GB Folengo, *Commentaria in primam D. Ioannis epistolam* (*Commentaries on the First Epistle of St. John*), Venice, Sons of Aldus Manutius, 1546.

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Preface by Ann E. Mullaney
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Preface

In 1546, Giovanni Battista Folengo published a small volume which expands wondrously as you move through it. On the surface you see straightforward commentary on the First Epistle of John from the Latin (Vulgate) bible, but the book cannot be understood without an awareness of the erotic code then prevalent in Italy. Folengo's prose offers sophisticated humor for adults not daunted by irreverence.

What first drew me to GB Folengo's works was his rich vocabulary. Staggeringly rich: I made a Glossary of the nearly 12,000 words and expressions found across his 4 volumes: GB Folengo Glossary. To aid scholars in making further sense of many of these words, two volumes are recommended (and my guides to them if needed):

1. *The Latin Sexual Vocabulary* by J.N. Adams (Baltimore, John Hopkins, 1982). Guide with Definitions for The Latin Sexual Vocabulary by J. N. Adams by Ann Mullaney

2. *Le carnaval du langage: le lexique érotique des poètes de l'équivoque de Burchiello à Marino* by Jean Toscan (Lille, Presses Universitaires, (1978) 1981). Jean Toscan Original and English Table of Contents

Over the years I have come to appreciate many aspects of Folengo's works: his mockery, his cleverness, his attention to the poor. My translation was initially intended for my own edification (and humiliation: I find his Latin extremely challenging). However, when artificial intelligence services became readily available this spring, I thought I could correct my work enough to post it for other scholars. Google's Gemini was a patient colleague and explained many points of grammar and scripture to me, and even helped me add idioms to my glossary. Recently a family member got Anthropic's Claude to begin proofreading my final version: Opus is very good at finding errors but I realize that if I keep on correcting this translation it will no longer be mine. Thus, pages 1-50 are in quite good shape, but for now I am leaving the remaining flaws to you scholars, and your AI companions, to rectify in the years to come.

Ann E. Mullaney, Chapel Hill, North Carolina, September 10, 2026

Transcription information: I began in 2014 with manual transcription (which is why there are lower case v's instead of u's in the Index entries and the Prologue). In 2018 I got help from digital humanist Uwe Springmann who performed optical character recognition on the later 1555 edition (*On the Canonical Epistles of the* Apostles) as it has roman type and not italics. I have since manually restored punctuation and spellings from the beautiful 1546 first edition.

Some references to bible verses have been added in brackets to accompany Folengo's text: the passages I referenced represent a small fraction of the biblical verses quoted and alluded to, and there is no method to which ones I chose to include: I just kept them because they helped me.

For more information on GB Folengo and his works see www.folengos.com, and my offerings on www.academia.edu.

Title page

COMMENTARIA IN PRIMAM D. IOANNIS EPISTOLA, IO. BAPTISTA FOLENGIO MONACHO MANUTANO AUCTORE. ALDUS (emblem) Cum privilegio Pauli III. Pont. Max. et Senatus Veneti, ad annos decem. VENETIIS, M.D. XLVI.	Commentaries On the First Epistle of St. John, by the author Giovanni Battista Folengo, monk of Mantua. Aldus [Manutius] [dolphin emblem] With the [exclusive printing] privilege of Pope Paul III and the Venetian Senate, for ten years. Venice, 1546.

Dedicatory letter to Reginald Poe

ILLUSTRISSIMO PRINCIPI, CHRISTI'que ecclesiae Cardinali domino domino Reginaldo Polo, Iohannes Baptista Folengius S. D. Quod te diligam, pater, atque observem, in causa est tua integritas. quod te admirer, virtus, iunctaque cum amplitudine dignitatis mansuetudo. quod deinceps te veluti quoddam divinitatis simulacrum e coelo lapsum cum venerer, tum (fere dixi adorem) amplectar, et exosculer, tua illa facit nota omnibus in adversis patientia, eventuumque humanorum alta quadam despectio, et risus. Postremo autem quod te, virum alioqui praeclarissimis in rebus occupatissimum, meo ipso quinquemestri partu audeam onerare, spes lucri est. At lucrum id esto mihi quamoptatissimum, si te adeo strictim devincire potero, ut tu mihi perpetuo patronus sis, ego cliens: seu mavis ex servis unus, quod aiunt, emptis de lapide. modo de tuis unus dicar, triumpho. Vale tui ordinis et fax, et sol.	To the Most Illustrious Prince and Lord Cardinal of the Church of Christ, Lord Reginald Pole, Giovanni Battista Folengo sends greetings. That I love and esteem you, father, your integrity is the cause. That I admire you, [your] virtue and gentleness joined with greatness of rank. Next, that you as though a certain simulacrum of a divinity fallen from heaven I both revere, and (I almost said I adore) I embrace and kiss tenderly: that patience of yours known to all in adversities makes this happen, and a certain lofty disdain for human events, and [your] laughter. Whereas finally, that you, a man most occupied in other most illustrious affairs, I dare to burden with this five-month labor/ offspring of mine, [the reason] is hope of reward. But let that reward be for me the very best possible, if I will be able to bind you so closely, that you may perpetually be a patron to me, I your client, or, if you prefer, one of your slaves, as they say, bought from the auction block. Provided I may be called one of yours, I triumph. Farewell, torch and sun of your order.

The Index entries have been incorporated into the translation as footnotes on the pages Folengo assigned to each (his numbers are here on the right); automatic numbers have been added (on the left).

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208.	Iudicium universale subitum erit.	64.a
209.	Iustificatio est donum Dei.	3.a
210.	Iustificatio merum donum Dei est.	87.a
211.	Iustificationis gradus et definitio.	17.a
212.	Iustificationis origo.	132.a
213.	Iustificationem etiam ob operibus, quae naturaliter unita sunt fidei, prodire.	14.a
214.	Iustificationem non expectari debere sine fiducia.	60.a
215.	Iustitia nostra unde ortum habeat.	85.b
216.	Iustitia qualis in Deo.	17.b
217.	Iustus quispiam dicitur iccirco, quoniam CHRISTO insitus est.	65.b
	L	
218.	Lampas fidei quomodo ornari debeat.	60.b
219.	Laudabilis senectus qualis.	37.b
220.	Lex spiritus vitae in Deo, lex est amoris.	137.a
221.	Lucta Jacob cum angelo quid protenderit.	50.a
222.	Lux sancta est lex, ac mores probi.	11.b
	M	
223.	Mala omnia in mundo nunc dominari propter ignorantiam scripturarum.	42.b
224.	Mala quae a proprii amoris contaminatione proveniunt.	1.b
225.	Malus christianus pustula magis ac vomica est, quam Christi membrum.	51.b
226.	Maranatha quid significet in Paulo.	53.a
227.	Meditatio de puero IESU.	41.b
	{Index page 13}	
228.	Mendacium quid sit apud Ioannem.	52.a
229.	Mendicitas inter christianos vix ferenda.	67.b

230.	Mores eorum, qui aut ignorant scripturas, aut ambitiose sciunt et docent.	42.b
231.	Mors fuit peccati autoramentum.	88.a
232.	Mundus iam suum perfecisset cursum, a motuque quievisset, si homo a peccato cessasset.	81.a
	N	
233.	Nativitas nova animae qualis.	130.b
234.	Natura humana ita est Deo unita, ut magis in illo sit, quam in sese.	70.a
235.	Nemo est qui non peccat.	14.a
236.	Nemo queri potest, se in tenebris derelictum.	14.b
237.	Nemo queri potest, se non esse vocatum.	78.b
238.	Nihil agunt homines in salutis negocio, si omissa cura proximi, et dilectione, etiam quaecunque iussit Deus, adimpleant.	90.a
239.	Nihil aliud est contumelias pro CHRISTO pati, quam crucem ferre.	29.a
240.	Nihil aliud est vita haec praesens, quam malorum acervus.	43.b
241.	Nihil fallacius mundi effigie.	46.a
242.	Nihil felicius purae conscientiae testimonio.	102.b
243.	Nihil ferme est, quod cito transit.	48.a
244.	Nihil pertimescunt Dei amantes, modo illius nomen exaltari contingat.	14.a
245.	Nihil tam evidenter edocuit CHRISTUS in terris, quam mundi contemptum.	74.a
246.	Nihil tam movet divinum iudicem, quam cordis humilitas.	3.a
	{Index page 14}	
247.	Nihil tam officit Dei religioni, quam simulata probitas.	52.b
248.	Nobilissima pars fidei.	15.b
249.	Nomen Dei, nomen est admirabile.	50.b
250.	Nomen proprium Dei erga fideles, est pater.	50.b
251.	Non est tam sanctum opus, quod non deturpet odium.	34.b
252.	Non est tam delirus senex, cui suus non debeatur honos ob caniciem.	38.a
253.	Non parum interest qualem quis habeat institutorem.	129.b
254.	Norma brevis ad salutem.	3.b
255.	Nosse pro amare positum a Ioanne.	27.a
256.	Nulla hominis dignitas, aut virtus Deum unquam promeruit, sed ipse Deus per se animam, tanquam Hester Vasthi loco regnare voluit.	70.b
257.	Nullam iam hostiam, praeter CHRISTUM, relinqui pro peccatis.	81.b
258.	Nullae in Deo vicissitudines.	11.b

259.	Nullo alio tam lungo [sic, longo] seiungimur a Deo interstitio, quam desperationis.	60.a
260.	Nullum tam parvum peccatum est, quin magni aestimandum sit.	21.a
261.	Norma brevis sequendi CHRISTUM.	31.b
	O	
262.	Odii mutui signa.	105.b
263.	Odiosorum hominum effigies.	109.b
264.	Oleum in lampade ferre quid sit.	60.a
265.	Omnes peccato obnoxii sunt.	20.b
266.	Omnibus propemodum connaturale factum est post Adae lapsum peccare.	14.a
267.	Omnis qui odit fratrem suum homicida est, quomodo	
	{Index page 15}	
	intelligitur.	97.a
268.	Operationes bonae haud aliter unitae sunt fidei, atque sunt baccae arbori, ac fructus.	1.b
	P	
269.	Pallor honestus et temperata coloris ratio in homine, quid prae se ferat. quid etiam pinguedo.	44.b
270.	Paraclaesis non inutilis.	2.b
271.	Paraenesis Ioannis a peccati usu nos deterrens.	21.b
272.	Parum profuisset nobis, si Deus in sua semper mansisset sublimitate.	6.a
273.	Pastoris boni ac mali partes.	84.b
274.	Patrem a filio inseparabilem esse in divinis.	51.a
275.	Peccant letalius homines, qui post CHRISTI adventum peccant, quam qui antea.	12.b
276.	Peccata, quae a deliberato proficiscuntur animo capitaliora sunt, quam quae secus.	34.a
277.	Peccati vox quid signet in Ioanne.	88.b
278.	Peccati usu a Deo separamur.	79.a
279.	Peccatum aeque menti est, atque oculis corporeis cataclysis.	84.a
280.	Peccatum res est tenebrosa.	84.b
281.	Periculosa nostri temporis conditio, in qua quilibet pene particularem sibi effingit religionem, unde ortae sunt haereses, atque scribentium multitudo.	26.b
282.	Pellagii opinio de Dei gratia, atque hominis potestate.	79.b
283.	Periculosum est vel Paulum a Deo deseri.	82.a

284.	Periculum id ingens est, cum quis se absque peccato esse existimat.	16.a
285.	Per labyrinthum vagatur, qui a CHRISTI	
	{Index page 16}	
	vita discedit.	12.b
286.	Philosophiam christianorum in charitate fundatam esse.	1.a
287.	Pietatis cultus bonis ornatur operationibus.	34.a
288.	Plurimi refert quo quis peccet animo.	88.b
289.	Praeceptum charitatis vetus est.	32.a
290.	Praelatorum gloriatio pro subditis, qualis esse debeat.	93.b
291.	Proprium hominis est labi, Dei autem erigere.	14.b
	Q	
292.	Qua ratione possumus aliquid ex nobis in re salutis.	78.a 82.a
293.	Qua ratione filius sit genitus a Patre, latet etiam angelos.	54.b
294.	Qua ratione Deus fiat animae statio, atque anima Dei.	111.a
295.	Quae ad rectores animarum spectant.	23.a
296.	Quae a christianis requirentur in die iudicii.	63.b
297.	Quae sint illa, quibus Dei filios a filiis diaboli discernimus.	89.a
298.	Quae in conciliis potissimum tractari oporteat.	94.a
299.	Quae maxime a curatore animarum requiruntur.	99.b
300.	Qui fratrem suum odit, in tenebris versatur, et est absque Deo.	35.a
301.	Qui monachum profitetur, nihil appetere debet, quod mundum sapiat.	43.a
302.	Qui sint illi, qui negant CHRISTUM.	52.b
303.	Qui sint illi, qui suibus comparentur, et Antichristo.	51.a
304.	Qui se ultro, libenterque curis onerant mundanis, ad divina percipienda fiunt inepti.	67.a
305.	Qui mundum diligit, ex Deo non est.	67.a
	{Index page 17}	
306.	Qui leges condunt, hi nihil aliud, quam Dei honorem spectare debent.	69.a
307.	Qui peccat, diabolum imitatur.	85.a
308.	Qui non diligit, manet in morte.	96.b
309.	Quo modo restituta fuit homini similitudo Dei.	86.b
310.	Quo tempore fluminis impetus laetificat civitatem Dei.	2.b
311.	Quo modo videbitur Deus a nobis pro uti est.	76.b
312.	Quo ducuntur itinere hi, qui se bonos existimantes mali sunt.	13.a
313.	Quam ob causam Cain fratrem occidit.	94.b
314.	Quid sit cuncta a Deo fieri in pondere, et mensura.	1.b

315.	Quid incauta quorundam praedestinationis assertio pariat.	1.b
316.	Quid sit in luce esse.	13.b
317.	Quid sit tollere grabatum.	19.a
318.	Quid sit simpliciter ambulare.	20.a
319.	Quid sit Deum mendacem facere, cum nos absque peccato esse dicimus.	20.b
320.	Quid sit induere CHRISTUM.	23.a
321.	Quid sit cum fiducia ad thronum accedere.	23.b
322.	Quid prae se ferat sacramentorum collatio.	15.b
323.	Quid sit Christiformes fieri.	27.b
324.	Quid mundi nomine intelligat Ioannes.	43.a 44.a
325.	Quid sit modo regnum CHRISTI, sacerdotium, et libatio.	53.b
326.	Quid in baptismo polliceamur.	52.a
327.	Quid de hospitio frequentando senserint ethnici.	64.a
328.	Quid Philo de antiquis scripserit christianis.	67.a
329.	Quid sit mundum in sinu ferre.	73.a
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330.	Quid mundus suis polliceatur, quid Deus suis.	96.a
331.	Quid sit in Christi nomine petere.	107.a
332.	Quid sit bestiam montem tangere et lapidari.	108.a
333.	Qualis sit sancta hominum societas, qualis execrabilis.	10.a
334.	Qualis sit Antichristus, nostra hac aetate.	52.b
335.	Qualis est morientium status, talis et erit iudicii.	63.a
336.	Qualis sit mundus, qui ignorat Deum.	72.a
337.	Qualis fuit in CHRISTO erga homines vis amoris.	134.b
338.	Qualis sit illorum sententia, qui asserunt posse hominem ad tam sublimen evehi gradum in Deo, quod nulla detineretur operandi lege.	150.b
339.	Qualem in terris vitam vixerit CHRISTUS.	76.b
340.	Quando Deus carnem assumpsit, non mutata fuit illius natura, sed nostra.	70.a
341.	Quando Spiritus sanctus nostris delectatur scriptis.	40.a
342.	Quandiu vivimus in hoc mundo, tanquam in freto iactamur undoso.	48.a
343.	Quantum promoveat in nobis conatus proficiendi.	14.b
344.	Quaecunque agunt homines in exercitio religionis, merum cyminum est et anetum absque charitate.	28.b
345.	Quilibet sibi persuadere debet se Dei esse filium, ne semper haereat.	76.a
346.	Quomodo efficimur Dei similes per beneficentiam etiam erga hostes.	14.a
347.	Quomodo CHRISTI mors fiat nobis in ruinam et scandalum.	25.a
348.	Quomodo finis mandatorum Dei sit charitas.	29.a

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349.	Quomodo alendi sunt adolescentes.	38.b
350.	Quomodo Deus ignis sit consumens.	62.b
351.	Quomodo intelligatur filium, splendorem esse gloriae, ac figuram substantiae patris in Paulo.	54.a
	R	
352.	Religionem christianam non in graecismo sitam esse, sed in Dei lumine.	5.a
353.	Res sacrae quomodo tractanda sunt, at edocendae	40.a
354.	Res sacras dilucidare possunt qui Deum habent, etiam sine literis, aut linguarum cognitione.	5.a
	S	
355.	Sacramenta, unde gratiae emergunt, a CHRISTI sanguine purificata.	53.b
356.	Salus ad omnes pertinet, et qui non servantur, in causa ipsi sunt.	24.b
357.	Sanctitas animarum unde deprehendi possit.	25.b
358.	Sancti viri hunc mundum eo mirantur modo, quo mimos solent scaenicos.	76.a
359.	Scopus illorum qui praesunt ecclesiae, qualis.	9.a
360.	Scopus Patrum ad concilium vocandorum, qualis esse debeat.	131.b
361.	Scitis, quid fecerim vobis? quomodo intelligendum contra superbos.	99.a
362.	Se ipsi nunc alunt solum nostri pastores; ac, caeteris omissis, suos.	99.b
363.	Semen Dei in nobis quale.	88.a
364.	Semper necessaria fuit amoris lex.	90.a
365.	Signum evidens an Dei verbum sit in nobis.	19.b
366.	Signum efficax agnoscendi, an Deus habitet in nobis.	134.a
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367.	Si quid boni agimus, id agit Deus in nobis, nosque in Deo; si mali quidpiam, nos soli.	78.a
368.	Spes unicuique esse debet adipiscendi, quae de futuris credit bonis.	77.a
369.	Spiritus sancti appellationes variae. itidem et spiritus nequam.	113.b
370.	Spirituales homines nihil non diiudicant.	50.a
371.	Stultissima ea est sapientia, quae propria nititur existimatione.	26.a

372.	Stultam esse nonnullorum audaciam in disquirendis supervacuis, omissis interim quae sciri debent.	2.a
373.	Suas in nobis Deus coronat largitiones.	78.b
374.	Symbolum cognoscendi CHRISTI discipulos.	96.b
	T	
375.	Tantum non desit fiducia: in portu sumus.	87.b
376.	Tantum possumus quantum vult Deus.	78.b
377.	Tenebrae in spiritualibus quae sint.	11.b
378.	Torpor in spiritualibus Deo odiosus.	138.a
379.	Tota summa rei christianae in dilectione posita est.	64.a
380.	Turpissimum illud est genus hominum, qui quempiam haereseos accusant, cum ab ecclesia nondum ille iudicatus sit.	27.a
381.	Tyranni tantum in nos possunt, quantum nos volumus.	85.a
	V	
382.	Vanum illius esse consilium qui credit, nec vitam interim corrigit.	15.a
383.	Ubi non est charitas, ibi non CHRISTI est spiritus, vita scilicet animae.	96.b
384.	Vae illis esse, qui in via Cain ambulant.	95.a
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385.	Vera dilectionis forma quae sit.	110.b
386.	Verbi Dei est animas pascere, ac Deo unire.	19.b
387.	Verbum Dei fons est sapientiae in excelsis.	19.b
388.	Verbum Dei telum est, quo superantur daemones.	41.b
389.	Vera salutis ratio in ferenda CHRISTI cruce, non in definienda illius maiestate versatur.	2.a
390.	Verum pastoris animarum gaudium quale sit.	11.a
391.	Vera dilectionis mutuae ratio.	33.b
392.	Vi amoris sit anima Deiformis.	7.b
393.	Vi fere invita animi peccant sancti.	88.a
394.	Vincimus CHRISTO uniti, vincimur disiuncti.	45.b
395.	Vinea domini qualis.	32.b
396.	Virtute cruoris CHRISTI quotidiana etiam nostra occuluntur scelera.	14.b
397.	Vita omnium Deus.	7.a
398.	Vita haec praesens taedio sanctis est, atque oneri, non voluptati.	11.b
399.	Vita beata qualis.	56.b
400.	Vita concionibus respondere debet.	120.b
401.	Vitae illius, qua CHRISTI spiritu animamur, ratio et definitio.	96.a
402.	Vix pro iusto quis audet mori, quomodo intelligit Paulus.	98.b

403.	Unde primus oriatur in nobis amoris gradus erga Deum.	7.a
404.	Unde illuvies errorum dimanavit.	62.a
405.	Unio fidelium necessaria.	9.a
406.	Unio illa vera est, quae fit in CHRISTO.	10.a
407.	Unum atque idem corpus est, CHRISTUS et	
	{Index page 22}	
	ecclesia: quam qui non audit, nec CHRISTUM audire potest.	16.b
408.	Voluntas Dei est animarum sanctificatio.	48.a
409.	Voluntate hominis invita non fit unio cum Deo.	71.b
410.	Vult Deus sua dona, nostra esse merita.	79.b
411.	Vult etiam nostrum nescio quid Deus in re salutis interponi.	108.a
	FINIS.	

ERRATA.	Errata

car. 1. linea 9. lege quod illius.
car. 50. linea 19. et illo quidem.
car. 40. linea 60. indignabunde.
car. 82. linea 22. opera fidei.
car. 106. linea 17. tantae est.
car. 114. linea 60. in quo sumus. [the Baverian copy used here has “,”]
car. 114. linea 20. in felicissimam.
	page 1.a, line 9: quo illius = quod illius;
	p. 50.b, l. 19: ut illo quidem = et illo quidem;
	p. 40.b, l. 60: indignabunda = indignabunde;
	p. 82.a, l. 22: operae fidei = opera fidei;
	p. 106.b, l. 17: tante est = tantae est;
	p. 114.a, l. 20: infelicissimam = in felicissimam;
	p. 114.b, l. 60: in quo sumus,

	Errata are marked by backslashes in the text. Speaking of errata: I typed the Prologue and the Index entries and therefore used v and not u.

Bible references in brackets, in my translation: Most reflect a direct reference to a scriptural passage; they are by no means systematic or exhaustive. I used them initially to help me learn the vocabulary: www.biblegateway.com offers helpful parallel text options.

{1.a}	{1.a}
IN DIVI IOANNIS EPISTOLAM PRIMAM IO. BAPTISTAE Folengii ad monachos solitudinis Casinensis Commentarii.	**Commentaries on the First Epistle of St. John by Giovanni Battista Folengo to the monks of the hermitage of [Monte] Cassino.**
Prologus	**Prologue**
INTERPRETATURUS vobis christianam philosophiam, quae dilectione, ac tum in Deum tum in homines, qua potissimum Deo similes efficimur, charitate nititur; a viro illo, atque eius scriptis, quem dominus IESUS nobiscum vivens tam charum habuit, ut matrem illi suam moriens commendaverit, exordium sumam.	About to interpret Christian philosophy for you which relies on love and on *charitas*, both toward God and toward men,[1] by which we are made similar above all to God,[2] I will take up the beginning from that man and his writings, whom Lord Jesus, while living among us, held so dear that, when dying, he commended his own mother to him.
Rem arduam tento, atque eo difficiliorem, quod illius virtus a plerisque mortalium ignoratur: imo, quod narrationem impedit, et nota, et in oculis omnium posita dissimulatur, ac tanquam res ludicra irridetur.	I am attempting an arduous thing, and one all the more difficult because its virtue/ power is ignored by most mortals; rather, because it impedes the narrative, and both familiar and laid before the eyes of all, it is disguised, and like a plaything, laughed at.
Iam amor mutuus, nodus nimirum totius perfectionis christianae, refrixit, atque odiosus factus est.	At present mutual love, undoubtedly a node of all Christian perfection, has grown cold and has become odious.[3]
Omnes contra CHRISTI doctrinam quaerunt, qua sua sunt: quod non agit charitas; quae, ut inquit Paulus, benigna est, nempe liberalis, et in alienis commodis tota posita.	All people, contrary to the doctrine of Christ, seek their own interests, this *charitas* does not do, which, as Paul says, is kind, generous to be sure, and wholly centered on the benefits of others.[4] [Philippians 2.21; 1 Corinthians 13.4-8]
Quare illius religio, quae amore constat, queri merito posset, obscurum iam sibi locum in terris etiam apud illos esse, qui vel	For this reason, the religion of that [*charitas*] which is based on love, could justly complain [that] it now has an obscure place for itself on

[1] Philosophiam christianorum in charitate fundatam esse. (The philosophy of Christians is founded on *charitas*.)
[2] Deo similes efficimur per charitatem. (We are made similar to God through *charitas*.)
[3] Amor mutuus, christianae religionis nodus, refrixit. (Mutual love, the nexus of the Christian religion, has grown cold.)
[4] Charitas Dei atque illius notio tota est alienis in commodis. (The *charitas* of God and the whole notion of it is in regard to the benefits for others. [Same index entry at 28.b]

carnis, vel religionis affinitate coniuncti, nihil tam horrent, quam amoris nomen.	earth even among those who, joined by affinity either of the flesh or of religion, shudder at nothing so much as the name of love.[5]
Et tamen sua passim in lege CHRISTUS necessarium eum esse ad assequendam beatitudinem	And yet Christ everywhere in his law so frequently inculcates that it [i.e. mutual love] is necessary for attaining beatitude
{1.b} ita frequenter inculcat, ut pene nihil aliud qua verbo, qua vita docere voluisse appareat.	{1.b} that he appears to have wished to teach almost nothing else both by [his] word and by [his] life.[6]
Unde non absque mysterio se vitem, nos palmites, se pastorem, nos oves, se patrem, se convivatorem nuncupat, nos filios et convivas.	Hence not without mystery, he calls himself the vine, us, the shoots, himself the shepherd, us the sheep, himself the father, himself the banquet host, us sons and banqueters.[7]
Quid, oro, hisce appellationibus affinius? quid coniunctius?	What, I pray, is more closely related than these designations? What is more connected?
verum suavitate istiusmodi mutua, proprii amoris felle contaminata, sublimis ille rerum divinarum gustus, quo anima in hoc aegerrimo vitae statu alitur, ac in sponsi sinu deliciatur, deperit; fiuntque amara omnia inter homines, aspera, difficilia, atque odiorum plenissima.	But by a mutual sweetness of this sort, contaminated by the gall of self-love, that sublime taste of divine things, by which the soul is nourished in this most sickly state of life, and delights in the bosom of the bridegroom, perishes, and all things among men become bitter, harsh, difficult, and extremely full of hatreds.[8]
Hinc porro rixae istae infinitae bellorum, in coniugiis perfidia, in contractibus, in mercimoniis, in ipsaque religionis, ne dicam religionum persuasione discordia, ac lites, tanquam lerneae hydrae capita emersere.	Furthermore, from this, those infinite skirmishes of wars, treachery in marriages, discord and lawsuits in contracts, in commerce, and in the very persuasion of religion, lest I say of religions, have emerged like the heads of the Lernaean hydra.
Puto et hanc ob causam occultum illud virus, quo universus iam infectus est orbis, edisserendi, pervestigandique illa, quae temeritatem omnino nostram latere voluit altissimus, dimanasse.	And I think for this reason that secret venom – with which the whole world has now been infected – of explaining and investigating those things which the Most High willed to hide altogether from our rashness, has emanated.
Nam omissa cura intelligendi, quae Deus	For, having laid aside the concern for

[5] Charitas queritur locum sibi in terris obscurum esse. (*Charitas* complains that its place on earth is obscure.)
[6] Amor mutuus ad assequendam beatitudinem necessarius. (Mutual love is necessary for attaining beatitude.)
[7] CHRISTUS vitis est, pastor, convivator: nos palmites, oves, convivae. (Christ is the vine, the shepherd, the banquet host; we are the shoots, the sheep, the guests.)
[8] Mala quae a proprii amoris contaminatione proveniunt. (The evils which come forth from the contamination of self-love.)

iussit, quaeque sua in religione servari praecepit, in disquirenda divinae providentiae ac voluntatis abysso cuncti fere occupamur.	understanding what things God commanded and what he ordered to be preserved in his religion, almost all of us are occupied in investigating the abyss of divine providence and [divine] will.
Quid? nonne ex parum cauta, ne dicam arroganti, quorundam persuasione, et libertate, acerrimi iam facti sunt hostes inter se se gratia et arbitrium?	What? Is it not because of the insufficiently cautious, lest I say arrogant, persuasion and license of certain people, [that] grace and choice have now become most bitter enemies between themselves?[9]
Quantam, Deus bone, segnitiem apud nonnullos, atque ad actiones illas, quibus fulcitur charitas, fidesque, tanquam arbor baccis et fructibus honestatur, ignaviam peperit praedestinationis opinio nimium pertinax, ac suis nuda membris praescientia.	Good God, how much sluggishness among some, and [how much] laziness toward those actions by which *charitas* is supported and faith, like a tree, is adorned with berries and fruits, has a too obstinate opinion of predestination spawned, and a foreknowledge stripped of its own members/ limbs.[10]
Cum omnia quidem a Deo	Since indeed all things
{2.a} circa mortalium curationem facta sint, fiantque in dies in pondere et mensura, id est, sapientissime, irreprehensibilique ratione et iudicio, nihilo tamen minus usque eo nostra iam processit audacia, ut incredibili animarum iactura et damno ipsum fere Deum in rerum administrandarum providentia caecutire, atque in distribuendis sui sanctissimi Spiritus donis hallucinari velimus.	{2.a} concerning the care of mortals have been done and daily are done by God, in weight and measure, that is, most wisely and with irreprehensible reason and judgment;[11] still, nonetheless, our audacity has now advanced to such a point that with incredible loss and damage of souls, we almost want God himself to be blind in the management of administrative matters, and to blunder in distributing the gifts of his most holy Spirit. [Wisdom 11.20]
Qui cunctis calculis favent arbitrio, vix gratiam admittunt.	Those who favor choice unconditionally, scarcely admit grace.
Qui gratiae, ullo absque medio, aut donorum consideratione, etiam ipsum arbitrii nomen aversantur, praedestinationemque ne dicam tantum opponunt, contenduntque arbitrium	Those who [favor] grace, without any intermediary or consideration of gifts, turn away from even the very name of choice and, lest I say worse, they oppose predestination, and contend that human choice can by no

