowded together on a heap of stones," as the roots of many papyrus are intertwined together. He expresses the first idea with this. He expresses the second idea saying, "and it will dwell among stones." So even a hypocrite can have trust in his own stability, not only founded in his own prosperity, but also in the great number of his relatives and domestics or even because of the strength of the state or city in which he lives. But this trust proves vain to him as it does to the rush. For the text continues, "if someone will pull it," the rush, "from its place," the place, "will deny him and say, 'I

do not know you." This means: The rush is so uprooted from a place that no trace appears in the place. Nor is the place disposed to receive the same rushes a second time. He next explains the reason for this, "For this is the joy of his path," or "of his life that others may be brought forth from the earth again," as if to say: The progress and life of the rush do not tend to abide in some place by natural desire towards this end nor is it preserved through this outcome, namely, that the same number of rushes replace them as were uprooted, but that other of the same species spring up again. So it is also when someone by death or in some other way is separated from the society of strong men. He passes almost immediately into oblivion as Psalm 30 says, "I was delivered into forgetfulness as though dead in their heart." (v.13) But society rejoices in those who replace him, as Qoheleth says, "Let another born in the kingdom he consumed by want. I have seen that all the living who walk under the sun, hasten to the young man who takes his place." (4:14) These two passages are introduced into the argument to show that though the wicked may prosper for a time, nevertheless it is not a firm prosperity in which they confide, but quickly pass away and should be accounted like nothing.

Consequently he shows what conclusion he intends to draw from all he said already saying, "God does not spurn a simple man," for he will not place him far from him so that he does not sustain one who clings to him in simplicity of heart. "Nor does he lend his hand to the wicked," i.e. he will not help them so their prosperity is confirmed. Yet Job could say, "Whatever you may say and you want to prove with analogies I have experienced the contrary. For when I was simple, I suffered

adversity and my evil adversaries prevailed against me." Bildad wishes to disprove this saying, "Until your mouth be filled with laughter and from your lips break forth a cry of joy," as if to say: What I have told you is so true that you will experience it, in yourself, but only if you will be simple in such a way that your happiness which will follow from your prosperity will be characterized by breaking forth in laughter and jubilation. These usually accompany great rejoicing. Also the contrary is true, for, "Those who hate you will be covered with shame," for they will be openly confounded in various ways so that in this way they will wear confusion like a garment. So that this would not seem impossible to someone because of the present prosperity in which they seemed to flourish, he continues, "and the tent of the wicked will not endure." For the tent in which most of the men of the East customarily here and have their chattel and possessions can be understood to mean all those things which pertain to the prosperity of this present life. Consider that Bildad mentions and the hypocrite and the simple man because he thought that Job was not truly holy, but a hypocrite. But if he will begin to be simple, he promises him prosperity in the future.

CHAPTER NINE

THE PROBLEM OF EVIL (THE FIRST APPROACH)

The First Lesson

God is Almighty

1 Job spoke next. He said: 2 Truly I know this is so and man is not be justified compared to God. 3 If anyone will wish to argue with him, he will not be able to answer him one question for a thousand. 4 He is wise in heart and Almighty in power. What man has resisted him and found peace? 5 He has moved the mountains and they were ignorant whom he has destroyed by his anger. 6 He moves the earth from its place and its pillars will be shaken. 7 He commands the sun and it does not rise and he conceals the stars as though under seal.

Blessed Job in his answer above in which he had responded to Eliphaz's words, seemed to have overlooked one argument which which Eliphaz had proposed about the justice of God when he said, "Will man ever be justified in comparison with God?"¹³⁰ (4:17) He rather seemed to have spoken almost contentiously with God when he said, "Am I the Sea or a whale, etc." (7:12) and "How long will you not spare me, etc."¹³¹ (7:19) So Bildad of Shuah replied to the argument of Blessed Job taking his starting point from a defense of divine justice and said, "Can God deceive judgement?"¹³² (8:37) and he ended his speech in the same vein saying, "God does not spurn the simple man, etc."¹³³ (8:20) So Blessed Job shows in this next response first that he does not want to speak against divine justice, nor does he want to argue against God, as they suspected. This is what the text then says continuing, "Job spoke next. "Truly I know this is so," namely that "God does not deceive judgement" and that "he does not spurn the simple man." These were the propositions of Bildad. "And" I also know," man is not be justified compared with God." In this response he answers what Eliphaz had said, "Will a man ever be justified in comparison with God?"¹³⁴

He consequently shows a sign of how he knows this. When a man is just in comparison to another man, he can freely and securely argue with him, because justice and truth are made clear in mutual discussion. However, no man is secure when he argues with God. So he adds, "If anyone will wish to argue with him," i.e. man with God, "he will not be able to answer him "one question for a thousand." Truly we should note that the greatest number which has a proper name is in our usage a thousand,¹³⁵ for all the higher numbers are named as multiples of the lower numbers, for example, ten thousand, one hundred thousand. This happens reasonably, for according to the ancients,¹³⁶ the species of numbers extend up to ten and beyond this one repeats the first numbers again (1,2,3,) and this fact is clear according to the names, whatever the truth of the matter. For the cube of ten is one thousand¹³⁷ for one thousand is ten times ten times ten. Thus Job chooses the number one thousand as the highest of the numbers which designates for us every large determined quantity. When he says that man cannot respond to God, "one question for a thousand," it is the same as if he were to say: no determined measure of number can express how much divine justice exceeds human justice, since the latter is finite but the former is infinite.

He shows as a consequence that man cannot approach God in any proportion in arguing a case when he says, "He (God) is wise in heart and Almighty in power." For there are two types of dispute. There is one in which the dispute is carried on by argument and this is done by wisdom. There is another when the dispute is carried on by force and this is depends on power. In both of these, God exceeds man,

because in both his strength and wisdom he exceeds all strength and wisdom. Consequently he shows both of these pre-eminences. First he shows the preeminence of God in power which he certainly begins to show in relation to men when he says, "what man has resisted him and found peace?" as if to say: "No one." Note that man obtains peace in one way from someone who is more powerful and in another way from one who is less powerful or his equal in power. For clearly the more powerful acquires peace from the less powerful by fighting against him, as when a powerful king wages war against a rebellious subject in his kingdom and after he obtains victory, re-establishes the peace of his kingdom. In the same way, a man also sometimes obtains peace from someone who is his equal in power by fighting him. For although he cannot overcome him, he can still wear him out by his persistence in the fight and lead him to sue for peace. But one never obtains peace from someone who is more powerful by resisting and fighting him, but by submitting himself to him humbly. Thus, an evident sign that the strength of God exceeds all human strength is the fact that no one can have peace with him by resisting him, but only by obeying him humbly. As Isaiah says, "You will maintain us in peace. Peace surely which comes because we trust in you."(26:3) However, the wicked who resist God cannot have peace, as Isaiah says, "For the wicked, the Lord says there is no peace." (57:21) He means this here when he says, "What man has resisted him and found peace?"

Then he shows that the power of God exceeds all the power of natural things as much in higher as in lower bodies. He shows this in the lower bodies from the

fact that he moves those things which seem especially firm and stable among lower things by his will. So among the mixed bodies, to which he alludes after man, the mountains seem to be the especially firm and stable to which the stability of the saints is compared in the Scriptures according to Psalm 124, "They who trust in the Lord are like Mount Sion." (v.1) Yet the Lord moves the mountains by his power, and he speaks about this saying, "He has moved the mountains." Even though he can certainly do this miraculously by divine power, since this seems a promise made to those with firm faith in Matthew, "If you have faith and do not hesitate, if you will say to this mountain: Rise and cast yourself into the sea, it will be done," (21:21) and in I Cor., "If I have all faith to move mountains," (13:2), yet the text seems to more fittingly refer to the natural course of things. For the order of nature demands that everything generated naturally, is also corrupted at a determined time.¹³⁸ So since the generation of mountains is natural, it must be that the mountains would naturally be destroyed at some time. He calls this natural corruption of the mountains a moving because the dissolution happens from some moving of their parts. Nor does he attribute these things which happen naturally to divine power against reason. Since nature acts for a given end,¹³⁹ everything which is ordered to a certain end either directs itself to the end or is ordered to the end by some other being directing it. Therefore, a natural thing, which does not have knowledge of its end so as to direct itself to it, must be ordered to the end by some higher intelligence. The whole activity of nature then is compared to the intellect directing natural things to the end, which we call God, like the motion of the arrow is fittingly

compared to the archer.¹⁴⁰ Therefore, as the motion of the arrow is fittingly attributed to the archer, so the whole activity of nature is fittingly attributed to divine power. So if the mountains are corrupted by the activity of nature, it is clear that the stability of the mountain is overcome by divine power. Now sometimes it happens among men that a king conquers a strong city by his own power, and the more quickly and imperceptibly it happens, the more the king shows his power. The fact then that the mountains are moved especially attests to the divine power since it happens almost immediately and imperceptibly so that even those who live in the mountains cannot forecast their fall and perish as a result of it. So he says, "They were ignorant whom he has destroyed by his anger," as if to say: God does such great things so suddenly that even those who live in the mountains cannot foresee them. This is evidently because if they knew beforehand, they would take precautions and not be destroyed. He adds, "by his anger" to show that God sometimes regulates natural operations according to the order of his providence as a necessary means to punish the sins of man. He is metaphorically said to be angry with them because he is said to take revenge on them, which is the usual result of anger among men.

He passes from the mixed bodies to the elements. Among these the earth seems to be the most fixed and stable which as it is the center of all motion is unmoved.¹⁴¹ Yet sometimes, it moves naturally because of gas which is contained within it in some of its parts as the philosophers correctly taught.¹⁴² This is the theme he addresses when he continues, "He can move the earth from its place," not completely as a whole, but he agitates parts of it like in an earthquake. In this

movement, even the mountains which are like the pillars based on the earth are struck violently and so he continues, "and its pillars will be shaken." By pillars can be understood literally columns and other kinds of structures which seem to cling to the earth which are shaken about in an earthquake. Or one can understand by pillars the lower, deep, hidden parts of the earth because just as the foundation of a building is set up firmly on pillars, so the stability of the earth proceeds from its center, to which all the parts of the earth naturally tend. Consequently, all the lower parts of the earth are the supports for the upper regions of the earth and are like pillars. So, since an earthquake proceeds from the deep regions of the earth, it seems to be like a violent shaking of the pillars of the earth..

Finally, he proceeds to the heavenly bodies, which also result from divine power. Consider that as the nature of the earth is to be unmoved and at rest, so the nature of the heavens is constant motion. Just as then the power of the earth can be overcome clearly by divine power through the motion which appears in it, so the power of a heavenly body is shown to be overcome clearly by divine power the fact that the motion is impeded of the rising and the setting of the sun and the other stars. So he continues, "He commands the sun and it does not rise." This certainly does not mean that the sun is in fact impeded from rising, since the motion of the sun is continuous.¹⁴³ But the sun sometimes appears to human perception not to rise, for example, when the air is so cloudy that the rising sun does not appear to the inhabitants of the earth with its usual brightness. Since cloudiness of this kind happens by the action of nature, it is fittingly attributed to the divine command,

which regulates the action of the whole of nature as has been said. (9:5) It is clearly apparent that the statement that the sun does not rise should be understood to mean that the rising sun is hidden from the next verse, "and he conceals the stars as under a seal." For the stars almost seem to be concealed when the sky is so covered with clouds that the stars cannot be seen.

The Second Lesson

God is Infinitely Wise

8 He alone takes the measure of the heavens and treads upon the waves of the Sea. 9 He made Arcturus, Orion, the Pleiades and the deep constellations of the South. 10 He makes great, unfathomable, marvelous things which cannot be numbered.

After Blessed Job has shown the firm character of divine power, he here begins to show the depth of divine wisdom. However, he proceeds in an inverse order to the preceding one. Before he began by showing the divine power in human affairs and proceeded to the heavenly bodies, whereas here he begins with the heavenly bodies and proceeds to human affairs. He does this reasonably, for the wisdom of a maker is shown in the fact that he makes things which endure and so to show the wisdom of God, he begins from the creature which are more stable, namely those manifesting divine wisdom more clearly. The power of someone's strength is shown by the fact that he can change things from their condition and so men are usually tested in lifting and hurling stones, by the size of the men they can pin to the ground and

things of this sort. On that account, since he was demonstrating the force of the power of God, he began from those things in which this change appears more clearly.

So, to show divine wisdom he begins with heavenly bodies, saying, "He alone takes the measure of the heavens." Note here that the wisdom of God seems especially praiseworthy in three things. First, of course, in the fact that he can measure something great with his understanding and wisdom. He takes up this theme saying, "He alone stretches out the heavens," for in the extension of the heaven is expressed their greatness of quantity. Thus God alone is said to have extended the heavens in as much as he alone could give the heavens such great quantity measured by his wisdom. Second, the wisdom of God appears praiseworthy in the fact that he reduces things which are variable and in uncertain flux to a certain order and makes them subject to his guidance. To show this point he says, "and treads upon the waves of the sea." For the waves of the sea seem to be the most disordered things in themselves, in as much as they are born about now here and now there by shifting winds, and yet God treads upon them inasmuch as he subjects them to his government. Third, the wisdom of God seems praiseworthy from the fact that God has established many things according to the reasonability of his wisdom, which appear marvelous to men whose nature they cannot investigate. These appear especially in the position and disposition of the stars, which nevertheless has been fixed wisely and reasonably by God. He enumerates these marvels beginning with the North Pole and proceeding to the South Pole. So he says, "He made Arcturus." Arcturus is a constellation in the heavens which is called Ursa

Maior and has seven bright stars which never set for us but always circle the North Pole. Next comes, "Orion," for Orion is a very clear constellation in the sky because of its size and the bright clarity of its stars which are found in Taurus and Gemini.¹⁴⁴ Next comes, "The Pleiades," which are stars existing on the breast of Taurus, as it is called, and which are also very clear to the naked eye. The text continues, "and the deep constellations of the South." Here we should note that to those who live on the equator, if indeed there are people there,¹⁴⁵ both poles are visible, since their horizon divides the equator at right angles.¹⁴⁶ Thus it is necessary that the horizon should transverse each pole at the equator. So both poles are visible to those living on the equator, as I have said. To those living north of the equator and going towards the North Pole, the North Pole is elevated above the horizon and the South Pole lies hidden in proportion to the distance they live from the equator. So to us who live in the Northern Hemisphere, the South Pole is never visible, and in the same way, the stars near it are hidden from us in direct proportion to the distance which we live from the equator. These are called the deep constellations of the South because they are hidden from us, as though hidden under the horizon.

Lest someone should believe that divine wisdom has manifested itself only in the things just explained, he shows next that God made many other similar things which cannot be numbered by us saying, "He makes great things," in which the wisdom of God appears praiseworthy from the uniformity of their great size. This corresponds to the text already cited, "He alone stretches out the heavens."(v.8) "Unfathomable things," because men cannot discover them as a result of their

instability and yet they are still ordained by divine government. This corresponds to what he has already said,"and treads upon the waves of the sea."(v.8) "Marvelous things," whose natures men cannot consider although they are made according to reason by God. This corresponds to what he already said, "He made Arcturus," and so on.(v.9) The fact that he adds, "which cannot be numbered," must be referred to each attribute, so that men cannot count the divine actions, but God can count them who makes all things "according to number, weight, and measure." (Wisdom 11:21)

The Third Lesson

Job Cannot Struggle against God

11 Should he come near me, I will not see; if he withdraws, I will not know him.
12 If he suddenly interrogates someone, who will answer him? Who can say to him, 'Why are you doing this?'
13 He is God, whose anger no one can resist. Those who carry the earth bow down before him.
14 Am I great enough to answer him? And to address him in my own words?
15 Even if I were somewhat just, I will not answer him at all, but will rather ward off my judge by earnest prayer.
16 If I appeal to him and he hears my call, I do believe he will listen to my voice.
17 For in the storm he will wear me away and even multiply my wounds without cause.
18 He does not permit my spirit to rest, and he will fill me with bitterness.
19 If it be a question of strength, he is the strongest; if correctness of judgement, no one dares to bear witness on my behalf.
20 If I want to justify myself, my own mouth will condemn me. If I show myself innocent, he will prove me wicked.
21 Even if I am simple, my soul will not know this and I will be weary of life.

Because Blessed Job wished to affirm that he does not desire to argue with God, he showed the depth of the wisdom of God in natural things using many examples. Now, however, he wishes to show the profundity of the divine wisdom in human affairs. Note here that three things pertain to the governor of human affairs. The first is that he should dispense the precepts of justice and other benefits to those

subject to him. The second is that he should examine the acts of his subjects and the third is that he should subject those whom he finds guilty to punishments. In these three things he shows the immense profundity of divine power. First, because he provides his benefits so deeply and with such finesse for his subjects that it cannot be grasped even by those who receive them. He addresses this theme when he continues, "Should he come near me, I will not see; if he withdraws, I will not know him." Note that in the Scriptures, God is said to come near to man when he bestows his benefits on him, either by illuminating his intelligence, exciting his love, or bestowing any kind of good on him. So Isaiah says, "Our God Himself will come and save us." (35:4) On the other hand, God is said to withdraw from man when he withdraws his gifts or his protection from him. Psalm 9 says, "Why, O Lord, do you stand afar off? Why do you despise me in opportunities in trial?"(v.22) Now it happens that God sometimes permits trials or even some spiritual defects to happen to some to obtain their salvation, as Romans says, "All things work together for the good of those who love God." (8:28) In this way God comes to man to obtain his salvation, and yet man does not see him because he cannot perceive his kindness. On the other contrary, God does not take away his manifest gifts from many men, and yet they turn them to their own destruction. So God is said to go away from man in the sense that man does not understand that he withdraws from him. Therefore the depth of the divine wisdom appears in the dispensation of his gifts.

Secondly, the depth of divine wisdom is shown in the examination of human acts, because he so acutely and efficaciously scrutinizes them that no one can escape

his examination through any sort of craftiness. He says this next, "If he suddenly interrogates someone, who will answer him?" God interrogates man when he leads him to examine his conscience either by inspiring him interiorly or provoking him exteriorly with rewards and punishments. As Psalm 10 says, "God interrogates the just and the unjust." (v.6) But man would sufficiently answer God when nothing was found in him which could justly be censured by God. This happens to no man in this life, as Proverbs says, "Who can say: My heart is clean; I am pure from sin!" (20:9) He says clearly, "If he suddenly interrogates someone," because if a space of time is given to man to respond, he can wash his sins away by repentance. For at times it happens that someone is found remiss when he is examining the excesses of others and is afraid that his own excesses will be examined by others in the same way. But God does not fear this so that he becomes easy-going in the examination. For he has no superior who can judge his deeds, and so the question is added, "Who can say to him: Why are you doing this," to chastise him.

Third, the depth of the divine wisdom is shown in the punishment of the guilty, because no cunning tactics or power can avoid the vengeance of God wherever a man turns as Psalm 138 says, "Where can I flee from your spirit, or where can I hide from your face?"(v.7) He addresses this theme saying, "[He is] God, whose anger no one can resist." For anger, as attributed to God in the Scriptures, does not mean a movement of the soul but vengeance. Consequently, he proves this saying, "Those who carry the earth bow down before him." Those who carry the earth mean the celestial spirits,¹⁴⁷ through whose ministry God divinely procures the good of the

whole material universe, according to Augustine in De Trinitate III, 4.¹⁴⁸ These celestial spirits bow down before God because they obey him in everything, as Psalm 102 says, "Bless the Lord, all you his angels, his ministers who do his will."(v.20) Since the angels obey God, it is clear that the whole course of corporeal things which is administered by the angels is subject to the divine will. So no creature can aid man fleeing from the divine vengeance, as Psalm 138 says, "If I climb the heavens, you are there; if I descend to hell, you are there"(v.8) and even more clearly Wisdom, "The whole universe will fight with him against the foolish."(5:21) The kings and princes of the earth who bow down before God can also be understood to be those who carry the world according to Proverbs, "Kings rule through me," (8:15) or because even kings themselves cannot resist divine anger,¹⁴⁹ so that from this he could conclude the same from the major about other things.

Therefore, after he has shown in many ways the immensity of the divine power and the depth of the divine wisdom, he draws the conclusion to the proposition, namely that his intention is not to argue with God. He explains this when he says, "Am I great enough," as powerful and wise as possible, "to answer him," i.e. to answer the most powerful and most wise God when he interrogates me "and to address him in my own words." This means by examining his deeds and saying, "Why do you do this?"(v.12) as if to say: I am not sufficient to argue with God, for argument consists in answering and making objections. Sometimes although one is not powerful or wise, he is still not afraid to argue with a judge because of the security of his conscience. But Job excludes this reason for disputing

with God from his case when he says, "Even if I were somewhat just, I could not answer him at all," with God examining me in defense of my own justice, "but will rather ward off my judge by earnest prayer," not asking for justice, but for mercy. He says clearly, "Even if I were somewhat just," to show the uncertainty of human justice by using the words, "even if I were." As St. Paul says, "I have nothing on my conscience, but I am not justified in this," (I Cor. 4:4) to show that the justice of man is insignificant and imperfect when related to the divine testing of it he says following Isaiah, "All our just deeds", in his sight, "are like polluted cloth."(64:6)

He shows the consequence of his prayer for pardon when he says, "If I appeal to him and he hears my call, I do believe that he would hear my words." For God sometimes does not hear someone's prayer according to what he wishes, but according to what actually succeeds. Just like a doctor does not heal the plea of the sick man who asks him to take the bitter medicine away, (if the doctor does not remove the remedy he knows to be health inducing, he nevertheless hears the actual advantage of the plea of the patient because he induces the health, which the sick person greatly desires), God does not take away trials from a man set down in the midst of trial, although he prays for mercy, because he knows that trials are useful to final salvation. Thus, although God truly hears him, nevertheless the man who set down in the midst of miseries does not believe that he is heard. He shows why he does not believe he is heard when he says, "For in the storm, he will wear me away." As is his custom, he now explains what he has said metaphorically saying, "and even multiply wounds without cause." To wear away is to multiply wounds, i.e. trials.

This wearing away is in "The storm," in terrifying darkness, which he has said is "without cause," namely, which is not clear and understood by the man who is afflicted. For if an afflicted man should understand the reason why God afflicts him and that the afflictions are useful to his salvation, clearly he would believe that his prayer had been heard. But because he does not understand this, he does not believe that his prayer has been heard. So he not only suffers exteriorly but also interiorly, like an invalid, who does not know that he will achieve health from a bitter cure, would not only suffer from the bad taste (of the medicine), but also in his spirit. He continues, "He will not permit my spirit to rest," for a spirit rests although the flesh is afflicted because of the hope of an end to the affliction, according to what the Lord teaches in Matthew, "Blessed are you when they utter evil against you," and later "Rejoice, for your reward is great in heaven."(5:11, 12) So when I am struck down exteriorly and I do not rest interiorly, "he fills me with bitterness," interiorly and exteriorly.

Note that in the text, "If I appealed to him and he hears my call, etc."(v.16) he evidently has explained what he had said above in a more metaphorical way, "Should he come near me, I will not see." (v.11) For one should observe nearly always in the statements of Job that things said in metaphor are clarified in subsequent texts. What he had said above in brief and summary fashion, "Am I great enough to answer him," (v.14) he explains in the next text in a more extended way where he also assigns the reason why he does not answer but rather entreats his judge for mercy. Someone may answer a judge boldly for two reasons. First, if

the judge is a weak one who cannot coerce the subject. He shows this is not the case here saying, "If it be a question of strength," i.e. in God to coerce his subjects, "he is the strongest," because he exceeds all strength. Second, someone boldly responds to a judge because he has confidence in his case. This happens sometimes because he has many witnesses to testify on his behalf. But he shows that this is also not the case here when he says, "if correctness of judgement," is required that someone is absolved by having many witnesses in his favor, "no one dares to bear witness on my behalf." In fact, the intellect of man does not conceive the justice of man could be greater than the truth of God which contradicts him.

Sometimes, however, although a man has no other witnesses to speak in his behalf, he is still confident in his case because he trusts in the testimony of his own conscience. Yet even the witness of conscience cannot prevail for men against the contrary accusation of God. He shows this in several degrees. The testimony of conscience has three levels, the highest of which is when one's conscience wants to render testimony that he is just, as Romans says, "The spirit himself renders testimony to our spirit that we are sons of God." (8:16) But this witness cannot stand fast against divine censure. He therefore says, "If I should want to justify myself," i.e. if I want to say that I am just, when God instead is objecting that I am unjust," my own mouth will condemn me," for it will render me worthy of condemnation for blasphemy. The second level is when someone, although he does not presume that he is just, still does not find fault with himself in his conscience for some sin, as I Cor. says, "My conscience convicts me of nothing." (4:4) But this witness cannot

stand against God either, and so he says, "if I show myself innocent," i.e. if I want to show that I am without sin," he will prove me wicked," in that he will show sins of which I am not conscious to myself and others. For Psalm 18 says, "Who understands his crimes?" (v.13) The third degree is when someone, although he might be interiorly conscious of sin, still takes for granted either he had no evil intention or he did not do it from malice and deceit, but from ignorance and weakness. But this testimony also does not stand for man against God either. So he says, "If I am simple," without the deceit and duplicity of a depraved intention, "my soul will not know this." For man is unable to discern the fluid motion of his affection, both because of its variation and the mingling and impulse of many passions. Because of this, Jeremiah says, "The heart of man is wicked and inscrutable. Who will understand it?" (27:9) It is because of the ignorance of these sorts of things that man knows neither himself nor his state and life is rendered wearisome even to the just. So he says, "and I will be weary of life."

The Fourth Lesson The Cruel Lot of the Just and the Wicked

22 I have said one thing: He destroys the innocent and the wicked. 23 If he scourges, let him kill at the same time; and let him not laugh at the punishment of the innocent. 24 The earth is given into the hands of the wicked man, he covers the face of his judges. If it is not he, then who is it? 25 My days pass swifter than a runner; they have fled away and they have not seen the good. 26 They move on like ships laden with fruit; like the eagle swooping down on its prey. 27 If I say: I will speak so to no avail ; I will alter my countenance entirely and I writhe with pain. 28 I was anxious about everything I did knowing that you do not spare anyone who is delinquent. 29 If, however, I am so wicked, why have I labored in vain? 30 If I were washed as with the waters of snow, and my hands shine as though very clean, yet you will dip me in filth and my clothing will deprecate me. 32 For he is not a man like

myself that I should answer him, and he cannot be heard in judgement with me as an equal. 33 Nor is there anyone who can evaluate both our arguments, who could lay hands on both of us. 34 May he withdraw his rod from me and let terror of him not frighten me! 35 I will speak and not be afraid of him; nor can I answer him when I am afraid of him.

After Blessed Job has shown that it is not his intention to argue with God, he proposes the principle issue in dispute between him and his adversaries. For Eliphaz had said that punishments from God are only sent for sins.¹⁵⁰ Job had spoken against this in his first response.¹⁵¹ Since Baldath had tried to support the opinion of Eliphaz, Job repeats his opinion a second time saying, "I have said one thing: he destroys both the innocent and the wicked." By this he seems to mean: Death is inflicted by God not only on sinners, but also on the innocent, which is the greatest of the present punishments. So, what you say is not true, i.e. that man is only punished by God for his own sins. Deuteronomy teaches that death comes from God, "I give death and I will give life." (32:39) But although death is commonly inflicted by God on everyone, one thing which seems most severe is that the innocent experience many adversities in this life, besides the death which is common to all. He now intends to investigate the cause of this. So he then says, "If he scourges, let him kill at the same time," saying in effect: Granted that the scourge of death is common to all, still it seems reasonable that the innocent, who are not guilty of their own sins, should not be inflicted with any other punishment besides the death which is due to the original sin. For if, as you (the friends) say, there is no other reason why someone can be justly inflicted with punishment except sin, whereas clearly the innocent suffer punishment in this world, it seems to follow that they are punished

without reason as though the punishments themselves pleased God. So he says, "and let him not laugh at the punishments of the innocent," for we ordinarily laugh about those things which please us in themselves.

If it is unfitting that the punishments of the innocent please God in themselves and yet the innocent are frequently found to be punished on earth, another conclusion which is equally unfitting seems to follow, i.e. that punishments of that sort do not proceed from divine judgement, but from the malice of some evil ruler who has power over the earth and punishes the innocent. So he continues, "The earth is given into the hands of the wicked," as if to say: If the punishments of the innocent who are still punished on earth are not pleasing to God in themselves, it is necessary to conclude that God has committed the rule of the earth to some evil person, from whose iniquity, judgement is perverted on earth so that the innocent may be punished. He expresses this when he says, "He covers the face of his judges," i.e. he obscures their reason either with concupiscence, hate or love, so that they do not follow the truth of judgement in judging. "If it is not he," i.e. the wicked man to whom the earth has been committed who causes the punishment of the innocent, "then who is it?" i.e. who is the cause of the punishment. For supposing your position that sin alone is the cause of the present punishments, God cannot be the cause of this as he has already demonstrated. He expresses this when he says, "The earth is given into the hands of the wicked." This is certainly true in a sense inasmuch as materialistic men remain under the power of the devil, as one text says, "He who commits sin is the slave of sin." (John 8:34) However, it is strictly

speaking(simpliciter) false. For the dominion of the earth is not absolutely given over to the devil, so that he can do what he likes freely on it. Whatever he is permitted to do proceeds from divine disposition which dispenses everything from a reasonable cause. So the very fact that the innocent are punished does not absolutely depend on the evil intention of the devil but also on the wisdom of God who permits it. Therefore, if sin is not the cause of the punishment of the innocent, it is insufficient to reduce it to the malice of the devil, but one must also find some reasonable explanation for God permitting it. So he clearly shows this saying, "If it is not he, then who is it?" as if to say: If the evil will of the devil is not the sufficient cause of the punishment of the innocent, one must investigate another cause.

To investigate the reason why the innocent are punished in this world, he first proposes the harm which he has experienced in the loss of his goods, and shows the fickleness of the present prosperity using a simile with those things which appear most fleeting in this world. Note first that different people have different relationships to the prosperity of this world. Some men have it as an end because they hope for nothing beyond this. This seems to be the opinion of those who declare that all rewards and punishments are in this life. Such men do not go beyond the prosperity of this world but the prosperity of this world escapes from them when they lose it. Some, however, among whom Job was included, do not place their end in the prosperity of this world, but aim at another end. They pass up the prosperity of this world more than they are passed up by it.

Three things are required for someone aiming at an end. The first is that they

fix their heart in nothing else which might delay them from the end, but hasten to attain the end. So he gives as his first example a runner who aims at the end of his course so that he does not tarry along the way. So he says, "My days pass swifter than a runner." In this he shows both the frailty of the present fortune and his intention to pursue something else. "They have fled away," as if repose for the heart is not found in the things of this world. The text then continues, "they have not seen the good," namely, to which my intention was born which is the true good. Therefore, I do not count myself rewarded for justice, because if you (the friends) think the present prosperity is a reward, I have been punished, as an innocent man, because this has been taken away. Second, when one pursues some end, he must acquire for himself those means which are capable of attaining the end, just as one who desires to be healed must acquire medicines by which he can be cured him. In the same way, he who wishes to reach the true good, must seek those virtues by which he can acquire that end. So he then says, "They move on like ships laden with fruit." Two things are demonstrated in this verse: the frailty of present fortune, because ships laden with fruit hasten to sell it to keep the fruit from spoiling by delay, and the enthusiasm in tending to an end. This is as if to say: My days have not gone by empty, but I have collected virtues with which I am aiming at experiencing the end in effect. Third, remains the actual experiencing of the end and so he says, "Like an eagle swooping down on its prey," which he uses as an explanation for the first two things. For the eagle is a bird of swift flight and is especially fast when it is driven on by hunger and has the prey by which it renews its existence as a goal.

Because his adversaries thought he was presumptuous as in these words he had implied that he was just and innocent, he begins to confer with God about his innocence for God alone can judge the conscience. So he continues, "If I say," in my heart, "I will speak so to no avail," claiming that I am just and innocent, "I alter my countenance entirely," from the assurance which I began to feel about my innocence to the anxiety in searching for my sins, "and I writhe with pain," reflecting in examining my conscience, that perhaps I will not be punished for some sin. He then expresses the cause of his pain saying, "I was anxious about everything I did." For the cause of pain is great for someone when he has great anxiety about some one thing and yet he falls in the very thing he tries to avoid. However, he experiences great anxiety about everything he does fearing lest he will fall away from justice in some way. This is what he means when he says, "anxious about everything I did." The reason why he was so anxious about everything he did was fear of the severity of the divine judgement. So he says next, "knowing that you do not spare anyone who is delinquent," unless he be converted because as Psalm 7 says, "Unless you will be converted, he will brandish his sword."(v.13) "If however," after such great zeal for innocence, "I am so wicked," that I merit to be punished with such great punishments from by God, "why have I labored in vain?" i.e. with such great anxiety to maintain my innocence? For he labors in vain who tends to an end by his labor which he does not attain.¹⁵²

But since man's purity however great it can be is found wanting under divine scrutiny, he shows as a consequence that when he says that he is pure and innocent,

he understands himself to be pure and innocent as a man, not as though he were lacking in nothing from the standpoint of the righteousness of divine justice. Know that there are two kinds of purity: one is of innocent man, the other is of the repentant man. Both of these are imperfect in man if he is compared to the perfect righteousness of the divine standard. He speaks about the purity of the repentant saying, "If I were washed," if I will be zealous to cleanse myself from my sins, "as with the waters of snow," which are said to be very cleansing. He speaks about the purity of the innocent when he says, "and my hands shine as though very clean," i.e. if in my works, which are designated by the term hands, no uncleanness would be found, but the bright clarity of justice would shine from them. However, he uses the expression, "as though very clean," to suggest that perfect cleansing cannot exist in man. He says, I will be cleansed, "yet you will dip me in filth," because I will be shown to be filthy compared to your justice and convicted by your wisdom. For there is always some defect found in human works. Sometimes this results from ignorance because of the weakness of the intellect, but sometimes from negligence because of the weakness of the flesh; sometimes from the infection of some affection for earthly things even mingled with good works because of the mutability of the human heart which does not persevere fixed always in the same state. So there is always something in human works which is deficient from the purity of divine justice. When someone is unclean, who nevertheless has shown some exterior manifestation of justice, the signs of justice which appear in him exteriorly do not suit him. So he then says, "and so my clothing will deprecate me," for exterior works are designated

as garments because they wrap someone round about as Matthew says, "They will come to you in sheep's clothing." (7:15) Clothes then deprecate someone when the exterior works of a man who pretends to be just are not in accord with his interior desires.

He shows next why no matter how pure he is he cannot defend himself for being convicted as impure by God because of two things in which God excels man. These are the purity of his justice and the authority of his majesty. As to the first, he says, "For he is not a man like myself that I should answer him," as if to say: If any man wants to convict me of impurity, I would be able to resist him, if he should charge me with things he thinks cannot be preserved in man concerning the perfect purity of justice. But I cannot respond in this way to God for there is no defect found in him. As to the second he says, "and he cannot gain a hearing with him as an equal." For when two men contend with each other, they can have a judge who examines both arguments. But there can be no arbiter between God and man for two reasons. One reason is because a judge must have a higher wisdom which is like the standard according to which the arguments of both parties are examined. It is clear, however, that divine wisdom is the first standard according to which the truth of all things is examined. Because of this he then says, "Nor is there anyone who can evaluate both our arguments." He means here: There is no one superior to God from whose greater wisdom divine wisdom can be corrected. Another reason is because there must be a greater power in the judge by which he can sanction both parties. Job excludes this quality saying: "Who could lay hands on both of us," i.e. coerce both

for this is excluded by the immensity of divine power, which he has already demonstrated.(vv. 4-7)

Since, as has been said, he intends to investigate why the innocent are punished in the world, he shows in conclusion what could impede him from this investigation and with what intention he wishes to make this investigation. He could be impeded from this investigation by two things. First, by the affliction from which he was suffering. For men whose minds are occupied with sorrow are not able to investigate accurately. He refers to this saying, "May he withdraw his rod from me." Second, from the reverence which he had for God. For men sometimes omit to investigate things which pertain to God from the reverence which they have for him. As to this he says, "Let terror of him not frighten me." He means: May he grant my spirit rest from the affliction which I suffer and not impute irreverence to me because I debate about divine things. Therefore, I will be able to investigate and so he continues, "I will speak and not be afraid of him," i.e. not being frightened by him. "Nor can I answer when I am afraid of him," i.e. when I hold myself back from investigating something because of reverence for him. Note that the fear of God sometimes does not restrain those fearing God from investigating divine things. This is the case when one investigates divine matters from a desire to know the truth, not to comprehend the incomprehensible, but always with the rudder that one submits one's intelligence to the truth of divine things. However, they are restrained by the fear of God lest they seek to investigate divine things, willing to comprehend them and not regulating their intellect with divine truth. So, by these words, Job

intends to show that with this rudder he is investigating things which pertain to divine providence so that he may subject his intellect to divine truth, and not oppose divine truth which would be against the reverence for the fear of God.

CHAPTER TEN THE SPECIAL PROBLEM OF THE SUFFERING OF THE JUST

The First Lesson Job Returns to Himself: The Creator does not deny His Creature

1 My soul is weary of my life, I will unleash my eloquence against myself, I will speak from the bitterness of my soul. 2 I will say to God: Do not condemn me. Tell me why you judge me so. 3 Does it seem good to you to calumniate me, to chastise me, the work of your hands, and to aid the plot of the wicked? 4 Are your eyes made of flesh? Or do you see like a man sees? 5 Are your days like the days of a man? And are your years like man's time 6 that you should interrogate me about my evildoing and examine my sin? 7 Know that I have done nothing wicked since there is no one who can take me from your hand. 8 It was your hands that made me, they fashioned me wholly round about, and so do you cast me down unexpectedly? 9 Remember, I beseech you, that you have made me like clay, and will you grind me to dust? 10 Did you not pour me out like milk and curdle me like cheese? 11 With skin and flesh you clothed me; with bones and sinew knit me together. 12 You gave me life and mercy and your visitation guarded my spirit. 13 Although you hide these things in your heart, yet I know you remember everything.

Job earlier proposed that both the innocent and the unjust are assailed by trials in this world, and touched upon one reason for the punishment of the innocent which he could think of, i.e. that the earth, as if forsaken by God, had been exposed to the almost evil will of an iniquitous power which punishes the innocent at will. He showed that this explanation was not true because there was something clearly unfitting in that argument. Then he asked who was the one who punishes the

innocent and why. He intends now to pursue this question here. Before proceeding to this investigation, however, he shows from what point of view he is speaking. For he is speaking in the person of the afflicted man according to the conceptions which sadness supplies him. So he first speaks about the weariness which he suffers in this life because of the tribulations which is suffering. These render life itself wearisome in proportion to their depth. For although living is enjoyable in itself, living in anguish is wearisome. So he says, "My soul is weary of my life." For just as a man who finds his life enjoyable chooses to live, so a man who finds life burdensome tries to deprive himself of life. For this reason he adds, "I will unleash my eloquence against myself." Something is against someone which is destructive to him. A man therefore speaks against himself when he chooses to be deprived of life. But he clearly says, "I will unleash," for many times a man suffers some disturbances in his heart because of passion either of sorrow, desire, anger or the like, but he still controls all these movements by reason so that he does not express them externally by word. However, when his reason wishes to show what it is suffering internally, it produces the hidden disturbances in words, and then reason is said to unleash eloquence which was previously kept hidden internally. To express this he says, "I will speak from the bitterness of my soul," as if to say: The words which I will reveal externally show internal bitterness, giving us to understand that he speaks in the persona of the bitter man. But lest this unleashing of speech again be interpreted as reason being overcome by sorrow, he adds, "I will say to God: Do not condemn me." For when reason is overcome by passion, man murmurs against God and at times

goes so far as blasphemy. But when reason remains rightly ordered amid tribulations, one submits himself to God and expects the cure to come from him saying, "Do not condemn me." At the same time, he addresses the resolution of the question. Since the author had asked above (9:24) what was the cause of the punishment of the innocent in the world, he here at last confesses that God is the author of punishment when he begs that he not be condemned by him, as I Kings says, "The Lord brings death and gives life," (2:6) the text by the heresy of the Manichees is refuted.

With these premises and supposing that God is the author of punishment, he inquires about the cause of his own punishment saying to God, "Tell me why you judge me so," i.e., help me understand the reason why I am punished by you. For he knew that the investigation of reason cannot arrive at the goal of truth unless God divinely teaches it. Man must know the cause of his punishment, either to correct himself or to endure the trials with more patience. He proceeds to investigate the question with a kind of disjunction: It is necessary that one who suffers is either innocent or a sinner. He first proceeds supposing that he is innocent. Because we come to the knowledge of divine things through human ones, he proposes two ways the innocent are sometimes condemned by human judgement.

The first way is because of the malice of the one meting out the punishment. Punishments are inflicted on the innocent in three ways from this cause. Sometimes they heap calumnies upon the innocent through cunning. On this theme he says, "Does it seem good to you to calumniate me?" Sometimes, however, they oppress

them by violence, and he expresses this saying, "and to chastise me, the work of your hands?" Sometimes they do not cause the innocent to suffer for their own interest, but since they inordinately love evil men, they even help them in the persecution of the innocent. Therefore he adds, "and to aid the plot of the wicked?" Consider carefully, however, that sometimes one and the same thing can be both good and evil in different natures. For a dog to become angry is something good;¹⁵¹ but for a man to become angry is something evil. No one in his right mind entertains any doubt as to whether God does anything from an evil intention. For there cannot be anything evil in the highest good. But there may be something evil in man which belongs to divine goodness, e.g., not being merciful inasmuch as mercy implies passion, is something blameworthy in man. Yet divine goodness requires it because of its perfection. It is clear that the three actions cited, i.e. to calumniate, to chastise and to aid the counsels of evil men are evil in man. So he calls into the question whether they can be goods in God. He does not ask then, "Do you calumniate me or do you oppress?" but "Does it seem good to you to calumniate me and to chastise," as if supposing as a certainty that God never does anything unless it seems good to him, and this is truly good. Likewise note here that no one imputes to anyone those things which exist naturally to fault or evil.¹⁵² For it is natural that each thing destroy its contrary,¹⁵³ and so God, too, who is good in highest degree, hates those things which happen contrary to him and destroys them. Psalm 5 expresses this, "You hate all who do evil and you will destroy them." (v.:7) If then men were not made by God but by some contrary principle, as the Manichees falsely claimed,¹⁵⁴ it

would seem good that God would chastise men on their own account. To exclude this possibility, he does not simply say, "to oppress me," but he adds, "the work of your hands." Also, it would seem good that God would fulfill the wills of the just. However, those who will to calumniate and oppress innocent men are not just but wicked and especially if they should will this not from ignorance or accidentally but from deliberate, premeditated choice. So, since he supposes himself to be innocent in the first part of the debate, it follows that those who wish to oppress him or to calumniate him from deliberation are evil. He therefore clearly says, "and to aid the plot of the wicked?"

After removing this cause, since this cannot seem good to God, since Job is the work of the hands of God and since his enemies who oppress him are shown to be evil, he next proceeds to the second way in which the innocent are sometimes afflicted in human judgement. Sometimes, when someone innocent is falsely accused before a judge, the judge acting according to justice subjects him to torture to discover the truth. The cause of this are three defects in human knowledge. One is because all human knowledge proceeds from sense,¹⁵⁵ and because the senses belong to the body and are about corporeal objects, a judge cannot know the interior conscience of the accused. He excludes this from God as a possibility when he says, "Are your eyes made of flesh?" This is as though he were to say: do you see through the corporeal senses that you see only corporeal things and cannot know interior things? He uses the eyes because the sight exceeds all other senses in man. The second defect is that man cannot even understand even all corporeal things through

the bodily senses. For he cannot know what happens in things far away or removed from him. He shows this is not the case with God when he says, "Or do you see like a man sees," in that you cannot know what happens everywhere, even things which are hidden? The third defect of human knowledge is from the nature of time, both because his knowledge increases from day to day and also because he forgets those things which he knows through the passage of time, so it is necessary for him to learn by repetition as it were. He then shows this is not the case with God saying, "Are your days like the days of a man?" in that your knowledge increases from day to day. "And are your years like man's time," in that you forget in the course of time. He continues, "That you should interrogate me about my evildoing and examine my sin," to investigate through tribulations if I have sinned in work or an evil by thought, like men investigate criminal guilt using torture. So, after the investigation of this sort is completed and you find no sin in me, "you will know that I have done nothing wicked," as though you could not know this otherwise than by feretting out my crimes using torture. You do this freely and without contradiction, "since there is no one who can take me from your hand." For sometimes judges fail to discover the truth using torture while those who ought to be tortured are taken out of their hands.

Since he had already stated that he is a work of God's hands to show by this that it cannot seem good to God to oppress him because of what he is, as though he delighted in suffering. He clearly explains now what he had merely stated as a given

before. "It was your hands that made me." To preclude someone from accepting the heresy of the Manichees that the soul of man was made by God but the body was formed by a creator contrary to God, he continues, "they fashioned me wholly, round about." He says, "round about" because the body seems to be round about the soul like a garment is to the one wearing it, or the house is to the householder. He says, "wholly" to refer to each member of the body. He says, "They fashioned" to allude to the fact that man is said to be formed from the slime of the earth. "The hands" may be interpreted as the divine operation, and so he uses the plural, "hands" because although there is one divine power operating, its operation is nevertheless multiplied in many effects, both because of the diversity of the effects and also because of the variety of mediate causes through the mediation of which he produces his effects. He says then, "and so will you cast me aside suddenly?" because it seems sudden when someone who produces something corrupts it without clear cause. When someone creates something, he wills it to exist, indeed he made it to exist. Someone who destroys something wills it not to be. So it seems that if someone destroys something which he made before, he seems to have suddenly changed his mind, unless some obvious and completely new cause arises which which makes it clear that what was to come about, now should be corrupted. But there can be no sudden change of will like this in God, and so he asks almost in surprise, "and so will you cast me aside suddenly?" He seems to say: it seems unfitting for you now to destroy without cause someone you earlier made. Or the words, "It was your hands that made me," can refer to the constitution of the substance and the words, "They

fashioned me wholly round about," can refer to those things which modify the substance, whether they are the goods of the soul or of the body or of exterior chance.

Since his general position was that he had been formed and created by God, he proceeds in detail to the manner of his creation comparing himself with someone who wants to remember something which he seems to have forgotten. For the God seems to have forgotten the benevolence which he had toward his creation when he exposes it to corruption. He is like one who forgets and Psalm 12 expresses the same idea, "How long, O Lord, will you forget me in the end," (v.1) and also, "Remember, I beseech you, that you have made me like clay." Here we should note carefully that he recalls two productions of man. The first is the first institution of nature, which alludes to what Genesis says, "God formed man from the slime of the earth," (2:7) and so he says, "you made me like the clay." Here he also seems to refer to the composition of man from primary elements. Since it was also said to the first man, "You are dust and to dust you shall return," (Gen. 3:19) he says as a consequence, "and will you grind me to dust," which also befits the nature of matter. What is generated from earth according to nature is fittingly resolved back into the earth. From this someone might wonder, since it seems greater to form a man from the earth than to retain men already formed in being so that he does not revert to the earth, why God who formed man from the dust permitted him to return to the dust. The question is whether this is only a result of the necessity of matter that man has

nothing more than other things formed from the earth, or whether it is a result of divine providence punishing man for some fault.

Next he treats the making of man with reference to the propagation by which man is generated from man. Note here that he attributes every work of nature to God, not so as to exclude the operation of nature, but in the way things done through secondary causes are attributed to the principle agent. Similarly the operation of the saw is attributed to the carpenter. The fact that nature operates comes from God, who instituted it for this purpose. In the generation of man, first comes the release of the seed and to express this he says, "Did you not pour me out like milk?" Seed is the product of nourishment like milk.¹⁵⁶ Second, the physical mass is formed in the womb of the woman and he expresses this saying, "and curdle me like cheese?" For the seed of the male is related to the matter which the female furnishes in the generation of man and other animals like rennet is related to the generation of cheese.¹⁵⁷ Third, the distinction of the organs takes place. Their strength and consistency comes from the nerves and bones and they are encased externally by skin and flesh.¹⁵⁸ So he says, "With skin and flesh you clothed me, with bones and sinews knit me together." Fourth comes the animation of the fetus, and this is especially true in the case of the rational soul, which is not infused until after organization.¹⁵⁹ Certain seeds of virtue are divinely infused together with the rational soul in man, some common to all and others special to the individual.¹⁶⁰ For this reason, some men are naturally disposed to one virtue; others to another. Job says further on,

"Mercy grew in me from my infancy and came forth from the womb with me."(31:18) He therefore says here,"You gave me life and mercy." Last comes the conservation of life, both in the womb of the mother and after leaving the womb. This conservation is partly due to natural principles and partly to gifts of God which are added over and above nature, pertaining to the soul, the body, or exterior goods. Expressing this theme he says, "and your visitation guarded my spirit." For according to the language of Scripture, as God is said to draw back from someone when he withdraws his gifts from him, so he is said to visit him when he bestows his gifts on him.

To preclude someone thinking because he had said,"Remember, I beseech you, that you made me like clay," that he was of the opinion that God could forget, he excuses himself concerning this language saying,"Although you hide these things in your heart, I know that you still remember the whole universe." For God is said to hide something in his heart like a man when he does not show by external effect what he has in thought or in affection. So he says that God hides these things in his heart because he does not externally show in effect that he recognizes him as his own creation him whom he casts down so suddenly.

The Second Lesson Is Job Blameworthy?

14 If I have sinned and you have spared me for a moment, why did you not allow me to be cleansed from my iniquity? 15 If I am unjust, woe is me! And if I am just, I will not lift up my head drowned in unhappiness and despair. 16 Because of my pride, you will capture me like a lioness and again you will torment me wondrously. 17 You set up witnesses against me, you redouble your anger against me, and punishments battle against me.

Job sought the cause of his punishment in what he said before based on the supposition that he was innocent. Here he proceeds to inquire whether he is punished because he is a sinner. To show first that he is not punished for sin, he uses the following argument. If he had committed sin, he must have sinned most in the time of his prosperity. But if sin is the only reason why some suffer adversities in the present, given the presence of the cause, the effect must follow.¹⁶¹ Therefore, immediately after someone sins, adversity must follow. However, it is clear that Job preserved the same manner of living in the times of his prosperity. If he sinned living in this way then, he had sinned for a long time before he suffered adversity. So since adversity did not immediately follow after sin, it must be that God spared him for that time because he did not bring any adversity on him. To say that a sin which God had tolerated he again imputes as fault seems unfitting. Therefore it does not seem that he is punished now for a sin which he committed before. He

speaks to this theme when he says, "If I had sinned," in the time of my prosperity," and you have spared me for a moment," by not immediately causing adversity for me, "why did you not allow me to be cleansed from my iniquity?" This is as if he said: why did you think I was pure in pardoning my sins at first in order to punish me later as though I were not pure?

He also adds another argument as a consequence which is this: if sin is the whole cause for the adversities of the present life, it would follow that the just would not suffer adversities in this world like sinners do. However, it is common experience that adversities are universally suffered by both the just and sinners. This is just what he says, "If I am unjust, woe is me!" because I suffer adversities; "and if I am just," either I was that way earlier or only now became so, "I will not lift up my head," and pretend to be free from sorrow because of it. I speak as one existing "drowned in affliction" from sorrow, "and despair," from need and confusion. By drowning he refers to the abundance of his affliction and misery, and he seems to say this against the words of Eliphaz (5:18) and Bildad (8:5) who had said that if he were converted he would be freed from adversity. Against this he says that even if he were justified, he would still not be free from misery, although he has been sufficiently punished for his past sins, if there were any. He shows this using the term of misery and affliction.

Because Eliphaz imputed the fact that he said he was innocent to pride, he then says, "Because of my pride, you will capture me like a lioness." For Eliphaz had

already referred to Job saying, "The roaring of the lion and the voice of the lioness and the teeth of the lion's whelps are broken."(4:10) Therefore he says,"Because of my pride, you will capture me like a lioness," as if he should say: you make me to be reckoned by those who hear my words like a lioness because of pride. The fact that he was considered evil for that reason was a further punishment beyond the first one for him. So he continues," and again you will torment me wondrously," for you first afflicted me taking away things and wounding my body and now you have returned again and torment me through my friends. This is cause for wonder because I ought to receive consolation from my friends. Or he says this because a man is most tormented when he is derided by his friends. He shows the type of torment this is continuing, "You set up witnesses against me." For Eliphaz and his companions made a pretense of defending the justice of God and in this they wanted to stand like witnesses to speak on behalf of God and attack Job to convict him of sin, or so it seemed to him. Therefore, "you multiply your anger against me," that is the effect of your anger when you punish me in so many different ways, "and your punishments battle against me," when they assault me with authority and without contradiction. For soldiers who normally capture with royal authority and without contradiction anyone who is thought to be a criminal.

The Third Lesson

Job Desires a Respite

18 Why did you take me from the womb? Would that I had perished so that no

eye would see me in my mother's womb. 19 I would have been as though I had not been, carried from womb to tomb. 20 Will not the short span of my days finish quickly? Therefore deliver me. Leave me for a little while to myself, so that I may find a little comfort in my pain; 21 before I go away and I will not return to the land of gloom, covered with the mental dullness of death; 12 a land of unhappiness, a land of shadows; of death and confusion where one dwells in everlasting terror.

Job had finished his investigation with the statement that he has suffered a great many tribulations regardless of the fact that he is just or unjust. He wants to ask if this can be true to disprove that God rejoiced in his tribulation. It would seem unfitting that someone would cause an effect as his own just to treat it evilly, because every agent intends the good in its effect.¹⁶² This supposes, however, that he is the work of God as he made clear in the foregoing arguments.(vv. 3 and 4) So he asks him,"Why did you take me from the womb," meaning: did you cause my birth to subdue me with trials? As someone could object that absolutely considered (simpliciter) it is still better to exist even in tribulations than not to have been born at all, he rejects this opinion saying,"would that I had perished," in my mother's womb," so that no eye would see me," so as not to suffer shame from the great evils which the eyes of man contemplate in my existence. If I had perished in my other's womb, I would still have had the dignity of existing without the unhappiness which I suffer while existing. He speaks about this saying,"I would have been," as a participant because I would have participated in what is good in existing, "as though

I had not been," free from the evils of this like as though I had never existed. For the dignity of man's being does not consist in being preserved in existence perpetually. Rather, at length, as man dies and is carried to a tomb which is prepared for the dead so that his memory may remain after death in some way. I would not be without even this, and so the text continues,"from womb to tomb."

There is no one who delights in the torments of another who is so cruel that he would give him at least a brief respite from his affliction. So even if one supposes that God was not the cause of the birth of man, the days of man are still short, especially in comparison with the eternity of God. Man expects even that brief time will end quickly when he has passed a great part of his life. This is what he says now," will not the short span of my days," because all the days of my life are few," finish quickly," when I have already lived a great part of that short span? Would it not be a sign of greatness, to stop persecuting me for the rest of my days, and so he concludes,"Therefore, deliver me." If it seems difficult for you to not afflict me for at least one hour, it is certain that even after you cease to afflict me, there will be no cause for joy remaining for me, but only cause for grief. He continues on this theme,"Let me find a little comfort in my pain," which I feel from the blows I am suffering. He says this because still he considered himself to be struck hard as long as his friends reproved him. He spoke about this when he said, "You set up witnesses against me."(v.17)

But one could object: you should be afflicted even more here for the little time remaining to you so that when you go from here, you will really find consolation. This can be interpreted in two ways. In one way by returning a second time to this life. He excludes this saying, "Before I go away in," in death, "and I will not return," again. This can be explained in two ways. In one way it means that he will not return to the same kind of life as some have falsely maintained.¹⁶³ A better interpretation would be that he is speaking in the manner of a disputation adopting the point of view of his adversaries before he explains the truth.(14:13 and 19:25) In a subsequent chapter, Job will clearly give evidence about the truth of the resurrection. In all the foregoing, therefore, he speaks about the resurrection supposing the opinion of those with whom he argues to be true, for they do not believe that there is any other life but this one. They think men are either punished or rewarded for the evil or the good things which they do only in this life. In another way, he could expect consolation after the end of this life in the state of death itself. But he rejects this saying, "to the land of gloom," where I will go after death. This can be explained in two ways. In one way it can be interpreted to express the hell (infernus) to which the souls of all men, even the souls of the just before Christ, descend.¹⁶⁴ Although the just do not suffer sensible pains there, but only darkness, the others suffer both pains and darkness. But since Job had spoken as if there were a doubt whether he himself were just or a sinner as his friends unjustly accused him (in fact, he was just) he describes hell in a way common to both the good and the wicked. If hell is considered in this common sense, it is called a "land of gloom,"

because it lacks the clarity of the divine vision. It is said to be "covered with the mental dullness of death," because of original sin which is the mental dullness leading to death. It is said to be a "land of unhappiness" because of the punishments which those condemned there suffer. It is called "land of shadows" because of the darkness of actual sins which entangle the wicked. A shadow is said to be there, i.e. a likeness "of death" because they are so afflicted that it is like a perpetual death. There is said to be "confusion" there either because of the confusion of minds which the damned suffer or because of the fact that the order is not observed there which is observed here.¹⁶⁵ Here fire burns and gives light but not so there. There "one dwells in everlasting terror" because although they grieve about present punishments there, they still always fear future ones.

But since those against whom he disputes about the immortality of the soul do not assert that they survive after death, he still speaks expressing their position. According to the literal sense, the whole text refers to the body which is buried in the ground and converted into dust. So he says, "to a land of gloom," to express the property of earth which is opaque in itself.¹⁶⁶ Although it is opaque considered in itself, those who inhabit it are represented by the image of light in the air clothing the earth. The dead, however, do not enjoy this sort of light and so he says, "covered with the mental dullness of death," for because of death, someone does not use the light after death which he used while alive. For some people do not enjoy the earth even though they are surrounded by light, while someone living deep in the hidden

caverns of the earth enjoys things by desiring them and considers truths according to his intellect. But the dead cannot do this, and so he says, "the land of unhappiness," because of the lack of all desires and "of shades" because they do not consider the truth. Among things enjoyed by the living, human society is special. Some are preeminent in society, others are under them and others serve them in proper order. The dead are deprived of this society and so he continues, "there in the shadow of death." for there are nothing but shadows among the dead from the point of view of the living. For Wisdom says, "Persons who appeared sad made them tremble with fear." (17:4) "Confusion" because the condition of the dead is one without honor or dignity. "But one dwells there in everlasting terror" because the dead are a horror to the living because there is nothing in the state of the dead which men do not fear and this will be eternally true for them if they cannot return to life.

Therefore, Job shows in the investigation of the causal explanation for this trial that this is not caused by some unjust person into whose hands the earth has been given (9:24), nor by God persecuting him unjustly,(v.3) nor God looking for faults (v.4), nor by God punishing him for sin (v.14), nor by God enjoying the experience of causing suffering for others.(v.18) As a result, he still remains in doubt as to the cause of his pains. Job pursues all these things to lead the friends to conclude that there must of necessity be another life in which the just are rewarded and the wicked punished. From this it is clear that those who assert only this life as a possibility cannot determine the cause of the suffering of the just who certainly often suffer

trials in this life.

CHAPTER ELEVEN

LAW AND DIVINE TRANSCENDANCE

The First Lesson

The Infinite Grandeur of God

1 Then Sophar the Naamathite answered: 2 Should not he who talks a great deal be ready to listen? Or will a glib man be justified? 3 Should men keep silence for you alone? When you deride the rest, will no one answer you? 4 For you have said: My speech is pure. And I am clean in your sight. 5 Would that God had spoken with you and opened his lips to you 6 to show you the secrets of his wisdom, that his law is versatile. Then you would understand that you are being punished much less that your evil merits. 7 Perhaps you understand the footprints of God, and you have discovered the truth even to the perfect Omnipotence of God. 8 He is higher than the heaven and what can you do? He is deeper than hell and from what do you know him? 9 He is larger than the earth in measure and wider than the sea! 10 If he wills

to sweep them all away or draw them together into one thing, who can contradict him? Or who can say to him: Why did you do this?"

In the speech above (10:16), Job had remarked with wonder that he had been tormented by his friends who rose against him like witnesses speaking for God. Sophar, who was touched by this argument answers. So the text says, "Then Sophar the Naamathite answered, 'Should not he who talks a lot be ready to listen?' He means: you have spoken many things in a disordered way and so it is not surprising that you are censured by your friends. For if a man who speaks many things were not censured, it would follow that he would be held just simply from the fact that he talked a lot. So the text continues, "Or will a glib man be justified?" i.e. will he be considered just? Since Job could have said to him that he should have been spared because of his dignity, he excludes this objection saying, "Should men keep silence for you alone, when you deride the rest? Will no one answer you?" For he understood Job had mocked the others because he termed them witnesses for God (10:17) and when he had said above, "Why do you slander true ideas?"(6:25) So he says it is not surprising if the others also speak against him. But perhaps Job could object that they have no reason to reproach him or his words. To reject this he continues, "For you have said: My speech is pure." He makes this interpretation according to what he had said already, "You will find no evil on my tongue, nor will stupidity resound on my lips"(6:30); and "I am clean in your sight." Job had not expressly said this, but Sophar wanted to take this interpretation from his words to say that Job had

argued that he was not punished for sin.(10:14) Also from his statement,"You know I have done nothing wicked,"(10:17) or "Have I dissembled? I was silent, wasn't I?"(3:26) he infers the same interpretation.

However, one should be careful to note that since sin is a turning aside from the law of God,¹⁶⁷ one cannot know if something is a sin or its magnitude, if one does not know the law of God for "One judges both the straight and crooked by reference to the straight line."¹⁶⁸ So since Job said he was free from sin or he had not sinned as gravely as he was punished, Sophar understood that Job did not perfectly understand the law of God. Therefore he says,"Would that God had spoken with you and opened his lips to you!" He seems to want to insult Job because he had asked,"Tell me why you judge me so." (10:3) God is said to speak to man simply when he inspires something about his wisdom in the heart of man, according to Psalm 84,"I will hear what my God has said to me."(v.9) However, he opens his lips when he reveals something to men by means of his effects. For words are formed exteriorly with the lips and express the interior concepts of the heart.¹⁶⁹

Take note that we fall short in understanding divine things in two ways. First, because as we cannot know "the invisible things of God" except through "things which are created"(Rom. 1:20) and things which are created express the power of the creator very weakly, many things remain to be considered in the creator which are hidden from us. These are called the secrets of the wisdom of God. He speaks about

these saying, "he might show you the secrets of his wisdom." Second, because we are not even able to understand the order of creatures in itself completely in the manner in which it is governed by divine providence. For divine government is very different from human government. Among men, one is superior in ruling to the extent that his ordering only extends to more universal considerations and he can leave the particular details of government to his subordinates. Thus the law under the direction of an exalted ruler is universal and simple. But God is more superior in ruling because his ordering power can extend even to the most insignificant details. So, the law of his rule is not only secret if we consider the high character of the ruler in exceeding completely any proportion to a creature, but also in the versatility with which he governs every single thing, even the most insignificant in the universe according to a certain order. So he continues, "his law is versatile."

One must certainly reflect on this not only in natural things in that they are subject to the rule of God, but also in human affairs. For human laws respect certain universal things which happen in the majority of cases because those who frame them cannot consider every single particular. The manner in which universal human statutes should be applied to individual works is left to the prudence of the one performing the action. ¹⁷⁰ Therefore, man is capable of falling short of righteousness in many things, which are not contrary to human positive law. But divine law extends to all particulars and to the most insignificant things because it is the wisdom of God. Thus a man cannot be discordant with righteousness in

something and not be contrary to the divine law. Since then man cannot attain the divine law itself as though he examined things hidden in the wisdom of God, and consequently cannot understand its complexity, he sometimes does not think he is acting against the law of God when in fact he is acting against it, or he may think he is committing a light fault when in fact he is committing a serious fault. So he then says, "Then you would understand," i.e. if the secrets of wisdom and the complex character of the law of God had been revealed to you, "that you are being punished much less by him," in your suffering, "than your evil merits," which you are either not aware of or think is small. In this he refutes what Job had said already, "Would that my sins for which I merit your anger were weighed in scales and the calamity which I suffer was weighed in a scale. The sands of the shore of the sea could not match them."(6:2)

Because he thought there was some hidden secret in God's wisdom which had not been revealed to Job, he strengthens this opinion in what follows trying to make it so sure that Job cannot deny it saying, "Perhaps you understand the footprints of God." Footprints are signs of someone walking on a road. So the works of God are called his road and the production of creatures is understood as a kind of procession of God in creatures as the divine good which exists in him simply and in the highest sense proceeds from him by degrees to effects derived from him when higher things are understood to be better than lower things. Therefore, the footprints of God are certain signs¹⁷¹ found in creatures from which God can be known in a certain sense

through his creatures. But as the human mind cannot totally and perfectly understand creatures in themselves, much less can it have a perfect idea about the Creator in himself. Therefore, he then asks, "and have you discovered the truth even about the perfect Omnipotence of God?" because if you cannot know creatures perfectly, much less can you know the Creator. He says plainly "discover" because reason proceeds by a certain process of investigation from effects to cause and as soon as reason knows the causes through the effects one is said to discover the cause.

