103 To say (*Dicere)*

God speaks, man speaks. God says certain things by teaching, and those things obligate us to believe since they are the words of the first truth, John 8[:46]: “If I say the truth to you, why do you not believe me?” And Luke [20:21]: “Master, you speak and teach rightly.” But, alas, because Luke 22[:67]: “If I shall tell you, you will not believe me” about the heavens. He said certain things in commanding and those obligate us to hold them since they are the commandments of the highest majesty, John 2[:5]: “Whatsoever he shall say to you, do it.” Because in John 5[:34] it is said, “I say these things, that you may be saved.” But, alas, because the Lord complained, Luke 6[:46]: “And why do you call me, Lord; and do not the things which I say?” And however, in other things he spoke, and they were done. God said certain things in threatening and they obligate us to fear, since they are the words of infallible fairness, Deut. 32[:40-41]: “I will lift up my hand to heaven, and I will say: I live forever, and if I shall whet my sword as the lightning,” etc., and Luke 12[:4-5]: “And I say to you … fear him, who after he has killed, has power to cast into hell.” But, alas, “because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear,” Eccle. 8[:11].

¶ God says certain things in promising and these obligate us to loving since they are promises of divine goodness, Psal. [34:3]: “Say to my soul: I am your salvation.” But, alas, because in Luke [14:24]: “But I say to you, that none of those men … shall taste of my supper.”

¶ Second, he says many things, but the sinner says another, the penitent another, and the preacher yet another.

¶ For the sinner says a falsehood in his heart, as if thinking evil of God. For the Psal. [13:11]: “The fool has said in his heart: There is no God.” And again [Psal. 72:13]: “And I said: Then have I in vain justified my heart.” Now, however, it is too much of believing in oneself, Eccle. 2[:1]: “I said: I will go, and abound with delights, and enjoy good things.” Which things now are about judging our neighbor badly, Wis. 2[:1]. The wicked “have said, but not rightly” judging. Thus, the Pharisee said of the Publican, Luke 15[:1-2]. The penitent, however, says now in his heart, I come in praying, Psal. [40:5]: “I said: Lord, be merciful to me; heal my soul, for I have sinned against you.” Thus, the publican was saying within, be merciful, Luke 18[:13]. And the prodigal son, Luke 15[:12].

¶ Again, now by proposing confession, Psal. [31:5]: “I said I will confess against myself my injustice to the Lord.” But, alas, because in Jer. 8[:6]: “No man speaks what is good, there is none that does penance for his sin, saying: What have I done?”

¶ Again, now by promising satisfaction and “we shall want words” promised not in solving, Eccli. 43[:29].

Again, the preacher and the just man speak now of God by thinking rightly, Psal. [15:2]: “I have said to the Lord, you are my God.” Now too little calculating concerning the matter, Psal. [76:11]: “I said, Now have I begun.” Now being over solicitous of our neighbor, Psal. 74:5]: “I said to the wicked: Do not act wickedly.” Mark 13[:37], “I say to one, I say to all: Watch.”