[9] Gratiam et arbitrium, ob quorundam dicendi licentiam, hostes pene inter se factos esse. (Grace and choice/ free will, on account of the unbridled speaking of some, have become almost enemies between themselves.)
[10] Operationes bonae haud aliter unitae sunt fidei, atque sunt baccae arbori, ac fructus. (Good works are united to faith not differently at all than berries and fruits are to a tree.)
[11] Quid sit cuncta a Deo fieri in pondere, et mensura. (What it means that all things are done by God in weight and measure.)

humanum cum praedestinatione minime coire posse.	means come together with predestination.[12]
In his igitur difficillimis, atque hominum captum obruentibus distenti plerique, quae sciri oportuit, omittunt.	Therefore, most people, distended in these most difficult matters which overwhelm human understanding, omit those things which ought to be known.[13]
Proinde nescio qua sermonum novitate, atque opinionum insolentia contenti, ne digitum quidem ad veras pietatis actiones promovent.	So then, content with I know not what novelty of discourse and strangeness of opinions, they do not even lift a finger toward true actions of piety.
Alget CHRISTUS in pauperibus, atque in squalore carceris pro his, qui alieno premuntur aere, et usuris, emoritur: fame, sitique enecatur horum loco, qui quadruplatorum obnoxii sunt delationibus, et cathenis; quique liberorum gregibus onusti, vix cibario vescuntur pane.	Christ suffers cold in the poor, and in the squalor of prison he dies on behalf of those people who are pressed by debt and usury; by hunger and thirst he is killed in place of those who are subject to the denunciations of informants and to [prison] chains, and who, burdened by flocks of children, scarcely feed on coarse bread.[14]
Ad haec infinitis cum irretiti sint homines vitiorum errorumque nexibus, nos tamen tetra haec spectacula crudelissimo praetereuntes animo stomachamur, si quis veram salutis rationem sitam esse memoret in abdicatione proprii amoris, ac studio conciliandi nobis CHRISTI, in ferendaque eius cruce, non in discutienda definiendaque illius maiestate, ipsi soli nota, atque illi, cui voluerit	Additionally, although men are ensnared in infinite bonds of vices and errors, we, nevertheless, passing by these hideous spectacles with a most cruel mind, fume if anyone mentions that the true nature of salvation consists in the renunciation of self-love, and in the pursuit of winning Christ to us, and in bearing his cross, not in discussing and defining his majesty, known to him alone and to that one, to whom
{2.b} Pater revelare.	{2.b} the Father has wished to reveal [it].[15]
Est enim Patrum diffinitio veram contemplandi viam non in scientia solum, aut gustu illo suavi, qui cum pure orantibus communicatur, positam esse, sed in cognitione potissimum nostri, atque humili nostrae tenuitatis sensu; unde amor oritur	For it is the pronouncement of the Fathers [that] the true path of contemplating has been placed not only in knowledge, or in that sweet taste, which is shared with those praying purely, but chiefly in an understanding of ourselves and in a humble awareness of our

[12] Quid incauta quorundam praedestinationis assertio pariat. (What the incautious assertion on predestination of certain people may bring about.)
[13] Stultam esse nonnullorum audaciam in disquirendis supervacuis, omissis interim quae sciri debent. (The audacity of some, in investigating superfluous matters, is foolish; meanwhile those things which ought to be known are passed over.)
[14] Alget CHRISTUS in pauperibus. (Christ grows cold in the poor.)
[15] Vera salutis ratio in ferenda CHRISTI cruce, non in definienda illius maiestate versatur. (The true nature of salvation consists in bearing Christ's cross, not in defining his majesty.)

ad proximum, ac nostri odium.	insignificance, from which love arises for our neighbor, and hatred of ourselves.[16]
Vere tunc quidem fluminis impetus laetificat civitatem Dei, cor scilicet pium, et humile, non curiosum, sibique placens, procax, suspiciosum, et in his rimandis, quae altissima obtecta sunt caligine in Deo, impudens, et incautum.	Then indeed truly the impetus of the stream gladdens the city of God, that is to say, a pious and humble heart, not one [that is] curious and self-pleasing, insolent, suspicious, and impudent and incautious in probing those things which are concealed in God by the deepest mist.[17]
Quam ob rem si unquam nostris in studiis, atque actionibus fuit opus humilitate, nunc nostra opus est tempestate, in qua non docti solum, verum etiam ii, qui lanificio, aut in tonstrinis, sutrinisque victum sibi comparant, de mysteriis ipsis arcanis, atque omnino occultis disputant, ac aliis rem tantam velut hactenus ignoratam aperire contendunt.	For which reason, if ever there was need of humility in our studies and actions, there is need now in our [turbulent] time, in which not only the learned but even those who make a living in wool production, in barber shops and cobbler stalls, argue about these very arcane and altogether occult mysteries, and strive to reveal to others so great a thing as though [it had been] unknown until now.
Erro. obnubilant potius, atque cum iniuria sancti Spiritus vitiant quicquid candoris inest sponsae.	I err. Rather, they obfuscate, and with injury to the holy Spirit, debase whatever there is of the bride's purity.
At vos, qui sublimia Casini iuga colitis, servatisque Patrum nostrorum morem, qui per nemora montis ac cellulas sparsi, simplicissimamque, atque adeo sanctissimam agentes vitam, ab omni procul aberant quemadmodum fastu, ita prava mentis persuasione, et curiositate, genus aliud doctrinae exercere par est.	But it is fitting [that] you, who inhabit the sublime peaks of [Monte] Cassino and keep the custom of our fathers, who, scattered through the mountain groves and cells, and leading an extremely simple, and even a most sacred life, far removed from all haughtiness, and likewise from a perverse persuasion of mind and from curiosity, practice another kind of doctrine.
Ut enim vos olim a Patrum institutis minime degenerasse vidi, sic, o, non tantum vos, sed etiam quotquot christianae favent religioni, quique humeros collapsae pene fidei structurae supponere desiderant, ad doctrinam illam capescendam, quae tum humilitate, tum mundi, atque adeo nostri	For just as I once saw you to have degenerated not at all from the institutions of [our] fathers, so, oh, may I see not only you, but also as many as favor the Christian religion, and who desire to place their shoulders beneath the almost collapsed structure of faith,[18] on fire to grasp that doctrine which is supported as though by bronze pillars,

[16] Ab intima nostri cognitione amor oritur erga proximum, ac nostri odium. (From the innermost knowledge of ourselves arise love toward [our] neighbor and hatred of ourselves.)
[17] Quo tempore fluminis impetus laetificat civitatem Dei. (At which time the impetus of the stream gladdens the city of God.) [Psalms 45.5]
[18] Paraclaesis non inutilis. (An exhortation/ entreaty that is not useless.)

{3.a} pro Deo despicientia ac neglectu, tanquam aeneis columnis fulcitur, accensos videam.	{3.a} both by humility and by contempt and neglect of the world, and even of ourselves, for the sake of God.[19]
Tutissima haec est via spiritus, atque ad nanciscendos sponsi amplexus compendiaria.	This is the safest path of the spirit and, for obtaining the bridegroom's embraces, a shortcut.[20]
Sinamus, quaeso, Deum sua sapientissima providentia, quae condidit, moderari. Sinamus praedestinationem nobis nostrisque ingeniis inaccessam suos in Deo sortiri effectus.	Let us, I ask, allow God to govern by his most wise providence, the things he has created. Let us allow predestination, inaccessible to us and to our intellects, to attain its effects/ results in God.
Sustinete, vos oro, dominum, atque illius dona, inter quae humanum est arbitrium, divinum illud quidem, atque in anima aeque fulgens, ut divus inquit Bernardus, ac gemma solet in auro, venerabundi colite, Deique gratiam et misericordiam super omnia opera eius exaltate.	Wait for the lord, I pray you, and cultivate his gifts reverently, among which is human choice, a thing indeed divine and shining in the soul as St. Bernard says, just as a gem is wont [to shine] in gold, and exalt the grace and mercy of God above all his works.[21]
Nihil enim tam movet divinum iudicem, quam cor contritum et humiliatum.	For nothing moves the divine judge as much as a contrite and humbled heart.[22]
Eruditionem certe, quae multa est in vobis, non reprehendo, sed illam absque humilitate nullam esse dico.	Certainly I do not reproach erudition, which is abundant in you, but I say that without humility it is nothing.[23]
Humilitas vero nihil altum de se sentit, tantum abest ut ad pompam, aut propriam gloriam, quae in spiritu hausit, blatteret.	Humility, however, feels nothing lofty concerning itself: it is so far from the case that it would blather for pomp or for its own glory, [about] those things it has taken in, in the spirit.
Dei praecepta in primis sint vobis cordi, sint animo, sint ipsis quoque medullis animae affixa.	Let the precepts of God be in your heart above all, let them be in your mind, let them be attached to the very marrow of [your] soul.
De caetero sinamus Patrem nostram operari iustificationem, quae a gratia ne, an ab	Concerning the rest, let us allow the Father to work our justification;[24] what concern is it of

[19] Doctrina spiritus humilitate, mundique contemptu, tanquam columnis fulcitur aeneis. (Doctrine is supported by humility of spirit and contempt of the world, as though by pillars of bronze.)
[20] Humilitas tutissima via est, ac necessaria christiano. (Humility is the safest path, and is necessary for a Christian.)
[21] Arbitrium humanum aeque est in anima, ac in auro gemma. Bern. (Human choice is in the soul the same as a gem is in gold, Bernard of Clairvaux [1090-1153].)
[22] Nihil tam movet divinum iudicem, quam cordis humilitas. (Nothing moves the divine judge so much as humility of the heart.)
[23] Eruditio sine humilitate vana est. (Erudition without humility is empty.)
[24] Iustificatio est donum Dei. (Justification is a gift of God.)

arbitrio, an a fide, et operationibus illis, quae a charitate proveniunt, originem habeat, quid nostra interest belligerare, ac propterea cum charitatis scissura digladiari?	ours to wage war over whether it has its origin from grace, or from choice, or from faith and those works which come forth from *charitas*, and on that account to fight fiercely to the tearing of *charitas*?
Tantum illud fatendum, tam gratuitum donum a Patris benignitate, tanquam ab Oceano gratiarum per CHRISTUM, de cuius plenitudine nos omnes accipimus, oriri, perfici, et demum in animam nonnunquam aridam, solitariam, nihil'ye minus quaerentem, quam ut iusta sit, derivari.	Only that must be confessed: a gift so free arises and is perfected from the Father's kindness, as from an Ocean of graces through Christ, from whose fullness we have all received, and is channeled at last into a soul sometimes arid, solitary, and seeking anything but to be righteous.[25]
{3.b} Non quidem supervacanea illa est Prophetae admonitio: Iacta, inquit, cogitatum tuum in domino, et ipse te enutriet.	{3.b} Indeed, that warning of the Prophet is not superfluous: Cast, he says, your thought/ care on the Lord, and he himself will nourish you. [Psalm 54.23]
Alio item loco: Ipse, ait, faciet. Nam ipse quidem est, qui omnia operatur in nobis siquidem in ipso sumus, vivimus, et movemur.	Likewise in another passage: He himself, he says, will do it. For indeed it is he who works all things in us, inasmuch as we exist and we live and we move in him.[26] [cf. Acts 17.28]
Illi igitur cura est de nobis, ut ait Petrus, modo velimus, modo nostri omni abiecta supervacua sollicitudine ad illum, non ad vanissimam de nobis persuasionem confugiamus; in illumque nervis omnibus animae, non in nos ipsos, aut in proprium sensum, intellectumque ad divina caecutientem, feramur.	Therefore, he cares for us, as Peter says, provided that we are willing,[27] provided that, having cast aside all superfluous solicitude for ourselves, we flee toward him, not toward an extremely vain opinion of ourselves, and we are carried into him with all the fibers of [our] soul, not into our own selves, or into our particular perception and intellect going blind toward divine [things].
Vultis ne ad vitam ingredi? huc puto vestros labores omnes dirigi.	Do you wish to enter into life? [Matthew 19.17] I think all your labors are directed here.
Vultis, inquam, quod sit ad coelum, iter non ignorare? servate mandata, ut vos hortatur CHRISTUS. Caeterum Spiritus dona a coelesti Patre summa cum veneratione ac fide praestolemini.	Do you wish, I say, to not be ignorant of the path which leads to heaven? Keep the commandments as Christ exhorts you. For the rest: wait for the gifts of the Spirit from the celestial Father with the highest veneration and faith.
Dat enim quibus vult, et qui in ipso, ac per ipsum accipere merentur, vel gratiam, vel salutem.	For he gives to those [whom] he wishes, and to those who in him and through him deserve to receive either grace or salvation.[28]

[25] Dei benignitas oceanus est gratiarum. (God's kindness is an ocean of graces.)
[26] Deus est, qui operatur omnia in nobis. (It is God, who performs everything in us.)
[27] Deus curat nos, modo velimus. (God takes care of us, if only we are willing.)
[28] Cui hominum generi sua eroget munera Deus. (To the sort of men God distributes his

Scilicet Dei voluntati nostra de arbitrio ratiocinatio, aut fidei, aut iustitiae definitio praefixit terminos.	No doubt our reasoning concerning choice, or our definition of faith or righteousness, has fixed limits for the will of God.
Deus, inquit sapiens, timendus est, atque eius praecepta servanda, hoc est omnis homo.	God, says the wise man, must be feared/ revered, and his precepts must be kept, this means the whole man. [Ecclesiastes 12.13]
Sed de his satis, Dolor enim meus gravissimus ob ea, quae nostra aetate circunferuntur, spargunturque per vulgus, me sic sermoni de amore, quem dudum vestrum in profectum parturio, praefari voluit.	But, enough about these [matters], for my very heavy grief on account of these things, which in our age are circulated and spread among the people, wished that I would thus preface a discussion about love, which for your progress I have been laboring on for a long time.
Non quidem me praeterit, quantum tum vobis, tum sacro vestro monti debeam. Dicam igitur quae in felicissimo vestrae Albanetae recessu didici.	It does not pass me by, how much I owe both to you and to your sacred mountain. Therefore, I will say what I learned in the very blessed retreat of your Albaneta.
Alii scio, in erigendis aedificiis, temploque, ubi cineres atque ossa divi Benedicti asservantur, instaurando, perorandoque occupantur.	Some people, I know, are occupied in erecting buildings, and in restoring the temple where the ashes and bones of St. Benedict are preserved, and in preaching.[29]
{4.a} Alii item, ne quid vestrae desit quieti ac otio, dilatant fundos illud verentes, ne anxia introducta quaerendi victum solicitudine disciplinae rigor perlanguescat.	{4.a} Others also, so that nothing may be lacking for your peace and leisure, expand the estates/ endowments, fearing that with anxious solicitude introduced regarding seeking a living, the rigor of discipline may languish utterly.
Non desunt etiam, qui aere soluto alieno vestras facultates ab omnibus fere direptas, vestras faciant.	And too, not lacking are those who, having paid off debt, make your resources, plundered by almost everyone, [once again] yours.
Sunt et qui vos ad servandos antiquos loci ritus, et cerimonias, moneant, cogant quoque, atque ad vigilias, ad ieiunia, ad silentium proborum nimirum delitias, hortentur.	There are also those who advise you and compel [you] to observe the ancient rites and ceremonies of the place, and who exhort [you] to vigils, to fasts, to silence – the delights no doubt of the virtuous.
Ego, quod et illi faciunt, dilectionem, et charitatem mutuam vobis suadere cupio.	I desire to urge you to mutual love and *charitas*, which they also do.
Imo scriba ipse spiritus in epistola, cuius expositionem meditamur, et suadet, et (nisi caecutio) persuadebit.	Rather the scribe of the spirit himself in the epistle whose exposition we are contemplating, both urges [it] and (unless I am blind) will convince [you].
Non quod aliquid dicturum me sperem,	Not that I might hope to say anything that has

gifts.)

[29] Norma brevis ad salutem. (A brief rule for salvation.)

quin sit a patribus et luculentius et elegantius expressum, sed hinc opportunam me nactum occasionem laetor: unde calamo, qui ore nequeo, meas possim vobiscum de amore illo, quem vos inter vos sanctissime colitis, communicare cogitationes.	not been expressed both more brilliantly and more elegantly by the fathers, but I rejoice that from this [text] I have found a suitable opportunity, whereby with my pen what I am unable [to do] with my mouth, I may share with you my cogitations concerning that love, which you cherish among yourselves in a most holy way.
Ore certe debueram, sed ratio nescio quae, ac necessitas meorum in psalmos commentariorum me a tam charo secrevit secessu.	I should certainly have done so by mouth, but some reason or other, and the necessity/ obligation of my commentaries on the psalms, separated me from so beloved a retreat.
Defuit certe mihi hac in re, ut in caeteris, tum mundus; at non defuit Deus, non deeritque in posterum, spero.	The world certainly failed me in this matter, as in others, but God did not fail me, nor will he fail me in the future, I hope.
Cuius sane ego fretus benignitate sui dilecti sermonem patrum sensu, et auctoritate interpretari incipio.	Relying surely on his kindness, I begin to interpret the discourse of his beloved [John] in accordance with the sense and authority of the fathers.
lectorem tamen admonens ne mea, si in commentariis nihil aliud quam nudum sensum autoris ac succinctum expetit, legat.	Warning the reader nevertheless that he not read my [writings], if in commentaries he seeks nothing other than the naked and succinct sense of the author.
nam multa quae tempori servire posse iudicavi, meis in commentariis interspergere consuevi, quam vero feliciter ego postea videro; prodesse certe non obesse mihi semper fuit animus.	For I have been in the habit of interspersing in my commentaries many things which I judged able to serve the times, but how felicitously, I will see hereafter; certainly, to be helpful not hurtful has always been my intention.
Atque illud interim, quod alias	And meanwhile, I will not be reluctant
{4.b} me dixisse memini, de me repetere non gravabor, tantilla me scilicet, imbutum Graecorum eruditione ad id scribendi genus, quod absolutissimum in literis omnibus requirit scriptorem, animum induxisse.	{4.b} to repeat concerning myself, what I remember having said elsewhere, namely that I, imbued with so little Greek erudition, brought my mind to that kind of writing which requires a writer supreme in all fields of learning.
Sic aiunt nonnulli, qui neglectis, seu potius non intellectis latinis autoribus graecos solum in sinu portant.	Certain people who, having neglected or rather not understood Latin authors, carry only the Greeks in their bosom, say thus:
Qui rem tantam, inquiunt, uti est divinarum rerum interpretatio ausus est is aggredi, cui vix prima graecorum sunt nota rudimenta?	Who is he, they ask, to dare to undertake so great a thing as is the interpretation of divine matters, [he] to whom the first rudiments of the Greeks are scarcely known?
Oleum absque dubio perdit, et impensam.	Without a doubt he wastes oil, and expense.
Haec sane ut saepe audio de me a nonnullis,	Surely just as I often hear these things, as I

ut dixi, iactari, sic doleo divitias Spiritus in tam arcto ab illis concludi armariolo, ut pene affirmare ausint amplissimam rerum coelestium exuberantiam in nullo, quod graecum non sit, reponi posse scrinio, quod mens in homine est, capax nimirum CHRISTI, qui fons est sapientiae, atque bonorum omnium origo.	said, tossed around about me, by certain people, so I am pained [that] the riches of the Spirit are closed up by them in such a narrow little coffer, so that they almost dare to assert that the most ample abundance of celestial matters can be stored in no box that is not Greek, which [box] is the mind in man, capable no doubt of Christ, who is the fount of wisdom and the origin of all good things.
Verum illud quoque addant, multos propterea ex sanctioribus olim autoribus, a literis tum graecis, tum hebraeis, abstinuisse, non quod omnino displicerent, facultasque, aut ingenium defuerit, sed erudita quadam, ut sic dicam, ignoratione, atque animosa de Deo fiducia delectati, an Dei spiritus, quae arcana sunt, absque linguarum istiusmodi peritia, quod isti negant, per ora posset eloqui incirconcisa, et indocta, experiri voluere.	But let them also add that for this reason many of the holier authors formerly abstained, both from Greek letters and from Hebrew, not because [those languages] altogether displeased [them], or ability or talent was lacking, but [because], delighted by a certain erudite ignorance, so to speak, and by an ardent trust concerning God, they wished to test whether the spirit of God could utter [things] which are arcane, through mouths uncircumcised and unlearned and without expertise in tongues/ languages of this sort, which these [critics] of mine deny.
Tam sanctas quippe mentes non latuit, aliam omnino rem esse Platonis eloquentiam, atque, ut ipsi appellant, divinitatem, admirari, in illiusque lectione insenescere, aliam Paulum apostolum in observantiis graecanicis hallucinantem, ultroque balbutientem audire, gustare, plurisque facere, quam alios Xenophontem	After all, it did not escape such holy minds [that] it is one thing altogether to admire Plato's eloquence and, as they call it, [his] divinity, and to grow old in the reading of him, but quite another [thing] to listen to, savor, and value Paul the apostle – while he is blundering in Greek idioms and stammering besides – more than others [value] Xenophon
{5.a} aut acutissimum in paradoxis Zenonem.	{5.a} or, in paradoxes, the extremely sharp Zeno.
Latinus quidem sum, latinis faveo, latinos, modo probi sint autores, et in iis eruditi, quae CHRISTI spiritum magis quam Theocriti fabulas, ac, quod cum graeculorum nostrorum venia dixerim, βαττολόγιαν [battologian] exprimunt, deamo, et libentissime lego.	Indeed I am Latin, I favor Latin [things] and Latin authors – provided they are upright and erudite in those matters which express the spirit of Christ more than the fables of Theocritus and, if I might say with the pardon of our little Greeks, their empty babble – I dearly love and read most willingly.
Ad haec nostrae prorsus religionis exordia, et perfectio, non in graecismo certe, sed in Dei sita sunt lumine.	Furthermore, the beginnings and the perfection of our religion consists certainly not in Greek [scholarship] but in the light of God.[30]

[30] Religionem christianam non in graecismo sitam esse, sed in Dei lumine. (Christian

Magna profecto ea esset afflatuum coelestium imbecillitas, si istiusmodi ineruditae, ac tenui literarum cognitioni, et doctrinae cogeretur ancillari tanta maiestas, ut sacra est lex, ac Dei notio.	That would of course be an important weakness of divine inspirations, if such great majesty as is sacred law and the idea of God were compelled to serve as handmaid to this sort of unschooled and trifling knowledge of letters and doctrine.[31]
Quare per illos nobis liceat absque Homero, aut Euripide, quibus libenter caremus, CHRISTUM Iesum crucifixum nostris in scriptis profiteri, atque illius amorem, qui totus candidus est, et rubicundus, per incultos simplicium animos disseminare.	For which reason, by their leave, let us be allowed, without Homer or Euripides, whom we gladly do without, to profess Jesus Christ crucified in our writings, and to disseminate his love, which is altogether bright and ruddy, throughout the uncultivated minds of simple people.
Non reputatur, inquiunt, doctus, qui graecas ignorat literas. Audio, et rideo.	He who is ignorant of Greek literature, they say, is not considered learned. I hear [this] and laugh.
Verum hi videant, an huiusce existimationis desiderium a vanitate animi proficiscatur, vel secus.	But let them see whether the desire for this esteem proceeds from the vanity of the soul, or otherwise.
Siccine impudenter nostro abutimur ocio, ac studio? Libenter itaque in hac mea gloriabor ignoratione, ut inhabitet in me virtus CHRISTI, qui res adeo universalis est, ut omnia sit in omnibus.	Is this the way we impudently abuse our leisure and study? And so willingly I will glory in this ignorance of mine, so that the power of Christ may dwell in me, who is a reality so universal, that he is all [things] to all [people].[32]
Haec pauca, non quidem in literarum vituperationem scribere libuit, sed in defensionem liberalitatis IESU CHRISTI.	It has pleased [me] to write these few [words], not indeed in vituperation of literature, but in defense of the generosity of Jesus Christ.
His igitur haud ab re delibatis ad dilectum CHRISTI discipulum redeo, qui sic suam de amore orditur ad fideles concionem.	Therefore, with these [matters] touched upon not at all inappropriately, I return to the beloved disciple of Christ who begins his sermon to the faithful concerning love thus:
{5.b}	{5.b}

religion consists not in Atticism [i.e. Greek scholarship] but in the light of God.)
*battologian (stammering): the word is used by Erasmus in his discussion of pronunciation of ancient Latin and Greek, *De recta latini graecique sermonis pronuntiatione dialogus*, 1528, an issue important to Aldo Manuzio (whose press, in the hands of his sons, published this text in 1546 and again in 1559).
[31] Res sacras dilucidare possunt qui Deum habent, etiam sine literis, aut linguarum cognitione. (Those who possess God, are able to elucidate sacred matters, even without letters/ formal education or the knowledge of languages.)
[32] CHRISTUS res est universalis, estque omnia in omnibus. (Christ is a universal reality, and is all things to all people.)

IN CANONICAM IOANNIS I **CAPUT I** **1.1. QVOD fuit ab initio.**	**On the First Canonical [Epistle] of John** **Chapter 1** **1.1. What was from the beginning,**
Quae ad CHRISTI maiestatem attinent, breuiter attingit Ioannes: quae autem ad mores, quaeque ad beatitudinem gradus effigiant, prolixius.	Those things which pertain to the majesty of Christ, John touches upon briefly, whereas those which form the steps to beatitude, at greater length.
Sic agunt praeclarissimi rerum sacrarum interpretes.	The most illustrious interpreters of sacred matters act thus.
Nam antea uelle Dei perscrutari secreta, qui ab omni remotus est crassicie, atque inquinamento, quam carnem domes, et ad obsequium diuinorum assuefacias, animi parum prudentis est; et ad ea cogitanda, quae sensuum mortificationem postulant, minus idonei.	For, to wish to delve into the mysteries of God, who is far removed from all coarseness and corruption, before you subdue the flesh and make [it] accustomed to the service of divine [matters], is characteristic of a mind not very wise, and even less suited for cogitating those things which demand the mortification of the senses.[33]
Unde ualde errant hi, qui tantilla percepta de diuinis cognitione, et gustu suis in meditationibus, putant se esse perfectos, atque ad uiam illam expeditam Spiritus, quae nullis rerum corporearum imaginibus, ac formis impeditur, paratos.	Whence those [people] greatly err who, having perceived a small bit of knowledge and taste of divine things in their meditations, think they are perfect and ready for that unencumbered path of the Spirit, which is impeded by no images and forms of corporeal things.[34]
Verum cum imbecilliores sint, quam ut secretissimos cum Deo congressus adire possint, facile deficiunt, turbanturque, si suo illo ueluti precario priuantur gustu.	However, since they are too weak to be able to approach the most secret meetings with God, they easily falter and are troubled if they are deprived of that taste of theirs as if precarious.
Quam ob rem leuissima uix iniuriarum molestia affecti, aut cupiditatum titillatione puncti, quamprimum resiliunt, atque in carne, qui in spiritu nequeunt, refrigerium uenantur.	For this reason, affected by scarcely the slightest distress of injuries, or pricked by the titillation of desires, they shrink back at once, and hunt for relief in the flesh, since they are unable to [do so] in the spirit.
Sedandae sunt igitur prius appetentiae illae effraenes, quibus fulciuntur sensus, moresque prius informandi ad policiem euangelicam, quam ad ea rimanda accedas,	Therefore, those unbridled appetites by which the senses are propped up must first be calmed down, and morals must first be formed according to evangelical refinement, before

[33] Hominis parum prudentis est, velle antea Dei secreta rimari, quam carnis petulantia fraenetur. (It is the mark of a man who is not very prudent to wish to probe the secrets of God before wantonness of the flesh is curbed.)
[34] Doctrinam omnem vanam esse absque Dei cognitione et gustu. (All doctrine is empty without the knowledge and taste of God.)

quae longissima uix exercitatione et studio a perfectissimis acquiruntur uiris.	you come close to examining those things which are scarcely acquired [even] with extremely long practice and study/ effort by the most perfect men.[35]
Alioqui, quomodo absque	Otherwise, how will you hear,
{6.a} mentis ariditate quae in primo statim sermonis exordio dicuntur, audies?	{6.a} without aridity/ sterility of the mind, what is said at the very beginning of the discourse?
Quod fuit ab initio]	**What was from the beginning.**
Quod erat ab initio ex Graeco legimus, qua uoce CHRISTI aeternitatem ostendi uolunt, hincque Marcioni et Cherinto haereticis responderi, qui negant CHRISTUM ante Mariam extitisse.	What had been from the beginning we read from the Greek, by which expression they wish the eternity of Christ to be shown, and by this the heretics, Marcion and Cerinthus, to be answered, who deny Christ existed before Mary.
Qua de causa illud quoque maiestatis plenum suo fecit euangelio exordium autor dicens: In principio erat uerbum, quod idem est, quod nunc dicit, Quod erat ab initio.	Also for this reason the author made that exordium of his gospel full of majesty, saying, In the beginning was the word, which is the same as what he now says, What was from the beginning.
Aeternitatem hic igitur filii Dei asserit Ioannes, polletque perinde (ERAT) atque semper est, ut diuus inquit Chrysostomus.	Here, therefore, John asserts the eternity of the son of God: and *was* has the same force as always is, as St. Chrysostom says.
Nam et numero, et omni temporum consequentia diuinitas prior est et superior.	For both in number and in all succession of times, divinity is prior and superior.[36]
Cum ergo, ut inquit ille, de unigenito dicatur, Quod in principio erat, ante omnia intelligibilia, et ante secula fuisse intelligas necesse est.	When, therefore, it is said of the only begotten son, as that man/ Chrysostom says, 'That which was in the beginning,' it is necessary [that] you understand he was/ existed before all intelligible [things], and before the ages.
Si quidem dixisset, Initio coepit esse, Filii aeternitatem negasset, atque proinde amplam haereticis aperuisset ianuam.	If indeed he had said, In the beginning, he began to be, he would have denied the eternity of the Son, and accordingly would have opened the door wide to heretics.
Verum cum dicit, In principio erat: dogmata illorum uniuersa tollit.	But when he says: In the beginning he was, he takes away all their dogmas.
At mox illius humanitatem de diuinitate	Whereas next, having spoken soberly about his

[35] Divinorum cognitio vix longa acquiritur exercitatione, et sudore. (Knowledge of divine [matters] is scarcely acquired even by long practice and sweat.)