One should also not be surprised if the Creator is not known perfectly through creatures who themselves cannot be perfectly understood, because even if creatures were perfectly known, the Creator would still not be known perfectly. For a cause can only be perfectly known through its effects when the effect is equal in power to the cause.¹⁷² This cannot be attributed to God. So he continues, "He is higher than the heaven and what can you do? He is deeper than hell and from what do you know him? He is longer than the earth in measure and wider than the sea." He says these things metaphorically. For he does not mean that God, who is incorporeal, can be divided into corporeal dimensions, but he describes the greatness of his power using the metaphor of the great size of a body. This is because no matter how great the quantity of bodies seem to be in height, depth, width or length, they are still deficient if compared to the greatness of the power of God who can make things still greater. So he first plainly attributes omnipotence to God. From this he shows that he cannot be discovered perfectly in a creature, because even given the fact that all

creatures would be perfectly known, one cannot know the power of God adequately from them because they are in no way equal to him. Can one take a measure from them to know the power of God who exceeds every creature? He clarifies this when he says, "what can you do?" and "from what can you know him?"

Divine power not only exceeds every being in creation, but also in preserving them in being. For the preservation of a creature in being is only from God and there is no power in the creature which can resist the divine will if he does not will to preserve the creature itself any more. So he continues, "If he wills to sweep them all away," by reducing them to nothing, i.e. by taking away their being, "or draw them together into one being," by confusing them when he takes away the order which distinguishes one being from another, "who can contradict him?" i.e. by going against his will. To preclude someone from arguing that he conserves everything in being because he is duty-bound to do so, he next rejects this argument saying, "Or who can say to him: Why did you do this?" as though he were trying to require an explanation about some duty which he omitted.

The Second Lesson

The Great Infinity of God

11 For he knows the vanity of men. When he sees something wicked, should he not consider it? 12 The vain man puffs himself up with pride. He thinks he is born free as the young wild ass. 13 But you have hardened your heart and you have stretched out your hands to God. 14 If you take away the evil which is on your hands, and if you will not remain in the tent of injustice, 15 then you can lift up your head, free from shame and you will be stable. You will not fear. 16 The miseries also you will forget and you will not remember them, like floods which have passed. 17 The radiance of noon will come to you in the evening, and when you think you have been used up, you will arise like the Daystar. 18 You will have confidence when hope is proposed to you and you will sleep safe in the grave: 19 you will rest and there will be no one who will trouble you, and many intercede on your behalf. 20 The eyes of the wicked are deficient and they will lose every chance of flight, and their hope is the loathing of the soul.

After Sophar shows that there is something hidden in divine wisdom which is incomprehensible to men, he proceeds to clarify something which he had only supposed so far, namely that God exacts punishment for sin from man and he concludes as a certainty that God knows the deeds of man. So he says: I am right in saying that you exact smaller things from God than your evil merits, "For he knows the vanity of man," the vain deeds of men. Something is commonly called vain when it is unstable because it has not been fixed in a due end.¹⁷³ The vanity of man

comes from the fact that his heart is not fixed in the truth which alone can be the foundation of his security. From the fact that he withdraws from the truth he does evil when he desires what is only the apparent good in place of the real good. So he then says, "When he (God) sees something wicked," produced by the vanity of men, "should he not consider it," as worthy of punishment? For a judge seems to pass over a sin without considering it when he keeps silence and does chooses not to punish it. This cannot be said about God. When he sees the vanity of men, he exacts punishment for their evil.

Just as man turns to evil from vanity, so man does not think he is subject to divine judgement from the same vanity. He therefore continues, "The vain man puffs himself up with pride," so that he does not believe he is subject to the measure of a higher law than himself. He continues, "He thinks he is born as free as the young wild ass." The young of a wild ass are born outside the domestication of man.¹⁷⁴ However, the young of the asses which are born in human domestication are born to serve the needs of man. Thus, men who do not think they are subject to divine judgement think they are like the asses born wild, even though they can see that other men are limited by divine judgement who are in the same condition as they are. This seems to be an insult to Blessed job because he takes his words as an argument with God as with an equal when he said, "May he withdraw his rod from me, let terror of him not frighten me. I will speak and not be afraid of him." (9:34) So he continues, "But you have hardened your heart," so you defend your evil. Yet, "You

have stretched out your hands to God," in this condition of hardness of heart in prayer when you said, "I will say to God: Do not condemn me." (9:34) So your prayer is useless. For prayer is useful when man first puts evil aside and then asks God to stop punishing him. He speaks to this theme saying, "If you take away the evil which is on your hands," and desist from the evil work which you still have on your hands," and if you will not remain in the tent of injustice," if you make restitution by giving back what you have unjustly taken away. Or you must correct the members of your household because the masters are often punished because of their negligence in correcting the crimes of their own household. "Then you can lift up your head," in prayer to God, "free from stain," of fault. In this your condemnation will end, first for the future, and so he says, "and you will be stable," which will guarantee you against being shaken from future trials later. Also "you will not fear" future dangers, because sometimes although he does not fear the future, a man may still get discouraged about those things which he has lost or has suffered. He continues, "The miseries also," which you have suffered till not, "you will forget" because of the superabundance of the goods coming to you. He strengthens this with an example when he next says, "and you will not remember them, like floods which have passed." He says this because a man forgets the floods which have happened after the rainy season when calm returns, or because the waters of the flood rush swiftly away, and after they go, there is no memory of them which remains.

But Job had proposed two arguments against the promise of prosperity in this life

: the devastation of his own body when he said, "Decay clothes my flesh,"(7:5) and the passing of the days of his life when he said, "My days have passed more quickly."(7:9) So he answers both objections saying, "The radiance of noon will come to you in the evening," for although it seems to you that your days have passed away and your life is almost over like the twilight, such great prosperity will come to you that you will almost return to the joy of your youth. For as old age is understood as the evening of life, so the radiance of the noon means the clarity of earthly prosperity. He then says, against Job he had said about the consumption of his own body, "when you think that you have been used up," because of the weakness which you have suffered, "you will arise like the Daystar," because your body will return to its youthful beauty.

As Job had said that his days were used up, "without any hope,"(7:6) he then says, "You will have confidence when hope is proposed to you." Because Job also had rejected the opinion of those who said that man returns again after death, passing many ages, to this same kind of life, he does not say that this hope is proposed to him, but hope of the kind in which men live after death in the memories of men. This happens in two ways: In one way in the graves in which the bodies of the dead are placed, so that the memory of the dead is kept. So they are called monuments,¹⁷⁵ and to show this he says, "You will sleep safe in the grave," because no one will violate your tomb nor should you even be afraid that anyone will attack you, and so he then says, "You will rest and there will be no one who will be trouble you." In

another way, the dead live in the memories of men because of the goods which they did while they were alive for which their life would be desirable. Addressing this he then says, "many intercede on your behalf," that is, many will desire your presence or they will show reverence at your tomb, remembering your good deeds.

Because he had promised this if Job would stop doing evil, he shows as a consequence that these things are not given to the evil man. So he continues, "The eyes of the wicked are deficient," because they do not obtain the good which they desire. For the eyes of someone are said to be deficient when he aspires to obtain something which he is not strong enough to obtain. The wicked cannot obtain desired goods, so they cannot avoid evils which they suffer or fear. So he continues, "they will lose every chance of flight," because they cannot flee evil things after death. After death, however, they will not be held in veneration or desired, but they will be held in abomination because of the evils which they have done, and he addresses this theme he saying, "and their hope is the loathing of the soul," which means, that what they can hope for after death is to be in hatred.

CHAPTER TWELVE

WHAT EXPERIENCE TEACHES US ABOUT GOD

The First Lesson

God Aids the Humble

1 But Job answered: 2 So you think only you are men, and wisdom will die with

you? 3 I, too, have a heart and this heart is not less than yours. For who is ignorant of the things which you know? 4 Someone who is derided by his friends like I am, will call upon God and he will hear him. For the simplicity of the just man is derided, 5 always condemned by the thought of the rich, prepared at the appointed time. 6 The tent of the robbers is crammed full and they audaciously provoke God, since he has given everything into their hands. 7 Ask the beasts and they will tell you; the birds of the air will be your counselors. 8 Speak to the earth and it will answer you, the fish of the sea will make it known to you. 9 Who does not know that the hand of the Lord made all these things? 10 In whose hand lies the soul of every living thing and also the spirit of all human flesh.

In the preceding chapter Sophar had tried to show that man cannot understand the secrets of the wisdom of God (11:6) to insult Job who seemed almost to demand an argument with God. So one can posit from his words and the words of the other friends that their whole intention was directed to three things. First, they were eager to speak about the wonderful things of God, extolling his wisdom, power, and justice, to make their case appear more favorable. Second, they applied these wondrous which are accepted by everyone about God to certain false dogmas, specifically, that men prosper in this world because of justice and have tribulations because of sins, and that after this life one should hope for nothing. Third, from these sorts of assertions, they denounced Job as evil because of the adversity which he had suffered, and they promised him certain vain things if he would stop doing

evil. This was specifically, that he would sleep in a "secure grave"(11:17,18) and that the radiance of noon would rise in the evening for him, which Job considered almost derision. Job addresses all three of these in his response. First, he speaks against them because they praised themselves in speaking about certain wonderful things of God as though they alone knew them and Job were ignorant of them. So the text says, "But Job answered: So you think only you are men?" which follows if you consider yourselves alone to know the greatness of God which all men know. Further, since wisdom consists in the knowledge of the greatness of God, it follows that, if you alone know this, that wisdom is found only in you, and thus wisdom will pass away when you pass away. So he continues, "and wisdom will die with you?" for it is not fitting for you to think that you are the only men or that you alone are wise.

Since they could object, "we are not the only ones who know, but even so, you still do not know," he answers saying, "I too have a heart," to know these things as do you, "and this heart is not less than yours," in this knowledge. Lest this be ascribed to arrogance, he continues, "For who is ignorant of these things which you know?" because it is a great thing if I say I know what you know. It is no great claim to know them, since every man can know them. But by the fact that you say that I am ignorant of these things, you seem to hold me in contempt saying I am ignorant of things which everyone knows. Thus he says, "Someone who is derided by his friends like I am," as you do when you think me foolish, "will call upon God and he will hear him," because God especially helps those bereft of human aid. As Psalm 26 says,

"Though my mother and father forsake me, the Lord will receive me."(v.10) In this he attempts to answer Sophar's argument, "Then you can lift up your head,"(11:15) for I do not have to wait any longer to pray faithfully because by the very fact that I am derided by my friends, I hope to receive help from God.

He shows why the one derided by a friend is heard by God saying, "For the simplicity of the just man is derided." He shows who these just men are, why they are derided, and also by whom when he continues, "a lamp condemned by the thoughts of riches." To be derided is the lot of someone in need, but to deride is the lot of someone who has a superabundance of possessions. But those who superabound in virtue do not laugh at those who need virtues. Rather they have more compassion on them and help them if they can. But those who abound in temporal goods often especially deride those who lack temporal goods and especially when they do not show enthusiasm for acquiring temporal goods. But the enthusiasm of just men is not to acquire temporal goods, but to pursue righteousness eagerly, and so they abstain from the fraud and the evil intent with which they may acquire more riches. They are accounted naive because of this. So most people laugh at the just. Moreover, the simplicity is the cause of mockery, but simplicity is not mocked as a clear evil but as a hidden good, and so here simplicity is called "a lamp" because of the clarity of justice. So simplicity, is "condemned by the thoughts of the rich" by those who put their end in riches. Truly those who place their highest good in riches must think that goods are greater in proportion to their utility for

acquiring riches. They must have contempt for the simplicity of the just since it is the opposition of the growth of wealth. But although the simplicity itself of the just is condemned in the thoughts of the wealthy, at the same time he is not frustrated from realizing true end, and so he says, "prepared at the appointed time." However, he does not say this as though at some moment in this present life some earthly prosperity must be given to the just as a reward for his simplicity. Rather he leaves the appointed time undetermined and the end to which the simplicity of the just is ordered. For the argument has not yet arrived at this point, but it will be clarified in the following things. So then Job insinuates in a hidden way why he is derided by his friends whom he calls rich men, because they placed the end of man in the prosperity of this world as the reward of the just man.(cf. c. 2) He, however, does not seek this as a reward for his simplicity, but another at the appointed time. Thus he has faith that if he invokes the Lord he will be heard.

Since the rich who deride the simplicity of the just do not stop at this but go as far as contempt of God, he adds, "the tents of the robbers are crammed full." Because some place their end in riches, they search carefully for all the ways to attain this last end either by fraud or in some other manner. So they become robbers who abound in the wealth which they robbed. Contempt of God follows from these riches, and so he adds, "and they audaciously provoke God." For someone acts audaciously when he believes what he is doing is good. For since the conscience has remorse about evil, man does not perpetrate evil without fear, as the body of Wisdom says,

"Since iniquity is fearful, it is condemned by all." (Wisdom, 17:10) Those who place their ultimate end in riches, think from this very fact that everything is good which is useful to attain this end. Now it is clear that when they acquire riches by robbery, they provoke God by acting against his justice, and so they consequently audaciously provoke God. Or, another interpretation is: from riches man becomes so welled with pride he thinks he is sufficient unto himself and so he has audacious contempt for God, because he put his confidence in riches. As Deuteronomy says, "Pampered and well-fed, you threw off the yoke."(Deut. 32:15)

He had said that the tents of robbers who provoke God are crammed full. So lest someone object that this kind of abundance is not from God, he says, "since he has given everything into their hands," into their power. For the power to harm someone comes only from God, but the will to do evil comes only from oneself.(cf. c. 1) By the fact then that they rob they provoke God, but their resulting abundance comes to them from God. He proves this as a consequence when he continues, "Ask the beasts and they will tell you, the birds of the air will be your counselors; Speak to the earth and it will answer you, the fish of the sea will make it known to you." All these things answer when asked, "Who does not know that the hand of the Lord made all these things?" So, then, all things confess that they are made by God. Man asks creatures when he diligently considers them. But they respond to the questioner when in considering them, he perceives that there is such a great order found in their disposition of parts and in the order of their actions that they could

only be governed by some superior wisdom. If, however, creatures of this sort are made by God, it is evident that they are in the power of God as something made by art is in the power of the artisan, and so he begins, "In whose hand," in whose power "lies the soul of every living thing," of animals other than man, "and also the spirit of all human flesh." If, then, they are in his power, it is clear that no one can have riches, except from him, as Daniel says, "The Most High will rule in all the kingdoms of men, and he will give to each one what he will."(4:14) So it is evident that no man can possess the earth and these animals which are the wealth of man unless God will give them into his hands. So if robbers prosper, God gave it into their hands. By this opinion he refutes those who asserted that wealth given by God as a reward for justice, since wealth is even given to thieves by God.

The Second Lesson

God rules Everything

11 Does not the ear judge words when it hears them and when the palate relishes the taste of food, does it not discriminate? There is wisdom in the ancients and prudence comes with advanced age. 13 With him is wisdom and courage; he has counsel and understanding. 14 If he should destroy, there is no one who rebuilds; and if he should close a man in, there is no one to free him. 15 If he withholds the rain, everything dries up, and if he sends the rain, it covers the earth. 16 With him is strength and wisdom, he knows the one who deceives and the one who is deceived.

17 He leads counselors to a foolish end and judges to dullness. 18 The baldrick of kings he dissovles and he girds their loins with ropes; 19 he leads the priests away and he dispossesses the nobles. 20 He alters the truth from their lips and takes away instruction from the elderly. 21 He brings princes into contempt. Those who are oppressed he relieves. 22 He reveals those deep in darkness and he kindles light where death's shadow lay. 23 He brings growth to a people and ruin to them, and what he has ruined he restores to integrity. 24 It is he who changes the heart of the leaders of the people of the earth and he deceives them so that they proceed in vain and teachless ways: 25 they grope in darkness and not in the light, and he makes them err like drunkards.

Job asserted above (v.2) regarding what Sophar had said about the excellence of the greatness of God that these things were evident to all men. Here he intends to show that men can come to an understanding of these things by the experience of divine power and wisdom in human affairs. First, then, he shows how men derive knowledge in things from experience, saying, "Does not the ear judge words when it hears them, and when the palate relishes the taste of food, does it not discriminate?" Since experience is from sense, he fittingly shows the value of experience for the judgment of the senses especially in hearing and taste. For, hearing is the most teachable of all the senses,¹⁷⁶ and so it is of more value in the contemplative sciences. Taste, however, is appreciative of food, which is necessary for the life of

men; and the judgment of taste expresses the experience which one has about things in the active life. Because of this, from the judgment of the two senses, he shows the value of experience in both speculative things and practical things. When he then says, "There is wisdom in the ancients," this expresses the contemplative life because old men have heard many things. "Prudence comes with advanced age." This expresses the active life because men taste of many things in a long life, both helpful and harmful.

After he has shown the power of experience, he then explains what men can know by experience about God when he says, "With him is wisdom and courage, he has counsel and understanding." Here he attributes four things to God which have an order among themselves. The first, certainly, is to know hidden things, which pertains to understanding. Second, from the things he understands one to discover in actions means which are fitting for an end. This pertains to the counsel which is taken in speculative things, by those things which a man understands he deduces reasons to know certain conclusions. The third is when from those things he has found a man arrives at right judgment, which pertains to wisdom. The fourth is that he might vigorously execute those things which he judges ought to be done, and this pertains to fortitude.

For since experience proceeds from sensible things, which although prior as to our way of being, are yet simply and in their nature posterior,¹⁷⁷ he therefore begins to

show how men can know divine power by experience. He does this first in human affairs themselves. For we can see that some men are totally destroyed, either by death, as far as natural being, or by complete humiliation, as to life in civil society even though they still have many protectors. So when they cannot be helped by men to escape destruction, it is clear that this happens to human powers through some hidden, divine and excellent cause, since human power cannot resist him. This is what he says, "If he should destroy, there is no one who rebuilds." In the same way we see that some men fail in their projects, even if they are not completely destroyed, although they may have many counselors. Thus it is clear that this also happens by some more excellent power. So he then says, "if he should close a man in," by involving him in different kinds of difficulties, "there is no one to free him," i.e. who can set him free, for according to the Scriptures, "No one can correct him whom God disdains."(Qoheleth 7:14)

Then he shows how men can experience divine power in natural things, especially in rains and droughts. So he says, "If he withholds the rain," so that it does not fall, "everything dries up," which grows on the earth. "If he sends the rain," in great abundance, "it covers the earth," as in a flood. Although from some natural causes the rains sometimes cease to the point of a complete drought and sometimes are so heavy they flood the earth, this still does not detract from divine power which orders even natural causes themselves to their proper effects. Thus, as a conclusion from these premises he says, "With him is strength."

Then he begins to progress to the second point, saying, "and wisdom," as though proposing what he intends to clarify. For it is a property of wisdom that it gives us right judgment about things. The man judges correctly about the truth of things who can discern how someone is deceived in turning aside from the truth. Thus, to show that in God there is wisdom, he then says, "he knows the one who deceives and the one who is deceived," that is, he discerns by right judgment the deception with which someone neglects the truth from a right understanding of the truth. He supposes this from what he and the friends hold in common; which is that human affairs are subjected to divine judgement, which God cannot judge unless he knows sins, among which frauds and deceptions hold a great place.

Then he shows that there is counsel in God by analogy with human affairs. Consider that God knows both the principles and conditions of speculative sciences and their order to one another, and he does not acquire knowledge of the conclusions through the principles, but he knows all things in the first and simple glance. In the same way, in practical matters we know the end, those things which are for the end and what ways are most expeditious for attaining the end, but he does not inquire as to the means in view of the end as we do when we take counsel. Thus one says that there is reason in God, insofar as he knows the order of principles to what follows; yet it does not belong to him to investigate something by the method of reasoning as reason does. Thus counsel is attributed to him not, by the method of investigation,

but by way of simple and absolute knowledge. The depth of a man's counsel can be examined from two angles. First, when from the ingenuity of his counsel he leads his adversaries (even though they may seem skilled in counsel) to the fact that they must arrive at an unfitting conclusion when all their means prove inadequate. To this he says, "He leads counselors to a foolish end," when by the profundity of his counsels he keeps them from the means by which they seek attain an end which should be avoided. Second, someone shows the depth of his counsel when he can reduce his adversaries by the subtlety of his counsel to ignore what they ought to do. To this he says, "and judges to dullness." He calls judges wise who usually have the habit of right judgment in their acts. Since even in speculative disputes someone is called a skilled debater who can lead his adversary into an erroneous conclusion, or can so prove some proposition that nothing can be said against it, so God does against his adversaries. For by ways which they themselves chose, he leads them to perdition, and so he strengthens his truth and works so that they cannot be shaken by his adversaries.

Since he has said this in a general way, he now makes it clear by particular applications, showing how all things which seem excellent in human affairs are brought by the depth of divine counsel "to a foolish end" and "to dullness." In human affairs, kings excel with respect to power. As to them he says, "The baldrick," that is the military cincture, "of kings he dissolves," for their power is designated in their cincture, according to the Psalm 44, "Gird your sword upon your thigh, O mighty

one: (v.4); "and he girds their loins with ropes," when they are led into captivity, in which he notes their complete dethronement. Priests excel by the reverence in which they are held, concerning which he adds, "he leads the priests away humbled." The first men and counselors in a kingdom or a city seem to excel in the prudence of their advice, and he says regarding them, "and he dispossesses the nobles," that is, he deceives them. Philosophers excel in the consideration of the truth. He says regarding these, "He alters the truth from their lips," i.e. the lips of those who are eager to speak the truth. For God sometimes darkens the mind of those men by taking away his grace so that they cannot find the truth, and, consequently cannot speak, as Romans says, "Saying that they were wise, they were made foolish."(1:22) Old men excel in the direction of the young, and in their regard he continues, "he takes away instruction from the elderly," either because old men make fools of themselves, or because they are completely taken out of society, as Isaiah says, "the Lord will take away from Jerusalem the judge and the prophet, the diviner and the elder."(Is. 3:1) Princes excel in the authority which they have for ruling others, and he says about these, "he brings princes into contempt," so that they are despised by those who should obey them.

All these things seem to relate to what he had said, "He leads counselors to a foolish end."(v.17) But the fact that sometimes some are advanced from lower state to the highest seems to relate to what he had said, "and judges to dullness."(v. 17) As to this he then says, "and those who were oppressed he relieves," which refers to

the weak oppressed by the power of greater men, who are sometimes elevated to a state of power, after those oppressing them are cast aside. As to those men who have no prestige, but live hidden in the lowest state, he then says, "he reveals those deep in darkness," that is, men placed in a lower state, who are unknown because of this, as though existing in darkness. He leads these to glory by revealing them to others. As to those that are thought stupid and ignorant, he then says, "he kindles the light where death's shadow lay," for the shadow of death seems to be ignorance or stupidity, since the living are distinguished from the nonliving especially by knowledge. Thus, "he kindles the light where death's shadow lay," when he gives either wisdom to the ignorant or he shows those who were wise to be wise whose wisdom was ignored before. What he has just said, "Those who were oppressed he relieves," is in opposition to what his other statement, "he removes the baldrick of kings."(18a) When he added, "he reveals those deep in darkness," he says this in opposition to "he leads the priest away humbled."(19a) When he next said, "he kindles the light where death's shadow lay," he says this in opposition to everything which follows. As he had said that the alternation of this kind of sublimity and dejection happen among particular persons from God, he shows this same thing among all men saying of them, "who brings growth to a people," as he increases the population of men, "and ruin to them," when he destroys them either by wars or pestilence. "And what he has ruined," either by these things or from the oppression of one or of many who are tyrants, "he restores to integrity," for he returns it to a good condition.

After he has shown there is strength, wisdom, and counsel in God, he finally shows that God is intelligent, understanding by this the knowledge which He has of hidden things, which seem above all to designate what is hidden in the heart. He shows that God knows these things by the fact that he works in the hearts of men, and thus he knows the hidden things of hearts like his own effects. So he says, "It is he who changes the heart of the leaders of the people of the earth," as he wills. As Proverbs says, "The heart of the king is in the hand of the Lord, who will incline it to whatever he wills."(21:1) Although God inclines the wills of all men, special mention is made of kings and princes because their wills carry more weight, for many follow their will. As to the intellect he adds, "he deceives them," which means certainly not that he leads them into falsity, but because he takes his light away from them, they do not know the truth, and clouds their reasoning power so that they cannot find suitable means to do the wicked deeds which they propose. So he then says, "so that they proceed in vain and trackless ways," that is, so they proceed by ways which are unfitting, by means of which they cannot arrive at their end. One errs in acting in two ways: first, by ignorance, and regarding this he says, "they grope in the darkness and not in the light," so that ignorance is designated by darkness and knowledge by light. Some grope in ignorance like blind men when they only consider what they can feel is present to them by touch. Some err in another way in actions because of their passions, by which their reason is bound in particular choices, so that they do not apply universal knowledge to action. As to this he adds, "and he makes them err

like drunkards," for their reason is so bound by passion that it is like a kind of drunkenness.

CHAPTER THIRTEEN

PROSPERITY AND ADVERSITY

The First Lesson

The Perversity of the Friends of Job

1 Behold my eye has seen all these things and my ear has heard them, and I understood all particular things. 2 I also know in the same way you do nor am I inferior to you in this. 3 Yet, let me speak to the Almighty and I desire to dispute with him.- 4 First, I will show you are makers of lies and cultivators of false dogms. 5 Would that you were silent so that people would think you were wise men! 6 Listen, then, to my correction and hear the judgement of my lips. 7 Do you think that God needs your lies so that you can speak deceptions for him? 8 Do you take God's part and try to judge for God? 9 Or will it please him from whom nothing is concealed? Or is he deceived like a man by your fraudulent practices? 10 He himself blamed you because you took his part fraudulently. 11 He will rouse himself immediately and he will throw you into confusion and his terror will rush upon you. 12 Your memory will be like ashes and your necks will be laid low in the mud.

After Job has shown by experience that he was able to know the excellence of divine power, he concludes, "Behold, my eye has seen all these things and my ear has heard them," for I knew the effects described before which show divine strength and wisdom partly by sight and partly by hearing. Nor does my knowledge rest in these sensible effects. From them I ascend to the understanding of the truth, and so he says, "and I understood all particular things," what each particular effect demonstrates about God, either about his wisdom, understanding, counsel, or strength. So excluding their display, by which they manifest the great things of God and Job prefers them, he then says, "I also know in the same way you do," those things which pertain to the magnificence of God, "nor am I inferior to you in this," in that I know less or imperfectly those things or am less informed about them by you now.

But as Sophar had proposed the divine excellence (11:6) as an argument against Job for continuing to dispute with God, he continues, "Yet let me speak to the Almighty," for although I understand from his divine effects the excellence of divine wisdom and power not less than you, I am still not rationally altered by this from my proposition. But rather I want to address God by opening the movement of my heart to Him who is the searcher and judge of hearts, and by searching for the truth from Him who is the doctor of all truth. So he adds, "and I desire to dispute with God," not to disprove of his judgments of men, but to destroy your errors, according to which it would follow that there would be injustice in God. So he continues, "First I will

show that you are makers of lies," because they had invented the lie that Job had led an evil life. They had arrived at this lie because they were mistaken about the faith with which one honors God, believing that recompense of merit and punishment only happen in this life, and he therefore says, "and you are cultivators of perverse dogmas." For whoever turns aside from the true knowledge of God does not honor God except with his false dogmas. In saying, "first I will show you," one should not understand that he is going to first discuss and destroy methodically their perverse doctrine and then afterward dispute with God; but rather his end which is first in his intention is to destroy their false doctrines. He wills his dispute with God first in execution as a means to this intended end.

Men often propose something as capable of being proved, although they are false; but as they do not know how to defend them or prove them likely they show their ignorance when they speak. This was the case with the friends of Job. So he then says, "Would that you were silent so that people would think you were wise men," because the very fact that you defend and try to prove false and unfitting dogma shows that you are foolish. So, since you propose false dogmas and you take unsuitable means to prove them, you are in need of correction. This is what he concludes, saying then, "Listen, then, to my correction," by which I will correct your process of reasoning, "and hear the judgment of my lips," with which I will condemn your false dogmas.

First he intends to correct their unfitting process of reasoning, for since they had placed the rewards and punishments of good and evil works in this present life, it was necessary for them to use lies in defending the justice of God. Because it is evident that some innocent and just men suffer trials in this life, it is therefore necessary to impute crimes to the just in this life to defend the justice of God. So they charged Job with impiety because they saw him afflicted. But one who defends the truth by lies uses unfitting means, so he says, "Do you think that God needs your lies?" for is it necessary to use lies to defend divine justice? In fact, what cannot be defended except by lies cannot possibly be true. However when someone strives to lie against the clear truth, he is compelled to find some crafty and fraudulent means to color his lie with fraud. So these men tried to lie against the justice of Job which was clear to all, they used some deceptions, for they compared the human frailty which falls easily into sin to divine excellence, so that one might think it was more likely that Job was evil than that God was unjust. So he then says, "so that you might speak deceptions for him?" because they were speaking with deceit as though for God when they tried deceitfully to charge Job with impiety to defend God's justice.

They could respond, however, that they did not say anything deceitfully against Job, but only what they thought. Job therefore shows that if this were true, they would fall into another vice when they had been excused from deceit, namely, the prejudice of persons which excludes the justice of a judge. Prejudice of persons

consists in someone condemning or denying the justice of another which is apparent because of the greatness of another person, although he does not know his justice. If, therefore, the friends of Job judged him to be evil, though they saw justice clearly in him and only in the consideration of the divine greatness, although they could not understand according to their dogma how Job had been punished by God justly, it is as if they were prejudiced by the person of God in the judgment with which they condemned Job. So he then says, "Do you take God's part and try to judge for God?" He clearly says this because someone tries to judge for another, who does not know his justice, and yet tries to find any means he can to show that his cause is just.

Sometimes someone fraudulently defends another's cause because he likes him despite the fact that he is a just man. This can happen in two ways: in one way because he is ignorant that his cause is unjust, and so he is pleased that he is defended by someone, and this he excludes from God saying, "Or will it please him (God)," that you strive to judge unjustly for him when he cannot be ignorant of the case and so he says, "from whom nothing can be concealed?" This can happen in another way when the man whose case is defended by fraud is deceived by the one defending him with fraud, so that he thinks his defense is just. He excludes this from God saying, "Or is he deceived like a man by your fraudulent practices?" Therefore it is clear that God does not need lies to defend his goodness and justice because truth can be defended without lies.¹⁷⁸ So then, it is evident if when their dogmas are accepted, the unfitting conclusion follows that the justice of God needs to

be defended by lies, that their proposed teaching is clearly false.

One must also carefully consider that the man who uses a lie to show the justice and the goodness of God not only does a thing which God does not need, but also offends God in this very thing. For since God is truth, and every lie is contrary to the truth, whoever uses a lie to show the magnificence of God acts against God in this very thing. The Apostle Paul says this very clearly, "We are found to be false witnesses of God, because we have given testimony against God that He will raise Christ to life who has not been raised if the dead are not raised."(1 Cor. 15:15) To say then that God raises the dead, if this is not true, is against God although it may seem to show divine virtue, because it is against the truth of God. So those who use a lie to defend God not only do not receive a reward as though they pleased Him, but they also merit punishment as acting against God, and so he continues, "He Himself blames you because you took His part fraudulently." He says, "fraudulently" because although they seem exteriorly to take the part of God, because they seem to know the justice of God, yet in their consciences they did not know by what justice Job had been punished, and thus in the hidden part of hearts they took the part of God in trying to defend his justice falsely.

He then shows how he blames them saying, "He will rouse himself immediately and he will throw you into confusion," for because you have not suffered adversity peacefully, now you dispute about the justice of God. But if tribulation comes upon

you (which he calls God rousing himself because in Scripture punishment is called the anger of God)¹⁷⁹ your spirits will be thrown into confusion, especially because they are not solidly grounded in the truth. Since they did not think anything was good or evil but temporal goods, when they avoided sins so that evil things would not befall them, they seemed to wish to serve God only because of the fear of present evils. So he says, "and his terror will rush upon you," for you only fear God because of the fear of experiencing evil now, and that is just what will happen to you according to Proverbs, "What the unjust man fears will come upon him." (10:24) Because they vainly promised Job that after death he would live in the memory of men (11:18), in his turn he promises the contrary to them as though mocking them, saying, "Your memory will be like ashes." For as ashes after the burning of wood remain a short time, so the reputation of man passes away quickly after death, and it is vain to expect a good name after death. They also had promised him inviolability and reverence for his tomb after death, (11:19) but this also he accounts as leading to nothing and he promises the contrary to them saying, "your necks will be cast down in the mud." By necks he means their power and dignity which he says will be thrown down in the mud and become a weak and contemptible thing.

The Second Lesson Job asks God what Grievances He has against Him

13 Be silent for a little while so I can say everything the mind suggests to me. 14

Why should I tear my flesh with my teeth and carry my soul in my hands? 15 Even if he should kill me, I will hope in him; nevertheless, I will blame my own conduct in his sight, 16 and he will be my savior: for no hypocrite will come into his presence. 17 Hear my discourse and understand my riddles with your ears. 18 If I were judged, I know I would be found just. 19 Who will be judged with me? Let him come! Why must I be spent in remaining silent? 20 Spare me in only two things and then I will not hide myself from your face. 21 Put your hand far from me, and let not your power terrify me. 22 Call me and I will answer you, or at least allow me to speak and you will answer me. 23 Show me how many crimes, sins, wicked deeds and faults I have. 24 Why do you hide your face and think of me as your enemy? 25 Do you show your power against a leaf which is driven by the wind? Do you break a dry stick? 26 Do you write bitter things against me and do you want to consume me with the sins of my youth? 27 Have you placed my foot in fetters; have you observed my paths and have you considered the traces of my footsteps, I who must be consumed like something rotten and like a garment eaten by moths?

Job had corrected the process of reasoning of the friends who sought to defend divine justice with lies. He now proceeds to destroy their false dogmas under the form of a discussion with God. First he asks for a hearing, as though he were about to say important things saying, "Be silent for a little while, so I can say everything the mind suggests to me." He adds this because perhaps they could say, "You say useless things and some will not listen." But to listen to someone who speaks for a

little while is not burdensome. Or he adds this phrase to show that he will not speak by composing lies or by devising fraud, but what he has in his mind.

His friends have accused Job of two things: impatience and ostentation,(4:2 and 7) both of which he excludes from himself so that he might not seem in the following disputation to speak either from anger or from pride. Observe that impatience comes from an overabundance of sadness not moderated by reason, for sadness leads to despair when excessive. In despair a man disregards the health of both his body and soul. So to exclude impatience he says, "Why should I tear my flesh with my teeth?" for there is no reason why I should despair of the health of my body by impatience like those who in torment despair of bodily life and devour their own flesh. And also why "should I carry my soul in my hands?" for there is no reason why I should disregard the salvation of my soul. For what a man carries in his hands is lost easily, and so it seems one is not very afraid to lose it. But a man hides what he is afraid of losing. He then states the reason why he does not tear his flesh by impatience or carry his soul in his hands, saying, "Even if he should kill me, I will hope in him," saying in effect: you should not believe because of the temporal evils which I suffer that I would stop hoping in God. For if my hope were in God only because of temporal goods, I would be driven to despair for he already said, "I have despaired."(7:16) But because my hope is in God because of spiritual goods which remain after death, even if he would afflict me unto death, the hope which I have in him will not end. However, because hope which is inordinate degenerates into

presumption, he adds, "nevertheless, I will blame my own conduct in his sight." For I do not hope in him because I believe he will free me even if I should in my sins, but I believe he will free me if I renounce my sins. Therefore, "he will be my savior," if my sins displease me. He shows why he will save those who blame their own conduct in his presence saying, "for no hypocrite will come into his presence," for he is a master of deceit who although is unjust, professes openly to be just and does not accuse his conduct in the presence of God.¹⁸⁰ Therefore "he will not come into the presence of God," to see God in whom the ultimate salvation of man consists something which Job will explain later (4:13 and 19:25). He will still come into his presence to be judged by him. Thus he not only excludes impatience from himself, but also the presumption of innocence, when he confesses publicly that he blames his conduct in the presence of God so that in so doing every calumny of his friends may end. Then as he is about to enter into a discussion, he first renders his listeners attentive in two ways: in one way by couching what he will say with a certain mystery, since if we declare what must be said to be difficult, our listeners would be more attentive. So he says, "Hear my discourse and understand my riddle with your ears." A riddle is an obscure discourse, which presents one thing on the surface and means something else interiorly.¹⁸¹ In another way he renders them attentive by assuring them of the truth of what must be said, and so he says, "If I were judged, I know I would be found just," which he certainly does not say about his own innocence, since he has already said, "I will accuse my conduct in His presence."(v.15) But he says this of the truth of the doctrine about which he will dispute as though in

a trial. The one is found just in a trial in whose favor the sentence is decided. So when someone in disputing shows that what he has said is true, it is as though he were judged just in a trial.

After he has rendered his listeners attentive, he determines the manner of his disputation. For he wants to dispute in the form of a debate. He expresses this saying, "Who will be judged with me?" that is, with whom will I dispute about the truth? "Let him come," that is, let him begin the dispute. He then states the reason why he intends to dispute about the truth, saying, "Why must I be spent in remaining silent?" For man is spent little by little in the course of this present life, especially when he is subject to infirmity like Job. He is spent in silence when he so passes this present life that he does not leave any trace of his wisdom by his teaching. To avoid suffering that fate then, Job decides not to be silent about the truth so that he may survive after death in his teaching, although his body has died. There can also be another explanation. Indeed, when someone expresses in word what he suffers in his heart, his soul is in a certain sense pacified, whereas in remaining silent, his pain becomes more acute interiorly and he is destroyed by his silence in a certain sense.

Since, then, he has sought someone to argue with him, saying, "Who will be judged with me?" and as he had said already, "I desire to dispute with God,"(v.3) from here on he speaks as if he is in the presence of God and is disputing with Him.

But for a man to dispute with God does not seem fitting because of the excellence of God. However, one must consider that the truth does not change because of the difference of persons and so when someone speaks the truth, he cannot be convinced of the contrary no matter with whom he argues. Now Job was sure that he was speaking the truth inspired by God through the gift of faith and wisdom. So, though he confides in the truth, he asks that divine strength might not strike him down, either through the evils he presently bore, or through the fear of what he would have to undergo. He says this, "Spare me only two things, and then I will not hide myself from your face," as though I am afraid to dispute with you. For when someone is afraid, he usually hides himself from the sight of those whom he fears. He shows these two things when he says, "Put your hand far from me," that is, do not whip me with the scourges of the present. "And let not your power terrify me," with future punishments. For a man can be impeded in two ways from even being able to defend the truth which he knows for certain in a disputation: when he is either molested in body or disturbed by fear or by some other passion in the soul.

Now a debate is between two persons: namely, the one making objections and the other one answering them. So, in entering a dispute with God, he gives the option to God of choosing which person he wants to be: the one making objections or the one answering. He therefore says, "Call me and I will answer you," saying in effect: you will object and I will answer. "Or at least allow me to speak," by raising objections,

"and you will answer me." He says this enigmatically to show that he is prepared to do both, either to defend the truth which he professes, or to refute what will be said against the truth. First he offers God the part of the opposing party saying, "Show me how many crimes, sins, wicked deeds, and faults I have." Here one must comment that the friends of Job seemed to argue against Job, as though taking the part of God, according to what was said already, "Do you take his part to try to judge for God?"(v:8) Now the friends of Job used the argument against him that he had been punished for his sins. He therefore asks what objection God will use against him saying; "Show me how many crimes, sins, wicked deeds and faults I have," saying in effect: if then you afflict me for my sins, as my friends charge falsely trying to speak for you, I ask you to show me for what sins you afflict me so gravely. So he does not say, "what evils I have," but "how many," because if there is no other reason for present afflictions than the sins of men, as is the opinion of the friends of Job, those sins must be the most grievous which are punished with the most grievous afflictions. Some sins are committed against the negative precepts of the law. There are other sins of omission by which one neglects affirmative precepts of the law.¹⁸² One does something against a precept of the law in three ways: in one way when he harms his neighbor, like theft, murder, and things of this sort which are properly named "wickedness" because they are contrary to the equity of justice which regards the other.¹⁸³ In another way a man sins against himself by a disorder of his own act, as appears especially in the sins of gluttony and lust,

and these are called "sins," as certain disorders of man. In a third way one sins directly against God in deeds like blasphemy and sacrilege. These are called "crimes" because of their gravity. Omissions are properly called "delinquency."¹⁸⁴

Then, as though the one to whom he had given the part of the opponent were silent, he assumes the part of the objector and asks about the cause of his punishment. First, since someone could object that God punished him as his enemy, he rejects this by saying, "Why do you hide your face and think of me as your enemy?" For it seems evil that someone regard someone else as his enemy without proof. But the only fitting cause for the judgment that someone is an enemy is an offense. Thus it is evident that God thinks a man his enemy when his sins are clear. But Job had asked Him to show him his sins, and they were not shown to him. So there appeared no reason why God treated him like his enemy. He insinuates this when he says, "Why do you hide our face?" as though he hated him secretly for a hidden motive. For the face of a man who hate another is uncovered when he does not hide the reason for his hate.

Second, because someone could object that God punished him in order to show his power, he rejects this cause saying, "Do you show your power against the leaf which is driven by the wind?" For it is not fitting that some very powerful man should want to show his power against the weakest thing of all. The human condition is compared to a leaf, which is driven by the wind, because man

himself is frail and weak like a leaf which falls easily, and notwithstanding the passing of time and the variety of fortune, he is driven like a leaf by the wind. So it does not seem fitting to say that God punishes man only in order to show his power.

Third, since someone could object that God punished him because of the sins which he committed in his youth, he also rejects this by saying, "Do you break a dry stick? Do you write bitter things against me, and do you want to consume me with the sins of my youth?" For a man in his youth is compared to a verdant plant, but in his old age he is compared to a dry stick. Likewise it seems that to punish a man in his old age for the sins of his youth is as though someone should rage violently on a dry stick for the defect of a verdant plant. But we should note in this examination that he does not deviate from the opinion that the adversities of man are caused by divine judgment, and to indicate this he says, "You write bitter things against me," as though bitter things, that is, the adversities of man result from the writing of divine sentence.

Fourth, someone could object that, even though Job had not committed grave sins, he had still committed sins which are inevitable in this present life, and so he is punished for them. He also rejects this saying, "Have you placed my foot in fetters; have you observed all my paths, and have you considered the traces of my footsteps, I who must be consumed like something rotten and like a garment eaten by moths?"

Here we should consider that those who are placed in prison fetters are so bound that they cannot get free. Just as a man's foot is bound in fetters, so the proceeding of man is bound by the law of divine justice from which he cannot be moved to and fro. Divine justice examines the deeds of men, not only as to what each one does, but also as to what spirit and with what end, and so he says, "have you observed all of my paths," that is, my deeds, "and have you considered the traces of my footsteps," as to the good-will of my deeds and also all of the circumstances of the deed. It seems unreasonable that God should have such great care for human acts if they disappear completely in the death of the body, a death which is sometimes natural and sometimes violent. So for both he adds, "I who am consumed by rot," expressing natural death, "and like a garment eaten by moths," expressing a violent death, saying in effect: if as my friends suppose there is no other life except the present one which man loses either by rotting away or by being torn asunder, it seems unreasonable that God should be concerned with such strictness about human acts that he punishes man even for the slightest sins and negligences.

Since this last point is of particular value for the investigation of the truth, he insists more on clarifying this truth. What he had said about himself in particular he applies again generally to the whole human race.

The First Lesson

Wonder about Divine Care

1 Man, born of woman, living for a short time, is filled with many sorrows: 2 who like a flower comes forth and is crushed, and he passes like a shadow, he never rests in the same state. 3 And you lead him as worthy of you, opening your eyes on someone like this and you bring him with yourself in judgement. Who can make clean one conceived as unclean in the womb, if not you alone?

Here he first explains the frailty of the human condition, as to origin when he says, "Man, born of woman,"¹⁸⁵ is like something frail; as to duration when he says, "living for a short time"; and as to condition when he says, "is filled with many sorrows." Here he explains what he said above, "Do you show your power against the leaf which is driven by the wind?"(v.25)

Second he excludes those things in which a man can take glory; the first among these is the beauty of the body with which a man abounds in his youth. But this glory is nothing because it passes quickly like the flower. So he says, "Who like a flower comes forth and is crushed," easily. The second is fame, which does not last for a long time, and so he says, "and he passes like a shadow." For no trace or

memory of a shadow which passes remains. The third is power and strength with which someone tries to preserve himself and his own things, and against this he says, "he never rests in the same state." These three things can be referred to the three others which the previous verse treats. For man born of woman is like a flower which comes forth and quickly fades, and he lives for a brief time so that he passes like a shadow whose trace does not remain. Therefore he is filled with many sorrows so that though at times he might acquire prosperity and joy, he never rests in the same state.

Third, he wonders about the divine providence for man. For it seems marvelous that God should have such great care about a thing so fragile and despicable. Although everything is submitted to divine providence, still God appears to care especially for man in three things. First, he has given him laws and precepts for living. He touches this when he says, "and you lead him as worthy of you, opening your eyes on someone like this," for someone is said to open his eyes on someone when he directs him and considers his ways. Second, God rewards man for good deeds and punishes him for evil deeds, and he touches this when he says, "and bring him with yourself in judgment." Third, God adorns him with the virtues by which he preserves himself pure against the deformity of sin. He touches this when he says, "Who can make clean one conceived as unclean in the womb?" The seed of man is certainly unclean, not according to nature, but according to the infection of concupiscence. Yet a man conceived from this seed is sometimes

proven pure by virtue. As one makes what is cold hot by what is hot in itself, so one makes what is impure pure by what is pure in itself, and so he says then, "If not you alone," who are really pure in yourself? For purity and cleanliness are found perfectly only in God, in whom there can be no potentiality or defect. So anything which is clean and pure in any way takes this purity and cleanness from God.

The Second Lesson

The Hope for Another Life

5 The days of man are short, the number of his months are in your presence. You set up limits which he cannot pass. 6 Leave him a little while so that he might rest until the desired day comes like a hired man.

Job had wondered about the divine esteem for man, when man is still of such a frail and unhappy condition, considered in the state of the present life. But this admiration would cease if one considers that after this life there is another life reserved for man in which he remains in eternity, and so from here on he tries to show this. Therefore he presupposes what he intends to show as a proposition, and begins with the brevity of the present life, when he says, "The days of man are short." He shows that the very measure of human life is determined by God, when he says,

"the number of his months is in your presence," as we say the number of those things is in our presence when we have found the quantity. Moreover, he uses the unchangeableness of divine determination as a premise when he says, "You set up limits which he cannot pass." God is not deceived in his decisions, and so to live either more or less than divine disposition has established is impossible, although it may be contingent that this man dies now or later if considered in himself. There are boundaries established for human life from some corporeal causes, for example, from temperament¹⁸⁶ or something like that.¹⁸⁷ The life of man cannot extend beyond this, although it can be shortened because of some incidental cause. But the life of man can neither extend more nor less than the ends determined according to divine providence, under which everything falls.

He also uses as a premise the expectation of the other life when he says, "Leave him a little while so that he might rest until the desired day comes like a hired man." Here it is necessary to observe that as the sun causes the day, so God is the author of life. When the sun leaves, the day is finished and night comes. By God leaving, he understands the end of the present life which is the lot of man from God. The present life, however, is filled with many tribulations, indeed he spoke about this when he said about man, "he is filled with many sorrows."(v.1) Since rest seems to be the end of toil, he calls death rest. So he says, "Leave him for a little while so that he might rest," i.e., take away the strength by which you give life to man so that he can die. But the death of a man is not definitive, for he will be made whole

again for eternal life. Thus the state of human death, until whatever time resurrection is deferred, is brief in comparison to the state of future immortality, and so he clearly says, "for a little while." For God leaves many things which will not return and do not perish for a little while but for eternity, but he goes away from man for a little while, for man perishes in such a way that he will rise again. He said above that the life of man on earth is like the day of the hired man,(7:1) waiting for his payday. But the time of the repayment of man is not in this life, as was the opinion of the friends of Job, but in that life to which man is restored by rising. He then says, "that he might rest," that is, that he might die, yet not perpetually, but "until the day comes he desires," like the day of the hired man arrives when he receives his pay. Here Job for the first time makes clear his intention. For he does not deny that the present adversities are punishments, as though God did not reward or punish the acts of man, but states that the time of retribution is in the other life.

The Third Lesson The Strength of the Tree and the Weakness of Man

7 If a tree is cut down, it has hope; it can make itself green again and its branches sprout again. 8 If its roots are in the earth and its trunk has been rotting in the dirt,

9 it will be rejuvenated by the scent of water, and it will put forth a shoot as when it was first planted. 10 Where, I ask you, is man when he will die, be stripped, and destroyed? 11 As the waters recede from the sea and the rivers dry up empty, 12 so when a man sleeps, he will not rise; until heaven passes away, 13 he will not awaken nor arise from his sleep.

After stating his opinion, Job here proceeds to make it clear. First, he shows that man is in a worse condition in those things which he experiences in this life than even those weak creatures which are renewed after their destruction. This fact is especially clear in trees. The life of the tree, like the life of a man, can end in two ways, by violence or by nature.¹⁸⁸ He speaks about violence done to a tree saying, "If a tree is cut down, it has hope," the natural aptitude to renew its existence again because, "it can make itself green again," if it is replanted, "and its branches sprout again." In this he demonstrates that it recovers the perfect life it formerly had. He expresses the natural defect of the tree saying, "If its roots age in the earth," when it cannot take in food because of some defect in natural power, and consequently, "its trunk has been rotting in the dirt," because it is left in some place by rot, "it will be rejuvenated by the scent of water," when the rain comes because the wood possesses a seminal potency. "And it will put forth a shoot," in a growth of leaves, "as when it was first planted." This is not found to be the case in man with the passing of the present life and so he then says, "Where, I ask you, is man when he will die, be stripped and destroyed?" There are three things which man loses by degrees. First,

the soul is separated from the body, and he expresses this saying, "when he will die."

Second, he loses his clothing and jewelry, which sometimes are left to someone who has died. But afterwards he is stripped of even these and so he says, "he is stripped."

Finally, even the union of the elements in his body is dissolved and expresses this saying, "and destroyed." After all these things have happened, no sensible appearance of man remains and so those who believe in only the sensible and corporeal appearances of man believe he is entirely reduced to nothing. To express the doubt of these people, Job then says, "Where, I ask you, is man?"

Note here that what does not perish can be renewed, as he has already said about wood which is cut down or is old.(vv. 7-9) But the renewal of something when nothing remains seems impossible, for example, to renew water in the sea or a river which has completely evaporated. Man, however, as the text has already explained, seems to be so consumed by death that nothing remains of him, and so according to this argument it seems impossible that he is raised to life again. He expresses this theme saying, "As the waters recede from the sea and the rivers dry up empty, so when a man sleeps (in death), he will not rise (from the dead)." Just as it seems impossible for incorruptible things to be corrupted, so it seems impossible for what is totally corrupted to be renewed. Heaven is incorruptible,¹⁸⁷ and so he says, "until heaven passes away, he will not awaken," i.e. come to life again, "nor arise from his sleep," to do the works of the living again. He is saying in effect that as it is impossible for heaven to pass away in being corrupted, so it is impossible for man to

rise from the dead. This is said, as we already established, in the supposition that nothing remains of man after death, according to his question, "Where, I ask you, is man."(v.10) One can also refer this to the opinion of those who posited that the whole corporeal universe should be corrupted and renewed again. In this reparation, they posited that the same men would return, exactly as before. This opinion shows that the same men do not rise from the dead during the same existence in this present world. The Catholic faith, however, does not submit that the substance of the world will perish, but only the state of this world as it now exists. Paul expresses this in I Corinthians,"The figure of this world is passing away." (7:31) Therefore this change in the figure of the world can be understood here to refer to the breaking open of heaven. For we await the common resurrection of the dead at the last day, as John says,"I know that I will rise from the dead on the last day." (11:24)

The Fourth Lesson Waiting for Darkness and Hope of Resurrection

13 Who will grant that you will protect me and hide me in Sheol until your anger passes and you will determine a time for me when you will remember me? 14 Do you think a dead man can live again? For all the days during which I have now struggled, I await the time when my transformation will come. 15 You will call me and I will answer you; you will present your right hand to the work of your hands. 16 You have numbered my steps, but spare my sins. 17 You have sealed my faults in a

little sack, but you cured my iniquity.

After Job had shown what one can conclude about the resurrection of the dead from things which are apparent to the senses, he posits here his own opinion about the resurrection. It would be a horrendous and unhappy thing if man should so disappear after death that he can never be brought back to life again. This is because everything naturally desires its own existence.¹⁹⁰ So Job shows his own desire for the future resurrection saying, "Who will grant, " even after death," that you will protect me in Sheol," for you will preserve me with the special care with which you protect man, "until your anger passes," at the hour of death. The death of man is caused by the removal of the divine action which conserves life, and so he said before, "Go away from him for a little."(v. 6) God seems angry with men when he takes his gift of life away, especially for us who believe that death comes from the sin of the first man.¹⁹¹ He explains how he wishes to be protected even in Sheol when he says, " and will you determine a time for me when you will remember me?" For God seems to have forgotten men when he takes the gift of life away from them. Then he remembers man when he leads him back to life. Therefore, to determine the time in which God remembers the dead man is nothing else that to determine the time of the resurrection. It is fittingly termed "protection."(v.13) For when an artist does not want to repair his damaged work with the same material, like a house or something of the sort, he seems to have no care for the material of the house which is falling into ruin. But when he intends to repair the building from this material, he guards

it diligently so that it does not perish. He calls this care "protection."

After he expresses his desire to rise again, he next asks if his desire could ever be realized because it is possible for someone to desire something which is also impossible. He then says, "Do you think a dead man can live again?" He shows what he means by this saying, "For all the days during which I have not struggled, I await the time when my transformation will come." We should note here that he had compared the life of man on earth to a soldier's(7:1) and to the days of a hired man in another place (7:6) because both soldiers and hired men await something after their present state at the end of their service. Therefore, just as he had expressed before that the state of the resurrection is like payday for the hired man, so he now shows the same concept using the image of the soldier. Note that he does not await the desired end in any time in the present life, because he likens all the days of this life to the military life saying, "For all the days during which I have now struggled." One should also note that man does not await another life like this one, because then that one would be like a warfare also. But he awaits a life in which he will not struggle like a soldier, but will triumph and reign. So he says, "I await the time when my transformation will come." He means here: for my whole life I have been struggling like a soldier, changeable and subject to labors and anguish. But I wait to be transformed in the state of the other life which is without labors and anguish. The Apostle Paul expresses the same theme of transformation in I Corinthians when he says, "We shall all arise but we shall not all be changed." (15:51)

He excludes man being transformed in the state of the other life with respect to natural virtue saying, "You will call me and I will answer you." because the future transformation proceeds from the power of your voice or your command, as John says, "All those who are in the tombs will hear the voice of the Son of God and those who hear it will live." (5:28) Calling is characteristic of commanding, but answering is the obedience by which the creature obeys the Creator. Since the dead rise not only according to the command of God to live, but also will be changed to some other state by divine power, he then says, "You will present your right hand to the work of your hands," for the man who rises will not be the work of nature, but of your power and you will offer the assistance of your right hand to this work when he is elevated to the glory of the new state by the help of your grace. Or his statement, "You will call and I will answer you," can be referred to the renewal of the body. When he adds, "you will present your right hand to the work of your hands," this can be referred to the soul which naturally desires to be united with the body. God presents his right hand as a helper when man attains by divine power what he cannot attain by his own power.

Now that he has posited his opinion about the resurrection, he returns to the subject of his wonder at how much careful attention God gives to the works of man. He expressed this when he said, "You observed all my paths and considered the traces of my footsteps."(13:27) Here then he says, "You have numbered my steps."

for now it is no wonder you so diligently examine the deeds of man since you reserve him for another life. Note however that God in his providence tries human acts in two ways. First, in the fact that he examines and discusses them. He clarifies this when he says, "you have numbered my steps." One numbers things which one cares about. Someone might object that it is very severe for God to examine the deeds of frail man with such great care. Job consequently emphasizes the tendency of God to pardon us when he says, "but spare my sins." He means: although you number these things still I am filled with hope that you will spare me. Second, God keeps the good and wicked deeds of men in his memory to repay them with good or evil, and so he continues, "You have sealed my faults in a little sack." For what one seals in a sack is carefully kept. To preclude this sealing of God excluding divine mercy he then says, "But you cured my iniquity." since you lay up punishments for sins but you nevertheless cure my faults by penance.

The Fifth Lesson

One cannot return from Sheol

18 A falling mountain is leveled, and the rock is displaced. 19 Water wears away stones and the earth is gradually consumed by flood. Do you destroy man in the same way? 20 Have you strengthened him a little to allow him to disappear forever? Will you change his face and let him go to waste? 21 Whether his sons are noble or base,

he does not understand. 22 Yet his flesh will grieve while he lives, his soul will mourn over itself.

After Job has posited his idea about the future resurrection, he here strengthens it with probable arguments. The first argument is taken from a comparison of men to lower creatures which are totally consumed without hope of renewal. For all things which are generated are subject to corruption and so the mountains will be dissolved, although they seem very solid. He speaks to this theme saying, "A falling mountain is leveled." Rocks also are dashed to pieces either by violence or nature, even though they seem very powerful. He next speaks to this, "and the rock is displaced." Even stones are worn away by water, although they seem very hard. He expresses this saying, "water wears away stones." The earth too is gradually changed in its disposition although it seems most stable and so he says, "The earth is gradually consumed by flood." But it would not be fitting to apply the same reasoning to the corruption of man and the corruption of these other things. So he concludes as though leading the argument to an unfitting conclusion, "Do you then destroy man in the same way?" He seems to say here: it is not fitting that men experience corruption like other corporeal creatures. For all the other creatures mentioned are completely corrupted and therefore they are not renewed in the same number. However, although man is corrupted in body, he still remains incorrupt in soul which transcends the whole genus of corporeal things, and so the hope of renewal remains.

He then deduces the same things using reasons drawn from the properties of man. Man excels all lower creatures in two ways. One of these is operative power. For he truly is the lord of his own actions by free will, which is proper to no other corporeal creature. Because of this, man is more powerful than every other corporeal creature. Therefore, he uses the other for his own sake. He also excels them in intellectual knowledge. Since he has a mind, this is somewhat indicated in his body especially in the face which man has and is very different from the other animals. From these two facts, it is apparent that man is not corrupted like other things which do not exist perpetually. He expresses the operation of man saying, "Have you strengthened him a little to allow him to disappear forever?" He means: it is not fitting for you to strengthen man so much for a short time and then not have him exist perpetually afterwards. It seems really foolish for someone to make a very strong tool to use it for only a short time and then throw it away for good. The power of every corporeal creature is determined by finite effects while power of the free will is for undetermined actions. This in itself bears witness to the power of the soul to make it endure indefinitely. As to man's intelligence he says, "will you change his face and let him go to waste?" He means here: it is not fitting that you should make his face so different from the rest of the animals and yet still allow him to perish from this state of life without hope of returning to life like the other animals. Intellectual knowledge is commonly perceived from the facial expression because it is proper to the rational creature.¹⁹² Intellectual knowledge can only fittingly belong to

an incorruptible substance, as the philosophers prove.¹⁹³

But someone could object that, although man does not return after death to life, he does not still pass away perpetually because he still lives on in his sons. The words of Baldath seem to have spoken to this theme when he said, "This is the joy of its life, that others may be brought forth from the earth again."(8:19) But Job rejects this answer saying, "Whether his sons are noble or base, he does not understand." He means here: man seizes eternal good by the intellect and so he naturally desires it. The good however which is in the succession of sons cannot satisfy the intellectual appetite if man is totally consumed by death so that he does not exist any more. A man does not comprehend the good in the succession of his sons either while he lives or after he dies if he completely disappears after death. The intellectual appetite of man does not tend to the eternity of this good then, but to the good or evil which it has in itself and so he adds, "yet his flesh will grieve while he lives, his soul will mourn over itself." Here he distinguishes two sorrows. One is of the flesh in the apprehension of sense. The other is of the soul from the apprehension of the intellect or imagination which is properly called sadness and here is termed mourning.¹⁹⁴

CHAPTER FIFTEEN

NEW CONDEMNATION OF JOB

The First Lesson

Job's Pride and Presumption

1 Then Eliphaz the Temanite answered saying: 2 Will the wise man answer as though he were speaking to the wind and will he free his stomach from heat? 3 You blame with your words one who is not equal to you and you say what is not profitable to you. 4 As for what is in you, you have rejected fear and you have born away prayers from the presence of God. 5 For your wickedness taught your tongue and you imitate the tongue of blasphemers. 6 Your mouth will condemn you and not I and your lips will answer you. 7 Were you born the first man and formed before the hills? 8 Have you been a party to the counsel of God, so that his wisdom is beneath you? 9 What do you know that we do not know? 10 Both old men and the elders are older in age among us than your fathers. 11 Is it a great thing for God to console you? For your evil words prohibit this. 12 What puffs up you heart and as you were thinking great things has opened your eyes wide in astonishment? 13 What causes your spirit to burst out against God so that you speak words like this from your mouth.

After hearing Job's response, Eliphaz does not answer the depth of his reasoning but tries to calumniously misrepresent certain words Job has spoken and interpret them according to their superficial meaning, not their true and deep meaning. He first takes up Job's statement in the beginning of his discourse when he said, "I too have a heart as doe you and this heart is not less than yours." (12:3) In this Eliphaz cites him for two things. First, he says he is guilty of vainglory because he commended himself and he speaks to this theme saying, "Will the wise man answer

as though he were speaking to the wind?" This is because someone seem to speak to the wind when he composes a speech to obtain glory. Second, Eliphaz cites him for being prone to anger because he had begun to speak by reproaching them saying, "So you think only you are men." (12:2) Therefore he says, "and will he fill his stomach with heat?" i.e. his stomach with anger."

He next reproves him for saying, "I want to dispute with God,"(13:3) and again, "Spare me in only two things and then I will not hide myself from your face."(13:20) In these speeches he cites him for many things. First, for pride because he contends against someone who is greater than he is. He speaks to this theme saying, "You blame with your words one who is not equal to you." Second, for foolishness because Eliphaz thought this dispute was harmful, and so he says, "You say what is not profitable for you," by arguing with God. He shows why it is not advantageous to argue with God because this sort of dispute excludes two necessary things. The first of these is the fear of God. For he who fears someone does not presume to discuss with him. Job had also expressed the same thing already saying, "And let your power terrify me."(13:21) Therefore Eliphaz says here, "As for what is in you, you have rejected fear." You have rejected fear because you tried to exclude the fear of God from yourself. The second is prayer to God. For arguing with someone and entreating them are two different sorts of things. So he then says, "You have born away," taken away, "prayers from the presence of God." This goes against what Eliphaz had said, "This is why I entreat the Lord."(5:8) Job had not disputed with

God from pride, but out of confidence in the truth. But Eliphaz rashly judged this to flow from wickedness and so he then says, "For your wickedness taught your tongue."

