

(Verse 18). *Moreover the vilest worship also creatures; 'Not only a human likeness', but the image of animals, as the Egyptians Isis in the likeness of a bull, the Babylonians a dragon, as is clear in Daniel 14:22; the vilest worship; Proverbs 14:34: 'Sin makes nations miserable'. All the wicked and sinners are indeed miserable, but more miserable are all who are unfaithful, while the most miserable are those who worship idols. For this reason I have said well: Moreover they worship also the vilest creatures; Psalm 105:20: 'They changed their glory into the likeness of a calf that eats grass'. For things without sense; for meaning but; without sense, that is, statues, compared to these, namely, to the animals, are worse than they, because, according to Saint Augustine, to be living is better than not living, and to feel than not feeling; 'In truth, living things are better than dead things, and sensible than insensible, and rational than irrational. But it was fitting that those who did not know the Creator would not know this distinction among creatures'.*

(Verse 19). *Yea, neither by sight can one see anything good in these beasts. But they have fled from the praise of God, and from God's blessing.* It has been said that idols neither hear nor see anything nor know anything; not only do idols see nothing, *yea, neither by sight can one see anything good in these beasts. Neither by sight,* as if to say: not only by imagination when they are absent, but neither in the present by feeling; *anything in these animals, which they worship, can one see anything good,* that is, to know good things from seeing; this has to be understood of genuine good, things that are simply good just as are virtues and such like; not of good that is useful or pleasant, which things are good under certain conditions. *However, they have fled from the praise of God,* as if to say: in this way *the vilest worship creatures; however,* meaning but, *they have fled* etc. Or: *however,* certainly by worshipping creatures, *they have fled from God and God's blessing,* as if to say: they neither praised nor blessed God; praise for God's goodness in itself, and blessing for God's gifts to us. This is against Psalm 105:1 in two ways: Give glory to the Lord, for God is good, namely, in being God, 'for God's mercy endures forever', that is, since the gifts of God's mercy reach to all; and he says *they fled,* not only internally in the heart by not praising and not blessing, but neither by confessing in speech, against Romans 10:10: 'For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation'.

END OF WISDOM 15

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THE BOOK OF WISDOM



CHAPTER 15

THE BOOK OF WISDOM—A PROLOGUE BY SAINT JEROME

The Book of Wisdom never existed among the Hebrews. Its style has rather the fragrance of Greek eloquence. The Jews claim that it is a work of Philo; it is then said to be a work of Wisdom because in it the coming of Christ, the Wisdom of the Father, and his passion are clearly expressed. This is the Prologue Jerome put before the Book of Wisdom; he shows firstly the origin of this book saying: 'The Book of Wisdom never existed among the Hebrews. Its style, that is, its language is so elegant that it 'has rather the fragrance of Greek eloquence', that is, its taste is more Greek than Hebrew. The Greeks are more eloquent and deeper in their statements than the Hebrews. So, since this book has a most elegant style with the deepest teachings, it is clear that it was written in Greek rather than in Hebrew. Secondly, Jerome names its author when he says: 'The Jews claim that it', namely, the Book of Wisdom 'is a work of Philo' as its compiler but that Solomon was the person who discovered it. While Philo was a Jew he was highly skilled in the Greek language. Jerome says of him in the book *De viris illustribus* that 'he was a Jew of Alexandria of the class of priests'. Thirdly, he gives the reason for the title when he says: 'it is then said to be a work of Wisdom because in it the coming of Christ, the Wisdom of the Father, and his passion are clearly expressed'. The translation is based on the Douay Rheims version of the Bible.

THE COMMENTARY ON THE CHAPTERS OF THE BOOK OF WISDOM ARE THE INTERPRETATIONS OF THE SERAPHIC DOCTOR SAINT BONAVENTURE, OFM

Chapter 15

Thirdly, there is question of the commendation of the true God

However, you, our God, are gracious and true, patient, and ordering all things in mercy. After showing the error of idolaters and an abhorrence of idols, he puts here a commendation of the true God. He shows that the true God is commendable, firstly, from God's goodness; secondly, from the reward for those who believe in God: *For if we sin, we are yours, knowing your greatness; and if we sin not, we know that we are counted with you*; thirdly, from the worthlessness of idols: *The potter also tempering soft earth, with labour fashions every vessel for our service*; fourthly, from the blaming of idols: *But all the enemies of your people that hold them in subjection, are foolish, and unhappy, and proud beyond measure.*