[36] Divinitas et numero, et omni temporum consequentia, prior est. (Divinity is prior in number and in all succession of time.) [Cf. Chrysostom, *Homilies on the Gospel of John*, Homily 2, "we shall decline to speak of "first" and "second" [cause] for the Divinity is above number, and the succession of times."]

sobrie locutus asserens intulit:	divinity, asserting [his] humanity, he introduced:
1.1.2. Quod audiuimus, quod uidimus oculis nostris, quod perspeximus, quod manus nostrae contrectauerunt de uerbo uitae, **1.2.1. et uita manifestata est.**	**1.1.2. what we have heard, what we have seen with our own eyes, what we have examined, what we have touched with our hands concerning the word of life,** **1.2.1. and life was made manifest,**
Parum sane profuisset mortalibus in altissimo errorum barathro immersis, si Deus sua in illa incomprehensibili, ac plane caecis animis incognita maiestate permansisset, nec aliquando sui misertus figmenti adeo summisse sese illius attemperasset naturae; ut homo factus unus omnium miserrimus, atque egentissimus, apparuisset	Surely it would have been of little profit for mortals immersed in the most profound abyss of error if God had remained in that incomprehensible majesty of his, completely unknown to blind minds,[37] and had not at some time, having pitied his own creation, so submissively adapted himself to its nature, that, having become man, he appeared as one of the most miserable and neediest of all,
{6.b} uisibilis, palpabilis, mortalis, unusque omnino ex Adae posteris, peccato excepto.	{6.b} visible, palpable, mortal, and altogether one of the descendants of Adam, with sin excepted.
Et hoc est, quod hic uult Ioannes, quod et alibi dixit: Verbum, inquit, caro factum est, et habitauit in nobis.	And this is what John means here, and what he has said elsewhere: The Word, he says, was made flesh, and dwelled in us.
Nam simulac profundissima illa atque arcana de diuinitate CHRISTI pronuntiasset, Verbum erat apud Deum, et Deus erat uerbum, hausta nimirum ex illius pectore, qui de se simul, et de Patre asseuerauerat, Ego et Pater unum sumus, quasi nostram miseratus ignorantiam, ac tarditatem, protinus intulit, Et uerbum caro factum est, et habitauit in nobis.	For as soon as he had pronounced those extremely profound and arcane [things] about the divinity of Christ, the Word was with God and God was the word, drawn no doubt from the breast of him, who had strongly asserted concerning himself and at the same time the Father: I and the Father are one, as though he pitied our ignorance and slowness, he immediately added, And the word was made flesh and dwelled in us.
Ita eundem seruat modum in epistola, quem seruauit in Euangelio.	So he maintains the same method in the epistle, which he maintained in the Gospel.
Etenim ostensa strictim, et breuiter CHRISTI diuinitate, quod aegrotis, minusque tantae magnitudinis capacibus placere possent, continuo adhibuit dicens, Quod audiuimus, quod uidimus oculis nostris, quod perspeximus, quod manus	For indeed, having set forth the divinity of Christ summarily and briefly, by which those who are sick and those less capable of such magnitude could be comforted, at once he added on, saying, What we have heard, what we have seen with our eyes, what we have

[37] Parum profuisset nobis, si Deus in sua semper mansisset sublimitate. (It would have profited us little if God had always remained in his own sublimity.)

nostrae contrectauerunt de uerbo uitae, et uita manifestata est.	observed, what our hands have touched concerning the word of life, and life was manifested.
Dilucidior erit litera, si propter rudiores, quibus is meus potissimum effunditur sudor, hunc ad modum ordinetur. Quod erat ab initio de uerbo uitae (hoc est ipsum uerbum) quod de illo audiuimus (nempe a lege, et prophetis) Quod uidimus oculis nostris (nam uidimus gloriam eius gloriam quasi unigeniti a Patre) Quod perspeximus, et manus nostrae contrectauerunt (cum se palpabile in conclaui illo secretissimo praebuit) cum, dico, uita omnium nostrum, quae prius latebat, sensibus etiam ipsis corporeis exposita fuit.	The text will be clearer, if, for the sake of the more unlearned, for whom above all this sweat of mine is poured forth, it is arranged in this manner: What was from the beginning of the word of life (this means the word itself); what we have heard concerning him (namely from the law and the prophets); What we have seen with our eyes (for we have seen his glory, the glory as of the only begotten son from the Father); What we have perceived, and our hands have touched (when he offered himself palpably in that very secret chamber) when, I say, the life of all of us, which first lay hidden, was exposed even to the corporeal senses themselves.
Et ita licuit inuisibilem uidere, impalpabilem palpare, inaccessibilem alloqui.	And thus it was permitted to see the invisible, to stroke the untouchable, to address the inaccessible.
1.2.2. Et uidimus, et testamur, et annuntiamus	**1.2.2. and we have seen it, and testify and announce**
{7.a} **vobis uitam aeternam.**	{7.a} **to you eternal life,**
Ne nouum, inquit, sit uobis aut insolens, quod dixerim Deum, quem nemo uidit unquam, nos nostris conspexisse oculis, ac manibus contrectasse.	Let it not be strange or unusual to you, he says, that I have said we have seen God with our eyes, whom no one has ever seen, and have touched [him] with our hands.
Id quidem contigit, quia uita, nempe ipse Deus, per carnis assumptionem orbi se uniuerso uisendam praebuit, atque eam, ut iterum repetam, et uidimus, et testimonium de ea nunc dicimus, annuntiamusque uitam illam esse aeternam,	Indeed that happened because life, namely God himself, by means of the assumption of flesh, presented himself to be seen by the whole world, and, that I may repeat again, we both saw that life and now pronounce testimony concerning it and announce it to be eternal.
1.2.3. Quae erat apud Patrem.	**1.2.3. which was with the Father;**
Natura certe sua erat inuisibilis, at demum tamen **APPARUIT nobis.** Itaque **1.3.1. QUOD vidimus et audimus, annuntiamus vobis.**	In/ By his own nature certainly he was invisible, but still at last, **he appeared to us**, and so **1.3.1. what we have seen and heard we announce to you.**

Atqui ex hac tam immensa Dei benignitate, qua uisibilem, qua palpabilem, qua tanquam colonum super terram, ut inquit Hieremias, absque diuersorio se mundo exhibuit, primus in nobis oritur erga illum amoris gradus, cui anima innixa ad contemplationis excellentiam disponitur.	And yet, from this kindness of God so immense, by which he showed himself partly visible, partly palpable, partly like a sojourner upon the earth, as Jeremiah says, without an inn, the first step of love toward him arises in us, leaning upon which the soul is positioned for the excellence of contemplation.[38] [Jeremiah 14.8]
Quam sane contemplationem nihil aliud esse ducimus, quam penitiori de nobis concepto neglectu ad pedes CHRISTI prouolui, atque eo usque perseuerare, quoad in spiritu dilecti uocem audiat insusurrantis, Surge amica mea, et ueni, iam hiems transiit, imber abiit, et recessit.	Which contemplation we certainly consider to be nothing other than, a deeper disregard concerning ourselves having been conceived, to prostrate oneself at the feet of Christ, and to persevere until [the soul] hears in spirit the voice of the beloved whispering, Rise up, my friend, and come; the winter now has passed, the rain has gone away and receded. [Song of Songs 2]
Putas ne animam illam in mundo tunc esse?	Do you think that soul is in the world then?
Ergo diligentissima praemissa nostri antiqui Adae occisione cum CHRISTO uersari, uera est contemplationis norma, illa quidem breuis, ac tum cunctis, tum nobis, qui mundo defuncti uideri uolumus, obuia.	Therefore, with the most diligent slaying of our old Adam having been dispatched in advance, to dwell with Christ is the true rule of contemplation, one that is indeed brief and accessible both to all people and to us, who wish to seem defunct to the world.[39]
Cum audio quidem Dei filium a discipulo illo, quem inter caeteros magis dilexit in terris, uerbum uitae, imo ipsam uitam, et	When indeed I hear the son of God called the word of life, rather, life itself, by that disciple whom he loved more than the others on earth,
{7.b} eam sane aeternam, ac lucem omnium uniuersalem appellari, quid aliud mihi opto, quaeroque ad uitam diuerticulum?	{7.b} and that [life] surely eternal and the universal light of all [people], what other refuge to life do I desire and seek for myself?[40]
De hoc, puto, sensit Dionysius, cum ad Titum scribens, uerte te, inquit, ad radium.	About this, I think, Dionysius [the Areopagite] meant, when writing to Titus, he said, turn yourself to the ray [of light].
Nam per CHRISTUM, qui splendor est gloriae paternae, cognoscitur Deus, quemadmodum sol iste uisibilis per radios, ac splendorem, qui eiusdem est naturae cum sole.	For through Christ, who is the splendor of the father's glory, God is known, in the same way this visible sun [is known] through its rays and splendor, which is of the same nature as the

[38] Unde primus oriatur in nobis amoris gradus erga Deum. (From where the first step of love toward God arises in us.)
[39] Contemplationis definitio recens excogitata. (A definition of contemplation newly framed.)
[40] Vita omnium Deus. (God is the life of all.)

	sun itself.[41]
Non me praeterit multos a patribus constitui gradus, quibus adnixa humana mens in diuinarum rerum contemplationem rapitur.	It has not escaped my notice [that] many steps are established by the fathers, relying on which, the human mind is caught up into the contemplation of divine things.
Verum delicatiores iam facti sunt homines, quam ut multiplicationem huiusmodi graduum in re praesertim tali admittant, in qua anima fit ui amoris cum Deo uniformis.	But in truth, men have now become too delicate to accept a multiplication of steps of this sort especially in such a matter, in which the soul by the power of love becomes of one form with God.[42]
Ea etenim uis est amoris, ut facile absque gradibus amatum adeat, quod raro ab intellectu solo seruatum uidimus.	And indeed such is the power of love, that it easily approaches the beloved without steps, something we have rarely seen maintained by the intellect alone.[43]
Congressus enim istiusmodi secretissimus cum Deo si ab intellectu duntaxat expetitur, periculum est, et id quidem indubitatum, ne anima insolescat, et se amet; quod ab illa, quae amore magis, quam intellectu agitur, cauetur.	For if a most secret coming together of this sort with God is desired merely by the intellect, there is a danger, and indeed an indisputable one, lest the soul may grow insolent and love itself, which [danger] is guarded against by that [soul] which is driven more by love than by intellect.
Proinde ut intellectus in id quoque pure queat incumbere, necesse est, ut suas non ignorans tenebras ad amorem, qui natura lucidus est, recurrat, atque illo nitatur.	Accordingly, so that the intellect may also be able to bend its attention purely to this, it is necessary that, not being ignorant of its own darkness, [the soul] have recourse to love, which is luminous by nature, and depend on it.
Qui amor tam ardenter accendi potest, atque in amatum conuerti, ut eadem fiat, quod ait quidam, cum Deo altitudo, eadem profunditas, eadem longitudo.	This love can be kindled so ardently, and be converted into the beloved, that as a certain man says [i.e. Paul], so that [the soul] becomes the same the height, the same depth, [and] the length the same with God.[44] [Ephesians 3.18]
Et tunc suarum oblita operationum anima, a Dei spiritu solum, qui illius est uita, agitatur.	And then, the soul, forgetful of its own [divine] operations, is stirred only by the spirit of God, which is its life.
Atque hoc sane modo humanus silet intellectus, cum amor connubii spiritualis fit pronubus.	And surely in this way human intellect is silent when love is made the matchmaker of spiritual

[41] CHRISTUS gloriae paternae splendor. (Christ is the splendor of the father's glory.)
[42] Vi amoris sit anima Deiformis. (The soul is made deiform by the power of love.)
[43] Amore magis quam intellectu in Deum rapiuntur animae affectus. (The passions of the soul are caught up into God more by love than by intellect.)
[44] Amoris vehementia fit anima eadem cum Deo altitudo, profunditas, longitudo. (The soul, by the vehemence of love becomes the same height, depth [and] length with/ as God.) [Cf. Ephesians 3.18.]

	marriage.[45]
Et haec omnia unus atque idem operatur dominus	And the one and the same lord Jesus performs all these things,
{8.a} IESUS, quem modo lucem, modo uitam, modo salutem, modo iustitiam nostram, et redemptionem, agnum nempe auferentem peccata mundi, sacrosancti appellant interpretes.	{8.a} whom the sacrosanct interpreters call now light, now life, now salvation, now our righteousness and redemption, namely the lamb taking away the sins of the world.
Sed iam illud in litera non omittendum,	But now that [point] in the text should not be overlooked, [that]
Vidimus, ui uerbi Graeci efficaciorem praeferre sensum, quam est simpliciter uidimus.	**We have seen**, by the force of the Greek word [ἑωράκαμεν] exhibits a more efficacious meaning than is simply *we have seen*.
Illis est, contemplati sumus, uelutque ad id expositum spectauimus, quod ad uiros apostolicos referendum erit.	For them it means we have contemplated, and we have gazed upon that which was exposed [to view], which will have to be referred to the apostolic men.
Hi enim non solum corpoream CHRISTI praesentiam uiderunt, ut caeteri: sed longa cum ipso uersati consuetudine, speculatores facti sunt, ut inquit Petrus, illius magnitudinis.	For these men saw not only the corporal presence of Christ, as others [did], but having lived in long familiarity with him, they have become eyewitnesses of his majesty/ magnitude, as Peter said. [2 Peter 1.16]
Etenim CHRISTUM indutum carne uidisse tantum, magna quidem censeri debet felicitas, sed ea omnium maxima, atque arra beatitudinis certa, illius spectasse diuinitatem in membris illis uenerandis latentem.	And indeed merely to have seen Christ wearing flesh ought to be counted in fact a great happiness, but the greatest [happiness] of all and a sure pledge of beatitude is that: to have looked upon his divinity hiding in those venerable limbs.
Id usu quoque his accidit, qui spretis mundi curis, in domino, ut inquit uates, delectantur.	That also happens in practice to these men who, having scorned the cares of the world, delight, as the prophet says, in the lord.
Nam hoc sane longius a uera contemplandi ratione diuagantur, quo diutius in meditanda corporea CHRISTI praesentia in terris, imo et in coelis, immorantur.	For surely they stray further from the true method of contemplating, the longer they linger on meditating the corporeal presence of Christ on earth and even in heaven.
Altiores quidem illae concipiendae sunt de CHRISTO cogitationes, quas Paulus cibum solidum appellat, quam illae, quas lac, imperfectorum utique alimentum.	Indeed those loftier thoughts about Christ must be conceived, which Paul calls solid food, rather than those which he calls milk, at any rate, the nourishment of the immature.[46] [1

[45] Amore cum Deo res suas pertractante silet intellectus. (The intellect is silent while Love is transacting its affairs with God.)

[46] CHRISTI praesentiam solam corpoream intueri haud multum est, nisi ultra

	Corinthians 3.2]
Unde uerius illud est, quam quod in dubium uerti possit, CHRISTUM secundum carnem solum cognitum; haud uere, uti illius decet maiestatem, esse cognitum.	Whence that is truer than what can be turned about in doubt: Christ known according to the flesh alone, is not at all truly known as befits his majesty.
Quare uniuersalis magister suos uolens discipulos a suauitate suae praesentiae abstrahi, atque ad ea, quae excellentiorem	For which reason the universal teacher – wishing his disciples to be drawn away from the pleasantness of his presence, and to be accustomed to those things
{8.b} reddunt animam assuefieri, aiebat, nisi ego abiero, Paracletus non ueniet ad uos.	{8.b} which render the soul more excellent – used to say, Unless I go away, the Paraclete will not come to you. [John 16.7]
Alio item loco: si diligeretis me, gauderetis utique, quia uado ad Patrem.	Likewise in another passage: if you loved me, you would by all means rejoice because I go to the Father.
Itaque causa perfectioris dilectionis in discipulis fuit CHRISTI absentia.	And thus, the absence of Christ was the cause of a more perfect love in [his] disciples.
Ideo non usquequaque tutus is est gustus, qui in meditanda CHRISTI humanitate percipitur, nisi ultra progrediaris.	For this reason that taste is not safe in every respect, which is perceived in meditating on the humanity of Christ, if you do not progress further.
Et certe uenalis ista est suauitas, et mercenaria: nam tandiu sic affecta anima CHRISTUM diligit, quandiu dulcedine illa afficitur. Unde sic quidam, Quandiu, inquit, durat dulcedo, durat et dilectio.	And certainly that sweetness is venal and mercenary; for a soul affected in this way loves Christ only so long as it is influenced by that sweetness. Whence a certain person says: As long as the sweetness endures, the love also endures. [Richard of Saint Victor, *Explic. in Cantica cant.* Chap. 6.]
Nos quidem Deus ad laborem uocat, ad asperitatem, ad crucem: non ad mollem id genus affectuum suauitatem potissime, qua interdum tepidiores in palaestra spirituali, tanquam unguento, perunguntur pugiles.	Indeed God calls us to labor, to harshness, to the cross, and not chiefly to that sort of soft sweetness of affections with which, at times, the more lukewarm boxers in the spiritual arena are thoroughly besmeared, as if with an unguent.
Eam ob rem ii, qui ab huiuscemodi gustu dilectionem, qua in Deum tendimus, metiri solent, errant mirum in modum, cum uera dilectio a mandatorum Dei custodia dignosci debeat.	On account of that same thing, those who are accustomed to measure by this sort of taste the love by which we strive toward God, err in a wondrous way/ are astonishingly mistaken, since true love ought to be recognized by the keeping of God's commandments.[47]

progrediaris. (It hardly means much to consider only the corporeal presence of Christ, if you don't go beyond [it].)

[47] Dilectionem nostram erga Deum ex custodia praeceptorum illius consideramus, non

Unde insequentibus dicitur: Qui seruat uerbum eius, uere in hoc perfecta est charitas. Quid uniuersalis praeceptor? Qui habet, inquit, mandata mea, et seruat ea, ille est qui diligit me.	Whence it is said in the following [1 John 2.5], Whoever keeps his word, truly in this person the *charitas* of God is perfected. What [says] the universal instructor? He who has my commandments, he says, and keeps them, is the one who loves me.
Connitendum est igitur neruis omnibus, ne quid ex illis, quae iussit Deus, omittatur. caeterum affectum illum suauem, quo anima in rerum diuinarum memoria afficitur, suspectum habeamus, si uetus adhuc in nobis uiuit Adam, transgressor nimirum praecepti, atque ad unius illicium mulierculae, nempe sensuum blanditias, atque malitiam, inescatus.	One should strive therefore with all one's vigor, lest any of those things which God has commanded be omitted; as for the rest, let us hold suspect that sweet affection with which the soul is affected in the remembrance of divine things, if the old Adam still lives in us, no doubt the transgressor of the precept and lured by the enticement of one little woman, namely the charms and wickedness of the senses.[48]
Porro in excessu mentis, ac in secretis illis cum sponso colloquiis	Moreover, in an ecstasy of the mind, and in those secret colloquies with the bridegroom, to taste
{9.a} gustare, quam suauis sit dominus, et post gustum illum ad gustum illico mundi redire, et tanquam suem lotam, ut inquit Petrus, in uolutabro luti uolutari, maleque concocta remouere, nescio quo appellare debeam nomine huiusmodi deuotionis gustum, ac contemplandi morem.	{9.a} how sweet the lord is, and after that taste to go back immediately to the taste of the world and, like a washed pig (as Peter says) to wallow around in a mire of mud, and to cast up what was badly digested, I don't know by what name I ought to call a taste of devotion of this sort and a manner of contemplating. [2 Peter 2.22]
Et id pro uoce illa,	And let these things be said with respect to that phrase,
Vidimus et perspeximus, sint dicta. Nunc ad seriem epistolae reuertamur.	**We have seen and we have examined**. Now let us return to the sequence of the epistle.
Vitam (inquit) illam aeternam CHRISTUM Iesum, qui semper, tanquam munus suo tempore erogandum hominibus, erat apud patrem Deum Deus et ipse, quique nouissimis hisce diebus apparuit uisibilis, et cuius diuinitatem innumeris deprehendimus argumentis, annuntiamus uobis.	We announce to you (he says) that eternal life Jesus Christ, who, like a gift to be bestowed upon men in his own time, was always with God the father, and he himself was God, and who in these last days appeared visibly, and whose divinity we detected by innumerable proofs.

ex gustu, quem devotionem appellamus. (We judge our love toward God by the keeping of his precepts, not by the taste, which we call devotion.)

[48] Gustus omnis spiritualis suspectus esse debet, si vetus adhuc in nobis vivit Adam. (Every spiritual taste ought to be suspect, if the old Adam still lives in us.)

1.3.2. Ut et uos societatem habeatis nobiscum, et societas nostra sit cum Patre, et cum Filio eius IESU CHRISTO.	**1.3.2. so that you too may have fellowship with us, and our fellowship may be with the Father and with his Son, Jesus Christ.**
Is esse debet finis legationis eorum, qui praesunt Ecclesiae, credentium unitas. quam tum augeri Dei spiritu credimus, cum ii, qui illos docentes audiunt, ui legis auditae a mundi foedere se disiungunt, illisque iunguntur, qui de hoc mundo non sunt, ut inquit CHRISTUS.	That ought to be the goal of the embassy of those who lead the Church: the unity of the believers.[49] [This unity] which we believe is then augmented by the spirit of God, when those who hear them teaching, by the force of the law they have heard, sever themselves from the covenant of the world and are joined to those who are not of this world, as Christ said.
Ea uera est Ecclesia, cuius consortio contempto, nulla potest esse contemptori salutis spes.	That is the true Church: once its fellowship has been scorned, there can be no hope of salvation for the scorner.
Ergo extra Ecclesiam, fidelium nimirum concordiam, Deique delicias, nullam fatemur posse esse bene institutam congregationem et societatem.	Therefore, outside of the Church, without doubt the concord of the faithful, and the delight of God, we confess [that] no well-established congregation and fellowship can exist.[50]
Nanque a coelesti patre, de cuius utero, ut inquit ille, sapientia oritur, initium habuit atque incrementum.	For from the celestial father, from whose womb (as that one says) wisdom arises, it has its beginning and growth.
Quare ipse unigenitus tam necessariae copulae autor, sic patrem alloquebatur: Pater sancte serua eos in nomine tuo, quos dedisti	For this reason, he himself the only begotten son, the author of so necessary a connection, addressed the father thus: Holy Father, keep them in your name, [those] whom you have given to me,
{9.b} mihi, ut sint unum, sicut et nos.	{9.b} so that they may be one as we also are.
Atqui unio istiusmodi, qua aequales pene efficimur Deo, fide formatur, perficiturque dilectione, atque aequa ad omnes beneficentia.	And yet a union of this sort, by which we are made almost equal to God, is formed by faith, and perfected by love and equal kindness to all.[51]
Et haec est necessaria illa societas, de qua nunc edisserit Ioannes, cum Patre esse, et filio eius IESU CHRISTO.	And this is that necessary fellowship, concerning which John now discourses: to be with the father and his son, Jesus Christ.

[49] Scopus illorum qui praesunt ecclesiae, qualis. (The goal of those who are in charge of the church: what it is.)
[50] Extra ecclesiam non est salus. (There is no salvation outside of the church.)
[51] Unio fidelium necessaria. (The union of the faithful is necessary.)

Etenim Pater idem plane uult cum filio, idem sapiunt pariter, idem sentiunt, idem intelligunt, idem docent.	And indeed the Father clearly wishes the same [thing] as the son, together they savor/ understand the same, feel the same, they comprehend the same, they teach the same.[52]
His sane adminiculis fulcitur Ecclesia, creaturque in nobis, atque inter nos alitur cor illud unum apostolicum, quo quasi symbolo notati sunt fideles.	Surely the Church is supported by these bulwarks, and that one apostolic heart is created in us and nourished among us, with which the faithful are marked as though by a brand.[53]
Eo quidem diuulso, aut sectarum, discordiarumque malleis contuso, ac rupto, pulcherrimum Ecclesiae domicilium nutare cernimus, quemadmodum ab ipso integro stat immobile, et inconcussum. Et certe nisi prorsus necessaria esset in Dei aede concordia et amor, haud ita crebro illorum nos admoneret CHRISTUS, non illius discipuli.	Indeed with that [heart] torn apart, or crushed by the hammers of sects and discords, and broken, we see the most beautiful abode of the Church totter, just as by its very wholeness it stands immobile and unshaken. And surely if harmony and love were not utterly necessary in the temple of God, Christ would not so often admonish us about them, nor would his disciples.
Imo ne ipsi quidem Ethnici, uerae omnino religionis expertes, discordias et simultates suis in rebus publicis enutriri sunt passi.	On the contrary not even Pagans themselves, altogether lacking true religion, have suffered discords and rivalries to be nurtured in their public affairs.[54]
Sed illis omissis, quid sapientissimus dominus moneat, quid saepe inculcet, quid doceat, quid a nobis uelit, quid exigat, ne excidat memoria, quanquam memoria tenere Dei legem, ac illius praeceptiones ad unam scire, ipsa re tamen, ac factis contradicere, sit ne ridiculum magis, an lacrymabile, non dico.	But with these set aside, what the most wise Lord advises, what he often inculcates, what he teaches, what he wants from us, what he requires, let it not slip from memory, although to hold the law of God in memory and to know his precepts to a one, yet to contradict [them] in reality and by deeds, whether [this] is more ridiculous or lamentable, I won't say.[55]
Illud uero diuina fultus autoriate [sic, autoritate] non silebo, coetum illum hominum, quamuis sublimem, atque uirtutibus ornatum, non eam esse societatem, quam cum patre esse, atque eius filio scribit Ioannes, si disparem	But I, supported by divine authority, will not keep silent about that coming together of men, however sublime and adorned with virtues: that it is not that fellowship which John writes is with the father and his son, if I will have seen in it an unequal will, if hatreds, if

[52] Dei et CHRISTI una est voluntas. (The will of God and Christ is one.)
[53] Cordium unitate tanquam symbolo signati sunt fideles. (The faithful are stamped by the unity of [their] hearts as by a brand.)
[54] Congregationem illam hominum a Deo procul esse, quae litigiosa sit et ambitiosa. (That congregation of men which is litigious and ambitious is far from God.)
[55] Dei praecepta memoriter tenere, factis vero contra dicere, absurdum. (To hold God's precepts in memory, but to contradict them with deeds, is absurd.) The Index assigns to p. 11.b where it does not seem to apply.

uoluntatem, si odia, si simultates, si matrem horum omnium altricem in eo uidero	rivalries, if ambition raging in it as the nourishing mother
{10.a} grassantem ambitionem, feram nempe illam crudelem, atque aprum quem Dei uineam depopulatum esse querebatur propheta.	{10.a} of all these [things], namely that savage beast and boar which the prophet complained had destroyed the vineyard of God.[56]
Querimur et nos, simulatque cernimus cecidisse robur e Sion, et dilectam pedes omnibus diuaricasse uiatoribus.	And we too complain, as soon as we see strength has fallen from Zion and the beloved has spread her feet to all travelers.
Id sane est, quod dicere uoluit scriba Spiritus sancti, cum ueram pietatis faciem delinians, falsam fucatamque expunxit, ac ueluti lituris superinductis, sanctissimis deleuit monitis et praeceptis, quod est perinde quasi diceret: Vestra non amplius sint commercia et sodalitates cum his, qui oderunt pacem, et qui immundi cum sint sues, in coeno gruniunt, uitamque magis irrationabilem, quam homine dignam praeferunt.	Surely that is what the writer of the holy Spirit wished to say, when delineating the true face of piety, he erased the false and counterfeit and, as if with superimposed smudges, he blotted [it] out with the holiest warnings and precepts, which is just as though he were saying, Let your dealings and associations no longer be with these people who hate peace, and who – since they are filthy pigs – grunt in the mud, and display a life more irrational than [one] worthy of a man.
Sed societas uestra sit nobiscum cum Patre, et cum eius filio IESU CHRISTO, cuius rogatu perpetuus nobis ad Deum patet accessus.	But let your fellowship/ alliance be with us, with the Father, and with his son, Jesus Christ, by whose intercession a perpetual access to God lies open to us.
Tale enim ipsius interuentu, cum iam capite periclitaremur, initum est foedus cum Patre, Imo talis est nobis oblata pacis conditio; ut integrum plane nobis iam factum sit ex hostibus, et his quidem sceleratissimis, filios Dei fieri.	For by such an intervention of himself, when we were already in mortal danger, such a pact was entered into with the Father; rather, such a condition of peace was offered to us, that it has now been made fully possible for us, from being enemies, and these indeed most criminal, to become sons of God.[57]
Quis tam plumbeus est, qui hic non maxima gestiat laetitia? Quam ob rem conuenientissime ab Apostolo additur,	Who is so leaden that he does not here exult with the greatest joy? For which reason it is most fitting the Apostle adds,
1.4. Haec scribimus uobis, ut gaudeatis, et gaudium uestrum sit plenum.	**1.4. These things we write to you, so that you may rejoice, and your joy may be complete.**
Non me, inquit, clam est, quantum ob hoc	It is not hidden from me, he says, how much

[56] Qualis sit sancta hominum societas, qualis execrabilis. (What a sacred fellowship of men is like, what an accursed one [is like].)
[57] Ab adventu CHRISTI ad nos data nobis est potestas, filios Dei fieri. (By the coming of Christ to us, we are given the opportunity to become the sons of God.)