Because you blaspheme, it is apparent in the effect and so he then says, "and you imitate the tongue of blasphemers." In reality, the man who blasphemes denies the justice of God. But one who disputes with God about his justice imitates the tongue of the blasphemers. For one who argues about something seems to doubt it; and one who doubts it is close to denying.

So Eliphaz wishes to condemn Job for arguing and he first says that Job had spoken such manifest evil that no other reproof is necessary. His very words themselves show his evil intent. He expresses this saying, "Your mouth will condemn you and not I, and your lips will answer you." for your words need no other answer but they themselves convict you. Still he shows that the argument he used was unfitting in many ways. First, by comparison to all creatures. For if any creature could argue with God, this would be really fitting only for the first and most excellent of creatures. Job could not be first and most excellent and so he says, "Were you born the first man and formed before the hills," so that you would have the competence to argue with God on behalf of the whole human race and every creature? Second, by comparison with God. For one can dispute with someone about his deeds fittingly only when he knows the reason why the one with whom he is arguing acts. He can know this in two ways. First, by learning from him. In another way, by judging the deeds of the other from a higher wisdom. Neither of

these ways is fitting to Job in the comparison of man to God. So he says, "Have you been a party to the counsel of God?" to express the first theme of learning from him and "so that his wisdom is beneath you," to express the second theme. Third, he could argue with God if he seemed wiser in comparison to other men. But Job does not in fact seem to be any wiser than others from confidence in the possession of a higher knowledge by which he can dispute with God. So he then says, "What do you know," from faith or revelation, "that we do not know?" "What do you understand," by natural knowledge, "that we will not know?" But since Job could increase his knowledge by listening to others, he then says, "Both old men," worthy in dignity and life, "and the elders," in time, "are older in age among us than your fathers," than your teachers from whom you received knowledge, or according to the literal sense, your ancestors. He wants to convey a greater knowledge from a greater length of age, because a man is made wiser by long experience in years.¹⁹⁵ Fourth, on the part of Job himself, he shows his dispute with God has not been fitting. First, because it was harmful to him expanding what he had already said, "You say what is not profitable for you."(v.3) He then says, "Is it not a great thing for God to console you?" He means here: it is easy for God to lead you back to a state of prosperity, "for he wounds, but he binds up," as was already said.(5:18) "But your evil words prohibit this," for you provoke the anger of God more against you by them. Second, he shows that he was vain and proud, expanding something he had said already, "Will the wise man answer as though he were speaking to the wind?"(v.2) So he then says, "What puffs up your heart," in pride to make you presume so much on the

power of your own wisdom. He tries to demonstrate a sign of pride saying, "and as you were thinking great things, what has opened your eyes wide in astonishment?" For when someone thinks about great, wonderful things, he is entranced and he opens his eyes wide in astonishment. Third, he shows that this dispute was presumptuous and impious, also explaining a previous statement, "You discuss with someone who is not your equal."(v.3) Here then he says, "What causes your spirit to burst out against God so that you speak words like this from your mouth," with which you start an argument with God?

The Second Lesson Divine Punishment is Inevitable

14 What is man that he should be without stain and be born just from his mother's womb? 15 Look among his holy ones, not one is unchangeable and the heavens are not pure in his presence. 16 How much more abominable and useless is man who drinks evil like water? 17 I will show you, listen to me; what I have seen, I will tell you. 18 Wise men confess and do not hide what has been taught them by their fathers. 19 The earth is given to men alone and the stranger will not tread their ground. 20 For all his days, the evil man will be proud, and the number of years of his tyranny is uncertain. 21 The sound of terror is always in the ear of that man, and when there is peace, he suspects plots. 22 He does not believe he can return from darkness to light when he sees the sword everywhere around him. 23 When he goes to look for bread, he knows that a day of darkness is at hand. 24 Tribulation

will terrify him and anguish will afflict him, like a king who is prepared for battle. 25 For truly he extends his hand against God and he fortifies himself against the Almighty. 26 He ran against him with head erect, and he is armed with his broad shoulders. 27 Thick darkness covers his face and lard hangs from his sides.

After Eliphaz had censured Job for his provoking God to argue which he thought was a sign of presumption of his own wisdom, he now censures him about his presumption of justice because he had said, "If I were judged, I know I would be found just." (13:18) Eliphaz attacks this statement first because of the frailty of the human condition in which man shuns sin with difficulty and so he says, "What is man that he should be without stain." Man also does good with difficulty and so he continues, "and be born just from his mother's womb?" For, as Proverbs says, "Justice in abundance is the greatest virtue." (15:5) This does not seem compatible with his base origin. Second, he attacks the statement by comparing him to noble creatures, and so he then says, "Look among his holy ones," the angels, "not one is unchangeable," from his own nature, but they can only avoid sin because of the gift of divine grace. "And the heavens," which hold supreme place of purity among bodies, "are not pure in his presence," in comparison to him from their materiality, corporeality and changeability. Third, he attacks the same statement from the personal condition of Job himself, as a conclusion to the syllogism formed by the premisses above. "How much more abominable," through sin, "and useless," by the defect of justice, "is the man who drinks evil like water," i.e. who commits evil for

nothing and without any consideration. For someone who drinks wine has to pay careful attention so that he does not become drunk. This is not the case with someone who drinks water. In this he notes that Job would easily fall into evil like a man drinks water easily at hand.

After Eliphaz had censured Job for provoking God to argument and presuming his own justice, he now censures him for the words he used in the argument and especially for his statement, "Do you think of me as your enemy? Do you show your power against the leaf which is driven by the wind?" (13:24 and 25) and "You have placed my feet in fetters." (13:27) First he gets his attention saying, "I will show you," what you want to learn from God, "listen to me," pay attention. He shows how he can show him saying next, "what I have seen," in the discovery of his own intellect, "I will tell you." Besides, I am not embarrassed to tell you what I have heard from others, putting them forward as my authority, because "wise men confess and do not hide what has been taught them by their fathers," from whom they learned wisdom. It is truly the lot of the ignorant and the foolish to attribute what they have learned from others to their own wisdom. He then shows why they should not be hidden because of their dignity saying, "The earth has been given to these men alone." This statement can be related indifferently and in the same sense to the wise men or to their parents, to whom he also wants to attribute wisdom. The earth is given only to wise men because they are lords of earthly goods in that they use them only for their own good. However, foolish men use them to their own harm, as Wisdom says,

"Creatures were made as a snare to the feet of the foolish." (14:11) To show the dignity of these men he says, "and the stranger will not tread their ground," because those who are strangers to wisdom cannot be numbered among the fellowship of the wise. Or because the wise are not at the mercy of strangers. For the stranger is said to tread on those who are conquered and are made subject to the power of a foreigner.

After he has gotten the attention of his listener, he tries to answer the arguments which Job had used. He understood Job to have said two things in these arguments. First, Job was living in anguish and fear, as though God persecuted him and laid traps for him because he said, "Why do you think of me as your enemy?"(13:24) and "Have you observed all my paths?"(13:27) Second, because he believed that Job doubted his own ruin when he said, "Do you write bitter things against me and want to consume me with the sins of my youth?"(13:26) First, then, he speaks against the first argument and then against the second in these words, "He will live in desolate cities."(v.28) Therefore, he first shows what the roots of his suspicions are about what is in Job's heart: his impiety and his will to harm. So he says, "For all his days, the evil man will be proud," because he will rise up against God to harm men. He uses the term "days" to mean not the days of his life, but the days when he has power and prosperity. But since the will to harm someone else comes from the man himself, but the power to harm comes from God, he cannot know how long he will be given the power to carry out his evil will. So he continues, "The number of years of his tyranny is uncertain." From this lack of certainty, suspicion and fear arise. He

describes this suspicion and fear as a consequence saying, "The sound of terror is always in the ear of that man," since he is threatened by every sound thinking some attack is being prepared against him. It is as though he confides in no one. To express this theme, he adds, "when there is peace, that man suspects plots," for although no one is plotting against him, he still is terrified about everything because of his own evil will by which he is prepared to harm everyone.

Although one may fear some of his enemies, he still can hope to escape if he is defeated for a while with the help of his friends. But one who confides in no one and fears everyone cannot hope for deliverance, and so he next says, "He does not believe that he can return from darkness to light," from a state of adversity to a state of prosperity, "when he sees the sword everywhere around him," when he sees enemies close to him on all sides. He says this especially to answer what Job had said already, "I, who am consumed by rot and like a garment eaten by moths."(13:28) Eliphaz understood by this the Job was in despair of being delivered. Now although a tyrant experiences fear on all sides, he still can sometimes confide in the members of his family or his servants with whom he is on good terms. But when his evil is beyond all measure, he fears even the members of his own household with whom he lives and so the text continues, "When he goes to look for bread, he knows that the day of darkness is at hand," i.e. the day of death. For he is not only suspicious of plots in his dealings with outsiders when he associates with strangers, but he also is suspicious in his dealings with the members of his household in things like eating

and drinking . He believes that death has been prepared for him by the members of his own household. Since he is so afraid of everyone, he cannot rest but is always plotting something against those whom he fears. Therefore, the occasions of fear are ever multiplying for him, and so he says, "Tribulation will terrify him," for others always prepare it for him, " and anguish will hit him," because he fears danger from every quarter. "Like a king who is prepared for battle," because a king who is prepared for battle is not so in anguish from fear that he will lose, to still not try to destroy his enemies.

He next shows why the tyrannical, evil man goes astray in such great unhappiness caused by fear saying, "For truly he extends his hand against God," by acting against God, "and he fortified himself against the Almighty," i.e. because he uses the power given him against God. He shows how he will act against God saying, "He ran against him with his head erect," proudly. For man resists God whom he ought to serve in humility in a special way through pride. Sirach agrees with this, "The proud man begins by falling away from God." (10:14) Just as one who loves God is said to walk in his ways because of his readiness in will to serve him, so the proud man is said to run against God because of his presumption of spirit. Pride usually arises from an abundance of temporal goods,¹⁹⁶ and so the text continues, "he is armed with his broad shoulders," by pride against God. For bodily strength is caused by an abundance of humors and so is an image for an abundance of temporal goods.¹⁹⁷ Just as humility is the first stage of wisdom,¹⁹⁸ so pride is an obstacle to

wisdom and so the text continues, "Density covers his face," because the covering of his face is an image for the impediment to knowledge. Not only does Job have the opulence which causes pride, but he acts from pride even with his companions and so the text continues, "lard hangs from his sides." By this he intends to show that opulence made Job fall into the pride which makes him stand against God and act tyrannically with other men. Therefore he came to the suspicion that God was his adversary and a conspirator against him.

The Third Lesson The Unhappy Finish of the Wicked

28 He will live in desolate cities and in deserted houses which have been cut from mounds of earth. 29 He will not become wealthy nor preserve his substance, nor put forth roots in the earth. 30 He will not emerge from darkness, a flame burns his branches, and his mouth has lost its breath. 31 Let him not believe in vain nor be deceived that he must be redeemed by some price. 32 He will perish before his days are complete and his hands will dry up. 33 As a vine damaged in its first flower yields sour grapes and as the olive lets its flowers fall, 34 what the hypocrite collects is truly sterile and fire will devour the tents of those who freely accept bribes. 35 He conceives pain and gives birth to evil and in his bosom he prepares evil intent.

After Eliphaz shows the anxieties of fear which the wicked man suffers even in the state of his prosperity, he now speaks about the bitter things which consume the

one who is cast down in adversity to answer Job's statement, "Do you write bitter things against me and punish me for the sins of my youth?" (13:26) He places becoming a fugitive as the first of these bitter things. Fugitives normally seek out hidden and uninhabited places and so he says, "He will live in desolate cities and in deserted houses which have been cut from mounds of earth." These are the kind of places where fugitives usually take refuge. Second is that he is despoiled of his riches and so he says, "He will not become wealthy," by acquiring new riches, "nor will he preserve his substance," to retain the riches he has already acquired. The third bitter thing is the impossibility of recovering his wealth. So he says, "nor will he put forth his roots in the earth." If a tree is uprooted and replanted, it will recover its strength if it can put forth roots in the earth. But if it cannot put forth roots in the earth, it cannot return again to life. To explain this he says, "He will not emerge from the darkness," i.e. from adversity. He gives the reason for not returning to the light when he says, "a flame burns his branches." For there is still hope of reviving an uprooted tree as long as its branches remain green because they can be grafted and replanted. But if the branches are burned up, no further hope of reviving it remains. The branches of a man are his sons and other persons joined to him in whom a man can emerge from adversity. But the sons of Job had been killed and his household had perished. He himself was even afflicted with illness, which he states continuing, "and his mouth has lost its breath," his proud words. He cannot hope for any sort of renewal, not even from God whom his proud words have offended and so he says, "Let him not believe in vain and be deceived that he must be redeemed by

some price," for he must be freed by some help from tribulation. So he then says, "He will perish before his days are complete," since he will die before his time, "and his hands will dry up," for his sons and his relations are gone. Then he gives an example. "As a vine damaged in its first flower yields sour grapes." This damage usually results from frost and in this context it means exterior persecution. "And as the olive lets its flowers fall," from some intrinsic cause which means here the meriting of adversity on the part of the one who suffers. Respecting these merits he says, "what the hypocrite collects is truly sterile," because they bear no fruit, "and fire will devour the tents of those who freely accepts bribes." For things acquired wickedly are sometimes easily destroyed from divine judgement. He says this throwing the theft and hypocrisy of Job in relief as though adversity had befallen him because of his sins. He adds a third sin of deceit to these. So the text continues, "He conceives pain," because he premeditated in his heart the kind of sorrow he would inflict on others. What he conceived has born an unjust harm and so the text continues, "and he gives birth to evil." He adds as a consequence the manner in which he accomplished this saying, "and in his bosom he prepares evil intent." Truly a hypocrite's nature is to plot harm against others by deceit, not in the open. By the term "bosom" he means the heart in which spiritual conception takes place after the manner of the corporeal conception which takes place in the bosom.

The First Lesson

Job again describes his Trials

1 Then Job answered saying: 2 I have often heard such things. You are all burdensome consolers. 3 When then will these hollow words end? What trouble is there for you if you speak? 4 I myself would also be able to speak like you. Would that your soul were like mine. 5 I too will console you with words. I will shake my head over you. 6 I will encourage you with my mouth and I will move my lips and appear to console you. 7 But what can I do? If I speak, my pain is not stilled, and if I keep silence, it does not go away from me. 8 Now my pain oppresses me, and all my limbs are reduced to nothing. 9 My wrinkles give testimony against me. The slanderer is raised up against my face contradicting me. 10 He has collected his anger against me. He gnashes his teeth against me threateningly. My enemy has fixed me with a terrible glance. 11 They opened their jaws about me, they struck my jaw reproachfully. They are satisfied with my sufferings. 12 God has confined me with the wicked man and he has surrendered me into the hands of evil men. 13 I myself, who was rich, became sad all of a sudden; He seized the nape of my neck and he broke me in pieces, he set me up as his target. 14 He encompassed me about with spears, he wounded my loins severely, he did not spare me and he poured forth my

bowels on the earth. 15 He cut me down with wound upon wound, he has seized me like a giant. 16 I stitched a sack over my skin, and I have covered my flesh with ashes. 17 My face was puffed up from weeping, and my brows were darkened. 18 I suffered these things without iniquity on my hands because I wanted my prayers to God to be pure. 19 Earth, do not cover over my blood, nor let my cry be hidden from you. 20 For behold, my witness is in heaven, my conscience is above.

Eliphaz had been very hard on Job in his answer, and so Job accuses him of unfitting consolation in the beginning of his speech. First, because both he and his friends frequently repeat the same things and so he says, "I have often heard such things," because your speech is always about the same things. They really intended to prove that Job had fallen into adversities because of his sins which was the same thing they had already said. So he then says, "You are all burdensome counselors." For the purpose of counseling someone is to say something which will mitigate his suffering. Therefore, a burdensome counselor is someone who says things which aggravate the pain of the soul. Yet one could excuse this if the irritating words were useful and contained some truth or even if they were spoken only briefly in passing. But if someone uses language which is calculated to offend the sad person falsely, uselessly, and over a lengthy period of time, he is a burdensome counselor. So he says, "When then will these hollow words end?" He shows here that they have dwelled for a long time on irritating words. When he says "hollow words", he shows that they were useless and false, because they were without foundation in fact.

He shows in what follows that there is not equality of each side in this dispute because the friends of Job spoke without being troubled about it themselves and so he says, "What trouble is there for you if you speak?" for you speak for such a long time in deprecating me because you are not troubled by this. Job, however, was extremely depressed. To preclude this ease in argumentation from being attributed to the prominence of the friends in knowledge, Job shows that if adversity had not deprived him and he were in the same condition as the friends, he would speak with the same confidence. So he says, "I myself would also be able to speak like you," if I were not weighed down with adversity. He wants them to feel the same things as he does saying, "would that your soul were like mine," in that you suffered like I do. He does not say this because of any feeling of hatred or with illwill seeking revenge, but to get them to abandon the cruel approach they were using with him, if they were spoken to in the same way. So he then says, "I too will console you with words," like those which you used to console me, "and I will shake my head over you," as a sign of compassion or reprobation like you used to censure me. Also, "I will encourage you with my mouth," lest you should despair in your impatience, "and I will move my lips," to speak, "and appear to console you," by pretending to speak from pity which I should feel for you, just as you have done to me.

It would be easy for me to speak like this just as you did if I were in your condition. But now I am impeded by a sorrow which neither speech nor silence can

take away, and so he continues," But what will I do? If I speak, my pain is not stilled and if I keep silence, it does not go away from me." For there are two kinds of pain. One is interior and is called sadness. This proceeds from the experience of a present evil. The other is external pain and this is pain according to sense, for example a pain which is caused by a continuous injury¹⁹⁹ or something of the sort.²⁰⁰ The first kind of pain can be taken away by conversation, but not the second. He shows as a result that he understands that this second pain cannot be taken away by words when he says, "now my pain oppresses me," i.e. it impedes me so that I cannot easily or freely reason like I did before. For when sensible pain is violent, the soul is less attentive and is impeded from the consideration of intellectual things.²⁰¹ He shows this is true of corporeal pain saying, "and all my limbs are reduced to nothing." This is because all his members were filled with sores since "Satan afflicted Job with sores which were loathsome from the soles of his feet to the top of his head." (2:7)

The dissipations of my members not only cause me sensible pain, but they also bear witness against me. For when the friends of Job saw that he was filled with ulcers, they concluded from this that he had sinned grievously because they thought this had happened to him as a punishment for sin. The text continues in this vein, "my wrinkles give testimony against me," for his body is wrinkled from weakness caused by the consumption of liquids as happens also in old age. He shows the manner in which his wrinkles testify against him when he says, "and the slanderer is raised up against me face, contradicting me." Eliphaz truly had slandered him

when he said that he had fallen into this weakness because of sin.(4:7) This could also be explained saying that Job knew by the Holy Spirit that this adversity had been brought on by the devil, although God had permitted it to happen. So whatever he suffered whether it be the loss of goods and children, the sores of his own body, or the annoyance caused by his wife and friends, he attributed all this to the instigation of the devil. So he calls him a slanderer who has been raised up against his face because he understood that his friends caused at the instigation of the devil were to speak against him. According to this second interpretation, the following verses are clearer. "He has collected his anger against me." For the devil seems to have collected his complete anger against Job when he assails him with every kind of harm. He afflicted me not only in the past; but he also threatens me in the future, and the text speaks about this saying, "and he gnashes his teeth against me threateningly." He uses the imagery of an animal who threatens man by bearing his teeth. He says this because Eliphaz had foretold that evil things would befall him unto death, using the person of the impious man.(15:32) Job however understood that the threats pronounced by the lips of Eliphaz were directed by the devil and so he said that he had bared his teeth against him to threaten him.

But Eliphaz not only threatened him by foretelling evil things, but he also rashly judged his deeds, claiming that he was an evil man (15:20) and a hypocrite (15:34). So he then says, "My enemy fixed me with a terrible glance." For one fixes another with a tranquil glance when he interprets his deeds in a benign way, but when he

interprets his good deeds as evil, then he fixes him with a terrible glance. So he continues, "They spread their jaws about me," i.e. my friends instigated by my enemy. He interprets this saying, "they struck my jaw reproachfully." For one is said to strike one in the face when he reproaches him to his face. The friends of Job had uttered many reproaches against him as they rebuked him for many sins. Because just men rejoice to see justice done in sins that are punished as Psalm 57 says, "The just will rejoice at the sight of vengeance," (v.11), the friends of Job thought themselves just and Job was a sinner. So they rejoiced seeing his punishments almost as though rejoicing in seeing God's justice done, and so the text continues, "they are satisfied with my suffering."

Job then wishes to show that he was not referring to God when he said that punishments of this kind were inflicted on him by an enemy as he continues, "God has confined me with the wicked," i.e. the devil, by consigning me into his power. "He has surrendered me into the hands of evil men," who afflicted me by the instigation of the devil with words and deeds. Job really understood that his trials were inflicted on him by the devil, but God permitted it. He gives a clear indication of this in four ways. First, because he fell from the greatest prosperity, not little by little as is usually the case in human affairs, but suddenly and completely. This could not have happened by chance, but only by divine ordination. He speaks about this saying, "I, myself, who was rich, became sad all of a sudden." By the fact that he says "rich", he shows the abundance of his wealth, but in the fact that he says, "I,

myself" he shows the glory of his reputation which was recognized by everyone. The second sign is that he was utterly struch down. He refers to this when he says, "he seized the nape of my neck and he broke me in pieces." He uses the image of a very strong man who seizes a weak man by the nape of the neck, breaks it, and so completely takes his life away. For it seemed to Job that he has completely lost his prosperity. The third sign is that he was not oppressed with one adversity, but many all at once.(cf. cc. I and II) He expresses this saying, "He set me up as his target," like someone practising archery. Here he describes the great number of his trials using three images. He shows that he was wounded exteriorly in his possessions saying, "He encompassed me about with his spears." For exterior things encircle us as something extrinsic to us. Thus a man is said to encompassed with the spears of adversity when he loses he exterior goods. Secondly, he says that he is persecuted interiorly in the affliction of his body. He expresses this saying, "He wounded my loins severly." He seems to mean: I am not only wounded round about me, but my wounds penetrate even to that inner part of me where I find enjoyment. "The loins" may refer to the place we experience pleasure²⁰² or the origin of generation. So this reference to the loins can also mean the destruction of his sons. Moreover he expresses the great number of the blows from the intensity of the wound when he says, "he did not spare me," by taking away his hand which struck the blow so that I would not be wounded too deeply. Rather, he wounded me very deeply. He expresses this saying, "and he poured forth my bowels on the earth," because he destroyed all my sons and daughters in one blow by death. Thirdly, he shows the great number of

blows which he has suffered in his own person, and so he then says, "he cut me down, " in my own person, "wound, " i.e. with a very grave ulcer, "upon wound," coupled with the deaths of his children. The fourth sign is that he can find no cure or resistance against his tribulation because it proceeds from divine providence, reflecting on what he said already, "The God whose anger none can resist." (9:13) He expresses this saying, "he has seized me like a giant," whom a weak man cannot resist because of his great strength. All these things can be understood either about God who confined him or in a better sense about the evil one, the devil, with whom he was confined.

Job calls to mind all these things about the greatness of his adversity to show that he cannot be the equal of those with whom he is arguing, because they were free from adversities of this kind. However Eliphaz had accused him of pride saying, "Why do you puff up your heart?" (15:12ff). This was even more detestible as he could have been freed by grave adversities, as Psalm 34 says against some, "They were dissipated and not filled with remorse."(v.16) Thus as a consequence having described his adversities he shows now his humiliation, he says, "I stitched a sack over my skin," for such a vesture is a sign of humility, as we read about the Ninevites in Jonah 3:5. He wears ashes for the same reason to show his frailty²⁰³ as Abraham said in Genesis, "I will speak to my God, since I am dust and ashes," (18:27) and so he continues, "I have covered my flesh with ashes." For the text said above that he sat "in a dung heap"(2:18) as a sign of humility. Second he shows his humility by his

great weeping. He uses two signs. First, the contortion of the face, when he says, "My face was puffed up from weeping," because when many tears ascend to the head, the face of the weeper is puffed up. Second he speaks of his vision being obscured, and expressing this he says, "My brows were darkened," with weeping, for because of the presence of humors, the sight of the eyes was literally darkened.

From what he has said before about the gravity of his adversity and the greatness of his humiliation, one could surmise that he had recognized in effect the gravity of his sins, and was humbling himself in repentance thinking that he were afflicted for his own sins. Eliphaz wanted to make this clear when he said, "Look among his holy ones; no one is unchangeable." (15:15) Thus to reject this he says, "I suffered these things without iniquity in my hands." By this he excludes from himself sins of commission. But he then says, "because I wanted my prayers to God to be pure," to exclude from himself the sins of indifference and omission. In this he seems answer what Sophar said above, "If you take away the evil which is on your hands, then you would be able to raise your hands without stain." (11:14) However to disprove the innocence of Job, Eliphaz had already used twice the argument based on the frailty of earthly nature. He had said above "Even those who serve him are not firm, how much more those who dwell in houses of clay." (4:18-19) He had repeated the same thing later saying, "The heavens are not clean in his sight, how much more abominable and useless is man." (15:16) So to reject this he says, "Earth, do not cover over my blood," and he understands here by blood the affliction of his

body. Here blood would be covered over if it were shed for crime, for so it would not have any glory. However it would be covered over by the earth if by the accusation of earthly frailty one could presume a preceding fault. If his blood were shed without fault, he would have a just complaint against the one who sheds it, as Genesis says, "Behold the voice of your brother cries to me from the earth." (Gen 4:10) This cry would be hidden if his complaint seemed unjust, like the one who had been punished for some fault, and so he says, "Nor let my cry be hidden from you," so that I would seem from the frailty of the earthly condition to complain unjustly, as though I were punished for faults. It is true that it is difficult for a man to act according to his earthly condition without the evil of mortal sin, yet it is not impossible, with the help of God through grace who is a witness also to our interior purity.²⁰⁴ Thus he then says, "For behold my witness is in heaven," for the earth cannot cover over my blood because the witness of heaven is greater than the accusation from the frailty of earth. The witness of heaven is fitting used here because he even investigates the secret intention of conscience, and so he then says, "my conscience is above," for my cry cannot find a place to hide on earth here below because my conscience is known above in heaven.

The Second Lesson The Promises of His Friends are Vain

21 My wordy friends, my eye drips for God. 22 And would that man were judged by God as the son of man is judged by his colleague! 23 Behold, the short years pass

away and I walk a path by which I will not return.

After Job described the greatness of his adversity,(v.14) his humility (v.16) and his innocence (v.18), he proceeds further to reprove the vain consolation which his friends never tired of repeating to him, about recovering the hope of temporal prosperity. As Eliphaz said above, "How great is God that he should console you." (15:11ff) So he intends to show the vain character of this consolation, and he begins with the words, "My wordy friends," for their promises are vain words. My consolation is not in recovering things, but in acquiring the enjoyment of God, and expressing this he says, "my eye drips for God," that is it weeps because of the desire of God, according to Psalm 41, "My tears have been for me my bread by night by day, when I hear it said daily, where is your God?" (v.4)

To explain what he had said, he continues, "and would that man were judged by God as the son of a man is judged by his colleague." For a man is judged by his own colleague when one is actually present to the other and they express their arguments to each other. He desires therefore to be in this presence to God and to know the reasons for the divine works and judgements, in which human happiness consists. His consolation was in this hope, not in the vain words of his friends by which they promised the recovery of temporal prosperity. So to show the vanity of this promise he adds, "Behold the short years pass away," because "man lives for a short time," as he had said above. (14:1) Job had already passed through a great part of the time

of his life, and so few years remained for him in which, if there were prosperity, he would not derive much consolation because of the shortness of the time. Some men believed that after death man would return again to the same course of this present life, and so it would be possible for Job to be consoled in the hope of recovering earthly prosperity at least in that future life. So to reject this he then says, "and I walk a path by which I will not return." For man in this mortal life tends through the process of aging to death, and there cannot be a repetition in this process, so that man would be a boy again and pass through all ages of this life.

CHAPTER SEVENTEEN

JOB COUNTS ON GOD'S FRIENDSHIP

The First Lesson

Job call on God

1 My spirit will be weakened, my days grow short and nothing remains for me but the tomb. 2 I have not sinned and my eye lingers on bitter things. 3 Free me and place me near you, and do not let the hand of anyone who pleases fight against me. 4 You have made their hearts far from discipline, yet they will not be lifted up. 5 He promises plunder to his companions and the eyes of his son see nothing. 6 He has used me as a proverb to the crowd and as an example in their midst. 7 Anger blinded my vision and my limbs are reduced to almost nothing. 8 The just are astonished at this and the innocent is aroused against the hypocrite. 9 The just will preserve his

course and add courage with his clean hands.

Job had shown above the great number of his afflictions, (16:14) the humiliation of his mind, (16:16) the innocence (16:18) and the brevity of a life definitively lost,(16:23) and so he corrected his friends of vain speech. In this chapter then he intends to prove these things and finally conclude as to their ignorance.(v.10) First he begins to prove what he had said about the process of human life, and he presents beforehand the cause of the shortness of life, when he says, "My spirit will be weakened." For the life of the body is from vital spirits which are diffused from the heart to all its members.²⁰⁵ The body lives as long as they are strong in the body. But when the natural caloric power (energy) begins to grow weak in the heart, this spirit grows less. By this growing less and debilitation he means the spirit is weakened. He then states the effect of this cause saying, "my days grow short." For weakness of the vital spirit shortens the days of life. To answer the objection that a spirit once weakened would again be strengthened according to kind of existence of this mortal life, he says, "nothing remains for me but the tomb," because once the span of this present life is finished, nothing more of this present life remains for me except the grave and those things which pertain to the grave.

Then he shows their consolation to be vain in another way. For they consoled him saying sin was the cause of the adversities of his present life, and that if he repented then he would return to prosperity. But he rejects this saying, "I have not

sinned," because he did not have the remorse of conscience from some grave sin for which he had incurred such great adversity. Thus he says later in the text, "For my heart does not accuse me of anything my whole life long." (27:6) Thus he is not against what is said in I John, "If we say we have no sin, we lie to ourselves." (I John 1:8) By this he explains what he had said above about his innocence, "I have suffered these things without having evil on my hands." (16:18) He then says, "and my eye lingers on bitter things." He uses the plural, "bitter things" because of the many adversities which he had enumerated above. He says, "lingers" because although he had humbled himself among bitter things and sewn up a sack over his skin, (16:16), those bitter things will nevertheless remain. He attributes bitter things to the eye because of the weeping they cause, which he already expressed saying, "My face was puffed up from weeping," (16:17) and again, "my eye drips for God," (16:21) because his eye was weeping among the bitter things he asked only for divine help, and that is why he continues here, "Free me." For Job understood that he alone could free him who placed him in the power of the evil one. (16:12) Truly he was not praying to be freed from adversity as one who would procure earthly prosperity after the adversity, but he prayed to be led to spiritual depth, and so he then says, "and place me near you." For since God is the essence itself of good,²⁰⁶ it is necessary that he who is placed close to God, be freed from evil. Man is placed near to God insofar as he approaches him in his interior self through knowledge and love, but this happens imperfectly in the state of a sojourner on earth in which man suffers temptations. Because he is placed near to God, however, he will not be overcome by them. Man is

perfectly placed near to God in his interior self in the state of ultimate happiness in which he cannot suffer from temptations, and he shows he desires this saying, "do not let the hand of anyone who pleases fight against " because no matter who would want to fight against me, if I were placed perfectly near to you, no attack would disturb me. This is then what Job had for his consolation in the midst of bitter things, hoping to be placed near to God where he could not fear temptations.

The prattling friends of Job did not understand this spiritual consolation of Job, and so he then says, "You have made their hearts far from discipline," from your spiritual discipline through which you teach one to hope for spiritual goods and to hold temporal goods in contempt. Since they only place their hope in things weak and timebound, they cannot arrive at spiritual depth and be placed near to God. He therefore express this saying, "yet they will not be lifted up." From the fact that they were far from spiritual teaching, he concludes that Eliphaz promises only temporal goods to Job as a consolation, (5:18) and he expresses this saying, "He promises plunder to his companions," that is, the procurement of temporal goods which can only be chosen by us in losing other goods. So the acquisition of temporal goods is compared to plundering. It is not universally true that after repentance men recover temporal prosperity, since the good do not always enjoy temporal prosperity, and so then he says, "the eyes of his sons see nothing." His sons are those who believe his promised hope for temporal rewards for the goods which they do, but when they do not attain them their eyes see nothing, like people without hope. Just as Eliphaz

promised temporal things to those doing good, so also he asserted that all temporal adversities came because of the sins of the one who suffered. Since Job had suffered many adversities, Eliphaz uses him as an example to ordinary people, and as he expresses this saying, "He has used me as a proverb to the crowd and as an example in their midst." This is because to prove his opinion about the cause of adversity he used Job as an example, presuming he was punished for sin.

However it is characteristic of the zeal of the just to be indignant when they see the righteousness of divine judgements perverted by false doctrine. So Job consequently shows the greatness of his zeal in two ways: first, by a kind of disturbance of the mind. "Vicious anger blinds the eye, but zealous anger makes the eye right," as Gregory says.²⁰⁷ So he then says, "anger darkened my vision," the sight of my reason. For the concentration of reason is disturbed by zealous anger. Second, zealous anger also produces excitement in the body through pathos. Thus read in Mach. that Mathathias seeing the Jews sacrifice to idols, "felt anguish and he trembled in the depth of his being." (I Macc. 2:23-24) So he adds here, "My limbs are reduced to almost nothing" because the body of man seems to pine away from pathos. One could think that this obscurity of sight is against justice and this anger against innocence. So to reject this he then says, "the just are astonished at this," for the just are rightly astonished when they see the doctrine of evil men, and this astonishment says more than obscurity. The text continues "and the innocent is aroused against the hypocrite," saying in effect: it is not against innocence if

someone is roused in anger against the hypocrite who perverts true doctrine from a zeal for justice, and since, as has been said, zealous anger disturbs the soul but does not blind it, the just man is astonished or obscured by his zeal to not go away from justice. He expresses this saying, "the just will preserve his course," because he does not desert it from zealous anger. Such anger does not precede reason but follows it,²⁰⁸ and so it cannot separate a man from justice. Zealous anger is really useful because it makes a man arise against evil with greater strength and courage of soul. He expresses this saying, "and add courage with his clean hands," incited by zeal, and so Aristotle says in the Ethics that anger aids courage.²⁰⁹

The Second Lesson

Job ridicules his Friends

10 Therefore, all of you convert and come, and I will not find one wise man among you. 11 My days have passed away and my thoughts are utterly scattered. They torture my heart. 12 They turn my nights into days, and I hope again for the light after the darkness. 13 If I am patient, my home is in the lower regions; in darkness I have arranged my couch. 14 I have said to corruption: You are my father; and to the maggots: You are my mother, my sisters. 15 Where then now is my hope and who will appreciate my patience? 16 Into the last depths of hell will all of me descend; do you think that at least there I will have rest?

After Job presented his refutation of the opinion of Eliphaz, he collects here what he has said and orders it to demonstrate the proposition. First, he gets their attention saying, "Therefore" from what I have said which is true, "all of you," you and your fathers, who have arrayed yourselves against me, "convert" from your errors, "and come" to consider the truth. Once you have ascertained the truth it will be clear to you how far you are from true wisdom. Therefore he says, "and I will not find one wise man among you." He says this to curb the boast of Eliphaz above, when he said, "what do you know that we do not know." (15:9) and "Wise man know what they have learned from their father." (15:18)

In this he really wants to show their stupidity when they promised the consolation of temporal prosperity to him. (5:15, 8:6, 11:17) He first proposes against their promises that the time of his life has already elapsed, and he therefore says, "my days have passed away." Then he shows the evil things which he suffers when he continues, "my thoughts are utterly scattered," for they are impeded from the quiet contemplation of wisdom because of the bitterness of my bodily pain. So he then says, "they torture my heart," because his thoughts are changed from the easy consideration of truth to the bitterness which tortured his heart. This torture of the heart was not even interrupted by night which is the time man gives to rest, and so he then says, "they turned my nights into day," because he spent the night in insomnia as though it were day. It is more painful to suffer the loss of sleep at night than during the day, because during the day the soul of man is lightened by the

company of men and by the splendor of light. So as long as he could not sleep at night he desired that it end quickly. He explains this saying, "I again hope for the light after the darkness," that is, I hope that the light of day will come again after the darkness of night.

But since Eliphaz had invited him to tolerate all adversities patiently from future expectation, he shows as a consequence what seems to him to be left in the future on the part of temporal things. So he says, "If I am patient," that is patiently bear all these pains, nothing remains for me but the dwelling of the grave, and he expresses this saying, "my home is the lower regions." He calls the grave the lower regions according to the opinion of those against whom he is disputing, who did not believe that the soul of man survives after death but that only the body remains in the grave, which they called lower regions because it was situated in the depths of the earth (infernus). Man lying in the grave suffers darkness both because of the defect of the senses and because of the lack of exterior light, and so he then says, "In darkness I have arranged my couch." As a man who takes his origin when he is born from his parents has an affinity with them, so after death, lying in the grave he dissolves into corruption and maggots which are born from his body, and so he then says, "I have said to corruption: You are my father; and to the maggots, you are my mother, and my sisters," because I will have affinity in the grave with no other temporal thing except corruption and maggots.

From these things he concludes as though deducing an unfitting conclusion saying, "Where then now is my hope?" because if I must find my consolation in temporal prosperity, my hope would be vain. Again he concludes to a greater absurd conclusion saying, "and who will appreciate my patience?", for even though I would suffer patiently, nothing still remains for me but the grave and its darkness, corruption and maggots. If then I should have patience to merit temporal goods from God, it would follow that God did not regard my patience, which is to deny providence. Against the objection that he would be given temporal prosperity by God even in the grave, he then says almost jeeringly, "Into the last depths of hell will all of me descend," since whatever is mine will be lowered into the grave which is all that remains for me. "Do you think that at least there I will have rest," should I also expect earthly prosperity there? This is clearly ridiculous.

CHAPTER EIGHTEEN

THE INEXORABLE FATE OF THE WICKED

The First Lesson

The Response of Baldath

1 Then Baldath of Shuah answered and said: 2 To what end will you just toss out words? Reflect first, and then we will speak. 3 Why do you take us to be asses and deprecate us in your presence? 4 Will you lose your soul in your anger? Because of you, should the land disappear and should the rocks be displaced? 5 Will not the

light of evil men go out and will his fire sparkle? 6 The light has darkened in the tent of that man and the lamp above him has gone out. 7 His strong efforts will lose their vigor and all his places will fall short. 8 For he has put his feet in the snare and he walked forward into the mesh. 9 The sole of the foot of that man will be bound in a snare, and his thirst burns against him. 10 A snare is hidden for him on the earth and a strap is set for him on the path. 11 From all sides dread terrifies him and he does not know where to put his feet.

Since Baldath of Shuah could not understand what blessed Job meant with his intellect, he thought that what he himself could not understand was spoken without basis by Job, and so in the beginning of his answer he says, "To what end will you just toss out words?" Here he blames Job for three things: first, the ineffectual character of his speech, as though the words of Job had no efficacious proof, which is shown in the fact that he says, "To what end." Second, he blames him for the vain multiplication of words, as though these words of Job lacked serious consideration, which is shown in the fact that he says, "words." Third he criticizes him for the disordered connection of his words, which is shown when he says, "will you just toss out words?" For one is said to toss out words who scatters them inordinately, although one can also interpret this third thing as bragging.²¹⁰ These three things occur in the speech of someone who has a weak mind; and so it is useless to speak with him, and so he continues, "Reflect first, and then we will speak." In this he seems to mean: from the fact that you speak inefficaciously, lightly and inordinately

it is clear that you have weak intelligence, and so I insist first that you think hard and afterwards we can converse with each other. Then he blames him for presumption since he had not helped them to be wise when he had said, "I will find no wise man among you." (17:10) So to answer this he then says, "Why do you take us to be asses and deprecate us in your presence?" For the man who lacks wisdom seems poor and like a beast, because the honor and crown of man consists in wisdom. Consequently he finds fault him about anger because he had said, "anger darkened my vision." (17:7) He had taken this in the wrong way believing that it was the sort of anger that takes away the light of wisdom, not listening to what he had said after this, "the just will preserve his course." (17:9) So he then says, "Will you lose your soul in you anger?" For one loses his soul in anger who because of anger exceeds wisdom and justice which are the principle goods of the soul.

With these promises in which he had noted weakness of intellect, presumption and unjust anger in the person of Job, he arrives as the consequence at his principle proposition towards which the controversy was directed which is that the adversities of this present life are punishments of sin. Job had said against this, "I have not sinned, and my eye lingers on bitter things." (17:2) Since Baldath could not use arguments for the assertion of his opinion, he wanted to establish his opinion as most firm from common opinion, and so he compared it to the things which are firmly established, like the earth and rock. So he says, "Because of you should the land disappear and should the rocks be displaced?" implying that the opinion that

adversities happen because of sins is firm as earth and rocks. Would you be able to move them because of your arguments to prove your innocence?

He then expands his idea more fully, relating in detail the evils which happen to sinners. Among these he places first the end of their success which he compares to the light because "those who walk in the light do not stumble." (John 11:9) Thus those seem to walk in the light for whom everything prospers as they would like. He speaks about the loss of this light, of prosperity, saying, "Will not the light of evil men go out," will not their prosperity cease?²¹¹ Just as material comes from the flame of fire, so also the lustre of his prosperity comes from human desire when one attains what he desires, and so he then says, "nor will his fire sparkle?" For fire is commonly used to symbolize the fervor of love, as we read in the Song of Songs, "His lamps are fire and torches." (8:6) We should note that man's success in prosperity comes from two causes. Sometimes it comes from human providence, for example, when a man prudently and carefully orders each and every individual thing. As to the end of this prosperity he says, "The light has darkened in the tent of that man?" because both he and his household will lack prudence in their decisions. Sometimes however, a man's success in prosperity comes from a higher cause, from divine providence. He describes the end of this prosperity saying, "the lamp from above him has gone out," not that God does not shine in himself, but he does not show this to the evil man. He fittingly describes the providence of man as "light" for it is borrowed from another, and the providence of God as "lamp" because he gives light

in himself. He places the light of divine providence come because from the fact that a man loses the light of reason he seems to merit to not be protected by the light of divine providence.

After he has treated prosperity lost he then speaks about adversity, concerning which he first places the impediments to action and effort. Man struggles to attain the effect of his action in two ways: in one way by his own personal courage, and this he says, "His strong efforts will lose their vigor," because his courageous assertion cannot advance further. In another way man tries to attain something by wisdom, and regarding this he says, "all his plans will fall short," when what he thought was useful becomes harmful to him. He says that the cause of these impediments comes from his sin, "For he put his feet in the snare." For just as one who spontaneously puts his foot in a snare wants to be captured, so one who spontaneously occupies himself with sin disposes himself to have his desires impeded as Scripture says, "The iniquity of the evil man has ensnared him." (Prov. 5:22) As there are a variety of stains in the mesh in the net, so also in sin there are many different sins which entangle a man. So he then says, "and he walked forward into the mesh," when he goes from one kind of sin to another or from one mode of sinning to another. Since he spontaneously put himself in danger and does not stop advancing but always proceeds further on, as a result he sometimes feels himself impeded and so he then says, "The sole of the foot of that man will be bound in a snare," that is the forward motion of his will and his act will be blocked by some

obstacle.

These sorts of evil things arise from three causes for those progressing more deeply in sin. First on the part of the sinner in whom the desire for sins increase in direct proportion the more he sins. Regarding this he continues, "and his thirst burns against him," because sometimes man the sinner considers something to be harmful to him from reason, but the strength of his desire for sin compels him to act against his thinking. Second, the cause of the harm is sometimes from the things themselves in which he sins, as Scripture says, "Riches are amassed to the evil of the one possessing them." (Qoheleth 5:12) Harmful things of this sort come sometimes from things already obtained, and regarding this he says, "A snare is hidden for him on the earth," because in fact there is some danger hidden in earthly things themselves and so the feet of the sinner are caught. But sometimes harmful things of this sort arise when a man is en route to acquiring things, and expressing this he says, "and a trap is set for him on the path," because before the sinner obtains what he seeks the dangers are already hidden on the way itself. Third, harmful things like this are caused on the part of some men whose plots and attacks the sinner fears, and so he then says, "From all sides dread terrifies him," since, as Scripture says, "When the evil man is timid, he is given to the condemnation of everyone." (Wisdom 17:10) When however man is wary about everyone and everything, it is necessary that his acts should be impeded in many things, and so he then says, "He does not know where to put his feet," so he cannot go forward freely in any direction.

12 Let hunger rob his strength and let abstinence from food invade his ribs. 13 May his skin lose its beauty and may a premature death consume the arms of that man. 14 May trust be torn away from his tent and may death trample him like a king. 15 May the companions of the one who no longer lives inhabit his tent, let sulphur be sprinkled in his tent. 16 May his roots be dried up down deep and may his harvest above be ruined. 17 Let the memory of that man perish from the earth and may his name not be celebrated in the squares. 18 Let him be expelled from the light into darkness, and let him disappear from the earth. 19 He will not bring forth seed or offspring in his people nor will anyone remain in his territory. 20 In his day, the little people will be astonished and honor invade the first men. 21 Such are the tents of the evil man. Such is the house of him who has no knowledge of God.

In the foregoing Baldath had presented the punishments of sins found in exterior adversities, but here he begins enumerating the punishments pertaining to the persons of the sinners themselves. One must note that sins themselves imply exterior adversities, and so he exterior adversities as though speaking with some certitude. But corporeal punishments do not seem to be directly caused from sins

themselves unless perhaps one considers sins gluttony and lust in which someone sins in his own body, therefore he does not treat corporeal punishments in denouncing him but more in threatening him. He begins with the corporal punishments which precede death, and because nourishment preserves the life of the body, he first invokes the lack of nourishment against him, because it is the first cause of the beginning of the failure of man's health.. Regarding this he says, "Let hunger rob his strength." Then as he lacks nourishment, his life is also taken away, and regarding this he says, "and let abstinence from food invade his ribs," by which he means the weakening of the vital operations, the principle one of which is the heart²¹² which is contained under the rib cage. The goods of the body which hunger begins to weaken are totally consumed in death. The principal goods of the body are beauty and strength, and so he then says, "may his skin lose its beauty," because beauty regards exterior appearance," and "may a death consume the arms of that man," in which strength is especially found, and which death robs before the end of the natural span of life. The dead man is taken out of his house, and regarding this he says, "May trust be torn away from his tent," because he did not place his hope in God, but in the vulgar display and the glory of his house, of which he is deprived after death. Thrown out of his house, he is shut up in the tomb where he is totally exterminated in death. Respecting this he says, "and may death trample him like a king," because death like a king in the fullness of his power grinds him into dust. When he has been taken from his house, the dead man's domestics remain then with whom he had society in this life, and as to this he then says, "May the companions of

the one who no longer lives inhabit his tent," that is, of the dead man who now takes no more part in human affairs. When the householder dies the members of the household mourn and show signs of sadness, either wearing black and somber garments, or by offensive odors and he expresses this when he says, "let sulphur be sprinkled in his tent." In this text, one understands all those things which can be signs of sadness, just as good odors are used for a sign of rejoicing.

When a man is dead, frequently everything which was his goes to ruin. He shows this is a consequence beginning first with those things produced from the earth, some of which still remain as seedlings when he dies. Expressing this he says, "May his roots be dried up down deep," so that what he had sowed or planted is destroyed and does not bear fruit. However as to those which have already produced fruit, he says, "and may his harvest above be ruined." One can refer this to any business he has begun or at that time almost concluded. He then proceeds to the renown which remains about a man after his death, by which he desires live in the memories of men and to also have glory after death. Thus as to the removal of the sinner from the memories of men he then says, "Let the memory of that man perish from the earth." As for the end of his renown he then says, "may his name not be celebrated in the squares," which he says exactly to the point because a name is only celebrated by a crowd which is usually found in public squares. Thus when his memory and the public renown of his name have ended, the brightness of his glory will be changed into the darkness of perpetual oblivion, and expressing this he says, "Let him be

expelled from the light into darkness," that is from earthly glory to oblivion. When his fame has ceased and his body been consumed by death, nothing of him will remain any longer in the world, because Baldath and his companions were of the opinion that the soul did not remain death. "Let him disappear from this world," so that nothing of him remains in the world. But since parents also live in their children he rejects this saying, "He will not bring forth seed," because his sons will be dead, "nor offspring in his people," since neither grandsons nor greatgrandsons will remain, nor even his relatives, and so he then says, "nor will anyone remain in his territory," those related by blood and members of his household who would keep his memory do not.

He shows the effect that follows from this in the hearts of others when he then says, "In his day," which is the day of his ruin, "the little people will be astonished," those least among the people will wonder greatly because they cannot comprehend how such great glory of a sinner is suddenly reduced to nothing. As for the elders he then says, "horror will invade the first men," fearing that the same thing might happen to them. He seems to have introduced this to answer to what Job had said above, "Whether his sons are noble or base, he does not understand, yet his flesh, while he lives, will grieve."(14:21) From this Job refuted the warnings of his friends or the promises of things which would happen after his death. But here Baldath answers that great tragedies of this kind which happen after death, although the dead man does not know them, are still inflicted by God as punishments for the

correction of others.

Since he had promised some punishments to a sinner proper to the journey of the present life, and others which are proper to the end of his journey which happen after death, he therefore adds as an epilogue, "Such are the tents of the evil man" which refers to his progress in the course of this present life, because travelers use tents. However as to the ultimate end which is like the end of movement, he then says, "Such is the home of him who has no knowledge of God," either by unbelief or by disobedience.

CHAPTER NINETEEN

JOB ANSWERS BALDATH

The First Lesson

A New Description of his Misfortune

1 Then Job answered and said: 2 How long are you going to afflict my soul and injure me with your discussions? 3 Behold, you have confused me ten times and you do not blush in oppressing me. 4 If without doubt I have erred, my ignorance will be with me. 5 But you raise yourselves against me and you charge me with my disgraces. 6 At least now, understand that God would not have afflicted me with right judgment and he would not have girded me about with his scourges. 7 Behold, I will cry aloud while I am suffering attack and no one will hear me; I will cry out

and there is no one to judge. 8 He has obstructed my path and I cannot go across and he placed darkness on my footpath. 9 He stripped me of my glory and he took the crown from my head. 10 He destroyed me on all sides and I perish, and he has taken away my hope like an uprooted tree. 11 His fury is roused against me, and so he considers me his enemy. 12 His hired robbers came all at once, they have cut a path for themselves through me and they beseiged my tent all around. 13 He has made my brothers far from me and my acquaintances turned from me like strangers. 14 My neighbors abandoned me and those who knew me have forgotten me. 15 The tenants of my house and maids have considered me as a stranger and I was like a foreigner in their eyes. 16 I called my servant and he did not answer me. I begged him with my mouth. 17 My wife shuddered at my breath and I begged the sons of my womb. 18 Even the foolish despised me, and when I left them, they disparaged me. 19 Once my counselors, they despised me and he whom I loved most is against me. 20 My bone clung to my skin, after my flesh was consumed. Only my lips stand around my teeth. 21 Have pity on me, have pity on me, you, at least, who are my friends, because the hand of the Lord has struck me. 22 Why do you persecute me like God and are you not satisfied with my flesh?

In the previous discourse Baldath seems to have intended two things. First, he intended to silence Job for stupidity, pride and anger.(18:2) He intended to afflict him with this like his other friends had, and so Job says, "How long are you going to afflict my soul?" Second, Baldath intended to prove his opinion that the

adversities of the present life arise because of sins which in fact he had explained at length by enumerating the different adversities without introducing any other proofs.(18:4) Regarding this Job says, "and injure me with your discussions," that is, with tiresome words, but not convincing proofs? It is tolerable if someone speaks against his own friend once, but if the man says the same things over and over he seems to be firmly established in malice, and so he then says, "Behold! You have confused me ten times," in saying the same thing while I listened with some anger. Before this present response, Job is found to have spoken five times²¹³ if we begin from when he said, "Cursed be the day I was born." (3:13) and the friends are found to have answered him five times.²¹⁴ Even if they should not cease to afflict the one they were tormenting for friendship's sake, they at least could stop afflicting him because they were confusing him and so he then says, "and you do not blush in oppressing me," for you wear me out with both your reproaches and your lengthy discourses. Among other reproaches Baldath seems to have noted ignorance, when he had said, "Reflect first and on this condition we will speak." (18:2) The friends certainly should have tolerated this ignorance. He should be excused because of it, but he should not have been reproached with it especially in a time of adversity, and so he then says, "If without doubt I have erred, my ignorance will be with me." This is as if he should say: nothing burdens you, but only me, and so it was not your concern to reproach me for ignorance in adverse straits. So he then says, "But you raise yourselves up against me," making an ostentatious display of your excellence, "and you blame me for my disgraces," i.e., which only concern me and do not burden

others.

After he begins with these things which concern the silencing his friends, he goes on to pursue his chief proposition with the intention of showing what they say is false: that present adversities always arise because of past sins. Immediately at the beginning he draws an unfitting conclusion from this supposition saying, "At least now, understand that God would not have afflicted me with right judgment," as if to say: if adversities only arise because of sins, the judgment of God by which he afflicted me gravely when I did not sin gravely is not right. He says, "At least now," because up to this time, he had not yet enumerated his adversities as particularly as he will now. He not only says that he is afflicted with adversities, but also he concludes from them that he cannot find a way to escape them, and so the text continues, "and he will not have girded me about with his scourges," because the scourges themselves have taken away the road to the cures, and he begins to pursue this second point first. Cure can be found in adversities first through human aid in two ways. In one way in the deed itself, for example, when someone is violently oppressed by someone else and he receives aid from another. He rejects this saying, "Behold, I will cry aloud while I am suffering and no one will hear me," as if he should say: if I cry aloud against those who oppress me violently, no one will hear so that he will come to my aid. In another way after the deed, for example, when someone who has suffered injury complains to a judge who restores and vindicates him by his sentence. He rejects this saying, "I will cry out and there is no one to

judge," that is, if I cried out in complaint, there would be no judge present who would free me by his judgment. Second, a cure is found in adversities by the man himself who escapes adversities in two ways. In the first way, by his power, and he excludes this saying, "he has obstructed my path and I cannot go across," as if he should say: he has placed so many impediments to my advance that I cannot remove them. In another way by prudence, and to exclude this he applies the text, "and he placed darkness on my footpath," so that I could not see how I must go forward.

Then, after he has excluded the cures, he adds the adversities, beginning with the exterior goods which he lost. He places first among these the loss of honor and glory when he says, "He stripped me of my glory," because although he had previously been held in honor and reverence, now even those younger in age derided him, as the text says further on in Chapter Thirty (v.1). He places second the loss of rank when he says, "and he took the crown from my head," because before he used to sit "like a king surrounded by his army,"(29:25) as a text will say further on but now "he sat in a dungheap scraping the corrupted matter with a potsherd."(2:8) He places third the loss of exterior things when he says, "He destroyed me on all sides," namely, when all my exterior goods are laid waste, "and I perish," while the adversity lasts, because there is no hope of recovery. So he then places, "and he has taken away my hope like an uprooted tree" for a tree has hope if its branches are cut off that it will grow again as long as its roots stay in the earth. But if its roots are torn out of the earth it must dry out and perish. The same is the true of him, as

though his roots have been torn out, he has no hope of recovering temporal prosperity.

The root of hope is twofold: one is on the part of divine aid, the other on the part of human aid. The root of the hope which comes from divine aid seems to have been torn up by the fact that God seems gravely angry with him according to the opinion of those who put divine punishment only in the adversities of this life, and so he says, "His fury is roused against me," which he says to show the vehemence of the anger. For fury is his anger enkindled.²¹⁵ But the more violent fury is the more quickly it usually passes away, and so hope can remain in the future for the one who is angry. But if anger passes into hatred, then no hope seems to remain, and to show this he puts here, "and so he considers me his enemy." For one does not hope for a cure by an enemy. He puts the sign of God's anger and hatred next when he continues, "His hired robbers came all at once." The term "hired robbers" means the Sabeans (1:15), the Chaldeans (1:17) and the demons (c.1) who together laid waste his goods almost like a conspiracy. He terms them "robbers hired by God" as though this happened from divine ordination, as even the friends of Job had said. These aforementioned hired robbers despoiled Job publicly and without any respect or fear, and so he then puts, "and they have cut a path for themselves through me," as though: they despoiled me like an enemy whom one finds on the road. They have also attacked him everywhere tenaciously. Regarding this he says then, "They besieged," tenaciously, "in a circle," each and everything "my tent," the goods of my house.

Next he shows that the root of his hope which is from human aid has been torn out. He shows that he could not expect any aid from those whom he should most expect to give it. He enumerates first those who do not live under the same roof, beginning with his brothers saying, "He has put my brothers far from me," so that they do not want or are not able to bring me help. Then he places intimate friends next, "and my acquaintances turned from me like strangers," not bringing help to me. As to his blood relatives or who depend on him in any way he says, "My neighbors abandoned me," not bringing me any aid. As for those, however, with whom he had been associated once he says, "and those who knew me," that is, once as an intimate friend, now in trial, "have forgotten me," namely, do not care for me. After these he goes on to enumerate the household servants when he says, "The tenants of my house," who used to serve me, "and maids considered me as a stranger," not caring about my afflictions; "and I was like a foreigner in their eyes," for they utterly despised me. He places next the disobedience of the slaves, "I called my slave and he did not answer me." He adds proud contempt, "I begged him with my mouth," i.e., for I had to urge him not by command, but by entreaties because he despised me. Then he enumerates the persons most closely joined to him, namely his wife and children. Wives usually especially enjoy the presence of their husbands, unless they perhaps come to detest him because of some serious physical corruption. He shows this saying, "my wife shuddered at my breath," because of the stench of the sores which made him dreadful to her. The duty of children is to obey the least

nod expressing the will of their parents. As a result of great contempt of the parent, the father, to whom a son should show respect, has to beg his son humbly and to show this he puts, "I begged the sons of my womb." But this seems to contradict what has been said above (1:19) when the text states that his sons and daughters were oppressed by the ruin of their house. The explanation may be that some small ones remained who were not killed at that banquet, or that perhaps some sons of his sons, imputed the death of their own parents <for> their own sins to the sins of Job and despised him.

So, after he said he was despised by those inside and outside his household, he shows next that he has been despised both by the foolish and the wise. But foolish men characteristically despise those whom they see in miseries, because they think only earthly goods should be honored, and so he says, "Even the foolish despised me," in their hearts, when I was present, "and when I left them, they disparaged me," verbalizing things they were ashamed to say in my presence. Then he also says he is despised by wise men whom he once regarded as intimate friends, and so he says, "Once my counselors, they despised me," namely these men whom I used to admit to my counsel because of their wisdom, "and he whom I loved most is against me." Perhaps he says this because one of those who were present was more hostile to him.

So after he has describes the adversities, which belong to exterior things, he

places the consumption of his own body saying, "My bone clung to my skin, after my flesh was consumed," because his flesh had been so consumed from the gravity of his illness that his skin clung to his bones. But because the lips are flesh which adhere to the teeth like bones, he then makes an exception of them saying, "Only my lips stand around my teeth," by which he makes oblique reference to the fact that all the other functions of the members of the body have ceased and only his function of speech remains.

After he has enumerated his own adversities, he invites them to compassion, repeating his request for mercy because of the great number of his miseries saying, "Have pity on me, have pity on me, you, at least, who are my friends," because I am abandoned by others. The cause of pity is affliction²¹⁶ which is all the more grave as it is incited by someone more powerful, and so he continues, "because the hand of the Lord has struck me." For he understood that he had been smitten by God. It does not seem fitting for a man to add afflictions to someone who has been afflicted, and so he says, "Why do you persecute me like God?" as though he should say: the persecution which comes from God is enough for me, but it was more your duty to bring consolation. He shows in what way they were persecuting him saying, "And are you satisfied with my flesh," which characteristically belongs to detractors, who are said to feed on human flesh insofar as they rejoice in the weaknesses of others,²¹⁷ for the flesh is the weakest part of an animal.²¹⁸

The Second Lesson Job's Great Profession of Faith: His Redeemer
Lives

23 Who will grant me that my words be written down? Who will grant me that my words may be engraved in a book with an iron stylus or on a plate of lead or securely sculptured on flint stone. 25 For I know that my Redeemer is living, and I shall arise on the very last day from the earth. 26 I will encircle myself again with my skin and in my flesh I shall see God, 27 whom I myself will see and my eyes will behold him and not another. This my hope has been put in my heart. 28 Why, then, do you now say: Let us persecute him and let us find a basis in his words against him? 29 Flee, then, from the face of the sword, for his sword is the avenger of evils and know there is a judgement.

Job had said above that his hope had been taken away, "like an uprooted tree."(19:10) He certainly said this referring to the hope of recovering temporal prosperity, a hope to which the friends urged him in many ways. But he showed many times above (vv.11-20) that he ought not to have this hope by deducing various unfitting conclusions. Now he clearly declares his intention to show that he had not said these things in despair of God, but because he bore a higher hope about Him, which was not even related to goods present here, but to future goods. Because he

was about to speak about great, wonderful, and certain things, he first shows his desire that the thought he is about to express would endure in the faith of his descendants. We transmit our words and their meaning to our descendants by the service of writing. So he says, "Who will grant me that my words be written down?" so that what I am about to say about the hope which I have fixed in God may not be forgotten. What is written in ink usually fades with the long passage of time and so when we want some writing to be preserved for a long time, we not only record it in writing, but we record it on skin, on metal, or in stone. Since what he hoped for was not in the immediate future, but must be reserved for fulfillment at the end of time, he then says, "Who will grant me that my words may be engraved in a book with an iron stylus," like an impression made on skin, "or," if this is not enough, by a stronger impression made, "on a plate of lead, or," if this seems not enough "securely sculptured," with an iron instrument, "on flint stone?"

He shows what discourses he would like to preserve with such great diligence placing, "For I know that my redeemer is living." He clearly attributed this to the manner of a cause. Things which we are not sure of we are not anxious to commit to memory, and so he clearly says, "For I know," namely by the certitude of faith. This hope is about the glory of the future resurrection, concerning which he first assigns the cause when he says, "my redeemer is living." Here we must consider that man, who was established as immortal by God, incurred death through sin, according to Romans, "Through one man sin entered the world, and through sin, death."(5:12) Job

foresaw through the spirit of faith that the human race must be redeemed from this sin through Christ. Christ redeemed us from sin by death, dying in our place, but he did not so die that he was consumed by death, because although he died according to his humanity, yet he could not die according to his divinity. From the life of the divinity, the humanity has also been restored by rising up to life again, according to what is said in II Cor., "For although he was crucified because of our infirmity, yet he lives by the power of God."(13:4) The life of the Risen Christ is diffused to all men in the general resurrection, and so in the same place the Apostle Paul puts, "For we are weak in him, but we will live in him by the power of God in us,"(11:4) and so the Lord says according to John, "The dead will hear the voice of the Son of God, and those who hear it will live: for just as the Father has life in himself, so he gave it to the Son to have life in himself."(5:25-26) Thus the primordial cause of the resurrection of man is the life of the Son of God, which did not take its beginning from Mary, as the Ebionites said,²¹⁹ but always was, according to Hebrews, "Jesus Christ yesterday, today, and forever."(13:8) Therefore he clearly does not say, "My redeemer will live," but, "is living." In this cause he foretells the future resurrection and he determines its time when he then puts, "and I shall arise on the very last day from the earth." Here one must reflect that some men posited that the motion of the heavens and this state of the world would endure forever, and they maintained that after the certain revolutions of years, when the stars return to their same places, dead men would be restored to life. Since a day is caused by a motion of the heavens, if this motion of the heavens will endure forever, there will be no very last day. Thus to remove this

aforementioned error he then clearly says, "on the very last day," and this is consonant with the statement of the Lord, who says in John, "I will raise him up on the very last day (novissimo die)." (6:40)

There were other men who said that men rose by resuming not an earthly body, but some kind of heavenly body.²²⁰ To exclude this he then says, "I will encircle myself again with my skin." He expressly says this because he had said above (v.20) that only the skin had remained around his bones. In this way of speaking he assigns the explanation (ratio) of the resurrection, namely, that the soul does not always remain divested of its very own skin. Again there were some who said that the soul will resume the same body it had put aside, but according to the same condition, so that it would need food and drink and would exercise the other fleshly operations of this life.²²¹ But he excludes this saying then, "and in my flesh I shall see God." For it is clear that the flesh of man is corruptible according to the state of the present life. As Wisdom says, "The body which is corrupted weighs down the spirit." (9:15) and so no one can see God while living in this mortal flesh, but the flesh which the soul resumes in the resurrection will certainly be the same in substance, but will be preserved incorruptible by a divine gift, according to what is said by Paul, "This corruptible must put on incorruption." (I Cor.15:53) Therefore, the former flesh will be of this latter condition because it in no way will impede the soul from being able to see God, but rather will be completely subject to the soul. Porphyry, not knowing this said, "The soul must completely flee the body to become

happy,"²²² as though the soul and not the whole man will see God. To exclude this Job places, "whom I myself will see," as though he should say: not only will my soul see God but "I myself" who subsist in body and soul. To indicate that the body will be a participant in that vision in its proper own way he adds, "and my eyes will behold him," not because the eyes of the body would see the divine essence, but because the eyes of the body will see God made man. They will also see the glory of God shining resplendent in created things as Augustine says at the end of The City of God.²²³ That one believe that man must be restored the same in number and not only the same in species in order to see God he says, "and not another," in number. This is so that one might not believe that he expected to return to the kind of life which Aristotle describes in II De Generatione saying that each and every corruptible substance which has been moved will be restored in species, but not in the same number.²²⁴

After these things as premises about the cause, the time, the manner of the resurrection, and the glory and identity of those who will rise, he then adds, "This my hope has been put in my heart," as if he should say: for my hope is not in earthly things which you promise vainly, but in the future glory of the resurrection. He says clearly, "has been put in my heart," to show that he not only held this hope in words, but hidden in his heart; not doubtfully, but most firmly; not like something of little consequence, but as something most precious. For what is hidden in the heart is possessed in a secret way, is firmly held and is considered dear.