(Verse 16). *For humans, who have no part in giving feeling and movement, made them, not as born from human substance but shaped from external matter; and he or she that borrows his or her own breath, namely, from God, to whom it must be given back when God so wishes; Ecclesiastes 12:7: 'And the spirit return to God who gave it'. Humans fashioned them, that is, made them from clay. For no one etc., as if to say: and truly they are thus without feeling and movement; for no one can make a god like to oneself, like, namely, with a likeness of equality by which one human being is similar to another, even though there is a likeness of some external copying.*

(Verse 17). *For being mortal, having a mortal life, a dead thing, that is lacking life, forms with wicked hands; Psalm 25:10: 'In whose hands are iniquities'. However, it is better to be mortal than dead, according to Ecclesiastes 9:4: 'A living dog is better than a dead lion'. And I have said well that no one can make a god like to oneself; for mortals are better than what they worship. But God has to be the best for humans since, according to Saint Augustine, God is their beatitude. Because they indeed have lived, at some time, namely, human beings, though they were mortal; but false gods have never lived. By law, according to Augustine, what is living is put before what is not living, and what has sensation before what is without sensation.*

But there is an objection: Because above in verse 10 there is said: *His life is more base than clay.*

It has to be said that above he is speaking of mortal life but here of natural life.

Moreover they worship also the vilest creatures, but things without sense compared to these, are worse than they. Here is shown the censure on those who worship animals; and, firstly, they are shown to be vile; secondly, in view of the preceding they are somewhat excusable: *things without sense compared to these, are worse than they*; thirdly, they are simply inexcusable: *Yea, neither by sight can anyone see good of these beasts.* – And here they are shown to be inexcusable, firstly, because they worship irrational animals; secondly, because they have fled from the true God: *But they have fled from the praise of God, and from his blessing.*

(Verse 14). *But all the enemies of your people* etc. I have said well that one who makes an idol from clay, *knows that he offends above all other craftsmen; for all are foolish*; 'Who think that idols are gods'; this is great stupidity; Jeremiah 4:22: 'They are foolish and senseless children'. *Foolish*, I say, from a lack of wisdom or faith in their thinking, *and unhappy*, in affection; and this due to a lack of grace that makes one happy; above in Wisdom 13:10: *Unhappy are they who have called gods the works of human hands. Beyond the measure of their soul*, that is, of their nature, *are proud*, namely, against God, and this by thinking to themselves that idols are like gods; Isaiah 16:6: 'We have heard of the pride of Moab, he is exceeding proud, his pride and his arrogance, and his indignation is more than his strength'.

Or: *Unhappy beyond measure*, because with infinite unhappiness, because 'Their worm shall not die and their fire shall not be quenched', Isaiah 66:24. *The enemies of your people*, enemies because they pursue those who believe in God; *enemies*, I say, in affection, and pursuing in deeds; Esther 14:8-9: 'And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their gods, they design to change your promises'; *and hold them*, namely by words; Psalm 68:10: 'The reproaches of them that reproached you are fallen upon me'; just as some from Ephraim and Manasseh ridiculed the messengers of Hezekiah who wanted to call them back to the worship of God as is clear in 2 Chronicles 30:6-10.

(Verse 15). *For they have esteemed all the idols of the nations for gods*, as if to say: I have said well that *all the enemies of your people that hold them in subjection, are foolish, and unhappy, and proud beyond measure; for all the idols of the nations*, that is, of the Gentiles who are not reborn by faith but remain in the sin of their birth, *they have esteemed for gods*; The Romans did this by bringing and adoring and guarding all the idols of the peoples they conquered; *which*, namely, the idols, *neither have eyesight for seeing*,

according to Psalm 113:5-7: 'They have eyes and see not'; nor ears to hear, according to the same Psalm: 'They have ears and hear not'. *Nor noses to draw breath*; Psalm: 'They have noses and smell not'. *Nor fingers of hands to handle*, for touching something; so the Psalm: 'They have hands and feel not'. *And as for their feet, they are slow*, that is, immovable, *to walk*, the Psalm: 'They have feet and walk not'. Baruch 6:67 says: 'Beasts are better than they which can fly under a shelter and help themselves'.