conciliatum uobis cum Deo contubernium gaudeatis, quantum uos inter uos tripudium agatis, unde pene superfluum uideri posset admonuisse, uestramque hilarem ac ultroneam ad id laetitiae uoluntatem; et, ut sic dicam, promptitudinem stimulasse.	you rejoice on account of this companionship obtained for yourselves with God, how much exultant dancing you do among yourselves, from which it could almost seem superfluous to have admonished you, and, as I might say, to have stimulated your merry and voluntary inclination to joy toward it, and your readiness.
Non tantum sane id scribo, ut gaudeatis, quod	Of course I do not write this only so that you may rejoice,
{10.b} uos agere certo scio, sed ut gaudium uestrum plenius sit. quod absque dubio continget, si uos uidero non secus de aliena gaudere felicitate, atque de propria.	{10.b} because I know with certainty you do this, but so that your enjoyment may be more complete. Which without a doubt will happen, if I see you enjoy the happiness of another not otherwise than your own.
Sic enim christiana est charitas. Sic CHRISTUS induitur. sic in itinere, quo itur ad patriam, non erratur.	For in this way is Christian *charitas*. In this way Christ is put on/ endued. In this way on the journey by which one goes to the fatherland, one does not go astray.
Maximus profecto istiusmodi est consensus, et communionis uis, atque efficacia, quae in CHRISTO fit.	Very great, certainly, is agreement of this sort, and the power and efficacy of the communion that takes place in Christ.[58]
Unde illud oritur iucundissimum intuentibus spectaculum, theatrumque coeleste, ac diuinum inter illos, qui in charitate radicati, ut inquit Paulus, et fundati, non fabulas indoctas et lasciuas, ut mimi solent, et histriones, uulgo uenditant impudenti, sed uirtutum officinas exercent, atque in spiritus arena, quantum sua ualeat in Deum fides, ac dilectio, in oculis Ecclesiae demonstrant.	Whence arises that extremely pleasant spectacle to those watching, and a theater, celestial and divine among those who, rooted and grounded in *charitas*, as Paul says [Ephesians 3.17], do not hawk ignorant and lascivious fables to the shameless crowd as the mimes and actors usually do, instead they practice the crafts of virtues, and in the arena of the spirit, they demonstrate in the eyes of the Church how much their faith in God and their love prevail.
Hincque mirabilem illum charitatis ardorem uidere licet, quo uel usque ad diuisionem spiritus et animae combusti, nihil iam sentiunt, quod non sit ignis, aut igni simile.	And hence one may see that wondrous ardor of *charitas*, by which, burned away even unto the division of the spirit and soul, they feel nothing now that is not fire or similar to fire.
Si ex ipsis unus aegrotat, aegrotant caeteri, alterque in alterius commodum aeque incumbunt, ut in proprium. Imo efficacius, libentiusque rem curant proximi, quam propriam ac suorum.	If one of these grows ill, the others grow ill, and they bend their attention equally toward the benefit of one another as to their own. Rather they care more effectively and willingly about the affair/ thing of their neighbor than

[58] Unio illa vera est, quae fit in CHRISTO. (That union is true, which is made in Christ.)

	about their own and that of their familiars.
Si cui peccare etiam ad mortem contingat, Deus bone, quantus omnium moeror, quantus luctus, quantum ad medelam subsidium, quam ampla charitas, quam flagrantes et assiduae ad Deum preces.	If it happens to anyone to sin even unto death, good God, how much sorrow for all, how much grief, how much help for a remedy, how ample the *charitas*, how passionate and incessant the prayers to God.[59]
Quid si opus sit pro salute fratris emori? Putas'ne tum diuisiones illas formari animo? Res meas effundo pro alio, si fratris corpus periclitatur. Corpus item meum trado, si illius anima.	What if it should be necessary to die for the salvation of a brother? Do you think then that those divisions are formed in the mind?[60] I pour out my things/ possessions for another, if the body of a brother is in danger. Likewise, I hand over my body if his soul [is in danger].
Caeterum si aequa inter nos est proportio, neque pro anima animam, neque pro corpore corpus,	Moreover, if the proportion between us is equal, I do not expend [my] soul for [another's] soul, nor [my] body for [another's] body,
{11.a} neque interim pro re aliena meam impendo. Siquidem ad consilia haec pertinent, non ad praecepta.	{11.a} nor meanwhile [do I expend] my thing for another's thing. Accordingly, these [matters] pertain to counsels not to precepts.
Vix eiusmodi rerum partitiones admittunt in palaestra spiritus hi, qui non contenti mediocritate, eo feruntur in Deum amore, ut nihil fere probent, quod diuinam non repraesentent imaginem, perfectam nimirum in rebus curandis tum prouidentiam, tum iunctam cum commodo alieno probitatem, ac, qua maxime delectatur Deus, erga omnes dilectionem, quae tanta esse posset, ut nullo habito salutis propriae, uel qua seruatur corpus, uel qua anima, respectu, quicquid sunt pro aliis impenderent, modo Dei gloriam extolli posse praeuiderent.	Men of this sort, in the wrestling-school of the spirit, scarcely admit divisions of this kind,[61] who, not content with the middle way, are carried toward God by such love that they approve almost nothing that does not represent the divine image, without doubt both perfect providence in managing affairs, and integrity joined with the advantage of another and, that in which God is most delighted: a love toward all people which could be so great that, having no regard for their own well-being, whether that by which the body is preserved, or that by which the soul is, they would expend whatever they have for the sake of others, provided they foresaw that the glory of God could be extolled.
Ego certe, inquit cordatior, si geennae flammae et cruciatus in me unum omnes conspirarent, saeuirentque, ac infelicem	Surely I, said a wiser/ braver man, if all the flames and tortures of Gehenna conspired and raged against me alone, and drained this

[59] Indicia nonnulla perfectae charitatis inter homines. (Some signs of perfect *charitas* among men.)
[60] Absurda quaedam de amoris gradibus partitio. (A certain division into the steps of love is absurd.)
[61] Dei gloriae intuitu nullam admittimus in amoris gradibus partitionem. (In view of God's glory we admit no division into the steps of love.)

hanc animam quasi pissitando haurirent, non exhorrescerem, nec meam uel unico gemitu expostularem sortem, modo Dei nomen iri exaltatum compertum haberem.	unhappy soul as though by drops/ sips, I would not shudder, nor would I complain about my lot with even a single groan, if only I had it verified [that] the name of God would be exalted.
Eo igitur imbutae spiritu animae, atque ardore illo, ut diximus, instinctae, non possunt non summo illo ac pleno affici gaudio, de quo nunc loquimur, cuiusque copiam e Philippensium profectu percipere desiderans apostolus, sic illos hortabatur: Implete (inquit) gaudium meum.	Therefore, souls imbued with that spirit, and inspired with that ardor, as we have said, cannot fail to be affected by that supreme and full joy concerning which we are now speaking, and the apostle, desiring to receive an abundance of it from the progress of the Philippians, exhorted them thus: Fill up (he says) my joy.[62] [Philippians 2.2]
Qua re obsecro? auro ne? argento ne? sellane curuli, aut magistratu alio? Minime quidem omnium. Sed quo oro? Idem sapiatis, inquit, eandem charitatem habeatis, unanimesque idipsum sentiatis.	With what thing, I beg? With gold? With silver? With a curule chair, or some other magistracy/ civic office? Indeed, not at all. But by what, I pray? That you may be of the same mind, he said, that you may have the same *charitas*, and being of one mind may perceive the very same thing. [Philippians 2.2]
En gaudium, en alacritas, en laetitia illa, per quam alter alterius mutuum gratulari debent profectum in Deo et charitatem.	Behold the joy, behold the alacrity, behold that happiness through which they ought to congratulate one another on their mutual progress in God and *charitas*. [Note: *Rule of St. Benedict*, LXXII: De bono zelo.]
Gratulationes autem illae, quae fiunt inter homines, ob deuictos, occisosque hostes, aut propter adeptum	But those congratulations, which take place among men on account of vanquished and slaughtered enemies, or for
{11.b} magistratum, et adauctum aerarium, ab humano proficiscuntur affectu potius, quam eo, quem decet sanctos, atque illos quidem, quibus mundus iste grauissimo est oneri ac taedio, non quieti, quam nusquam esse existimant, praeterquam in illo, qui, quoniam nulli obnoxius est uanitati, aut, unde rerum corruptiones et tenebrae ortum habent, uicissitudini, lux a Ioanne appellatur.	{11.b} a magistracy/ civil office obtained, or a treasury increased, proceed from human affection rather than from that which befits saints, and those indeed for whom this world is as a very heavy burden and tedium, not a rest,[63] which they suppose to be nowhere except in him who, since he is subject to no vanity or vicissitude from which the corruptions and darkness of things have their origin, is called by John light.[64]

[62] Verum pastoris animarum gaudium quale sit. (What the true joy of the pastor of souls is.)
[63] Vita haec praesens taedio sanctis est, atque oneri, non voluptati. (This present life is as a tedium and a burden to saints, not as a pleasure.)
[64] Nullae in Deo vicissitudines. (There are no vicissitudes in God.)

1.5. Et haec est (inquit) annuntiatio, quam audiuimus ab eo, quoniam Deus lux est, et tenebrae in eo non sunt ullae.	**1.5. And this is (he says) the proclamation which we have heard from him, that God is light and there are no shadows in him.**
Tenebrae peccata sunt in primis, haereses, ignorantia. Et qui in tenebris ultro ambulant, caecutiunt assidue, uiuuntque miseri, et nihil tam horrent, quam lucis nomen.	Shadows are above all sins, heresies, ignorance.[65] And those who willingly walk in shadows, are perpetually blind and live as wretches, and they abhor nothing so much as the name of light.
Non ueniunt, inquit, ad lucem, ne opera illorum arguantur. Caeterum lucis nomine, praeterquam quod Deum signamus, sanctam legem intelligimus, opera item iustitiae, castos mores, pudicitiam, eruditionem, et caetera huiusmodi animae ornamenta.	They do not come (he says) to the light, lest their works be exposed. Moreover, by the name of light, beyond the fact that we designate God, we understand holy law, likewise works of justice, chaste habits, modesty, erudition and other such ornaments of the soul.[66]
Quibus tamen omnibus omissis huc CHRISTUM lucem illam ueram, quae illuminat, datque uitam omnibus uenientibus in hunc mundum, auocemus, atque cum scriba nostro sanctissimo annuntiemus, quae de illo audiuimus. Quid obsecro istuc est?	However, leaving aside all these, let us here summon Christ, that true light, which enlightens and gives life to all those coming into this world, and let us proclaim with our most holy scribe what we have heard concerning him. What, I pray, is that?
Quoniam, inquit, Deus lux est, atque ea quidem, in qua tenebrae sunt nullae. At unde, oro, auditum est Deum esse lucem? Ab ipso sane quidem: Ego, ait, sum lux mundi.	That God is light, he says, and indeed such a light in which there is no darkness. But whence, I pray, was it heard that God is light? Surely indeed from himself: I, he says, am the light of the world.[67]
Quid ergo sol iste? ad quid conditus est? Ob id nimirum, ut luceat in mundo; Deus autem tum huius, tum caeterarum rerum conditor lucet in animis ut Diuus aiebat Chrysostomus. Qui tamen	What then is this sun? For what purpose was it created? For that reason no doubt, that it might shine on the world; however God, the creator both of this and of the remaining things, shines in souls, as the St./ Divine Chrysostom said. Who nevertheless
{12.a} se lucem nuncupat mundi propter homines mundi incolas, nec minus propter res caeteras, ob continuos uidelicet suae bonitatis radios, quibus omnia permeat, percurrit, seruat, atque esse iubet.	{12.a} calls himself the light of the world on account of the men who inhabit the world, and no less on account of other things, due clearly to the continuous rays of his goodness, by which he permeates, passes through, preserves, and commands all things to be.

[65] Tenebrae in spiritualibus quae sint. (What is darkness in spiritual matters.)
[66] Lux sancta est lex, ac mores probi. (Sacred light is law, and good morals.)
[67] Cur Deus dicatur lux et sol. (Why God is called light and sun.)

Semel enim Pharisaei (tanquam qui nihil doctrinae cuiquam attribuere consuescerent nisi Prophetis, quos lucem Iudaei appellare soliti erant) CHRISTUM inscitiae arguentes, Galilaei nomen illi obiecere, patriam nimirum ignobilem, et in qua propheta non uixisset.	For once the Pharisees (inasmuch as they were accustomed to attribute no doctrine to anyone except the Prophets, whom the Jews were wont to call light) while accusing Christ of ignorance, threw the name of Galilean at him, a country no doubt ignoble, and in which a prophet had not lived.
Vide, inquiunt, quod a Galilaea Propheta non surrexerit. At dominus, cui mos fuerat ac natura, uel ipsos rebelles hostes instruere, atque ad ueritatis lumen attrahere, sic inter se de illius doctrina dissidentibus respondit. Ego sum lux mundi, non Palestinae duntaxat et Iudaeae, ut uestri olim Prophetae.	See, they say, that from Galilee a Prophet has not arisen. But the lord, whose habit and nature it was to instruct even rebellious enemies themselves, and draw them to the light of truth, answered those who were differing among themselves about his doctrine thus: I am the light of the world, not merely of Palestine and Judea, as your Prophets once [were].[68]
Omnes orbis regiones lumine meo indeficienti illustro, omnes afflo, omnes ad lucem Patris amabilem inuito.	I illuminate all the regions of the world with my unfailing light, I breathe upon all, I invite all to the lovely light of the Father.
Et ut breuiter dicam, qui sequitur me non ambulat in tenebris. Cui porro magistri assertioni succinuit [sic, succinit] Ioannes inquiens, Deus lux est, et tenebrae in eo non sunt ullae.	And as I might say briefly, he who follows me does not walk in darkness. To which assertion of the master, furthermore, John chimes in, saying, God is light, and in him there is no darkness at all.
Obsecro, quid erat mundus ante CHRISTI accessum ad nos? In quanta uersabatur errorum caligine nostrum genus? Et leges, et maiorum scita, et bene uiuendi praeceptiones, uno facto uolumine in tenebris uolutabantur.	I beseech [you], what was the world before the approach of Christ to us? In what great murkiness of errors was our dwelling? And the laws, and the statutes of our ancestors, and the precepts of living well, having been made into a single scroll were rolling about in darkness.
Retraxerat radios Sol iustitiae, atque nobis iratus ob scelera, ne ipsum quidem naturae lumen, quo a caeteris distamus animantibus, integrum suas exequi sinebat operationes.	The Sun of justice had retracted its rays and, angry with us on account of our crimes, did not even allow the very light of nature, by which we differ from other living beings, to execute its operations fully.
Verum ille, qui in rerum exordio sua infinita, atque incomprehensibili sapientia lucem secreuit a tenebris, aquasque ab aquis miraculo	However, he who in the beginning of things, by his infinite and incomprehensible wisdom, separated light from darkness, and divided waters from waters
{12.b} omnium stupendissimo seiunxit, et dixit: Fiat lux, et facta est lux: sic suam attemperauit seueritatem, ac iustitiae	{12.b} by the most stupendous miracle of all, and said: Let there be light, and light was made; thus he adjusted his severity, and the

[68] Divinae est bonitatis vel ipsos fugitivos et rebelles trahere. (It is characteristic of divine goodness to draw in even fugitives and rebels.)

gladium; ut dimoto diluuio a terris, cacumina montium apparere iusserit.	sword of justice, so that with the flood removed from the earth, he commanded the tops of the mountains to appear.
Tunc sane (o incredibile mysterium) tum inquam, praefinito tempore a Patre, Verbum caro factum est, et uenit lux in mundum, sed tenebrae eam non comprehenderunt, ut etiamnum haud desint, quae ignorent tantae lucis beneficium, non amplius tenebrae, sed profundissimae noctes, et si quid obscurius dici potest.	At that time, surely (Oh incredible mystery) then, I say, at the time foreordained by the Father, the Word was made flesh, and light came into the world: but the darkness did not comprehend it, so that even now there are by no means lacking [souls] which are ignorant of the benefit of so great a light, they are no longer shadows/ darkness, but the most profound nights, and if anything darker can be said.
Quod enim, cum nox esset, ac tenebrae super faciem abyssi, diligerent magis homines tenebras, quam lucem, minus certe admirandum uideri potuisset, cum obuoluto tenebris uniuerso, ne unus quidem esset, ut queritur Dauid, qui faceret bene.	For [the fact] that, when it was night, and darkness was upon the face of the abyss, men loved darkness more than light certainly could have seemed less surprising, since, with the universe covered in darkness, there was not even one, as David complains, who did good.
At orto iam Sole, in ipsis hallucinari radiis, ac more noctuae ad aspectum luminis hebescere, ac refugere, iam grauius peccatur, quam si nulla prospecta luce adhuc terra esset inanis et uacua.	But with the Sun now having risen, to grope blindly in these very rays, and like an owl to grow faint at the sight of light and flee, one sins more gravely now than if the earth were still void and empty with no light seen.[69]
Hoc est, ut admonet Ioannes, si adhuc in tenebris ambulamus.	This is, as John admonishes, if we still walk in darkness.
1.6. Si dixerimus, inquit, quoniam societatem habemus cum eo, et in tenebris ambulamus: mentimur, et non facimus ueritatem.	**1.6. If we assert, he says, that we have fellowship with him, but we walk in darkness, we lie, and do not practice the truth.**
A CHRISTO confestim alienatur, qui peccat. nulla quidem potest esse inter lucem, et tenebras coitio. Unde clamat Paulus Corynthiis scribens: Quaenam societas lucis ad tenebras?	One who sins is alienated immediately from Christ.[70] Indeed, there can be no union between light and darkness. Whence Paul proclaims, writing to the Corinthians: What sort of fellowship is there of light to darkness? [2 Corinthians 6.14]
Atqui si Deum diligimus, atque eius unigenitum, debemus, sicut ipse ambulauit,	And yet, if we love God and his only begotten son, we too ought to walk as he himself

[69] Peccant letalius homines, qui post CHRISTI adventum peccant, quam qui antea. (People sin more lethally who sin after the advent of Christ than those who sin before it.)
[70] A CHRISTO statim alienatur qui peccat. (One who sins is immediately alienated from Christ.)

et nos ambulare. alioqui, cimeriis ipsis, obscurioribus circunsparsi tenebris, nostris in consiliis et actionibus perinde implexe ducimur, atque ii solent, qui per labyrinthi ambages, ac maeandros	walked: otherwise, surrounded by shadows darker than the very Cimmerian mists, in our plans and actions we are led in just as entangled a manner as those men usually are, who wander uncertain through labyrinthine ambiguities
{13.a} suspensi diuagantur.	{13.a} and meandering twists.[71]
Quemadmodum enim tute inter homines non uiuitur absque luce, ita absque CHRISTO, qui lux est animae, caecutiat oportet, ac pereat, quicquid diuinae lucis capax est in nobis, et particeps.	For just as one does not live safely among men without light, so, without Christ, who is the light of the soul, whatever in us is capable of the divine light and takes part [in it] must grow blind and perish.
Sed illud considerandum, qui fit, ut plerique ab istiusmodi solis radiis remotissimi cum sint, se tamen prope esse opinentur?	But this must be considered: how does it happen that although most [people] are very far away from the rays of such a sun, they still imagine themselves to be close by?
Aut hi certe inscitia errant et ignorantia, quod uix fateri debent, cum adeo lucide iam se effuderit sol noster et copiose, ut nemo sit, qui merito queri possit, se in tam uniuersali lumine caecum esse.	To be sure, either they go astray in inexperience and ignorance, which they ought scarcely to admit since our sun has already poured itself out so brightly and abundantly, that there is no one who could justly complain that he is blind amid such universal light.
Aut peccant consulto, ac data opera in limine ipso luminis attoniti labant.	Or they sin deliberately and on purpose: they waver stunned on the very threshold of light.
Semel enim peccati tenebris suapte sponte addicti, atque a luce Spiritus ultro auersi, iam induruere.	For, once addicted to the darkness of sin by their very own choice, and having willingly turned away from the light of the spirit, they have already become hardened.
Iam in caligine, atque umbra mortis sedere decreuerunt. Iam lucem inuisam habent. Iamque animae interitum tanti faciunt, quanti alii et uitam, et Deum.	They have already resolved to sit in murkiness, and in the shadow of death. They already consider the light as hated. And already they value the destruction of the soul as highly as others value both life and God.
Vtcunque errent, permagnum id est amentiae argumentum, quod cum mali sint, se nihilo minus et probos, et Deo charos esse arbitrentur, ut sunt illi (exempli causa) qui in Dei aedibus, familiisque bene institutis uersantes, nihil non agunt, quo mundi bonis, ac commodis, etiam cum religionis opprobrio, et iactura, potiantur: caeterum quid de aeterna uita futurum sit,	However much they err, it is a great proof of their madness that, although they are evil, they think they are nonetheless upright and dear to God, as are those (for example) who, while dwelling in the houses of God, and in well-established [religious] communities, leave nothing undone so that they might obtain the goods and advantages of the world, even to the shame and loss of religion, but yet they care

[71] Per labyrinthum vagatur, qui a CHRISTI vita discedit. (He who departs from the life of Christ wanders through a labyrinth.)

nihil pensi habent.	nothing about what will become of eternal life.[72]
Censes'ne genus id hominum in tenebris diuersari, an in luce? Filioli mei, aiebat senex noster, nolite diligere mundum, neque ea, quae in mundo sunt.	Do you think that this class/ race of men is sheltering in darkness, or in light? My little children, our elder [i.e. John] was saying, Do not love the world, nor those things that are in the world.
Si quis diligit mundum, non est charitas Patris in eo: qua tamen habita, lucida continuo fit anima, atque propterea, quae ab eo propter peccati tenebras fuerat disiuncta, Deo unitur.	If anyone loves the world, the *charitas* of the Father is not in him: yet when this [*charitas*] is possessed, the soul at once becomes luminous, and for this reason, having been separated from him because of the darkness of sin, it is united to God.
Turpissimum igitur	Therefore,
{13.b} in modum fallitur et mentitur, qui in tenebris ambulans se cum Deo, qui lux est mundi, consortium habere opinatur.	{13.b} he is deceived in a most shameful manner and lies, who, walking in darkness, thinks that he has fellowship with God, who is the light of the world.
Nam qui se putat innocentiam, quam iustificationem appellant, posse assequi sine CHRISTO, tota errat uia, et si quis id audet dicere, mentitur, fucumque et sciens et prudens sibi obducit. Vide quid sequitur:	For, who thinks that he is able to attain innocence (which they call justification) without Christ, goes completely astray, and if someone dares to say it, he lies, and both knowingly and deliberately pulls a disguise over himself.[73] See what follows:
1.7. Si autem in luce ambulamus, sicut et ipse est in luce, societatem habemus adinuicem, et sanguis IESU CHRISTI filii eius emundat nos ab omni peccato.	**1.7. But if we walk in the light, just as he himself is in the light, we have fellowship reciprocally, and the blood of Jesus Christ his son cleanses us from every sin.**
Aperte definit apostolus haudquaquam posse dici in luce esse et uiuere hominem, hoc est a peccato, peccatique caligine, et foeditate purgari, absque Patre atque illius filio: cuius sanguine ac morte nostra adeo omnia sunt abstersa crimina, ut nullus amplius extet reliquus in nobis ne naeuus quidem peccati, nisi uelimus.	The apostle plainly determines that a man can by no means be said to exist and to live in the light, this means, to be cleansed from sin, and from the murkiness and filth of sin without the Father and his son, by whose blood and death all our crimes are so wiped off that no blemish of sin ever remains any longer in us, unless we should wish.
Quod sane donum ante lucis huiusce	Which gift, of course, before the coming of this

[72] Quo ducuntur itinere hi, qui se bonos existimantes mali sunt. (By what road these [people] are led who, esteeming themselves good, are bad.)
[73] Errat, qui iustificationem se posse assequi sine CHRISTO opinatur. (He errs who thinks he is able to attain justification without Christ.)

aduentum uix uni atque alteri contigit ex sanctioribus. Nunc uero omnibus factum est obuium, nec est, ut quis fratrem suum amodo, ut scriptum est, de domino interroget, omnes enim a minimo usque ad maiorem cognoscunt.	light, scarcely fell to the lot of one or two of the more holy. But now it has become a gift open to all, nor is there any reason that anyone should ask his brother from now on about the Lord, as it is written, for all know [him] from the least to the greatest.[74]
quid oro, cognoscunt? Deum nempe in luce esse, imo lumen illud in se habere, atque in nos effundere, quod totam ita commutet animam, ad se trahat, innouet, transformetque, ut de nobis dici merito illud possit apostoli, Eratis tenebrae, nunc autem lux in domino.	What, I pray, do they know? Namely, [that] God is in the light, or rather [that] he has that light in himself, and pours it out into us, which so changes the whole soul, draws it to himself, renews it and transforms it, so that the apostle's [saying] can justly be said of us: You were darkness, but now [you are] light in the lord. [Ephesians 5.8-9]
Quod quidem beneficium ac donum efficacissimo cruori IESU CHRISTI, qui nos emundat ab omni peccato, referri acceptum debet, quoque indissolubilem cum Patre nanciscimur	And this benefit and gift must be credited to the most efficacious blood of Jesus Christ, who cleanses us from all sin, and by which we obtain an indissoluble companionship
{14.a} consuetudinem et amicitiam.	{14.a} and friendship with the Father.[75]
Unde ueram illam inter homines creari necessitudinem et charitatem cernimus, quae unanimes illos, atque, ut inquit Dauid, unius moris habitare facit in domo domini. Et hoc est in luce esse, in luce ambulare, in luce uiuere, ac demum in luce mori.	Whence we see that true connection and *charitas* created among men, which makes them dwell like-minded, and (as David says) of one disposition in the house of the Lord. [Psalm 67.7] And this means to be in the light, to walk in the light, to live in the light and finally to die in the light.[76]
Qua de re non absque causa suos hortabatur Ephesios Paulus dicens. Ut filii lucis ambulate, nam fructus lucis est in omni bonitate et iustitia et ueritate.	For which reason, not without cause, Paul exhorted his Ephesians saying, Walk as children of the light, for the fruit of the light is in all goodness and justice and truth. [Ephesians 5.8]
Magna profecto uis est lucis huiuscemodi, quae hominem Deo similem reddit.	Certainly great is the power of this sort of light which renders man similar to God.
Siquidem parte illa, qua non solum in amicos beneuolentia afficitur, uerum etiam in hostes, ac sibi infestos diffunditur (qui est, ut inquit Paulus, lucis fructus in omni bonitate) Deum imitatur, similisque illi fit,	Accordingly, by that part [of the soul], in which benevolence is not only felt toward friends, but is also poured out toward enemies and those hostile to himself (which is, as Paul says, the fruit of light in all goodness) he

[74] Iam omnibus obvium factum est purgationis donum. (Now the gift of purgation has been made open to all.)
[75] CHRISTI cruor res ea est, qua purificamur, Deoque unimur. (The blood of Christ is that thing by which we are purified, and united to God.)
[76] Quid sit in luce esse. (What it means to be in the light.)

atque is omnino, qui pro salute proximi, nullo habito propriae respectu (quod frigidiusculi in Dei obsequio non agunt) nec mortem, nec uitam, neque ipsam demum, si fieri posset, a Deo separationem, pertimescit.	imitates God and becomes like him, and he is entirely that one, for the salvation of his neighbor, having no regard for his own (which those men a little tepid in compliance to God do not do), dreads neither death, nor life, nor lastly, even if it were possible, that very separation from God.[77]
Nihil non audent uere Dei amantes, modo illius honori seruiant, atque illius gratiam demereantur. Sanguis igitur IESU CHRISTI, cuius pretium ipsi etiam beati sensere spiritus ab initio, ipse est, cui nostram omnem debemus iustitiam, atque animae purgationem.	There is nothing [that] those truly loving God do not dare, if only they may serve his honor and earn his grace.[78] Therefore, the blood of Jesus Christ, whose worth even the blessed spirits themselves have felt from the beginning, is itself that to which we owe all our justification/ righteousness and the purgation of our soul.[79]
Nec est tamen quod quis sibi propter adeptam innocentiam nimis adblandiatur, cum omnibus id natura propemodum datum: fit post Adae lapsum, ut peccato obnoxii, uix horae unius securitatem sibi polliceri queant.	Still, it is not that anyone may flatter himself too much on account of having secured innocence, since by nature this has almost been granted to all: it happens after the fall of Adam, that, being subject to sin, they are able to promise themselves scarcely the security of one hour.[80]
Peccant omnes, sed bis ille felix, qui minimis urgetur.	All people sin, but twice happy is he who is burdened by [only] the smallest [things].[81]
Quare uerius illud est, quod sequitur, quam quod aliud maxime:	For this reason, that which follows is truer certainly than any other thing:
1.8. Si dixerimus, inquit, quoniam peccatum non	**1.8. If we assert, he says, that we have no sin,**
{14.b} **habemus, ipsi nos seducimus, et ueritas in nobis non est.**	{14.b} **we lead ourselves astray, and the truth is not in us.**
Maxima ea est hominum illorum confidentia, qui a peccati sorde se mundos	That confidence of those men is greatest who proclaim themselves clean from the filth of sin,

[77] Quomodo efficimur Dei similes per beneficentiam etiam erga hostes. (In what way we are made similar to God through kindness even toward [our] enemies.)
[78] Nihil pertimescunt Dei amantes, modo illius nomen exaltari contingat. (Lovers of God fear nothing, if only it happens his name is exalted.)
[79] CHRISTI sanguini, cuius pretium etiam beati spiritus sensere, nostram debemus iustitiam. (We owe our justification to the blood of Christ, whose value even the holy spirits have sensed.)
[80] Omnibus propemodum connaturale factum est post Adae lapsum peccare. (For everyone, it has become almost innate to sin after the fall of Adam.)
[81] Nemo est qui non peccat. (There is no one who does not sin.)

praedicant; cum Paulus dicat, fateaturque, se non propterea iustum tuto dici posse, quod nihil sibi consciret. Nihil mihi, inquit, conscius sum, sed non in hoc iustificatus sum.	although Paul declares and confesses that for this reason he cannot safely be called just merely because he is conscious of nothing against himself. I am conscious of nothing (he says), but I am not justified in this. [1 Corinthians 4.4]
Clamat psaltes: Delicta quis intelligit? Et certe, quis gloriari potest se mundum habere cor, simulac legit Prophetam querentem se in iniquitatibus conceptum, peccatoremque in lucem editum?	The psalmist proclaims, Who understands [his own] misdeeds? [Psalm 18.13] And really, who can boast of having a clean heart, the moment he reads the Prophet complaining he was conceived in iniquity and brought forth into the light as a sinner?
Quis tutus igitur (obiiciet quidam) in tam certis lapsibus et continuis, iter id uitae periculosum transiget?	Who therefore safely (someone will object) in such certain and continual lapses, will complete that dangerous journey of life?
Iam fassus est senex mortalium delicta in Agni sanguine ablui, cuius ac bonitate nostrae etiam quotidianae sordes non imputantur, sed teguntur, omninoque, ac si nunquam extitissent, occultantur; modo studium in nobis, et conatus proficiendi de uirtute in uirtutem non desideretur.	The elder has now declared the misdeeds of mortals to be washed in the blood of the Lamb, and by whose goodness even our daily stains are not imputed [to us] but are covered over and altogether hidden, as though they had never existed,[82] if only the eagerness in us and the impulse for advancing from virtue to virtue is not lacking.[83]
Atqui semen id illud est Dei manu in nobis insitum, quo habito, ad mortem peccare non possumus.	And yet that is the seed inserted into us by the hand of God, by possessing which, we are unable to sin unto death.
Nam quod crebro inter homines peccetur, id imputandum est non tam caeduae ac turpi illorum naturae, quam consuetudini, atque ad ea, quae illis efficere possunt incogitantiae.	For the fact that sin is frequently committed among men is to be imputed not so much to their perishable and shameful nature, as to customary practice, and to thoughtlessness regarding those things which can work on them.
Quod uero ullo absque merito subleuentur, ac denuo, milliesque deinceps a continuis mundentur errorum notis et maculis, id proprium est Dei, atque illius gratiae beneficium et munus: quod sane omnibus ita expositum est atque obuium, ut nemo	However, the fact that they are raised up without any merit, and are cleansed again, and a thousand times thereafter, from the continuous marks and blemishes of errors, that is characteristic of God,[84] and the benefit and gift of his grace, which surely has been set