Thus after he has shown the high character of the hope which he had in God, he rejects their false accusations which they sought to make against him as if he had rejected the hope and fear of God by not putting his hope in temporal things. So he then says, "Why, then, do you now say: Let us persecute him?" namely as one who despairs of God or does not fear God, "and let us find a basis in his words against him," by condemning my speech as though I would have denied the providence of God? I do not deny, but assert, this providence, saying that rewards and punishments are also prepared by God for man also after this life. So he then says, "Flee, then, from the face of the sword," of divine revenge reserved in the future life for you, even if you flourish in temporal prosperity; "for his sword is the avenger of evils," i.e., in the vengeance which he properly takes after death. "Know there is a judgment," not only in this life, but also after this life in the resurrection of good and wicked men.

CHAPTER TWENTY SOPHAR'S ANSWER: THERE IS A FUTURE LIFE, BUT ALSO SANCTIONS ON EARTH

The First Lesson The Success of the Sinner is Shortlived

1 Then Sophar the Naamathite answered and said: 2 Therefore my various thoughts succeed each other and my mind is disturbed about various things. 3 I will

hear the teachings by which you argue with me and the spirit of my understanding will answer me. 4 I know this from the beginning when man was placed on earth, 5 that the praise of the wicked is shortlived and the joy of the hypocrite is a speck. 6 If his pride should ascend up to heaven and his head would touch the clouds, 7 he will be lost in the end like dung and those who saw him will say: Where is he now? 8 And like a dream flying away, he will not be found; he will pass away like a vision in the night. 9 The eye which saw him will see no more, nor will his place behold him anymore. 10 His children are wasted by extreme poverty and his hands will cause him pain. 11 His bones will be full of the vices of his youth and they will sleep with him in the dust. 12 Since wickedness was truly sweet in his mouth, he hid it under his tongue. 13 He saves it and does not leave it and he will keep it secret in his throat.

After Sophar heard the opinion of Job about the hope of the future life, he seems to acquiesce, and so after this second answer he contradicted nothing in the third one. But there was still something in his heart which did not permit him to give ground completely from his former opinion. For he thought that although rewards and punishments happen in the future life for merits, as Job reasoned, nevertheless, it still seemed to him that the prosperities and adversities of this life are given to men by God as sanctions for the virtuous and sinners. So as though convinced in part and yet holding his first opinion in part he says, "Therefore," namely, because of the words which you say about the future life, "my various thought succeed each

other." He then says that these various thoughts should not be understood to belong to the same opinion, like when someone thinks out carefully various arguments for the same conclusion, "and my mind is disturbed about these various things," for I am led now to one opinion and now to the other by the force of the arguments which can be induced for both, as though I am incapable of resolving the contradictions. For he thought that he should not reject the opinion of Job about the hope of the future life, and so he says, "I will hear the teachings by which you argue with me," in believing what you have said about the future resurrection, but I still do not dismiss my first opinion totally. He expresses this saying, "and the spirit of my understanding will answer me," for my intellect still knows what I should answer to your opinion.

It seemed most certain to him and proved by experience that although the evil enjoy some prosperity, still it is brief and is also quickly destroyed in this life either by a premature death or by some ensuing adversity. He expresses this saying, "I know this," looking, "from the beginning when man was placed upon the earth," as though to say, from the beginning of the human race. "The praise of the wicked is shortlived." For they are sometimes praised for a little while because of some signs and beginnings of goodness which appear in them. But those are immediately darkened by the evil works which appear in them, and so the joy which they have from the favor which they take from false pretenses passes away in a short time. So he says, "and the joy of the hypocrites is like a speck," passing away in a moment, because afterwards they are known by their fruits, as Matthew 7:16 says.^{225b} It

sometimes happens that from that favor which he enjoyed for a short time from false pretense he was lifted up to some high rank, and so as a consequence he shows that this also will not endure long for him, saying, "If his pride should ascend up to heaven," for because of this high state which he has attained he ascends to such great pride that he does not think himself fallen as the earth, but immovable as the heavens. "And his head would touch the clouds," so that it is like he is advanced beyond the common state of man, "he will be lost in the end like dung." This will happen either from a premature death from which he rendered a human corpse and abominable like dung as Jeremiah says, "The dead man falls like dung upon the face of the earth,"(9:22) or by the fact that his evil will be disclosed to all and he will be reputed vile by all, as Scripture says, "Every woman who fornicates will be tread under foot like dung on the road."(Sirach 9:10) When his pride is taken away, wonder will arise in the hearts of men about such sudden loss, and the reverence which he enjoyed will end for him. So he says, "and those who saw him will say: Where is he now?" either in wonder or contempt.

To show his defeat is irreparable he then says "And like a dream flying away he will not be found," for as a bird flying away easily disappears from the eyes of men, so also dreams easily disappear from human knowledge. As little or no trace remains of it, nor does there exist any proof which could be given if it is lost, his knowledge passes away irreparably. He shows the cause of the irreparability in many ways. First, on the part of the sinner himself who perishes, and so the text

says, "he will pass away like a vision in the night," which is an imaginary vision and does not endure, and so after he loses it, it cannot return. A vision during the day is of something permanent, which if someone loses momentarily, he can bring back to sight. In the same way, as long as he remains a sinner, if adversity should come to him, he can hope for recovery. But when he passes out of this life, he cannot hope for any further recovery. Second, he shows his fall to be irreparable on the part of other men when he then says, "The eye which saw him will see no more:" for those things which pass easily out of sight also pass easily out of mind, and so the dead who we do not see any more are easily forgotten. As a result, they neither have honor in the memories of men nor do their friends care to give them further aid. Third, he shows the cause of his inability be restored, because he cannot return to his former state, and so he says, "nor will his place behold him any more." For man cannot return after death to the same mode of living. Not only will this be cast aside in his own person in his passing away and be taken away from the eyes of men never to be restored to his own place, but his sons will also be punished for his sin. So the text continues, "His children are wasted by extreme poverty," by the just judgment of God, so that since he sinned to attain the riches for his sons, he is to be frustrated in this very hope when his sons are impoverished.

Then, as though agreeing with the opinion of Job, he then speaks also about the punishments of the future life saying, "and (the works of) his hands will cause him pain," because he will suffer pain in punishment for his sinful works which he did. It

is apparent that this retribution of pain must be understood to be after death, when the text adds, "His bones will be full of the vices of his youth and they will sleep with him in the dust." For even after death, when his flesh will be dissipated into dust and only his bones remain in the grave, he will suffer punishment for his sins, not only the ones he committed in old age, but also those he committed in his youth when he was susceptible to sin.²²⁶ He shows the reason why he is also punished for sins after death saying, "Since wickedness was truly sweet in his mouth, he hid it under his tongue." Here he uses the metaphor of a man eating delicious food who does not quickly swallow it, but keeps it in his mouth for a long time so that he may enjoy it longer. To develop this comparison he then says, "he saves it," the evil or sin which he enjoys, and does not want to destroy it. He would destroy it by leaving it, and so the text continues, "he does not leave it." He shows why he does not leave it saying, "and he will keep it hidden in his throat," for he will not show it to anyone, and because of this no one will dissuade him from hidden sin nor will he apply any cure. This applies to those who confess their sins. The reason why the sins of a man are punished after death is because in life he did not want to leave them.

The Second Lesson

The Punishment of the Wicked

14 His bread is changed in his stomach into the gall of asps. 15 The riches which he devoured, he vomits forth; and from his stomach God will cast them out. 16 The asp raises its head, and the tongue of the viper will kill him. 17 Let him not see the

stream of the river flowing with milk and honey. 18 He will care for everything he did, yet he is not consumed. According to the great number of his stratagems, he will pay his debt. 19 He broke in pieces and stripped the house of the poor, he pillaged the house and did not rebuild it. 20 He belly has not been satisfied, and when he gets what he desired, he will not be able to possess it. 21 Nothing remains of his food, and so nothing will remain of his goods. 22 When he is satiated, he will be bloated, he will burn with desire and every pain will cease him. 23 Would that he would fill his belly to the full that he might send on him the fury of his anger and would shower his war upon him. 24 He will flee before the weapons of iron and he will fall on a bronze bow, 25 drawn forth and coming out of its sheath, and he shoots lightening forth in his bitterness. Terrors go and come upon him. 26 Utter darkness will invade his hidden places. Fire will devour him, a fire which is not enkindled, abandoned and afflicted in his tent. 27 The heavens will reveal his evil and the earth will rise against him. 28 The seed of his house will be uncovered and will be carried off in the day of divine vengeance. 29 This is the lot of the evil men given by God and the heritage of his words is from God.

Since he had said (v.11) that the bones of the evil man are filled with the vices of youth, so that he is punished after death he now treats more broadly of his punishments. First, he shows that the goods which he enjoyed in this world are changed into evil for him. He uses the metaphor of one eating whose food sometimes becomes a cause of evil. This happens in two ways: in one way when food remains

undigested in the stomach and is changed into ruinous fluids. He expresses this saying, "His bread is changed in his stomach into the gall of asps," for as the food eaten is sometimes changed into ruinous fluids, so the goods which he had in this world and remained until death are changed into the bitterness of death. Second, the food is eaten and sometimes cannot be digested is rejected is vomitted out in disgust and pain. So also it sometimes happens that sinful men lose the temporal goods which they acquire in this world because they do not use them well, by divine judgment which causes pain like undigested food. So he then says, "The riches which he devoured," which he rapaciously acquired, "he will vomit forth," and lose them with disgust; "and from his stomach," from his dominion, "God will cast them out," because they are taken violently from him by divine judgment.

Not only the goods which he possessed are changed into evil, but also his enemies inflict him with evil both in word and in deed. He gives two examples of this. First, he gives the example of the asp which kills by its bite. So he says, "The asp raises its head," against him to bite him. By this he means the head of evildoers, or even Satan himself coming into him. As the second example he gives the viper which distributes its poison with the tongue. So the text continues, "and the tongue of the viper will kill him," by which he means that every harmful thing comes from the tongue of a man like the poison from the tongue of a viper.

Then he continues with the punishment which is the privation of goods when he

then says, "Let him not see the stream of the river flowing with milk and honey." Milk and honey both fittingly describe what is pleasant to the taste, but honey is produced by bees who collect it from flowers. Milk is produced from the labor of men who take it from domesticated animals. So honey can mean any enjoyable good which comes without the industry of man, whereas butter means any enjoyable good which is produced from human endeavor. A torrent comes on someone immediately and unexpectedly. The river means abundance because of the great quantity of water. The streams mean the distributions of goods. Not everyone has every temporal or spiritual good, but some have the latter and others the former. According to the opinion of Sophar, it is necessary to admit that the pleasant delight of good comes to good men abundantly and unexpectedly, both from human work and from divine providence without human work but in an ordered distribution. The sinner, he asserts, is deprived of this distribution. Because sometimes man becomes so weak from excessive punishment that he cannot sustain further punishments, he then says that although the sinner is punished in many ways in this life, yet he will be destined later for further punishment in the future life. So the text continues, "He will pay for everything he did," since for each and every sin he will suffer punishment, "yet he is not consumed," in the soul which is conserved to suffer punishments in the afterlife.

Consequently, he shows us the fitting character of the punishments for blameworthy acts when he then says, "According to the great number of his

stratagems," for the sins which he thought about with great care, "he will pay the debt," because the punishment will fit the individual proportion of the sin. First, he clearly demonstrates this in the case of the sin of theft, where he makes two points in proper order. The first of these is the violent pillage which he means when he says, "He broke in pieces and stripped the house of the poor," showing violence in breaking it in pieces and theft in stripping it. Second, he puts the lack of restitution, and to this he says, "he pillaged the house and did not rebuild it," because he neglected to repay what he took from the house or destroyed in breaking it in pieces. He adds the proportionate punishment for this sin when he says, "His belly has not been satisfied," since he dispoiled the house of the poor and did not allow himself to be satisfied with their goods. His punishment for this is that his appetite is satisfied neither with the goods which he possesses lawfully nor with those he has acquired unjustly. As Qoheleth says, "The avaricious man will never have enough money, and he who loves riches does not enjoy them."(5:9) As to this second thing he continues, "and when he has what he desired, he will not be able to possess it," because either he himself will be taken away from them, or they will be taken away from him. This is fitting, because he did not want to restore by his own will the things which he had stolen, he loses them against his will.

Then he clearly shows the same is true in the sins of ravenous gluttony when he says, "Nothing remains of his food," because whatever he had he turned to his own use, leaving nothing for the needs of others. He then adds the corresponding

punishment saying, "and so nothing will remain of his goods," for him, because he loses everything. This is a fitting punishment since he did not want to reserve anything from his goods for others, it is just that nothing is reserved for him. As to the fact that he consumed superfluous things for his own advantage he then says, when he is satisfied he will be bloated." Here he uses the comparison of a man who eats too much and whose bowels become bloated because of an excess of food. By this he means the man who expend his superfluous goods for his own advantage, or who acquires superfluous things for himself, will suffer a kind of bloating, not being able to dispose correctly of all the things he acquired. This is clear in the Gospel of St. Luke concerning the rich man whose fields produced an abundance of fruit, and who wanted to tear down his barn and build a larger one.(12:18) Rise in temperature and accompanying anxiety follow the bloating of the bowels, and so he then says, "and he will burn with desire." The same is true of those who inordinately amass great wealth for themselves and are afflicted with excessive anxiety. At length, pain from too much food often comes to all the members of the body, and so he adds, "and every pain will seize him." Likewise, even those who have amassed many superfluous things experience a great many pains as soon as they lose most of them.

Sophar considered then that the abundance of the evil man was harmful to him. So from apparent zeal for justice, he desires the greatest abundance of temporal goods for Job so that he suffers punishment. So the text continues, "Would that God would fill his belly to the full," with the abundance of temporal goods, "that he might

send on him the fury of his anger," revenge without mercy. He shows the manner of his anger saying then, "and would shower his war upon him." He says "he would shower," to show an abundance of evils. By the fact that he says, "on him," that is, upon the strength of the sinner, he shows the impotence of the sinner to resist. When he says, "his war," he shows that evil things are not brought upon him to correct him like a father chastises his son by discipline, but like someone destroys an enemy by extermination. So he then says, "He will flee before the weapons of iron," the punishments of the present life which he sustains impatiently, because they wound him at close quarters, like an iron sword. "And he will fall on a bronze bow," in the punishments of the future life which wound from afar like a bronze bow, which cannot be broken, to show the infinite duration of future punishments. He consequently develops the image of this bronze bow saying, "drawn forth and coming out of its sheath." (The bow here is understood) For as long as the bow is in its sheath, it does not strike down. In the same way, the revenge of future damnation does not condemn as long as it remains in the foreknowledge of God like a sheath, but it is taken out of the sheath when we provoke God through evil, and then it is brought forth by divine disposition. He shows its effect when he then says, "and he shoots lightning forth in his bitterness." For as a bolt of lightning comes from above, suddenly, violently, and brightly, so this vengeance is born to the sinner by God unexpectedly, with such great violence that he is unable to resist, and with such a clarity of justice that there will be no place for excuse. Because of this the sinner will be filled with bitterness.

He then explains in detail the punishments of this vengeance. First, he explains that the sinner is surrendered to the power of the demons. As to this he says, "Terrors go and come upon him," for the demons have free reign over him. Next he places the punishments of the damned when he says, "Utter darkness was in his hidden places," because he suffers perfect interior and exterior darkness, far from the brightness of God. He says this darkness is utter for as the brightness of the saints is hidden from us in this life, so is the darkness of the evil. He places next the pain of sense when he says, "Fire will devour him," not by consuming him, but by adding to his affliction. This is "a fire," of Hell, "which is not enkindled," by man, but by divine power, according to Isaiah, "The breath of the Lord enkindled him like a torrent of sulphur."(30:33) In these punishments no aid will come to him, and so he says, "abandoned and afflicted in his tent," from the fact that he is left in thirst and in the place of punishment destined for him.

After he describes the punishments which he will suffer in himself, he then tells the punishments which pertain to him according to what remains of him after death in this life. First, as to how the sinner remains in the memories of men he says, "The heavens will reveal his evil," for by the power of heaven his evil, which was hidden while he lived, will be revealed after death, "and the earth will rise up against him," because when his evil is clearly seen, "the men of the earth will rise up against the dead man who was perhaps revered while he was alive. He places next his

punishment as to what remains for his sons when he says, "The seed of his house will be uncovered," because his sons will be exposed to trials, and this seed, "will be carried off," from this life "on the day of divine vengeance." This can also refer to the final judgment, when the saints will reveal the evil of sinners²²⁷, the whole earth, "will wage war against the foolish,"(5:21) and the seeds or the works of sinners, will be clearly seen²²⁸ At last the evil man will be carried off to hell.

Then in epilogue he says, "This is the lot of the evil man given by God," which he acquired for himself by evil works, "and the heritage of his words from God," which he acquired for himself by his evil words. Note that in the foregoing he mixes the present and future punishments together.

CHAPTER TWENTY THREE

THE DISCOURSE OF JOB

The Lesson

Job Appeals to the Judgement of God

1 Job answered and said: 2 Now even my speech is bitter, and the hand of my wound has made my lament greater. 3 Who will grant me the ability to know him, find him and approach his throne? 4 I will place judgement before him and I will fill my mouth with rebukes, 5 to know how he answers me and to understand what he says to me. 6 I do not want him to argue with me with his great strength, nor crush me with the greatness of his power. 7 Let him propose fairly what he has against

me and my claim will be victorious. 8 If I go to the East, he does not appear there; if I go to the West, I will not understand him. 9 Or if I turn to the left, what will I do? I will not grasp him intellectually; if I turn to the right, I will not see him. 10 He knows my way and he will prove me as gold which passes through fire. 11 My feet followed his footprints, I have kept his way and I did not turn aside from it. 12 I have not gone away from the commandments of his lips, and in my bosom I have hidden the words of his mouth. 13 Truly he is alone and no one can perceive his thoughts, and whatever his soul wills, he does. 14 When he has accomplished his will in me and I stand before him, like many similar things are before him 15 on that account I am disturbed. When I consider him, I am overcome with fear. 16 God softened my heart and the Almighty threw me into confusion. 17 For I have not perished because of the darkness hemming me in, nor does fog cover my face.

In his discourse Eliphaz proposed two things against Job.(27:5,12) First, that he had been punished because of the great evil which he had done. Second, that he had doubted or denied divine providence. Now men are often saddened when they are falsely charged with certain crimes, and so since Job did not see these things in himself he says, "Now also my speech is bitter." since as you made me speak above with your reproaches, so here and now you compel me to speak with bitterness. When one affliction is added to another, the first afflictions come back to mind and increase the present lament, and so he continued, "the hand," the power, "of my wound," of the adversity which I have suffered for a long time, "now has made my

lament greater," because it makes the present pain more difficult.

First, then, he begins to answer the reproach that he was punished for his own malice. Now Job recognized that he had been punished by divine judgment and so he has already said, "God confines me with the wicked," (16:12) and therefore to search for the reason why he has been punished is to investigate the reason of divine judgment, which certainly no one can know but God alone. From this it is clear that Eliphaz had presumptuously asserted that Job had been punished because of malice. So he does not want to argue about this with Eliphaz, but turns the debate to God who alone knows the reason for his judgment. Moreover, he reckoned that he was overly oppressed by divine judgment, if he was punished for very great malice. Those who are burdened by some judge can usually approach the judge. They cannot do this unless they find his bench and unless they know him beforehand. For no one can find something which he is seeking if he is altogether ignorant of it.²⁴⁴ Thus he says, "Who will grant me the ability to know him, find him, and approach his throne?" For he knew that God exceeded his knowledge, and so he could not find the road perfectly by himself to arrive at God's throne which is the fullness of knowledge of his judgments. He who is burdened by a judge generally demonstrates the justice of his cause to him when he comes into his presence. So he says, "I will put judgment before him," for I will propose what ought to be the just judgment of my cause. "I will fill my mouth with rebukes," with loud complaints, but not because I believe that divine judgment is unjust, but only as someone making a inquiry. This

is like those who argue and make objection against the arguments of their opponents, to understand the truth more fully, and so he says, "to know how he answers me." This relates to knowing the truth of the answer. "To understand what he says to me," relates to the understanding the sense of the words. For man certainly cannot know whether something is true which is said to him unless he understands what is said to him.

In the previous chapter he had frequently referred to divine power and grace to sustain divine judgment. As Sophar said in Chapter Eleven, "He is higher than the heavens and what will you do?"(v.8) and the other things which follow there. So he excludes this objection when he says, "I do not want him to argue with me with his great strength, nor crush me with the greatness of his power," for your answer in which the power and greatness of God are proposed to me is not sufficient. Since just as he is most powerful and the greatest, so he is also the most just and loves fair play. So he then says, "Let him propose fairly what he has against me," that is, let him give an explanation which is just, and it will be clear then that I am not punished for malice. So he says, "and my claim will be victorious," in which I argue against you maintaining I am not punished for my sins.

Lest someone think that he said, "Who will give me the ability to know him, find him, and approach his throne?"(23:3) because he believed that God was closed in a corporeal place or could be known sufficiently through creatures, he then says, "If I

go to the East, he does not appear there." According to Aristotle there are six different positions in the heavens:²⁴⁵ up and down, right and left, and before and behind. The principle of motion of the whole firmament appears clearly in the East. The beginning of motion in each animal is from the right.²⁴⁶ If, therefore, we imagine the motion of the firmament as the motion of one animal, it is necessary to place the right of the heavens in the East, the left in the West, up to the South and down to the North, before in the Northern Hemisphere, and after in the Southern Hemisphere. It is as though we imagine a man who with his right hand moves the heaven from the East toward the Northern Hemisphere.²⁴⁷ The consequence would be that he would hold his head toward the South and his feet to the West, his anterior part would be towards the Northern Hemisphere, the posterior part of the man, his back, towards the Southern Hemisphere. Others did not consider the disposition of the human body so much as the order of the motions of the heaven, and placed the higher part of the heavens in the Eastern part, because the motion begins there; however, the right part is the South towards which the motion of the planets moves from our perspective. Thus by opposition the lower part of heaven is found in the West, the left part of heaven in the North. The words of Job should be understood in this way, with the left and the right divided facing the East and the West. So one can simply understand that God is not contained in any part of the heavens as in a place, and so the sense would be, "I go to the East and he is not there," that is, closer in existing, as if he existed there as in a place. "If I go to the West, I will not understand him," as though he were closer, and were contained

there, "or if I turn to the left," that is, towards the North, "what will I do? I will not grasp him intellectually," since he is not situated there materially. "If I turn to the right," that is, towards the South, "I will not see him," as though he existed there.

These words can be understood to not exclude the local presence to God, but to show that he cannot be investigated sufficiently by means of lower effects. Among all the effects in corporeal things, the one which appears most universal and the greatest is the motion of the vault of heaven. Although the principle of this motion clearly appears to be in the East, still the principle of this motion does not sufficiently demonstrate the infinite power of God, and so he says, "If I go to the East," namely, by the progress of my consideration, reflecting in some way on the principle of the motion of the vault of heaven, "he does not appear there," sufficiently in this consideration. The second effect of the divine power in corporeal things is the motion of the planets which is contrary to the motion of the vault of heaven.²⁴⁹ So its beginning is found in the West. One cannot sufficiently consider divine power from this, and so he continues, "If (understood, "I will turn") to the West," considering the motion of the planets, "I will not understand him." He says this very clearly: this motion is understood more from the difference in place of the planets than in what appears to the eyes. From the northern part there seems to be no principle from any point of view but darkness, because the sun never appears from this part. Darkness impedes action according to John, "Night comes when no one can

work,"(9:4) and so he says, "If to the left," through reflection "what will I do?", for I do not find anything there but the absence of action, and so there is no trace given in any way at all. In the southern part we find the principle of light because of the luminous bodies which appear to us from that part, and so he continues, "If I turn," by consideration, "to the right," to the southern part of the heavens, "I will not see him," for though I will find corporeal light there, yet he cannot be seen through this. Although he is hidden to me, the things which move about me are not hidden from me, and so he continues, "But he knows my way," the whole course of my life. Job seems to say this against what Eliphaz had said before about the person of the evil man which he had attributed to Job, "The clouds are his dwelling place and he does not see ours."(22:14)

Since someone could object that, "If he knows your way, then, he punished you because of your sins," he answers, "and he will prove me as gold which passes through fire." Here he first clearly introduces the cause of his adversity which was brought on him so that from it he might appear proven before men. For just as gold is proven which can sustain the test of fire; and just as gold does not become true gold because of the proof of fire, but its truth is clearly shown to men, so Job was tried by adversity, not that his virtue might be manifested in the presence of God, but men might clearly see it. Moreover he says, "he will prove," about the future, to show that he is also ready for future testing because of his patience. He proves by the righteousness of his previous life that he was not punished for previous sin.

Here one should remark that each thing is shown right when it conforms to its own rule. There is a twofold rule of human life. The first is the natural law impressed in the minds of men by God, by which man naturally understands what is good from the likeness to divine goodness. In this we should first notice that man imitates the operation of the divine goodness according to his own ability in his affections and works as Matthew says, "Be perfect as your heavenly Father is perfect,"(5:48) and Ephesians, "Be imitators of God as dear sons."(5:1) So he says, "My feet," the affection ²⁵⁰ by which we proceed to act, "followed," by imitation, "his footprints," some similarity though small to the divine goodness in action. Second, one must take care to imitate God with his whole mind, and so he continues, "I have kept his way," because I was careful not to deviate from him. Third, to persevere in this man must remain fixed in it totally, not in part, and so he then says, "and I did not turn aside from it," and go away in any part of myself. The second rule of human life is the exterior law transmitted by divine inspiration, against which a man sins in two ways: in one way by contempt, and against this he says, "I have not gone away from the commandments of his lips." For some precepts have been divinely given to Noah²⁵¹ and perhaps to some other holy men in whom God spoke with their lips. Second, someone sins against the law of God through ignorance and forgetting it, and against this he says, "and in my bosom," in the hidden part of the heart, "I have hidden the words of his mouth," according to Psalm 118, "In my heart I hid you words to not sin against you."(v.11)

To the objection that the proof which he introduces is not fitting because of the righteousness of his life, he shows as a consequence that a very certain and demonstrative proof cannot be introduced about divine judgments because of the incomprehensibility of the divine will. So he then says, "Truly he is alone," because there is not other creature like or equal to him who can fully understand him, and consequently his will. So he then says, "and no one can perceive," know with certainty, "his thoughts," the dispositions of his judgments. As the order in his judgments cannot be fully understood, so no creature can resist the order, and the text continues, "whatever his soul (the will) wills, he does," for no one is powerful enough to resist him. Moreover, sometimes a wise man has ruled his own will by his own power but cannot do anything else. But he disproves this is true in God when he says, "When he has accomplished his will in me, and I am before him like many other similar things are before him," because he does not work more adversity in me, not because he cannot do more, but because he does not will to. "On that account," because I consider that he can do more and I cannot know whether he does will to do more, "I am disturbed," with the anguish of fear. So he then says, "when I consider him," his power, "I am more overcome with fear," that he should still try me with more grave adversity.

He expresses the cause of this anxious fear in the blows of God he has experienced himself, and so he says, "God softened my heart," as though dissolving it in liquid, by taking away his strength and his safety. "And the Almighty threw me into

confusion," for by his omnipotence he has brought in anguish of sadness about present evils and fear of future ones. He then shows why he should fear the future, although he is not conscious of any fault, saying, "For I have not perished," though I have suffered adversity, "because of the darkness hemming me in," by the errors and the sins which are said to hem one in when they are confirmed in the spirit of a man, for example, when he sins from malice. Malice is sometimes not confirmed in a man, but he is impelled to sin from some sudden passion, for example, of concupiscence or anger. He excludes this saying, "nor does fog cover my face," for truly the eye of reason is blinded when its judgment is deceived in a particular act because of passion.

CHAPTER TWENTY FOUR

JOB CONTINUES

The Lesson

The Reconciliation of Evil with the Power and

the Wisdom of God

1 The times are not hidden from the Almighty, but those who knew him are ignorant about his day. 2 Some have changed boundaries, they rob flocks and lead them to pasture. 3 They have stolen the ass of the little orphans and they take the widow's ox as a deposit. 4 They utterly ruined the road of the poor and they oppressed the gentle of the earth at the same time. 5 Others like the wild asses in the desert go forth to their work; they seek prey and they prepare bread for their

children. 6 They reap a field which is not their own and they glean the vine of one whom they have overcome by force. 7 They send men away naked with nothing to their names and they have no covering in the cold. 8 They are soaked by the rain of the mountains and without any cover, they cling to rocks. 9 They show their power in robbing orphans and despoil the poor crowd. 10 From the naked, from those going about without clothes, and from the hungry, they steal ears of corn. 11 Among these accumulations, they take a siesta like those who thirst after they have tread the winepresses. 12 In the cities they make men groan, the souls of the wounded cry out and God will not allow them to escape unpunished. 13 These are those who rebelled against the light, they did not know nor did they return to his paths. 14 At the first light of morning, when it is still dark, the murderer rises and kills the poor and the needy; and in the night he proves like a thief. 15 The eye of the adulterer waits for darkness saying: No one will see me. He covers his face. 16 They steal through houses in the dark, as they have agreed during the day, and they are ignorant of the light. 17 If suddenly the dawn should appear, they think of it as the shadow of death; and they walk in the darkness as though they were in the light. 18 He is light on the surface of the waters; cursed be his lot on earth, nor does he walk on the road of the vineyards. 19 He passes to great heat from freezing waters, and the sin of that man goes as far as hell. 20 Mercy will forget him; but let him be cut down like a tree which bears no fruit. 21 For he feeds the sterile which does not bear fruit; and he does no good to the widow. 22 He throws down the powerful man from his strength; and even if he rises up, he will not believe in his own life. 23 God gave him an

opportunity to repent and he abused it in his pride. For his eyes are on his ways. 24 They are raised up a little and they do not stand firm. They will be humbled like everything else and will be born away. And like the tops of plants, they will be ground down. 25 If this is not so, who can call me a liar and accuse me of putting my words before God?

In the preceding chapter Job proved that he was not punished because of malice as Eliphaz had asserted.(22:5) Now he wants to clearly show that he does not propose that God does not have care of human affairs, as Eliphaz had charged.(22:12) It is necessary to remark here that some people proposed that God does not have knowledge and care of human things because of his distance from us.²⁵² For they believed that just as we are not mighty enough to know him because of such a distance, so he does not have the power to know us. But he rejects this first saying, "The times are not hidden from the Almighty," for although the Almighty is outside the mutability of time, yet he knows the course of the times. Those, however, who are in time know him in such a way that they are still not mighty enough to comprehend him in the manner of eternity, and so he says, "but those who knew him," that is, men in time having some kind of knowledge of him either by natural knowledge or by faith or by the light of some higher wisdom, "are ignorant about his day," they are not mighty enough to comprehend him in the manner of his eternity.

Since he had said that the course of time was not unknown to God, he consequently shows in what way he judges temporal things, making first a list of the various faults of man, some of whom fraudulently inflict harmful things on others. So he says, "Some," among men, "have changed boundaries," by stealthily changing property limits. They have done the same things with animals which are pastured in flocks. So he says, "they rob," stealthily, "flocks," of others, "and lead them to pasture," as though they belonged to them. He enlarges their fault from the condition of the persons on whom they inflict those injuries. People are often compassionate to orphans and look after them because of their lack of age and lack of parents. Against this he says, "They have stolen the ass of the little orphans," because they make him wander off so that they might steal him with no compassion for the orphans at all. Similarly, people often have pity on widows because of the frailty of their sex and because they are deprived of the comfort of a husband, but against this he says, "and they take the widow's ox as a deposit," causing her grief under some pretense of justice. Men also usually pity the poor who lack the means of economic survival, and against this he says, "They utterly ruined the road of the poor," for they took from them the ability to procure necessities for themselves by causing them trouble in many ways. Also men usually do not harm those who do no harm to anyone, but live agreeably with others, and against this he says, "and they oppressed the gentle of the earth at the same time," who did not know either how to resist the evil of others or to do evil to others.

However, there are some who do not harm others fraudulently like those already described, but through open violence. These men rush into evil like people who are not restrained by the discipline of the law. He says about these men, "Others like the wild asses in the desert," the wild asses of the forests who are not domesticated, "go forth to their work," to steal like one who is enthusiastic for his profession. So he says, "and they seek prey," to rob, "and they prepare bread for their children," that is, for their children own from what they have stolen. Then he determines the genus of the prey saying, "They reap a field which is not their own," for they reap the harvest of another by violence. "And they glean the vine of someone whom they overcame by force," since they first overcame their victim in order to steal his goods freely. They not only do they take away exterior goods by violence, but also those goods which have already been taken warming the body, and so he then says, "They send men awaynaked with nothing remaining to their name," because they take their clothes away. He adds the afflictions which they suffer from nakedness to increase the fault of theft more, and so he says, "and they have no covering in the cold." This might be tolerable if they could relieve their nakedness in some other way. Clothes are not only necessary to keep warm against the cold, but also to keep dry against the rain. Thus those left naked by thieves must not only feel the piercing cold, but also get soaked by the rain. He expresses this saying, "they are soaked by the rain of the mountains." Thieves often flee to a mountainous hideouts which are like fortresses from the fear of other thieves or an enemy. There the rains are more frequent and severe because of the cold character of the climate, and naked men

especially suffer. Moreover, there is some protection for nakedness if the one who does not have the covering of clothes at least does not lack a roof over his head, but against this he says, "and without any cover," either of clothing or of a house, "they cling to the rocks," because they take refuge in caves of stone which one finds in mountainous regions.

He further increases their fault from the unhappy condition of the people who are afflicted, and so he adds, "They show their power in robbing orphans," whom one should rather help, "and despoil the poor crowd," whom they should rather have assisted. This would be more tolerable if they wanted to take things from people who at least had enough to live. Thus he continues increasing their evil saying, "From the naked," those not having any clothes, "from those going about without any clothes," who from extreme need must even go out in public naked without clothes because they do not have any clothes at all. To show that they suffered want even in food he says, "and from the hungry." They cannot take away anything important from these poorfolk, but they are not afraid to steal what little they have, and so he then says, "they steal the ears of corn," since they do not take from them a harvest which they do not have but some small ears of grain which they had collected for themselves. If, perhaps, they seem to have some small surplus, they take that away not thinking what great poverty they suffer in other things, and so he says, "Among these accumulations," of the fruits of the earth, "they take a siesta," for they have a rest at noon as though bloated on the goods of others, "like those who thirst when

they have tread the wine presses," who immediately after the gathering of the grapes taste the wine. Not only do they despoil men in exterior things, but they also injure them in their persons, and so he says, "In the cities they make men groan," since they torture many from cities with injuries. Many who have been injured wail, and so he says, "and the souls of the wounded cry out, and God," from whom nothing is hidden of what is done in time," will not allow them to escape unpunished." This would not be the case if he did not have care over human affairs.

He now shows the reason why God does not suffer this to go unpunished from the fact that they did not sin from ignorance, but from malice. As a result of this they hate wisdom, because it makes clear their sins, and so he says, "These are those who rebel against the light," in doing intentionally what is against what the light of reason teaches them. However, as wisdom takes possession of those who desire her, so she flees from those who resist her, and so he says, "they did not know her ways," for because they have emotions depraved by malice, they cannot recognize the action of wisdom. Or, "They did not know," in that they have not approved nor have they wanted to try the commandments of wisdom. He shows their lack of penitence when he then says, "nor did they return to her paths." For certainly those who return to the paths of wisdom, although they rebelled against wisdom by sin, still come back to wisdom by repentance.

As a sign that they resist the spiritual light of wisdom he says that they even

hate exterior light and love darkness, according to John, "Everyone who does evil hates the light."(3:20) So he continues here, "At the first light of morning, when it is still dark the murderer rises and kills the poor and needy," since at that hour there is usually no one about on the street, but some of the poor, driven by necessity, anticipate the time for work, and thieves lie in ambush for them along the way. To show that they burglarize houses and need more darkness for this, he says, "and in the night he prowls like a thief," stripping houses bare, for it would not be safe for him to do this in the early hours of the morning, because then men begin to wake up. He shows the same thing to be true for the adulterer saying, "The eye of the adulterer," who spies on the bed of another, "waits for the darkness," so that he cannot be detected, and so he says, "saying: No one will see me," that is, he will not be seen by anyone. As if the cover of darkness were not enough for him, he employs still other methods of hiding himself, and so he says, "and he covers his face," by changing his clothes in some way. Just as he waits for twilight to begin his deed, so also he does the deed in darkness, and so he then says, "They steal through houses in the dark," taking out any obstacles to their intention by fraud and violence, "as they have agreed the day before," the adulterer and the adulteress, "and they are ignorant of the light," because they abandon themselves entirely to the execution of the evil deed.

"If suddenly," as though unprepared, because the time seems short to them when they are occupied in carnal pleasure, "the dawn should appear," which is the

beginning of daylight, "they think of it as the shadow of death," for they think it is as hateful as the shadow of death when they see that they cannot continue their wanton activities anymore. For men are usually impeded in their acts in two ways. In one way when they do not exercise foresight in the unexpected by-products of a deed. In another way when they find weak means for accomplishing their resolve. But the adulterers, goaded by concupiscence, on the contrary first throw themselves into dangers without consideration even though they do not know what will follow, and to make this clear he says, "And so in the darkness," in doubt and obscurity, "as though in the light," with clarity, "they walk," when they do their works. Second, they put great faith in a small and frail thing, and so he says, "he is light," the adulterer, "on the surface of the waters," because he moves so lightly that it seems to him that he can pursue his own will as though he were sailing on calm seas. Or one can also explain the literal sense, "they walk in darkness as in light," in that both the adulterer and the adulteress love to do their works in the dark. The phrase which he adds, "he is light on the surface of the water," refers especially to the adulterer who believes that because of the drive of concupiscence he can lightly go by as on water, for example, over any difficulty or adversity whatsoever, to arrive at the enjoyment of the thing sought.

After describing the different kinds of sin, he speaks then about their punishments. First he speaks about the punishments in the present life when he says, "Cursed be his lot on the earth." Each one's lot seems to be what he describes

as the highest good. The sinner sets up his ultimate end in earthly things as his lot, according to Wisdom, "This is our part and this is our lot."(2:9) This lot is cursed because of goods of this world which he uses badly are turned to evil for him. He shows this clearly when he says, "nor does he walk on the road of the vineyards." Roads in vineyards are usually shady and consequently cool. Vines even require a moderately cool place, for they are destroyed by the snow in places which are too cold, and in places which are exceedingly hot they are scorched by the heat.²⁵³ The evil man does not walk on the road of the vineyards because he does not use the things of this world moderately, but sometimes he goes aside to one extreme, sometimes to another, and to express this he then says, "he passes to great heat from freezing waters," changing in the same way from contrary vice to contrary vice because he does not remain in the mean of virtue.²⁵⁴ All wicked men suffer this punishment because, "the inordinate soul is a punishment unto itself," as Augustine says in the Confessions.²⁵⁵

He places next the punishment which comes after death when he then says, "The sin of that man goes as far as hell," by which he means: his lot is not only cursed on earth when he uses the things of the world inordinately, but he will also suffer the punishment for this in hell. One can also infer this from the text, "he passes to great heat from freezing waters," because in hell there is no mitigation. Lest believe that those punishments end through the mercy of God, he adds, "the mercy," of God, "will forget him," the sinner condemned to hell will never be freed from there. He shows

what sort of punishment this is saying, "the worm is sweet to him," for the pleasure of the sinner is changed for him into a worm, which is the remorse of conscience²⁵⁶ about which the last chapter of Isaiah speaks: "Their worm will not die."(66:24) So he continues addressing the endless character of this punishment, "let no one remember him," that is, he is so totally abandoned by God without hope of being freed, it is as though he were forgotten. He makes a comparison when he says, "but he is cut down like a tree which bears no fruit." "For a tree which does not bear good fruit is cut down and burned,"(3:10) as we read in Matthew. A fruitful tree is pruned so that it may bear more as John says, "He will prune every tree which bears fruit, so that it may bear more."(15:2) Evil men are therefore punished to their extermination, just men for their perfection.

He shows why he is compared to the tree which is barren from two things. First because he has consumed his goods in useless things, and so he says, "For he feeds the sterile which does not bear fruit." The one who consumes his goods in useless things is like to someone who uselessly supports a sterile wife. Second, because he does not aid those in need, which could have been fruitful for him, and so he says, "and he does not do good to the widow." By "the widow" he means all the needy. Not only was he barren, but he was also harmful like a tree bearing poisonous fruit, and so he says, "he throws down the powerful man from his strength," that is, he did not use his power to aid the oppressed, but more to oppress the powerful. The harm he has worked on others also returns to harm him, because he cannot live in security

since he fears harm from those he has harmed, and so he says, "and even if he rises up," even if he has suffered no adversity, "he will not believe in his own life," for he will not be secure about his own life according to what Eliphaz said above, "The sound of terror is always in his ears, and when he is at peace, he always expects treachery.(15:21.)

He then gives the reason why he must be punished without mercy, because he did not want to profit from the mercy of God when he could have, and so he says, "God gave him an occasion for penance," in deferring punishment, and this is the reason why he was permitted to live in prosperity for a long time. But what God has presented to him as a good he perverted to an evil, and so he says, "and he abused it in his pride," by not attributing to the divine mercy the fact that he was not immediately punished after sin. But he profited from this, daring to sin even to contempt of God. Although the sinner seeks darkness in order to sin, he still cannot act without being seen, and so he says, "For the eyes," of God, "are on his ways," for they consider his course even if he walks under the cover of darkness. Therefore, "they are raised up a little," to some earthly and perishable height, which God gives to them as an occasion of repentance. "And they do not stand firm," in the end, because they abuse the mercy of God in their pride. He uses an analogy for this. Everything which is really generated in time grows for a determined time and afterwards begins to decay until it is totally destroyed. So it happens with the wicked, and so he says, "They will be humbled like everything else," which increases

in time, "and will be borne away," completely, when they arrive at their highest point. He establishes the analogy saying, "and as the tops of the tufts of plants are ground down." For fruits of the earth are not ground down while they are in seed and grow, but after they have arrived at full maturity. In the same way the wicked are not punished by God immediately, but after they have arrived at their full stature, according to the measure foreseen by God. He introduced this to show that if evil men are not punished in time, but enjoy a prosperous life, this does not happen from a defect of divine providence, but from the fact that God defers punishment until the right time. So he shows clearly that what Eliphaz has calumniously has accused him of is false for he did not deny divine providence, and so he says, "If this is not so," what I have said about the punishment of evildoers, just as you were of the opinion that man is always punished in this life for sins, "who can call me a liar," as though I have denied divine providence, "and accuse me for putting my words before God," that my words accused God to his face of not exercising his providence.

CHAPTER TWENTY FIVE

THE SHORT ANSWER OF BALDATH

The Lesson

1 Then Baldath the Shuite said: 2 Power and terror are wil him who makes peace in his higher works. 3 Can one number his soldiers? And over whom does his

light not rise? 4 Can a man be justified in comparison with God? Or who born of woman would appear pure? 5 Behold, even the moon does not shine, and the stars are not pure in his sight. 6 How much more is man corruption and the son of man a worm.

Job in his answer had now refuted the two calumnies which Eliphaz had thrown at him in his previous response.(22:5,12) He had shown that he was punished neither for sin nor for denying divine providence. He had shown very clearly that it was not repugnant to divine providence if evil men prospered in this world, because their punishment is reserved to another time. So they could not resist this argument further. But he had not demonstrated the argument so clearly that he was not punished because of his sins, for his exposition was weak when he said, "No one can know his thoughts."(27:13) Baldath, therefore, opposed this argument now, accusing Job of claiming that he was not punished because of his sins.

Seeming to ignore the words in which Job had said that it was not sufficient to argue against him based on the power of God,(23:13) he takes the beginning of his argument from divine power and proposes the greatness of divine power in two ways.

First, as to the fact that God exercises his power in higher creatures, preserving them in the greatest peace, and so he says, "Power and terror," by which he ought to be feared, "are with him, (God), who makes peace in his higher works." In lesser creatures more discord is found, both in rational creatures, which is clear from the

contrary motions of human wills, and in corporeal creatures, which appears in the contrariety through which they are subject to generation and corruption. But one finds no contrariety in superior bodies, and so they are incorruptible.²⁵⁷ In like manner the superior intellectual substances also live in the highest peace, and so they are without unhappiness. This highest concord of superior creatures proceeds from divine power, which places the higher creatures in a more perfect participation of his unity, as they are nearer to him; and so he clearly says, "in his higher works," those more conformed to him.

Second, he shows the divine power from those things he does in inferior creatures in which he acts through the ministry of higher creatures,²⁵⁸ whose great number is unknown to men. So he then says, "Can one number his soldiers?" The soldiers of God are all of the heavenly powers which follow the good divine will just as soldiers obey the command of their leader. The number in these heavenly armies is unknown to man, as Isaiah says, "He who draws out his host without number." (40:26) He wants to deny the opinion that the heavenly powers exist like soldiers, not submitted to the command of another, but as leaders and princes who do everything from their own will, as those thought who believed in the cults of many gods.²⁵⁹ So he then says, "And over whom does his light not rise?" He means here all the heavenly powers are directed by divine illumination as men for whom the light of the sun rises. Using the premise of the divine power, he proceeds to his proposition saying, "Can a man be justified in comparison to God?" for since God is so

great and so excellent in justice that he even makes concord in the highest things, which is an effect of his justice according to Isaiah, "The work of justice shall be peace."(32:17), all justice of man compared to divine justice is reckoned as nothing. Not only can man not seem to be just compared to God, but what is more, he appears unjust compared to him. Analogously, things which have a moderate beauty seem ugly compared to the most beautiful things, and so he then says, "Or who born of a woman would appear pure?" He emphasizes this because from the very fact that man is born of woman through the concupiscence of the flesh, he contracts some stain.²⁶⁰

He strengthens what he had said with a comparison when he then says, "Behold, even the moon does not shine, and the stars are not pure in his sight." Here note that he does not mention the sun because it is not evident to the senses that its light is obscured in the presence of a greater light. But the moon and the stars are darkened in the presence of the corporeal light of the sun, and so their brightness seems even more like darkness, compared to the immensity of divine light. From this he concludes his proposition, "how much more is man corruption and the son of man a worm," for he cannot be reckoned splendid with the splendor of justice compared to the divine justice, nor clean in innocence if compared to divine purity. He emphasizes that man is like corruption because he takes his existence from matter which is close to corruption, and the son of man like a worm which is generated from putrefaction.²⁶¹ He wants to show in this that man cannot display his justice or innocence in any way, as it is reckoned as nothing in comparison to God, when divine

justice is in question.

CHAPTER TWENTY SIX

THE LAST RESPONSE OF JOB

1 Job answered and said: 2 Whose helper are you? Who is then so feeble? Do you sustain the arm of anyone who is not strong? 3 To whom have you given counsel? Perhaps to someone who is not without wisdom? And have you shown your great prudence? Whom do you want to teach? Is he not the one who made the spirit? 5 Behold, giants moan under the waters and those who live with them. 6 Hell is naked before him, and there is no hiding place for their perdition. 7 He stretches out the North over the void and he hangs the earth on nothing. 8 He builds up the waters in his thick clouds so that the cloud does not break and fall out at the same time. 9 He contains the face of his throne and he expands his clouds over it. 10 He has circumscribed a limit on the face of the waters at the boundary between light and darkness. 11 The pillars of heaven tremble and faint at his nod. 12 In his power the seas are suddenly assembled and in his prudence he smote the proud. 13 His spirit adorns the heavens, and by his hand he has played midwife and he led away from the society of the good angels his torturous serpent. 14 Lo, I have only mentioned a part of his ways, and when we have scarcely heard a small whisper of his speech, who can understand the great power of his thunder?

Baldath wanted in his last speech to convince Job by the consideration of divine power, terrible to all, in respect of which no man can make a pretense of justice, innocence or assert that he is punished without sin. So Job give three answers, the first of which is specifically against Baldath, who had tried to frighten Job by the consideration of divine power.

Men often do not use reason against someone condemned, but cite the power and the wisdom of the judge. They do this in favor of the judge. Men act in favor of someone else for two reasons: either because of his insufficient power, or because of his lack of wisdom. As to the first he says, "Whose helper are you? Who is then so feeble?" have you said these things to favor God and not accord with reason, and did you say this to bring help to God as though he were weak? One seems to help someone when he defends his action, and so he says, "And do you sustain the arm of someone who is not strong?" for do you want by these words to justify the action of God with which he punishes me, as though he were not strong enough to justify himself?

Then, as for the favor which is shown to someone because of the defect of wisdom, we should consider that this favor is twofold. On the one hand, in that one gives counsel to someone about things to be done, and he speaks to this theme saying, "To whom have you given counsel?" Someone seems to give counsel to

another when he defends him without reason. God, who is perfect in wisdom, does not stand in need of counsel, and so he says, "Perhaps to someone who is without reason?" for do you doubt that God has wisdom to speak so stupidly for him? One who gives counsel to a wise man seems to do this to show his own wisdom, and so he then says, "and have you shown your great prudence?", saying in effect: do you want to show by this the abundance of your prudence?

On the other hand, one gives counsel against the lack of wisdom, to instruct the ignorant man concerning what he must know, and as to this he says, "Whom do you want to teach?", for you seemed to teach God when you brought his power against me, but he who is the cause of all human science does not need to be taught, and so he says, "Is he not the one who made the spirit," who created the human soul by which man both understands and wills? This is the one and the same soul which perceives science by intellect and gives life to the body by the other powers.²⁶²

Then, so as not to detract from the power of God in anything, he commends it as much more all encompassing than did Baldath, enumerating the many effects of divine power. He begins from those effects which God powerfully worked in the human race in the time of the flood. For in Genesis we read that "there were giants on the earth in those days,"(6:4) and "Because God saw that the earth was corrupt, for in fact all flesh had made worse their way on the earth, he said to Noah, "The end of the all flesh has come before me."(6:12) Later he says, "Behold, I will bring the

waters of the flood upon the earth and I will kill all flesh."(6:17) He shows this effect of the divine power when he says, "Behold giants," the ancient ones "moan," in the punishments of hell, "under the waters," who were drowned in the waters of the flood. Because not only they perished, but many others with them then and later, he continues, "and those who live with them," moan in the same way by virtue of his power.

One should not believe that divine providence extends itself only to judging men in this life, and not after death, as the friends of Job seemed to think. To disprove this he then says, "Hell is naked before him," by which he means: those things which happen in hell are clearly seen by him and happen according to his judgment. To explain this he then says, "and there is no hiding place for their perdition," because those who have perished in hell cannot be hidden from the eyes of God as they are hidden from our eyes.

Then he lists the effects of divine providence in natural things, and he begins from the two extremes, from earth and heaven. In both of these something appears instituted from divine power which goes beyond the powers of men. As far as what appears to the senses, heaven seems to be extended above the earth like a kind of tent; earth to be under heaven like the floor of the tent. Whoever sets up a tent uses something to support it. This is not the case with heaven. For there is nothing sustaining heaven but divine power, and so he says, "he stretches out the North over

the void." By "North" he means the upper hemisphere from our point of view. For from our point of view the North Pole is raised above the horizon, but the south pole is draped below the horizon, and so he says that the north is extended "over the void," because nothing appears to us under the upper hemisphere of the sky except space full of air, which unlettered men deem a void.²⁶³ He speaks according to the thinking of the common man as is the custom in Sacred Scripture. Likewise, one who lays a floor puts it on something which is firm. However, the earth, which is like the floor of heaven does not appear to have anything firm which can sustain it, but is only sustained by the power of God, and so he says, "and he hangs the earth upon nothing." These things do not mean that heaven is of great weight and needs to be held up so that it does not fall, or that earth needs to be sustained so that it cannot go down to its center, but he means that the natural power themselves by which bodies are naturally maintained in their places proceed from divine power. For as violent motion is from human force, so natural inclination of things proceeds from divine power which is the principle of nature.

Then he enumerates the effects of divine power in the middle space which is between heaven and earth. First, in the air, where one finds the wondrous fact that water is suspended in the atmosphere, transformed in water vapor, and does not fall all at once, but drop by drop. One sees this in the rain, and so he says, "He binds up the waters in his thick clouds," in clouds caused by his power, "so that the cloud does not break," from the rainwater, "falling out at the same time," but drop by drop to

keep the earth at a moderate temperature. It is as though what remains in the clouds has been bound together to not fall immediately by God's power. For by divine power gases are not condensed at the same time so that they all fall together when they are converted into water. After rain falls from the clouds, some of the vapors remain behind, from which the clouds are formed.²⁶⁴ These conceal heaven which is like the throne of God, according to the last chapter of Isaiah, "Heaven is my throne." (66:1) Expressing this he continues, "He keeps hidden the face of his throne," for he holds back the face of heaven, which is his throne. He does this by the clouds, which prohibit us from seeing heaven, and so he says, "and he expands his clouds over it," which he has produced by his power.

Then he shows the effect of divine power in the waters when he says, "He has circumscribed a limit on the face of the waters"; for the waters according to the natural order of the elements should cover every place on the earth, but that some part of the earth remains uncovered by the waters is due to divine power,²⁶⁵ which has set out a boundary for the covering of the earth by water. This pertains particularly to the ocean,²⁶⁶ which surrounds the land everywhere, and because of this he continues, "at the boundary between light and darkness." For the light of day and the darkness of night are bounded for us by the sun rising and setting from the upper hemisphere, which is placed over the habitable land, which is enclosed everywhere by the ocean. Or this can be understood to mean that the boundaries of the waters will remain impassible, as long as the actual state of the world remains in

which there is a succession of light and darkness.

After listing the effects of the divine power in corporeal creatures he shows its effect in spiritual creatures which he calls the pillars of heaven, because their duty, in effect, is to preside over the movements of the heaven. So he says, "The pillars of heaven," the angels,²⁶⁸ "tremble and faint at his nod," that is, they obey the least expression of his will, and he speaks using the metaphor of a slave obeying the nod of his master in fear and trembling, with fear referring to the soul and trembling to the body. Do not think that there is fear of punishment in the good angels,²⁶⁹ for their fear here is a reverential fear for God: and so their fear refers to the interior affection, while trembling refers to the exterior effect.

Since among the angels there are some who fell away from a due reverence of God, about whom he had already spoken, "In his angels he found revolt"(4:18) as a consequence, he makes the distinction between the good and evil angels. Now one must suppose that the distinction of spiritual creatures is made at the same time as the distinction of corporeal creatures,²⁷⁰ and so to suggest the distinction of spiritual creatures he begins with corporeal creation saying, "In his power the seas are suddenly assembled," according to Genesis, "The waters were collected which are on the earth in one place and there appeared dry land."(1:9) Spiritual creatures are distinguished by divine power just like corporeal creatures, and so he then says, "and in his prudence he smote the proud," that is, by the power of his providence, the

devil who is proud is deprived of his glory. Therefore, the spiritual gifts for the good angels are increased by his fall, and so he says, "his spirit adorns the heavens," that is, he has adorned the heavenly spirits with the adornment of spiritual gifts. It was not fitting that he who had fallen from the privation of his glory should remain with those adorned through the Holy Spirit, and so he says, "and by his hand he has played midwife and he led away from the society of the good angels, the torturous serpent," the devil, who is compared to a serpent because of the poison of evil,²⁷¹ and is said to be torturous because he is clever. He clearly says by the hand of God he has led the devil away like a midwife, for as a midwife sometimes takes a child away who is dead so that the mother is not injured, so God leads the devil out of the midst of the angels so that the society of the good angels may not suffer detriment in anything.

To show that these effects, although they are great, are not equal to divine power, he says, "Lo, these only represent part of his ways," of the works by which we ascend to the knowledge of God and God communicates himself in some ways to us. Lest these should seem, though not equalling the whole divine power, even to come close to equalling it for the most part, he says, "and when we have scarcely heard a small whisper of his speech, who can understand the great power of his thunder?" He means: all those things which have been said about the effects of divine power are less compared to the divine power than one small word whispered quietly compared to the loudest clap of thunder.

The Lesson The Prosperity of Evildoers is not against Divine Providence

1 Job again took up his discourse and said: 2 May God live who took away my judgement and the Almighty who made my soul bitter! 3 For while breath still exists in me and the spirit of God in my nostrils, 4 my lips will not speak evil nor my tongue meditate deceit. 5 Far be it from me to judge you just; until I fall, I will not desert my innocence. 6 My justification which I have begun to hold, I will not abandon; for my heart does not accuse me of anything my whole life long. 7 The wicked man is my enemy and my adversary is the evil man. 8 What is the hope of the hypocrite if he should steal greedily, for God will not free his soul. 9 Will God hear the cry of that man when anguish comes upon him? 10 Or can he find joy in the Almighty and can he invoke God every time? 11 I will teach you by the hand of God, what the Almighty has and I will not conceal anything. 12 Behold, all of you know; why do you say vain thing without proof? 13 This is the lot of the impious man which he has received from the Almighty. 14 If his children are multiplied, the sword waits to kill them; and his grandchildren hunger for bread. 15 Those others who follow him are buried in rain and their widows make no lamentation. 16 If he heaps up silver like earth and has prepared clothing like dust, 17 if he truly has prepared it,

but the just will wear those things and the innocent will divide the silver. 18 He has built his house like a moth; like a watchman makes a shelter. 19 He will go to bed rich and he will take nothing. 20 Dearth will overtake him like the water. In the night, the tempest will oppress him. 21 The blustering wind takes him away and he is gone and like a whirlwind he is snatched from where he stands. 22 He will send someone on him and he will lie without pity; and he will flee and escape his hand. 23 And a man will wring his hands over him and will sigh over him with compassion.

In what precedes Job had successfully refuted the speech of Baldath, who had cited divine power against him, as though Job were ignorant of its greatness. When his response was finished, he understandably expected that the third of the friends, Sophar, would answer in the usual order. But since he remained silent as though he were convinced, Job takes up his speech a second time and shows through another argument that it is not against divine providence if the wicked prosper in this world and the good suffer adversities. So the text continues, "And again Job continued," after no one had answered him, "taking up again his allegory," because he had spoken through metaphors in the manner of those using allegories.

Before he proves his proposition, he declares that he will never change to the opinion of his friends, and to establish this he begins with an oath. So the text continues, "and he said: May God live who has taken away my judgment," of course, supposing your opinion by which you affirm that it is only from the justice of divine

judgment that sinners suffer present adversities. So to explain in what way his judgment has been taken away he then says, "and the Almighty who has made my soul bitter," who without preceding fault on my part afflicted me with exterior adversities which caused me to suffer bitterness in soul. Nevertheless, I have not fallen away from his reverence and love. The proof of this is that I swear by him.

He relates this oath with what the text adds, "For while breath still exists in me," while I have life which is conserved by breathing.²⁷² To show that he recognizes that the gift of life comes from God, he then says, "and the spirit of God is in my nostrils." For one breathes especially through the nostrils, and breathing through the mouth is not very fitting, as Aristotle says in his book, The History of Animals.²⁷³ So man's breathing, which is placed principally in the nostrils is here said to be "the spirit of God," because man receives from God the ability to live by breathing. He does not want to show ingratitude for this gift by sinning, and so he says, "my lips will not speak evil," in saying everyone who suffers adversity is evil, "nor will my tongue meditate deceit," in saying that by divine justice the merits of the just are rewarded by the prosperity in this present life and the sins of the evil are punished by temporal adversity. Since the friends of Job has asserted opinions like this he adds, "Far be it from me to judge you just": for he could not judge them just unless he approved of their unjust opinion, in which he would be deviating from his justice. So he says, "until I fall," in death, "I will not fall away," for I do not intend to fall away, "from my innocence." I would fall away from my innocence if I like you would

judge the saints suffering adversity in this world to be evil. As I do not propose to change from innocence to harm, so I do not propose to desert the way of justice, and so he says, "My justification," which pertains to the execution of justice,²⁷⁴ "which I have begun to hold," by not approving a man for the prosperity which he has nor condemning him for the adversity which he suffers in this life, "I will not desert," in deviating my judgment to your opinion. Those who have sinned once are usually more prone to sin a second time, but those who do not know sin fall into sin with more difficulty, and so he then says, "for my heart does not accuse me of anything my whole life long." For that reason I am confident that I will not fall away from the innocence nor desert justice because I have learned from experience: for I do not have a remorseful conscience about anything which I have done throughout my whole life. Or one can continue in another way. Because he had said that he would not fall away from his innocence nor desert the justification which he had begun to hold, someone could object that he did not ever have innocence or justice before this. However, he disproves this when he says, "my heart does not accuse me of anything," for I would fall away from innocence and I would desert justice if I would favor you who sustain injustice and impiety. So he says, "The wicked man is my enemy," when he speaks against the truth of divine judgment, "and my adversary is the evil man," when he sustains an evil opinion in opposing me, saying that I am evil because I am gravely afflicted.

After discussing these arguments to refute his friends and establish his own

opinion, he goes on to his principal proposition which is that it is not contrary to divine providence if the evil prosper temporally in this world and the just are afflicted. He has clearly shown this above,(19:25 and 21:32) using future rewards and punishments which are reserved to the good and the evil after this life. Now he demonstrates this by the poverty of the temporal goods which evildoers possess in this life and the rich character of the spiritual goods which are granted to the good.(c.28) He first maintains that it is useless for sinners if they attain temporal goods in this life without the goods of the soul, and so he says, "What is the hope of the hypocrite if he should steal greedily," if he should collect riches unjustly, "and God does not free his soul," from sin through the gifts of grace? What good can he attain from this? He uses the hypocrite or simulator to stand for all sinners because, "equity pretended is evil twice over."²⁷⁵ Also, hypocrites, as falsely virtuous, are reprehensible in the eyes of God. As he later says, "Simulators and cunning men provoke the anger of God."(36:13)

He shows as a consequence that they are deprived of hope in two ways. One of these is the hope the just have that God will hear their prayer in time of need, but he excludes this by saying, "Will God hear the cry of that man when anguish comes upon him?" He implies the answer "no." The reason for this is found in the book of Proverbs when the voice of Wisdom says, "I have called and you refused,"(1:24) and continues a little later, "Then," when anguish comes upon them, "they will invoke me and I will not hear."(1:28) Further on in the same book he says, "The prayer of the

man who turns his ear away so that he does not hear the law will be accursed."(28:9) The second hope of the just is that when they lack temporal consolation in time of trial, they enjoy delight in God and they rejoice in his praise, but he excludes this from the impious man saying, "Or can he find joy in the Almighty," whom he did not love as his works prove, "and can he invoke God in every time?" For from great love of God some men always praise God in speech.