God is commended, firstly, for God's goodness

(Verse 1). *However, you, our God* etc., as if to say: such are idols; *however* for but; *you, our God; God*, I say, by creation, according to Genesis 1:1: 'In the beginning God created'; also by governing and conserving; God is called *theos apo tou theein*, that is, to dispose or govern. The first effect comes from power, the second from wisdom, the third from goodness. *Our*, namely, by appropriation of worship because only 'in Judea is God known' as stated in Psalm 75:2. *Gracious*, namely, in affection, according to Psalm 33:9: 'Taste and see that the Lord is sweet'; above in Wisdom 12:1: *O how good and sweet is your spirit, O Lord, in us, gracious*, I say; : 'Of incalculable charity'; 'O inestimable love of charity that, to redeem a servant, you handed over the Son'.

And you are true, namely, to a contemplating mind; 'Because God does not deceive nor is God deceived'; also Romans 3:4: 'God is true and everyone is a liar'; the two qualities mentioned above refer to good people; *patient*, namely, by leaving unnoticed the evils of sin, namely, with evil people; '*Patience*, that is, bearing with sinners daily'; Joel 2:13: 'God is ready to repent of the evil';

Psalm 7:12: 'God is a just judge, strong and patient'. *And ordering all things in mercy*, for all people by remitting all the evils of punishment; Psalm 144:9: 'The Lord's tender mercies are over all the Lord's works'; Matthew 5:45: 'The Father makes his sun to rise upon the good and the bad'.

Secondly, God is commended for rewarding those who believe in God

For if we sin, we are yours, knowing your greatness; and if we sin not, we know that we are counted with you. Here is shown that God is commendable from rewarding believers; and he shows, firstly, that sinners are subject to God. Secondly, he shows that sinners are not accepted by God: *and if we sin not* etc. Thirdly, he shows the reason for this, namely, a knowledge and worship of God: *For to know you*. Fourthly, he shows who are worthy of this gift: *For the invention of mischievous people has not deceived us*. Fifthly, he shows who are unworthy: *The lovers of evil things*.

(Verse 2). *For if we sin* etc., as if to say: and you are truly so: *for if we sin*, namely, by mortal sin, and especially by a sin of unfaithfulness, which is called sin by antonomasia; so John 16:8: ‘He will convince the world of sin’, and he is speaking here in a special way of this. *If we sin*, I say, *we are yours*, that is, placed in our power and governance; : ‘We cannot escape, because we are your creature’; so Psalm 138:8: ‘If I ascend into heaven, you are there, if I descend into hell, you are present’; also Deuteronomy 32:39: ‘There is no one that can deliver out of your hand’. Knowing your greatness, a greatness I say, not in size but in strength, containing all things and able to destroy all things; so Psalm 146:5: ‘Great is our Lord and great is his power’. *And if we sin not*, namely, by mortal sin, which is simply sin and most especially a sin of unfaithfulness which is sin by antonomasia. We cannot be without venial sin, or if we can it is not for a lengthy time; so 1 John 1:8: ‘If we say that we have no sin, we deceive ourselves, and the truth is not in us’. *If we sin not*, I say, *we know that we are counted with you*; ‘With whom the number of good works is known and recorded’; Psalm 138:18: ‘I will number them, and they shall be multiplied above the sand’. Not only numbered but the names are also written down; Luke 10:20: ‘Rejoice in this that your names are written in heaven’. The good are said to be *counted* with the beloved and chosen; and they can easily be counted because they are few, according to Matthew 20:16: ‘Many are called but few are chosen’. But the wicked are not counted by God just as no one counts counterfeit money; but they are counterfeit money, according to Jeremiah 6:30: ‘Call them reprobate silver for the Lord has rejected them’; also, because their number is infinite, according to Ecclesiastes 1:15: ‘The number of fools is infinite’. However, this is not due to a weakness in God who is counting, but more to their unworthiness. For a sinner is unworthy of the bread he or she eats, as Saint Augustine says; also below in Wisdom 15:10: *His life more base than clay*.

