148 Whip [*Flagellum*]

The whip is double, of God and of man.

The whip of God is for many things, namely, first for the putting down of errors, as is evident in Paul, Judith 7[:20]: “Have mercy on us, because you are good,” and “punish our iniquities by chastising us yourself.” Again, for the correction of habits, Judith 8[:27]: “Let us believe that these scourges of the Lord … have happened for our amendment, and not for our destruction.”

¶ Again, for a caution of future things as is evident in Tobias [13:2]. Eccli. 30[:1]: “He that loves his son, frequently chastises him.” Again, for the augment of merits as is evident in Job 5[:17]: “Whom God corrects.” Wherefore Gregory,[[1]](#endnote-1) he who has been spared from several lashes, he has been spared from a number of sons.”

¶ Again, for the beginning of pains as is evident concerning Antiochus [2 Macc. 5:8]. Therefore, it is said in Eccli. 40[:9-10]: “Death, and bloodshed, strife, and sword … and scourges: All these things are created for the wicked.”

Again, man scourges man and this doubly. He applies the scourge to him as the Lord does to the delinquent servant, John 2[:15]: “When he had made … a scourge of little cords, he drove them all out of the temple.” Again, sometimes unjustly because in truth and the fact of the word, certainly through rebuke, through detraction in fact as far as damnation, Matt. 10[:17]: “For they will deliver you up in councils,” etc.

1. Gregory, cf. Augustine, *Sermo de scripturis,* 46.5.11 (PL 38:276): Si exceptus a passione flagellorum, exceptus a numero filiorum. [↑](#endnote-ref-1)