After he has shown the small value of the temporal goods which the evil possess without the hope of the just which the saints have, he shows as a consequence that the temporal goods which the impious sometimes possess are frail. Before asserting what he will say, he begins with two things. First, what he will say accords with divine wisdom, and so he says, "I will teach you by the hand of God," by his strength, "what the Almighty has," in his wisdom as certain, "and I will not conceal anything," which I learned from God when God instructed me. Second, he shows that what he will say is so clear that even they cannot be ignorant of it, and so he says, "Behold all of you know," what I will say is true, and so it is strange that you speak so irrationally against the plain truth. He expresses this theme saying, "and why do you say vain things without proof," that is, with no reasonable support? For men are usually stupid when they know the premises, but do not admit the conclusion which follows from them.

One must remark that since God is the Creator and Governor of all things, all

receive something from him like an inheritance from a father. Evil men receive from God the temporal goods of this world as their share and their inheritance, and Wisdom speaks in their name saying, "This is our portion and our lot.(17:16) Inversely, the good understand spiritual goods as their portion and inheritance, according to the Psalm, "The lot marked out for me is my delight, for welcome indeed the heritage that falls to me."(15:16) When, therefore, he describes how frail and perishable is the lot of the impious which they receive in temporal things, he says, "This is the lot of the impious man in the presence of God," i.e., such is what comes to them as a lot when spiritual things are distributed to the good and temporal things to them, "and the inheritance of violent men," i.e., who unjustly acquire temporal goods, "which they have received from the Almighty," i.e., he is the one who permits and furnishes the power to get them: as Job has already said, "when he fills their houses with good things."(22:18) For he shows that this share or inheritance is perishable first as to what happens for the most part to the children of evil men, which are held in great esteem among temporal goods. The sons of evil men who have prospered in this world are sometimes killed, and so he says, "If his children are multiplied," which is held a sign of great prosperity, "the sword waits to kill them." Although it rarely happens that the sons of a rich man fall into great poverty, yet this happens frequently to their grandsons and descendants, and so he then says, "and his grandchildren hunger for bread," because of want. As to those who are members of his household, he says, "those others who follow him," his domestics and friends, "are buried in ruin," without solemnity like people murdered, and as to their

wives he says, "and their widows make no lamentation," which usually happens in solemn funerals.

The happiness of his sons and friends is frail and perishable and the same is true of the manmade riches he possesses like money, which is devised as the measure of the exchange of things, as Aristotle says.²⁷⁶ As to this he says, "If he heaps up silver like dust," that is, if he should acquire a supply of money as great as earth. The same is also true for his natural riches, which provide for the natural necessity of men, like bread and wine, clothing and other things like this. As to these he says, "and has prepared his clothing like dust," so that he should have as great a supply of clothes as the dust. "Truly he has prepared it," that is, has expended care and labor in preparing it, yet another will have the fruit, and sometimes this is the good man who is not interested in this sort of thing. So he says, "but the just will wear those things," clothing in his need, "and the innocent will divide the silver," for he will distribute and give it to the poor. and will not keep it amassed in storage which would be against simplicity.

Great spacious houses are also signs of earthly prosperity, but he shows these to be perishable for two reasons. First, because sometimes he builds a house for himself by violence in the land of someone else after he has removed him, and so he says, "he has built his house like a moth," which prepares a home for himself by gnawing another's clothing, from which he is expelled when the clothing is shaken out. In

another way he perishes because even if he builds a house on his own land, he still cannot care and possess that house for a long time, but only for a short time, and so he says, "like a watchman," of a vineyard, "makes a shelter," which he demolishes when his time as watchman is finished. He shows how he lost the goods he had acquired when he says, "He will go to bed rich," when he dies, he will take "nothing" of his possessions with him to the other life. "He will open his eyes," in the resurrection, "and will find nothing," because he will not return to possess temporal goods. Sometimes even in this life he suddenly loses them from a sudden storm, and so he says, "It overtakes him like the water," of the rain, "unexpectedly," because it comes suddenly upon him. Although the rain can be anticipated in the daytime, yet at night it suddenly takes man completely by surprise, and so he says, "in the night the tempest will oppress him," for this adversity will take him completely by surprise.

Finally, he shows the frailty of earthly prosperity as to the person himself of man, who may die from some fever or persecution. To express this he says, "The blustering wind takes him away," that is, kills him with fevers, "and he is gone," from the society of the living. This will happen suddenly and unexpectedly, and so the text continues, "and like a whirlwind he will be snatched from where he stands," violently and without delay. Sometimes, however, he is not killed by interior weakness, but by exterior persecution, and so he says, "and someone persecuting him will send forth someone over him," who is more powerful than him, and whom he

cannot resist, "and (the prosecutor) he will be without pity." "He (the evil man) will escape from his hand," from his power, either by flight or by death because, "after he has killed, he can do nothing more."(Luke 12:4) Once he is dead, awe and mourning remain for his friends, and so he then says, "and a man will wring his hands over him," as though struck with awe, "and will sigh over him from compassion," when they consider his former dignity.

CHAPTER TWENTY EIGHT

JOB CONTINUES HIS DISCOURSE-IN

PRAISE OF WISDOM

The First Lesson

Wisdom is not in a Determined Place

1 Silver has its origin in veins and gold a place where it is formed. 2 Iron is taken from the earth and stone dissolved by heat, changed to bronze. 3 He placed a time for the darkness and he considers the end of the universe; and also the rocks in the clouds and the shadow of death. 4 A torrent divides them from people traveling and those whom the step of the poor man has forgotten and they are impossible to visit. 5 The earth from which bread arose in its place is destroyed by fire. 6 Places whose stones are sapphires, whose dust is gold. 7 This land does not know the path of the bird nor does it see the eyes of the vulture. 8 The sons of peddlars do not rod it; nor the lioness cross it. 9 To the flinty rock he extends his hand; he overturns the mountains even to their roots. 10 He hollows out watercourses in the rocks and his

He sees every precious thing. 11 He also searches fully the depths of rivers and he has brought hidden things to light.

Above Job had shown how frail and perishable is the lot which the wicked receive from God.(27:13) Now he intends to show in opposition the dignity of the spiritual good which just men perceive from God even in this world. He understands the spiritual good to be arranged under wisdom. He therefore intends to prefer wisdom to all corporeal things both as to its origin and as to its precious worth.(v.15) He begins to show that everything which is precious in corporeal things has its origin in determined places, and begins with metals which are considered precious in the opinion of men. Note that metals are generated from the humid gases, dissolved in the earth by the action of the sun and of the other stars and conserved in the earth. This is the origin of the pliability and the fusibility of metals, whereas, on the contrary, stones and other things like them which are not pliable or fusible are generated from the dry vapors trapped in the earth.²⁷⁷ Metals are specifically divided according to the greater or lesser purity of the vapor distilled and the different intensity of the heat separating them. Among these gold seems to be the most pure, after this silver, and after this bronze, and finally iron. Metals take their origin according to their greater or lesser purity. Because gold is most pure, it is generally found generated in its purity in the sand of rivers because of the great evaporation and the warmth of the sand. Silver is found generally in certain veins, either in the earth or in rocks. Bronze is found incorporated into rocks. One

finds iron in muddy earth which has not yet been perfectly integrated so that it has not yet acquired the consistency of a stone.²⁷⁸ In commenting on the various locations of the metals he says, "Silver has its origins in veins," in determined places, from which such gases are decomposed which are apt for the generation of silver. Thus as soon as these vapors are mixed with either earth or stones, then vapors form veins of silver. As to gold he then says, "and for gold there is a place in which it is refined," because some nuggets of gold are collected from a great quantity of sand which are liquified in one. This does not happen in every place, but only where a due proportion of active power coincides with the matter proportionate to such a species. As to iron he says, "Iron is taken from the earth," because it is found in the earth in a form which is not yet refined. As to bronze he says, "and stone," in which one finds a gas proportioned to its nature mixed with it, "dissolved by heat," of great intensity, "changed to bronze," when what is found there of the nature of bronze is made aqueous by the action of heat.

He then proceeds to examine other things which have a determined time and place from divine disposition and so are subject to divine knowledge. The greater part of these are hidden from men. The darkness of night hides the sun and many other things from us, but this happens by divine disposition, and so he says, "He placed a time for the darkness." Also, some things are hidden from us by their corruption when they are resolved into their principles, which are known to God but hidden from us, and so he says, "and he considers the end of the universe," the end

of the resolution of things. Some are hidden from men because of the inaccessibility of place, as some mountains are sometimes inaccessible in which there are things which are removed from human sight, and expressing this he says, "and also the rocks in the clouds," which is the cliff of some high mountain covered over by clouds like darkness, "and the shadow of death," some shadowy place in the canyons of the mountains which the life giving heat of the sun never touches. "A torrent divides them from people traveling." For torrents often flow from the mountains which cannot be crossed so that there is only room on one bank of the river for travelers to pass, and there is no access on to the other bank of the river. Some few men live in inaccessible places like these. Even the beggars who go everywhere do not presume to go to these places because of the difficulty of the approach, and so he says, "and," the torrent divides from the people traveling, "those," men, who living in inaccessible places, "the step of the poor man has forgotten," so that they do not go there, "and they are impossible to visit," because there is no means of ready access to them.

There are also some places which are inaccessible, not because of their location, but because of something extraordinary happening about them, for example, because they are ruined by some physical change, like Sodom and Gomorrah, (Gen. 19:21) and so he says, "The earth from which bread arose in its place, (as proper and fitting) is destroyed by fire," for the cause of that destruction was a very great heat. With great abundance of heat, the dissolution both of the dry and wet attain a great degree of integration, which gives birth to precious things like rocks or metals.²⁷⁹ So

as to the precious stones which are formed from dry vapor, he says, "Places whose stones are sapphires," in the land ruined by fire. As to precious metals which are generated from humid vapor he says, "whose dust is gold." Because these places release a harmful air from the abundance of sulphur, not only men, but also brute animals avoid these places. First as to the birds which one sees least he says, "Land," that kind of earth, "does not know the path of the bird," because he does not dare to fly over it, nor even to approach it, because of the harmful air. Thus he says, "nor does it (this land) see the eyes of the vulture," who can see things very far away. Or one can interpret the text in another way. "This land does not know the path of a bird." The bird has no experience of that land or this path, because the bird does pass through it, "nor does anyone see," in that land the "eyes of the vulture." Next he treats of men saying, "The sons of peddlars do not trod it," which refers to the merchants who are used to go to places that are hard to reach on business. Then he treats of the four-footed animals saying, "nor will the lioness," who lives in wild places, "cross it."

Although these places are hidden from men, they are not hidden from God who exercises his power in both the mountains and the rivers, and so he says, "To the flinty rock," the mountains made of rock, "he extends his hand," his power. He demonstrates this in two effects. First, by the fact that the mountains are sometimes completely destroyed, and he expresses this by saying, "he overturns the mountains even to their roots." Second is the fact that "waters cross through the

middle of the mountains,"(cf. Ps. 103:10) as though there were a way hewn for them by divine power through the rocks, and so he says, "He hollows out watercourses in the rocks," in the courses of rivers. Just as his power is extended to do all these splendid deeds, so his wisdom is extended to know every precious thing, and so he says, "his eye sees every precious thing." For if he can lay the mountains low, if he can cut through rocks and exercise the same power over all the earth, he consequently can see the precious things which are hidden there although the eye of man cannot see them. His eyes not only see those things which are hidden in the earth, but "he also searches fully the depths of rivers," i.e., he knows what is hidden in the depths of rivers so perfectly he seems to carefully inspect them, and the proof of this is that, "he has brought hidden things to light," reveal them to men.

The Second Lesson

Where Wisdom is Found

But where is wisdom found and where is the location of intelligence? 13 No man knows its place, nor is it found among soft-living men. 14 The deep says: It is not in me; and the sea says: it is not in me. 15 One will not trade the gold of Ophir for it, nor can one give its weight in silver in exchange. 16 She cannot be compared with the sparkling color of India; nor with the most precious sardonyx and sapphire. 17 Nor will gold equal her, nor glass nor will large vessels of very fine gold be exchanged for her. 18 Though they are exquisite, none are thought anything in comparison with her, for wisdom has its source in hidden things. 19 The topaz of Ethiopia is not

equal to her, nor are the most elegant dyed things comparable to her. 20 Where, then, is the origin of wisdom and the place of understanding? 21 She is hidden from the eyes of all the living and she is concealed from the birds of the air. 22 Ruin and death have said: We have heard of her fame with out ears. 23 God understands the way to her and he knows where wisdom is found. 24 He sees the ends of the earth and he sees everything under heaven. 25 He gave the winds their strength and the waters he holds suspended in measure, 26 when he made a law for the rain and the way for the gates which roar. 27 Then he saw her, he made her known, he prepared her, he inquired of her 28 and said to man: Behold, the fear of the Lord is wisdom and to withdraw from evil, understanding.

Since he had shown that what is in corporeal

bodies is found to be contained in a determined place, which though they are unknown to men are still known to God, he shows the eminence of wisdom by first proving that it is not contained in a determined place, and so he says, "But where is wisdom found?" This is as if he says, wisdom is bound to no corporeal place because it is not something corporeal. However, not only precious things themselves in corporeal bodies, but also their principles are bound in a corporeal place. But one cannot say this about wisdom, and so he says, "and where is the location of intelligence?" For intellect is the principle of knowledge and wisdom. Just as wisdom then is not bound in a place, neither is intelligence which is its principle. Second, he

shows the dignity of wisdom, because the price of wisdom cannot be reckoned, and so he says, "No man knows its price," for there is no price known to man which is a sufficient price for wisdom.

He clearly shows the consequences of both these premises. First, that wisdom was not found in a local place. Those things which are esteemed as valuable among men are partly found among soft men, who strive to collect precious stones and metals, and so he says, "Nor is it found among soft-living men," that is, weak men, because they are greatly impeded from the perception of wisdom since their hearts are preoccupied with pleasures. Valuable things of this kind are partly found in deep dark places, but it is not so with wisdom, and so he says, "The deep says: It is not in me," that is, what is hidden in the depths of the caverns of the earth is especially hidden from human wisdom. They are partly found in the sea, both because they are generated there, like pearls in sea shells,²⁸⁰ or because they are lost there in sunken ships, but it is not so with wisdom. This is so because valuable things are usually transported by sea from place to place, and so he says, "And the sea says, 'it is not with me.'" On the contrary, things in the sea are often completely hidden from human wisdom.

Next he explains what he had said about the fact that wisdom has no price, and he enumerates those things which are thought most valuable among men, saying, "One will not trade the gold of Ophir," that is, "the most pure gold" for it, because the

price of wisdom cannot be valued in gold. After gold, silver is esteemed the most precious among metals, and so he continues speaking about it, "nor can one give its weight in silver for exchange." Besides these metals there are some very precious stones of different colors which are cultivated in India, he then says about these, "She (wisdom) cannot be compared with the sparkling colors of India," the precious stones of diverse colors and natural hues in India. He continues with precious stones found in other lands, and so he says, "nor with the most precious sardonyx," which "is composed of two stones," from sard, which is red in color "lighting the soul up with joy and inciting cleverness of spirit, and of onyx, which is joined to it as having some harmful powers, like "exciting sorrows and fear." This harm is restrained by the sard. So it is said to have the property of "expelling lust and rendering a man pure and chaste."²⁸¹ So it is called the most precious stone. He then adds, "and sapphire," which is the color of heaven, and is valuable because it has many powers. There are still other very precious stones, but the value of these stones differs according to place and time, and so he does not refer to them. He then speaks about things which have a value because of their beauty saying, "Nor will gold equal her," which has beauty from splendor, "nor glass," which has beauty from its transparenence, although it is not highly priced. He then speaks about the beauty of works of art when he says, "nor will large vessels of very fine gold be exchanged for her," in quantity, "which are also exquisite," in composition. Just as they cannot be exchanged for wisdom, so also all these things are accounted as nothing in comparison to wisdom, and so he then says, "none are thought anything in comparison to her," because they

are not even worth remembering for an instant when one calls to mind the excellence of wisdom.

Because he had said that some corporeal things were precious because they were hidden from us, he consequently shows that wisdom does not lack this value when he says, "Wisdom has its source in hidden things." For the origin of human wisdom is hidden in two ways. In one way on the part of the light of the intellect, which is derived in us from the most hidden cause of all things, God. In another way on the part of things known. Wisdom seeks the hidden properties and essences of these things, and by these ascends to the knowledge of divine things, which is especially ascribed to wisdom. Thus he concludes that nothing can be compared to wisdom by reason of value or by reason of mystery. Precious stones cannot be compared to it either, and so he then says, "The topaz of Ethiopia is not equal to it," which takes its name from the place of its discovery, or because it has a resemblance in color to gold. As to costly garments he then says, "nor are the most elegant dyed things," any sort of silk or wool cloth, "comparable to her," to wisdom.

Therefore, since he had said that wisdom has so incomparable and so mysterious in origin, he inquires where the mystery of wisdom lies, saying, "Where, then, is the origin of wisdom?" where does it come from? "And where is the place of understanding," from what beginning do men participate in the light of the intellect? He shows this beginning excels all human cognition, and so he then says, "It is

hidden from the eyes of all the living," because, "the fount of wisdom is the word of God on high."(Qoheleth 1:5) Some augurs of omens believed that certain birds of prophecy participated in an action of wisdom above men, and as a result they believed men could know the future of the future from them.²⁸³ But he shows that wisdom exceed this interpretation of omens saying, "and she is concealed also from the birds of the air." Therefore the origin of wisdom exceeds the heavenly bodies which move these birds. There are also some who seek the knowledge of the future from the dead, but this does not attain the origin of wisdom either, and so he then says, "Ruin and death said: We have heard of her fame with our ears." He rightly attributes the fame of wisdom to death and ruin, because ruin and death imply the end and withdrawing of the goods which attain wisdom. Moreover, these three things already discussed can be metaphorically referred to the three kinds of rational creatures.²⁸⁴ Thus when he says, "She is hidden from the eyes of all the living," he refers to men; when he adds, "she is concealed from the birds of heaven," he refers to the angels. When he further continues, "Ruin and death said: 'We have heard of his fame with our ears,'" he refers to the demons who are removed from God by damnation, in that they have knowledge of divine wisdom only by its reputation from afar.

To show the root of wisdom he then says, "God understands the way to her," the whole procession of wisdom, since he is both the origin of wisdom and the "place of understanding."(v.20) Because God knows himself perfectly, he then says, "and he

knows where wisdom is found," since he knows himself in whom wisdom is perfectly found as in its first origin. Wisdom proceeds from him in all creatures which are made by the wisdom of God, as art proceeds from the mind of the artist in his work, and so Sirach says, "God showers wisdom on all his works."(Sirach 1:10) Thus the very universe of creatures is like the secondary place where one finds divine wisdom. So to show that God knows the place of wisdom, he continues saying that he knows the universe of creatures. First he shows this as to the most elevated creatures under which all things are contained, and so he then says, "He sees the ends of the earth," which are the most excellent creatures in which the order of creatures is terminated ascending from lower creatures, and these are heavenly bodies and the heavenly spirits. Then he shows this as to the other creatures contained under them, like the elements, and so he then says, "and he sees everything which is under the heaven."

No one should say that God receives knowledge taken from things like we do. So he shows, consequently, that he knows things as the cause of everything. He therefore continues as to the hidden creatures like the winds and the rains, "he gave the winds their strength," for he gave them their inclination of motion so that sometimes they are moved from this part and sometimes from the other. Then he speaks about the rains, first that they are evaporated and raised to become clouds, and so he then says, "and the waters he holds suspended," in the air, "in measure," so that they do not surpass their due order and flood everything, or if they decrease

unduly, make everything dry as dust. Next he speaks about the generation of the rain when he says, "when he made a law for the rain," to come down in certain times and in certain places. Third he speaks about its effect, especially in the sea which is moved by atmospheric changes, and so he continues, "the way," he has placed, "for the gates," the waves, "which roar," from great agitation, because storms of this kind arise at certain times and in a certain intensity.

Because God does not acquire wisdom from creatures themselves as we do, but rather he produces creatures from his wisdom, he therefore continues, "Then," when he has made creatures, "he saw her," wisdom in himself insofar as he produces things in their being through the actual considerations of his wisdom. Wisdom is derived from him first to the angels who were made participants in the divine wisdom, and expressing this he says, "he made her known," manifesting his wisdom to them. Second, to the universe of creatures by governing it through his wisdom, and he expresses this theme saying, "and he prepared her," which is the earthly globe in his wisdom. Third, to men who do not perceive the wisdom of the truth by simple apprehension, as the angels do to whom he made it known,²⁸⁵ but arrive at it by the investigation of reason, and so he says, "he inquired of her," he made men investigate her. He expresses this as he continues, "and he said to man," namely, by enlightening him through interior inspiration and by communicating wisdom to him: "Behold the fear of the Lord," which I am giving to you at present, "is wisdom," because man adheres to God through the fear of the Lord in whom the true wisdom

of men is found as in the highest cause of all things. "And to withdraw from evil," that is, from sin in which man loses God, "is understanding," because understanding is especially necessary to man to discern through understanding evil things from good ones. When he avoids these evil things through good works, he attains the participation of divine wisdom. Thus because "The fear of the Lord is wisdom; and to withdraw from evil is understanding," the consequence is that the just who fear God and withdraw from evil should have wisdom and understanding, which are preferred to all the earthly goods which evil men possess. So it is clear that the reasonability of divine providence is saved in the fact that spiritual goods are given to the just as better things and temporal goods are given to the wicked as the lower things.

CHAPTER TWENTY NINE

JOB CONTINUES RECALLING THE PAST

The Lesson

The Happy Days of Job

1 Job again took up his comparison and said: 2 Who grants that I might be as in the months of old? As in the days when the Lord watched over me, 3 when his lamp shown over my head and in his light I was walking in darkness, 4 as I was in the days of my youth. When God lived in my tent in secret, 5 when the Almighty was with me and my sons round about me; 6 when I used to wash my feet in butter and the rock poured out rivers of oil for me; 7 when I went to the gate of the city and in

the street they placed a judgement seat for me. 8 The young men saw me and hid themselves, and the aged rose and stood at attention. 9 The city elders refrained from talking and they put their fingers over their mouths. 10 Generals governed their tongues and their tongues cleaved to the roof of their mouths. 11 The ear which heard me, blessed me and the eye which saw, rendered testimony for me, 12 because I freed the poor man who cried out and the orphan who had none to help him. 13 The blessing of the man perishing came upon me, and I consoled the heart of the widow. 14 I have put on justice and I have clothed myself like a garment and my judgement was like a diadem for me. 15 I was the eye for the blind and a foot for the lame. 16 I was a father to the poor and the case of which I was ignorant, I diligently investigated. 17 I broke the mills of the impious and I tore his prey from his teeth. 18 I said: I will die in my little nest and like a palm tree, I will multiply my days. 19 My root was spread out near the water, and dew will remain in my harvest. 20 My glory always will be renewed, and my bow will be restored to my hand. 21 Those who heard me, awaited my judgement, and were silently attentive listening to my counsels. 22 They dared add nothing to my words, and my eloquence fell on them drop by drop. 23 They waited for me like the rain, and their mouth was open as to the evening showers. 24 When I smiled on them, they did not believe; and the light of my countenance was not cast down to the ground. 25 If I chose to go to them, I used to sit in the first place; and when I used to sit like a king surrounded by his army, I was still a consoler for those who mourn.

Since in what preceded Job had shown in the universal why it is evident that it is not against divine justice that the evil prosper and the good sometimes suffer want of temporal prosperity in this world, and greater spiritual things are given to them, he shows this now more clearly using himself as an example. He intends by this also to refute their opinion when they asserted that he was suffering adversities for sin. First he calls to mind his past prosperity which he used virtuously; then the greatness of the adversity into which he had fallen,(c.30) and finally he demonstrates his innocence in many ways.(c.31)

He seems to have satisfactorily answered the argument of Baldath (c.26) and since Sophar remained silent,(c.27) he proceeded to demonstrate his proposition. So after he had declared his intention, he waited for one of the others to speak. Since everyone remained silent, he resumed his speech again, and so the text says, "Job again took up his comparison," because he was about to speak using metaphor. "And said: Who grants me," which is placed here to show a wish more than to formulate a petition, "that I might be as in the months of old," and live in prosperity as I did once? Since he did not attribute this prosperity to either fortune or his own forces, but to divine aid, he continues, "As in the days when the Lord watched over me," for he protected me against adverse things and also protected me with good things. In some things he had led me to good effects even beyond my own effort, and to express this he says, "when his lamp," his providence, "shown over my head," for he directed my mind toward many good things which I had not thought of. In other

things, however, he was directed by God as though instructed by him about what he ought to do, so he then says, "in his light," in his instruction, "I was walking," I was proceeding, "in darkness," in doubts. To answer the objection that this is due to him from the merit of past justice, he adds, "as I was in the days of my youth," when I as yet could not have merited such great prosperity.

Then he explains the goods of his past in a series, and begins with the most important one, the divine intimacy which he knew in prayer and contemplation. So he says, "When God lived in my tent in secret," for then I felt the presence of God as long as I was praying and meditating in the secret of my tent, which is characteristic of contemplation. As to action he continues, "when the Almighty was with me," as though cooperating with me in doing good. Then he describes his prosperity as to his posterity when he says, "and my sons were round about me." For in fact the sons of a young man must be boys. Further he continues on to the abundance of things which concern everyday life when he says, "when I was used to wash my feet in butter." Among the ancients, riches consisted primarily in cattle, (pecus) from which money (pecunia) takes its name, according to Augustine.²⁸⁶ Among cattle products the most precious seems to be butter, which is the fat of the milk. He metaphorically shows his affluence in washing his feet, like someone who said he had such a surplus supply of this precious liquid that he washed his feet in it. As butter is valuable among animal products, so oil is prized among the products of the earth. The olives which usually have the best oil generally grow in stony and sandy places, and so he

says, "and the rock poured out rivers of oil for me," where he shows the abundance and the goodness of the fruit.

Then he explains the grandeur of his past glory when he says, "When I went to the gate of the city." This tells us he had judicial authority, because among the ancients, judgment rendered at the city gates. To show that he was not one of the assessors who stood,²⁸⁷ he then says, "and in the street they placed a judgment seat for me." By this he shows he had an unusual dignity. He shows consequently the authority of his judgment, first by the attitude of the young men when he says, "the young men saw me," who are often prone to sin, "and hid themselves," because they dreaded my judgment. Second as to the old he says, "The aged rose and stood at attention," for they were subject to my judgments. Third the governors of the city showed respect for his judgment, first because they stopped speaking when he wished to speak, and so he says, "The city elders refrained from talking." Second because they did not dare to interrupt him while he was speaking, and so he says, "and they put their fingers to their mouths." Fourth, the leaders in war who are usually more audacious and more prompt to speak, still did not dare to speak presumptuously and confusedly in his presence. So he says, "Generals governed their tongues," speaking plainly and humbly. Sometimes they were so awestruck that they did not dare to speak at all, and so he says, "and their tongues cleaved to the roof of their mouths," and made them incapable of speech.

As men of such stern authority are usually feared rather than loved by the people, he shows that the people loved him. Since the magnanimous man can exercise his authority toward the great and yet stoop to the nobodies,²⁸⁸ he then says, "The ear which heard me," when my glory and my judgment were proclaimed by others, was not hateful or envious, but "blessed me," for they thought me happy and desired happiness for me. This expresses the attitude of those not present. As for those present he says, "and the eye which saw," my glory and judgment "rendered testimony for me," about my virtue to others. This is because of the works of mercy which I was doing. He shows this first regarding the poor, and so he says, "because I freed," from the hand of the oppressor, "the poor man who cried out," who loudly complained. Second, regarding the orphans, and so he says, "and the orphan who had none to help him," because he had lost his father. Third as to men who live in dangers, and so he says, "The blessing of the man perishing came upon me," that is, the man who was in danger and who blessed me for helping him. Fourth as to widows, and so he says, "and I have consoled the heart of the widow," because they had lost the consolation of a husband.

But he did not have mercy in judgment because he forsook justice, and so he adds, "I have put on justice," for justice was apparent at all times in my trials. A piece of clothing completely surrounds a man and so to show that he was not coerced to do justice, but did so freely, he then says, "and I have clothed myself," by my own will, putting on justice "like a garment" protecting and adorning me all over. Just as

in combat a crown is given to the victor, so also the judge when he gives victory to justice in his judgment merits a crown, and so he continues, "and my judgment was like a diadem for me," because I invested myself with my judgment like a diadem. To show how he could preserve mercy together with justice he says, "I was an eye for the blind," for I instructed simple men how to proceed in their businesses and not suffer detriment due to ignorance. Because not only did he give counsel to the ignorant, but also help to the powerless, he says, "and a foot to the lame," for I gave aid to the man who could not prosper in his affairs that he might prosper. He also cared for those who were defenseless, and so he says, "I was a father to the poor," for I protected and supported them. There are those who wound the poor, the powerless, and the simple by falsely calumniating them. He shows a diligent interest to exclude the calumny of these malicious tongues, and so he says, "And the case of which I was ignorant, I diligently investigated," so that there would be no fraud hidden there. Some oppress the poor by violence, and devour them so to speak by stealing from them. Job destroyed the violence of men like this with his power, and so he continues, "I broke the mills of the impious," because I destroyed their greed and violence so they could no rob again," and I tore his prey from his teeth," because he compelled them to restore what they had already taken in theft.

Because of all these good works, he was confident that his prosperity would endure. First he describes the continuity of his prosperity in to his own person, and so he says, "And I said, 'I will die in my little nest,'" because I hoped from my past

merits that I would quietly die in my house, not exiled from my house, or even in a troubled house. Nor did he think that he should worry about a violent death, and so he says, "like a palm tree," which lives a very long time,²⁸⁹ "I will multiply my days," in the great length of my life. Second he describes the continuity of his prosperity as to riches, and he describes their increase saying, "My root was spread out near the water." For trees which have roots spread out near the water often produce an abundance of fruit. So by this he refers to the increase of temporal enjoyment. The fruits of an man may sometimes increase, but because of many impediments which come upon him, he is unable to collect them, and to exclude this he says, "and dew will remain in my harvest." For in very hot countries the harvesters cannot work in a field due to heat, because of the stifling character of the summer, but a cloud of dew gives them refreshment so that they can continue the harvest as Isaiah said, "Like a cloud of dew on the days of the harvest." (18:4) Third, he describes the enduring character of his reputation saying, "my glory always will be renewed," by good works which he proposed to multiply. Fourth, he describes the endurance of his power saying, "and my bow will be restored in my hand." "Bow" here means power, for Eastern people use such weapons in war.

Since in what precedes he describes both the severity (vv.8-10) and the mercy (vv. 11-16) which he showed in judgment, he shows here he also used wisdom. First, he used wisdom in judgments, and expressing this he says, "Those who heard me," because they were subject to my judgment, "awaited my judgment," because they

thought that that would hear something very wise. As to counsel he says, "and were silently attentive, listening to my counsels," waiting for them and listening eagerly to them. After I had given them my counsel, they were happy with it, and so he says, "They dared to add nothing to my words," because of the great wisdom which they perceived in me. Not only did they firmly keep my counsel, but they were also consoled by it, perceiving it to be efficacious to attain their proposed end, and so he says, "and my eloquence fell on them drop by drop," i.e., it refreshed them like drops of water.

After he had described what sort of person he was in judgments and counsels, he shows, as a consequence, what sort of person he was in ordinary associations with men. First he shows that he was gracious, because when he was absent they desired his presence, and so he says, "They waited for me like the rain," which refreshes men. When he was present they were consoled by his appearance and his words, and so he says, "and their mouth, their heart, "was open," toward me to receive encouragement, and he expresses this saying, "as to evening showers," which give refreshment after the heat of the day. Second, he shows that he was moderate in his conversation, and not dissipated by joy, and so he says, "When I smiled on them," showing some signs of joy, "they did not believe," that I was given to laughter. Likewise, he was not depressed by sorrow, and so he says, "and the light of my countenance was not cast down to the ground." For men cast their eyes down to the ground as a sign of sadness and depression. Third, he shows that he was not

immoderate in honors, because he did not desire them, and so he says, "If I chose to go to them," which I did not do easily, "I used to sit in the first place," for I was honored among them. Nevertheless, he did not become arrogant in honors, and so he says, "and when I used to sit like a king surrounded by his army," with all admiring me from here and there, "I was still a consoler for those who mourned," and did not hold them in contempt.

CHAPTER THIRTY

THE DISCOURSE OF JOB CONTINUES

The Lesson

His Present Distress

1 But now, men who are younger than I make sport of me. The fathers of those men were unworthy to guard the dogs of my flock, 2 whose strength of hand held nothing for me, and they were not accounted worthy of life itself. 3 In want and hunger they are sterile; they gnawed in desolate places, filthy with loss and misery, 4 and they chewed herbs and the bark of trees and the root of junipers was their food. 5 They uproot these things in mountain passes, when they find something they run to it shouting; 6 they live in desert stream beds and in the caverns of the earth or in gravel. 7 They are happy in places like this, and they live under briars they think voluptuous. 8 The sons of fools and of disreputable men are not known on earth at

all. 9 Now I am a verse in their songs, and I have become a proverb for them. 10 They abhorred me and they fled from me. They were not afraid to spit in my face. 11 He opened up his quiver and struck me down and he placed a bridle in my mouth. 12 At the right hand of the dawn, my misfortunes immediately arose. They have ruined my feet and they crushed them in their byways like waves. 13 They have demolished my ways; they lay in ambush for me and they prevailed, and there was no one who brought aid. 14 They rushed in upon me like a breached wall or an open gate and they rushed in on my mishaps. 15 I have been reduced to nothing; like the wind he took away my desire, and like a cloud my health vanished. 16 Now my soul droops within me and days of pain take possession of me. 17 At night, pain tears my bones and those who consumed me do not sleep. 18 My clothing is consumed by their great numbers and they encircle me like a collar on my tunic. 19 I am compared to filth and I have become like dust and ashes. 20 I called to you and you did not hear me, I stand fast and you do not heed me. 21 You have changed into someone cruel in my opinion and you persecute me with a heavy hand. 22 You raised me up, placing me almost above the wind and you powerfully dashed me to pieces. 23 I know that you will hand me over to death where the house of every living thing has been built. 24 Yet not for their destruction do you send forth your hand and if they are corrupted, you save them. 25 I once wept over him who was afflicted and my soul had compassion on the poor. 26 I expected good things and evil things came to me. I waited for the light and darkness rushed in. 27 My bones are inflamed without any rest, and days of affliction came upon me. 28 I was the brother to snakes and the

companion of ostriches. 30 My skin turned black on me and my bones dried out with fever. 31 My lyre was turned to mourning and my song to the voice of those who weep.

After he had listed the many prosperous things which he had enjoyed in times past, he here lists the adversities which he now was suffering. First, as to his former glory and reverence, he shows that he is held in contempt now. Contempt is more difficult for a person to bear in proportion to the lack of worth of the one who holds another in contempt. So he shows that those who hold him in contempt are worthless in many ways. First, as to their age, and so he says, "But now men who are younger than I am make sport of me," and this is the parallel contrary to what he said in the last chapter, "Young men saw me and hid themselves, and the aged rose and stood at attention."(29:8) Second, from mean origin, and so he then says, "the fathers of those men were not worthy to guard the dogs of my flock," for I did not consider them capable enough to assume the most ordinary services of my household, for example, taking care of the dogs. This the parallel contrary to what he said already, "the city elders refrained from talking."(29:9) Third, as to their magnificent influence. So he says, "whose," either the detractors or their fathers, "strength of hands held nothing," for I did not esteem their power at all. This is contrary to what he said already, "generals governed their tongues."(29:10) Fourth, as to their lack of honor, and so he says, "and they were not accounted worthy of life itself," because of their numerous grave sins. This is the contrary to the parallel statement he made, "The ear which

heard me blessed me."(29:11) Fifth, as to poverty he continues, "in want," from lack of possessions, "and hunger," as to the affliction which attends them, "they are sterile," for they are not capable of producing fruit. This is the contrary to the statement he made already, "The rocks poured out rivers of oil for me."(29:6) Sixth, he shows the difficult life they led when he says, "They gnawed in desolate places," for they consumed plain foods which they searched for in deserts, like acorns and other things of this sort, because they did not have the fruit of the fields, from their want. The effect of this food is that they are, "filthy," disfigured, "with loss," from the affliction of their own body, "and misery," from their exterior adversities. He explains, consequently, what they gnaw when he continues, "and they chewed herbs," wild and raw, "and the bark of trees and the root of the junipers was their food." Here he shows how crude and cheap their food was. He consequently shows that they do not have an abundance of even such vile food as this, and that they find it with great effort. He expresses this in the next verse, "They uproot these things in mountain passes," for they gather them with great difficulty because of the uneven terrain. He shows they gather this in small quantity when he says, "when they find something," they contend over this vile food. He expresses this saying, "they run to it shouting," so one can arrive before the other. All this answers by way of opposition what he had said above, "I washed my feet in butter." Seventh, he shows the vile character of their dwellings, because they do not have houses to live in saying, "they live in desert stream beds," which are the dry stream beds caused by storms wherethey protect themselves from the heat, "and in the caverns of the earth,"

because of the dark, "or in gravel," because of the cool of the nearby water or because of the softness of the sand. It seems pleasant to them when they can find such places to live, and so he says, "they are happy in places like this," as though these sorts of places are scarce. If at times they find more comfortable places, they reckon this as almost voluptuous, and so he then says, "and to live under briars," in the shade of small trees, "they think voluptuous," because such a place was more comfortable to lie in than the one they had before. This seems to answer by opposition what he had said before, "I will die in my little nest."(29:18) After enumerating all the miseries one by one, as an epilogue he summarizes what he has said then saying, "The sons of fools," in mind, "and of disreputable men," in birth, "are not known on earth at all," for they are unknown, without any dignity or renown.

As a consequence he shows what Job had suffered from them, and first he shows that he had been derided by them with their works and their jokes. So he says, "Now I am a verse in their songs," because they made up mocking twatter about him. They also derided him in serious things, and he continues expressing this, "and I have become a proverb for them," because they recited the misfortunes of Job in a group like proverbs, giving him as an example of fault and unhappiness. Second, he shows how they held him in contempt in their heart when he then says, "They abhor me," as vile and unclean. Third, he shows how they held him in contempt in deed, first insofar as they bristled in his presence, and so he continues, "and they fled far from

me." He says this in opposition to his previous statement, "They awaited me like the rain."(29:23) Second, they proposed injuries against him; "and they were not afraid to spit in my face," as a sin of insult and disrespect. So one does not think this disrespect was because of some fault he had committed, he shows the cause of this contempt from the part of God who struck him. He shows first that he is afflicted by God when he says, "He opened up his quiver and struck me down." An archer takes arrows out of a quiver when he wants to use them to wound someone. Arrows here mean affliction from God because this is the way he uses them in Chapter Six, "The arrows of the Lord stick fast in me, and their displeasure drains my spirit."(v.4) So the quiver of the Lord is the divine disposition from which adversities come to men, which he tells us is open, because of the abundance of adversities by which he is tried both exteriorly and interiorly. Second, he asserts that God has hindered him from repelling his injuries at least in word. So he then says, "and he placed a bridle in my mouth," because God's scourge took away his confidence in answering, since others took their arguments against him from the very fact God's scourges.

He concludes that these adversities are sent to him by God from the fact that they came to him beyond the usual manner of human adversities. He first demonstrates this from the place where the adversities came. For assaults usually arise especially in these countries from the North, where barbarous nations and men who were very ferocious and warlike lived, as we read in Jeremiah, "all evil is made known from the north."(1:14) But those who assaulted blessed Job came from the

South where men who are less warlike and ferocious usually live.²⁹⁰ For the text has already said that his adversity began when the Sabeans took his cattle and asses and killed his servants,(1:15) and so he says, "At the right hand of the dawn," from the South, because if someone faces East, the South will be on his right. "My misfortunes immediately arose," because they began when the Sabeans rushed in.

Second, he shows that his adversities are beyond the common expectation as to the magnitude of the assault. For one is assaulted when he loses the goods which give him the ability to work. This is represented by the feet, and so he says, "They have ruined my feet," for they destroyed my faculties, and they did this easily and completely. So he says, "and they crushed them," my feet, "in their byways," like a passerby without any difficulty. He adds another example when he says, "like waves," for the waves of the sea suddenly overflow the land or a ship and completely submerge it. Since his feet (his faculties) have been ruined, the consequence is that his progress is also impeded, and so here the text continues, "They have demolished my ways," all the progress of my works. Further they also crushed me in person with deceit, which he intimates when he continues, "they lay in ambush for me," and with power, in what he adds, "and they prevailed," without any opposition, because no one obstructed them in doing it. So he then says, "and there was no one who brought aid," to me when I was persecuted by them, nor even someone who obstructed them so that they would not approach me. So he continues, "they rushed in upon me like a breached wall or an open gate," as though there were not an

obstacle, either from the thing itself, which is implied by the breached wall, or from human concern, which is implied by the door. Moreover, those who rush on me so freely are not merciful, and so he says, "and they rushed in on my mishaps," for the only thing they intended was to make me unhappy.

Third, he shows that adversities of this kind are permitted by God for their effect, because he was stripped of everything by them; and so he says, "I have been reduced to nothing," because nothing remained for him from his former prosperity. This consisted in two things. First, in exterior goods, which he lost by violence, and so he says, "like the wind he took away," through violence, "my desire," everything which I found desirable in exterior things. Second, his prosperity consisted in the health of his own person, and as to this he says, "and like a cloud," suddenly and completely, "my health," of my person, "vanished." When these desirable goods had been taken away, his soul remained in sadness, and so he says, "Now my soul droops within me," through sadness. He truly could not have been anything but sad, when he had lost his children and his goods. Because he had lost the health of his body, he also felt corporeal pain, which gave him no rest in the day, and so he says, "days of pain (physical suffering) take possession of me." This pain gets even worse at night, and so he says, "At night pains tear my bones," for my pains so increase at night that they seem to pierce through my bones. He shows that the cause of the pain was from the rotting of his sores saying, "and they who consume me," the worms generated from the rotting of the wounds, "do not sleep," since they give no rest to

him. He shows their great number saying, "My clothing is consumed by their great numbers," because the number of the worms is so great that they not only eat my flesh, but also gnaw my garments to pieces. To show that they are diffused not just in one part of the body, but almost in his whole body, even to his head, he then says, "and they encircle me like a collar on my tunic," for because of their great number, they cannot be contained under the cover of his underclothing and outside garments, but break out into the open and go around his neck. From the punishment of this kind he shows that he has become abominable to men, and so he says, "I am compared to filth," so that no one wants to approach me because of the great corruption and the number of the worms, as one does with filth. "And I have become like dust and ashes," totally dejected and held in contempt.

Those whom men reject often find help from God, but he was deserted by God in temporal adversity, and so he says, "I called to you," seeking continually to be freed from this adversity, "and you did not hear me," at least not very quickly. "I stood fast," for I persevered in prayer, "and you do not heed me," by freeing me from adversity. Thus if I consider only my temporal state, I would consider you a cruel and hard enemy, and so he then says, "You have changed into someone cruel in my opinion," according to the appearance of the exterior trials when you so not spare me even when I entreat you." "And you persecute me with a heavy hand," for you afflict me cruelly. Therefore from all exterior appearances it seems that you granted me prosperity in the past to afflict me all the more, and so he adds, "You raised me up,"

in the time of prosperity, "placing me almost above the wind," in a very exalted position, yet in the fickle way of the wind, "you powerfully dashed me to pieces," you struck me heavily as though you threw me on the ground from a great height. He proves that he did not say this in despair saying, "I know that you will hand me over to death," because I do not suffer these things as though they were not planned, for I know that I will go to a still further defect, death. He says that he knows this because of the mortal condition of life, "where the house of every living thing has been built," for all men go to death as a man does to his house. However, man is not totally destroyed in death, because the immortal soul remains, and so he says, "Yet not for the destruction," of all living men, "do you send forth your hand," to reduce them to nothing by your power. "And if they should be corrupted," by death, "he will save them," and make their souls happy. I hope for this from your goodness, however hard and cruel you seem to me in these temporal adversities.

After he has explained his past prosperity (c.29) and subsequent adversity,(vv.1-24) he collects them in a kind of summary saying, "I once wept," in the time of my prosperity, "over him who was afflicted," according to what Scripture says, "Weep with those who weep,"(Rom. 12:15) and I also had compassion on the suffering of others, which he shows when he then says, "and my soul had compassion on the poor," not only in interior affections, but also in exterior deeds, as he said already.(29:12) For these works of mercy, "I expected good things," the prosperity of this world according to the opinion of his friends, "and evil things came to me,"

adversities which clearly demonstrates that their opinion was false. "I waited for the light," the consolation and counsel by which I might escape from evil, "and the darkness rushed in," bitterness and hesitation.

He explains then the evils coming upon him, and he begins with interior evils when he says, "My bones are inflamed without rest." This can refer to the weakness of the interior powers producing too much heat, and also to the affliction of the heart proceeding from the intensity of the feeling of pain. To show this kind of turmoil is very, very debilitating, he says, "Days of affliction came upon me." For all men suffer weariness in their old age from, but he is struck with this affliction in his youth. Then, as to exterior evils he says, "I went along grieving," for when I walked among men my exterior appearance was first unhappy and then sad. But although sadness is the cause of anger,²⁹¹ Job still was not angry, and so he then says, "Standing up without fury, I cried in the crowd," explaining my miseries. These came partly from the lack of friends about whom he continues, "I was the brother of snakes," because those who should have loved me as a brother, bit me like snakes, "and the companion of ostriches," who usually forget even their own offspring.(39:15) So they were so forgetful of me that they did not help me. His adversity was also partly from the weakness of the body, and so first as to exterior evils he says, "My skin turned black on me," from the interior corruption of the humors." Then, as to the interior evils he continues, "and my bones dried out from fever," for my fever was so high that it dried up the marrow of bones. This adversity partly consisted in the

exterior signs of sadness, and so he uses images to show how his signs of joy had been changed. These are musical instruments, and he expresses this saying, "My lyre was turned to mourning," because the lyre which I used in joy is now used in mourning. He also uses songs sung by the human voice, and so he says, "and my song," which I used to express my joy, has been changed, "to the voice of those who weep."

CHAPTER THIRTY ONE

JOB SEEKS JUSTICE

The First Lesson

Job is Chaste, Just and Good

1 I made a covenant with my eyes tonot think about a young girl. 2 What part does God above have in me and what inheritance does the Almighty have on high? 3 Is it not damnation for the wicked and aversion for those doing evil? 4 Does he not consider my ways and does he not number all my steps? 5 If I have walked in vanity, and my foot hastened to deception, 6 let him weigh me in a just balance and God knows my simplicty. 7 If my step has turned aside from the way, if my eye has followed my heart, and if any spot cleaves to my hands, let another reap the goods I have sown and his sons will be rooted up. 9 If my heart has gone astray over a woman and if I have lain in wait at my neighbor's door, 10 let my wife be the prostitute of another and others bend over her. 11 This is indeed a wicked thing and the greatest evil, 12 it is a fire which devours even to consuming all he has and

eradicates his whole progeny. 13 If I despised subjecting myself to judgment with my servant and my handmaid when they wanted to settle some complaint against me, 14 when the Lord God will rise up to judge me and when he questions, what will I answer him? 15 Did not he make both other men and myself in the womb? And did he form me the same in the womb? 16 If I denied the poor what they sought and if I have made the eyes of the widow wait, 17 if I ate my mouthful alone and the orphan did not share it, 18 since mercy has increased in me from my infancy and came forth with me from the womb of my mother. 19 If I despised the man passing by and the poor without covering. 20 If his loins have not blessed me and if I was not warmed with the fleece of my sheep. 21 If I have raised my hand against the orphan, even when they saw me at the gate, elevated above the crowd, 22 let my shoulder fall from its joint and my bones be broken. 23 For I always feared God like the swelling of the wave over me, and his weight I could not bear.

After Job had told of his former prosperity (c.29) and his subsequent adversity,(c.30) he now shows his innocence so that one does not think that he had fallen into adversities because of sin. He begins to show his innocence by his freedom from the sin of lust which involves many things. One easily slips into this sin, because unless someone avoids the beginnings, he cannot withdraw at all from the things which come after.²⁹² The glance of the eyes in which one looks at a beautiful woman, especially a virgin is the first motion in this sin. Second, is the thought, third, the pleasure, fourth, the consent, and fifth, the deed. Job wanted to exclude the

beginnings of this sin so that he would not get intangled in the rest, and so he says, "I made a covenant," in my heart I signed it like one signs a treaty, "with my eyes," from whose sight the desire of women comes, to so abstain from looking at women, "to not think about a virgin," that is, to not arrive at the first interior stage of these thoughts. For he saw that it was difficult if he fell into the first stage of thought to not totter into the others, namely, desire and consent.

Then he shows why he is so solicitous to avoid this sin. First, because man seems to go furthest away from God in the sin of lust. For man approaches God by spiritual actions, are especially impeded by venereal pleasures,²⁹³ and so he then says, "What part does God above have in me?" for God has a part in me in proportion to the elevation of my mind to higher things; but if my mind is cast down by lust to carnal pleasure, God has no part in me from on high. Even the lustful at some time think about God spiritually, but soon the desire of pleasure calls them back down below, and so God's portion cannot be steadfast in them like an inheritance. So he then says, "and the inheritance," the firm hold on me for I fell back down below ("the Almighty" cannot have "on high" because he lives on high). So it is necessary that his inheritance be with those who seek higher, spiritual things, not in those who descend towards carnal things. Second, the reason why he shuns the sin of lust is the damage which it brings upon men, which is twofold. One is corporeal, when a man because of the sin of lust incurs danger to his person and his things, and so he says, "Is it not damnation for the wicked?" because the evil man who is involved in

this sin goes to damnation. Another damage is the impediment to doing good works, and so he says, "and aversion for those doing evil," for violent pleasure drags the soul to itself. So men given to pleasure abandon good works, and even good talk. Third, he considers the cause from the point of view of divine providence which provides for all the deeds of men. From this perspective no one can be immune from punishment, and so he says, "Does he not consider my ways," the progress of my works to reward them? Not only does he know the entire process, but also the stages of that process and so he says, "and does he not number all my steps?" because he examines everything with his judgment, even the smallest detail which seem reprehensible in my acts, and so I do not remain unpunished.

Second, he cleanses himself from the sin of deceit, using in this and in all the following an execratory oath in which he binds himself to punishment, so that if he does not tell the truth, he obliges himself to punishment.²⁹⁴ So he says, "If I walked," if I acted "in vanity," in some falsehood. For things are called vain which lack stability. Stability consists especially in truth. He shows how one goes about in vanity when he then says, "and my foot hastened to deception," this refers to my affection and all the other powers of the soul which are the principles of motion. He says clearly, "my foot hastened to deception," because man intends by deceitful means to obtain quickly what he would have obtained with great difficulty by means of the truth. One can consider walking without deceit by inspecting the righteousness of justice from which the deceitful man turns aside, and so he says, "let

him (God) weigh me a just balance," to discern from his justice if I have gone afar in evil doing. Since deceit consists especially in the intention of the heart, he alone can judge deceit who reads the intentions of hearts like an open book. This can only be God. So he then says, "and let God know my simplicity," which is the contrary of the duplicity of deceit. He says, "let God know," not as though God learns it for the first time as something new, but in that he makes it known to others as something new, or because he knew this from eternity by the reason of his justice.

Since he has excluded deceit from himself in general, he descends to some special sins in which one deceitfully plots to obtain the goods of another. This happens both in theft and in adultery. For in theft one plots by deceit to obtain the possessions of his neighbor, and he excludes this from himself saying, "If my step has turned aside from the way," by disdaining justice, which has as its effect that man looks with a covetous eye at the goods of his neighbor to steal them. So he says, "if my eye (my desire) had followed my heart," so that my eye intended to have what my heart desired. Third, from contempt of justice and direct intention to acquire what his heart desires, a man may use his hand to rob the goods of another, and so the text continues, "and if any spot has cleaved to my hands," by taking the things of another. Now it is just that if one takes the goods of another, he should also have his goods despoiled by others, and so he says, "let another reap the goods I have sown," for if I have stolen another's goods, let others take my goods away. This is an oath obliging himself to punishment (execratory). Men often steal the riches of another so that

they can amass wealth for their children, as the prophet Nahum said, "the lion seized what was sufficient for his cubs."(Nah. 2:13) Therefore it is just that the man who steals the things of another not only should have his own goods taken from him, but also that his sons should die, and so he says, "and his sons will be rooted up," for these are the ones who seem to be especially supported by the stolen goods.

In adultery, however, a man plots deceitfully to take the wife of his neighbor, and this plot is preceded by a certain deception of heart, as long as reason is darkened by concupiscence, and so he says, "If my heart has gone astray over a woman," referring to the desire of the wife of another. From the fact that the heart is conquered in the desire of a woman, one tries to possess the woman desired by any deceitful means possible, and so he says, "and if I have lain in wait at my neighbor's door," to commit adultery with his wife. He is justly punished who soils the wife of another by adultery, when his wife is soiled by others, and so he says, "let my wife be the prostitute of another," let her make her body an object for sale to others. From this it follows that others abuse her, and so he then says, "and others bend down over her," to commit adultery. He shows why he avoids this sin saying, "This is indeed a wicked thing," because it is against the law of God which binds a man and a woman in matrimony.(cf. Matt. 19:6) "And," if one considers human justice, it is, "the greatest evil," because the greater the good taken away, the greater the injustice. If someone should steal a cow, it is a greater injustice than if he should steal a sheep, and so he is punished more, as Exodus says. ²⁹⁵ The man who commits adultery

takes away the greatest thing another can have, his wife, who is one flesh with him (Gen. 2:24). He also takes away the certainty of offspring and consequently, the whole succession of his patrimony, which because of adultery, sometimes accrues to strangers. So the text continues, "it (adultery) is a fire, which devours even to consuming all he has," because it cheats a man of his whole patrimony, as has been said, "and eradicates his whole progeny," when it makes the succession of his sons uncertain, and so Sirach says, "Every woman leaving her husband will sin, and give him an heir by another man."(23:32)

So after he excuses himself from injustice he because he did not do injury to others, either in stealing things from them, or in abusing persons joined to them, he excuses himself, as a consequence, from those incurring injustice because of the defect of justice, and so he says, "If I despised subjecting myself to judgment with my servant and my handmaid when they wanted to settle some complaint against me," for if I despised rendering justice to those beneath me, let these and other hard things happen to me. He shows why he did not despise submitting to judgment with his servants saying, "When the Lord God will rise up to judge me," that is, when he himself will come to judge, if I now despise his judgment, I would have no one to whom I could go for refuge or aid. Nor would I even be able to rationally answer God in judgment, and so he says, "and when he questions," when he examines my deeds, "what will I answer him," what reason will I be able to give for not being willing to submit to judgment with my servants? He implies the answer "none." He

proves as a consequence that all men naturally share the same condition, and so he says, "Did he not make both other men and myself in the womb?" He means: I have the same soul created by God as my servants. My body is formed also by the same divine power, and so he continues, "and did he (God) not form me the same in the womb?" who formed the other. So it is clear that it matters to God how I treat the other.

After he showed that he was not lustful (v.1) or unjust (v.5), he shows that he was not without pity. He first shows this from the fact that he did not take benefits away from the poor. For some men deny alms to the poor man seeking them as soon as they ask. He excluded this from himself saying, "If I denied the poor what they sought." Some do not refuse them but put off giving the gift once promised. He excludes this from himself saying, "and if I made the eyes of the widow wait." Others do not refuse nor defer giving what is asked, but they give nothing from a right intention. He excludes this from himself, showing that he did not wish to use the smallest things in an exclusive way, but rather to share them with others, and so he continues, "if I ate my mouthful alone and the orphan did not share it." Here he implies: let these things and worse happen to me. Notice that he speaks here with great precision. For the poor do not usually just beg, but they entreat earnestly, and therefore one cannot refuse them the kindness of pity without completely rejecting them. Widows beg, but they are afraid to entreat earnestly, and so, unless one aids them quickly, they are deprived of the benefit of mercy. Orphans do dare to beg, and

thus it is necessary that one bestow mercy on them even without begging. He shows why he was merciful in this way in two ways: first, because from his childhood he developed the habit, and so he says, "Since mercy has increased in me from my infancy." As he grew in years, so he practiced the works of mercy more. Second, because he had a natural inclination to mercy, like other men commonly have certain inclinations to various virtues, and so he says, "it came forth with me from the womb of my mother," because from the first days of my birth I was disposed to give mercy to the poor promptly.

There are usually two obstructions to mercy. One is the contempt of the poor whom one judges not worthy of mercy. One usually despises those who dress in poor clothes and honors those who dress in rich clothes, as Sirach says, "the clothes of the body reveals the man."(19:27) But he excludes this obstacle to mercy from himself saying, "If I despised the man passing by," any passerby not known to me, "and the poor," someone I know, because he was "without covering," he implies here too, let these and other things happen to me. Not only did I not despise those who were poorly clothed, but I even provided them with clothes, and so he then says, "If his loins have not blessed me," because I covered them when they were naked and this was the occasion when he blessed me. He shows the reason for this saying, "and if he was not warmed with the fleece of my sheep," by the clothing offered to him, let the same punishment happen to me. Another impediment to pity is the confidence one has in one's own power. This makes a man think he can harm others and

especially people beneath him with impunity, and he excludes this from himself saying, "If I have raised my hand against the orphan," to cause him to suffer, "even when they saw me at the gate," the place of judgment, "elevated above the crowd," as one more powerful. It is just that a man should be deprived of the members which he uses for injustice, and so he speaks not only of the loss of his hand as a punishment, but also the arm to which the hand is attached, and of the shoulder to which the arm is connected, and so he says, "let my shoulder fall from its joint and let my arm and my bones be broken," if I have abused my hand by using it to oppress the poor. He shows then why although he was in a higher place in society he did not raise his hand against orphans. Even though he did not deliver them because of men, yet he would deliver them because of God whose judgments he feared, and so he then says, "For I always feared God like the swelling of a wave over me." He speaks using the comparison of those sailing in the sea, who, when the swelling waves rise over the height of the ship, fear that the ship will sink. In the same way he feared divine threats, like waves swelling up. Also he submitted to divine authority, which forbids the oppression of orphans, and so he says, "and weight," the authority of God who protects the orphans, "I could not bear," without bending my will to him.

The Second Lesson

Job concludes his Defense

24 If I have accounted gold my strength, and if I have said to fine gold: You are my confidence. 25 If I rejoiced over my abundant riches and because my hand had grasped even more, 26 if I looked at the sun and the moon moving in splendor 27 and my heart secretly rejoiced and kissed my hand in reverence to them: 28 this is the greatest evil and the denial of God the Most High. 29 If I rejoiced at the ruin of him who hated me and if I exulted when evil overtook him, 30 for I did not give my tongue to sin, waiting and cursing his soul. 31 If the men of my tent have not said: Who will give us his meat to satisfy us? 32 The pilgrims did not remain outside, my door was open to travelers. 33 If I hid like a man and if I have hidden sin in my bosom, 34 if I grew frightened at the great multitude and if the contempt of my neighbors terrified me, if I was not very silent and did not go out of my door? 35 Who will give me an advocate that the Almighty might hear my desire and he who judges write a little book? 36 Let him carry it on my shoulders and let it encircle me like a crown. 37 For every one of my steps I will announce it, and like a prince I will offer him homage. 38 If the earth cries out against me and its furious weep with it, 39 if I have eaten his yield without payment and I have afflicted the soul of the farmers, 40 let nettles grow for me in place of wheat and thorns for barley. Here the words of Job end.

After Job excuses himself from injustice (v.5) and lack of mercy (v.16), he now excuses himself from the inordinate affection for riches. This can come about in two ways. In one way, when man confides too much in riches, and he excludes this

saying, "If I accounted gold my strength," in that I reckoned my virtue principally in riches "and if to fine gold," which is the purest gold, "I have said: You are my confidence," this is against what Paul says, "Let the rich of this world not put their hope primarily in the uncertainty of riches."(1 Tim. 6:17) Second, the affection of man is disordered through riches from the fact that he rejoices too much in possessing them, and so as to riches he already possessed he continues, "If I rejoiced," inordinately, "over my abundant riches," which I possessed as exclusively my own. As to the acquisition of riches he says, "and because my hand had grasped even more." For men usually rejoice more about what they have newly acquired.

Then he defends himself against the sin of superstition, which is against God. In ancient times idolworshippers worshiped the stars of heaven, especially the great lights because of their great brightness.²⁹⁶ He shows he does not saying, "If I looked at the sun when it shone and the moon moving in splendor," which caused the idolaters to worship them, "and my heart secretly rejoiced," as though I were devoted to them from interior worship. As for exterior cult he says, "and I kissed my hand in reverence of them. He shuns this because "this is the greatest evil." For if it is evil to offer what is due to one man to another, it seems the greatest evil that the cult due to God is offered to a creature. Since it is impossible for man to show divine cult at the same time to God and a creature, he then says, "and the denial of God the Most High." Even though the name of God is attributed to some creatures by participation, the cult of latria is due only to the most high God, who is denied to be

the most high if that cult is also given to others.

After these things which pertain to justice in general, he continues with what pertains to the perfection of virtue. Among these he first excludes the hatred of enemies. This is especially shown when someone rejoices in his complete ruin, and he excludes this saying, "If I rejoiced at the ruin of him who hated me." Or he may rejoice in any evil which comes upon him, which he shows is not true of himself saying, "and if I exulted when evil overtook him," and hoped evil would come on him in despair. He then shows why he should shun this saying, "For I did not give my tongue to sin, waiting and cursing his soul." Truly man naturally desires those things which he enjoys, and he expresses his interior desire in words. Therefore, it follows that if someone should rejoice in someone else's evil, that he desires it, and consequently, in cursing him, he invokes evil on him.

Then he shows the perfection of his own virtue as to the superabundance of goods which he bestowed on others. First, as to his domestics he says, "If the men of my tent have not said: Who will give us his meat to satisfy us?" When the meat of some animal is appetizing, men desire to eat their fill of it. By this then he shows that they desired to be satisfied with the flesh of his presence. As for outsiders, he then says, "The pilgrim did not remain outside," but was received in the house; "my door was open to the travelers," so that they were always very welcome.

Finally he shows the perfection of his virtue because he is not unduly anxious. Men often hide a fault because of the fear of embarrassment,²⁹⁷ and they sometimes do this against justice, by denying it, which he excludes from himself saying, "If I hid like a man," as men often do, "my sin," by denying it unjustly; They may also excuse themselves from it, even covering it over with some crafty device, and so he then says, "and if I have hidden in my bosom," by hidden pretence, "my sin," when I am bound to confess it. He then excludes from himself the inordinate fear of corporeal dangers, which especially proceed from a great mob rising up against a man as Sirach says, "My heart fears three things; the slander of the city, the gathering of a mob, and a false accusation."(26:5-6) So he says, "If I grew frightened at the great multitude." If man despises the neighbor he ought to help, this fear is increased, and so he says, "and if the contempt of my neighbors terrified me." Fearless men often go to contrary excess through presumption, and sometimes, at least in words, speak against more powerful men. He excludes this saying, "and if I was not very silent." Sometimes they proceed further and they dare presumptuously to attack a great number of adversaries, but he excludes this saying, "and did not go out of my door."

Since he has said many great things about himself, he invokes divine witness about these things, and so he then says, "Who will give me an advocate," to speak to God with me? He shows why he desires help saying, "that the Almighty might hear my desire?" He shows what his desire is then saying, "and write a little book," which will accuse or protect me in what I have said with "he who judges," all human acts,

both interior and exterior. If in the testimony of this book, by the certain manifestation of the truth I am also shown to be guilty, I want to endure the punishment, and so he says, "Let me carry it on my shoulders." If, however, when the truth is manifested I appear worthy of praise, then I will accept the crown of reward, and so he then says, "and let it encircle me like a crown." In this he shows his desire that one who was condemned unjustly by his friends, have his case reserved for the just judgment of God. He promises that he will not contradict this book containing the divine witness. "For every one of my steps," the progress of my works, "I will announce it," for in them I will acknowledge the truth of God's testimony and I will not refuse to submit my opinion to divine witness. So he says, "and like a prince I will offer him homage," for I will gratefully accept the fact that one deals with him on the basis of God's testimony.