(Verse 3). *For to know you is perfect justice, and to know your justice, and your power, is the root of immortality*. I have said well: *if we sin not*, especially with a sin of unfaithfulness, *we are counted with you*; *for to know you*, namely, by a formed faith, *is perfect justice*, that is, the perfection of justice now; and this has to be understood as a cause so that the meaning is: to know you by faith is perfect justice, that is, the cause of perfect justice; for faith justifies, so Romans 5:1 says: ‘Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ’; also Romans 4:3: ‘Abraham believed God and it was reputed to him unto justice’; *and to know*, by a formed faith, *your justice, and your power, a justice of goodness, and power*, of might; or, *power*, that is, Christ who is the power of God and the wisdom of God’, I Corinthians 1:24; *is the root of immortality*, that is, the beginning and cause of eternal happiness in the future; so John 17:3: ‘This is eternal life that they may know you, the only true God, and Jesus Christ, whom you have sent’.

(Verse 12). *Yea and they have counted*; I have said already that they did not know God, but they esteemed more, namely, the makers of idols, *our life*, our natural life, as *a pastime* of pleasure, just like those of whom Exodus 32:6 says: ‘And the people sat down to eat and drink’; Job 21:12: ‘They take the timbrel and the harp’. *A pastime*, he says this because to make and worship idols seems to be like a children’s game, and so it is for those who make and adore images of clay. *And the business of life*, namely, moral business, *to be gain*, that is, planned for gain, for greed and not only for gain, but unlawful gain, so he adds: *And that we must be getting every way, even out of evil*, that is, from the work or illicit business; this is contrary to Sirach 5:10: ‘Be not anxious for goods unjustly gotten, for they shall not profit you in the day of calamity’, or vengeance, ‘and revenge’. These are ‘riches kept to the hurt of their owner’.

(Verse 13). *For every man knows that he offends above all others, who of earthly matter make brittle vessels and graven gods*, as if to say: and truly the gain is from the evil of making idols; *he knows that he offends above all others*, namely, other artificers of idols; he, I say, *of earthly matter*, which is more worthless, *makes brittle vessels*, from part of the material, *and graven gods*, that is, idols from another part of the material. Hence, one understands or can understand the worthlessness of idols better from a comparison of these points. But how can he know this, namely, that he offends or sins above all others when he is ignorant of God, as has been said.

It has to be said that he knows this or can know this from a trace of the natural law written in his heart. But he actually knows this, namely, because he does not want this to be investigated when it could be; or if it cannot be fully or easily investigated, that is, because he is blinded by his unfaithfulness.

Fourthly, God is commended from the foolishness of idolaters

But all the enemies of your people that hold them in subjection, are foolish, and unhappy, and proud beyond measure. Here, the true God is shown to be commendable from the foolishness of idolaters, and, firstly, from the foolishness of idolaters worshipping inanimate objects, namely, statues; secondly, from worshipping animate objects: *Moreover they worship also the vilest creatures*.

In the first part, he shows, firstly, that they are foolish and he reprehends them because idols are a cause of many evils to their worshippers; secondly, because of themselves they are useless to people: *For they have esteemed all the idols of the heathens for gods*; thirdly, because they are made by humans: *For humans made them*; fourthly, because they are less than humans: *For mortals are better than they whom they worship*.

(Verse 9). *But his care is*, even though the labour is vain, *not that he shall labour*, and vainly, for which reason one should have greater care, *and he shall labour*, wickedly, according to Jeremiah 9:5: 'They have laboured to commit iniquity'. *Nor that his life is short*, when then there should be greater care so that he might use it more profitably; James 4:15: 'What is your life? It is a vapour that appears for a little while'. *But he strives with the goldsmiths and silversmiths*, trying to copy the beauty and subtlety of their work; *and he endeavours to do like the workers in brass*. Note that he calls *goldsmiths* the artificers who make gods from gold; *silversmiths* those who make gods from silver; workers in brass those who make gods from brass; Isaiah 46:6: 'You contribute silver from the bag and weigh out gold in the scales, and hire a goldsmith to make a god'. *And counts it a glory*, add: vain in view of his work and the shortness of life. "Glory is frequent fame with praise"; *glory*, that is, from glorifying himself over this; something in which he is not to be gloried. *To make vain things*, that is, worthless things, idols which he makes from the material, clay; Hosea 4:7: 'I will change their glory into shame'; also Philippians 3:19: 'Glory is in their shame who mind earthly things'.