[82] Virtute cruoris CHRISTI quotidiana etiam nostra occuluntur scelera. (With the power of Christ's blood, even our daily crimes are covered over.)
[83] Quantum promoveat in nobis conatus proficiendi. (How much an impulse to do good may bring about in us.)
[84] Proprium hominis est labi, Dei autem erigere. (It is characteristic of man to fall, but of God to raise up/ erect.)

iam sit, qui queri merito possit, se in sordibus et tenebris derelicto, caeteros in lucem ascitos esse, atque propterea filios Dei effectos.	forth and [made] so obvious to all, that there is now no one who can rightly complain that, with himself abandoned in filth and darkness, others were summoned into the light and thereby made sons of God.[85]
Lux enim uniuersalis est CHRISTUS, cuius	For Christ is the universal light, whose
{15.a} spiritus amor est, et is quidem generalis, omnes inuitans, omnes multiformis gratiae suae donis illectans, attrahens, uiuificans, ac demum, quantum in se est, seruans.	{15.a} spirit is love, and is indeed general/ universal: inviting all, enticing all with the multiform gifts of his grace, drawing [them] in, reviving [them], and finally, preserving them as far as is in his power.[86]
Sed illud horrendum dictu, quod plerique hominum huiuscemodi persuasione imbuti ac fide, nulla tamen afficiuntur spiritus dulcedine ac suauitate, sed duriores in dies facti, peccatis modum statuunt nullum.	But this is horrible to say, that many men imbued with this sort of persuasion and faith, still are affected by no sweetness and pleasantness of the spirit, but made harder day by day, they set up no limit for sins.
Horum quidem imbecillis fides est et uana, imo, ut illam alius uocat apostolus, mortua in semetipsa.	Indeed the faith of these [men] is weak and vain, or rather, as another apostle terms it, dead in itself.[87] [James 2.17]
Siquidem Dei promissis fidere, nec uitam dissolutam, et effraenem aliquando compescere, atque ad iustitiae normam informare, uanus istiusmodi est cursus, uanum consilium, uana persuasio.	Accordingly, to trust in the promises of God, and not restrain at any time a dissolute and unbridled life, and to form [it] to a standard of justice, futile is the course/ direction, futile the deliberation and futile the conviction.
Sed nec fidem illam quidem appellare audemus, qua quis edoctus Dei filium pro se mortuum esse, atque propterea sibi omnia condonasse crimina sibi persuadet, nisi ipsum Dei filium cum amet, tum sanctis uitae moribus imitetur.	But we do not even dare to call that faith by which one persuades himself, having been taught the son of God died on his behalf, and on this account has absolved him of all crimes, unless he both loves the very son of God and imitates [him] with the holy conduct of his life.
Unde non immerito clamat ille, Quid proderit fratres mei, si fidem quis dicat se habere, opera autem non habeantur? nunquid poterit fides saluare eum?	Whence he proclaims not unjustly, My brothers, what will it profit if someone says he has faith, but his works are not had?[88] Will faith be able to save him?
Adeo enim cum uera fide coniunctum est operandi studium ac feruor, ut non solum	For the zeal and fervor for working is so conjoined with true faith, that so great a father

[85] Nemo queri potest, se in tenebris derelictum. (No one may complain that he has been abandoned in shadows.)
[86] CHRISTI lux est generalis, cuius spiritus amor est. (The light of Christ is universal, whose spirit is love.)
[87] Inanis illius est fides, qui CHRISTI vita non aemulatur. (Empty is the faith of one who does not emulate the life of Christ.)
[88] Vanum illius esse consilium qui credit, nec vitam interim corrigit. (Worthless is the counsel of one who believes but nevertheless does not correct his life.)

ex fide, uerum etiam ex operibus iustificari homines asserat tantus pater.	asserts men are justified not only by faith but also by works.[89] [James 2.24]
Nec obstat, quod saepenumero inculcat Paulus, nempe hominem iustificari per fidem sine operibus legis, quae scilicet absque spiritu fiunt, aride nimirum, arroganter, atque persuasione propriae uirtutis, et, ut fere erant pharisaica omnia, excellentiae infecta.	Nor is it an obstacle that [which] Paul repeatedly inculcates, namely: man is justified through faith without the works of law [Romans 3.28], which [works], to be sure, are done without the spirit, evidently aridly, arrogantly, and tainted by the conviction of one's own virtue and excellence (as were almost all Pharisaic [laws]).
His delibatis fatendum erit, hominem, quoad in carne uixerit, peccatis esse obnoxium, crebro labi, atque in lapsibus delectari, ac	Having briefly touched upon these things, it must be admitted that man, as long as he lives in the flesh, is subject to sin, to lapse frequently, and to delight in his lapses, and
{15.b} tandem mori: nisi pater, qui tradens nobis filium suum bona omnia cum illo tradidit, rarum illud fidei munus impartiatur, qua tum in Deum, tum in proximum amore flagrantes, non solum remissa nobis esse peccata per CHRISTUM credamus, sed etiam uitae innouationem allatam.	{15.b} finally to die, unless the Father, who, by delivering his son to us gave us all good things with him, imparts that rare gift of faith, by which, burning with love both for God and for our neighbor, we believe not only that our sins have been forgiven through Christ, but also that a renewal of life has been brought about.[90]
quarum quidem rerum signum est euidens sacramentorum collatio, quo nemo nesciat illud interne in anima peragi, quod foris per eiuscemodi ministerium peragitur.	Indeed a clear sign of which things is the conferral of the sacraments, whereby let no one be ignorant that what is performed externally by a ministry of this kind is enacted internally in the soul.[91]
Sed haec omnia propemodum nihil ad salutem, nisi uita respondeat ministerio.	But all these things are almost nothing for salvation, unless life corresponds to ministry.
Lepidos sane mores laudo, laudo uitae policiem, laudo cerimonias, silentia, solitudinem, frequentemque tum confessionem, tum oblationum uictimae salutaris usum, fidei nimirum nostrae in Deum uim utcunque testantia.	Surely, I praise elegant manners, I praise the refinement of life, I praise ceremonies, silences, solitude, and frequent confession, as well as the use of the offerings of the salvific victim, which are, one way or another, testifying to the power of our faith in God.[92]
Verum nisi uidero inter haec omnia CHRISTUM bonorum omnium	But unless I will have seen Christ, the conciliator of all good things, revolving among

[89] Iustificationem etiam ob operibus, quae naturaliter unita sunt fidei, prodire. (Justification also comes about on account of works, which are naturally united to faith.)
[90] Absque vitae innovatione nulla est vis fidei. (The power of faith is nothing without a renewal of life.)
[91] Quid prae se ferat sacramentorum collatio. (What the offering of the sacraments shows.)
[92] Nobilissima pars fidei. (The most noble part of faith.)

conciliatorem uersari, secumque gregem illum sexaginta fortium, qui ambiunt lectum Solomonis, habere, quo illorum uitam appellabo nomine?	all these things, and having with him that flock of sixty strong men who circle Solomon's bed, by what name will I call their life? [Song of Songs 3]
Mundanarum quidem rerum amorem inter delitias spiritus immiscere, odiaque et simultates in purissimo Ecclesiae campo serere, hoc est, formosissimam sponsae faciem foedare uelle. quid censes? Malos male perdet dominus, ac uineam suam locabit aliis agricolis.	To mix in the love of worldly things among the delights of the spirit, and to sow hatred and enmities in the purest field of the Church, this means, to wish to defile the most beautiful face of the bride: what do you think? The Lord will badly destroy bad men, and will lease his vineyard to other growers.
O immensam nostram incogitantiam. O uanissimam confidentiam. Putamusne fidem hanc nostram informem, quam etiam colunt Daemones, nos posse absque uitae reformatione ea, quae in CHRISTO fit, seruare?	Oh, our immense thoughtlessness. O most vain confidence. Do we think that we can preserve this unformed faith of ours, which even demons acknowledge, without that reformation of life which takes place in Christ?
Fallimur miserandum in modum, totoque erramus coelo, atque in ipso uocationis nostrae caecutimus limine. Dum enim nos iustos esse, atque proinde	We are deceived in a pitiable way, we go utterly astray and on the very threshold of our vocation we go blind. For while we think we are just and hence safe,
{16.a} tutos, et, ut sic dicam, impeccabiles arbitramur, eo ipso statim immundi efficimur, tantoque turpius delinquimus, quanto imprudentius nos mundos esse cum nobis tum aliis persuadere quaerimus: unde seductio illa oritur periculosissima, atque impostura, de qua ita senex noster: **Si dicimus quoniam peccatum non habemus, ipsi nos seducimus, et ueritas in nobis non est.**	{16.a} and (as I might say) impeccable, immediately we thereby are made impure, and all the more disgracefully do we fail, by how much more unwisely we seek to persuade both ourselves and others that we are pure, whence that extremely dangerous seduction and deception arises about which our elder [wrote] thus: **If we say that we do not have sin, we mislead ourselves, and the truth is not in us.**[93] [1 John 1.8]
Seclusa autem ueritate, subintrat fucus, et dolus. quorum artificio atque arte usus olim Daemon, Euam infelicem seduxit, seductamque interemit.	Moreover, with the truth excluded, simulation and trickery steal in. By using their artifice and craft of old, the Devil seduced the unfortunate Eve, and having seduced her, destroyed [her].
Cum itaque nos absque peccato esse credimus, decipimur, atque a ueritate seducti et alienati, in obscurissimas errorum tenebras praecipitamur, arguimurque temeritatis et amentiae, qui illud nobis arrogare contendimus, quod nemini unquam praeter quam CHRISTO	Thus when we believe ourselves to be without sin, we are deceived, and having been led astray from the truth and alienated, we are plunged headlong into the extremely dark shadows of error, and we are accused of rashness and madness, [we] who strive to arrogate to ourselves that which we are not

[93] Periculum id ingens est, cum quis se absque peccato esse existimat. (The danger is enormous when someone judges himself to be without sin.)

contigisse non ignoramus.	unaware has never happened to anyone except Christ.
Et ut quidem illis, qui sanctissimam, atque adeo angelicam in terris agunt uitam, id detur nonnunquam fiduciae, ut cum propheta suam queant praedicare iustitiam et innocentiam, atque illis fas sit in improborum notam et contumeliam ad Deum confugere, et clamare: Domine Deus meus si feci istud, si est iniquitas in manibus meis, si reddidi retribuentibus mihi mala, decidam merito ab inimicis meis inanis.	And indeed although to those who lead a most holy and even an angelic life on earth, that kind of confidence is sometimes granted so that with the prophet they may be able to preach their own justice and innocence, and it is right for them to appeal to God and cry out in censure and insult of the wicked: Lord my God, if I have done this, if there is iniquity in my hands, if I have repaid those returning evil to me, may I rightly fall empty from my enemies. [Psalm 7.4-5]
Illud quoque: Iudica me Domine secundum iustitiam meam, et secundum innocentiam meam super me: nobis itidem non licet, qui et hoc, et illud certatim facimus, qui manus non tornatiles quidem, et aureas, plenasque hiacynthis, ut de sponso CHRISTO praedicat sponsa, circunferimus: sed inquinatas, sed plenas sanguine, usurisque, tanquam bonarum artium	Also this: Judge me, Lord, according to my righteousness and according to my innocence upon me, likewise we are not allowed, who do both this and that eagerly and who carry around hands that are indeed not beautifully turned [on a lathe] and golden and full of hyacinths, as the bride proclaims concerning the bridegroom, but we show [them] contaminated, but full of blood, and usuries
{16.b} instrumenta ostentamus: Quique in aerumnarum aut iniuriarum compensatione non solum par pari referimus, sed pro beneficiis iacturam, pro beneuolentia proditionem, pro gratia odium retaliamus.	{16.b} as if they were instruments of the good arts: And [we] who in repayment of tribulations or injuries not only return like for like, but for benefits repay loss, for benevolence betrayal, for grace, hatred. [Song of Songs 5.14]
Quid? nonne aeternae iam factae sunt etiam inter illos, qui religiosiores uideri uolunt, et simultates, et odia? nonne bella? nonne pro re quoque nihili digladiationes?	What? Have not both enmities and hatreds already become eternal even among those who wish to seem more religious? Aren't there wars? Aren't there even fierce fights for a thing of no value?
Et tamen seducti nescio a qua probitatis persuasione ac sui amore, se coelum digitis tangere eo maxime tempore opinantur, quo fuco pietati obducto, ac, uel orando, uel rem sacram operando, religioni, animo uiuunt sanguinario et crudeli.	And yet, seduced by I do not know what persuasion of probity and self-love, they think they touch heaven with their fingers especially at that time when with a disguise having been drawn over piety and religion, and, while praying or performing a sacred rite, they live with a bloodthirsty and cruel spirit.[94]
Sic sunt nostrae aetatis sancti, sic exul factus est CHRISTUS a mundo.	Such are the saints of our age, in such a way has Christ been made an exile from the world.

[94] Effigies illorum, qui se sanctos fingunt. (Portraits of those who pretend they are saints.)

Quae uero sint reliquiae illae superstites, ac semen, quo amisso futuri sumus sicut Sodoma, et Gomorra, nouit Deus.	However what those surviving remains may be, and the seed, by the loss of which we will be like Sodom and Gomorrah, God knows.
Nos interim nostram non ignorantes miseriam, atque ad peccata procliuitatem, et crebros lapsus, perterrefacti clamemus ad Deum altissimum.	Meanwhile, we, not ignoring our misery, and our proclivity to sin, and our frequent lapses, utterly terrified, will cry out to the most high God.
1.9. Nam si confiteamur peccata nostra, fidelis est et iustus, ut remittat nobis peccata nostra.	**1.9. For if we confess our sins, he is faithful and just, so that he may remit our sins from us.**
Compertior res est, quam ut multis probetur, confessionem illam, quae in corde contrito et humiliato fit Deo, primas sibi uendicare partes in animarum purgatione, eamque illi inesse uirtutem et efficaciam, cui innixa illa altera, quae fit Ecclesiae, potens est, atque ad absolutionem nanciscendam idonea.	It is a fact more certain than can be proven by many [words]: that confession, which is made to God with a contrite and humble heart, claims for itself the primary role in the purgation of souls, and there is in it such power and efficacy that, relying upon it, that other [confession] which is made to the Church, is valid and suitable for obtaining absolution.[95]
Prius enim lacrymis, peccatorumque horrore placandus est Deus, postea Ecclesia, cuius ille est caput, reconcilianda.	For first God must be placated by tears, and by the dread of sins, afterwards the Church, of which he is the head, must be reconciled.
Id dico, ne prima illa contentus, Ecclesiam negligas. Si nescis, unum, atque idem corpus est CHRISTUS et	I say this, lest, content with that first [confession], you might neglect the Church. If you do not know, Christ and the Church are one and the same body:
{17.a} Ecclesia: alioquin qui Ecclesiam, quae CHRISTI spiritu alitur, non audit, CHRISTUM neutiquam audire potest.	{17.a} otherwise, he who does not hear the Church, which is nourished by the Spirit of Christ, can by no means hear Christ.[96]
Quapropter, ut dicere coeperamus, antea conciliandus est nobis CHRISTI fauor per cordis amaritudinem et dolorem, quam sacerdotem adeamus.	Wherefore, as we had begun to say, Christ's favor must be won by us through the bitterness and sorrow of the heart before we may approach the priest.
nam sponsus non secus nostris delectatur fletibus, et poenitentiae lamentis, ac solent pueri, quod aiunt, caprarum lacte, quae cum pessime oleant, typum prae se ferunt	For the bridegroom is delighted with our weeping and penitential lamentations not otherwise than children usually are, as they say, with the milk of goats, which, since they

[95] Confessio interna peccatorum, alteram illam, quae fit sacerdoti, praevenire debet. (An internal confession of sins ought to precede that other one which is made to a priest.)
[96] Unum atque idem corpus est, CHRISTUS et ecclesia: quam qui non audit, nec CHRISTUM audire potest. (Christ and the Church are one and the same body: he who does not hear her [the Church], is unable to hear Christ.)

peccatorum.	smell most foully, manifest the type of sinners.
Sed uide quid dicat, In fletu, inquit, uenient ad me, et ego in misericordia reducam eos.	But see what he says: In weeping they will come to me, and in mercy I will lead them back.[97]
Necessario igitur confessioni illi, quae fit homini, praemittendae sunt lacrymae, quibus placatum numen misericordiam impartitur, abluitque animam, ac sibi in sponsam copulat.	Therefore, of necessity, tears must precede that confession which is made to a man, by which the placated deity imparts mercy, washes the soul, and unites it to himself as a bride.[98]
De hac certe confessione sentit Ioannes in primis, cum ad confessionem suos hortatur dicens, Si confiteamur peccata nostra.	John is certainly thinking first and foremost about this confession, when he exhorts his [followers] to confession, saying, If we confess our sins.
Subindeque causam assuit, quam ob rem ad confessionem prouocauerit.	And then immediately he tacks on the reason why he has called them to confession.
1.9.2. Fidelis, inquit, est Deus, et iustus, ut remittat nobis peccata nostra, et emundet nos ab omni iniquitate.	**1.9.2. Faithful, he says, is God, and just, that he forgives us our sins, and cleanses us from all iniquity.**
Clamandum, inquit, est ad dominum spe firma exorandi remissionem peccatorum, quia fidelis est, uerax scilicet atque de his, quae pollicitus est, promissi seruantissimus, modo nostram illi constantem offeramus fidem, qua credimus remitti nobis peccata quamlibet grauia et letalia per meritum CHRISTI, qui in se credentibus remissionem pollicitus est peccatorum, unde nostra oritur iustificatio, cuius causa primaria, ut uocant, et efficiens, Deus est, finalis CHRISTUS, formalis uero Dei charitas,	One must cry out to the lord, he says, with the firm hope of entreating the remission of sins, because he is faithful, that is, truthful and concerning these [things] which he has promised, extremely observant of [his] promise, if only we offer to him our constant faith, by which we believe that our sins, however serious and mortal, will be remitted through the merit of Christ, who has promised the remission of sins to those believing in him, from where arises our justification, whose primary and efficient cause, as they say, is God, the final [cause] is Christ, but the formal [cause] is God's *charitas*,
{17.b} quae diffusa in cordibus nostris per Spiritum sanctum, qui datus est nobis, cor nostrum, alioqui durum ac ferreum, molle reddit et docile, atque ullis absque meritis innouat, transireque facit in Deum libere.	{17.b} which having been poured into our hearts through the Holy Spirit who is given to us, renders our heart – otherwise hard and iron-like – soft and docile, and without any merits renews [it], and makes [it] cross over to

[97] CHRISTUS nostris delectatur lamentis. (Christ is delighted by our laments.)
[98] Confessioni auriculari necessario praemittuntur lacrymae. (Tears necessarily precede an auricular confession.)

	God freely.[99] [Romans 5.5]
Motus itaque ad misericordiam, et, qua omnes complectitur, charitatem, propter mortalium interitum Pater, per Filium suum unigenitum, quem constituit haeredem uniuersorum, decreuit genus istuc nostrum seductum et captiuum in libertatem asserere.	And so, moved to mercy, and to the *charitas* with which he embraces all, on account of the destruction of mortals, the Father, through his only begotten Son, whom he established as heir of all creation, resolved to assert the freedom of this race of ours, seduced and captive.
Unde quicquid tunc Pater in hominum gratiam, et salutem est operatus, idtotum propter filium operatus est. Ideo causa praecipua, atque, ut uocant, finalis, quam spectat Pater in condonandis peccatis, CHRISTUS est, ob cuius dignitatem, ac meritum condonat si quid peccauimus.	Whence, whatever the Father did then for the grace and salvation of men, he did it all for the sake of the son. For that reason, the principal and (as they call it) final cause, which the Father looks to in condoning sins, is Christ, for the sake of whose dignity and merit he condones [us] if we have sinned in any way.
Ut Deus quidem, idem nostrae autor est iustitiae cum Patre et Spiritu sancto, ut homo uero, causa est illa in primis, quam respicit Pater in remittendis noxis.	As God indeed, he himself is the author of our justification/ righteousness with the Father and the holy Spirit; as man however, he is principally that cause, which the Father looks to in remitting sins.
Hinc Paulus clamat: Iustificamur gratis gratia ipsius, nempe Dei, per redemptionem in CHRISTO IESU, quem proposuit Deus propitiationem per fidem in sanguine ipsius. Caeterum iustum Deum appellat senex sanctissimus eo fere modo, quo Dauid in psalmo: Iustus, inquit, es domine, et rectum iudicium tuum.	Hence Paul cries out: We are justified freely by his grace, namely, God's, through the redemption in Christ Jesus, whom God set forth to be a propitiation through faith in his blood. Moreover, the most holy elder calls God righteous in almost the same way as David [does] in the psalm: Just, he says, are you, O Lord, and upright is your judgment.
Siue enim iustitiae uocem ad partem illam referas, qua res cunctas aequissimo moderatur imperio, siue ad illam, qua perfectissimo diuitiarum cumulo beatus in se est (is modus interpretandi scripturas frequens est apud autores) utrunque Dei potentiae conuenit.	For whether you refer the word justice to that aspect by which he governs all things with the most equitable rule, or to that aspect by which he is blessed in himself with the most perfect accumulation of riches (this mode of interpreting the Scriptures is frequent among authors), both harmonize with the power of God.[100]
Ad iustitiam igitur pertinet cum primis res omnibus pro cuiusque dignitate partiri,	Therefore, it pertains to justice, above all, to divide and distribute things among all according to the worth of each.
{18.a} et distribuere. Rogo, fuit ne unquam meritum cum illo comparandum, aut dignitas, ad quam ascitus est homo post	{18.a} I ask, was there ever merit to be compared with it, or a dignity/ honor to which man was admitted after the cross of Christ?

[99] Iustificationis gradus et definitio. (The definition and degrees of justification.)
[100] Iustitia qualis in Deo. (What justice in God is like.)

CHRISTI crucem?	
Videte, ait Ioannes, qualem charitatem dedit nobis Deus, ut filii Dei nominemur, et simus. Unde quidam ex solitariis nostris sic suam depingit, nobilitatem: Particeps, inquit, nominis, particeps factus sum et haereditatis, Christianus sum, frater CHRISTI sum: Si sum quod dicor, haeres sum Dei, cohaeres autem Christi.	See (says John) what *charitas* God has given us, that we should be called and [actually] be the children of God. Whence one of our solitary [monks] thus depicts his own nobility: A partaker (he says) of the name, I have also become a partaker of the inheritance: I am a Christian, I am a brother of Christ: If I am what I am called, I am an heir of God, and a co-heir of Christ.
Factus itaque homo Dei filius per adoptionem, et gratiam, iccirco haereditatis consors unigeniti, imo eiusdem omnino naturae, nempe os ex ossibus, cum CHRISTO, si suam petit portionem, quae Deus est, quid aget Iustitia? nunquid solo homine reiecto, res caeterae conuenientissimo suae naturae fruentur bono?	And so, man having been made a son of God through adoption and grace, for that reason a partner in the inheritance of the only begotten [son], rather of the same nature entirely with Christ, namely bone from [his] bones, if he asks for his portion, which is God, what will Justice do? Will only man be rejected, while the remaining things enjoy a good most suited to their nature?
Iam quidem per CHRISTUM Deus noster est factus, cum Deus homo factus est. Eam ob rem haereditario ueluti iure, legeque, ut ita dicam, naturae debetur nobis Deus, qui noster Pater est, ac pastor, nos filii, atque oues pascuae eius.	Now indeed through Christ God has become ours, when God became man. For this reason, by hereditary right, as it were, and by the law (so to speak) of nature, God is owed to us, who is our Father and shepherd, we the children and sheep of his pasture.
Mirum profecto esset, si aegrotum filium Pater, aut ouem languidam et morbosam pastor auersaretur. Peccat quidem anima infelix, atque letaliter uulneratur, quid agat? ueniam petet, ac medelam: A quo? a tyranno ne irato? ab hoste ne ipso suo crudelissimo?	It would certainly be strange if a Father were to turn away a sick son, or a shepherd a weak and diseased sheep. The unhappy soul indeed sins, and is mortally wounded: what should it do? It will seek pardon and healing. From whom? From an angry tyrant? From its own most cruel enemy?
A Patre certe, et eo quidem fideli et iusto: fideli, quoniam quod est pollicitus praestat: iusto, quoniam iustitia praeuia dat ueniam animae tanquam rem illi promissam et debitam: qui debitam? quoniam illius iussu, qui promisit, petiit: Petite, inquit, et accipietis.	From a Father, certainly, and indeed from that one who is faithful and just: faithful, since he performs what he promised; just, since justice leading the way gives pardon to the soul as something promised and due to it. How so, due? Because at the command of him who promised, it [i.e. the soul] asked: Ask, he says, and you will receive.[101]
Quare sanctissime scripsit	Wherefore John, in a most holy way, wrote:
{18.b} Ioannes. **Si confiteamur, inquit,**	{18.b} **If we confess our sins, he says, he**

[101] Hominem posse salutem, uti rem sibi debitam, a Deo petere. (A man may ask for salvation from God as a thing owed to him.)

peccata nostra, fidelis est, et iustus, ut remittat nobis peccata nostra.	**is faithful and just so he forgives us our sins.**
Quid porro sit peccata remitti, mox aperit. **Et emundet nos ab omni iniquitate.**	Furthermore, what it means for sins to be forgiven, he soon reveals: **And let him cleanse us from all iniquity.**
Sub nomine iniquitatis totum scelerum aceruum intellige. Est et alia impetrandi ratio iustitiae causa, ob pactum scilicet inter hominem ac Deum sancitum. Remittite, inquit, et remittetur uobis.	Under the name of iniquity understand the whole mass of crimes. There is also another reason for obtaining [it] on account of justice, namely, because of the covenant established between man and God. Forgive, he says, and it will be forgiven you.
Praestet igitur praescriptam sibi conditionem a Deo homo, pacti ille non erit immemor. Id sane uult aequitas, id iustitia, id leges omnes tum humanae, tum diuinae postulant.	So then, let a man fulfill the condition prescribed for him by God, he [i.e. God] will not be forgetful of the covenant. This is surely what equity wants, this justice, this all laws, both human and divine, demand.
Quod si dirus quispiam tyrannus peccatum agnoscenti remittit foedusque seruat poscenti, num id negabit Deus quouis homine clementior, ac fons ille gratiarum, e quo salus processit uniuersi?	But if some terrible tyrant forgives sin to one who acknowledges it and keeps a pact with one who asks, will God deny this who is more merciful than any man and who is that fount of graces from which the salvation of the universe has flowed?
Atque hinc (id alterum erat iustitiae membrum) dictus est iustus, nam bonorum omnium cumulo felicissimus cum sit, cunctas creaturas (non solum ratione praeditas) pro illarum modulo beat, ac suo in statu seruat.	And hence (this was the second member of justice) he is called just, for since he is most happy with the accumulation of all good things, he blesses all creatures (not only those endowed with reason) according to their measure, and maintains them in their own state.
Ita enim de iustitia Dei ratiocinantur sanctiores, qui partem illam in Deo, qua impios cruciatibus afficit, iudicium magis quam iustitiam appellant.	For thus the holier men reason about the justice of God, those who call that aspect in God, by which he afflicts the wicked with torments, judgment rather than justice.
Iam illud pro confesso habendum, nullo tam grato Deo sacrificio aut hostia ad aram fidei posse litari, quam cum homo se peccatorem agnoscit, atque proinde mollicie omni ab animo semota et ignauia, totus in se ipse iratus insurgit, easque a se se deposcens poenas, quas dignas tanta culpa, quanta est tam pium Patrem offendisse, non modo praeterita, uerum etiam futura exhorrescit facinora, se macerans, se ulciscens, se tandiu cruci illi suffigens, in qua illos, qui in Christi	Now this must be taken for granted, that with no sacrifice or victim so pleasing to God can [anything] be acceptably offered at the altar of faith, as when a man acknowledges himself a sinner, and hence, with all softness and laziness removed from his spirit, he rises up completely enraged against himself and, demanding punishments of himself, such as are worthy of such a great guilt, as is [that] to have offended a Father so pious, he shudders at not only past but also future crimes, torturing himself, punishing himself, attaching

	himself for so long to that cross, on which those
{19.a} acie militant, affigendos esse asseuerabat Paulus dicens: Qui CHRISTI sunt, carnem suam crucifixerunt cum uitiis et concupiscentiis, quoad eius in Spiritu audiat: Tolle grabatum tuum et ambula, signum nimirum perfectae liberationis a peccato.	{19.a} who fight in the battle line of Christ, ought to be affixed, as Paul strongly asserted saying, Those who are of Christ have crucified their own flesh with vices and passions, until [the soul] hears in the Spirit, Take up your bed and walk, doubtless a sign of perfect liberation from sin.[102]
Quod sane beneficium sub mirabili illo paralytici miraculo expressum sanctissimos mysteriorum Dei interpretes non latuit.	Which benefit, surely, expressed beneath that wonderful miracle of the paralytic, did not escape the most holy interpreters of the mysteries of God.
Et tu, inquit Bernardus, si iam surgis desiderio supernorum, si grabatum tollis, corpus uidelicet a terrenis subleuans cupiditatibus, ut iam non feratur animus concupiscentiis eius, sed magis ipse, ut est dignum, regat illud, et ferat quo non uult, si demum ambulas, quae retro sunt obliuiscens, et ad ea, quae ante te sunt, te extendens desiderio, et proposito proficiendi, curatum te esse non dubites. haec ille.	And you, Bernard says, if now you rise up with the desire of celestial things, if you take up your bed, raising your body, obviously, from earthly desires, so that now the soul is not carried by [the body's] passions, but rather, [the soul] itself, as is proper, rules that [body], and bears it where it does not wish; if finally you walk, forgetting those things that are past, and extending yourself toward those which are before you with desire and a resolution for advancing, do not doubt that you have been healed. He [said] these [words/ things].
Non itaque fucum nobis imponi sinamus, cum carnis sensus suggerit nos tutos esse propterea, quod baptizati sumus, quod sacris initiati, quod crebro oramus, si grabato adhuc nostro decubantes, desideria carnis perficere, quod uetat Paulus, modis omnibus inquirimus.	So, let us not permit disguise to be imposed on us, when the perception of the flesh suggests that we are safe for this reason, because we have been baptized, because [we have been] initiated into the sacred [rites], because we pray frequently, if, still lying on our cot we seek by all modes/ means to accomplish the desires of the flesh which Paul forbids.
Frequenter enim per confessiones ablui, nec unquam CHRISTUM induere, quid Dei filium ostentui habemus? quid tam efficacem uictimam, ut est mors CHRISTI, nostris irrita facimus ineptiis? Demus, demus gloriam Deo, nostrosque continuos non dissimulemus lapsus.	For to be washed frequently through confessions, and never to put on Christ, why do we have the son of God merely for show?[103] Why do we invalidate such an efficacious sacrifice as is the death of Christ with our foolishness? Finally, let us give, let us give glory to God, and let us not conceal our continual lapses.