Then he defends himself from the vice of extreme desire in things he has acquired in his own possession. This is shown in two ways. In one way by the fact that man is eager to extract too much profit from his own possessions by too much attention, and he excludes this metaphorically saying, "If the earth cries out against me," because it seemed I would not permit it to rest, and I had planted it too much. So he says, "and its furrows weep with it." This is comparable to a man who weeps in great anguish. In another way excessive desire for possessions is shown when a man denies a just wage to his workers, and so he says, "If I have eaten his yield without payment," because I did not pay the workers, "and I have afflicted the soul of

the farmers," either by compelling them to work excessively or by taking away their salary. Now it is just that one who desires superfluous and uncommon possessions loses necessary and ordinary goods. So he says, "in place of wheat," sown for the nourishment of men, "let nettles grow for me," which not only are useless, but prickly. "And for barley," which is sown as food for animals, "thorns," which even wound animals by pricking them. When he had said all these things, the epilogue comes next saying, "Here the words of Job end," because he proposes nothing new after this to prove his proposition.

CHAPTER THIRTY TWO

THE DISCOURSE OF ELIUD

The Lesson

Introductory Remarks

1 So these three men ceased to answer Job because he seemed righteous in his own eyes. 2 But Eliud, the son of Barachiel the Buzite, of the family of Ram, was angry and indignant. He was angry against Job because he said he was just in himself before God. 3 On the other hand, he was indignant against his three friends because they had not found a reasonable answer but had merely condemned Job. 4 Therefore, Eliud waited for Job to speak because those who spoke were his elders. 5 Since he had seen that the three could not answer, he was violently angry; 6 and Eliud, the son of Barachiel, the Buzite answered: I am young in years and you are older. On that account, I lowered my head and was afraid to express my opinion to

you. 7 For I was hoping that a greater length of years would speak and a great number of years would speak wisdom. 8 But as I see the spirit is in men, and the inspiration of the Almighty gives understanding. 9 It is not the old that are wise nor the aged that understand what is right. 10 Therefore, I will speak: Listen to me and I will show you, even I, my learning. 11 For I have waited for your discourses, I have heard your practical wisdom as long as you debated in your arguments 12 and as long as I thought you would say something, I waited for you to speak. But I see there is no one who can argue with Job and answer his arguments among you. 13 Do not then say: We have found wisdom, God threw him down and not man. 14 He has spoken nothing to me and I will not answer him according to your discourses. 15 They were terrified so they did not answer him further, and abstained from speaking by their own will. 16 Therefore, as I waited and they did not speak, they stood still and did not respond further, 17 I will not answer for my part and I will show off my knowledge. 19 Behold, my heart is like must which breaks new wine skins without a vent. 20 Let me speak and I will breathe little by little. I will open my lips and I will answer. 21 I will not show partiality to any man and I will not equate God with any man. 22 Truly I do not know for how long I will live and if my maker will take me away after a little while.

After the dispute between Job and his friends had ended, the argument of Eliud against Job is introduced. He uses stronger arguments against Job than the other ones and approaches nearer the truth. So Job does not answer him, although he still

deviates a little from the truth and interprets the words of Job in the wrong sense, as we shall clearly see.²⁹⁸

He begins by stating that the reason which moved him to speak was indignation against Job and against his friends. The text begins with the premise of the silence of the friends when it says, "So these three men about whom the text has already spoken, "ceased to answer Job." It is noteworthy here that he would not call them men if it were not an actual event and only a parable. The text next indicates the cause of the silence saying, "because he seemed righteous in his own eyes." For Job had said many things in his own defense, which these men could not contradict. For both of these reasons, the silence of his friends and the fact that Job seemed to himself to be righteous, Eliud, who had stood apart was agitated to anger. So the text continues, " But angry," in heart, "and indignant," in showing exterior signs of anger, "there was Eliud," his name, "the son of Barachiel," his parents, "The Buzite," his country of origin, and "of the family of Ram," which describes his tribe. This whole description is to show that this was an actual event.

The text explains the cause of his anger against Job first when it says, "He was angry against Job because he said he was just in himself before God," according to divine testimony. This is especially against what Job said, "He knows my way," and later, "My feet followed in his steps."(23:10) As to his friends, the text continues, "On the other hand, he was indignant against his three friends because they had not

found a reasonable answer," with which they might respond to the words of one who asserted that he was righteous, "but they merely condemned Job," saying that he was evil.

The text shows the reason why Eliud had previously not answered Job in anything when he says, "Therefore Eliud waited for Job to speak," without contradicting him, "because those who spoke were his elders," deferring to them as though to wiser men, and because their old age required it. But since it did not seem to him that reverence for someone should prejudice the truth, he, though younger, began to answer angrily the three elders, and so the text continues, "Since he had seen that the three could not answer," the arguments of Job, "he was violently angry," because he thought that in some way the truth would be utterly compromised by their laziness. So he wanted to defend the truth as he understood it in their place. The text therefore continues, "and Eliud, the son of Barachiel, the Buzite, answered," to the discourse and arguments of Job.

In his anger he first defends his former silence, both because of his age, "And he said, 'I am young in years,'" and because of the old age of the others, and so he says, "and you are older." Young men ought to defer in reverence to their elders, and so he says, "on that account I lowered my head," as a sign of reverence and humility, "and I was afraid to express my opinion to you," so as not to seem presumptuous in hindering the words of wiser men by my discourses. It seems probable that old men

speak more wisely because of two things. First, because young men from the fervor of the soul frequently propose many things without any order. Old men because of the gravity of age speak more maturely, and so he says, "For I was hoping that a greater length of years would speak," with more seriousness and with greater effect. Second, because old men by the long experience of years can experience many things, and consequently, speak with more wisdom. So the text continues, "and a great number of years," because of which one can acquire experience, "would teach wisdom," which experience gives.

As a consequence he defends the fact that he is now going to begin to speak because he has experienced the fact that age is not the sufficient cause of wisdom, but rather divine inspiration, and so he says, "But as I see," that is, I consider, the effect, "the spirit," of God, "is in men," because he operates in them. He expresses this saying, "and the inspiration of the Almighty," by which he inspires the Holy Spirit in men, which is the spirit of wisdom and understanding,(Is. 11:2) "gives understanding," of the truth which is the principle of wisdom in those who are inspired. He shows that this inspiration is the special cause of wisdom saying, "It is not the old that are wise," as to the knowledge of divine truth, "nor the aged that understand what is right," as to the ordering of human acts. Because although he was not aged, he nevertheless was confident that he was inspired by God. Therefore, he dared to speak, and so he says, "Therefore, I will speak."

In his speech, he first persuades them to listen from the authority of God, by whose inspiration he was speaking, and so he says, "Listen to me," so that they do not interrupt his discourse. To those listening he promises the philosophical doctrines of science, and so he then says, "and I will show you, even I," although I am young, "my learning," from which I will answer the arguments of Job. It was just that they should hear him because he had listened to them, and so he continues, "For I have waited," for a long time, "for your discourses," which you pronounced against Job. Since he thought he could discern what they had said well and what they had not said well he then says, "I heard your practical arguments," for in listening I judged what in your words should pertain to prudence. He had waited not a short, but a long time. He determined the end of his waiting by two things. First, from their decision, and so he says, "as long as you debated in your arguments," as long as it pleased them to argue against Job. Second, from the hope that he had in their wise teaching. He says, "and as long as I thought that you would say something I waited for you to speak." One should not listen any longer when he does not hope to hear something useful. He saw that the words which they used against Job were not efficacious. First, certainly, because they were not able to convince him, and so he says, "But as I see, there is no one who can argue with Job," and convince him with arguments. Second, because they could not resist his arguments, and so he then says, "and answer," sufficiently, "among you," from your understanding. Or this can mean there is no one, "among you," of your number to answer "his arguments," the arguments he used against them. Their principal arguments against Job are

founded on the adversities of Job which they attributed to divine judgment which is not able to err. He consequently shows that this answer is not sufficient saying, "Do not say then, 'We have found wisdom,'" a sufficiently wise response, "God (who cannot err) threw him," into adversities, "and not man," who can deceive and be deceived. He intended to answer more efficaciously, and so he then says, "He has spoken nothing to me," for he wants to show that he does not speak because he has been provoked, "and I will not answer him according to your discourses," because I will not follow your ways in answering him, but I will find another more effective way of answering him.

He intends to defend himself in the answer he will give, not only among them, but also among others, and therefore, he turns his discourse to others saying, "They were terrified," to speak further that they would be refuted more clearly, "so they did not answer further," the arguments of Job. He shows that this was the result of their laziness, and not due to the effective character of the arguments of Job, saying, "and abstained from speaking by their own will," for they kept silence from negligence. For when someone is convinced by many good arguments, he does not stop speaking by his own will, but rather is stopped from speaking because of the reasons of another. Since, therefore, they had failed, he says that he wants to make up for their defect, and so he says, "Therefore, as I waited," for a long time in deferring to them, "and as they did not speak," in answer to the discourses of Job, "I will answer for my part," because the defense of the truth is everyone's task, and each one should

do his part in this according to his ability.

However, he was not moved only by the zeal for the truth to be defended, but also by vainglory, and so he says, "and I will of show my knowledge." In fact, someone who desires vainglory wants to show off his excellence clearly and therefore he shows that he has the greatest ability to answer when he says, "For I am full of words," which come to me abundantly so that I can answer him. Since this faculty does not suffice for a man to act unless he is aroused by something he says, "and the spirit of my womb arouses me." The uterus is the place of conception, and so here the uterus metaphorically means the intellect conceiving various intelligible objects.²⁹⁹ Therefore the spirit of the uterus is the will impelling man to manifest the conceptions of his heart by speech. It is annoying to a man to not realize what he desires, and so he shows the anxiety which he suffered in silence by a comparison saying, "Behold my heart," my mind, "is like must," which ferments, and "without a vent breaks new wineskins." For unless the gas caused fermenting new wine escapes in some opening, the gas is so increased inside that it sometimes breaks the casks. So he also compares himself to new wine because of his youth, and therefore, from his great desire to speak he thinks there is danger he will burst from his great desire to speak unless he can express himself, and so he says, "Let me speak and I will breathe little by little," because in speaking my interior fervor would have an outlet to vaporize so that I can calm the anxiety of my desire.

He now shows what he wants to say continuing, "I will open my lips and I will answer," the words of Job. He shows the manner he should observe in answering when he says, "I will not show partiality to any man." For one shows partiality in answering someone when he leaves the truth from fear of human respect. He shows, therefore, he does not want to do this saying, "and I will not equate God with man." For the present dispute seems to be of such a character as that, if he should defer to man, he would not guard the reverence due to God's excellence. He shows the reason he fears to do this saying, "Truly I do not know for how long I will live," in this present mortal life, to promise myself a long space of time to do penance, "and if my maker will take me away after a little while," if he will call me by death to judgment. From this it is clear that Eliud agreed with Job in the fact that the retribution of sinners would be after death. Otherwise, it would seem vain to fear to offend God because of the proximity of death.

CHAPTER THIRTY THREE

ELIUD EXHORTS JOB TO REPENTANCE

The First Lesson

What Job should Confess

1 Listen then Job to my words and hear my speeches. 2 Behold, I will open my mouth, my tongue will speak in my mouth. 3 My words are in a simple heart and my lips speak a pure opinion. 4 The spirit of God made me and the breath of the Most High gave me life. 5 If you can, answer me and hold your ground before me. 6

Behold, God made both you and me and I too was formed from the same clay. 7 Let the miracle of mine not terrify you and let my eloquence not prove a burden for you. 8 Therefore, you have spoken in my hearing and I heard the sound of words: 9 I am clean and without fault, without stain and there is no evil in me. 10 Since he finds grievances against me, therefore he thought that I am his enemy. 11 He put my feet in the stocks, and he watched all my movements. 12a It is in this then that you are not justified.

The text has said already that Eliud was angry against Job and his friends (32:2-3). After he has denounced the laziness of the friends of Job, now he begins to speak against Job himself, and therefore, he first gets his attention saying, "Listen, then, Job, to my words," because I now intend to answer you. He shows that he will weigh each word very carefully saying, "and hear all o my speeches," for he will not say anything in vain. So that Job does not ask the reason why he did not speak before he says, "Behold, I open my mouth," for before when I was silent, I had kept my mouth closed out of reverence for my elders, since now they have tried, necessity compels me to speak. So he says, "my tongue in my mouth will speak," for I will not follow what others say, but I will speak my own ideas. Since Job in what has gone before has accused his friends of afflicting him and confounding him with words,(19:2) he shows this is not true with him saying, "My words are in a simple heart." For I do not speak to falsely condemn or to ridicule, but to show the truth with a simple heart. Since Job had accused the other three men of being, "fabricators

of lies and cultivators of false doctrines,"(13:4) he excludes this from himself saying, "and my lips speak a pure opinion," without the mixture of any falsity or error. He shows the source of his confidence in clearly explaining the truth saying, "The Spirit of God made me," and therefore, it is no wonder that he moves his creature and perfects him, and he explains this continuing, "and the breath of the Most High gave me life," for he moves and perfects me to the works of life, and the principal one of these is the understanding of the truth. He does not want to have said this and prejudice the opportunity which Job might have to answer something spoken from divine inspiration and so he says, "If you can, answer me," what I will say against you, "and hold your ground before me," so that you also can raise objections against my position if you do not agree. Lest Job does not scorn to dispute with him because of his own reputation for wisdom and the youth of Eliud, he excludes this saying, "Behold, God made both you and me," so from the Creator's point of view both of us have the same hope of inquiring into truth. On the part of matter, the same impediment applies to each one, and so he says, "and I too was formed from the same clay," whose coarseness darkens the light of truth. But Eliud could answer for himself that it is because of a miracle that such great wisdom and eloquence is given to a young man and this is sufficient reason to dispute against a very wise old man. Therefore he sustains the fact that this was given to him miraculously, saying, "let this miracle of mine not terrify you," so that you do not dare answer one who has obtained wisdom miraculously, "and let my eloquence not prove a burden for you," so that you are astonished because of it.

After he has said these things as an introduction, he strengthens the arguments which he intends to use against Job, and so he says, "Therefore you have spoken in my hearing," so you cannot to excuse yourself by saying that you did not say this," and I heard the sound of words," for I listened attentively. First, he had noted in the words of Job that he had said that he was immune from sin (13:18 and 16:18) and so he says, "I am clean," from the impurity of the flesh, "and without fault," caused by the sin of omission; "without stain," from grave sins which are against God like idolatry and other sins of this sort; "and there is no evil in me," which would cause me to wound my neighbors unjustly. Second, he notes in his words that he accused God of evil judgment. Evil judgment usually proceeds from the hatred of the one judging, and as to this he recalls that Job had said, "Since he finds grievances against me, therefore he thought that I am his enemy." In Chapter Thirteen, Job asked, "Why do you hide your face and think of me as your enemy?"(v.24) But he did not say, "He finds grievance against me," and so these things are an addition of Eliud to give a bad interpretation to the words of Job. Indeed, the hatred of a judge seems to be just if, sure of the malice of another, he has hatred in punishing his fault. But if from light grievances, the judge is provoked to evil at another, his hatred will be unjust. So he interpreted Job to have said that God thought of him as an enemy. Second, a judge is evil if he takes away from someone the ability to mount a just defence. Expressing this he says, "he put my feet in the stocks," for he bound me and impeded me in my works. Third, a judge is evil when he gathers certain small faults

together to condemn someone, and expressing this he says, "he watched all of my movements," spying on him in each of his works. Job did not say these things to show the evil of the divine judge, but he was speaking metaphorically as he explained, "Understand my riddles with your ears."(13:17) Because this second point excludes the first, he then says, "It is in this then that you are not justified," because the very fact that you impute injustice to God shows your injustice.

The Second Lesson God teaches Men in many Ways

12b I will answer you that God is greater than man. 13 You contend against him because he will not answer all your arguments. 14 God speaks once and he does not repeat the same thing a second time 15 in a dream, in a vision of the night. When deep sleep falls through vapors ascending to the sources of sensing and they sleep in bed, 16 then he opens the ears of men and he educates and instructs them in his discipline 17 to turn a man aside from what he does and to free him from pride. 18 He rescues the soul from corruption and his life so that he does not perish from the sword. 19 He is also chided by pain on his bed, and he makes all his bones grow feeble. 20 Bread becomes abominable to him during his life and food of the soul which he desired before becomes abominable. 21 The flesh of that man will waste away and the bones which were hidden will be laid bare. 22 His soul will approach

corruption and the life of that man will approach the danger of death. 23 If there should be one angel who speaks for him, one of the thousands to announce the justice of that man, he will have mercy on me and he will say: 24 Deliver him from going down into corruption, and I have found how I can pardon him. 25 His flesh has been consumed by punishment, let him return to the days of his youth. 26 He will invoke God in prayer and he will be pleased with him and he will see his face in joy and he will render his justice to man. 27 He will consider man and he will say: I have sinned, I have truly perverted what is right; and I did not receive what I merited. 28 For he freed my soul from going to destruction but in living my soul might see light. 29 Behold, God works all these things in three ways for each one 30 to call their souls back from corruption and to enlighten them with the light of the living. 31 Listen, Job, and hear me, be silent and I will speak. 32 If, however, you have something to say, answer me, speak; for I want you to be known as just. 33 But if you do not, hear me, be silent and I will teach you wisdom.

Eliud has already proposed those things which he intended to dispute with Job. Since it is true that Job, before he had spoken the words Eliud cites (vv.10,11) had said, "I desire to dispute with God," it seems unfitting that he who desired eagerly to take up the dispute with someone higher refuse to dispute about this with an inferior. Before Eliud begins to argue with Job about these things, he reproaches him with the very fact that he desired to argue with God. First, it takes great presumption to provoke someone superior to argue. So he says, "I will answer you,"

your desire to dispute with God, "that God is greater than man," and so it is presumptuous for man to wish to dispute with God. . In this he would justly accuse Job if Job wanted to dispute with God to contradict him and one equal to another. Job however wished to dispute with God to learn as a student does with a master. So he said in Chapter Twenty Three, "I will fill my mouth with rebukes to learn how he answers me."(v.4) Yet Eliud interpreted this as though Job spoke contentiously against God, complaining that he had not answered him, and so he then says, "You contend against him because he will not answer all your arguments." He wanted to take this from these preceding works of Job, and from what he said in Chapter Nineteen, "Behold, I will shout out violently in my suffering and no one will hear. I cried out and there was no one to judge."(v.27) Job did not say these words and others with them in a contentious manner, but because he desired to know the reasons of divine wisdom.

To refute the preceding words of Job which Eliud interpreted as spoken contentiously, Eliud shows that God does not necessarily have to answer every single problem posed to him by man, but he speaks sufficiently to each one for his instruction, and so he then says, "God speaks once," sufficiently for the instruction of man. So then he does not have to answer each of the questions of man, and therefore he says, "and he does not repeat the same thing a second time," since he did it sufficiently and it would be superfluous to go over it again. He shows how God speaks to man then saying, "in a dream, in a vision of the night." There can also be

another meaning, so that when he says, "God speaks only once," to man, it refers to the instruction of the mind which is by the light of natural reason, as Psalm Four, "Many say: 'Who will show good things to us?'" and "The light of your face shines upon us, O Lord."(vv. 6 and 7), in this one discern good from evil. Since natural reason remains unchangeable in men, and as a result it is not necessary to renew it, he therefore says, "and he does not repeat the same thing a second time." Then he shows another way in which God speaks to man, which is the imaginary vision in the apparitions of dreams, and so he says, "in a dream, in the visions of the night." This can be referred to prophetic revelations, according to Numbers, "If anyone is a prophet of the Lord among you, I will speak to him either in dream or in vision,"(12:6) or this can be referred to ordinary dreams which Eliud believed come from God.

He explains then the manner and the order of the dreams. First, he touches on the natural cause when he says, "when deep sleep falls upon men, " which happens when the external senses are immobilized by vapors ascending to the sources of sensing. Second, he places the disposition on the part of the human will when he continues, "and they sleep in bed," because men experience dreams which are especially ordered and filled with meaning when they sleep restfully.³⁰⁰ To the sick then dreams appear distorted because of lack of rest so Daniel says, "Your dream and the visions in your head, which you had on your bed mean this: You, O king, began to think on your bed."(2:28) Third, he places the divine action in the one

sleeping. When the exterior senses are immobile in sleep and a man is resting quietly in bed, a certain divine ability is given to a man to perceive divine instruction because his spirit is not preoccupied with exterior things, and so he says, "then he opens the ears of men." By "ears" he fittingly enough expresses the ability to perceive divine instruction in dreams because he speaks about this kind of instruction like a kind of language which does not result from the experience of things themselves, but in signs as is also true in languages. Once he gives the ability to hear him, the consequence is that he can teach, and so he continues, "and he educates them and instructs them in discipline." Discipline is taken here for the instruction which tells a man what should be done and avoided, not for the knowledge of the speculative sciences, which are usually not revealed in sleep. So he says, "to turn a man aside from what he does." For man is frequently corrupted in sleep by sins he has committed. Since the pride is the root of sin because by it one holds the commandments of God in contempt, he then says, "and to free him from pride." Once man is free from fault, consequently he escapes punishment. He shows he escapes two kinds of punishments. First, he expresses the spiritual punishment of the soul, "He rescues his soul from corruption," caused by the disorders of the powers of the soul. Second, concerning corporeal punishment, he says, "and his life," the corporeal one, "so that he does not perish by the sword," when he is punished for his sin. Or both can be referred to bodily death, which is sometimes produced by interior corruption, as when someone dies from sickness which God sends for his sin. This can also happen from the violence of the sword.

Then he discusses the fact that God can also speak and correct man through the sickness of the body. He first notes sensible pain here, and so he says, "He (man) is also chided," for past sins, "by pain," which is the corporeal pain which comes from sickness. So he says, "on his bed," according to the Psalm, "Upon his bed of pain."(Ps., 40:4) Second, he notes the weakness of the sickness when he says, "and he makes all of his bones grow feeble," when he destroys the strength which is found in the bones. Third, he places the loss of appetite when he says, "Bread," which is common food, "becomes abominable to him during his life," while he still lived, because of sickness, "and the food of his soul, which he desired before, became abominable," which refers to other foods which fulfilled the various needs of people. Fourth, he places leanness when he says, "The flesh of that man will waste away," that is, it will fail, "and," consequently, "the bones which were hidden," by flesh, "will be laid bare," because they will appear to be covered only by skin. Fifth, he places the danger and fear of death saying, "His soul will approach corruption," which refers to his life, which lives because of his soul. So he adds, "and the life of that man will approach to the danger of death," the causes bringing death.

Note he had proposed this to answer the lament of Job that God did not answer each of his questions in detail. For he wanted to prove by the receding things that God had spoken to him in three ways: first by natural reason, as he does to all men, second by declaring things in dreams, for he had already said, "You will terrify me

with dreams and you will strike me with horror in visions."(7:14); third, by weakness, as he had already said, "Now my soul droops within me."(30:16) In the same way one must consider that Eliud, like the other three, believed that the weaknesses of men come from the sin, yet not principally as a punishment, like the other three said, but more as a correction.

Since Job seemed to lament not only that God had not spoken to him, but also that he could not approach to have a discussion with God and to plead his case before him. (cf. 33:3) He therefore wants to make a satisfactory answer to this question. Although the approach to God does not clearly lie open to a man, the angels still are the mediators between God and men, who propose the justice of man to God not to teach him, but to help men in their desires.³⁰¹ So there is no lack in man if he is unable to approach the divine throne through his own powers without aid to propose the justice of his cause to him. To prove this he says, "If there should be for him," for the afflicted man, "an angel who speaks," intercedes, and so he does not fear that one angel would not suffice to intercede for all, he then says, "one of the thousands [according to what the text already said, "can one number his hosts?"(25:3)] to announce the justice of the man," to propose in the presence of God if anything is just on the part of a man. "He (God) will have mercy on his own," on the man afflicted, "and he will say," that is, he will order the angel, "Deliver him," for just as he is the one who brings forward the justice of man in the presence of God, so also he is the executor of the divine mercy in the presence of man. He then explains what he

must be freed from saying, "from going down down into corruption," to death. He then shows that this freedom pleases God when he says, speaking in the person of God, "I have found how I can pardon him," because the just thing I was seeking appears in man and because of this I can have mercy on him. Since Job had said, "My flesh is clothed with corruption,"(7:5) so that he could not be restored, he excludes this saying, "His flesh has been consumed by punishment," as if to say: this is not injurious to my power, and so "let him return to the days of his youth," let him recover the strength of a young man.

Therefore, after he has suggested the words of God which will free him, Eliud uses his own words to describe the manner of human liberation saying, "He will invoke God in prayer," for it is not enough for an angel to speak for him, but to be freed he must also pray for it himself. Or this text can be interpreted in another way. For because he had shown clearly that man is able to lament that he cannot place his case in the presence of God, since an angel proposes it there for him efficaciously (v.23), now he shows that he too can place it there for himself in prayer. To show that this is as effective as the first way he says, "and he (God) will be pleased with him (man)," according to the words of the prophet Joel, "He is kind and merciful and placated about evil."(2:13) From this it follows that man can have a confidence in thinking about God with some spiritual joy, and so he says. "and he (man) will see his face," for he will consider his goodness, imperfectly in the present life and perfectly in the future life, "in joy," in joy which is in some way inexplicable.

"And," so, "he (God) will render his justice to man," because he will reward him for his merits, after he has removed the impediment of sin. But this is not possible unless man humbly recognizes and confesses his sins, and so he says, "He will consider man," and spontaneously offer himself for the confession of sin, and so he continues, "and he will say, 'I have sinned.'" So one does not think that he has said this from humility he adds, "and I have truly perverted what is right." He says this against Job because Job had said, "I have not sinned and my eye lingers on bitter things."(17:2) In his confession he will not lament about the gravity of the punishment, and so he says, "and I did not receive what I merited," where he implied I merited a graver punishment, and he says this against what Job had said, "If only my sins were weighed in which I merited anger." (6:2) He shows the fruit of humility saying, "For he freed my soul," in confessing my sin, "from going to destruction," which refers to death, corporeal or spiritual. He also wants to attain further goods and so he says, "but in living my soul will see the light," which is either the corporeal light or the spiritual light of wisdom.

Because God does not immediately and finally damn man, but warns him many times, he says, "Behold, all these things," the instruction through dreams and rebuke through pain and healings, "God works in three ways," many times for as long as he thinks them useful. But he uses the number three to conform to human usage in which men are usually warned or summoned three times.³⁰² God does this not only for one, but for all those in need of it, and so he says, "for each one," whom he sees

must be instructed and chided. He explains the usefulness of this saying, "to call their souls back from corruption," which expresses freedom from evil, "and to enlighten them with the light of the living," which expresses the attainment of good things. Both of these can be applied to corporeal or spiritual goods. When he says here "three ways," this should refer to the two second modes of God speaking. For about the first he has said that, "he will not repeat it a second time."(v.14) He introduces this to show the reason why sinners sometimes remain in prosperity and are not immediately damned.

Since it seemed to him that he had spoken effectively, he invites Job to listen quietly to the things which remain. He says, "Listen, Job," in your heart, "and hear me," with your ears, "be silent while I speak," and do not interrupt me. Lest he seem to inhibit his ability to answer he says, "If however you have something to say, answer me,"and as though he desires his answer he says, "speak." Then, he shows the cause of his desire saying, "I want you to be known as just." He says this to show that he does not intend to humiliate him. Since he did not believe that he was just he then says, "But if you do not have," something to say on behalf of your justice, "hear me, be silent, and I will teach you wisdom," of which you are ignorant.

1 Publically then, Eliud said these things: 2 Hear my words wise man, and you learned men, hear me. 3 For the ear proves the argument and the palate judges the taste of food. 4 Let us choose what is right for us and among ourselves let us determine what is better. 5 Since you have said, Job: I am a just man and God has overturned my cause. 6 In judging me, there is a lie and my arrow is violent without sin. 7 What man is like Job? Who drinks derision like water, 8 who walks with those who do evil and walks with evil men. 9 For he said: A man will not please God even if he goes with him. 10 Therefore, prudent men, hear me. Let impiety be far from God and evil from the Almighty. 11 Truly he will render the works of man to him and he will render to each according to his ways. 12 Truly God did not condemn in vain, nor the Almighty overthrow his judgment. 13 What other has he constituted on earth? Or whom did he place over the world which he has fashioned? 14 If he should turn his heart to him, he would draw his spirit and his breath to himself. 15 All flesh will be destroyed together and man will return to ashes. 16 If then you have an intellect, hear what is said and perceive the voice of my eloquence. 17 Can one who does not love judgment be healed? How can you condemn one who is just? 18 Who says to the King: Apostate? 19 who calls army leaders wicked, 19 who does not discriminate in favor of princes and does not know the tyrant when the tyrant decides against the poor man: for they are all the work of his hands. 20 They will die

suddenly, and in the middle of the night, the people will be moved aside, and they will pass away and take the violent man away without aid. 21 For his eye is on the way of men and he considers all their steps. 22 There is no darkness nor the shadow of death where those who do evil can hide. 23 For on the farther side, there is no ability in man that he should come to God in judgment.

After Eliud accused Job of the fact that he wanted to dispute with God, he enters into the dispute against two things which he had referred to already. (33:9-10) First, he argued against the fact that he interpreted Job to say divine judgment was unjust. Since this subject is exceedingly difficult and sublime, he is not content in this argument to address his words only to Job, especially since he thinks that he is erroneous in this matter, but he invokes wise men to judge this thing. Some men attain wisdom by themselves, and expressing this he says, "Hear my words, wise men;" but others are instructed in wisdom, and as to those he says, "and you learned men," who are taught by others, "hear me." He shows why he invites others to listen saying, "for the ear proves the argument," for I invite you after you have heard my words to judge them. He introduces this as a comparison when he says, "and the palate judges the taste of food," for just as taste judges food, so hearing judges words. He shows what these words are when he says, "Let us choose what is right for us," because let us judge from the common consensus what is more true, "and among ourselves let us determine what is better," what Job has said or what I am about to say against him.

Therefore, he proposes the argument of Job saying them, "since you have said, Job: I am a just man." He had said this already, "I will not desert my justification which I have begun to have."(v.6) Later on he had shown his justice clearly in many things in Chapter Thirty One. Eliud continues with the words of Job, "and God has overturned my cause." Eliud takes this to be the same as what Job had said in Chapter Twenty Seven, "Long live God who has rejected my cause,"(v.2) and the same seems to pertain to what he had said in Chapter Nineteen, "God did not afflict me with right judgment."(v.6) Eliud interprets these words in the worst sense. For Job had said that his cause had been rejected not because he thought that punishments were inflicted on him not by a judgment which punishes a fault, but as justice from providence with a view to proving his justice, and so he had said, "He proved me like gold which passes through fire."(28:10) One who does not use a judgment does not take away right judgment, but only the one who pronounces judgment unjustly. So he interpreted what Job said, "God took away my judgment,"(27:2) to say that God has ruined my cause by judging me unjustly, and he quotes Job saying, "In judging me there is a lie," a falsity of judgment, which Job had never maintained. But Eliud believed that his intention in the words he referred to was to say that he had been punished unjustly. Therefore, Eliud had conceived this opinion because he did not see how someone could be afflicted without sin unless this was done unjustly. Since Job had said that he was innocent, he thought Job was of the opinion that he was struck by God in violence against justice. So he says, "and

my arrow is violent without sin," where he attributed the opinion to Job that since I am innocent, the arrow with which God wounded me, the adversities he sent, were violent and unjust. This seems to allude to the words of Job spoken already, "The arrows of the Lord are in me."(6:4)

After Eliud had laid this perversity on Job himself, he begins to reprimand him about this saying, "What man is like Job?" He implies that there is no one like him who seems to be as perverse as he is. For it shows the greatest perversity when someone laughs at God by detracting from his judgments, and so he says, "who drinks derision," the derision and reproving of divine judgments, "like water." This is drunk easily and for refreshment, as if he imputes to him the crime of hurling insults at God, because he would find refreshment there in his tribulation and he could do this without his conscience reproving him for it. It is characteristic of those who want to persevere in sins to condemn divine judgments, and so he says, "who walks," that is, consents, "with those who do evil," who despise divine judgments. Moreover, men acting against the piety of divine religion not only despise divine judgments, but also deny them or assert that they are unjust. He believed that Job was one of them, and so he says, "and he walks with evil men," who cast aside the piety of divine religion. He shows why he asserts that he consents with them saying, "For he said: A man will not please God even if he goes with him," even if he had followed him in the way of justice. Job did not say this, but Eliud takes his words in a sense they were never intended to impute this to him. For Job had said, "My feet

followed his steps,"(23:11) and later, "You have changed into someone cruel in my opinion and you persecute me with a heavy hand."(30:21) From these words he concluded that Job thought that he was displeasing to God, even though he had followed him, but Job referred these words to exterior persecution, not to interior reprobation.

Since, then, Eliud abused the words of Job and was eager to impose on him what he did not think or had not expressed in his words, it is clear that the whole subsequent discussion is not against Job. Yet since Eliud thought Job was of such great perversity that he reckoned the judgment of God to be unjust, he scorned him as unworthy to challenge him to a dispute on this subject, but calls on other wise men to decide the question, and so he says, "Therefore, prudent men," you who understood, "hear me." For as the heart is the principle of corporeal life, so the intellect is the principle of the whole intellectual life, and so he used the heart above for the intellect saying, "I have a heart just like yours."(12:3)

In his argument Eliud first proposes what he intends to prove, namely, that there cannot be injustice in divine judgment. For God is himself the one to whom the worship of piety is due, and through his omnipotence he governs, establishing for men all the laws of justice. Therefore it would be against his divinity if he were to favor impiety, and so he says, "Let impiety be far from God." It would also be against the rule of his omnipotence if he would stoop to injustice, and so he says, "and (let)

evil (be far) from the Almighty." After he rejects divine injustice, he shows the manner of divine justice saying, "Truly he will render the work of a man to him," because he bestows good and evil on him according to his deeds. Since some of those who do good things do them better than others, and some of those who do evil deeds sin more than others, he then says, "and he will render to each one according to his ways," to those who are better, better things; to those who are worse, worse things.

He proves there is no injustice in God first from the fact that if God were unjust, one would not find justice anywhere, since the universal judgment of everything pertains to him, and so he says, "What other has he constituted on the earth?" for must one believe that someone was constituted by God to judge all the earth justly if he is evil? Thus he says that one should not believe there is someone else to judge the earth because the same person is the maker and the governor of the earth.³⁰³ So, just as he did not commit the making of the world to anyone else, so he did not give the governing of the world to anyone else, and he expresses this saying, "Or whom did he place over the world which he has fashioned?" as governor of the whole world. He implies the answer is "no one," because just as he has fabricated the world by himself, so also he himself governs and judges the world by himself. True he has executors of his government like ministers, but he himself is the orderer of all. It is not possible for the governing of the whole world be unjust in any way.

Second, he shows by experience that there is no violence or evil in God. For so

great is the power by which he conserves things in being, that if he should wish to use violence against his justice, he could immediately annihilate all men. So he says, "If he (God) should turn to him (to destroy man) his heart (his will) his spirit (his soul) and breath (the life of the body supported by the soul) he would draw to himself," separating him from the body by his power. This agrees with the last chapter of Qoheleth, "And the Spirit will return to God who gave it."(12:7) When the spirit is taken away which was divinely given to man, the consequence is that the corporeal life fails, and so he says, "All flesh will be destroyed together," for the species of flesh will cease, and will be resolved into its component parts. So he then says, "and man will return to ashes," as Psalm 103 says, "You take back their spirit and they die and return to dust."(v. 29) He calls the dust unto which flesh is resolved ashes, either because among the ancients³⁰⁴ the bodies of the dead were resolved to ashes by being burned with fire, or because those things into which the bodies of the dead are resolved are a certain residue which springs from the natural heat in the human body. Since, then, it is so easy for God if he wills to reduce the whole of the human race into ashes, it appears from the conservation itself of man that he does not use unjust violence with them.

Since Eliud thought these arguments were sufficient, he invites Job to their consideration when he then says, "If then you have an intellect," to understand the power of my arguments, "hear what is said," with the exterior ears, "and," with interior attention, "perceivethe voice of my eloquence," to recognize the justice of

divine judgment. He induces him to avoid harming himself or do something to help himself when he says, "Can one who does not love judgment be healed?" for you who need healing, because you are crushed by many illnesses, cannot be healed unless you love the divine judgment. He rejects then what he thought was Job's opinion about the injustice of the divine judgment using many evident indications of divine justice, and so he says, "How can you condemn the one who is just," God, as this appears in many things? But you say he is a subverter of justice. He commends divine justice by first assuming that he does not receive persons of power, but he accuses them and punishes them for their sins. Among human powers, royal power is preeminent, and as to this he first says, "Who (God) says to the king: Apostate!" because he is not afraid to accuse a king of apostacy from his oath in which he promises to serve justice. In the second place he puts the generals of armies, about whom he says, "who calls army leaders wicked," because he is not afraid to accuse them of cruelty. In the third place he puts the rulers of cities when he says, "who does not discriminate in favor of the princes," so that he does not accuse and judge them for sins. In the fourth place he speaks about tyrants who do not enjoy legitimate authority, but have usurped power, and as to them he says, "he does not know (approve) the tyrant (by deferring to him) when the tyrant decides against the poor man," because he does not favor the strong against the weak, which expresses his justice. He then says why he does not defer to them, "for they are all the work of his hands," both great and small, and therefore he does not despise the little people but loves them as his own works, nor does he fear the strong, since they are subject

to his power.

To answer the possible objection that God only accuses the powerful and does not punish them too, he continues with their twofold punishment. First, death comes to them unexpectedly, and so he says, "They will die suddenly," as Isaiah says, "Suddenly, when it is not expected, his grinding will come." (30:13) For if death came to them in the usual way as expected, this would not be attributed to divine judgment, but to secondary causes. Second, he places the punishment of their rebellious subjects, through which they lose power, and so he says, "and in the middle of the night the people will be moved aside," for the people subject to princes and kings suddenly are directed by some hidden plot to revolt against their leaders, and so he says, "and they will pass by." changing lords, "and they will take away," they will depose from rule or even kill, "the violent man," he who bore violence to his subjects by despising justice, "without the aid," of armed men. For when a prince is deposed by foreigners, he must have an armed force against him, but when his own subjects in which his whole power consisted suddenly desert him, it seems that he is born away without a hand being raised against him. Although this can be referred to the punishment of the people, the first interpretation is better because he speaks now about the justice which God exercises over the great, and then he will speak about the justice which God exercises the people. (v.24) He shows that punishments like this are caused by divine judgment when he says, "For his eye," which is his providence, "is on the ways of men," on their works.³⁰⁵ He then expresses the fact

that God knows each and every one of the particular details of human actions saying, "and all their steps," all the process of human works, "he considers," not just in general but individually.

Someone could believe that since God is light and the wicked are in darkness that they are hidden from God, but he excludes this saying, "There is no darkness," of ignorance, "nor shadow of death," which refers to the obscurity of fault leading to death, "where those who do evil can hide" for just as they did not want to know God so God does not want to know them, yet he is said not to know them when he reproves them.³⁰⁶ Since he had said that princes die and are dispossessed immediately for their sins (v.20), (which seems to be an irremediable punishment), he then shows the reason for this from the fact that when God judges a man for his sins and finally condemns him, the ability is not given to a man that he can further contend the judgment with God. He expresses this saying, "For on the farther side," after God has judged and condemned him "there is no ability in man that he should come to God in judgment," as though God should retract his judgment because of him. He seems to say this especially against Job who after he had been condemned to punishment had said, "I will come to his throne and I will place my case before him."(23:3)

24 He will destroy many without number and others take their place. 25 For he knows their works and for that reason he brings about the night and they are destroyed. 26 He strikes them as evil men in the place of those who see, 27 who are distanced from him almost on purpose and do not wish to understand all his ways, 28 so that they cause the cry of the poor to come to him and he hears the voice of the poor. 29 For if he grants peace, who is able to condemn it? If he hides his face, who will contemplate him? 30 And over the people and all men, he makes a hypocrite reign because of the sins of the people. 31 Since then I have spoken about God, I also will not prohibit you. 32 If I have erred, you teach me. If I have spoken evil, I will not add anything further. 33 Does God seek it from you, because you were unhappy. For you began to speak and not I. If you know something better, speak. 34 Let intelligent men speak to me, and let a wise man hear me. 35 Job has spoken stupidly and his words did not show discipline. 36 My Father, let Job be tried even to the end, do not desist for his is an evil men. 37 who, in addition to all his sins, adds blasphemy. Let him be bound among us meanwhile and let him provoke God by his speech to judgment.

There are two reasons why men usually deviate from justice. The first is because they defer to important persons. The second is because they defer to the majority

against justice. He had shown already (vv. 18-23) the perfection of divine justice in that God did not defer to important people, and so now as a consequence he commends divine justice he also does not defer to the majority of people who are sinners. So he says, "He will destroy many," sinners, by killing or punishing them in other ways. To preclude one from believing that divine justice is averted by some determined quantity of the multitude and does not go further he then says, "without number" because those whom the justice of God destroys because of sin cannot be contained in a determined number. Against the opinion that the human race will perish utterly from this he says, "and others take their place," since others take the place of those who have died, and others are raised up to replace those losing prosperity, to preserve a certain stability in the human race. When many must be punished the judges often cannot examine the cases of each one with great care. But one must not believe this about God, and so he says, "for he knows their works," what each one deserves. Therefore, he gives to each one according to his works, and so he says, "for that reason he brings about the night," that is, sudden and unexpected adversity, "and they are destroyed," unexpectedly.

He shows why they are destroyed in the night from the fact that although they can see what they must do, they despise it, and therefore, it is just that they are not given the ability of foresight to provide against the evil threatening them. He expresses this saying, "As evil men," who reject the knowledge of piety, "he strikes them," who live "in the place of those who see," which is the state in which they can

see, both by natural reason and by sacred doctrine, what must be done and what must be avoided. But they themselves have rejected this and so he says, "who are distanced from him almost on purpose," from God in sinning from real malice. He therefore posits that there is affected ignorance in them when he then says, "and they do not wish to understand all of his ways," the commandments of God, and so it is clear that they are not excused because of ignorance but because they are more worthy of condemnation. He shows the effect of affected ignorance of this kind says, "or cause the cry of the poor to come to him," for since they show themselves to be ignorant of the ways of God, they oppress the poor whom God hears. So just as they do not shudder in horror at the oppression of the poor, in the same way they do not fear the anger of God, and so he says, "and he hears the voice of the poor," because they trivialize the fact that God shows his will is to hear the poor.

He had attributed the destruction of many men to divine judgment. Someone, however, could think that the fact that a great number is destroyed and others prosper was not a result of divine judgment, but a result of some powerful prince who governs or attacks them. So to exclude this he says, "For if he grants peace, who is able to condemn it?" therefore I say he is the one who "destroys many without number."(v.24) For if he wills to grant them temporal peace and prosperity there is no one who can condemn the multitude, and visa versa, if he intends to condemn, there is no one who can grant peace. So he says, "If he hides his face," by taking away the presence of his consolation, "who will contemplate him," who can find

consolation in him and appreciate his beauty in some way?

There is another punishment of the multitude besides destruction in which the dominion of a tyrant afflicts them. He expresses this punishment saying, "And over people and all men," for he exercises his judgments through destruction or oppression of tyrants not only in one nation, but also in everyone. He then says about the oppression of tyrants, "he makes a hypocrite reign because of the sins of the people," who suffer under his regime. In this he seems to answer the question which Job had proposed, "Why do the wicked live? Why are they comforted and raised up with riches?"(21:7) For he asserted that this was not because of their own merits, as Job had proved in the same place, but because of lack of merit of others who are punished as a result of their prosperity.

Therefore, after he shows there cannot be injustice in God, and that his justice is especially manifested by the judgments which he exercises on princes and the multitude, he gives Job a chance to answer. So he says, "Since, then, I have spoken about God," in honor of God, "I also will not prohibit you," and give you a chance to respond. He shows in what direction his answer should go saying, "If I have erred," as you imputed to your other friends, when you said that they were "cultivators of false dogmas,"(13:4) "you teach me," the truth that I can be free from error. One can be mistaken in speech not only by erring against the truth of doctrine, but also in a particular judgment against the truth of justice, and so he says, "If I have spoken

evil, I will not add anything further," showing myself ready for correction. Since he thinks that Job was gravely disturbed against him, he shows as a consequence that his disturbance is unjust, continuing, "Does God seek it from you?" for even if I have spoken evil, you are not bound by God to answer for it, and so you should not be gravely disturbed by this. He says, "because you were unhappy?" through a disordered disturbance of soul. Second, he shows why he should not be gravely disturbed, since Job himself had begun his speech with, "Let the day perish." (3:3) This was the beginning of the whole argument, and so he says, "for you began to speak and not I." Third, he shows that he should not be gravely disturbed because he also has ability to say what he likes, and so he says, "If you know something better" than what I have to say, "speak," to show my error and evil.

But he did not say this because he doubted his own justice and the truth of his words, he consequently intends to assert that Job lacks both wisdom and understanding, and because of this he judges him unworthy to discuss with him. The opponent in a disputation must have the sharpness of understanding required especially to find reasonable ways to prove the proposition. So he says, "Let intelligent men speak to me," and make objections against me. The one answering must especially have the wisdom required to judge well about the things which he hears and so he says, "and let wise man hear me," for I am an opponent ready to discuss.³⁰⁷ He had inferred a defect in these two things in the words Job himself spoke, and so he says, "Job stupidly," against wisdom, "has spoken," insofar as he

reckoned him to have said something against the righteousness of divine judgment, "and his words do not show discipline," which is a characteristic of an ordered intelligence. He seems to relate this to the fact that Job asserted that he was just.

Since Job did not recognize these defects in himself, Eliud turns his words to God, claiming that Job was tried to recognize his defects, and so he says, "My Father," my God whom I think of like a father because of the reverence which I have for you and defend your justice in all things, "Let Job be tried," let his defect be shown to him through scourges, "even to the end," until death. He shows the justice of this petition saying, "Do you desist for he is an evil man," for his evil merits that your scourges never cease. He says with greater exaggeration, "Who in addition to all his sins," to the past sins for which he has been scourged, "adds blasphemy," in saying he is just, but God is unjust. For this he eagerly desires pain for him in the present, and so he says, "let him be bound among us meanwhile," with adversities. Second, he consents to future punishments, and so he says, "and then," after he has already suffered temporally, "to judgment," of future revenge, "let him provoke God by his speech," by which he blasphemes against him.

CHAPTER THIRTY FIVE

ELIUD CONTINUES HIS DISCOURSE

The Lesson

Man's Deeds are not Indifferent to God

1 So Eliud spoke again: 2 Do your thoughts seem reasonable to you when you say: I am more just than God? 3 For you said: Good does not please you nor what does it profit you if you have sinned? 4 That is why I will answer your discourses and at the same time those of your friends. 5 Lift up to heaven and see and contemplate the upper air because he is higher than you. 6 If you have sinned, what harm will you do against him? 7 Furhter, if you act justly, what will you give him? Or what will he receive from your hand? 8 Your impiety will harm man who is your fellow creature and our justice will help a son of man. 9 They cry because of the great number of their calumniators and they wail because of the strong arm of the tyrants. 10 And Job did not say: Where is the God who made me? He who gave his poems in the night. 11. He who teaches above the beasts of the earth, he teaches more than the birds of heaven. 12 They will cry out and he will not hear because of the pride of the wicked. 13 For no is vain will God hear, and the Almighty regard the causes of each man. 14. Even when you say: He does not consider, be judged in his presence and await him. 15 for now he does not unleash his fury nor does he take vengeance on a crime. 16 So Job opened his mouth in vain and multiplied words without knowledge.

After Eliud had rejected the words of Job, because by his estimation they imputed evil to divine judgement, he now intends to reproach him for saying that he was just. So the text says: “So Elilud spoke again,” for he interrupted his speech and

waited to see if Job would answer. When he did not, he took up his discourse again saying, “do your thoughts seem reasonable to you when you say: I am more just than God?” Job had never said this, and Eliud did not impute to his that he used these exact words, but that the words which he did say originated in this thought, and so he clearly makes mention of this thought. Eliud distinctly says that he had this intention, “For you said: Good does not please you, or in another text, what is right⁰ or what does it profit you if you have sinned?” These two sayings are never found in what Job has said, but the first of them, that good does not please God, he seems to find in what Job had said in Chapter Ten, If I am wicked, woe is me! And if I am just, I will not raise my head.” (v. 15) When Job has said this he meant that the just and the unjust are equally afflicted with temporal punishments, but Eliud interprets him to have almost said that the justice of man does not please God. The second thing he says is, “ what does it profit you if I have sinned?” One can find no text in which Job had said this, but he wanted to take this from what Job had said in the same place, “If I have sinned and you spared me for a little, why do you not allow me to be cleansed from my evil?” (10:14) Job had said this to show that temporal prosperity does not always accompany innocence, for he was innocent in other respects in the time of prosperity, after his sins had been forgiven. So there was no reason why after the remission of his sins he should again be cleansed from sins by God. But Eliud twisted these words around as though Job held this opinion: that God had brought in his sin and the punishment of sin because of his own utility. From these two things: that God is

not please with what is good and that he considers sin useful to him, it follows that Job was more just than God since he had said about himself that evil displeased him and good please him. (v. 31)

He concludes from this that he is compelled to answer because of their absurdity, and so he says, "That is why I will answer your discourses and at the same time those of your friends," who could not convince you of your error when you said such things. He begins from what he had said last, showing that God cannot be helped or harmed by our good and evil works, and this is so because of his high character. He proposes this first saying, "Lift up (look up) to heaven," which is the throne of God. (cf. Is. 66:1) "And see", with sight, "and contemplate", with mind, "the upper air", all the higher bodies,² not only from the height of this order, but also from its magnitude, its motion and its beauty," because he is higher than you", for your works cannot help or harm him. So he says, "If you have sinned", against yourself or God, "what harm will you do him?" for he will suffer not detriment from this. As to the sins which are committed against one's neighbor, he then says, "and if your evils were great in number", by which you unjustly wounded your neighbor, "what would you do against him?" for in no way would you wound him by this. As to the goods which are done for one's neighbor, he then says, "Further, if you act justly", giving what is due to your neighbor, "what will you give to him?" because what will he gain from this. As to the works of divine worship, he says, "Or what will he receive from your hand", in sacrifices and oblations? He implies the answer is, "nothing", as Psalm 49 says, "I will not

accept calves from your house.” (v. 5)

One could object that God did not care whether man acts justly or unjustly. To answer this he then says, “Your impiety will harm man who is your fellow creature”, because he can receive harm, and your justice will help a son of man, who needs the help of justice. This is why God prohibits impiety and commands justice, since God cares about men who are helped or hurt by this. Oppressed men cry to God against their oppressors from this fact. Some crush them deceitfully by calumny, and he speaks about these, “They cry because of the great number of their calumniators,” those who are crushed so cry to God. Some crush others by violence, and he speaks about these saying, “and they wail because of the strong arm of the tyrants, for they weep to God because of the violent power of tyrants. From this we are given to understand that not only does God profit when someone sins, but that sin displeases him and he punishes it, otherwise the oppressed would cry out in vain.

Then he turns himself to rejecting the other thing Job said, “what is right does not please you,” (v. 3) which is repugnant to divine wisdom. Surely this wisdom first appears in the creation of things, and so he says, “And Job did not say,” because he does not think that good things please God, “where is the God who made me?” For God made things only the good, as we read in Genesis, “God saw that it was good, etc.” (1:25) Therefore, it is clear that good pleases God. Second, he brings in the benefit of human instruction by which some men are instructed for good by divine revelation, and so he says, “He who gave,” by revelation, “his

poems,” the doctrines of human instruction³, which were understood many times by the ancients as epics, “in the night,” 9literally, in the dreams of the night) or in the quiet of contemplation or obscurity of vision. He would not have instructed me familiarly for good unless good pleased him. Third, he brings in the infusion of natural light by which we discern good from evil by reason of which we are higher than brute animals, and so he says, “He who teaches us above the beasts of the earth,” which lack reason. Since the ancients consulted the chatter and motion of the birds who seem to almost be instructed by God and act like reasoning beings, he excludes this saying, “he teaches more than the birds of heaven,” which do not have reason.

Since he hates evil and good pleases him, he hears the oppressed when they cry out, and does not hear the oppressors. So he says, “They will cry out,” i.e. calumniators and tyrants seeking the fulfillment of their desires from God, “and he (God) will not hear.” He does this, “because of the pride of wickedness,” according to Psalm 101, “He regards the prayer of the humble man.” (v. 18) So the one does not believe that God hears all people indiscriminately he says, “For not in vain,” without reason, “will God hear,” because he hears some and not others for a very just reason. He expresses this reason saying, “and the Almighty will regard the causes of each man” in that he hears the worthy but not the unworthy. God really does not seem to see the particular causes because the wicked sometimes prosper, but to disprove this he says, “Even though when you say, “when you think in your heart, “He (God) does not consider,” the deeds of man, “be judged in his presence,”

prepare yourself to submit to his judgement, “and await him,” the future judgement, even if he does not punish you here. For he delays that he might punish more harshly later, and so he says, “For now,” in the present life, “he does not unleash his fury,” to the extent of his punishment, “nor does he take great vengeance on a crime,” because he does not punish in the present according to which the gravity of faulty demands. For the punishments of the present life are for correction and therefore he reserves future damnation for those whom he judges unworthy of correction. This is another reason why the wicked prosper in this world and he agrees with the opinion of Job about this. But since he took his words in a evil sense, he therefore rejected them, concluding from what he had said, “So Job in vain (without reason) opened his mouth, “rejected his lengthy discourse, “and multiplied words without knowledge.” In this he accuses him of ignorance and useless verbosity.

CHAPTER THIRY-SIX

GOD ALONE IS JUST

The First Lesson

The True Meaning of the Sufferings of Job

1 And Eliud continued and said: 2 Bear with me a little while and I will show you for I still have something to say on behalf of God. 3 I will take up my argument from the beginning and my Maker I will prove just. 4 For truly my discourses are without deceit, and I will show you perfect science. 5 God does not cast out the

powerful, because he is powerful, 6 but he does not save the wicked and he grants right judgement to the poor. 7 He does not take his eyes away from the just. And he places kings of the throne for all time and those who are raised up. 8 And if they were in chains and were bound in poverty, 9 he will show them their works and their crimes because they were violent. 10 He will also open their ears to correct them, and he speaks to turn them from evil. 11 If they listen, and they observe it, they will complete their days in good and their years in glory; 12 but if they do not listen, they will pass away by the sword, and they will be consumed in their foolishness. 13 Pretenders and knaves provoke the anger of God, and they will not cry out when they are bound. 14 Their soul will die in torment and their life among effeminate men. 15 He will snatch the poor man from his anguish and he will open his ears in tribulation. 16 Thus he will save from the narrow and gaping mouth which is without foundation beneath him. The rest of your table will be full of fat. 17 Your cause has been judged as evil; and you will receive the cause and authority to judge. 18 Do not let anger master you so that you oppress someone nor let a great number of gifts make you waver. 19 Lay down your greatness without tribulation and all the strong with your courage. 20 Do not lengthen the night so that the people rise on your behalf. 21 Beware that you do not fall into evil: you began to pursue this after your misery began.

Eliud presented two things in the words of Job again which he wanted to argue: first, the fact that he said he was just and the fact that he accused God of

injustice in his judgement, according to the interpretation Eliud had given the words of Jjob. Eliud had disputed against these two ideas. (cc. 34 and 35) Now for a second time he inteded to argue against the same ideas using another argument and so the text says, "And Eliud continued," with arguments supporting the ones already used, "and said," what follows. First, he gets his attention saying, "Bear with me a little while," because he intends to dispute briefly against the two ideas in one answer, and so he says, "and I will show you," the truth of the thing about which we are treating. He does not want to seem redundant because he seems to have shown already what he watned, so he then says, "for I have something to say on behalf of God, "because I still have other arguments at hand with which I can defend the justice of divine judgement. Since he intends to introduce reasons a second time against both of these ideas, he says, "I will take up my argument from the beginning," for against everything which has been said from the beginning, I will again adduce arguments which support my opinion. He shows this is he duty saying, "and my Maker," God who made me, "I will prove just." I will show there is no evil in his judgement which you, Job want to charge him with so that you may assert that you are just. He precludes someone saying that what he was about say did not proceed from true science, but false opinion saying, "For truly my discourses are without deceit," for I will not say anything but what is true and accords with true knowledge. So he says, "and I will show you perfect science," the following proofs will convince you because they seem to come from perfect science.

After these itnroductory remarks he begins to discuss the argumens already

adduced by Job. First he argues against the fact that Job had said that he was just. To disprove this he proceeds in this manner. Job had enjoyed great power in the time of his prosperity. Powerful men often menace others who either from envy or from fear are afraid that they will be crushed by their power. This is properly the lot of the weak, who both envy the powerful and fear their oppressions. But this cannot be said about God, who excels all in power, and so he says, "God does not cast out the powerful because he is powerful." Therefore one can understand that God hates nothing in man who is his likeness, because since God is the essence of good, there cannot be anything like him unless it is good. From this it is clear that God does not persecute certain men because they are powerful, but because he sometimes finds evil in them, and for this God punishes them. So he says, "but he does not save the wicked," for he damns them. He shows the cause of this damnation saying, "and he grants right judgement to the poor," because he does justice to evil powerful men for the poor who are oppressed by them. He does not desist because of power from the assistance of the just, and so he says, "He does not take away from the just," even the powerful man, "his eyes," the gaze of his goodness and mercy, according to Psalm 33, "The eyes of the Lord are on the just." (v. 16)

Since he does not take his mercy away from the powerful if they are just, he shows the benefits which he confers on the powerful. First, he confirms their power, and so he says, "And he places kings on the throne for all time," if they are just. Second, he promotes their dominion, and so he says, "and those," placed on

the throne, “are raised up,” for they are exalted to greater things when God increases their power and wealth. Third, even if they were punished for their sins, he had mercy on them if they wished to do penance, and so he says, “and if the (the kings) were in chains,” placed in prison, “and were bound with the bonds of poverty,” if they suffered poverty when they were tied up in prison. This is like a chain which binds men so that they cannot work and they are even more confined by many miseries. Yet to those how are so unhappy, God first confers the benefit of recognizing the past sins for which they are punished, and so he says, “he will show them their works,” for he will make them know their injustices. So he continues, “and their crimes,” because he will force them to recognize that the works which they did were criminal acts. He shows then what their sin was, saying, “because they were violent.” For the special sin of the powerful is to do violence to their subjects, using their power like the law of justice. Not only does he force them to recognize their past sins, but he also shows them that they are punished for these sins, and so he says, “He will also open their ears,” because he will make them understand that God speaks to them in punishing them. Therefore they are punished because of their sins, and so he says, “and he speaks,” interiorly or by exterior admonition, “to turn them back from evil,” so that they can do penance for their past sins. He shows the fruit of this penance when he says, “If they listen,” taking it to heart, “and they observe it,” completing it with works, they will be brought back to their former state and so “they will complete their days in the good,” of virtue and earthly prosperity, “and their years in the glory” of

the earth. “But if they do not listen, “if they do not obey this interior inspiration to do penance, “they will pass away by the sword,” because they will be led to prison to be killed by the sword, “and they will be consumed,” destroyed “in their foolishness”, because of their foolishness. Here consider that in this Elilud agrees with the friends of Job that present adversities are punishments for sins and that through repentance one returns to his former state. Although this sometimes happens, this is not always true according to Job.

Since men sometimes suffer adversities even though their sins are not apparent, he wants to preclude his opinion being dashed to pieces by this fact. So he interprets them to be pretenders because they make a pretense of justice which they do not have, and proves that they use certain things to do injustice under the guise of justice. In this they sin gravely. So he says, “Pretenders and knaves provoke the anger of God,” since God detests this even more. Such men do not do penance easily even in time of persecution because they think themselves just since they are praised by others, and so he says, “they will not cry out” begging mercy from God, “when they are bound,” with the chains and bonds of poverty. In this he gives us to understand that he thought Job was a pretender and knave and thus he should recognize his sin in the punishments he was experiencing. Because such men do not do penance in their punishments, they are not freed from adversity, and so he says, “Their soul will die in torment,” since they suffer diverse agonies even to death, “and their life” will fail, “among effeminate men,” who do not have the strength to free themselves from the hand of their oppressors. He

rightly compares pretenders to effeminate men because men make pretensions from meanness of soul. People who are magnanimous do everything in the open as Aristotle says. ⁴ Since he had said that God helped the powerful in tribulation, he does not want to seem to say that God is an acceptor of persons and so he shows that he confers the same benefit also on the poor. He expresses this saying, "He will snatch the poor man from his anguish,; by freeing him from adversity. He shows the order of liberation saying, "and he will open his ears in tribulation," for he will make him understand that he is punished for his sins and he leads him to do penance as he has already said about the powerful.

He applies what he has said already in general to the person of Job 9vv.5-12). First, since he has said that God brought salvation to both the poor and the powerful in tribulation (vv. 8 and 15), he concludes that even Job can hope for salvation from God when he says, "Thus he will save you from the narrow and gaping mouth," from the tribulation which is a narrow hole by which men enter into a wide range of different miseries. For one evil becomes for man the cause of many different evils, and the multiplication of evils of this kind can proceed to infinity so that he never arrives at a state of rest. He expresses this saying, "which is without a foundation," on which a man can rest, "beneath him," when he will descend to the depths of evil. This seems especially to express the punishments which occur after death, which last perpetually without any respite. He not only promises him freedom from evils if he recognizes his sin and wants to repent, but also a great quantity of goods, and so he says, "The rest at your table

will be full of fat,” because you will be able to eat to your own satisfaction in safety and in peace from the abundant goods which are restored to you by God.

Since he has shown that “God does not reject the powerful,” (v. 5) but the wicked, Job seemed to be rejected by God through many adversities, and so he says, “Your cause has been judged as evil,” for since you were not punished because you were powerful you were punished because you were wicked. Against this he promises him a reward if he will repent and so he says, “you will receive the cause and authority to judge, “for the cause and authority to judge will be restored to you so that you can discuss the cases of others and judge about them. As though this had already happened, he warns him now he should bear himself in this situation. Judges sometimes lack justice because of anger, and as to this he says, “Do not let anger master you so that you oppress someone,” unjustly, when then “you receive the cause and authority to judge.”

Judges also fail in justice because they are sometimes greedy for graft, and he expresses this saying, “not let a great number of gifts make you waver,” in this new situation of authority. Sometimes someone denies justice to others just from pride, and expressing this he says, “Lay down your greatness,” the pride of your soul, “without tribulation,” before God sends you a trial to humiliate you. Judges also fail in justice at times when they defer to powerful men whom they fear, and expressing this he says, “and all the strong with your courage.” Whom you should pull down. Or this can mean you should not hesitate to pull down all the strong in any case because of their power through your justice. Sometimes, judges lack

justice because they do not want to be bothered and so he says, “Do not lengthen the night,” that is, do not permit the justice of a cause to be hidden for a long time but immediately bring the truth to light, and he shows the reason for this when he says, “so that the people rise up because of them,” strong men, so do not defer your judgement against powerful men to the point that the whole populace is stirred up to come as suppliants to you in their defense and so impede your justice. Or this can mean something else, “Do not prolong the night so that the people rise up for them,” so do not defer to exercise right judgement against the strong lest perhaps they find in their power many partisans who rise to their defense and impede your right judgement. All these things encourage him to avoid injustice in the state of future prosperity, and so he says, “Beware that you do not fall into evil,” in one of these ways or others. Job could say that this warning was superfluous because he was accustomed to diligently seek justice, for he had said this in Chapter Twenty Nine (v. 14), and so Eliud adds, “you began to pursue this (evil) after your misery began,” because you reckoned yourself more just than God. Therefore, you must take care not to turn to injustice if you happen to return to the state of prosperity.