(Verse 10). *For his heart is ashes*, as if to say: he boasts in such a way; *for*, meaning but; or, as follows: he glories when he should not; *for*, meaning because; *ashes*, that is, something worthless, such as, *his heart is ashes*, that is, his thinking because he places his heart in the ashes and dust from which he makes his god; Sirach 10:9: 'Why is earth and ashes proud?' *And vain earth*, that is, useless, *is his hope*, that is, his desire and affection because he puts it in an earthen idol; above in Wisdom 3:11: *Their hope is vain*; for such an idol is empty ground and nothing, of which Jeremiah 4:23 says: 'I beheld the earth, and lo it was void and nothing'. *And the life of that person*, that is, conduct, is *baser than clay*, because he spends his life in making and worshipping an idol of clay; Psalm 17:43: 'I shall bring them to naught like the dirt in the streets'. 'The life of that person is dirtier than mud'; 2 Peter 2:22: 'The sow that was washed to her wallowing, lowing in the mire'.

(Verse 11). *Forasmuch as he knew not*, namely, ignorance of which 1 Corinthians 14:38 says: 'Anyone who knows not, shall not be known'; his maker, that is, God who made his body from the clay of the earth; Psalm 102:14: 'God knows our frame'; *and him that inspired into him the soul*, according to Genesis 2:7: 'And God breathed into his face the breath of life'; *and he who makes the idols loves*, them more than God. *And that breathed into him a living spirit*, it is necessary to repeat: knew not, and he is speaking of a bodily spirit when he says: *a living spirit*; Isaiah 57:16: 'The spirit shall go forth and from my face, and breathings I will make'; Psalm 145:4: 'His spirit shall go forth and he shall return into his earth'.

The root, that is, of the spiritual tree, that is, of the life of a just person who is 'like a tree that is planted near the running waters' which shall bring forth fruit in due season; *the root* is faith as stated here. The foot is humility just as, on the contrary, the foot of the wicked is pride, according to Psalm 35:12: 'Let not the foot of pride come to me'. The trunk, growing tall, is hope; Colossians 3:1: 'Seek the things that are above'. The inner sap and vigour of this tree is the grace of inner devotion; Job 8:11: 'Can the rush be green without moisture?' The shaping warmth is the virtue of charity; Luke 12:49: 'I am come to cast fire on the earth, and what will I but that it be kindled?' The external watering is spiritual teaching; so Wisdom says in Sirach 24:42: 'I will water the garden of my plants'. The branches are the multiplication of good works; Ezekiel 36:8: 'Mountains of Israel, spread your branches'. The flowers are the manners of an upright way of life; so Song 2:12: 'The flowers have appeared in our land'. The leaves are words of discriminating speech, according to Psalm 1:3: 'The leaf shall not fall off'. The fruit is the reward of eternal retribution; above in Wisdom 3:15: *The fruit of good labours is glorious*.

(Verse 4). *For the invention of mischievous people has not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours*. I have said well: *For we are counted with you*, and not the others, namely, idolaters; *for the invention of mischievous people has not deceived us*, namely, into idolatry which is the main error, like others of whom is said above in Wisdom 14:18: *And to worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant; of people*, that is, of those making idols etc., *the invention of mischievous people*, that is, who entice to evil by the gods represented by an idol. This art is good in itself but an evil abuse; for all knowledge is about a variety of good things, namely, what is in them since they come from God; Sirach 1:1: 'All wisdom is from the Lord God'. And it must be kept in mind that he is dealing here with two things, namely, what entices to or provokes to idolatry, namely, *the diligence of the artificer*, when he says: the execution of an evil art and the beauty of the idol, when he adds: *nor the shadow of a picture*, that is, not a painting covering the wooden figure; Sirach 38:28: 'The diligence varies the figure'; *a fruitless*, without fruit, *labour*, namely, of the artificer; above in Wisdom 3:11: *Their hope is vain, and their labours without fruit*; *a figure*, that is, an image, *graven with divers colours*, distinguishing the parts of the sculpture; above in Wisdom 13:14: *Laying it over with vermilion, and painting it red*.