[102] Quid sit tollere grabatum. (What it means to take up one's pallet.)
[103] Confessionem crebro repetere, neque unquam CHRISTUM induere, parum utile. (To return to confession repeatedly, and never put on Christ, is of little use.)

1.10. Nam si dixerimus, quoniam non peccauimus, mendacem facimus eum, et uerbum eius non est in nobis.	**1.10. For if we say that we have not sinned, we make him a liar, and his word is not in us.**
Miserrimus omnium ille est, in quo Dei uerbum suas non exequitur partes, quae sunt, ni	He is the most wretched of all, in whom the word of God does not carry out its duties, which are,
{19.b} fallor, atque ob id est datum in primis, ut animam pascat, et Deo iungat.	{19.b} unless I am mistaken, and on that account it was given in the first place: to nourish the soul and join [it] to God.[104]
Unde non immerito a prisco illo concionatore fons sapientiae appellatur in excelsis: a Paulo autem, gladius Spiritus, quo nimirum effraenes illae in nobis belluae concupiscentiarum, iraeque, et libidines interimuntur.	Whence not unjustly it is called a fount of wisdom on high by that ancient preacher/ haranguer;[105] while by Paul [it is called] the sword of the Spirit, with which no doubt those unbridled beasts of concupiscence and wrath and lusts are extinguished in us.
At uide quantum tenebrarum propter illius absentiam nostris obfunditur oculis. Si nostram, inquit, miseriam ignoramus, signum est ingens Dei uerbum non esse in nobis, quod si adesset, cederent actutum tenebrae, atque orta luce, in quantis errorum uersaremur ambagibus, inspiceremus. Dauid enim uocat Dei uerbum lucernam, atque in caliginosa uitae huius nocte lumen.	But see how much gloom is spread over our eyes on account of its absence. If we are ignorant of our own misery, he said, it is a huge sign that the word of God is not in us, because if it were present, the gloom would immediately cede, and with the risen light, we would see in what roundabout ways of errors we have spun around.[106] For David calls the word of God a lamp and a light in the murky night of this life.
Nos contra nescio quid lucis nostro ab arbitrio, aut ratione humana, quae fallax est, proficiscentis, nobis effingimus, cui, si quid in rebus etiam quae ad animam spectant, agendum est, innitimur, eo fulcimur, eo tegimur, eo tandem seruari credimus.	On the other hand, we imagine for ourselves I know not what light – proceeding from our own choice or from human reason, which is deceitful – upon which we rely if anything must be done even in matters which pertain to the soul, by this [light] we are supported, by this we are shielded, by this we believe that we are ultimately saved.
Verum benignissimus Dominus, qui, ut ait Paulus, omnia in omnibus est, scilicet, pro rebus omnibus satis est omnibus, quae res	But the most gracious Lord, who (as Paul says) is all things in all, that is, he is sufficient for all things to all [people], has revealed in a few

[104] Verbi Dei est animas pascere, ac Deo unire. (It is characteristic of the word of God to feed souls and unite with God.)
[105] Verbum Dei fons est sapientiae in excelsis. (The word of God is a fount of wisdom on high.)
[106] Signum evidens an Dei verbum sit in nobis. (An evident sign whether the word of God is in us.)

potissimum sit, qua nixae animae seruari debeant, ne diutius erraremus, breuibus aperuit, cum dixit:	words, lest we wander any longer, what the principal thing is upon which souls must rely to be saved, when he said:
Qui uerbum meum audit, et credit ei, qui me misit, habet uitam aeternam; ut uerissimum illud omnino appareat, fidem scilicet oriri ex auditu, auditum autem per uerbum Dei.	He who hears my word, and believes him who sent me, has eternal life: so that that [truth] may become altogether manifest, namely, [that] faith arises from hearing, and hearing [arises] through the word of God.
Illud uero curandum, ne quis fucis stultior, ut illum appellat Chrysostomus, suam ad hunc modum foueat insipientiam, atque in Dei obsequio tarditatem.	But this must be attended to, lest anyone more stupid than a drone, (as Chrysostom calls him) might foster his own foolishness in this mode/ way and his slowness in the service of God.
Ecquid in me promouet Dei uerbum? quid literae? quid speculationes illae Paulo potius aut Ioanne dignae, quam	Does the word of God promote anything at all in me? What of letters? What of those speculations more worthy of Paul or John than
{20.a} homuncione isto, cui sat est simpliciter ambulare? Qui ambulat simpliciter, in fiducia ambulat. Audio.	{20.a} this little man, for whom it is enough to walk simply? He who walks simply walks in trust.[107] I hear. [cf. Proverbs 10.9]
Sed uide an simplex, ut ait idem, eo in loco pro stulto, et pro eo, qui nihil nouit, intelligendus sit, an pro non malo, et non uersuto. Amat certe Dei spiritus in anima sanctam simplicitatem, at non ignauiam, et bonarum rerum neglectum.	But see whether simple, as the same one says, is to be understood in that passage for a foolish man and one who knows nothing, or for one who is not evil and not cunning. Certainly the spirit of God loves holy simplicity in a soul, but not sloth and a neglect of good things.
Quod uero sint (ut nonnulli ex his, qui inscitiam, quam simplicitatem appellant, hoc tegunt pallio, obiicere solent) qui doctrina spiritus excellentes, intumescant, atque in luce iam cognita hallucinentur, ultroque ad lapidem angularem impingant, culpa solis non est.	But the fact that there are those (as some of these [men], who cover ignorance, which they call simplicity, with this cloak, are accustomed to object) who, excelling in the doctrine of the spirit, swell up, grope blindly in the light already known, and of their own accord dash against the cornerstone, is not the fault of the sun.
neque ille propterea reprehendendus, qui dedit, cum adeo bonus sit, ut solem suum oriri faciat super bonos et malos, sed propria id illorum agitur malitia, atque amore mundi.	Nor for this reason is he to be reprehended who yielded, since he is so good, that he makes his own sun rise upon the good and the bad, but this is driven by their own malice and love of the world.
Tantilla enim contenti aura in uulgo, sic insaniunt, ut sacrosancta etiam rerum obstrusarum mysteria ad fastum, seu ad spem praemii uanissimam reserare non reformident.	For satisfied with such a tiny breath [of fame] among the common people, they are so insane that they do not fear to unlock even the sacrosanct mysteries of abstruse things for arrogance or for a most vain hope of reward.

[107] Quid sit simpliciter ambulare. (What it means to walk simply.)

Hactenus de uerbo uitae, a quo stulta abhorret simplicitas, haec dicta sint. Qui enim docti sunt in regno Dei, hi suam libenter caeteris ad aedificationem corporis CHRISTI impartiant doctrinam, non ad gloriam et uanitatem.	Let these [things] said thus far [suffice] concerning the word of life, from which foolish simplicity shrinks. For those who are learned in the kingdom of God, let them willingly impart their doctrine to the others for the edification of the body of Christ, not for glory and vanity.
Qui uero rudiores sunt, ut fere omnes sunt mechanici, atque illi, quibus nullum est ad literas ingenium, non solum obuios docentes libenter audiant, uerumetiam inquirant, rogent, atque ut ministros CHRISTI apud se habeant, et, si opus est, alant.	But let those who are more unrefined, as are almost all artisans/ laborers in the mechanical arts, and those who have no talent for letters, not only gladly listen to available teachers, but also let them seek the truth, let them ask questions, and let them take care that they keep ministers of Christ among them, and, if necessary, support them.
Atque ita pulcherrimum erigetur in terris templum Dei, non manufactum, neque creationis huius mundi, sed fide, et qua praecipue CHRISTI religio	And thus a most beautiful temple of God on earth will be erected, not made by hands, nor of the world's creation, but by faith, and by that on which the religion of Christ
{20.b} fundatur, charitate.	{20.b} is founded: *charitas*.
Vide quomodo sapiens ille utrunque informet membrum. Sic primum. Si est tibi, inquit, intellectus, responde proximo. Aliud item sic. Esto mansuetus ad audiendum Verbum Dei.	See how that wise man shapes both sections/ parts. The first [lesson] is thus: If you have understanding, he says, answer your neighbor. Another likewise thus: Be meek for hearing the Word of God.
Iam illud dicendum uidetur, qua'nam Deum ratione mendacem facimus, cum nos immunes a peccatis esse iactamus.	Now it seems that this should be said, by what reason we make God a liar, when we boast that we are free from sins.[108]
Reor enim quae a sanctis uiris dicuntur, aut literis mandantur, ea omnia a Deo proficisci.	For I think that all those things which are said by holy men, or committed to writing, proceed from God.
Cum quidem lego in ecclesiaste [sic, lowercase], non esse hominem iustum in terra, qui faciat bonum, et non peccet, id aeque lego, ac si a Dei ore prolatum esset.	When indeed I read in Ecclesiastes, that there is not a just man on earth who does good and does not sin: I read it just as if it had been uttered by the mouth of God.[109] [Ecclesiastes 7.20]
Non'ne quotidianis experimur exemplis tritum illud dictum sapientis in cunctis iustis locum habere, Septies in die cadit iustus?	Do we not experience by daily examples that well-worn saying of the wise man to hold a place for all the righteous: Seven times a day a righteous man falls?

[108] Quid sit Deum mendacem facere, cum nos absque peccato esse dicimus. (What it means to make God a liar, when we say that we are without sin.)
[109] Omnes peccato obnoxii sunt. (All are subject to sin.)

Et ut immensam autorum syluam hoc idem asserentium omittam, putas'ne Ioannem, quando in superioribus dixit, nos plane falli, ac seduci, si dixerimus quoniam peccatum non habemus, a memphiticis uatibus, ut olim Pythagoram, aut ab Aegyptiis Platonem, rem tantam didicisse, an potius a sapientiae fonte illo hausisse, qui ait, Ego sum uia, ueritas, et uita?	And so that I may omit the immense forest of authors asserting this same thing, do you think John, when he said in the [passages] above, that we are clearly deceived and led astray if we say that we have no sin, had learned such a great thing from the Memphite prophets, as Pythagoras of old did, or Plato from the Egyptians, or instead had drawn [it] from that fountain of wisdom who says, I am the way, the truth, and the life?
qui'que, quo nostram ad peccata facilitatem, ne dicam perpetuitatem, significaret, sic suos Deum precari instituit inter caetera apud Matthaeum, Dimitte nobis debita nostra? quae debita quomodo intelligi debeant expressius posuit Lucas.	And who, in order to signify our propensity for sins, lest I say perpetuity, thus instructed his [followers] to pray to God, among other things in Matthew: Forgive us our debts? In what way those debts ought to be understood Luke laid down more expressly.
Dimitte, inquit, peccata nostra. Unde clamat Salomon. Quis potest dicere, mundum est cor meum, et purus sum a peccato?	Dismiss/ Forgive our sins, he said. [Luke 11.4] Whence Solomon proclaims, Who can say, my heart is clean, and I am pure from sin? [Proverbs 20.9]
Et certe quamuis a consensu, quae mors est animae, abstineamus, negare tamen haud possumus; quin carnem peccati, cuius ui acti, et impulsi non raro illudimur, circunferamus.	And certainly although we abstain from agreement [to sin], which is the death of the soul, still we can scarcely deny that we carry around the flesh of sin, driven and compelled by whose force, we are not infrequently mocked.
{21.a} Nec est quod quis sibi ultro imponat dicens, sanctos uiros peccare quidem uel continue, sed citra periculum, et iacturam, cum magnus asserat Basilius, nullum tam paruum esse peccatum, quin magni aestimandum sit.	{21.a} Nor is there reason for anyone to willingly mislead himself saying, holy men do indeed sin, even continuously, but short of danger and loss, since the great Basil asserts: no sin is so small that it should not be esteemed great.[110]
Diuus etiam Augustinus in definitione fidei affirmat, nullum sanctum et iustum carere peccato. Ergo omnes peccato sunt obnoxii, proinde diuina egent purgatione. Et qui id negat, Deum mendacii arguit, cui honos sit in secula seculorum. amen.	St. Augustine likewise affirms in his definition of faith, no holy and just person is without sin. Therefore, all are subject to sin, so then they need divine purgation. And he who denies that, accuses God of lying, to whom be honor forever and ever. Amen.
IN CANONICAM IOANNIS I. **CAPUT II.**	**On the First Canonical [Epistle] of John** **Chapter 2**

[110] Nullum tam parvum peccatum est, quin magni aestimandum sit. (No sin is so small that it should not be considered great.)

2.1. Filioli mei haec scribo uobis, ut non peccetis.	**2.1. My little children, I write these things to you so that you do not sin.**
Quandiu ecclesia in tentoriis militaribus commoratur, impiosque ne CHRISTI uestis inconsutilis scindatur, tolerat, nigriciem quandam imperfectionis contrahere uidetur. Unde non immerito se nigram in canticis amatoriis appellat: formosam tamen ob studium, credo, et conatum ad perfectiora.	As long as the church stays in military tents and, lest the seamless tunic of Christ be torn, tolerates the impious, she [the church] seems to contract a certain blackness of imperfection. Hence, not without merit she calls herself black in the love songs/ Song of Songs, still beautiful, I believe, on account of her zeal and effort toward more perfect things.
Sed hi naeui potius dicendi sunt, quam maculae illae, quibus infecti permulti, grauitatem sui morbi non sentiunt, quos tamen sponsa, uti sedulae nutrices solent, non respuit, imo strictius plerunque, quo tandem resipiscant ad uitam, quam illos, qui uiua sunt membra CHRISTI, et fouet, et amplectitur.	But these should be called blemishes rather than those spots with which very many infected [people], do not feel the gravity of their disease; still, the bride does not spurn them, rather, as sedulous nurses are accustomed [to do], she cherishes and embraces [them] more tightly for the most part, than those who are living members of Christ, so that they might ultimately recover.
Coetus uero ille quis sit, qui supereminentem uiam charitatis ingressus, Dei statuit ciuitatem in coelis, nedum in terris, quique cum Paulo de se illud dicere non	But what that assembly may be, which, having entered the preeminent path of *charitas*, has established the city of God in heaven, not to mention on earth, and which does not fear to say this with Paul concerning itself:
{21.b} ueretur, Viuo ego iam non ego, uiuit autem in me CHRISTUS, nouit Deus. Fons enim is est signatus, puteusque aquae uiuae, quae fluunt cum silentio. Hoc est, in Dei prorsus mente sita est ecclesiae perfectio, atque seruandorum notio.	{21.b} I live now not I, but Christ lives in me, God knows. [Galatians 2.20] For [that assembly] is a sealed fountain, and a well of living water which flows in silence. This means, the perfection of the Church and the knowledge of those to be saved are situated entirely within the mind of God.[111]
Quare danda nobis est opera, seduloque elaborandum, ne, ut a Ioanne nostro admonemur, peccemus.	For which reason we must make an effort, and diligently take pains, lest, as we are warned by our John, we sin.
Siquidem interstitium indubitatum, quo ab ecclesia, CHRISTI nimirum corpore, uti membra mortua rescindimur, est peccatum.	Accordingly, the unquestionable gap by which we are cut off from the church, no doubt from the body of Christ, like dead limbs, is sin.
Haec scribo, inquit, uobis o Filioli, ne peccetis, ne Deum offendatis, ne itinere	I write these things, he says, to you, O little children, so that you do not sin, you do not

[111] Ecclesiae perfectionem, servandorumque cognitionem, in Dei nomine esse. (The perfection of the church, and the knowledge of what should be saved, is in the name of God.)

omisso iustitiae, in praeceps prolabamini.	offend God, [and] lest with the path of justice having been abandoned, you slip forward headlong.
Iam plus quam satis indultum est carni et sanguini, resipiscite, reflexisque gressibus ad cor redite praeuaricatores.	Now more than enough has been conceded to flesh and blood, return to your senses, and with steps turned back, return to the heart, [you] prevaricators.
En ego CHRISTI praeco e sublimi tanquam specula clamo, moneoque, ne peccetis. Intuere tenerum pii Patris erga liberos animum in uoce illa; Filioli, Filioli, inquit, mei scribo haec uobis, nempe illa, quae praecessere, ut non peccetis.	Behold, I, a herald of Christ, cry out from on high as from a watchtower, and I warn you, lest you sin. Consider the tender affection of a pious Father toward his children in that expression: My children, my children, he says, I write these [words] to you – namely, those which preceded – so that you might not sin.[112]
Dixerat in superioribus neminem a leui saltem noxa peccati immunem uiuere, et cui aliter persuasum esset, hunc errare: seducique, ac Deum mendacii arguere.	In the [passages] above, he had said that no one lives immune from at least a light fault of sin, and that he who was otherwise persuaded, erred, was deceived, and accused God of a lie.
nunc uero ne peccemus, perinde hortatur, quasi nobis integrum sit non peccare.	But now he exhorts us not to sin, just as if it were entirely within our power not to sin.
Sui ne est dissimilis in assertionibus tam sanctus Apostolus? nihil certe minus. Obserua igitur pii pastoris prudentiam.	Is such a holy Apostle inconsistent with himself in these assertions? Certainly not in the least. Observe, therefore, the prudence of the pious shepherd.
In exordio enim sermonis nos nostrae admonuit miseriae, quae adeo tenaciter nostris insedit uisceribus, ut pene connaturale factum nobis sit peccare.	For in the beginning of [his] discourse, he reminded us of our wretchedness, which has settled in our innards so tenaciously, that to sin has become almost innate for us.
Quid oro miserius? quid infelicius, quam sic a natura per peccatum corrupta impelli, ac fere cogi, ut Deum etiam nolentes offendamus?	What, I pray, is more wretched? What more unfortunate, than to be driven thus by a nature corrupted through sin, and nearly compelled, so that even unwillingly we offend God?
{22.a} In progressu porro epistolae cautos nos reddit, hortaturque ad innocentiam tuendam. Sed hic uiribus plusquam herculeis opus est.	{22.a} Furthermore, in the progress of the epistle, he renders us cautious, and urges [us] to protect [our] innocence. But here, there is need of strength more than Herculean.
Imo natura humana ex se nihil aliud agere iam potest (natura nascimur filii irae et damnationis) nisi peccando quam letale fuerit posteris primi Adae uulnus, ostendere.	Indeed, human nature of itself can now do nothing else (by nature we are born children of wrath and damnation) except, by sinning, to show how deadly the wound of the first Adam was for his descendants.

[112] Paraenesis Ioannis a peccati usu nos deterrens. (John's exhortation deterring us from the practice of sin.)

Gratia igitur Dei uis ea est in primis, quae negotium id ingens et difficile perficit.	Therefore, the grace of God is above all that power which accomplished that enormous and difficult task.[113]
Quam sane rem aduertens Paulus, ob uimque illam homini per legem peccati illatam deterritus, clamabat: Infelix ego homo, quis me liberabit de corpore mortis huius?	Which Paul surely perceiving, and terrified by that power imposed upon man by the law of sin, cried out: Wretched man that I am, who will deliver me from the body of this death?
Sed mox unde opem expectari par fuerat et auxilium, addidit: Gratia Dei per IESUM CHRISTUM dominum nostrum. quod idem omnino est, quod a Ioanne hic dicitur:	But soon he added from where it had been fitting to expect help and assistance: The grace of God through Jesus Christ our Lord. Which is exactly the same, as what is said here by John:
2.1.2. Scribo, inquit, **uobis, ne peccetis. Sed et si quis peccauerit, aduocatum habemus apud Patrem IESUM CHRISTUM iustum.**	**2.1.2. I write to you,** he says, **so that you do not sin. But even if anyone has sinned, we have an advocate with the Father, Jesus Christ the just.**
Asserunt Patres ad membra corporis illius generatim cuius participes factae sunt etiam beatae Animae in coelis, pertinere, pro membris illis Deo supplicare, quorum uirtutem ac robur in lucta carnis e tranquillis coelorum sedibus in mundissimo diuinitatis speculo intuentes precantur, ut corpus illud tandem, cuius caput CHRISTUS est, ex quo totum per nexus et coniunctiones subministratum et constructum crescit in augmentum fidei, crescat etiam in uirum perfectum, in plenitudinem corporis CHRISTI, qui solus propitiator is est, qui ad dexteram Dei patris sedens, interpellat pro nobis, non quidem uoce, aut oratione ad numeros formata, sed miserando, sed subueniendo,	The Fathers assert that it pertains generally to the members of that body, of which even the blessed souls in heaven have become partakers, to supplicate God on behalf of those members whose virtue and strength in the struggles of the flesh they pray for, as they look from the tranquil seats of heaven in the most refined mirror of divinity,[114] so that at last that body, of which Christ is the head, from which the whole, supplied and built up by connections and conjunctions grows in the increase of faith, may also grow into a perfect man, into the fullness of the body of Christ, he who alone is that propitiator, who, sitting at the right hand of God the Father, intercedes for us, not indeed with a voice, or a prayer formed according to [poetic] meters, but by pitying, but by succoring,
{22.b} sed uirtutem ad triumphum pro	{22.b} but by supplying strength for triumph

[113] Gratia Dei duntaxat nos a peccatis immunes facit. (The grace of God alone, makes us immune from sins.)

[114] Absurdum minime est opinari partem illam corporis CHRISTI quae in coelis est, pro ea quae adhuc laborat in terris, Deum precari. (It is not at all absurd to suppose that that part of the body of Christ which is in heaven prays to God for that part which still labors on earth.)

debellatis hostibus suppeditando.	over defeated enemies.
Vna enim est Ecclesia atque connexionis charitas nostra haec religio, cum his, qui exantlatis iam mundi per CHRISTUM aerumnis, Deum non iam per speculum in aenigmate, ut nos, intuentur, sed uere, sed perfecte, sed absque uelo.	For there is one Church and this religion of ours is a *charitas* of connection with those who, having already endured the sorrows of the world through Christ, no longer regard God through a mirror in an enigma, as we do, but truly, but perfectly, but without a veil.[115]
Quare absurdum minime id erit opinari, ut inter quos una est charitas, una etiam sit uoluntas, atque ad ferendas his, qui in acie adhuc laborant, suppetias, desiderium, et affectus, quem conuenientissima uoce precationem appellarunt sancti Dei interpretes.	Wherefore it will not be at all absurd to suppose that among those [for whom] there is one *charitas*, there is also one will, and desire and affection for carrying aid to these [people] who are still toiling in battle, which the holy interpreters of God have called prayer by a most fitting term.
Quid, oro, Ecclesiae puritati officit istiusmodi persuasio?	Well, what, I pray, does a conviction of this sort impede in the purity of the Church?
Nihil certe uideo detrahi posse fidei candori, si milites iam in tuto positos pro his, qui in agone etiamnum contendunt, atque in arena cum fortissimis congrediuntur hostibus, solicitos esse credamus.	I certainly see that nothing can be taken away from the brilliance of faith, if we believe that soldiers already placed in safety [i.e. saints in heaven], are solicitous on behalf of these [men] who even now contend in the struggle, and who engage in the arena with extremely strong enemies.
Tantum illud pro confesso habendum, CHRISTUM solum mediatorem illum esse, per quem Pater omnes sperantes in se recipit, felicissimeque ecclesiae illi ad quam suspirant electi, nempe ecclesia militans, copulat, et ex utraque unam efficit Hierusalem, sanctam illam quidem, a Deo electam, tutam, beatam, et cuius ciues immortales sunt spiritus, rex autem CHRISTUS, atque idem pro his, qui corpore grauati, ut inquit Paulus, ingemiscunt cupientes dissolui, et esse cum CHRISTO, aduocatus.	Only that must be held as confessed: Christ alone is that mediator through whom the Father receives all those hoping in him, and most happily connects that for which the elect namely the Church Militant, sigh, and out of both he makes one Jerusalem, that holy one indeed, chosen by God, safe, blessed, and whose citizens are immortal spirits, and whose king is Christ, and who is likewise the advocate for these who, burdened by the body as Paul says, groan, desiring to be dissolved/ released and to be with Christ.
Quam ob rem si cui fors contigerit labi, aut in ruinam aliquam peccati quamuis grauissimi cadere, aduocatum habet iustum IESUM CHRISTUM.	Wherefore, if it should happen to anyone to slip, or to fall into some ruin of sin, however grievous, he has a righteous advocate, Jesus Christ.
Et id quidem non apud tyrannum implacabilem et iratum,	And that indeed not before an implacable and irate tyrant,

[115] Ecclesia una est illorum qui in coelis sunt, et qui in terris. (The Church is one, of those who are in heaven and those who are on earth.)

{23.a} sed apud Patrem, apudque illum, qui nostra diligentius, quam nos ipsi, curat commoda.	{23.a} but before the Father, and before him who cares for our interests more diligently than we ourselves do.[116]
Tutae igitur ac saluae sunt merces nostrae, simul atque illum, qui tam ardenter nos amauit, ut mortem pro nobis seruandis non exhorruerit, habemus aduocatum, et propitiatorem, iudicem uero Patrem.	Our goods/ rewards, therefore, are safe and secure, as soon as we have as an advocate and propitiator that one who loved us so ardently that he did not shrink from death for the sake of saving us, [and] the Father verily as judge.
Iam nihil damnationis est his, qui in CHRISTO sunt, ut inquit Paulus. Unde irrecuperabiliter hi peccant, qui uitae suae turpiter, et absque fructu, praeteritae memores desperant, atque adeo male de Deo sunt persuasi, ut tam beneuolum refugiant iudicium, in quo Pater arbiter est, frater autem assessor, atque interpellator.	Now there is no condemnation for these who are in Christ, as Paul says. Hence these people sin irrecoverably, who, remembering their lives passed shamefully and fruitlessly, despair, and are even so badly persuaded concerning God, that they flee such a benevolent judgment, in which the Father is the arbiter, while the brother [i.e. Christ] is the assistant judge and the intercessor.[117]
Iccirco iustissimus ille fuit creatoris dolor, cum Adam lapsum fugientemque Patris aspectum requisiuit dicens, Adam ubi es? quasi diceret, Patrem fugis? Patrem auersaris? Vide quantum animi reis addant uerba illa domini IESU, Venite ad me omnes qui laboratis et onerati estis. Quid?	For that reason, most just was that grief of the creator, when he sought out Adam, fallen and fleeing the gaze of the Father, saying, Adam, where are you? As if to say, Are you fleeing your Father? Are you turning away from your Father? See how much courage those words of the Lord Jesus add to the guilty, Come to me, all you who labor and are burdened. What?
putas'ne id dicere CHRISTUM, quo supplices quo sudantes sub talento illo plumbeo, in quo sedet iniquitas et peccatum, irrideat; atque, uti solent permulti nostrae tempestatis antistites, infamet, et traducat?	Do you think Christ is saying this, in order to ridicule the suppliants, those sweating under that leaden talent, in which iniquity sits, and sin, and, as very many high priests of our time are accustomed [to do], to slander and condemn? [Zechariah 5.7-8]
Reficiam, inquit, uos, uestramque refocillabo debilitatem: non frangam, non calamitosis addam calamitatem, non calamum attritum conteram.	I will restore you, he said, and reanimate your weakness: I will not crush, I will not add calamity to the calamitous, I will not wear down a bruised/ worn reed.
Accessi tantum ut seruem, non ut perdam, non ut figmentum meum, cuius infirmitatis particeps factus sum per carnem, abiiciam.	I have approached only so that I may save, not so that I may lay waste, not so that I may cast aside my creation, whose weakness I have been made a partaker of through the flesh.

[116] Quae ad rectores animarum spectant. (Those things which pertain to the rulers of souls.) [placement?]

[117] De iudicio non esse dubitandum, in quo Pater iudex est, frater noster assessor. (There must not be doubt about a judgment in which our Father is the judge, our brother the associate judge/ counselor.)

Equidem, ut de me dicam, persuaderi mihi facile patiar, neminem tuto ad hominum rectionem, et curam promoueri posse, nisi CHRISTUM, normam uidelicet bene sancteque uiuendi, induerit.	For my part, so that I may speak of myself, I will easily allow myself to be persuaded, [that] no one can be safely advanced to the governance and care of men unless he has put on Christ, clearly the standard for living well and in a holy way.
{23.b} Hoc est. Nisi undequaque Spiritus sancti oleo perunctus, obductusque (Christum unctum interpretantur) uestem illam stragulatam induerit, de qua sic Paulus: Induite uos sicut electi Dei, sancti, et dilecti, uiscera misericordiae benignitatem, humilitatem, modestiam, patientiam, supportantes inuicem, et donantes uobis metipsis, si quis aduersus aliquem habet querelam, sicut dominus donauit uobis, ita et uos.	{23.b} This means: Unless anointed on all sides and covered over with the oil of the holy Spirit (they interpret Christ as anointed), he has put on that variegated/ wide-spread garment, about which Paul [wrote] thus, Clothe yourselves as God's chosen people, holy and dearly loved, with the bowels/ innards of compassion, kindness, humility, meekness and patience, and supporting each other, and forgiving one another if anyone has a grievance, as the lord has forgiven you, so also you [should forgive].[118] [Colossians 3.12-13]
Hae sunt partes, quas in sui gregis ductoribus requirit CHRISTUS.	These are the qualities which Christ requires in the leaders of his flock.
Quare nunquam christianum illum esse pastorem dixero, qui exuto CHRISTO, ueste nimirum gratiarum omnium et uirtutum polymita, pro misericordia saeuitiam, pro benignitate duriciem et auaritiam, pro humilitate fastum, pro modestia impudentiam, pro patientia ultionem induerit, querelasque mutuas subditorum non tam extinxerit, quam accensa Flamma odiorum auxerit.	For which reason I would never say that man is a Christian pastor who, having stripped Christ – a garment of multi-colored threads no doubt of all graces and virtues – instead of mercy has put on savagery, instead of kindness, hardness and greed, instead of humility, haughtiness, instead of modesty, shamelessness, instead of patience, vengeance, and has not so much extinguished the mutual grievances of his subjects, as augmented [them] by a kindled flame of hatred.[119]
Vult, inquit Chrysostomus, dominus IESUS animam nostram illius esse domicilium, et ipsum rursus nobis loco uestis circundari, ut idem nobis sit omnia intus et foris, quippe et nostra perfectio et complementum sit: complementum enim illius est, qui omnia in omnibus implet.	Chrysostom says: lord Jesus wishes our soul to be his domicile, and he himself in turn to be wrapped around us in place of a garment, so that he himself may be all things to us both within and without, inasmuch as he is both our perfection and completion: for he is the completion of that [soul*], who fills all [things] in all [ways]. [Ephesians 1.23]
Contemplare igitur dignitatem, strictumque nodum cum anima, tui aduocati, o homo.	Therefore, contemplate the dignity and the tight knot of your advocate with the soul, O man.