The Second Lesson

Hymn to the Almighty

22 Behold, God is on high in his power and no one is like him among
lawmakers. 23 Who can examine his ways? Or who dares say to him:
You have done evil? 24 Remember that you are ignorant of his works

about which men sang. 25 All men see him, each one beholds his from a distance. 26 Behold, that great God, who surpasses our science; the number of his years cannot be counted. 27 He bears the drops of rain and pours out showers of rain like torrents 28 which flow from the clouds and cover everything from above. 29 If he wills to unfold the clouds as his tent and to make lightening with his light from above, even the roots of the sea he covers. 31 Through these he judges the peoples and he gives food to many mortal men.

After Eliud rejected the words of Job in which he had said he was just, he here rejects his words because he believed he had spoken against divine right judgement. So he first proposes the sublimity of divine power when he says, “Behold God on high in his power,” for he has a higher power than everything else. It is against reason that someone who wields less power should convict a greater authority of injustice. Second, he proposes God’s authority when he says, “and no one is like him among the lawmakers,” because “those who make laws discern the right thing” through his wisdom, as we read in Proverbs 8:15. So there is no law which can condemn him for injustice, but rather his wisdom is the rule and measure of all laws. Third, he proposes the incomprehensibility of his works when he says, “Who can examine his ways,” for who can sufficiently search and uncover the nature of his works? From this he concludes that he cannot be convicted of injustice, and so he says, “Or who

dares to say to him: You have done evil?" To be able to condemn someone for evil, he just be subject to a higher power. He must both be bound by the laws of others and his deeds must be known. This has no place in God, as I have already established. (cf. vv. 22-23)

He begins as a result to show clearly that the ways of God, which are his works cannot be examined by man, saying, "Remember that you are ignorant of his works about which men sang." These are the wise, whom he calls men because of the strength of their souls. He says, "they sang", because of the ancient custom of the wise who represented divine and philosophical things in verse. No matter how wise men are, they cannot arrive at knowing and explaining God's essence. But all the thought of man and his discourse about God is through his works. For no one lacks wisdom to such an extent that he does not perceive some of the divine works. Again, no one is so wise that his knowledge is not completely surpassed by the excellence of divine clarity, and so he says, "each one beholds from a distance," that is, human knowledge is very far from the perfect comprehension of the divine essence, both because man can only know him through his works, which are infinitely distant from the excellence of his essence, and because man does not even know his works perfectly. From this he concludes that God exceeds the knowledge of man in his excellence, and so he says, "Behold the great God who surpasses our science," for God cannot be known by us perfectly not because of some defect in him, like in the contingency of motion and time, ⁵ but because of his

excellence. Someone could object that although we are not able to know what God is, still we can know that God is, which pertains to his duration. He shows that this also exceeds human knowledge saying, “The number of his years cannot be counted,” since the eternity of his duration cannot be comprehended by the human intellect.

Hew shows next the magnitude of the works of God which exceed human reason, listing different changes in the air which is sometimes dry. Concerning this he says, “He bears the drops of rain,” by holding them up so that it does not rain. Sometimes, however, the air is filled with rain, and he describes this abundance saying, “ he pours showers of rain like torrents” which flow on the land. The abundance of rain seems wonderful if the origin of rain is considered, because so much water comes forth from the clouds which have no solidity, and as to this he says, “which,” the torrents “flow from the clouds” not because such rain exists in act in the clouds, but because the vapors themselves of the clouds are gradually condensed into rain. The rain is more wonderful because it is poured over the great expanse of the region and so he says, “and covers everything from above,” so that in places here it rains no part of the land remains unwatered. Then he speaks about the clouds themselves saying, “If he wills to unfold the clouds like a tent,” because the clouds hide heaven which is the seat of God like the set of any man is hidden in a tent. The lightning proceeds from the clouds because of their collision with the winds,⁶ and so he says, “and to make lightning with his light from above.”

Sometimes the clouds cover a region as far as the horizon and seem to cover the farthest bounds of the sea beneath them, and so he says, “even the roots of the sea he covers” with the tent of the clouds. He says, “If he wills, “ to show that the divine will is the principle of natural works. To will means properly to act for an end, and so he shows the end of these works, “Through these he judges the peoples,” because men are punished by them, “and he gives food to many mortal men, “ in the sense that the rains are useful to the fertility of the land which produces food for men.

CHAPTER THIRTY SEVEN

HYMN TO YAHWEH

The First Lesson

The Wisdom of the Almighty

c.36 32 He hides the light in his hand and he orders the light to return again. 33 He announces it to his friend that it is his possession and he can ascend to it.

c.37 1 About this my heart trembled and leapt out of its place. 2 He will listen to the sound in the terror of his voice and the sound which proceeds from his mouth. 3 Above all the heavens he takes up his seat, and his light surpasses the limits of the earth. 4 After him, the sound will roar, he will roar in the voice of his greatness and one will not investigate when he has heard his voice. 5 God will thunder in his voice

wonderfully, and he does great things which are unsearchable, 6 he who commands the snow to fall and the earth and the winter rains and the showers of his strength. 7 He has put signs on the hand of every man that they might know his works. 8 The beasts will enter his lair and remain in his care. 9 From the lower part, storms arise and the cold wind comes from the Arctic. 10 By the breath of God, the ice hardens; and clouds pour out their light. 12 The clouds circle over everything, wherever the will of the governor leads them, to every place he commands them on the face of the land, 13 in one tribe, or in their own land, or in whatever place his mercy orders them to be found.

Eliud had spoken above about the changes in the atmosphere: drought and rain, and the covering of the clouds by which God produces lightning from his light. Now he treats in an extended manner about the light itself, which is sometimes hidden by the clouds and is sometimes seen, and the thunder which arises from the clouds. He begins with the light saying, "He hides the light in his hands," for as an effect of his power he sometimes hides the light of the sun and the stars by clouds. But since this obscuring is not perpetual, but only intermittent, he adds, "and he orders the light to return again," when the clouds go away. Or these words can be referred to the darkening and illumination of the air by the rising and setting of the sun. One must remember that sensible things are a kind of sign of intelligible things, and so we come to the knowledge of intelligibles through sensible effects. Among all the sensible effects the most spiritual is light.³¹³ So light leads more

efficiently to knowledge of intelligibles because sight, whose experience of knowing is perfected by light aids us most in intellectual knowledge. Since, then, this sensible light is hidden from men and communicated to them by the power of God, Job gives us to understand by this that in him there is a more excellent kind of spiritual light, which God reserves as a reward for the virtues of man. So he says, "He announces it," the light which is metaphorically represented by physical light, "to his friend," the virtuous man, whom God loves, "that it is his possession." For this spiritual light is a treasure which God reserves for his friends as a reward, "and he can ascend to it," when he merits it by the works of virtue and in preparing himself to possess it. However, one can also say this about corporeal light. For the Platonists posited that the souls of men are derived from the souls of the stars.³¹⁴ Therefore, when human souls guard their dignity by living according to reason, they return to the clarity of the stars from which they flowed down, and so Macrobius says in the Dream of Scipio that "rectors and guardians of cities come from above," i.e., from heaven, "and return there."³¹⁵ In this he gives us to understand that he does not put the ultimate reward of virtue in temporal goods, but in spiritual goods after this life. It is cause for more wonder that earthly and corruptible man is advanced to the possession of spiritual and heavenly goods, and so he says, "About this," that man can arrive to possess the light, "my heart trembled," from the fear of wonder and astonishment, "and leapt out of its place," so that he not only desires and eagerly strives after those things which he sees are connatural to him according to the sensible life, but also is transported to spiritual and heavenly goods.

After sight which is the knowledge of corporeal light, comes hearing which especially serves the intellect because by it one perceives the words which express intellectual conceptions. Moreover, just as by the vision of corporeal light man is led to the knowledge and expectation of some higher light, so also by the hearing of corporeal sounds, formed by divine power, man is led by the hand to hear the spiritual doctrine of God, and so he says, "He (man) will hear," from God, "the sound," of spiritual doctrine, "in the terrible sound of his voice," in the image of thunder, which is like the terrible voice of God. He explains what this hearing is saying, "and the sound which proceeds from his mouth," for the sound of physical thunder seems formed by his hand, that is, his power; but the sound proceeding from his mouth is the doctrine of his wisdom, according to Sirach, "I came forth from the mouth of the Most High."(24:5)

To preclude the error that God does not have another light higher than the light of the corporeal heaven, he says, "Above all the heavens he takes up his seat," as if he should say that his vision is not below heaven but above heaven. Moreover, one can only see something in some light, because, "everything which is clear is light."(Eph. 5:13) So the light of God must necessarily be more excellent than the corporeal light which is first found in the heavens, and so he says, "and his light," the intelligible light, "surpasses the limits of the earth," for it is superior to every corporeal creature. Just as the material light of heaven is below

him, so also the sound of material thunder is beneath him, and so he says, "After him," that is, under him, "the sound will roar," of material thunder. Moreover, he has another spiritual voice, the teaching of wisdom, which is incomprehensible to man. He speaks about this when he says, "he will roar in the voice of his greatness," the voice which teaches his greatness, and not all can hear this voice like the sound of thunder. Those who in some way can hear his voice cannot comprehend it, and so he says, "and one will not investigate," perfectly, "when he has heard " i.e. known spiritually by some man, "his voice," the teaching of wisdom.

But the voice is not only ordered to the teaching of men who hear it, but also to the perfection of natural works which happen following the command of divine wisdom. Therefore, he repeats a second time, "God will thunder in his voice," in the command of his wisdom, "wonderfully," by producing wonderful effects, and expressing this he then says, "and he does great things," according to their nature, "which are unsearchable," by human reason. He begins to list them and says, "he who commands the snow," by the voice of his wisdom, "to fall on the earth," because the snows are formed by his command, as are the rains and showers, and so he says, "and to winter rains," which abound in winter, "and the showers of his strength," which are formed by some more powerful cause and with the violent impulse of the wind. Since everything which happens in lower things is in some sense ordered to man,³¹⁶ he says, "he has put signs on the hand of every man that they might each know his works." For different dispositions of the air correspond to the different

works of men. One is the work of the night, another in the work of the day, and man does one work in time of good weather and another in rainy weather. Men discern what work corresponds to each time, according to the divine gift of reason. This is a sign that God has placed in his hand, in his operative power of all men to know how to fittingly distribute their tasks according to the diversity of times. His providence extends even to brute animals, who do different things according to different times by natural instinct, and so he says, "The beast will enter his lair," in rainy weather, "and will remain in his cave," for a fitting time.

Then he shows the effects of the different winds. On this subject one must consider that the South winds produce the rains and storms. North winds cause cold air.³¹⁷ Southern winds come to us from the direction of the South Pole, which is unknown to us, because it is sunk down beneath our horizon by the same distance as the North Pole is elevated above our horizon, and so he says, "From the lower part, storms arise," as if to say: a storm comes to us by a wind which proceeds from the part of heaven which is always extended down under our horizon, and this wind is called the South Wind. As to the North Wind he says, "and the cold wind comes from the Arctic." For "Arktos" in Greek means the Northern Hemisphere,³¹⁸ from which the name "Arcturus" comes for the constellation of Ursus, which is always elevated above the horizon. The northern wind comes from that direction and is cold because the sun is farther from that part of heaven. He attributes this to divine wisdom saying "By the breath of God, ice is hardened," as if to say: he causes the wind by

blowing. "And again," from the breath of God which causes the South Wind "very broad," that is, very abundant, "waters flow." These are the rains which are caused by the South Wind.

He relates these effects to the usefulness for men saying, "The clouds desire grain," as if to say that the clouds are ordered to grain as end for which they are useful. Each thing desires its own proper end, and he says the clouds desire grain, because clouds are certainly useful for grain. Or, the reason the rains descend from a cloud and water the earth is to make it fertile for the production of grain. Or it is also useful for clouds to cover grain and shade it so that the grain does not dry up from the unremitting heat of the sun. He adds another useful feature of the clouds when he says, "and the clouds pour out their light," which can be referred either to the light of lightning flashing according to what he already said in the preceding chapter, "If he wills to extend the clouds or to make bolts of lightning with his light."(36:29) Or this can more be referred to the light which shines in the air from the sun's rays reflecting off the clouds and mixes with them in some way. So the brightness of the sun appears in the air before the rising of the sun and also after its setting because of the reflection of the rays of the sun from the clouds which are in a higher place, which the solar rays approach more quickly and leave more slowly.

After he has discussed the usefulness of the clouds he describes their movement saying, "The clouds circle over everything." For the clouds do not stop above only one

part of the earth from which the vapor rises, but by the force of the winds they are carried to different parts of the earth. The winds generally follow the motion of the sun³¹⁹ like some great circle and so East winds blow in the morning, then South winds come, and towards the evening, westerly winds. So the clouds move in a circle as a consequence of this. To show that this proceeds from divine providence he says, "Wherever the will of the governor (God) leads them," since the clouds do not always reach every part of the heavens, but sometimes this one and sometimes that one as God disposes them. The clouds cause a variety of effects, for example, rains, snow, hail, thunder, and the like. Just as the movement of the clouds over the earth depends on divine disposition, so also the effects caused by the clouds depend on this disposition and so he says, "to any place where he commands them on the face of the land," as if he said that the effect the clouds produce on the earth depends on divine precept. Since he had above said, "wherever the will of the governor leads them,"(v.12) he explains this saying, "in one tribe," because clouds sometimes appear clouds appear in one region and not in another, as Amos says, "I send rain on one city and do not on another."(4:7) This happens in two ways, because sometimes clouds appear in the same region where the vapors are generated. This happens when from the power of the wind the vapors are not moved to a place far removed from where they arose. As to this he says, "or in their own land," i.e., the land of the clouds where they were formed. Sometimes they are moved to another region, and as to this he says, "or in whatever place his mercy orders them to be found." For God provides clouds and rain to a region at the right time, and especially to hot climes when rain

is rare from his great mercy.

The Second Lesson

Eliud Completes his Praise of God

14 For listen, Job, stand and consider the wonderful things of God. 15 Do you know when God commanded the rains to show the light of his clouds? 16 Do you know the paths of the clouds, the great and perfect sciences? 17 Are not your garments hot when the Southern wind blows on the earth? 18 Have you perhaps made the heavens with him, which are solid like bronze after fusion? 19 Show us what we should say to him, we who to be sure are enveloped in darkness. 20 Who will tell him what to say? Even if a man speaks, he will be devoured. 21 But now they do not see the light. The air is immediately compressed into clouds and the wind when it passes chases the clouds away. 22 Gold is produced by the North wind and the praise of God is fearful. 23 We cannot find him worthily, and he is great in power, might, judgement, and justice, he cannot be explained. 24 Therefore, men will fear him and they will dare to contemplate him, all those who seem themselves to be wise.

After Eliud told the many marvels done by God he now attacks Job who seemed to accuse God of injustice when he could not yet understand his works, and so he says, "For listen, Job," to what I am saying about the grandeur of divine works. "Stand" in rectitude of mind, "and consider," by your own self, "the wonderful things of God," which are shown in his works. Among those wonderful things he begins with the rains. Men perceive them sensibly, but they still cannot understand by science the first origin by which God brought them into being and so he says, "Do you know when God commanded the rain," which falls upon the earth by divine decree? After it has fallen, the air, which was first dark from the density of the clouds becomes clear and the clouds vanish. So he says, "to show," i.e. the falling rain, "the light of his clouds?" which means the light of the sun shining through the clouds which vanish and which the dense clouds hide. He speaks about their motion saying, "Do you know the paths of the clouds?" namely, how and from what cause they are propelled to various regions by the breath of the wind? The knowledge of clouds is the source of knowing all atmospheric changes, for example, winds, rain, snow, hail, thunder, and other like things, and so he says, "great and perfect sciences?" They are great because the phenomena are formed in a higher world, perfect because the knowledge of the clouds include all knowledge of these phenomena and the effects which follow from them in these lower things. Since the clouds are driven by the winds, he consequently adds the effect produced by the wind saying, "Are not your garments hot when the South wind blows on the earth?" For the South wind, makes the air warm because it comes from regions with hot

climates.³²⁰ From this heat, the garments of a man can make him hotter. Thus he clearly mentions the action of the South wind because when it comes from below the equator and gathers water vapors together it condenses them into clouds and moves them. But the North wind, which comes from above more disperses the clouds.³²¹

Since the power of the heavenly bodies operates in all these kinds of effects, he therefore proceeds next to the heavenly bodies, and so he says, "Have you perhaps made the heavens with him?" In this metaphor he expresses the causality of God over the heavenly bodies. For just as an artisan is the cause of his work, so God is the cause of the heavenly bodies, yet in different ways. For an artisan produces an artifact from a preexisting matter; but the celestial bodies cannot be produced from preexisting matter,³²² but in their production the matter came to be at the same time as their form was produced. To distinguish the higher heavens from the heavens which are called the atmosphere³²³ he adds, "which are most solid like bronze after fusion." Remember that there are certain bodies among us which yield under pressure and can be penetrated like air and water and things of this sort. Some, however, do not yield to pressure nor can they be pierced, like stones and metals. So to show that the higher heavens are not divisible or changeable like air and water, he compares them to bronze, the most important among metals, because men used it most frequently in technology.

Lest Job perhaps should presumptuously say that he knew the works of God

perfectly, he continues mockingly, "Show us what we should say to him," saying in effect: if you are so wise that you know all the works of God and you can argue with him on this subject, teach us so that we can answer him. He shows they need this when he says, "We who to be sure are enveloped in darkness," as if to say: we will need you very much to show us these things because we are completely ignorant of them. Since he had spoken many times about the divine effects, lest this be imputed to him from presumption as though he thought that he knew perfectly these things, he disclaims this saying, "Who will tell him what I say?" as if he says: no one can sufficiently tell these things which I said to you about his effects. It befits him alone because of the excellence of his power. If anyone raises himself up to such great presumption that he thinks he speaks about God sufficiently, he brings danger upon himself by that very fact, and so he says, "Even if a man speak," as though willing to understand the divine effects, "he will be devoured," by the greatness of the matter about which he speaks, as Proverbs says, "He who investigates majesty will be crushed by glory." (Prov. 25:27) This can also be interpreted in another way. Not only is man not fittingly able to list the divine effects, but, "even if God himself spoke," to them by revealing them to man, "man would be devoured," because his power does not suffice to understand such a great thing, and so we read in John, "I have many things to say to you which you are not able to bear now," (16:12) and in Deuteronomy, "What is flesh that it should hear the voice of the living God." (5:26)

But to preclude one from believing that the knowledge of divine truth is always

withdrawn from men he says, "But now," in the present time, "they (men) do not see the light," which is the clarity of divine knowledge. Yet he proclaims to the friend of God that, "he can ascend to this light" at some time as he already said.(36:33) He introduces a comparison for this, "The air is immediately compressed into clouds," because of the grouping together of water vapors from the South, and because of this the air is darkened. But darkness of this kind soon passes away when the clouds are broken up, and so he says, "and the wind, when it passes," i.e., the North Wind, "chases the clouds away." By this he means: in this way, although now we are enveloped in the darkness, yet when death comes, it will put darkness to flight like the changing of the wind.

People sometimes discover shiny objects in dark places. For example, as the Northern regions are dark because of their distance from the sun,³²⁵ and yet gold is prevalent in Northern regions, which is one of the most glittering metals. This is caused by heat withdrawing deep into the dry bowels of the earth, which causes the all-encompassing cold air to work more efficaciously there to produce gold,³²⁶ and so he says, "Gold is produced by the wind," as if to say: gold is more plentiful in the part of the earth blown by the North wind. Just as in the darkness of the Northern region one finds the brilliance of gold, so also in the darkness of the ignorance of this life one finds some of the brightness of divine knowledge, though darkly, and so he says, "and the praise of God is fearful." For if nothing of divine clarity shone in us, we could in no way praise him. Even more, if the divine light shone clearly to us as the

noon day sun, we could praise him securely. For because something of the divine light shines in us with some darkness, we praise him with dread, as a man does something with dread which he knows he cannot do perfectly. So he says, "We cannot find him worthily," so as to come to know him as he is through our own investigation. This is because of his excellence, and so he says, "he is great in power," for his power infinitely exceeds all his effects, and so he cannot be fittingly found from them. He answers the objection that God uses only violence because of the greatness of his power in governing man saying "and with right judgment," for he is great, because, "his judgments are incomprehensible."(Rom. 11:33) Nor is this due to a lack of justice, but to the excellence of his justice. and so he says, he is great in "justice". Because of his greatness we can neither sufficiently conceive him with our minds nor sufficiently praise him with our lips, and so he says, "and he cannot be explained," fittingly by man. This is the reason why his praise is dreadful, and so he then says, "Therefore men will fear him," no matter how powerful they are because of the greatness of his power, "and they will not dare to contemplate him," i.e., presume to know him fully, "all those who seem to themselves to be wise." He says this clearly because the wisdom of a man, however great it may seem to himself or to others, is accounted as nothing compared to divine wisdom.

We should consider from the arguments put forth by Eliud that he agreed partly with Job and partly with the friends. He agreed with Job (c. 7 and 14:11) because he believed the reward of goods and the punishment of evils was in the future

afterlife.(32:22) He agreed with the friends of Job (33:27) because he believed that all the adversities of the present life happen because of sins, and if one repents of his sins he will return to prosperity.³²⁷ He also agreed with the friends of Job as to the person of Job himself,(36:18) because he thought that he was punished for his sins, and that the justice which appeared in him before was a pretense.³²⁸ He interpreted the words of Job in their worst sense(33:10) as did the others.³²⁹ As to the prosperity of evildoers in this world, he only touches on the cause: that they prosper to punish the sins of others.(34:30) In the same way he also seems to only clearly touch the angels as the mediators between God and man.(33:23)

Job did not answer his arguments, first, because he agreed with him in his principal ideas (dogmas) in which the friends, whom he had called, "cultivators of false dogmas" were in error (13:10) What Eliud said about his person was not of such great concern to Job that he wanted to argue about the purity of his conscience anymore especially because he could not prove the purity of his conscience with any better arguments than he had already used, namely, by divine witness. Second, because from youthful presumption, in the manner of quarrelsome people, Eliud had imputed words to Job which he had not said or which he had meant in a different way than Eliud had interpreted them. Therefore, to avoid quarrelling, he determined rather to be silent and commit himself to divine judgment.

CHAPTER THIRTY EIGHT

GOD RESOLVES THE QUESTION

1 Then the Lord answered Job out of the whirlwind and said: 2 Who is this man who envelops his opinion with inept arguments? 3 Gird up your loins like a man. I will question you and you shall answer me. 4 Where were you when I laid the foundation of the earth? Tell me, if you have understanding, 5 who determined its measurements, if you know it? Or who stretched the measuring line upon the earth? 6 On what were the bases of the land sunk or who has laid the cornerstone 7 when the morning stars praised me, and all the sons of God shouted for joy? 8 Who shut up the sea with doors when it burst forth as though coming from a womb, 9 when he laid out the clouds as his clothing, and wrapped it in fog like the swaddling clothes of an infant? 10 I prescribed my bounds of it and placed the measure and the doors. 11 And I said: Thus far shall you come and here shall your proud waves be stayed. 12 After your rising, did you command the dawn and have you shown the dawn its place?

After the discussions of Job and his friends about divine providence, Eliud had assumed to himself the office of determining the answer, contradicting Job in one thing and his friends in others. But because human wisdom is not sufficient to understand the truth of divine providence, it was necessary that the dispute should be determined by divine authority. Job thought correctly about divine providence,

but in his manner of speaking he had gone to excess because he had caused scandal in the hearts of others when they thought that he did not show due reverence to God. Therefore, the Lord, as the determiner of the question, contradicts the friends of Job because they did not think correctl, Job himself for expressing himself in an inordinate way, and Eliud for an inadequate determination of the question. So the text continues, "The Lord answered Job," because this answer is more on his account, although he had not spoken immediately before in the chapter. The text shows the manner of response saying, "out of the whirlwind," which can certainly be understood according to the literal sense to mean that the voice of God was formed miraculously in the air by some disturbance of the air, as happened on Mt. Sinai in Exodus, or like the voice which spoke to Christ, which some said, " was like a clap of thunder."(John 12:29) Or this can be understood metaphorically, so that this answer of the Lord is an interior inspiration divinely given to Job himself, and so the Lord is said to have answered him, "out of the whirlwind," both because of the disturbance which he still suffered and also because of the darkness which accompanies a whirlwind, since we cannot perceive divine inspiration clearly in this life, but with the darkness of sensible likenesses, as Dionysius says in chapter I of The Heavenly Hierarchies.³³⁰ The Lord indicated this even if he had made his voice sensibly heard from a corporeal whirlwind.

Once a dispute is determined by the opinion of the judge, nothing else remains to be said except to reject the statement of the determination. So the Lord first

rejects the determination of the question which Eliud had made. He rejects it because Eliud had enveloped the true opinions which he had proposed with many false and frivolous words, and so the text continues, "He said: Who is this man who envelops his opinions with inept arguments?" In his arguments³³¹ Eliud had accused Job of saying he wanted to dispute with God and said that his claim to be just was tantamount to detracting from the justice of the divine judgment. But he enveloped these opinions with many presumptuous and even false statements, as should be clear already, which are called here inept arguments because every lack of order proceeds from a defect of reason.

So after the Lord rejects the determination of Eliud, he himself begins to determine the question. First, he gets Job's attention when he says, "Gird up your loins like a man," which here is used as a metaphor. For men usually gird up their loins in preparation for a journey or work. The Lord therefore wanted Job to be ready to consider what he said to him by removing every impediment. So he clearly tells him to gird up his loins, because limbs metaphorically mean carnal desires which block listening with the mind in a special way as Isaiah says, "To whom will he teach knowledge, and whom will he make understand and listen? Those who are weaned on milk, those taken from the breast."(28:9)

First, he begins in his determination to accuse Job for having spoken presumptuously when he provoked God to discussion. Since Job had given God two

options when he said, "Call me and I will answer you," and "I will question you and you will answer me,"(13:22) and as Job had already said enough, the Lord, as though he choosing the second alternative, says, "I will question you and you will answer me." God certainly does not question to learn, but to convince man of his ignorance. He questions him about his effects which are easily accessible to the experience of the human senses. When a man is shown to be ignorant of these, he is much even convinced that he does not have knowledge of the highest realities. Among other sensible effects he begins to ask about the principal parts of the earth. Of these earth is more known to us because it is more immediate to our experience. He begins to ask him about this and says, "Where were you when I laid the foundation of the earth?" He rightly compares the earth to a foundation because as a foundation is the lowest part of a building,³³² so also the earth is the lowest of bodies and it lies under everything. Since the earth is the principal matter of the human body, matter precedes in time that which is made from it, and even more the plan of the artisan who created the matter precedes it. So he clearly says, "Where were you when I laid the foundation of the earth," as if to say: you cannot know the plan of the foundation of the earth, because when the earth was laid on its foundation you did not yet exist as a really existing thing.

Consider that some of the ancients did not attribute the position of the earth and of the other elements to some ordering plan, but to material necessity, according to which the heavier elements sank under the lighter ones.³³³ So to disprove this

opinion, the Lord as a consequence compares the foundation of the earth to the foundation of a building. This foundation is constructed from the plans of the architect. In the same way the foundation of the land was made according to divine providence, which human intelligence is not capable of understanding fully. He makes this clear when he says, "Tell me, if you have understanding," as if to say: therefore, you can not give the answer for these things because your intelligence is not capable of grasping them. Consider that an architect puts four things in order in the foundation of a building. First, he orders the size of the foundation. In the same way, divine reason has disposed how great a quantity the earth should have, and not more or less. He expresses this saying, "Who determined its measurements," in all its dimensions. He clearly says, "determined," for earth by its nature does not require a certain quantity by necessity, but this quantity was only imposed on the earth from divine reason, which man cannot know. So he says, "If you know it," since man cannot know or tell this. Second, an architect puts in order in his plans the determination of the site of the foundation, which he encompasses by the extension of the measuring line, and so he says, "or who stretched the measuring line upon the earth?" This means the plan of divine government which clearly determined the place of the earth in the composition of the universe. Third, after the architect has determined the size of the foundation and where it must be located, he determines how to make the foundation solid. As to this he says, "On what were the bases," of the land, "sunk," because it was founded on the center of the world.³³⁴ Fourth, after these three things, the architect now begins to lay the stones in the foundation.

First, he lays the corner stone on which all the different walls are aligned. As to this he says, "or who has laid," put down, "the cornerstone," on which the very center of the earth is clearly determined, according to which the different parts of the land are aligned.

Men usually lay the foundation of a building because they need a place to live. But to show that God does not lay the foundation of the earth from need, he adds, "when the morning stars praised me," which is as if he should say: although heaven is my dwelling and the stars praise me, yet I founded the earth, not because I need the servants who live there, but only from my will. He does not say this as though heaven was made before the earth, especially as we read in Genesis, "In the beginning God created heaven and earth."(1:1) For the text says that the stars which he mentions here were created on the fourth day. (Gen. 1:14) But Genesis says this to show that in the order of nature heaven and the stars are prior to the earth as incorruptible to corruptible and moving to moved. He says the "morning stars," i.e. ones newly created,³³⁵ because we call morning stars the ones which usually appear at the beginning of the day. The fact that the morning stars praise God can be understood materially in one way, inasmuch as they are the material of divine praise in their brightness and nobility.³³⁶ Even if they were not so fair to man, who still did not exist, they were so for the angels who already existed.³³⁷ In another way, according to those who call the heavenly bodies animated,³³⁸ the stars in the beginning of their institution praised God, not with vocal, but with mental praise.

This can even be referred to the angels whose ministry is to move the heavenly bodies, as the text continues, "and all the sons of God shouted for joy," which refers to the angels of the highest hierarchies, whom Dionysius says are located in the entrance court of God.³³⁹ Therefore, as he clearly attributes praise to the lower angels, so he attributes shouting for joy to the higher angels, because this connotes greater excellence in praise.

After the foundation of the earth, he continues then speaking about the waters which are immediately placed over the land. The natural order of the elements requires that water covers the earth at every point like air covers earth and water at every point. But by divine disposition, for the generation of men, animals, and plants, a part of the land remains uncovered by the waters, as God closes the waters of the sea within their certain limits by his power, and so he says, "Who shut up the sea with doors," with determined limits. There were some who thought the action of the sun dried a determined part of the earth,³⁴⁰ but the Lord shows that it was from the beginning, by divine disposition, that the sea does not everywhere cover the land. He describes the production of the sea using the comparison of the birth of a living thing, a child, because water is especially apt to be changed into living things.³⁴¹ This is why the seeds of all things are moist.³⁴² The child first comes forth from the womb of its mother, and he means this when he says, "when it burst forth as though proceeding from the womb." He uses the word "to break forth" in the production of the sea because it is a property of water to move almost continually. He says water

proceeds, "from the womb," not because it has its origin from some corporeal matter, but because it proceeds from the hidden origin of divine providence as from the womb. Second, a newborn child is dressed, and expressing this he says, "when he laid out the clouds as its clothing." For since the clouds are born from water vapor,³⁴³ clouds are much more numerous in maritime climates. Third, a child who is born is wrapped in swaddling clothes, and expressing this he says, "and I wrapped it in fog like the swaddling clothes of an infant." The fog does not mean those high water vapors confined in the clouds, but the vapors which darken the air on the face of the sea, and perhaps he alludes to this when Genesis says, "and darkness covered the face of the abyss."(Gen. 1:2)

After he posits these things which express the primordial production of the sea, he explains his conclusion as though he said that when the sea was newly made, then, "I prescribed my bounds for it." He puts three things here which pertain to the boundary of the sea. One of these is shown when he says, "my bounds," that is, those placed by me. The second is when he says, "I placed the measure," and the third when he says, "and doors." These three things are commanded by divine power, and so he explains them in this way, "and I said: Thus far shall you come," which pertains to the nature of a boundary, for a boundary is a measure by which the forward motion of something is impeded,³⁴⁴ "and here shall your proud waves be stayed." This pertains to the gates which are placed for the purpose of not allowing entrance or exit, except according to a determined measure. Thus even the sea does

not change its shore at will, but according to the determined measure of the ebb and flow of the waves.

After the land and the water, he proceeds on to the air, which, according to appearances, is continuous in heaven. The first common disposition to the whole body which stretches over the waters and the land is the variation of night and day, which happens from the motion of the day which is first of movements.³⁴⁵ Therefore, he says as a consequence, "After your rising did you command the dawn?" as if to say: do day and night succeed each other on this earth by your command? For dawn is a kind of boundary between day and night. He clearly says, "After your rising," as when he spoke about the earth before he had said, "Where were you?"(v.4) For just as the earth is the first material principle of man,³⁴⁶ so also the highest heaven, which varies its motion day and night is the first principle of the human body among corporeal causes.

Consider that the clarity of the break of day or the dawn is diversified according to the diverse places of the intensity of signs which accompany the sun, because when there is the sign of a quick rising, in which the sun rises immediately, the dawn lasts only a little while. When the sun shows signs of a delayed rising it endures longer. The measure of place is determined from where the brightness of the sun begins to appear when the sun is there, and expressing this he then says, "and have you shown the dawn its place?" as if to say: have you ordered the places in the

heaven from which the dawn will give its light? He implies the answer, "no". From all these things you can understand that your reason cannot comprehend divine things, and so it is clear that you are not suited to dispute with God.

The Second Lesson God's Marvels on Earth, in the Sea and the Air

13 Have you taken hold and shaken out the ends of the earth and have you shaken the wicked out of it? 14 The seal is opened like clay and stands firm like a garment. 15 Their light is withheld from the wicked and their proud arm is broken. 16 Have you entered into the depths of the sea, and have you walked in the valley of the deep? 17 Are the gates of death open to you and have you seen the gates of deep darkness? 18 Have you considered the expanses of the earth? Tell me, if you know everything, 19 in which path does the light dwell? And where is the place of darkness, 20 to lead to each of its limits and do you understand the path to its home? 21 Did you know where you were born then? And do you know the number of your days? 22 Have you entered the storehouses of the snow, or have you inspected the storehouses of the hail? 23 All things which I have prepared for a time of trouble in the day of battle and war. 24 By what path does light scatter, and is summer

divided on the earth? 25 Who gave a violent course to the showers and the way of sound to the under 26 to rain on the land in an uninhabited desert, where no mortal man lingers. 27 To fill the steppes and the desolate places and to produce green plants. 28 Who is the father of the rain or who generated the drops of the dew? 29 From whose womb did the ice come forth and who has given birth to the hoarfrost falling from heaven? 30 The waters harden like a stone and the surface of the deep is frozen 31 Are you strong enough to bind together the flickering stars of the Pleiades? Or are you able to break the circle of Arcturus? 32 Will you bring forth Lucifer at its time and can you make the evening star rise over the sons of the earth? 33 Do you know the order of heaven, and will you be able to establish their relation upon the earth? 34 Can you lift your voice to the clouds and will the rapid movement of the waters cover you? 35 Will you send the lightening and will it go forth, and upon its return will it say to you: We are here?

After the Lord has enumerated the principle parts of corporeal creatures, that is, earth, sea, and sky, he begins here with the marvels of divine works which appear in the ordering of these three parts of the world. He begins with the land in which what happens in earthquakes seems to be especially wondrous. He speaks about this metaphorically and compares it to a man who takes some object and shakes it. So he says, "Have you taken hold," i.e., have you grasped with your power, "and shaken out the ends of the earth?" This must not be interpreted to mean that the whole earth

is shaken in an earthquake, but that some far portions are shaken. Everything which happens in the corporeal creature happens for the usefulness of man. Earthquakes and other such terrible things are useful in that man, being terrified, may stop sinning, and so he says, "and have you shaken the wicked out of it?" He speaks here using the comparison of a man who shakes a garment to shake dust or a moth out of it. So also God seems to shake the earth to shake sinners out of it, sometimes by death, and sometimes by a changed life.

In an earthquake some things are dashed to pieces openly, like walls and things of this kind, and he expresses this saying, "The seal is opened like clay." For clay, when it is divided, easily returns to the same place, and so also a seal, for example, on a wall or something of this sort, which has been changed by the falling of the wall, is sometimes restored to the same place by divine power. Sometimes towers, trees and other things of this kind are shaken by an earthquake and do not fall, and as to this he says, "and stands firm like a garment," which does not lose its original shape after it is shaken out. But on the contrary sometimes men are either buried by the earth or crushed by walls which have fallen in an earthquake, and so he says, "their light is withheld from the wicked," by death. Sometimes fortifications and very strong towers are cast down by an earthquake, and as to this he says, "and their proud arm is broken," that is, a very strong tower or some powerful friend in whom a man confides like his own arm.

After these premises about the earthquake and its effects, he proceeds to the disposition of the middle elements, i.e., the sea, where man believes there are marvelous things hidden. First, there are things which are found in the depths of the sea, for example, the habitats of the fish living in the sea, and as to this he says, "Have you entered into the depths of the sea," so that you know the animals which are hidden there? Another thing which is hidden and marvelous in the sea is the character of the ocean floor, and as to this he says, "and have you walked in the valley of the deep," that is, in the deepest part of the sea?

After the disposition of the land and the sea he proceeds to the disposition of heaven which contains. He lingers a little longer on this because of the many marvelous things which appear there. First, he considers the disposition of the light and the darkness which embraces the whole of the higher sphere. Consider here that the heavenly bodies act through their own light on lower things.³⁴⁷ This is so because light is like the active quality of the heavenly bodies,³⁴⁸ like color and heat of the elements. Therefore, he joins the effect of the heavenly bodies on these lower things with the consideration of light and darkness. Among the actions of the heavenly bodies on lower things, the most common are generation and corruption.³⁴⁹ and from this he begins saying, "Are the gates of death open to you?" For death is the corruption of a living body, and so it properly belongs to man to whom the present discourse is addressed. But the gates of death are the causes of corruption in relation to the powers of the heavenly bodies, which are the primary powers

responsible for such an effect. It is very difficult to know the period of life and the permanence of each thing, and so the doors of death are not open to us because we cannot know in the heavenly bodies the proper cause of the corruption of each thing. Darkness fittingly describes death both because in death man is deprived of corporeal sight, which experiences knowledge by means of light, and also because man after death passes into oblivion as into a kind of darkness. Therefore he says, "and have you seen the gates of deep darkness?" He may want us to understand that the gates of deep darkness proper to death and the gates of death are the same thing. Or "gates of deep darkness" can be referred to another action of the heavenly bodies cited before, which is the darkness of the atmosphere, so that what he said about the gates of death is referred to only living bodies, but what he said about the gates of deep darkness to transparent bodies.

He continues about the diversity of heat and cold around the earth saying, "Have you considered the expanse of the earth?" Consider here that according to the astronomers the longitude of the earth is from East to West, and the latitude of the earth from South to North, because in everything the greater dimension is called longitude and the lesser dimension called latitude.³⁵⁰ We know by experience³⁵¹ that the dimension of the earth which is inhabited is greater from the East to the West than from the South to the North. Thus the latitude of the earth is measured from South to North in which one measures the extremes of heat and cold. For the nearer one approaches the South in our populated world, the hotter the place is because of

nearness to the sun. Thus what can be said about the latitude of the earth can be referred to the diversity of hot and cold places.

When he has said these things about the action of heavenly light on lower bodies, he mentions the light itself when he says, "Tell me, if you know everything," so that you are fit to argue with God who knows everything, "in which path does light dwell?" Consider here that light is found in the luminaries of the world, which are called luminaries because of the fact that they are vessels of light.³⁵² But since path is referred to motion, the question of the path in which the light dwells is referred to the motion of the luminaries. Exactly how the luminaries are moved exceeds human knowledge, which is shown from the different opinions of men concerning their motion. Some assert that they are moved by eccentric movement (not having the axis in the center) and epicycles, others by the motion of the different spheres.³⁵³ So just as the movement of the luminaries causes light as they are moved in the upper hemisphere of the earth, so also darkness proceeds from their motion as they are moved in the lower hemisphere of the earth. This still presents a certain difficulty, and so he says, "and where is the place of darkness." One can only measure the motion of a body perfectly by the path that it follows. For magnitude is measured by motion and motion by magnitude, as Aristotle says in IV Physics.³⁵⁴ Therefore, since the path of motion of the luminaries cannot be known by man for certain, the consequence is that the measure of their motion cannot perfectly be known, and so he says, "to lead each," i.e., the light and the darkness, "to its limits," by showing the

reason for the appearance and disappearance of each of the luminaries as to beginning and end. The same is true for their course. He speaks about this saying, "and do you understand the path to its home," of the light. For when it is noon it reaches its zenith, then it goes home, so to speak. Its two termini are in the rising and the setting.

The duration of the lower bodies and the times of generation and corruption are measured according to the motion of the heavenly bodies, as Dionysius says in Chapter IV of The Divine Names.³⁵⁵ Therefore, when one is ignorant of these causes, one consequently does not know the effects, and so he says, "Did you know when you were born then?" as if to say: could you know the time of your birth in advance by considering the motion of the heavens? You could not know this because before you were born, you did not exist; but also no other man can know this in advance because of the weakness of human knowledge. For God speaks to Job as representing all men. Just as you cannot know in advance the time of your birth, so also you cannot know the end of your life in advance, and so he says, "and do you know the number of your days?" for you cannot know this from the computation of the heavenly motions, whose certain measure you do not know.

After he considers these things about the changeableness of light and darkness, he comes to diverse changes of the air, according to the variability of good and bad weather. He begins with the snow and the hail saying, "Have you entered the

storehouses of the snow, or have you inspected the storehouses of the hail?" By the storehouses of the snow and the hail he means the water vapors which rise up from which snow and hail are generated.³⁵⁶ But because hail is the heavier substance and is generated in a place closer to us, when cold is expelled from the interior of a cloud by surrounding heat, he next discusses the hail which one sees because it is more capable of being seen. He speaks about entering into the storehouses of snow because one can penetrate snow more because it is light. God sometimes uses things like this for the correction of men, as we have already seen, "He judges the peoples with these things." (36:31) So he says, "All things which I have prepared for a time of trouble," that is for a time when revenge should be taken on an enemy. God uses these things against them like an army at war, and so he says, "in the day of battle," that is, actual conflict, "and war," that is, wars in which one prepares for combat.

After a storm of snow and hail, a calm follows when the passing storm prepares the way for warm and clear weather, and so he says, "By what path does light scatter?" which expresses the clear air, "and is summer divided upon the earth," which expresses warm weather. Here we should consider that before when he spoke about light and the luminaries themselves in which light dwells, he mentioned only their path because the light wends its way through the motion of the luminaries, whether in good or bad weather. But from our point of view, clarity and warmth do not appear unless the storm ceases. There is no sensible difference of the intensity of the clear air in various lands when the air is calm, but we can feel the different

intensities of heat. Therefore he says that light is scattered as though diffused indifferently, but heat is divided as though distributed differently, according to the difference of place.

Next he proceeds to the action of the winds in the air. They stir up the rains. There are sudden showers, and so he says, "Who gave a very violent course to the showers?" For the violent force of showers is caused by the strong impulse of the winds which divine power produces. Likewise, when clouds are set in motion from the winds, this causes thunderclaps, and that is why this sound is not heard in one place, like that sound of some body passing by, and so he says, "and the way of sound to thunder?" He adds the reason why the winds stir up the rain and the clouds when he says, "to rain on the land of an uninhabited desert," which cannot be lived in because of the aridity of the earth. Vapors of rain arise especially from humid places, and so if the clouds and rains were not set in motion by the winds it would follow that it would never rain in dry places. Men sometimes water the earth artificially, when there is a drought. But this cannot happen in the desert, and so he says, "where no mortal man lingers." So human technology cannot provide for those lands. Because of this God ordered that the clouds and the rains would be set in motion by the winds so that it might rain even in desert places, and so he says, "to fill," with rain, "the steppes," that is the land which no man can cross, "and the desolate places," destitute of human care. So only with divine care, "will it produce green plants," to beautify the earth and give pasture to wild animals which God cares

for by divine providence.

Next he discusses the rains without the wind when he says, "Who is the father of the rain?" that is, the efficient cause not from necessity, but from the order of providence which befits a father. For God moves the sun and the other heavenly bodies which are the proximate efficient causes of the generation of the rains.³⁵⁷ The dew is generated from the same cause as the rain, and only differs from rain in the greatness and smallness of matter,³⁵⁸ and so he then says, "or who generated the drops of the dew?" He clearly calls them drops to show their small quantity. Consider here that just as rain, when frozen, becomes snow, so dew, when frozen, becomes frost,³⁵⁹ and so he says, "From whose womb did the ice come forth?" Here we should note that cold is the cause of ice and cold has a feminine quality, but the cause of rains and dew is the heat which melts and does not permit the vapor to freeze. Heat has a masculine quality, and so he used clearly the name of father for the generation of the rain and dew.³⁶⁰ However, concerning the generation of ice he used the name of a mother's womb. Cold causes two kinds of ice: one in the air, which pertains to the frost falling from heaven, and so he says, "and who has generated the hoarfrost falling from heaven?", which he still attributes to a father because the power of cold does not appear to be so great in frost as in ice. The other kind of ice is generated from the waters below where the cold is more intense, and so he says, "The waters harden like a stone," because the violent intensity of the cold hardens them to ice. This cold may be so great that in very cold climates even the

seas freeze over,³⁶¹ and expressing this he says, "and the surface of the deep is frozen," namely, the water which is on the surface is frozen by the cold. But cold air cannot penetrate to the depths of the sea.

When he has explained these things about the variable changes of the air, he proceeds further to the perfect unchangeableness of the heavenly bodies. On this subject he first considers the immobility of figure fixed in the stars, because each of them maintains its place so that one does not approach the other too much or too little.³⁶² This especially appears in the stars closer to us which never come together, and so he says, "Are you strong enough to bind together the flickering stars of the Pleiades?" The stars of the Pleiades are the stars which light the head of Taurus,³⁶³ of which six appear very bright, but the seventh is more dull. Second, he considers the uniformity of the first motion in the heavenly bodies, by which the whole heaven is turned and all the stars in it in a night and a day over the poles of the world. This sensible motion is perceived in the stars nearer to the North Pole, which are perpetually apparent to us because of the elevation of the pole over our horizon.³⁶⁴ Among these stars one especially notes the constellation of Arcturus, which is Ursa Major. The stars of this constellation clearly move uniformly in a circle around the pole of the world, and as to this he says, "or are you able to break up the circle of Arcturus," so that it does not encircle the pole? Third, the motion of the planets seems wonderful among the heavenly bodies. Although completely uniform, our senses perceive some irregularity in this motion. This can be especially observed in

the star Venus,³⁶⁵ which sometimes rises before the sun and then is called Lucifer, the Morning Star, but sometimes sets after the sun and then is called the Evening Star. It is clear that the stars which move more slowly than the sun always begin first to appear in the morning before the rising of the sun, because the sun in its own proper motion moves from the West to the East and leaves them behind, as one can see in Saturn, Jupiter, and Mars. The moon, which has a faster motion than the sun, always begins to appear in the evening as though leaving the sun behind and preceding it towards the East. Venus and Mercury sometimes begin to appear in the morning, sometimes in the evening; but since Mercury is rarely seen and is small in quantity, it is less evident. Venus, however, is visible to everyone, and so it clearly sometimes has a faster motion than the sun, sometimes a slower one.³⁶⁶ From this the irregularity in the motion of the planets clearly is evident, and to show this he says, "Will you bring forth Lucifer," that is, Venus appearing in the morning, "at its time," in a determined time, because this variation is regular. "And the Evening Star," that is, Venus appearing in the evening, "can you make it rise over the sons of the earth?" Note that in saying, "Will you bring forth," and, "do you make it rise up," he means the first appearance of the stars. Fourth, the order, placement, and movement in the heavenly bodies is wonderful, and so he says, "Do you know the order of heaven?", which man cannot comprehend? Fifth, the disposition of the lower bodies in relation to the higher ones is also wonderful, and expressing this he says, "and will you be able to establish their relation upon the earth" so that you know the proper effects of each one of the heavenly causes.

There are most important effects of divine power which still are not known by the vast majority of ordinary men like the great magnitude of divine power in thunder and lightning, and so he places these effects last. So as to thunder he says, "Can you lift your voice to the clouds?" For thunder is generated in the clouds and the sound is like the voice of God. Thunder is usually followed by heavy rains because of the condensation of the clouds from the violent movement of the winds from which thunder resounds, and so he says, "and will the rapid movement of the waters cover you?" For heavy rains seem to almost cover God because they hide heaven from us which is called the throne of God.(cf. Is.66:1) He next speaks about the lightning saying, "Will you send the lightning?", that is, will your power produce its movement? "And will it go," as though obedient to your command? The movement of the lightning often rebounds from one place to another, and he shows this saying, "and upon its return will it say to you: We are here?", as though on their return they were prepared to obey again the divine command, and so go forth again to another place. He relates all these things to show that man cannot attain either wisdom or divine power.

36 Who put wisdom in the bowels of man or who gave understanding to the cock?
37 Who told him the reasoned order of the heavens and who made the concert of
heaven sleep? 38 When the dust was established on the earth and the clods of earth
held fast together? 39 Will you take the prey of the lioness and will you fill the soul
of her cubs 40 when they lie in their dens and lie in wait in the coverts? 41 Who
prepares food for the raven when his little ones cry out to God as they wander because
they have no food?

After the Lord has brought to mind the marvels of his works concerning the
principal parts of the earth, which are the land, the sea, and the atmosphere, and
their ordering, he now goes on to tell the marvels of his works especially seen in the
different properties of animals. Among these, knowledge is surpassing in power,
which is found more perfectly in man than in other animals, and so beginning with
man he says, "Who put Wisdom in the bowels of man?" By the bowels of man he
understands the inmost powers of his soul, namely, intellect and reason, on which
God has conferred wisdom in giving the light of reason to man. For God has infused
the seeds of wisdom and science naturally from man's reason in the knowledge of the
first principles.³⁶⁷ In other animals, many indications appear of some natural
prudence. This is especially true in the cock, as a known and domestic animal, and so
he says, "and who gave understanding to the cock?" Understanding is taken here for

his natural estimative power according to which he acts like an intelligent being. The cock seems to have a certain likeness to intelligence because he breaks forth in song at determined times as though he knew the proportions of the heavenly motions, and so he says, "Who told him", the cock, "the reasoned order of the heavens?" that is, the proportion of the heavenly motions so that he could discern from this the determined times for crowing. Watchmen usually declare the approach of the day or of other hours of the night by singing or using some other instruments. But one cannot say that he hears some sound in heaven for determining the time and silence at other times so that the cock discerns from this when to sing, and expressing this he says, "and who will make the concert of heaven sleep?", saying in effect: the concert of heaven is not silent like a sleeping watchman so that from hearing him or from his silence the cock is instructed to crow. Consider here that the Pythagoreans³⁶⁸ thought that a harmony of sounds came forth from the motion of the heavens because very fitting proportion of the heavenly motions, and since they posited that celestial bodies had souls, therefore, such a harmony of sounds can be called the harmonious singing of heaven. But Aristotle proves in II De Caelo³⁶⁹ that no sound comes forth from the motion of the heavenly bodies, and so we can take this harmonious singing metaphorically as posited from the unique property of the heavenly motions which never cease. This inspired wisdom or intelligence or even this harmonious singing of heaven existed from the beginning of the foundation of the earth, and so he says, "When the dust was established on the earth," which refers to the position of the earth, placed on the deep as on a foundation, "and the

clouds of the earth held fast together," which refers to the humidity which holds the parts of the earth together, i.e., so that the land may not return to dust because of its dryness.

Then he goes to another property of the animals which is directed to the acquisition of food. There is something wonderful about this subject in the lioness. For since the lion needs a lot of food, it seems marvelous how she can capture in one region only the prey of animals which is sufficient for herself and her cubs, and so he says, "will you take the prey of the lioness from her cubs," i.e. will you prepare such a great abundance of food for her cubs that she will have enough for herself and her cubs, and so he says," and will you fill the soul of her cubs?" This does not seem very difficult when they travel through many different places, but when they stay in one place, it is difficult either from necessity of feeding the cubs which he discusses saying, "and when they lie in their dens," or because they are waiting in ambush for some other animals, "and lie in wait in their covert," to capture animals.

There is also another wonderful thing observed in the birds as we see in ravens. For one expert says that, "the raven does not feed the chicks when they leave their eggs until he sees their feathers are darkening."³⁷⁰ So he does not give any food to them for seven days, but they are sustained by natural strength given to them by God, and so he says, "Who prepares food for the raven when his little ones cry out to God as they wander?" looking here and there, "because they do not have food," as

though abandoned by their parents. This does not mean that the chicks of the raven understand God, but he says this because all natural things in their desire, which is to desire the good, intend in some way to acquire something from God who is the author of good things.

CHAPTER THIRTY NINE

GOD CONTINUES HIS DISCOURSE

The Lesson

The Marvels of the Animal Kingdom

1 Do you know the time of the birth of the goats in the rocks, or have you seen the deer giving birth? 2 Can you number the months of their conception, and do you know the time of their birth? 3 They crouch to the fetus and give birth and they bring it forth roaring. 4 Their young are separated and they go to pasture, they go forth and do not return to them. 5 Who has let the wild asses go free, and who broke their chains? 6 I have given them a home in uninhabited places and tents in the land of the salt waste. 7 He scorns the tumult of the city, he hears not the shouts of the driver. 8 He ranges the mountains for his pasture and each one searches for green grass. 9 Does the rhinoceros (unicorn) will to serve you or will he spend the night in your crib? 10 Can you bind the rhinoceros with your strap to plow or will he harrow clods of the earth of the valleys after you? 11 Will you put your confidence in his great strength and will you leave your labors to him? 12 Will you have faith in him to render seed to you and to bring it together on your threshing floor? 13 The

wings of the ostrich are like the wings of the falcon and the hawk. 14 She leaves her eggs in the earth and will you perhaps heat them in the dust? 15 She forgets that a foot may crush them or the beasts of the field trample them. 16 She deals cruelly with her young as if they were not hers. She labored in vain, not compelled by fear. 17 For God did not give her wisdom, nor did he give her intelligence. 18 When the time comes, she lifts her wings up high; she laughs at the mounted horse and his rider. 19 Will you give the horse his might, and clothe his neck in neighing. 20 Will you make him leap like locusts? The glory of his smell is terror: 21 He paws the ground, he exults, he proceeds audaciously to the clash of arms. 22 He scorns fear and he does not retreat from the sword. 23 Above him the quiver will sound, the pike will vibrate and the shield; 24 warming up and roaring, he sucks in the earth and he does not think twice at the sound of the trumpet. 25 When he hears the trumpet, he exclaims: Hoorah! He smells the battle from afar, the exhortations of the commanders and the shouting of the army. 26 Is it by your wisdom that the hawk puts on feathers and expands its wings towards the South? 27 Does the eagle fly high at your command and place his nest in lofty places? 28 He dwells in rocks and he dwells in steep crags and in inaccessible cliffs. 29 From there, he spies food and his eyes behold it from afar off. 30 His young suck up blood and he is immediately at the cadaver. 31 The Lord continued and spoke to Job: 32 Is he who asserts himself with confidence against God so easily stopped? Certainly he who accuses God ought to answer him. 33 Job answered and said to the Lord: What can I who have spoken thoughtlessly answer? I will place my hand over my mouth; I have said one

thing and I would that I had not; another thing, to which I will not add anything further.

The Lord called to mind in what preceded what relates to the cognitive power, speaking about the wisdom of men and the intelligence of the cock.(38:36) He also called to mind the prey of lions and the food of ravens, which relate to the nutritive power.(38:39,41) Now he calls to mind certain things relating to the generative power, and he begins to treat the birth of goats and deer in which there is something mysterious. For goats are animals small in body who live in rocky places where they also give birth. The access to places like this for men is difficult, and because of this he says, "Do you know the time of the birth of the goats in the rocks?" as if he should say that this is unknown to men because of the severity of the places where they give birth. The deer choose hidden places where they give birth, so wolves cannot attack them.³⁷¹ Thus to show the hidden character of these places he says, "or have you seen the deer giving birth?" He says this to commend divine providence. For when women give birth they need the assistance of midwives, but in the animals, whose birth is hidden from men, God comes to their aid by his providence with what is necessary for them to give birth. He gives them a natural diligence to know what they should know in such things. The first of these is to know the space of time in which the fetus is brought to term in the womb, and expressing this he says, "Can you number the months of their conception?", i.e., can you indicate to them when they must prepare themselves for birth? So he says, "and do you know the time of

their birth," to tell them when they should give birth? In these things women in labor are usually instructed by those who attend them, but the animals, which are far from human society, know these things through natural instinct implanted in them by God, and prepare themselves at a determined time to give birth in the way they can most easily bring forth young, and so he says, "They crouch to the fetus," which they bring forth, "and give birth," by themselves instructed only by nature. Still birth is not delightful, but painful for them, and so he says, "and they bring it forth roaring," because of the pain which they suffer in giving birth. Just as the mothers by natural instinct prepare themselves for birth, so also their sons by natural instinct divinely taught search for the necessities of life for themselves, and so he says, "Their young are separated," which is not the case with a human child, for a boy who has only been born cannot move himself to go to his mother, but those animals can do this. As soon as they are born they immediately move themselves, and their first motion is to look for something to eat, and so he says, "and they go to pasture." But still in the beginning they need to be fed by the milk of the mother, and so they are separated from the mother, but still return to her. However, afterwards, when they are stronger, they are completely separated from their mothers, and so he says, "they go forth and do not return to them," because they do not have any further need of milk from them.

When he has said these things which pertain to certain special properties of animals: knowledge, food and birth, he treats those things which pertain to

conserving their lives as a whole. On this subject the first wonderful thing is that animals, as long as they are domesticated, cannot live without the care of man. Yet there are some pertaining to the same species which are wild and are governed without the providence of men. This is especially remarkable in the ass who when he is domesticated seems totally given to human service. But wild asses are free from this service, and so he says, "Who has let the wild asses (undomesticated) go free," from human service? When men commonly view something to be usual, it seems to be almost natural to them,³⁷² and so because men do not ordinarily see asses except the domesticated kind, they seem to be naturally slaves. So when a man at times finds a wild ass, it seems to have been freed from slavery. Things, however, are just the opposite, for first, animals of this sort were not subject to man in the way they are now. Later they were domesticated by human skill and given to the services of man. The mark of the slavery of the asses is the chains with which they are bound together, for example, as a bridle or a muzzler, or other things of this sort. As to this he says, "and who broke their chains?", for wild asses do not have chains of this kind. Asses also perish if they remain without stables built by men, but the wild asses have a shelter prepared for them by divine providence, and so he says, "I have given them in uninhabited places," to which men do not go, "a home," a cave or cavern, "and tents," for example, under grass and trees, "in the land of salt waste," in some land not inhabited because of dryness and the burning of the sun. Here the dampness is always changed like the taste of salt. Although dwellings of this sort seem more neglected and bleak because they are in a waste, still the wild ass prefers

them to any noble city, and so he says, "He scorns the tumult of the city," in comparison to the dwellings of the desert. He gives two reasons for this. The first of these is because laborious work is not required of him there, and so he says, "he hears not the shouts of the driver," who is his master demanding that he carry heavy loads or something of this sort. The other reason is because there he wanders more freely in search of pasture, and so he says, "He ranges the mountains for his pasture," because since he is free he has free access to different places to find his pasture, and he receives the pastures themselves as his pledge of freedom, and so he says, "and each one searches for green grass." Domestic asses are not given the best pasturage, but often the worst, because the better pastures are reserved for more noble animals.

Just as the ass serves man for carrying heavy loads, and the wild ass finds his habitat in wild places, so also among domesticated animals the ox serves man for plowing because of his strength. He is compared to the rhinoceros or unicorn among wild animals³⁷³, for they are very strong and cruel four-footed animals with one horn in front. This animal, because of his ferocity, cannot be as easily domesticated as the ox, and so he says, "Does the rhinoceros (the unicorn) will to serve you," so that he willingly obeys you like a domesticated animal? Domesticated animals accept their food freely from men, and to show the rhinoceros does not he says, "Will he spend the night in your crib?" prepared to eat what is offered to him by you? Domesticated oxen are fed so that they may be used in the work of plowing.

He shows the rhinoceros is not saying "Can you bind the rhinoceros with your strap to plow," like oxen. Men use oxen for other work, to drag a harrow to smooth plowable land and to crush the clods of earth to pieces, and so he says, "or will he harrow the clods of earth of the valleys," which are often more diligently cultivated because of their great fertility, "after you," after you have plowed the land? Or "after you," that is, so that with you preceding, he follows breaking up the clods of earth in the furrows? Some strong animals are set free to guard the fields against thieves or animals which can devastate the standing grain. Fields are guarded in this way by ferocious dogs, but this cannot be done with the rhinoceros, because he cannot be domesticated, and so he says, "Will you put your confidence in his great strength and will you leave your labors to him?", i.e., to guard the fruits of the field. So you cannot use this very strong animal, like the ox for plowing, like the dog as a guard. Likewise, you cannot use him like a strong farm hand to reap the fruits of the earth, and so he says, "Will you have faith in him that he will render the seed to you and bring it together on your threshing floor?", like a worker does who sows seeds taken from his lord and gives it back multiplied, when he collects grain on the threshing floor, and after the threshing brings it to the storehouse of the master.

After he has examined the things which distinguish wild animals from the domestic ones, he treats the properties of some animals which seem to differ from other animals. This is especially true in the ostrich,³⁷⁴ which is a species of bird very close in genus to beasts with no wings. So although it has wings like animals which

fly very high, it cannot raise itself up by them to high places, and so he says, "The wings of the ostrich are like the wings of the falcon," the most noble of the falcons which is called a peregrine falcon, "and the hawk," which is a well known bird, and the wings of both are good for flying. There is, however, another property of the ostrich which distinguishes it from other birds, i.e., that she does not hatch her own eggs, but warms them in the sand by depositing them there and covers them with sand, and so he says, "she leaves her eggs in the earth." She has a natural instinct for recognizing hot weather, namely, when the constellation called Virgo begins to appear in the month of July. Then she lays the eggs, and so thanks to the heat of the season and the place, (because she lives only in hot climates,) the eggs are hatched and the chicks come out of them. So he says, "Will you perhaps heat them in the dust?" He implies the answer, "no". This happens by divine providence which even incubates eggs in the sand. The ostrich is naturally a forgetful animal and exhibits no care to guard its eggs, and so he says, "she forgets that a foot," of a man passing that way, "may crush them," the eggs, "or the beasts of the field trample them," either in a chance passing by or in the search of food. Just as they do not care to guard their eggs, so they do not care to nourish their young, and so he says, "She deals cruelly with her young as if they were not hers," because she takes no care for their nutrition, so she loses the fruit of generation, and so he says, "she labored in vain," by conceiving and bringing to birth, because she does not nourish her young. Sometimes other animals desert their new born young from fear, but the ostrich does this, "without being compelled by fear." Although she does not do this because of

fear, she does it because of a defect of natural instinct which other animals have for this care, and so he says, "For God did not give her," the female ostrich, "wisdom," to nourish and govern her young in an orderly way, "nor did he give her intelligence," by which she has care for her young. Wisdom and intelligence here mean natural instinct. Because he had said already that it has wings like the falcon and the hawk,(v.13) consequently, he shows next what purpose wings serve it saying, "When the time comes," when some necessity of violent movement presents itself to her, "she lifts her wings up high," so that although her body cannot be raised to fly by her wings, she is helped by her wings to run more swiftly, and so he says, "she laughs at the mounted horse," because she runs more swiftly than a horse carrying a man, "and his rider," because she would run more swiftly than a man running on foot.

Just as the ostrich has some properties which differ from other animals and in which he is deficient from other animals, so also the horse has some noble properties by which he differs from other animals. First he notes the strength of the horse when he says, "Will you give the horse his might," not only strength of body to carry heavy loads, but also of soul to run to dangers bravely? He notes still another property of the horse, that is, he is provoked to libido by his exterior adornment. For it is said of horses that they are driven to intercourse by the adornment of the mane, and "cut the mane and their libido is extinguished." To show this he says, "clothe his neck with neighing?" For horses usually neigh because of libido, as Jeremiah says, "They became horses loving women and were made messengers, each one neighing

for his neighbor's wife."(5:8) Thus God surrounds the neck of the horse with neighing when God gives him his mane, from which he is provoked to desire. Another property of a horse is his powerful jump which is contrary to the behavior of other quadrupeds, and so he says, "Will you make him leap," raising him up high, "like the locusts," which move by jumping.