(Verse 5). *The sight whereof entices the fool*, that is, one who is unfaithful, *to lust after it*, namely, being an occasion to entice one to evil; Sirach 34:1: 'The hopes of one who is void of understanding are vain and deceitful'. *And he loves the lifeless figure of a dead image; he loves, I say, the figure*, that is, the image, so that by worshipping the *figure* as God, *of a dead image*, that is, lacking genuine life, and this is a lack of a negation, not a privation; *lifeless*, that is, the power of making alive.

(Verse 6). *The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them*, and rightly, he has introduced them because *the lovers of evil things*, namely, of idols and of sins coming from idols, *are worthy of death*, namely, eternal and temporal; Romans 1:32: 'They who do such things are worthy of death'. *Deserve to have no better things to trust in*, namely in idols by calling on them for help; Isaiah 42:17: 'They are turned back, let them be greatly confused that trust in a graven thing'; *both they that make them*, namely, by making gods of this kind; Psalm 113:8: 'Let them that make them become like unto them'; *and they that love them*, namely, in affection by showing devotion to idols; above in verse 5: *He loves the lifeless figure of a dead image; and they that worship them*, in the action of external adoration; Psalm 96:7: 'Let them be confounded that adore graven things'; Deuteronomy 5:7-9: 'You shall not adore strange gods nor serve them'.

Thirdly, God is commended in two ways from the worthlessness of idols

The potter. Here is shown that the true God is commendable from the worthlessness of idols; he shows this worthlessness, firstly, from the worthlessness of the material; secondly, from the worthlessness of the artificer: *with labour*. – Here he shows it, namely, the worthlessness of the artificer, firstly, from the fragility of the work; secondly, from the vanity of the intention of the worker: *But his care is*; thirdly, from not knowing the Creator: *Yea and they have counted our life a pastime*; fifthly, from a comparison of the sin: *For that man knows that he offends above all others*.

(Verse 7). *The potter also*; I have said already that *the lovers of evil things are worthy of death*, namely, those who *worship* or who *make idols*; *the potter also*, that is the artificer of fragile vases, add: is one of their number; I say, *the potter tempering soft earth with labour*; Sirach 38:32: 'The potter sitting at his work, turning the wheel about with his feet', who is always anxious on account of his work. *Fashions every vessel for our service*; 'In a great house there are not only vessels of gold and of silver, but also of wood and of earth', 2 Timothy 2:20. And of the same clay he makes both vessels that are for clean uses, honourable and clean; and likewise such as serve to the contrary, as those vessels set aside for unclean uses; so 2 Timothy 2:20: 'some indeed unto honour, but some unto dishonour'; Romans 9:21: 'Or has not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?' *But what is the use of these vessels*, namely, clean or unclean, *the potter*, not the vase itself, *is the judge*, as their superior and maker; Romans 9:20: 'Can the clay say to the potter: Why have you made me thus?'

(Verse 8). *And by a vain labour*, that is, fruitless; Jeremiah 51:18: 'They are vain works by them and worthy to be laughed at'; *of the same clay he makes a god*; something similar is stated in Isaiah 44:15ff. of idols made from wood, part of which is burnt for human uses, and part is worshipped as a god. *He*, namely, the potter, *who a little before was made of earth himself*, by his earthly birth; Genesis 2:7: 'The Lord God formed man of the slime of the earth'; and a little after, namely, in time; Job 14:5 and 1: 'The days of people are short', and, 'living for a short time'; *returns*, because of his sins, namely, into death; above in Wisdom 1:16: *The wicked with works and words have called it to them*, after death and through death; *out of which he was taken*, that is, into the earth from which his body was taken, according to Genesis 3:19: 'till you return to the earth out of which you were taken'; Ecclesiastes 3:20: 'All things were made from earth and into earth they return together'. *When his life*, that is, his soul, *which was lent him*, as something borrowed to be returned with interest; not given, like that rich man of whom is said in Luke 12:20: 'Thou fool, this night do they require your soul of you'; Matthew 18:28: 'Laying hold of him, he throttled him, saying: Pay what you owe', namely, the loan of a soul.