[118] Quid sit induere CHRISTUM. (What it means to put on Christ.)
[119] Descriptio pravorum antistitum. (Description of depraved high priests.)

Ille enim qui te creauit, qui te redemit, qui tuae consors est naturae, pro te stat coram Patre.	For he who created you, who redeemed you, who is a partner in your nature, stands on your behalf before the Father.
Quare discusso metu, timoreque illo, qui seruis conuenit, abiecto, cum fiducia ad thronum Dei accede.	For which reason, having shaken off the fear, and having cast aside dread, which is fitting for servants, approach the throne of God with trust.[120]
peccasti: Ne, expauescas, neque a Dei aspectu uelut Cain desperatus fugias, quandoquidem aduocatum habes apud Patrem IESUM	You have sinned: Don't be frightened, and don't flee from the face of God, like desperate Cain, since you have an advocate with the Father: Jesus
{24.a} CHRISTUM: Iustum. Dico, aduocatum habes et syncerum, non uenalem, non clamosum, non fraudulentum, non, ut plerique in causis agunt forensibus, fortunas magis litigantium expetentem, quam iustitiam et pacem.	{24.a} Christ, The Just. I say you have an advocate who is sincere, not venal, not noisy, not fraudulent, not, as very many do in courtroom cases, seeking the wealth of the litigants more than justice and peace.
Nihil sane tam cito exhaurit respublicas, et ciuitates, quam insaturabilis quorundam ciuiles controuersias tractantium erynnis, atque ad coaceruandas opes, nempe calamitatem suis posteris susque deque auiditas.	Surely nothing exhausts republics and cities so quickly as the insatiable fury/ Fury of certain men who handle civil controversies, and [their] avidity for heaping up riches above all else, a calamity certainly for their descendants.
His frenum omnino a principe, aut ab illis, qui rerum potiuntur, iniiciendum est, ne dissimulatis erroribus ac flagitiis illud merito de se usurpari audiant, Malum scilicet nullum esse in ciuitate, cuius non sit autor dominus ciuitatis.	A bridle must absolutely be put on these men by the prince, or by those who hold power over affairs, lest, with errors and disgraces overlooked, they rightfully hear that saying applied to themselves: Namely, that there is no evil in a city of which the lord of the city is not the author.
Sed ad nostrum redeamus aduocatum, quem, quo nos fidentiores reddat, senex iustum esse affirmat. effectus uero iustitiae istiusmodi qualis? Audi.	But let us return to our advocate, whom the elder [i.e. St. John] affirms to be just, in order to make us more confident. But what sort of effect [is there] of justice of this kind? Listen:
2.2. Ipse est propitiatio pro peccatis nostris.	**2.2. He is the propitiation for our sins.**
Non in longum, ait, lites clientium protrahit noster aduocatus, non uiduarum, non orphanorum, non reliquae turbae infelicis	Our Advocate, he [John] says, does not drag out the lawsuits of his clients for a long time; he does not deliberately either confound the

[120] Quid sit cum fiducia ad thronum accedere. (What it means to approach the throne with trust.)

ac destitutae causas data opera aut confundit, aut quia desunt pecuniae, auersatur, in reosque saeuissime inuehitur.	cases of widows, of orphans, and of the rest of the unfortunate and destitute crowd, or turn [them] away because money is lacking, or inveigh against the accused most savagely.[121]
At subuenit inuocatus, parcit immeritis, erudit, atque ne in controuersiis cum hostibus succumbant, addit illis animos, et quantum in se est, quotquot ab Adam illo transgressore usque ad consummationem seculi fuere, suntque in praesentia, ac futuri sunt in posterum, seruat.	Instead, when summoned, he brings aid; he spares the undeserving, he instructs [them], and, lest they succumb in controversies with enemies, he adds courage to them and as much as lies within him, he saves as many as have lived from that transgressor Adam until the consummation of the age: those who are in the present, and those who will be in the future.
Ut homo enim noster est aduocatus, et intercessor, ut Deus autem una cum Patre propitiatur omnibus iniquitatibus nostris.	For as man, he is our advocate and intercessor; but as God, together with the Father, he is the propitiation for all our iniquities.[122]
Parum dico. Non solum enim illis, qui Spiritu sancto suo afflati,	I say too little: For not only to those who, infused by his Holy Spirit,
{24.b} diuinis assentiuntur immissionibus, ac monitis, sed uniuerso penitus mortalium generi offensum Patrem reconciliat (modo uelint) et propitium reddit. unde intulit Ioannes.	{24.b} assent to divine inspirations/ immissions and warnings, but he utterly reconciles the offended Father to the entire race of mortals (if only they are willing) and renders him propitious. From this, John concluded:
2.2.2. Non pro nostris autem tantum, sed etiam pro totius mundi.	**2.2.2. Moreover, not only for our [sins], but also for [those] of the whole world.**
Inspice generalem CHRISTI gratiam, atque ad capescendam ueniam pollicitationem. Non quidem particularis huius, aut illius est gentis Deus, sed uniuersalis sol est iustitiae CHRISTUS Deus noster.	Contemplate the universal grace of Christ and the promise for obtaining pardon. God is indeed not of this or that particular nation, but Christ our God is the universal sun of justice/ righteousness.[123]
Ubi non est gentilis, ut inquit Paulus, et Iudaeus, circuncisio et praeputium, barbarus et Scytha, seruus et liber, sed omnia, et in omnibus CHRISTUS.	Where there is no Gentile/ Hellene, as Paul says, and Jew, circumcision and foreskin, barbarian and Scythian, slave and freeman, but Christ is all things and in all. [Colossians 3.11]
Nemo sane est, qui se abscondat a calore	There is no one who might hide himself from

[121] Effigies male causas tractantium in foro iudiciali. (A portrait of those handling cases badly in judicial court.)
[122] CHRISTUS ut homo noster est advocatus, ut Deus, una cum patre propiciator. (Christ as man is our advocate, as God, together with the father [he is] the propitiator.)
[123] Gratia CHRISTI universalis est, itidem et veniae promissio. (The grace of Christ is universal, and likewise the promise of pardon.)

eius. Poterat quis in dubium uenire, an illis tantum, atque illorum erratis, quibus cum familiariter uixit, propitius fuerit CHRISTUS, haud caeteris.	his heat. Someone could have come into doubt whether Christ was favorable only to those [people], and to the errors of those with whom he lived familiarly, and by no means to the rest.
Ea propter illiusmodi occurrens dubitationi uir prudens illud adiecit. Non pro nostris autem tantum, fuit scilicet expiatio filius Dei, sed etiam pro totius mundi, nempe erroribus et peccatis.	On that account, anticipating a doubt of that kind, the wise man [John] added this: Not however for ours only, the son of God of course was the expiation, but also for [those] of the whole world, namely for their errors and sins.[124]
Hic certe Iudaeorum supercilium deiicitur, confunduntur haeretici, ac uel usque ad desperationem indignantur hypocritae: quibus omnibus persuasum est, Dei penes se tantum gratiam habitare.	Here certainly the Jews' haughtiness is cast down, heretics are confounded, and hypocrites are indignant even to the point of despair: they are all convinced that the grace of God dwells only in their power.
Vana ista est persuasio et impia. Quare semotis a grege domini lupis istiusmodi truculentis, fateamur CHRISTUM uniuersalem fuisse uictimam, et expiationem.	This is a vain and impious conviction. For which reason, once ferocious wolves of this sort have been removed from the flock of the lord, let us avow Christ was the universal victim and expiation.
Quod si salus ad omnes non peruenit, illorum culpa fuit, qui solis radios auersati, sanctoque Spiritu reluctantes, ultro tenebras elegere, caecutieruntque data opera. Occiso	Because if salvation does not reach all people, it is the fault of those who, having turned away from the rays of the sun, and resisting the holy Spirit, willingly chose darkness and became blind deliberately.[125]
{25.a} itaque in cruce CHRISTO, non tantum qui in coelis sunt spiritus beati, et qui in terris agunt homines fideles, sed et qui in carcere erant, ut diuus ait Petrus, ad quos ueniens praedicauit, tam salutiferi cruoris senserunt uirtutem.	{25.a} And so, when Christ was killed on the cross, not only the blessed spirits who are in heaven and those who live/ act as faithful men on earth, but also those who were in prison, as St. Peter says, coming to whom he preached, felt the power of blood so salvific. [1 Peter 3.19]
uerum attoniti facti sunt homines, atque ita incogitantes, ut neminem propemodum uideas, qui carnis curam, et commoda non diligentius amplexetur, perfici atque in desideriis, ut inquit Paulus, quam quae ad salutem animae pertineant, cogitet.	But yet men have become stupefied, and so unthinking, that you see almost no one who does not more diligently embrace the care and comforts of the flesh, and think of being fulfilled in its desires, as Paul says, rather than [thinking about] those things which pertain to the salvation of the soul.
Nam praecipuam uiam eam esse ad salutem	For we are not ignorant that this is the primary

[124] CHRISTUS universalis fuit expiatio. (Christ was universal expiation.)
[125] Salus ad omnes pertinet, et qui non servantur, in causa ipsi sunt. (Salvation belongs to all, and those who are not saved, have themselves to blame.)

non ignoramus, si Dei beneficia, inter quae potissimum est mors CHRISTI, continue libenterque uersantes animo, sic uitam nostram instituamus; ut hi uere simus, qui dicimur, militiae uidelicet christianae amantiores, quam rerum illarum, quae cum ad mundum spectent, caduca sunt, uaria, infida, et ad interitum pertrahentia: alioqui sanguis CHRISTI, expiatio nimirum illa generalis, et salutifera, nobis erit in scandalum et ruinam.	way to salvation, if, while continually and gladly revolving in our mind the benefits of God, among which the death of Christ is the principal one, we so arrange our life that we truly are what we are called, namely, more devoted to Christian warfare than to those things which, since they look toward the world, are transitory, shifting, treacherous, and dragging [us] toward destruction; otherwise, the blood of Christ, truly that universal and salvific expiation, will be for us a cause of stumbling and downfall.[126]
Atqui, si nescis, sanguis etiamnum Abel iusti (hic erat CHRISTI typus) clamat de terra in filios diffidentiae, ultionemque minatur, et mortem.	And yet, if you do not know, even now the blood of righteous Abel (he was a type of Christ) cries out from the earth against the sons of unbelief/ disobedience, and threatens vengeance and death.
Tantum uero abest, ut aduocatus sit apud Patrem pro ingratis, ut etiam illos auersetur: atque a conuiuio coelesti, tanquam eos, qui absque ueste se se ingesserint nuptiali, excludat.	It is so far from the case that he is an advocate with the Father on behalf of the ungrateful, that he actually turns away from them, and excludes them from the heavenly banquet, like those who have forced themselves in without a wedding garment.
Et ut semel dicam, participem posse neminem esse beneficiorum Dei arbitror, qui benefactoris immemor, ad futura capescenda munera se indignum exhibet.	And so that I may speak once [and for all]: I think no one can be a partaker of the benefits of God, who, unmindful of the benefactor, shows himself unworthy to attain future gifts.
Verum cum omnes se nosse Deum fateantur, proindeque ad illius religionem pertinere sibi persuadeant, ne erretur, ut fit,	In fact since all people profess that they know God, and so then persuade themselves they belong to his religion, lest one err, as usually happens,
{25.b} atque in delectu itineris, quo recta ad Deum pergitur, hallucinemur, imo ne malum bonum, et bonum malum dicamus, crassae quorundam ignorantiae sic occurrit Ioannes:	{25.b} and in the choice of the path by which one goes directly to God, we might grope blindly/ hallucinate, rather, [lest] we call evil good and good evil, John counteracts the crass ignorance of certain people thus:
2.3. Et in hoc scimus, quoniam cognouimus eum, si mandata eius obseruamus.	**2.3. And in this we know that we have known him, if we observe his commandments.**
Parum sane esset hominem quempiam ex	Surely it would profit little for any man born of

[126] Quomodo CHRISTI mors fiat nobis in ruinam et scandalum. (How the death of Christ may become a downfall and stumbling block for us.)

christianis parentibus ortum baptizari, et in fidei mysteriis erudiri, sacrisque insuper initiari, atque ad summum usque gradum ecclesiae acciri, subindeque ab omnibus coli, ac ueluti quoddam probitatis simulacrum e coelo lapsum adorari, si ad illius praecepta seruanda, qui dona huiusmodi rara contulit, ignauus fuerit, et obliuiosus.	Christian parents to be baptized, and to be instructed in the mysteries of the faith, and what is more, initiated into holy [rites] and summoned even to the highest rank of the church, and thereupon to be cherished by all, and adored like some image of probity fallen from heaven, if, in keeping the precepts of him who conferred rare gifts of this sort, he is lazy and forgetful.
Ergo animae sanctitas, quae amore maxime nititur, et cognitione, ex praeceptorum Dei studio, atque in illis exercitatione deprehendi potest.	Therefore, the sanctity of the soul, which relies chiefly on love and knowledge, can be detected by the study of God's precepts, and from exercise in them.[127]
Etsi enim baptismus inter alia bona, quae secum affert, quaedam sit nota, et symbolum, quo ab infidelibus, ut olim Iudaei a gentibus per circuncisionem, dignosci debeat, uanus tamen cum huius, tum caeterorum sacramentorum, atque ordinum esset usus, nisi uita, quae potissimum in seruandis Dei mandatis animatur, et perficitur, sacramentis responderet.	For although baptism, among other good things that it brings with it, is a certain mark and symbol, by which a person ought to be distinguished from unbelievers, as formerly the Jews were from Gentiles by circumcision, the use of this as well as of the other sacraments and orders, would still be in vain, unless life, which is principally enlivened and perfected in the observance of God's commandments, should correspond to the sacraments.[128]
Si igitur quis asserat, iuretque se Deum cognoscere et amare, non contradicam, modo illius mores eo sint praediti temperamento, et uigore, ut de illo id dici posse negem, quod de sapientibus huius mundi dicere non uerebatur Paulus, quod scilicet cum cognouissent Deum, non sicut Deum glorificauerunt (nempe fide ac obedientia) sed euanuerunt in cogitationibus suis.	If, therefore, anyone might assert and swear that he knows and loves God, I will not contradict [him], if only his manners are endowed with such character and vigor that I might deny that that can be said of him which Paul did not fear to say of the wise of this world, that to wit, although they had known God, they did not glorify [him] as God (namely, by faith and obedience), but vanished into their own thoughts.
Quibus nam obsecro? Audi. Existimantes se esse sapientes,	By what means, I beseech? Listen. Thinking themselves wise,
{26.a} stulti facti sunt. Nam suam, non Dei gloriam quaerentes, sibique tantum modo placentes, nihil non insulsum, ac uanidum cogitare poterant.	{26.a} they became foolish. For seeking their own glory, not God's, and pleasing only themselves, they were able to think nothing that was not foolish and vain.

[127] Sanctitas animarum unde deprehendi possit. (The sanctity of souls: from what can it be discerned?)
[128] Baptismus inter caetera quae secum affert bona, symbolum est fidei. (Baptism, among the other goods it brings with it, is a symbol of faith.)

Hanc sapientiam diuus Iacobus terrenam appellat, animalem, et diabolicam. Stultissima itaque ea est sapientia, quae propria nititur existimatione, atque, ut eas uocant graeci, διαλογισμοις.	This wisdom St. James calls earthly, animal, and diabolical. Therefore, that wisdom is most foolish which relies on one's self-estimation, and, as the Greeks call them, *dialogismois*/ contentious reasonings.[129]
Quo circa simpliciter parendum est numini, obtemperandumque uerbis uitae, quibus decentissime ornata est sacra lex, grauida quidem mysteriis, sed potissimum praeceptionibus illis, quas qui, quoad eius fieri potest, non transgreditur, ex seruo peccati fit filius Dei liber, atque ad nanciscendam pacem illam animi, quae exuperat omnem intellectum, idoneus.	Wherefore one must simply obey the divinity, and submit to the words of life, with which sacred law is most appropriately adorned, [law] pregnant indeed with mysteries, but especially with those precepts, which he who, as far as he is able, does not transgress, from a slave of sin he becomes a free son of God, and suitable for attaining that peace of mind which surpasses all understanding.
Porro huiuscemodi pax, et quies, qua sabbatum fit ex sabbato in anima, a Dei oritur cognitione et amore.	Moreover peace of this sort and repose, by which a sabbath is made from a sabbath in the soul, arises from the knowledge and love of God.[130]
Cognitionem dico, non illam quidem, quam hi etiam habent, qui athei sunt, uerum eam, quam mundi corde possident.	I say knowledge, not that indeed, which these people who are atheists also have, but that which those of a pure heart possess.
Etenim quod potentissimus sit omnium Deus, quod optimus, quod maximus, quod sempiternus, quod omnia condiderit, quod ea ipsa moderetur; ac, ne in nihilum dilabantur, sustentet, ac foueat: nemo fere est, modo sit sui compos, qui non concedat, et se cognoscere fateatur.	And indeed that God is the most powerful of all, that [he is] the best, that [he is] the greatest, that he is eternal, that he founded all things, that he governs those very things, and too, lest they slip away into nothingness, sustains and cherishes [them]; there is almost no one, if only he be of sound mind, who does not concede and profess to know [these things].
Verum sapientiam illam, et cognitionem, qua duce ad interiora usque uelaminis, Cuius custodes sunt fides et charitas, penetramus, haurire, atque in cellam uinariam, in qua susurro quodam tenui, auraque leniter flante, auditur.	But to drink in that wisdom and knowledge, by whose guidance we penetrate all the way into the interior parts of the veil, whose guardians are faith and *charitas*, and into the house of wine/ wine cellar [Song of Songs 2.4], where with a certain slight whisper and a breeze gently blowing, it is heard:[131]
Dilectus meus mihi, et ego illi, introduci,	My beloved is mine, and I am his, to be

[129] Stultissima ea est sapientia, quae propria nititur existimatione. (That wisdom is most foolish which depends on its own estimation.)
[130] A Dei cognitione et amore oritur in nobis pax animi et quies. (From the knowledge and love of God peace of mind and tranquility arise in us.)
[131] Fides et charitas tanquam ianitores sunt coelestium contemplationum. (Faith and *charitas* are like gatekeepers to celestial contemplations.)

emori quoque in sponsi amplexibus, et transire de claritate in claritatem per diuinorum cognitionem, atque ecstasim,	brought into [and] even to die in the embraces of the bridegroom, and to pass from brightness to brightness through the knowledge of divine things and ecstasy,
{26.b} iam ad aliud sapientium genus attinet, quam hi sunt, qui ore, ut inquit Paulus, confitentur se nosse Deum, factis autem negant.	{26.b} now pertains to another class of wise men than these are, who, with [their] mouths, as Paul says, profess to know God but deny [him] by [their] deeds.
Horum conditionem ac mores ita Hieremias expressit: Sapientes, inquit, sunt, ut faciant mala, bene autem facere nesciuerunt. En praeceptorum Dei neglectus, atque ignoratio in huius mundi sapientibus inuenta, en fucus hypocritarum detegitur: en unde tumultus opinionum in nostra hac aetate lasciuientium ortum habent.	Jeremiah expressed their condition and behavior thus: They are wise, he says, that they may do evil things, but to do good they do not know how. Behold, the neglect of God's precepts, and the ignorance found among the wise of this world; behold the sham of hypocrites is uncovered, behold from where the tumults of conjectures running riot in this age of ours have their origin.
Non est iam regio, non ciuitas, non oppidum, non uicus, qui peculiarem sibi non effingat religionem, quam quidem tametsi unam esse fatentur omnes, uarios tamen, quos sibi uerissimos esse persuadent, derisis caeteris, informant gradus: ac perinde uicissim pro illis tuendis indignantur, rixanturque, quasi bene uiuendi ratio, ac uera pietas in tenebris usque ad id tempus uersata, iam demum apud se emerserit, sedemque sibi tutam et certam pene fessa locauerit.	Now there is no province, no city, no town, no village which does not fashion for itself a special religion, even if they all confess that it is indeed one, nevertheless, having derided the others, they shape various steps [of it] which they convince themselves are the truest; in the same way for the sake of defending these, they are in turn indignant and quarrel as though the method for living well, and true piety, having revolved in darkness until that time, now at last emerged among them and, almost feeble, establishes a safe and certain seat for itself.[132]
Hinc, credo, prodiit, quod infinitus iam propemodum sit factus scribentium numerus: hinc sectae, hinc haereses coortae contentiones illas, quibus miserandum in modum piae affliguntur mentes, exsuscitarunt.	From this, I believe, it has come about that the number of those writing has now become nearly infinite; hence sects, hence heresies having arisen, stirred up those contentions by which pious minds are afflicted in a pitiable manner.
Nam ut multis iam propter uniuersalem eruditionem, ac styli gratiam, integrum est suos mandare literis animi conceptus, atque ad aedificationem Ecclesiae, si quid	For just as it is now an open option for many, on account of their universal erudition and grace of style, to commit the concepts of their mind to writing and for the edification of the

[132] Periculosa nostri temporis conditio, in qua quilibet pene particularem sibi effingit religionem, unde ortae sunt haereses, atque scribentium multitudo. (The dangerous situation of our times, in which almost anyone makes up a particular religion for himself, from which have arisen heresies and a multitude of writers.)

inuenisse, quod uerum sit, uidentur sibi, cum aliis communicare, sic non desunt, qui, ut ait Paulus, ex contentione atque inuidia, aut quo rumorem tanquam Camerinam moueant, et pie scribant, et uerum dixisse appareant.	Church, if it seems to them they have found anything that is true, to communicate it to others, thus they are not lacking who (as Paul says) out of contention and envy, or so that they might set in motion a rumor just as if [moving] Camerina, write piously and appear to have spoken the truth. [Camerina/ Kamarina, Sicily: against advice of an oracle, citizens drained a marsh allowing enemies to invade]
Est et aliud nunc scriptorum genus, qui tam ardenter in quorundam	And now there is also another class of writers, who so ardently inveigh against the books of certain men,
{27.a} libros inuehuntur; ut nullo plane seruato tum decoro, tum modo, nihil aliud mihi agere uidentur, quam crabrones irritare, atque eam sibi difficilem assumere prouinciam, quam hi sibi arrogant, qui quicquid scribas, contradicunt tamen, taxantque pro haeretico nonnunquam, si quod mysterium ab illis ignoratum protuleris, aut si uerbum non ad amussim correctum forte exciderit.	{27.a} that, with plainly no decorum and no moderation preserved, they seem to me to do nothing else than irritate hornets, and take upon themselves that difficult task/ province which these men arrogate to themselves, who nevertheless contradict whatever you write, and sometimes censure [you] as a heretic, if you bring forward any mystery unknown to them, or if a word perhaps has slipped out which has not been corrected with absolute precision.
Scilicet leue est piaculum quempiam haereseos insimulare, atque in hominum gratiam (de promulgatis haereticis non loquor) innoxios grauare.	Of course, it is a trivial sin to accuse somebody of heresy and, in order to win the favor of men (I am not speaking of proclaimed heretics), to burden the innocent.[133]
Certe si mitra aut pileus, aut beneficiorum, ut uocant, multitudo quaerenda est, non eo sane modo quaeri debet, quo scinditur charitas, fidesque periclitatur, atque concordia illa, qua absente nullum ne uestigium quidem pietatis inter homines esse potest, naufragium facit.	Certainly, if a mitre, a cardinal's cap, or a multitude of benefices, as they call them, is to be sought, it surely ought not to be sought in such a way that *charitas* is torn apart, and faith is endangered, and that concord, in the absence of which there can be not even a trace of piety among men, gets shipwrecked/ ruined.
Id totum, ni prorsus falsus sum, a Dei ignoratione, atque illius praeceptorum neglectu pendet, ac uim habet. Pene cum Paulo dixi scriptores huiusmodi charitatem ueritatis non habere. Siquidem,	All this, if I am not utterly wrong, depends on and gains strength from ignorance of God and neglect of his precepts.[134] I almost said with Paul that writers of this kind do not have the love/ *charitas* of truth. [cf. 2 Thessalonians

[133] Turpissimum illud est genus hominum, qui quempiam haereseos accusant, cum ab ecclesia nondum ille iudicatus sit. (That most shameful class of men is those who accuse someone of heresy when he has not yet been judged by the Church.)

[134] A Dei ignoratione cuncta emergunt mala. (All evils arise from ignorance of God.)

	2.10] Accordingly,
2.4. Qui dicit se nosse Deum, et mandata eius non custodit, mendax est, et in eo ueritas non est.	**2.4. He who says he knows God, and does not keep his commandments, is a liar, and truth is not in him.**
Notant quidem hic, Nosse, pro amare positum, pollereque perinde quasi diceret Ioannes. Neminem unquam dixero Deum diligere, si illius non paret mandatis. Imo si quis id dicat, mendacii debet argui, atque in corde illius nulla est ueritas, licet ore prae se ferat ueritatem.	Indeed, they note here that *To know* has been put for *to love* and has the same weight just as if John were saying,[135] I will never say that anyone loves God if he does not obey his commandments.[136] On the contrary, if anyone would say that, he ought to be convicted of a lie; and in his heart there is no truth, although he displays truth with his mouth.
Vtraque enim litera Senis nostri sanctissimi sententiae seruire potest. Proculdubio fateri possumus genus illud hominum, neque Deum cognoscere, neque amare, qui illius negligit praecepta.	For either meaning can serve the opinion of our most holy Elder [i.e. John]. Beyond doubt, we can show that that class of men which neglects his precepts neither knows nor loves God.
Quis, oro, uel mediocriter in	Who, I pray, having been either moderately
{27.b} Dei amore uersatus, seu in his, quorum ope atque usu quam sublimis sit Deus, quamue suis contemptoribus expauescendus, et formidabilis, cognosci potuit, delectatus, tam suauem, atque adeo potentem spernat dominum?	{27.b} engaged in the love of God, or delighted in those things by whose help and use it was possible to know how sublime God is or how much he is to be dreaded and feared by his own despisers, would spurn so sweet and so very powerful a Lord?
Idem plane est dominum quempiam spernere, atque illius spernere mandata.	It is plainly the same thing to spurn any lord and to spurn his mandates.
Mendax igitur ille erit, ac fuci plenus, qui etsi partim uerbo et doctrina, partim exteriori facie, qui mos est hypocritarum, Deum se notum habere profitetur, ac diligere, si tamen quae ad diuini amoris significationem faciunt, emerserint, nepam senseris tactum, ut ait ille, in pariete.	He will be a liar therefore and full of deceit who, although partly by word and doctrine, partly by outward appearance, which is the custom of hypocrites, professes to know God and to love him, still, if those things will have emerged which call for a signifier of divine love, you would perceive a scorpion touched, as that man says, on the wall.[137] [scorpion expression: to expose a hidden threat/ hit a nerve unexpectedly, cf. GB Folengo, *Pomiliones*, p. 36/ C ii v]

[135] Nosse pro amare positum a Ioanne. (To know has been put by John for to love.)
[136] Impossibile est, ut Deum quis diligat, si praecepta eius contemnit. (It is impossible that someone love God, if he despises his commandments.)
[137] Hypocritarum mos ac vita nepae comparatur. (The behavior and life of hypocrites are compared to a scorpion.)

Resilit haud secus ab his, quae nuper docuit, ac solet bubo, aut noctua uisa luce. Et demum uide quam notam ad id significandum benignissimus ostenderit magister.	He recoils from those things which he recently taught, just as a horned owl or a screech owl usually does once light is seen. And finally, see what mark for signifying this the most kindly teacher showed.
In hoc cognoscent, inquit, homines, quod uere discipuli mei eritis, si feceritis quae ego praecipio uobis.	In this, men will know, he says, that you will truly be my disciples, if you do the things I command you. [A splicing of John 13.35 and John 15.14]
Discipulorum nomine, et amicos, et eos, qui ad secreta Dei colloquia admittuntur, intellige.	By the name of disciples, understand both friends and those who are admitted to the secret colloquies of God.
In illo enim mirabili cum Deo congressu fit anima sapiens, atque ad caetera spiritus dona capescenda idonea.	For in that wonderful encounter with God, the soul becomes wise and suited for receiving/ grasping the other gifts of the Spirit.
Unde nullus in anima sic coelitus illustrata potest esse aut error, aut, unde omnis oritur superstitio, stulta persuasio, aut ad actiones illas, quae a charitate proueniunt, ignauia et neglectus.	Whence there can be no error in a soul thus illuminated from heaven, or foolish conviction/ persuasion from which all superstition arises, or laziness and neglect toward those actions which proceed from *charitas*.[138]
Praeceptorum itaque Dei obseruatores hi sunt, qui se Deum cognoscere, diligere, ac uti patrem timere, et uenerari, quemadmodum prae se ferunt, ita pro tutando Dei honore ac religione, parati semper sunt ad quaeuis subeunda tormenta, et cruciatus.	And so the true observers of God's precepts are these who, just as they show themselves to know [and] love God, and to fear and venerate [him] just as a Father, so for the sake of protecting God's honor and religion they are always prepared to undergo any torments and tortures.
Nec mirum quidem, nam CHRISTI spiritu imbuti, christiformes quodammodo efficiuntur,	And it is indeed no wonder, for, imbued with the Spirit of Christ, they are made Christ-like (*christiformes*) in a certain way,[139]
{28.a} hoc est, ad contumelias, ad iniurias, ad sanguinis una cum uitae iactura effusionem pro Patris gloria paratissimi.	{28.a} this means, they are most ready for abuses, for injuries, and for the outpouring of blood along with the loss of life for the glory of the Father.
Quare non semel CHRISTUS suam uocat crucem Patris gloriam, et claritatem.	For this reason more than once Christ calls his own cross the glory and renown of the Father.[140]

[138] Difficillimum est errores in anima Dei charitate accensa, residere posse. (In a soul inflamed by the *charitas* of God, it is extremely difficult for errors to be able to abide/ reside.)
[139] Quid sit Christiformes fieri. (What it is to be made Christ-like.)
[140] Crux CHRISTI fuit Patris gloria. (The cross of Christ was the glory of the Father.)