Another property of the horse is his courage in battles, which he describes at greater length because it is noble and wondrous. He first demonstrates his courage when he already perceives the odor of war from afar, and the text continues, "The glory of his snorting is terror," i.e., when the nostrils of the horse smell the battle, what is a terror for others is a glory for him to show his greatness of spirit. The sign of this appears immediately in him, which the text describes next, "he paws the ground," to prepare himself to fight. He rejoices interiorly to perceive the coming battle, and so he says, "he exults," because he senses the opportunity to fight, and he shows this by effect when he says, "he proceeds audaciously to the clash of arms." Nor is he cast down with fear in the thick of the battle itself, and so he says, "he scorns fear," and what is more, he is not put off by the pain of wounds, and so he says, "he does not retreat from the sword." Only loud noise is enough to terrify most animals, but this does not bother the horse, and so he says, "Above him the quiver will sound," that is, full of arrows while he is struck at the movement of a soldier trying to ambush the horse. The pike and the shield likewise produce sounds of war, and so he says, "the pike will vibrate," for a pike makes a noise when it is

brandished. A shield also makes a noise when it is moved and struck with arms and so he says, "and the shield," sounds. But the horse is not struck with terror by this sound, and so he says, "warmed up," from interior courage, "and roaring," that is, neighing. He calls this a roar which is the sound characteristic of lions (Prov. 19:12) because of the courage of the horse. He not only shows his interior passion with his voice, but also with an exterior act, and so he says, "he sucks in the earth," that is, he seems to suck it in by digging it with his hooves. Not only does the sound of the quiver, the pike and the shield not terrify him, but he is also not frightened by the sound of the trumpet, which is a martial instrument, and so he says, "nor does he think twice at the sound of the trumpet," so that he is terrified by it. Rather, he rejoices at the sound of the military trumpet, and so he says, "When he hears the trumpet, he exclaims: Hooray!" i.e., he shouts in exaltation, for "Hooray" is an exclamation of exultation. Since all these things express the courage of the horse, he now adds something about his perspicacity saying, "He smells the battle from afar," that is, while the enemy is far off he senses by smell that battle is imminent. He almost seems to sense the preparation of battle, when the leaders stir up the troops with their exhortations, and as to this he says, "the exhortations of the leaders," he perceives, "and the shouting," the confused shouting and uproar, "of the army," preparing itself for battle.

After he has explained about animals which walk on the earth, he goes on to animals which fly above the earth. First, he remarks on the natural skill of the

hawk, who at molting season stretches out his wings to the South, which is the south wind, so that with the pores opened he may shed the old feathers and new ones may take their place, and so he says, "Is it by your wisdom that the hawk puts on feathers," that is, when its feathers are renewed, "and expands his wings toward the South," to molt easily? He last speaks about the eagle, "who flies higher than the rest of the birds,"³⁷⁵ and so he says, "Does the eagle fly high at your command," like he does at mine? For the eagle does this by natural instinct. Every natural course of things is a kind of motion of creatures according to the command of God, as Psalm 148 says, "Fire, hail, snow and mist, stormy winds that obey his word."(v.8) Just as the eagle flies high, so also does he enjoy living in the heights, for this expresses his nobility of nature. So he says, "and place his nest in lofty places," so that his young, as soon as they are born, become accustomed to dwelling in high places. So he says, "he dwells in the rocks," enjoying the purity of the air, because in rocky places there is not a lot of evaporation, "and he dwells in steep crags," where predators cannot enter, "and in cliffs which are inaccessible," to man, where he provides for his security. The eagle has very acute vision so that he can see food necessary for his survival from a long way off,³⁷⁶ and so he says, "from there," i.e., from the high places, "he spies food," not only near, but also far away, and so he says, "and his eyes behold it far off." The eagle is a powerful hunter among birds like the lion among quadrupeds. To show this he says, "His young suck up blood," that is, of the living animals which the eagle carries to the nest. The eagle eats not only live animals, like falcons and hawks, but also the corpses of dead animals, and so he says, "and he

immediately goes to a cadaver." In this text he also shows the swiftness of his flight.

All these things are brought into the discussion to show the greatness of divine wisdom and power which produces such marvelous effects. By these things we understand that after Job had heard so many wonderful things about the divine effects he was stunned and silent. But the Lord aroused him to consider that man is not fit to dispute with God, and so the text says, "The Lord continued," adding more to these words, "and spoke to Job," who was silent. "Is asserts himself with confidence against God," who offers to argue with him, "so easily stopped?", namely, after he has been vanquished like you who are silent? "Certainly he who accuses God," in disputing with him about his just judgments, "ought to answer him." For it is just that one who provokes another to dispute should also be prepared to answer.

Lest Job seem obstinate in his opinion even though he was convinced, he breaks forth in words of humility, and so the text continues, "Job answered and said to the Lord: What can I who have spoken thoughtlessly answer?" Consider here that Job, speaking in the presence of God and his conscience did not accuse himself of speaking falsely or of a proud intention, for he had spoken from the purity of his soul, but of thoughtlessness in speech. This is because even if he had not spoken from pride of soul, his words still seemed to taste of arrogance, and so his friends took occasion of scandal. For one must not only avoid evil things, but also those things which have the outward appearance of evil, as St. Paul says, "Abstain from every evil

appearance,"(I Thess. 5:22) and so he says, "I will place my hand over my mouth," so that I will not break forth in words like these about other things. I do penance for these things which I have said, and so he says, "I have said one thing, and would that I had not," namely, when I said that I wanted to dispute with God,(13:3) "and another things," that I preferred my own justice when it was a question of God's judgements.(6:2) He does not acknowledge the third thing which Eliud had reproved him with, i.e. that he said that the judgment of God was unjust.(33:10) For this does not pertain to thoughtlessness in speaking but to blasphemy. So he does penance for thoughtlessness in speech because he proposes to correct this defect, and so he says, "to which I will not add anything further," because I will not utter anything else thoughtlessly.

We should consider that if this discourse of the Lord to Job is spoken in an exterior voice, but is by interior inspiration, Job has spoken in three ways in this book. First, he represented the affective desire of the senses in his first loud complaint, when he says, "Let the day when I was born perish."(3:3) Second, he expressed the deliberation of human reason when he disputes against his friends. Finally, he spoke according to divine inspiration when he introduced words from the person of God. Because human reason must be directed according to divine inspiration, when the Lord has spoken, Job reproves the words which he had said according to human reason.

CHAPTER FORTY THE COMMAND OF GOD OVER THE POWERS OF EVIL

The First Lesson God Strengthens Job in his Weakness

1 Then the Lord answered Job out of the whirlwind and said: 2 Gird up your loins like a man. I will question you and you will tell me. 3 Will you make my justice without effect and will you condemn me to justify yourself? 4 If you have an arm like God and if you thunder with a voice like his, 5 Deck yourself with dignity and lift yourself on high. Be glorious and clothe yourself with precious clothing. 6 Scatter the proud in your fury and consider every arrogant man and humble him. 7 Consider all the proud and confound them and destroy the wicked in their place. 8 You will hide them in the decay together and plunge their faces into the ditch. 9 And I will admit that your right hand can serve you.

In what he said before, the Lord demonstrated his wisdom and power by recalling the marvelous things which appear in his effects,(cc. 38 and 39) so that he might make clear that no man can contend with God either in wisdom or in power. Here he proceeds further to accuse Job for invoking his own justice,(27:6) which to some sounded like a derogation of divine justice.(Eliud, c.34) Also the text prefaces this speech by explaining the manner of God's speech when it says, "Then the Lord answered Job from the whirlwind and said." He gets his attention saying, "Gird up

your loins like a man," and he demands an answer when he continues, "I will ask you and you will tell me". These things have already been explained (38:1,3) and so I will not explain them again.

Consider that Job in appealing to his own justice, did not intend to impute evil to the divine judgment, but he intended to show that he had not been punished in revenge for his sins as they reproached him, but to try him as he said already in Chapter 23, "He will prove me like gold which passes through fire." (v.10) Yet this still seems reprehensible because he so commended his own justice that he seemed to others that this excessively derogated divine justice, and so he says, "Will you make my justice without effect?", as if to say: does it seem to you that in appealing to your own justice you suggest that my justice be accounted by men as ineffectual or false? Falsity of judgment is the cause of condemnation of the judge who expresses an evil judgment either from ignorance or malice, and so he then says, "and will you condemn me to justify yourself? as if to say: do you want to show yourself just so that I will seem worthy of condemnation by others?"

Note here that if two men were equals, and if it were necessary to impose the fault on one, it is not reprehensible if the other one exonerates himself from an imputed fault even though the first may remain culpable in the opinion of others. For a man loves himself naturally more than others.³⁷⁷ But when there is such a great distance as exists between God and man, man ought rather to suffer a fault

unjustly imputed to him rather than impute it unjustly to God. Therefore, God, in accusing Job, proposes the excellence of God over men, and this excellence is indeed manifested in his effects. But since now it is a question of the comparison of justice which properly is not perceived in irrational things, so to show divine excellence he considers the effects which God works in rational creatures. These effects can be considered in two ways. In one way according to the operation of his power, and as to this he says, "If you have an arm like God," for "the arm" expresses the power of God. He uses this arm to sustain the good, as Isaiah says, "In his arm he will gather the lambs," (Is.40:11) and to punish evildoers, as Luke says, "He has shown his power in his arm, he has scattered the proud in the conceit of their heart." (Luke 1:51) In another way God works in rational creatures by the instruction of his wisdom which because of his excellence is called thunder, and as to this he says, "and if you thunder with a voice like his?" God uses this thunder to instruct the good, as chapter 26 says, "When we have scarcely heard a small whisper of his words, who can understand the greatness of his thunder," (26:14) and for the terrible rebuke of the wicked, as Psalm 76 says, "The voice of your thunder rolled round," and the text says after this, "the earth trembled and was shaken." (v.19)

From effects of this kind he demonstrates the divine excellence as to three things. First, as to beauty when he says, "Deck yourself with dignity," as if he should say: if you were as powerful in your works as God, you should attribute his beauty to yourself, and so he clearly says, "Deck yourself," for God does not surround himself

with beauty as something added beyond his essence but his essence itself is beauty. This beauty includes his clarity or truth, his purity or simplicity and the perfection of his essence. But man cannot have beauty unless he is decked with it, by participating in it from God as something added beyond his essence. Second, he treats the divine majesty when he says, "and lift yourself on high." The divine majesty is not in a place because God is not understood in a place but consists in his perfection and power because whatever is said about him is fitting to him in the highest degree. Majesty befits God essentially, and so he does not lift himself up to it, but it remains in him immovably. Man is in a weak condition according to his nature and so he cannot arrive at that divine height except by lifting himself up above himself, and so he clearly says, "lift yourself on high." Third, he treats his glory when he says, "and be glorious." Glory includes the knowledge of another's goodness, and so Ambrose says that glory is "fame recognized and praised."³⁷⁸ However, the goodness of God is infinite, and no one knows this glory but God himself, and therefore glory is only in God inasmuch as he alone knows himself. Man cannot arrive at this glory except by participation in divine knowledge, as Jeremiah says, "But he who is glorious will be glorified in this, that he knows and understands me,"(9:24) and so he clearly says, "be glorious" because man does not essentially have this glory.

When he has explained what pertains to the excellence of divine power and nature, he proceeds further to call to mind the divine effects in rational creatures

both the good and the wicked. Understand that the effects which God works in the highest of the just is more attributed to his mercy, and those he works in the punishment of evildoers is properly attributed to justice. Thus since the subject now is justice, first he briefly treats the effects which God works in the good when he says, "and clothe yourself with precious clothing." For finally all the good angels and men, are precious from the participation of divine wisdom and justice, and so just as a man is adorned with precious garments, so every beauty of holy angels and holy men return to the adornment of God because the goodness of God is commended by them, as Isaiah says, "In all these you will vest yourself as with jewels." (49:18) Consider that it is characteristic of the mercy of God to make his saints precious; but to use their beauty for his own glory is characteristic of his justice about which he now speaks. So he does not say, "make yourself precious garments, but "clothe yourself in precious garments."

Then he shows the effect of divine justice which he causes in the wicked in a more extensive way. First he does this as to men. Consider that every evil of men has its beginning in pride, as Ecclesiasticus says, "Pride is the beginning of all sin." (10:15) Among all the vices God detests pride most of all, and so the Epistle of James says, "God resists the proud." (4:6) This is so because the proud rebel against God in a certain sense when they do not want to humbly submit to him, and from this they fall into the contempt of divine precepts in every sin. Earthly princes detest rebels most and so the Lord especially calls to mind the effect of his power which he

exercises against the proud. There are two types of proud men. Some exalt themselves above others from the goods which they have, like the man who said in Luke, "I am not like the rest of men." (18:11) These are properly called the proud (superbi), as the name itself shows. The specific punishment of the proud is lack of peace, because when each man strives to be higher than the other and refuses to be subject to another, they cannot have peace with each other; and so Proverbs says, "There is always quarrelling among the proud." (13:10) He shows this saying, "Scatter the proud in your fury," saying in effect: exercise the duty of God which is to disperse the proud so that they cannot band together, for the fury of God here means grave punishment. Another type of the proud men are those who presumptuously claim for themselves what is above them. These are properly called the arrogant (arrogantes), and so Jeremiah says, "I know their arrogance and haughty character of heart, says the Lord, and there is no virtue there." (48:29) The proper punishment of these men is dejection. For since they wanted to lift themselves up where they could, the consequence is that they fall down into peril, as Psalm 72 says, "You laid them low when they were lifted up," (v.18) and so he says, "and consider every arrogant man and humble him," i.e., you should cast them down from the point of view of your providence.

The first punishment common to both of these types of proud men is confusion. Since they cannot attain the height to which they pretend, they are confounded when they see their inability, and so he says, "Consider all the proud and

confound them," and he also said already, "If his pride should ascend up to heaven, he will be lost like dung in the end." (20:6) The second punishment is their destruction, which he shows saying, "and destroy the wicked in their place." He calls the proud wicked because, as Ecclesiasticus says, "The beginning of the pride of man is to apostacize from God," (10:14) which is repugnant to divine worship and regards piety. The fitting punishment of the proud is that they are ruined because what is destroyed is shattered by the shocks of some stronger body into smaller parts.³⁷⁹ It is just that the proud who think themselves inordinately great, are reduced to the least by God's stronger power. He clearly says, "in their place" so that he might show that what they confide in cannot free them. For each one is conserved in his own place, and so the greatness of riches or the state of dignity or whatever other thing of this kind man confides in, can be said to be his place. Notwithstanding these things God destroys the proud man, so that he seems consumed in his place. The third punishment is that after they are reduced to the lowest place, the brightness of their renown ends. For it is just that he who sought the ostentation of glory should be erased from the memories of men, as Proverbs says, "The name of the wicked will rot,"(10:7) and so the text continues, "You will hide them in the decay together" that is, you will make them forgotten because of the state of evil to which they are reduced. He adds "together" which can be interpreted in two ways. First, all the proud suffer the same end, and also the proud do not perish successively, but they are cast down suddenly all at once. Their fourth punishment is that not only are they not known by others also the goods in which they gloried will not be known,

and so he says, "and their faces," which means their cognitive powers because the sight of man is located in the face, "plunge into the ditch," into the depths of hell. He compares the damnation of the second death to the first death, in which men are reduced to bodily ashes and thrown into a ditch.

The Lord had treated these things first as proper to his own works. It is proper to him also to not need anyone else's help. Man cannot attain this as he cannot do these works, and so he says, "And I will admit that your right hand can save you," as if to say: if you can do these works which are proper only to God, you can reasonably attribute to yourself that you do not need divine help to be saved. But as you cannot do the former, you cannot do the latter. Thus you ought not to glorify yourself in your own justice.

The Second Lesson Behemoth or the Elephant as a Metaphor for
the Devil

10 Behold Behemoth which I made with you. He eats grass like an ox. 11 His strength is in his loins and his power is in the navel of his belly. 12 He stiffens his tail like a cedar, the sinews of his testicles are joined together. 13 His bones are like tubes of bronze, their cartilage is like plates of iron. 14 He is the first of the ways of God. He who made him will direct his sword. 15 The mountains yield grass

for him; all the beasts of the fields play there. 16 He sleeps in the shade in the thicket of the reeds and in wet places. 17 The shadows protect his shadow. The falling willows cover him. 18 He will absorb rivers without shame, he presumes that the Jordan will flow in his mouth. 19 In his eyes, they capture him like a fish on a hook, and they pierce his nose with stakes.

In these remarks the Lord had told of the effects of his power which he works on evil men. Here he goes on to describe the evil of the devil. It is clear from what has already been said that Job and his friends have the same opinion about the demons as the one the Catholic Church holds, i.e., that they fell through sin from angelic dignity, and so he said already, "Behold those who serve him are not stable". (4:18) Just as man fell through sin from the dignity of reason and is compared to irrational creatures in acting against reason, so the devil turned himself through sin from supreme and intelligible goods, because he desired power over lower and earthly things and so he is compared to the brute animals. The demons frequently appear to man in the likenesses of beasts. God foresaw this and gave them the ability to take such figures of bodies to fittingly represent their condition.

Consider that just as the angels who remain in their dignity have a certain excellence above the dignity of men, and so they appear to men in a very brilliant light, so also the demons have a certain excellence and dominion over evil men, and so they are described using the figures of certain extraordinary and almost

monstrous animals. Among all earthly animals, the elephant excels in size and strength, and among aquatic animals the whale. So the Lord describes the devil using the metaphor of an elephant and a whale. Thus the name Behemoth, which means "animal,"³⁸⁰ is referred to the elephant, which among other land animals, who are more common animals, has a certain preeminence because of the size of his body. The name Leviathan, which means "their addition,"³⁸¹ is referred to the large whales which have a larger dimension than every other genus of animal.

Perhaps it might seem that the Lord in the literal sense intended to express the characteristics of elephant and whale as to the size in which they surpass the rest of animals. But the properties of these animals are described as a metaphor of something else. This is clear because after he has described the characteristics pertaining to this figure, he explains their meaning here. After he has described the properties of the Behemoth, that is, the elephant, he explains the truth saying, "He is the principle of the ways of God." (v.14) When he has explained the properties of the Leviathan, that is the whale, he says, "He is the king over all the sons of pride." (41:25) The disputation of Job is finished fittingly enough with a description of the devil, who is his adversary because Satan was the cause of all his suffering in the first place. (1:12) So because the friends of Job strove to refer the cause of the adversities of Job to Job himself and thought he was punished because of his sins, the Lord, after he contradicted Job about the lack of order in his speech, makes the final determination of the argument and treats the evil of Satan which was the

beginning of the adversity of Job and is the beginning of human damnation. This is in accord with Wisdom, "Death was introduced into the world by the envy of the devil.(2:24)

First, he begins to describe Satan using the image of Behemoth, and he describes this as fitting to man saying, "Behold Behemoth which I made with you." If, indeed, this is referred to the time of the beginning of both, it is true as to the metaphysical term itself because man and the earthly animals were created together on the sixth day.(Gen.1:24) If it is referred to the devil, about whom these things are said figuratively or metaphorically, it does not seem that the devil was created at the same time as man. For man, we read, was created on the sixth day. Satan, however, according to faith, was created with the angels in the beginning in which God created the heaven and the earth.³⁸² But if the enumeration of days in creation does not designate succession of time but the different genera of the things created, according to the opinion of Augustine,³⁸³ there is no opposition in the text. If, however, as others say,³⁸⁴ the creation of the angels proceeded in duration the bringing forth of man, the word "with" can be understood in two ways. In one way the sense is, "which I made with you," that is, whom I made just as I made you, and he says this to exclude the error of those, who considering the evil of the devil, thought that he could not be a creature of the good God.³⁸⁵ In another way the sense is,³⁸⁶ "whom I made with you," because the devil is like you in intellectual nature. One finds some trace of this likeness in the elephant. For Aristotle says in VIII De Animalibus that,

"the wild animal most capable of domestication is the elephant: for one can teach him many things and he understands since one trains them to kneel before kings."³⁸⁷ This is not said because he has an intellect but because of the good of his natural estimative power.

After he describes how Behemoth is one with man, he describes his characteristics, and to refer us first to the image, he describes three things. First, his food when he says, "He eats grass like the ox." Literally, he is not a carnivorous animal but eats grass and other things of this kind like the ox. Because grass grows in the earth, this is an image of where Satan feeds, because he delights in the dominion of the earthly things, and so he says, boasting about himself in Luke, "They are given to me," namely, the kingdoms of all the earth, "and I give them to whom I will."^(4:6)

Second, he describes his conjugal relations. For the principal animal pleasures consist in food and intercourse. He describes the intercourse of the elephant first as to the principle of pleasure which excites animals to intercourse when he says, "His strength is in his loins," for semen descends to the genital members from the loins or from the kidney area.³⁸⁸ Second, he describes the act of intercourse. For, as Aristotle says in V Animalium, "The young girl elephant undergoes coitus sitting down, and the male mounts her."³⁸⁹ This is what he means when he says, "and his power is in the navel of his belly," i.e., he places the navel in coitus on the back of the female,

and the navel must be very strong so as not to be broken in the impact of such large bodies. Animals who perform coitus of this kind press their tails between their legs when they perform the sexual act, and so he says, "He stiffens his tail like a cedar," which he says because of their size. Third, he describes the organs serving coitus when he says, "the sinews of his testicles are joined together," that is, they revolve twisting around each other, as Aristotle says in III Animalium about the testicles of all animals who walk and generate other animals.³⁹⁰

These things cannot be literally referred to the devil, since demons themselves do not have carnal intercourse like animals as though they took pleasure in intercourse itself. For although as Augustine says in Book XV of The City of God, "The demons often are said to have slept with women, lust after them and consummated intercourse with them."³⁹¹ Yet they did not do this from enjoyment of intercourse, but they do enjoy leading men into the kind of sins which they are prone to. So Augustine says in Book II of The City of God, "Can anyone fail to see and understand what efforts these malignant spirits use to give authority and an example for criminal acts?"³⁹² and because of this as he says in the same book in another place, "Spirits of this kind delight in the obscenities of lust;"³⁹³ and their delight is metaphorically expressed in the passages cited above. Because they especially use the concupiscence of the flesh to conquer men with this sin, he says, "His power is in his loins," which refers to men, "and his strength in the navel of his belly," which refers to women. "They make their tails stiffen like a cedar," because those he casts into this sin he

holds bound together until the end in the sweet pleasure of their desire; "the sinews of his testicles are joined together," because if anyone cast down in this vice desires to flee, he is ensnared a second time on various occasions.

Third, he describes the motion of the elephants which are said to have inflexible feet, shin bones and legs in order to sustain the weight of their body, and "they have solid bones without joints."³⁹⁴ To show this he says, "His bones are like tubes of bronze," because like tubes of bronze they cannot be bent. This refers to the exterior organs of motion which are the shin bones and the joints. The interior organs of motion are certain limbs and nerves, which are also not easily bent in elephants, and expressing this he says, "Their cartilage is like plates of iron," which cannot be curved or extended. This indicates the obstinancy of the devil who cannot renounce his malicious designs and the cruelty by which he does not cease from the exterior harm of men.

The Lord explains these things figuratively continuing, "He," that is, Satan about whom these metaphors are used, "is as the first of the ways of God," of his works. If this is referred to the works or creation, it is because Satan was created among the first creatures, or also because according to some author he was more excellent than the other creatures.³⁹⁵ But it seems a more fitting to the intention to understand the ways of God to mean the works of his providence. We should consider that there is only one work which is properly fitting to God's goodness: to do

good and be merciful. The fact that he punishes and allows adversities to happen is due to the evil of rational creatures, which is first found in the devil and derived by his suggestion to men. Therefore, he clearly says, "He is the first of the ways of God," because God uses different ways in to do good and to punish evil. To preclude one from thinking that he is the first of the ways of God because he has the power to harm from himself alone, he says, "He (God) who made him will direct his sword," that is, his injurious act. The will to harm comes from the devil in himself, and because of this the sword is said to be his. But the power of harming can only come from the divine will or divine permission. Since he had said that, "He eats grass like an ox,"(v.10) he shows where he gets his grass to eat, and so he says, "The mountains yield grass for him." By this one understands that the proud and lofty men in this world offer to the devil the material of his delight or eating. He shows how this is done saying, "All the beasts of the fields play there." For just as the wild animals gather in the mountains for security and leisure, according to the literal sense, so under the protection of men in high places, men who rage like beasts rest secure. This is clearly shown in Daniel, "beneath the tree," which means the kingly dignity, "animals and beasts live." (4:9)

He next describes their habitat. Consider here that Aristotle says in V Animalium, "Elephants live for the most part in solitude and on the banks of rivers;"³⁹⁶ and because there are usually reeds, willows, and shady places on the banks of rivers, he therefore shows the habitat of the elephant saying, "He sleeps in

the shade in a thicket of reeds and in wet places." Since this animal does not desire just any kind of shade but deep dark shade, he says, "The shadows protect his shadow," to say that the smaller shadow is protected by the larger shadow from the heat. Last, he shows the cause of this shade saying, "the falling willows cover him," for willows make a thicker shade and are cooler than reeds. According to the literal sense, this animal dwells in shadowy places because he is an animal with a dry and dark complexion³⁹⁷ and he lives in hot climates. So he seeks the refreshment of dampness and shade against the dry heat of the summer. By this he describes the fact that the sword of the devil has power not only in the mountains, the proud who nourish him with grass and protect the beasts playing in the fields, but also in men who live in leisure, like in the shade. These men try to perceive this shade for themselves with great zeal so that the shades thus protect their shade, and nourish themselves on pleasure in humid places.

For the same reason this animal seeks humid and shady places, he also drinks a lot of water, and so Aristotle says in VII De Animalibus that, "Now an elephant drinks fourteen Macedonian netretae of water right off and again in the evening another eight."³⁹⁸ So to describe the great quantity of his drink he says, "He will absorb rivers without shame," because he usually drank a lot of water, and after he drank a lot, he hoped to drink even more, and so he says, "he presumes that the Jordan will flow in his mouth," which is a river known in that part of the world where these things were recounted. This is hyperbole when referring to the

elephant. However, as it is referred to the devil, who is figuratively represented in these things, they describe the presumption with which he confidently joins with him by consent all the unstable men, even if they have some knowledge of God. To show this he especially speaks of the Jordan, a river which flows in the land where one had the true knowledge of God. The sword of the devil has special power in these three kinds of men: the proud, the sensual and the unstable, or those given to the cares of this world, who can be described as a river.

Yet there are some who are not overcome by the devil but rather obtain victory over him. This principally pertains to Christ, about whom the Apocalypse says, "Behold the lion of the tribe of Judah has conquered." (5:5) Consequently, this befits others also through the grace of Christ, as I Cor. says, "Thanks be to God, who gave us the victory through our Lord Jesus Christ." (15:57) The Lord describes this victory using the image of hunting the elephant, saying, "In his eyes they (the hunters) capture him like a fish on a hook." These hunters are Christ and those who belong to him. There is said to be one manner of hunting elephants which consists, "in making a deep hole in the path of the elephant into which he falls without knowing. One hunter approaches, strikes and stabs him. Another hunter comes, touches the first hunter and moves him away so that he should not strike the elephant and finish the elephant and gives the elephant barley to eat. When he does this three or four times the elephant loves him who has freed him and so he is tamely obeys him."³⁹⁹ So they are captured by food given to them like fish by a hook. There is another way of

hunting elephants. As Aristotle says in IX De Animalibus, "the hunters ride tame elephants on horseback, proceed in quest of wild elephants and wound them with various kinds of weapons."⁴⁰⁰ He expresses this saying, "They pierce his nose with stakes," where he has more sensitive flesh, and that is why he is more often wounded there by hunters. In the spiritual sense this describes Christ who overcame the devil, by showing natural weakness to him so that he might destroy him as though he used a hook, and afterwards he might exercise his power in him, as Colossians says, "He disarmed the principalities and his powers, and made a public display of him." (2:15)

The Third Lesson Leviathan as a Metaphor for the Devil

20 Or could you catch Leviathan with a fish hook and will you bind his tongue with cord? 21 Can you put a ring in his nose and pierce his jawbone with a bit? 22 Will he multiply prayers to you or will he speak soft words to you? 23 Will he make a covenant with you and will you take him for your perpetual slave? 24 Will you deceive him like a bird or bind him with your servants? 25 Will friends cut him to pieces, will the merchants divide him? 26 Will you fill the net with his skin and the bow net of fish with his head? 27 Put your hand over him. Remember the war and do not say another word. 28 Behold, his hope will be in vain for him, and he will

perish with everyone looking on.

After the Lord described the characteristics of the devil under the simile of an elephant, the largest land animal, he describes him under the simile of Leviathan, that is, a whale, the largest of marine animals. As Pliny says, "he is the size of four acres,"⁴⁰¹ and Isidore says, that "they have bodies the size of mountains."⁴⁰² The name Leviathan alludes to this, for one can interpret it to mean "their excessive size." So Isidore says this animal is called balena from the Greek "balein",⁴⁰³ which means to send forth, because it sends forth water higher than the other animals. Just as the devil is compared to the elephant who lives on land because of the manifest effects which he causes in land and corporeal creatures, so one can compare the devil to the whale living in the waves of the sea, because of the effects which he works in moving interior motions to and fro.

Since he already expressed the victory of man over the devil using the image of hunting elephants, to preclude one from believing that man by his own power can overcome the devil, he begins to exclude this in the image of Leviathan. First, he shows that he cannot be caught like one catches other fish, and so he says, "Or could you catch Leviathan in the sea with a fishhook?" This cannot happen for two reasons. First, because he is of such great size that no power or instrument of man can lift him, and to show this he says, "Could you catch him?" Second, because he has such great power that he cannot be held by a fishhook, and to show this he says,

"and will you bind his tongue with cord?" For fish which are taken with a hook are bound by the line which is attached to the hook. This means that no man can take the devil away from his malice or even bind him to keep him from doing this evil.

Second, he shows that man cannot master him in the manner in which other great land animals are mastered. An ox is restrained by man using an iron ring which is placed in its nostrils, by which a man leads it where he wills. To exclude this he says, "Can you put a ring in his nose?" Man also masters the horse, ass or camel by placing a bridle or muzzle in his mouth, and to exclude this he says, "or pierce his jawbones with a bit?" The jawbones of these animals are perforated with a bit, that is, with iron which is placed in their mouth. As the ox is led with a ring placed through its nose, so the gait of the horse is directed with a bridle and bit placed in the jaws of the horse so that he may carry a man with ease. Through this image we are given to understand that no one can lead the devil where he wants nor direct him to serve his will.

Third, he shows that Leviathan cannot be mastered like man subjects man. This happens in two ways: in one way by a simple word, for example, when someone as he is humbled by another must ask another for what he desires, and he expresses this when he says, "Will he multiply prayers to you?" He may even add flattering words to this request, and he expresses this continuing, "or will he speak soft words to you?", using flattering words to please you, as Proverbs says, "A quiet response

shatters anger." (15:1) In another way, one is obliged to someone either by some particular contract, which he express when he says, "Will he make a covenant with you?" or by perpetual slavery, which he expresses saying, "and will you take him for your perpetual slave?" These four things sometimes go in order. For sometimes because of fear someone first addresses a request to a victor, second he flatters, third he is taken under indenture, and fourth by this indenture he is subjected to perpetual slavery. Through all these images we are given to understand that the devil does not fear man so that he entreats him as a superior or as one stronger from fear or flatter or treaty or slavery. If he pretends these sorts of things, he deceives man, so that he may rather subject man to himself than be subjected to man.

Fourth, he shows that he cannot be tamed like birds are tamed by man. Consider here that birds are first captured with some deception by nets or bird-lime or something of the kind. To exclude this he says, "Will you deceive him like a bird," so that you master him by deception? Second, after their capture they are bound so that they cannot fly, and they are shown to the children and the servants like playthings. He means this when he says, "or will you bind him with the servants?" By these things he shows that man cannot by his own diligence overcome the devil by deceiving him, nor can he show him to others as an object of derision.

After he has shown that he cannot be subjected like animals are subjected, he shows consequently that man cannot use him, even if he were subjected, like he uses

other large animals when they are given into the power of man. First he shows this as to other captured land animals, for example, deer, boar, and other things like this whose flesh is divided in two parts, one to give free to friends, and he excludes this saying, "Will friends cut him in pieces?" as a question. In another way by selling it to various people, and expressing this he says, "Will the merchants divide him?", implying the answer "no". For so great is the bulk of this animal that should it be captured on rare occasions, it would suffice to feed a whole region, and so it is not divided into parts by friends or sold to the butcher like other animals. By this he means that man cannot offer the aid of the demons to someone else either for free or for profit.

Second, he shows that man cannot use Leviathan like he uses fish he has caught. Fishermen fill large nets with these fish in great numbers, and he expresses this saying, "Will you fill the net with his skin?" He clearly says "skin" perhaps to express the way in which the very large whales are captured, who "by very long stalks which they have, bind the whales to the rocks when they are sleeping in their crags," as one source says, "and then, when the fisherman approaches as close as he can, he cuts the skin from the fat as far as the tail."⁴⁰⁴ For the animal is very fat, and because of this fat he does not feel the cut. So when the cords have been attached which bind him to the rocks or the trees, the fisherman excites the whale with a shower of stones, who leaves his skin trying to escape. They find other smaller recipients with smaller fish, and as to this he says, "and a bow net of fish

with his head?" For the bow net is an instrument made from flexible baskets which the fishermen place in a whirlpool to capture fish.⁴⁰⁵ But so great is the size of the whale that neither the whole nor the part of it, for example, the head, can be contained in a great bow net. For it is said to have a head so big that one can fill forty large earthen vessels with it.⁴⁰⁶ This is all a figure to show that the devil cannot be bound by human power, as the fortune tellers thought they could bind him.⁴⁰⁷ This results completely from his cunning which he uses to deceive men. If anyone thinks rightly about this, all this seems to confound the presumption of the fortune-tellers, who sought to enter into a pact with demons either to subject them to their power or to bind them in some other way.

After he has shown that man cannot overcome the devil in any way by his own power, he says as a conclusion to all he has said, "Put your hand over him," ("if you can" is implied) for you cannot put your hand over him in any way by your own power to subject him to yourself. But although he cannot be dominated by man, yet he is overcome by divine power, and so he adds, "Remember the war," in which I fought against him," and do not say another word "against me; when you see that he has been vanquished by my power whom you could not overcome by yours. About the conquest by which he is overcome he adds, "Behold, his hope will be in vain for him." If this is referred to the whale it is clear. For when the whale follows fish hoping to eat them, he runs aground on some shore, and as he cannot free himself because of the shallowness of the water, he is frustrated in his hope which to capture

fish.⁴⁰⁸ So when he rises to the surface he rushes to death. He express this then saying, "and he will perish with everyone looking on," because men run from everywhere when they see him to kill him. In this he wants to show that the hope the devil has for the subversion of the saints will be frustrated, and he with all his following will be cast down into hell on the day of judgment with all the saints looking on.

CHAPTER FORTY ONE

THE GREAT POWER OF SATAN

The First Lesson

God can not be Reproached

1 I am not cruel in sustaining him. For who can resist my glance? 2 And who gave something first to me that I must repay him? Everything under heaven belongs to me. 3 I will not spare him for his powerful or cajoling words. 4 Who will uncover the face of his clothing? And who will open the doors of his face? Terrible is the countour of his teeth. 6 His body is l ike a r ow of shields welded together, compact with scales closely joined together. 7 One is joined to another, nor can sweet breath pass between them. 8 One will adhere to another and they hold themselves together and cannot be separated in any way.

After the Lord had enumerated the power of Leviathan, in that man cannot conquer him but only God, now he tells of his power to act against others. Since "there is no power unless it comes from God," (Rom. 13:1), someone could ascribe cruelty to God, in the sense that he gave such great power to so harmful a creature. So to exclude this he says, "I am not cruel in sustaining him," that is I am permitting him to be exalted by the power I gave him. This seems to answer what Job had said already, "You are changed for me into someone cruel," (30:21) He shows that this must not be attributed to him as cruelty for three reasons. First, because of the power of God himself, and so he says, "For who can resist my glance," that is, my providence? This is as if he should say: even though Leviathan is as powerful as could be, he cannot resist my providence, so that he only uses his power as I will. My will does not tend to the destruction of men but to their salvation. Second, he shows the same thing from the bestowing of his goodness by which he distributes his good things freely to everyone. So he says, "And who gave something first to me that I must repay him," implying the answer, "no one". From this it is clear that I love everything which I made and I freely communicate my good things to them. Therefore I do not have any cruel intention against anything I have made. This relates to the next verse, "Everything under heaven belongs to me," because they are created, conserved and governed by me, and no one wants to do evil to his own things. Third, he shows that he is not cruel in permitting Satan to be raised up in his power, because he defers to him in nothing. For it is a characteristic of cruelty

that when someone wants to favor a tyrant, he tolerates patiently the afflictions of many people. Men favor the power of another for two reasons. In one way because of fear of his threats, but the Lord excludes this from himself saying, "I will not spare him," that is, I will defer to him in nothing but rather I will resist him as is necessary, "for his powerful words," because of the threatening words he used as though trying to show his power. In another way someone favors a powerful person when he is chosen by him with flattering words, and to exclude this he says, "or his cajoling words" saying in effect: although he should threaten powerfully or cajole with flattery, I still will not defer to him in anything, because there is no compatibility between light and darkness. (cf. II Cor. 6:14)

After he has said these things to remove the aspersion of cruelty against himself, he proceeds to describe the power of Leviathan, and first he describes his appearance beginning with his head. St. Albert says that "above the eyes of whales there are certain horns in the form of a great pruning hook. There are two hundred fifty over each eye, and the whale uses them to cover his eyes during great storms."⁴⁰⁹ To express this he says, "Who will uncover the face of his clothing?" that is, what man can approach so near to the whale that he can move these coverings from his face? By this we are given to understand that no man can sufficiently reveal the cunning ways of the devil. Another author says that "in his throat he has some skin like a membrane, and it is perforated with many openings to not allow any large bodies to go down to his stomach,"⁴¹⁰ because his digestion would be blocked, if he ate some

large animal whole. To show this he says, "and who will enter in the middle of his mouth?" i.e. to scrutinize the narrow channel by which small fish descend to his stomach? He shows by this that no one can know the intention of the devil which moves him to absorb men spiritually. Another author says that the whale has a large mouth "provided with teeth which are very large and very long, and he has two especially large teeth which are longer than the others like elephants or boars."⁴¹¹ Thus to show these two extremely large teeth he says, "Will you open the doors of his face?" for those two great teeth seem like two doors by which the mouth of the whale is opened. In this image he shows that no man can open the mouth of the devil to extract sinners from his power, whom he absorbs as though through two doors violence and cunning. As for the other teeth of the whale he says, "Terrible is the contour of his teeth," because he has teeth around his mouth so great that he can strike terror into those who see him. By this image he expresses the terror that the devil inspires in men to push them to sin. One can also interpret his teeth as the rest of the demons, or even evil men who induce others to evil by their power.

When the Lord has described these characteristics of the head of Leviathan, he proceeds to the order of his body which he describes as like a fish having scales. So according to the great size of his body, he should have great scales as large as shields, so he says, "His body is like a row of shields welded together," which are continuous, for shields are joined in a line by tying them together. But the devil is compared to all evildoers as the head to the body,⁴¹² and so sinners who defend

others in evil are like the shields of the body of the devil. He shows as a consequence that his scales are not only large but also pressed together like a fish with many scales. So he shows this saying, "compact with the scales closely joining each other," by which he shows the great number of evil men. He shows their complexity in the perversity of evil when he says, "One is joined to another," because as in the body of some fish each scale is not joined to the other at random but there is an order among them; so also in the crowd of evildoers, all do not form a society with all of them, but they form groups. As long as the fish is alive and strong, his scales are full of life, so thus they adhere near so close to each other and to the skin of the whale that not even air can come between them. But when the fish either dies or is sick or his scales dry out for some reason, then this adherence is relaxed little by little so that the scales themselves become curved and something rather large can even enter between them. To show, then, the strength of the scales of Leviathan he says, "nor can sweet breath pass between them," that is, between the scales. By this he means that the evil are not separated in their complicity to evil by some spiritual persuasion or internal inspiration. Therefore, to show the obstinance of their consent in evil he says, "One will adhere to another," by mutual favor and consent, "they hold themselves together and cannot be separated in any way," because of their obstinant consent in evil, like the scales of Leviathan cannot be separated from each other by human power.

resplendent fire and his eyes are like the eyelids of the dawn. 10 From his mouth, the lamps go forth like flaming pine logs. 11 From his nostrils, smoke comes forth like one heats pots of boiling water. 12 His breath makes live coals blaze and flame comes forth from his mouth. 13 Power will reside in his neck and want stands before his face, 14 the members of his flesh cling together. He sends thunder bolts against him and they are not born to another place. 15 His heart will be hardened like stone and compressed together like a blacksmith's anvil. 16 When he will fall, the angels will tremble with fear and terrified, they will be cleansed. 17 When he lays hold of him, the sword will not stand nor the spear nor the breastplate. 18 For he will treat ironlike straw and bronze like rotten wood. 19 The archer will put him to flight and stones thrown against him are turned to stubble. 20 He will treat the anvil like stubble and will deride the vibrating pike. 21 The rays of the sun are under him and he throws gold aside voluntarily as though it were mud. 22 He makes the depths of the sea boil like water in a pot and applies it like effervescent ointments. 23 He leaves a shining wake after him, he will measure the deeps like an old man. 24 There is no power on earth comparable to him. He has been made to fear no one. 25 He sees everything which is sublime: He is king over the sons of Pride.

After the Lord describes the order of the body of Leviathan, he next describes his powerful action. As he first described the ordering of his head and then his body, so

he first begins to enumerate the actions which belong to his head. The first and most important part of the head is the brain, whose excitement causes an animal to sneeze.⁴¹³ So he describes the sneeze of Leviathan saying, "His sneeze is a resplendent fire," because the sneeze of Leviathan produces such a great disturbance of the water that it causes a dazzling white color in the troubled water. This resembles the splendor of fire. This can also refer to the fact that when we have a great concussion in our head we see stars like the splendor of fire and so since the concussion in the head of Leviathan must be much greater when he sneezes, this light must be even brighter. He clearly describes this that the concussion of the head of the devil, i.e., his temptations, dazzles us like the splendor of fire, of either anger, concupiscence, or vainglory. The eyes are next in importance among the other parts of the head, and so he says, "and his eyes are like the eyelids of the dawn." For the eye is transparent by reason of its lack of mass.⁴¹⁴ The whale has large eyes because of the size of his head and his whole body, and so a certain clarity appears in their glance like the clarity of the dawn. By this image he describes the temporal prosperity which the devil promises to man. Third, he describes the work or effect of his mouth when he says, "from his mouth lamps go forth like flaming pine logs." Consider here that a pine log is a type of wood which when lit gives forth a pleasant odor.⁴¹⁵ It is said of the whale that "when he is very hungry, he emits from his mouth an odorbearing vapor like the smell of amber. Fish delight in this smell, enter his mouth and are eaten by him."⁴¹⁶ Therefore, the vapors emitted from the mouth of the whale are called lamps because of the great amount of their heat

generated from his insides. But they are compared to flaming pine logs because of their smell, as was said. By this he describes the fact that the devil incites men to the concupiscence of sin by showing them some good like giving forth an odor. Fourth, he discusses the operation of his nostrils. For this animal has lungs and breathes like a dolphin⁴¹⁷, and to show this he says, "From his nostrils," which are principal organs needed for breathing," comes forth, "by breathing, "smoke," that is, a burning air from the great heat which is necessary for this animal to move such great bulk. So he clearly says, "like when one heats pots of boiling water," for the air which he sends forth in breathing was contained in his lungs, where it was heated by the heat of the heart which is next to the lungs, like water is heated in a pot and boils when fire is put under it. Since the animal breathes not only through the nostrils but also through the mouth, he describes the action of his mouth in a fifth place saying, "His breath," i.e., his exhaling, coming from his mouth, "makes live coals blaze," for it is so hot and so strong that it could light live coals. For he speaks about this analogy and says that blowing can make live coals hotter saying, "and flame comes forth from his mouth," because the vapors coming from this mouth is so igneous that it can be rightly compared to a flame. By all these things he shows that the devil enkindles the fire of perverse desire in man by his suggestion, be it hidden or open.

When he has described what pertains to the strength of the head of Leviathan, he moves on to describe what pertains to the strength of his members. Consider that,

as Aristotle says, in II Animalium, "no fish has a neck,"⁴¹⁸ except those who generate animals like dolphins. Whales also belong to this genus. So he begins to describe the strength of his neck when he says, "power will reside in his neck," which is necessary for so large an animal to carry the weight of his head. Because the neck joins the head to the body, one can understand by the neck of Leviathan those through whom the devil exercises his evil in others, who for the most part are powerful men whom the others reverence and even fear. It is evident that this animal needs a lot of food, since it is of such great size, and so in any part of the sea, the whale takes in a lot of the fish living there, so that the sea before his gaze remains almost empty of fish. He expresses this saying, "and want stands before his face," because he attracts fish to himself as has been said above, and the sea remains empty of fish before him. By this he means the want of virtue caused in man before the face of the devil, who are attracted by his suggestion. He shows then the power of the other parts of his body when he says, "the members of his flesh cling together," because of their density, which shows the consent of the members of the devil together in evil.

After he describes the strength of Leviathan in acting, he next treats of his power to resist. Although he can resist the strength of the human agent, he still cannot resist the strength of divine action in any way, and so first he shows what God does against him when he says, "He sends thunderbolts against him." For clearly thunderbolts frequently fall into the sea and sometimes even create danger to ships.

So it is also probable that sometimes thunderbolts strike whales, and so one attributes this to God because of the grandeur and terror of this effect. So the Lord said already, "Will you send the lightning and will it go." (38:35) He then says, "and they are not born to another place," which can have two senses. First, to show the great size of his body. For lightning usually strikes in one place and is reflected by rebounding to other places close by. But the body of Leviathan is so great that when lightning strikes it, it is not reflected from his body. In another sense this can mean the infallibility of the divine operation. Just as an archer habitually shoots the arrows in a direct line so that he only strikes the target, so when God wants to send forth lightning bolts like arrows against Leviathan or any other creature, they only go to the place where he sends them, as Wisdom says, "Bolts of lightning go directly to their goal." (5:22) By this he describes the divine scourges, which God sends against the devil and his members and which are not born to others. For if sometimes the good are scourged by God with temporal adversities, nevertheless, he permits this for the glory of the saints and the greater condemnation of the devil and his evil ones.

Second, he shows the reaction of Leviathan to what God does against him, when he says, "His heart will be hardened like stone." Hardness describes a natural power which is not easily corrupted by an exterior agent. Such is the natural power of the heart of the whale, because he is not easily corrupted by an exterior agent trying to harm him. To indicate this hardness, the example of the stone is sufficient when one

is talking about light bodies, but not about hard ones, for although one cannot break a stone with his hand, it can be broken with an iron hammer. So to indicate the power of the whale even against grave harm he says, "he is compressed together like the blacksmith's anvil," which is not shattered by the hammering of the blacksmith but seems more solid. With this image he describes the obstinacy in evil of the devil and his members, for they are not softened regarding evil even by God's blows.

Third, he shows the final effect of the divine action when he strikes him. For though he seems to resist every kind of divine scourging, he still must finally give in to them, and so he says, "When he will fall," by divine power from his place, "the angels will tremble with fear," wondering about the power of God. In their wonder many effects of the divine power become known to them, and so he says, "and terrified, they will be cleansed." For as Dionysius says in Chapter 6 of The Divine Names,⁴¹⁹ angels are said to be purified not from filth but from ignorance. But since every corporeal creature is something small compared to the angels, this does not seem principally to describe the wonder of the heavenly angels at the fall of a whale, unless perhaps we understand the heavenly angels to mean men. A better interpretation is that this principally refers to the spiritual Leviathan, the devil, who was cast down by divine power when he fell from heaven through sin.(Is. 14:12) Then the angels were struck with wonder at the divine majesty and were cleansed by separation from Satan's society. Likewise also on the day of judgment when the devil is cast down with all his members into hell, the angels with all the saints will

wonder at God's power and they will be cleansed in everything else by their complete separation from the evil ones. This is indicated from the Apocalypse where after the devil is cast down, a great sound is heard in heaven saying, "Now the salvation, the power and the reign of our God have come." (12:10)

So after he has described the way the devil bears himself for the assault of God, he shows how he bears himself for the assault of creatures, and first before the assault of man. Man attacks someone at close quarters or at a distance. He attacks someone at close quarters armed with a sword and spear to strike another and a breastplate as his armor. "When he (Leviathan) lays hold of him," "the sword," of man, "cannot stand," i.e., the sword is broken because of the hardness of his body, "nor the spear," is able to stand," nor the breastplate," by which the chest is protected, can stand against Leviathan. He assigns the reason for this saying, "For he will treat iron like straw," for just as a man cannot be wounded by straw which breaks so easily, so Leviathan cannot be wounded by an iron sword or spear, but easily breaks things like that. Likewise, he thinks the "Bronze," of the breastplate, "is like rotten wood," which cannot resist a blow. By this he indicates that no human power is capable of wounding the devil or resisting him, but every human power is reckoned by the devil as nought.

Man attacks someone who is far away with arrows and stones launched by ship, but these have no power against a whale either, and so he says, "The archer will not

put him to flight," with a flight of arrows, which he does not fear because they are not strong enough to wound him. Just as arrows wound someone from afar internally, so stones from slings wound him externally. But just as the whale cannot be stuck with arrows, so he cannot be pounded by stones thrown against him, and so he says, "and stones thrown against him were turned into stubble," because stubble cannot pummel anyone because it is too light and so the whale cannot suffer any harm from stones thrown against him. By this he wants to show that just as the devil cannot be harmed by human power striking him at close quarters, so also he cannot be harmed by the cunning of man striking him from far away. As someone may be wounded from a great distance by stones shot from a sling, so also he can be wounded at close quarters by a hammer, but the whale cannot be harmed even in this way by man, and so he says, "He accounts the hammer as stubble." This can mean to the same thing as the other image he has already used, except that the hammer deals a heavier blow than stones from a sling. So one could understand by this to mean that the devil holds any kind of power or effort of man in contempt.

Men often overcome others not only by piercing them but also by threatening to pierce him. But neither the devil nor the whale is intimidated by any threat on the part of man, and so he continues, "and he will scorn the vibration of the spear." For the brandishing or vibration of the spear is like a threat to run someone through. Just as one man sometimes overcomes another by intimidating him with threats, so he also does so by alluring him with promises, especially when one promises gifts

which allure a man because they are beautiful or precious. Nothing seems more beautiful among corporeal bodies than the rays of the sun. But this beauty does not attract Leviathan either corporally or spiritually in the intellect, and to show this he continues, "The rays of the sun are under him," because he does not prize them as something great, and consequently we are given to understand that he prizes nothing else which is beautiful among human things. Gold is reckoned especially precious among the things which man uses, and as to this, he says, "and he throws gold aside violently as though it were mud," i.e., he holds it in contempt as something vile. Therefore it is clear that he cannot be allured by man.

Therefore, after he proves that he cannot be overcome by man, he shows next that he cannot be overcome by the sea or any fish in the sea, because of the strong action which he does in the sea. Pliny says that "some animals in the Eastern oceans are so big that they churn the seas from top to bottom,"⁴²¹ and so they make storms in the sea. These animals certainly belong to the genus of whales. To indicate this he says, "He makes the depths of the sea boil like water in a pot," for just as boiling water rolls about in a pot, so the waves of the sea are violently stirred by the violent movements of this fish. This violent motion begins in the depths and arrives at the surface, and so he says, "and he applies it like effervescent ointments," which make a greater foam and motion on the surface than simple water which does not contain so much air. By this he indicates the disturbance which the devil excites in this world. Just as he produces a great effect when he moves about in the depths of the

sea, so also he causes a great disturbance when he moves about on the surface. To indicate this he says, "He leaves a shining wake after him." For just as when a ship moves through the sea, it leaves a long wake in the water where it passed by because of the movement and foam which it causes, so also the same thing happens because of the motion of this fish because of his great size. This indicates that the effect of the disturbances which the devil excites in the world does not immediately pass away, but sometimes endures for a long time. From the fact that the whale does such powerful movements in the sea, he fears nothing the depths of the sea, and so "he will measure" the deeps," i.e., the depth of the sea, "like an old man," i.e., as though he has an end and is powerless to take it in. For when a thing is old, it is weak and near the end. From this he indicates that the devil does not account the depths of hell so deep that he ceases to strive against God because of it as though his damnation must end. Just as Leviathan cannot be overcome by man either in the sea or by some creature in the sea, so he cannot be overcome by any land animal, and so he says, "There is no power on earth comparable to him." For there is no animal on earth as great as a whale in the sea, and so Pliny says that there are "greater animals in the sea than on land, and the evident cause is the lust of the humors."⁴²⁰ By this he indicates that no material power can equal the power of a demon which is a power of spiritual nature.

Since he has said many things about the properties of Leviathan as an image of the devil, he consequently explains this metaphor. As I said already, all the

properties treated seem to be reduced to two things. One of these is that he cannot be harmed by another, and he explains this saying, "He has been made to fear no one," that is, the devil fears no man nor any other corporeal creature from the condition of the nature in which he was made by God. Another is that Leviathan has the power to do great and powerful actions, and he explains this saying, "he sees everything which is sublime," that is, the intention of the devil is to attach himself to whatever is sublime. As these things are characteristic of pride, he shows as a consequence that the devil is not only proud in himself, but he exceeds everyone in pride and is the source of pride in others. So he continues, "he is the king over the all the sons of pride," that is, over those who are slaves of pride, who all follow his leadership. Consider, then, that the Lord has begun to clearly show the action which he works in evil men with the proud,(40:6) and so he completes his narrative with the proud. This is to show above all that Job should have feared that the devil, who desired to tempt him, tried in a special way to tempt him to pride, and thus to convert to his kingdom. Therefore, he should beware of affections and words which have the flavor of pride.

CHAPTER FORTY TWO

JOB'S REPENTANCE

1 Then Job answered the Lord and said: 2 I know that you can do everything and no thought is hidden from you. 3 Who is the man who foolishly hides his plan? So I have spoken foolishly about things which far exceed my knowledge. 4 Listen, and I will speak, I will question you and answer me. 5 My ear heard you; now however my eye sees you. 6 See why I despise myself utterly and I do penance in dust and ashes.

After the Lord reproved Job for his intemperate speech which seemed to have the flavor of pride because he asserted that he was just which seemed to some people to lead to the derogation of divine justice, Job humbly answers that he is convinced. First, he confesses the divine excellence with respect to power, and so the text says, "Job answered the Lord and said: I know that you can do everything;" also as to knowledge and so he says, "and no thought is hidden from you." By the first of these he confesses that God can remove the adversity brought on by the devil, whom God described using the image of Behemoth and Leviathan. By the second he recognizes that some proud thought did stir him interiorly, and that this was not hidden from God. Therefore, in consequence, he assails those who deny divine providence saying, "Who is the man who foolishly hides his plan?" who is so presumptuous and stupid to say that a human plan can be hidden from God without God knowing it?

From the consideration of the divine excellence he proceeds to consider his own fault when he says, "So I have spoken foolishly," in not showing due reverence to

divine excellence in my words, "about things which far exceed by knowledge," in discussing divine judgments. Because, "I have spoken foolishly" in what remains I will speak wisely, and so he says, "Listen and I will speak," and confess my fault. Because I have spoken about things which exceed my knowledge, from now on I do not dare to speak about those things, but only to ask you about them and so he says, "I will ask you," by begging, praying and knocking,(Matt. 7:7) "and answer me," by instructing me interiorly. He shows why he has so changed saying, "My ear heard you," once when I was speaking foolishly;" now, however, my eye sees you," that is, I know you more fully than before. This is because things which are seen with the eyes are more certain than what is heard with the ear. He truly has grown both from his suffering and from God's teaching. The more one considers the justice of God, the more he sees his own fault, and so he says, "See why I despise myself utterly," when I consider my own fault. Since it does not suffice to confess one's own fault unless one makes satisfaction, he continues, "I do penance in dust and ashes," as a sign of the frailty of corporeal nature. For humble satisfaction befits the expiation of proud thoughts.

EPILOGUE

7 After the Lord spoke three times to Job, he spoke to Eliphaz the Temanite: My fury is enkindled against you and your two friends, for you have not spoken correctly in my presence like my servant, Job. 8 Therefore, take seven bulls and seven rams. Go to my servant, Job, and offer holocausts for yourselves. Job, my servant, will pray for you. I will consider his face so that your foolishness will not be imputed to you. For you have not spoken rightly in my presence like my servant, Job. 9 Eliphaz the Temanite, Baldath the Shuite and Sophar the Naamathite went and did as the Lord had told them and the Lord supported the person of Job. 10 The Lord also was turned by the penance of Job when he prayed for his friends. And the Lord gave Job twice as much as before. 11 Then all his brothers and sisters and all who had known him before came to him and they ate bread with him in his house and they shook their heads over him. They consoled him about all the evil which the Lord had brought upon him and they each gave him one sheep and one gold ring. 12 But the Lord blessed the last days of Job more than his first days. He gave him fourteen thousand sheep, six thousand camels, one thousand yoke of oxen and one thousand asses. 13 He had seven sons and three daughters. 14 And he called the name of the first "Day" and the name of the second "Cassia" and the name of the third "House-of-Rouge". 15 There was no one found among women as beautiful as the daughters of Job in the whole world, and their father gave them an inheritance among their brothers. 16 But Job lived after his trials one hundred and forty years and he saw his sons and the sons of their sons up to the fourth generation and he died an old man and full of days.

Since God had reproved both Eliud and Job in his discourse,(38:2,3) now in the third place he reproves his friends and especially Eliphaz among them. It is clear that Eliphaz is the most important from the fact that he began to speak first. So the text says, "After the Lord had spoken these words to Job, he spoke to Eliphaz the Temanite: My fury is enkindled against you and your two friends," Baldath and Sophar. Consider here that Eliud had sinned from inexperience and Job from unbecoming flippancy, so neither had sinned gravely. Therefore, the Lord is not said to be angry with them, but he is exceedingly angry with Job's three friends because they had sinned in asserting perverse doctrines as we saw already.(13:4) So he says, "for you have not spoken correctly in my presence," that is, with truths of faith, "like my servant Job," who did not dissent from the truth of faith. To expiate grave sins the ancients used to offer sacrifice, and so he says, "Therefore, take seven bulls and seven rams," because they were elders of the people. Seven is the universal number and so seven sacrifices can expiate for grave faults. But because those who lack faith ought to be reconciled to God by the faithful, he says, "Go to my servant Job," to reconcile you to me by his mediation, "and offer holocausts for yourselves," so that you who have sinned may make satisfaction. But for satisfaction you need the patronage of a faithful man, and so he says, "Job, my servant, will pray for you," for he is worthy to be heard because of his faith, and so he says, "I will consider his face", his prayer which I will hear and, "Your foolishness will not be imputed to you,"

your lack of faith in holding to correct teaching. He explains this saying, "For you have not spoken rightly in my presence like my servant Job."

After they had received the hope of pardon, they fulfilled what he had commanded them, and so the text goes on, "Eliphaz the Temanite, Baldath of Shuhite, and Sophar the Naamathite went and did as the Lord had told them." So they were made worthy through their obedience and humility and Job's prayer for them was heard. Therefore the text next says, "and the Lord supported the person of Job," in what he asked for his friends. Not only the humility of the friends but also his own humility rendered his prayer efficacious, and so the text continues, "The Lord also was turned," from fury to clemency, "by the penance of Job, when he prayed for his friends." For it was fitting that one who had humbly done penance for such a light sin, should also obtain pardon for others who sinned gravely.

A person's penance is more useful for himself than for others. Therefore, if the prayer and penance of Job merited the removal of divine indignation from the friends, it was even more fitting that he should be freed from adversity. Although Job did not put his hope in recovering earthly prosperity but in capturing future happiness, the Lord still also restored him to temporal prosperity from his bounty, as Matthew says, "Seek first the kingdom of God and his justice, and all else will be given to you." (6:33) This was fitting in time according to the state of the Old Testament in which the promised goods were temporal goods, so that by the

prosperity which he recovered, he would give an example to others of conversion to God. It was also fitting to the person of Job himself, whose reputation had been sullied among other people because of the many adversities which had come upon him. Therefore, to restore his good reputation, God led him back to a state of even greater prosperity. So the text continues, "And the Lord gave Job twice as much as he had before." The principal adversity of Job was being deserted by his friends,(19:13) and therefore he places the remedy for this adversity first when he says, "Then all his brothers and sisters and all who had known him before came to him," which indicates the return of his past friendship," and they ate bread with him in his house," which describes the return to the old familiarity, "and they shook their head over him," in compassion for his affliction. Since they should not only offer compassion but also a cure for his afflictions, they first provided a cure for his interior pain with the consolation of words, and so the text says, "They consoled him about all the evil which the Lord had brought upon him." Second, they showed him relief to cure his material poverty. Since he had lost his animals in the fields and household furniture in the destruction of his house, they helped him in both. For the text says next,"and they each one gave him one sheep," as to animals, "and one gold ring" as to furniture.

These were insufficient to restore him, but the Lord assisted him with his own hand that from these small things he produced greater ones, and so the text says, "But the Lord blessed the last days of Job," by lengthening them, "more than his

first days," that is, more than his former prosperity. For he is "powerful to do more than we can ask or understand," (Eph. 3:20) as Ephesians says. Job had already desired to return to his condition "as in the months of old,"(29:2) but the Lord restored him to greater things and double what he had before, as has been said already, (v. 10) and so the text says, "He gave his fourteen thousand sheep," because before he was said, "to have seven thousand sheep;" (1:3) and six thousand camels, "since before he had "three thousand camels."(1:3) Since before he had also "five hundred yoke of oxen," here he receives double and has "one thousand yoke of oxen." Before he had "five hundred asses,"(1:13) so here he receives double, "and one thousand asses."

Not only were his possessions which he had lost restored to him, but also his children were restored to him, but not double what he had before, for the text says, "He had seven sons and three daughters." There are two reasons for this. One pertains to the future life, because the sons which he had, were not completely lost to him but were saved in the future life to live with him. The other reason concerns the present life, for if the number of sons was also doubled when the rest of the things were doubled, the fortune of his house would not seem to have increased, because each one of his children would have the same quantity of goods as before. Therefore, it was more just that his children should increase in value rather than number. This is insinuated in a hidden way in the daughters whom we read were very beautiful. Their beauty is expressed in their name, and so the text continues, "And he

called the name of the first, 'Day,' because of her brightness, "and the name of second 'Cassia,'" which is a perfume,⁴²¹ because of its sweet smell, "and the name of the third 'Horn-of-Rouge,' which is a dye which women use to adorn their eyes. As the Book of Kings says, "She painted her eyes with rouge and adorned her head."(IV Kings 9:30) Women keep rouge in a horn so that they have it ready when it is needed, and so he called her "Horn of Rouge" to indicate the surpassing beauty of her eyes. So the text continues and discusses their beauty, "There was no one found among women as beautiful as the daughters of Job in the whole world." By this we are also given to understand that his sons were preeminent in virtue, for the text continues, "and their father gave them inheritance among their brothers," to indicate the fittingness of the virtue of both.

Since Job also had been scourged in body, he is given length of days to increase his prosperity, and so the text goes on, "But Job lived after his trials one hundred and forty years." He lived the whole time in prosperity for the text says, "and he saw his sons and the sons of their sons up to the fourth generation." This prosperity of his endured until his death, so the text says, "and he died an old man," which expresses his duration of life, "and full of days," which expresses the prosperity of his life. He indicated his adversity already when he said, "Therefore, I had empty months."(7:3) So his long life indicates both the superabundance of the goods of fortune and the goods of grace, which he led him to the future glory which endures for ever and ever. Amen.

1 ST, II-II, 19, 14.
2
3
4
5
6