In morte quippe CHRISTI incomprehensibilem in modum aucta fuit Dei religio et cultus.	After all, upon the death of Christ the religion and worship of God were increased in an incomprehensible manner.
Qui apud nos etiam a Dei charitate deliniatur, perficiendus tamen in CHRISTO, cum Deus erit omnia in omnibus, destructaque lege peccati, quae spiritui aduersatur, liberi cum domino semper erimus.	Among us, this [worship/ religion] is sketched out by the *charitas* of God, yet to be perfected in Christ, when God will be all in all, and with the law of sin which opposes the spirit having been destroyed, we will always be free with the Lord.
Ibi, o domine, in lumine tuo uidebimus lumen, qui nunc Andabatarum more cum oculatissimis hostibus congredi non ueremur.	There, O Lord, in your light we will see light; we who now in the manner of Andabatae [blindfolded gladiators], do not fear to struggle with the most sharp-sighted enemies.
Ut enim absque armis, clausisque oculis in arenam, ubi te pugiles armati ad pugnam prouocant, descendere haud tutum est: sic Dei armatura, quam fidei laminis intertextam, atque uncinis affectuum, qui a coelestium rerum cognitione prodeunt, munitam esse oportet, te exutum, exoculatumque, ad luctam spiritualem accedere, periculosissimus est ausus, et qui facile risum spectatoribus mouere possit.	For just as it is not at all safe to descend into the arena without weapons and with closed eyes, where armed fighters challenge you to combat, so for you, stripped of God's armor – which must be interwoven with the plates of faith and fortified by the hooks of affections that proceed from the knowledge of heavenly things – and deprived of your eyes, to approach the spiritual struggle is a most dangerous venture, and one which might easily provoke laughter in the spectators.[141]
At longum magis fortasse quam instituerámus, de notitia, quae de Deo in obtemperando illius praeceptionibus haberi potest, atque per coniecturas deprehendi, sermonem fecimus.	But we have made a discourse, perhaps longer than we had intended, concerning the knowledge, which can be had of God in obeying his precepts, and [which can be] detected through conjectures.
Id consulto egimus, quo haud ignorent imperitiores in diuinis, quam facile ab intemperata de nobis existimatione deludamur, fingamusque nescio quas in nobis uirtutum formas, uanas illas omnino, et quae uitia potius dici queant, quam uirtutes.	We have done this deliberately, so that those less versed in divine things may by no means ignore how easily we are deceived by an intemperate estimation of ourselves, and [how we] invent in ourselves I know not what forms of virtues, those which are altogether vain, and which can be called vices rather than virtues.
Nam ut diximus, error is est propemodum uniuersalis, et qui ex his etiam permultos, qui religiosiores uulgo apparent	For, as we have said, this is an almost universal error, and may even ensnare a very large number of those who appear publicly
{28.b} inuoluat.	{28.b} to be more religious.
Adeo tenax est gluten propriae excellentiae	The conviction of one's own excellence is so

[141] Absque armis fidei ad pugnam descendere cum hoste fortissimo, haud tutum est. (Without the arms of faith it is hardly safe to descend into battle against an extremely strong enemy.)

persuasio, qua infecti plerique uix an sit Deus uere norunt.	tenacious a glue, infected by which most people scarcely know whether God truly exists.[142]
A Dei quippe notione eo longius seiuncti sunt, quo propius sibi adhaerent, se amant, seque esse aliquid ob literas, atque ob seruatos praefixos quosdam sibi ritus opinantur, omissis interim grauioribus, magisque necessariis.	After all, the more closely they adhere to themselves, love themselves and think themselves to be something on account of learning, and on account of observing certain rites prescribed for themselves, the further they have been separated from the notion of God, having omitted meanwhile the more serious and more necessary [matters].
Ad illos, credo, pertinet mansuetissimi seruatoris et magistri seuerum illud Vae, apud Matthaeum. Vae uobis, inquit, pharisaei tristes, qui decimatis mentham, et anetum, et cyminum, et dimittitis quae grauiora sunt legis.	I believe that severe *Woe* of the most gentle savior and teacher pertains to them, according to Matthew: Woe to you, he said, gloomy Pharisees, you who tithe mint, anise and cumin, and dismiss the weightier matters of the law.[143] [Matthew 23.23]
Laudo literas, laudo cerimonias, bonosque mores, ac, si placet, assiduum orationum meditationumque probo usum et exercitationem. Imo huiuscemodi omnia adeo non improbo, ut ea etiam necessaria esse in academia spiritus dicam.	I praise learning, I praise ceremonies and good customs, and, if you will, I approve the assiduous use and practice of prayers and meditations. Nay rather, I do not disapprove of all these sorts of things to such an extent that I even say they are necessary in the academia of the spirit.
Verum absque dilectionis mutuae ornamento ea prorsus merum cyminum esse, et anetum, et si quid uilius in hortis seri potest, assero, clamoque cum Sene nostro sanctissimo: In hoc scimus, quoniam cognouimus eum, si mandata eius obseruamus.	But without the adornment of mutual love, I assert and I proclaim with our extremely holy Elder [that] these things are utterly mere cumin and dill, and if anything baser is able to be planted in gardens: In this we know that we have known him, if we observe his commandments.
Qui dicit se nosse eum, et mandata eius non custodit, mendax est, et in eo ueritas non est.	He who says that he knows him, and does not keep his commandments, is a liar, and the truth is not in him.
2.5. Qui autem seruat uerbum eius, uere in hoc charitas Dei perfecta est.	**2.5. But if anyone keeps his word, truly in this person God's *charitas* is perfected.**

[142] Gluten tenax est propriae existimationis opinio. (The opinion of one's own worth is a tenacious glue.)

[143] Quaecunque agunt homines in exercitio religionis, merum cyminum est et anetum absque charitate. (Whatever men do in the practice of religion, without *charitas* is mere dill and cumin.) [cf. Matthew 23.23]

Obserua sacrosancti huius Theologi doctrinam, qui a Dei cognitione charitatem adeo non separat, ut unum penitus uelit esse Spiritus sancti donum. Caeterum notio illa de Deo, quam in philosophis fuisse legimus, quamque nonnulli ex his etiam, qui in religione haud mediocre sibi nomen compararunt, se habere iactitant, absque diuinorum	Observe the teaching of this sacrosanct/ venerable theologian, who does not separate *charitas* from the knowledge of God to such an extent that he wants [them] to be entirely one gift of the holy Spirit. Moreover, that notion of God, which we read to have existed in philosophers, and which even some of these, who have established no mean name for themselves in religion, boast that they have, without the taste of divine things,
{29.a} gustu, notio quidem est, at non illa, quam modo cognitionem, modo charitatem Dei appellat Ioannes.	{29.a} is indeed a notion, but not that which John calls now the knowledge, now the *charitas* of God.[144]
Quae charitas nihil aliud est, quam fax quaedam accensa in cordibus nostris per Spiritum sanctum, qui datus est nobis, qua in Deum per amorem, puramque cognitionem, atque ad diuinas percipiendas immissiones desiderium mouemur.	That *charitas* is nothing other than a kind of torch ignited in our hearts by the Holy Spirit, who was given to us, [a torch] by which we are moved to God through love and pure knowledge, and toward a longing to perceive divine inspirations/ immissions.[145]
Qui enim tam praeclaro affectus est motu, atque ustus igne a mundanarum statim rerum amore se abdicat, seque superans non solum illatas sibi iniurias fert toleranter, uerumetiam pro inferentibus Deum ipsum deprecans, it laetus a conspectu mundi, quod dignus sit habitus pro nomine IESU contumelias pati, hoc est, crucem ferre.	For whoever has been moved by such a splendid affection, and burned by [such a] fire, immediately removes himself from the love of worldly things and, overcoming himself, not only tolerantly bears the injuries inflicted on him, but also while entreating God himself on behalf of those inflicting [the injuries], he goes away from the sight of the world happy that he is considered worthy to suffer insults on behalf of the name Jesus, this means, to bear the cross.[146]
Modo quidem Dei nomen illustretur, nihil tam arduum est atque difficile, quod non amplecti audeat.	If only the name of God be glorified, nothing is so arduous and difficult that he does not dare to embrace [it].
Quicquid conditum est, ad Dei gloriam tum amat, tum mira res, uel propriam ipsam odit animam, et ut CHRISTUM lucrifaciat, aeque ac stercus ducit, tantum abest, ut Dei mandata non sint illi dulciora super mel et fauum: laeteturque super eloquia domini,	Whatever has been created he both loves for the glory of God, and (a wondrous thing) even hates his very own soul, and so that he may attain Christ, he considers [that*] as dung; it is far from the case that the commandments of God are not sweeter to him than honey and the

[144] Charitas Dei atque illius notio tota est alienis in commodis. (The *charitas* of God and the whole idea of it is in regard to benefits for others.) [Also at p. 1.a.]
[145] Charitatis definitio et effectus. (The definition and effect of *charitas*.)
[146] Nihil aliud est contumelias pro CHRISTO pati, quam crucem ferre. (To suffer insults on behalf of Christ is nothing other than to bear the cross.)

sicut qui inuenit spolia multa.	honeycomb, and he rejoices over the utterances of the lord, like someone who finds much booty. [Philippians 3.8]
Non sane illum praeterit ex uerbi Dei notitia, atque obseruatione, ut asserit Ioannes, quale sit diuinae charitatis pondus in unaquaque anima comprehendi posse, quorum quidem mandatorum finis ipsa est charitas, hoc est, mundi contemptus, nostri odium, atque ampla ad omnes, siue hostes sint, siue amici, dilectio.	Surely it does not escape him, as John asserts, [that] from the knowledge and observation of the word of God, what is the weight of divine *charitas* [that] can be embraced/ comprehended in each soul; indeed the goal of these commandments is *charitas* itself, this means contempt of the world, hatred of ourselves, and ample love toward all, whether they be enemies or friends.[147]
Haec iubet CHRISTUS, haec a suis maxime deposcit, haec adeo necessaria esse definit, ut his neglectis nullum ad regnum Dei patere uelit aditum. Qui enim seruat uerbum Dei, seruat uerbum	Christ commands these things, he demands these things above all from his own people, he defines them as being so necessary, that when these are neglected, he wishes no entrance to the kingdom of God to lie open. For he who keeps the word of God, keeps the word of life,
{29.b} uitae, Verbum quo anima instructa, fit unus cum Deo spiritus, uiuitque in eo magis, quam in sese.	{29.b} the Word furnished with which the soul becomes one spirit with God, and lives in him more than in itself.
unde quaecunque agere libuerit, ea omnia ad Dei refert gloriam, et proximi commodum.	Hence, whatever it has pleased [the soul] to do, it refers all those things to the glory of God and the benefit of [its] neighbor.
Non inflatur, non agit fraudulenter, non malum pro malo reddit, non quaerit quae sua sunt, sed quae aliorum. Vides'ne modo animae illius excellentiam, quae uiam mandatorum Dei felicissime percurrit, ubi per amorem, atque ad diuina studium dilatatur cor eius?	It is not puffed up, it does not act dishonestly, it does not render evil for evil, it does not seek the things that are its own, but those of others. [cf. 1 Corinthians 13.5] Do you see now the excellence of that soul which runs through the path of God's commandments most happily, where its heart is broadened through love and zeal for divine [matters]?
Donum id Dei est omnium praeclarissimum, obuium his solum, qui sunt eius.	This is the most illustrious gift of God, available only to these people who are his.
nam caeteri lucem istiusmodi oblatam perinde refugiunt, et ut rem penitus incognitam auersantur, refugiunt ac solent amentes uisa auri massa in itinere, aut sus inspecto amaraco.	For the rest flee a light of that kind offered and just like a thing thoroughly unknown they avoid [it], as mindless people usually do, when a pile of gold has been seen in the road, or a pig, when marjoram has been spied.[148]

[147] Quomodo finis mandatorum Dei sit charitas. (In what way the goal of God's commandments is *charitas*.)

[148] Descriptio illorum, qui a Deo recesserunt. (A description of those who have turned away from God.)

	[Lucretius, *DRN* 6.973]
Dei enim infensi cum sint, atque ultro ad pietatem ferrei, quid succi spiritus a tam duris mentibus prodire posse existimas? Proinde quicquid agunt, ferum est, dirum, immite, uarium, exitiale. Quod si quid tamen lenius datur cernere, id totum lasciuum est, effoeminatum, languidum, ac mundo deditum.	Since they are enemies of God and willfully iron-like toward piety, what juice of the spirit do you think can come forth from such hard minds? So then whatever they do is fierce, dire, rough, fickle, destructive. But yet if it be granted to discern anything more gentle, it is wholly lascivious, effeminate, languid, and devoted to the world.
Quare ad minimam uel aeris sereni iniuriam, aut leuem morbum, aut tantillam mortis memoriam, non secus pauent, ac contremiscunt, atque alii in grauissimis et certis assolent periculis.	For which reason they are frightened and tremble all over at the least injury of serene air, or a light illness, or the slightest reminiscence of death, not otherwise than others are accustomed [to do] in extremely grave and certain dangers.
Hi nempe ulla absque notitia, quae uera notitia sit, illorum, quae iussit Deus, a Dei dilectione et charitate, cuius uirtute atque ope suaue fit iugum CHRISTI, ita horrent, ut nihil in eis uideri queat, quod impietatis non sit plenum, atque futurae damnationis signum.	Of course these people without any knowledge that is true knowledge of those things which God commanded, from the love and *charitas* of God, by whose strength and support the yoke of Christ is made gentle, they bristle so, that nothing is able to be seen in them which is not full of impiety and a sign of future damnation.
Danda est itaque opera nobis, qui credimus, quique in amoris exercitatione ac studio uersantes, nihil CHRISTI	So therefore we should make an effort, we who believe, and who, engaging in the practice and pursuit of love,
{30.a} dilectioni, praeferimus, ut si suum in nobis effectum, tum baptismum, tum caetera sacramenta, et ritus illos ac mores, quibus fulcitur religio, tum CHRISTI maxime meritum, habere expetimus, a diuinis praeceptionibus ne digitum quidem recedamus.	{30.a} prefer nothing to the love of Christ, so that if we desire baptism, as well as the other sacraments and those rites and customs by which religion is supported, and above all the merit of Christ, to have their effect on us, we do not depart even a finger/ a finger's breadth from the divine precepts.
alioquin illis omissis haec adeo non proderunt, ut etiam formidabilia futura sint, et mortifera. Ergo	Otherwise, with those [precepts] omitted, these things will not be useful to such an extent that they will even be terrifying and deadly.[149] Therefore,
2.5.2. In hoc scimus, quoniam in ipso sumus.	**2.5.2. In this we know, that we are in him.**

[149] Baptismus et caetera sacramenta quibus exitio sunt. (For whom baptism and the other sacraments are a destruction.) [150] CHRISTUS amor est, et charitas. (Christ is love and *charitas*.)

Siquidem per amoris funem ita CHRISTO conglutinamur, ut unum prorsus censeatur corpus et sponsi et sponsae.	Accordingly, by means of the cord of love we are so glued together with Christ, that the body both of the bridegroom and of the bride is thought to be precisely one.
Ad haec, nonne CHRISTUS amor est? nonne charitas? et qui manet in charitate nonne iuxta doctrinam spiritus in Deo manet, et Deus in eo?	Furthermore, is not Christ love? Is he not *charitas*?[150] And he who remains in *charitas* does he not, according to the teaching of the Spirit, remain in God, and God in him?
En quid pariat Dei uerbi custodia, atque ad seruandas illius praeceptiones solicitudo, Dei scilicet cum anima coniunctionem.	Behold what the keeping of God's word and the solicitude for preserving his precepts gives birth to: naturally, the conjunction/ union of God with the soul.[151]
Imo Deus ipse mysterio ineffabili fit animae statio, fit incendium, fit uita, fit omne bonum. Et certe,	Rather God himself by an ineffable mystery becomes the abode of the soul, becomes a fire, becomes life, becomes every good thing.
2.6. Qui dicit se in ipso manere, debet sicut ille ambulauit, et ipse ambulare.	**2.6. He who says that he remains in him, ought to walk just as he did.**
Charitas quidem nunquam ociatur, nihilque eorum, quae nouit esse grata ei, quem amat, omittit.	*Charitas* is never idle, and it omits nothing of those things which it knows to be pleasing to him whom it loves.[152]
Hoc sane experimento uere nouimus, nos ad illius pertinere corpus, atque illius hausisse spiritum, quo opifice fax illa in nobis accenditur, et flamma, de qua diximus Dei charitatem oriri.	Surely by this experience we truly know we belong to his body and have drawn in his spirit, by whose workmanship that torch and flame is kindled in us, from which we have said the *charitas* of God arises.
Parum quidem esset nos CHRISTUM ore profiteri, factis uero in illius obsequio tepescere.	Indeed it would be a small thing for us to profess Christ with [our] mouth, but in [our] deeds to grow lukewarm in his service.
Non, opinor, professio istiusmodi uerum CHRISTI discipulum facit, sed imitatio.	A profession of this sort does not, I believe, make a true disciple of Christ, but imitation [does].[153]
Nam qui se in CHRISTO esse, per eumque salutem sibi apportatam iactitat,	For he who boasts that he is in Christ, and that salvation has been brought to him through him [i.e. Christ],
{30.b} illius debet etiam uestigia obseruare,	{30.b} ought to observe his footsteps as well,

[150] CHRISTUS amor est, et charitas. (Christ is love and *charitas*.)
[151] Ex Dei verbi custodia fit unum cum Deo anima. (As a result of the keeping of God's word, the soul becomes one with God.)
[152] Charitas nunquam otiatur. (*Charitas* is never idle.)
[153] CHRISTI professio non christianum facit, sed imitatio. (A profession of Christ does not make one a Christian, but an imitation [of Christ does].)

atque illis ipsis incedere. Vixitne ille sibi duntaxat, ut tu, an caeteris? Sibi'ne tantum est mortuus, an nobis?	and walk in those very [steps]. Did he live merely for himself, as you [do], or for others? Did he die only for himself, or for us?
Atqui neque sibi uixit, neque interiit tantus dominus, sed se nobis totum impendens, totus noster tum uiuus tum mortuus factus est, nostramque non detrectans miseriam, uilissimum se omnium, quo nos beatos redderet, effecit.	And yet neither did he live for himself, nor did such a great lord die [for himself], but expending himself wholly for us, he became wholly ours both alive and dead, and not refusing our wretchedness, he made himself the most worthless of all, by which he might render us blessed.
Putas'ne conuitia suis seruis dominum pro conuitiis congessisse? Ita quidem non congessit, ut etiam pro his, qui probra irrogarent, Patrem deprecaretur.	Do you think the lord piled insults on his own servants for [their] insults? Indeed he did not thus pile on [insults], so that even on behalf of these men who inflicted abuses, he would entreat the Father.
O normam certe uiuendi huius mundi sapientibus incognitam. Iam in tam altum descensum est improbitatis barathrum, ut uix inuenias, qui hos amoris stimulos animaduertat.	O standard of living certainly unknown to the wise of this world. Now there has been a descent into such an abyss of depravity that you could scarcely find anyone who pays attention to these goads of love.
Aurea profecto nostra haec esset aetas, si re perinde ipsa homines praestarent, ut uerbis praedicant.	Surely this age of ours would be golden, if men would excel with an actual deed just as they preach with words.
Quid non de fide, fiduciaque in Deo per CHRISTUM collocanda docent uel ipsae mulierculae?	What do even the little women not teach concerning putting faith and trust in God through Christ?
Iam iustificationis originem et meritum ab omnibus uulgo hominibus, si otium tibi est audiendi, audies definiri. obmutescunt pene doctiores.	Nowadays, if you have the leisure for listening, you will hear the origin and merit of justification defined publicly by all men. The more learned grow almost mute.
Verum, cum manus ad stiuam admouendae sunt, emerseritque opus aliquod praeclarum, quo dandum sit uirtutis nostrae specimen, quam'ue solicite et robuste Dei opera, quae nostri omnino neglectu perficiuntur, nauanda sint, ostendendum, frigent omnes: nihilque non amori proprio, summa cum iniuria rei cognitae, postponunt.	However when hands must be moved to the plow handle, and some illustrious work will have emerged by which an indication of our virtue/ manliness must be given, or [by which] it must be shown how solicitously and valiantly the works of God, which are accomplished entirely by the neglect of ourselves, ought to be performed with zeal, they all lack vigor/ grow cold: there is nothing they do not subordinate to self-love, with the greatest injury to the thing known.
Hi quidem, ut inquit CHRISTUS, ad tempus credunt, et in tempore tentationis recedunt.	Indeed these men, as Christ said, believe for a time, and in time of temptation they draw back. [Luke 8.13]

Censes'ne id genus homines iisdem illis, quibus CHRISTUS, quem in se habere somniant, incedere uestigiis, an propriis	Do you think men of that kind walk in those same footsteps in which Christ [walked], whom they dream of having in themselves, or in their own [footsteps],
{31.a} nempe uariis, fluxis, suique dissimillimis, atque ad interitum properantibus?	{31.a} namely, various, fleeting, and very unlike his and also hastening to destruction?
Vestigium ad uitam fuit crux CHRISTI praecipuum, qua erecta, et conspicua cunctis facta mortalibus, iam inde arcana illa prodiit doctrina, qua omnibus CHRISTI sectatoribus ostensum fuit, neminem ad Patris regnum ascisci posse, nisi eius filio, quem caput electorum esse uoluit, per passionis prius ignominiam ultro copuletur, affixisque cruci illius affectibus omnibus noxiis, et concupiscentiis, recta in Deum per amorem, rerumque humanarum despectionem, addo et sui odium, proficiscatur, uiuatque Deo, peccato defunctus.	The cross of Christ was the foremost footstep toward life, by which, once raised and made visible to all mortals, from that time on, that arcane doctrine came forth, by which it was revealed to all followers of Christ: no one can be admitted to the kingdom of the Father, unless he is first coupled willingly to his son, whom he wished to be the head of the elect, through the ignominy of the passion, once all harmful emotions and concupiscences/ desires have been fastened to his cross, [and unless] he proceeds directly to God through love and contempt of human affairs and, I add, hatred of himself, and [unless] he lives for God, dead/ defunct to sin.[154]
Quotus igitur quisque est ex illis praesertim, qui sibi nimium adblandiuntur, et placent ob uisam lucem, qui huiusmodi sentiat crucis affectus, acutissimos quidem illos, atque usque ad diuisionem spiritus et animae penetrantes?	Therefore, how few are there, especially among those who flatter themselves too much and are pleased because of the light seen, who feel these sorts of passions of the cross, those indeed sharpest [agonies] penetrating even to the division of the soul and spirit?
Dic sodes, putas'ne uitam eam similem esse uitae CHRISTI, in qua stupra, usuras, dolos in contractibus, in testamentis, in mercimoniis, in qua homicidia, uel quae ferro, uel quae ueneno, uel quae odio et oblocutione perpetrantur, commisceri uides?	Tell me, if you please: do you think that life is similar to the life of Christ in which you see mixed together debaucheries, usury, deceits in contracts, in wills, in merchandise, in which [you see] murders perpetrated either by the sword, or by poison, or by hatred and slander?
Ea'ne, quae fastu intolerabili atque ambitione et auaritia armata, nihil tam sanctum est, ac iustum, quod non confundat, et pro adipiscendo magistratu aliquo, aut diuitiis, aut scorto non peruertat?	Is that [life] such that, armed with intolerable pride and ambition and avarice, there is nothing so holy and just that it does not confound, and for the sake of obtaining some magistracy, or riches, or a harlot, does not pervert it?
Oblitus enim quis semel Dei creatoris sui,	For once anyone has forgotten God his creator,

[154] CHRISTUS caput electorum a Patre ordinatus. (Christ is ordained by the Father to be the head of the chosen.)

necesse est, ut et omnem bene uiuendi rationem abiiciat, cunctaque praeferat creata creatori, ac neget CHRISTUM, quem tamen se assecutum arbitratur tum, cum se bonum esse effingit, speratque sibi Deum ob suas quasdam insulsas, et	it is necessary that he also cast away every method of living well, and that he prefer all created things to the creator, and that he deny Christ, whom, nevertheless, he believes he has attained then, when he pretends to be good, and hopes that God is owed to him on account of certain insipid operations,
{31.b} sine fide, et charitate, uix ui actas operationes deberi.	{31.b} without both faith and *charitas*, [and] scarcely driven by force.
Vita haec est incauta omnino, et quae Deum magis irritat, quam placat.	This life is altogether reckless, and one which irritates God more than it placates [him].
Vis'ne igitur CHRISTUM sequi, ac uiuum illius corporis censeri membrum? quicquid agis, aut cogitas, id totum ad illius honorem et age et cogita.	So you wish to follow Christ, and to be counted as a living member of his body? Whatever you do, or think, both do it and think it wholly for his honor.[155]
Qui sic agit pius est, castus, lenis, patiens, comis, non sibi uiuens soli, sed caeteris potissimum, non reddit malum pro malo, non maledictum pro maledicto, non pro dente (id quondam duris permissum fuit Iudaeis) dentem excutit, si quid etiam commune cum aliis tractandum erit, illorum potius, quam suum spectat commodum, omnes in CHRISTO, et per CHRISTUM amat, honores oblatos nihili pendit, non quaerit fugientes, ut nunc fit, illosque sectatoris horrentes indignitatem haud inhiat.	He who acts thus is pious, chaste, gentle, patient, kind, living not for himself alone, but above all for others; he does not render evil for evil, nor a curse for a curse; he does not knock out a tooth for a tooth (formerly that was permitted to hard-hearted Jews);[156] if there is even any common matter to be handled with others, he looks to their advantage rather than his own; he loves all [men] in Christ and through Christ; he gives no weight to honors offered, he does not seek them fleeing [him], as is now done, and by no means does he covet them [when they are] shuddering at the unworthiness of the pursuer.
Et demum qui CHRISTI sunt, carnem suam crucifixerunt cum uitiis et concupiscentiis. Qui uero non sunt eius, carnem suam fouent, hoc est, uitia nutriunt, ac mundum Deo praeferunt. Ergo qui dicit se in ipso manere, debet sicut ille ambulauit, et ipse ambulare.	And finally, those who are of Christ have crucified their flesh with vices and lusts. But those who are not his, cherish their flesh: this means, they nourish their vices and prefer the world to God. Therefore, he who says he abides in him must himself also walk just as he walked.[157]
2.7. Charissimi non mandatum nouum scribo uobis, sed mandatum uetus, quod habuistis ab initio,	**2.7. Dearest ones, I write to you not a new commandment, but an old commandment, which you have had**

[155] Norma brevis sequendi CHRISTUM. (A brief rule for following Christ.)
[156] Effigies vitae christianae. (A portrait of Christian life.)
[157] Facies illius atque effigies, qui CHRISTI formis effectus sit. (The appearance and image of one who has been made Christ-like.)

Mandatum uetus est uerbum, quod audistis.	**from the beginning. The old commandment is the word, which you have heard.**
Dicturus enim Ioannes, qui odit fratrem suum, in tenebris est, et tenebrae obcaecauerunt oculos eius, ne ab Euangelii suauitate, offensi uoce tenebrarum, uel eo maxime, quod in lege Mosis legerant, odio habebis inimicum tuum, ne inquam his, atque id genus aliis auditis ab incoepta iam spiritus doctrina resilirent, eorum	For John is about to say, he who hates his brother is in darkness, and the darkness has blinded his eyes, lest from the sweetness of the Gospel, offended by the word darkness or especially by that which they had read in the law of Moses: you will hold your enemy in hatred; lest, I say, these and other things of that kind having been heard, they might recoil from the teachings of the spirit already begun,
{32.a} praeoccupat dubitationem, appellatque praeceptum charitatis praeceptum uetus, utpote a Mose, atque a Prophetis Dei nomine celebratum.	{32.a} he anticipates their doubt, and calls the precept of *charitas* an old precept, inasmuch as it was celebrated by Moses and by the Prophets in the name of God.[158]
Condito statim uniuerso mandatum de diligendo tum Deo, tum proximo (ea erat naturae lex) insculptum fuit mortalium animis, exaratum postea literis a Mose, per CHRISTUM uero declaratum, atque, ut res summe necessaria, praeceptum, et promulgatum.	With the universe having been founded immediately the commandment for loving both God and neighbor (that was the law of nature) was carved into the minds of mortals, afterwards it was scratched/ engraved in letters by Moses, but through Christ declared, and as a thing of the utmost necessity, commanded and promulgated.
Quid? adeo benignissimo placuit Domino, ut nedum illud iam hominum moribus antiquatum instaurauerit, sed et suum esse peculiariter uoluerit.	What? It so pleased [our] most merciful Lord, that he not only restored that [commandment], which had become obsolete already in the customs of men, but he even willed it to be peculiarly his own.
Hoc, inquit, est praeceptum meum, ut diligatis inuicem, sicut dilexi uos.	This is my commandment, that you love one another as I have loved you.
Vide quomodo CHRISTUS suam uocat institutionem amoris copulam, nexumque illum, quo astricti homines inuicem, nihil proximi commodis anteponere debeant, quemadmodum non anteposuit ipse Dei filius, qui propriam, ut ita loquar, deuouens uitam, non tam pro amicis, ac sibi necessitudine coniunctis mortem obiit calamitosam, quam pro hostibus, et his quidem sceleratissimis, ac poena dignis.	See how Christ calls his teaching a bond of love, and that connection/ nexus by which men, bound mutually to one another ought to place nothing before the interests of their neighbor, just as the son of God himself did not place anything [before them], he who, devoting his own life, as I might say thus, died a calamitous death not so much for his friends and those conjoined to him by necessity, as for his enemies, and these indeed most criminal and deserving of punishment.

[158] Praeceptum charitatis vetus est. (The commandment of *charitas* is old.)

Haec uis ea est amoris, quam, ut altius nostris insideat animis, suum proprium uocat mandatum. Siquidem quod uerbis commendauit, id re ipsa primus praestitit.	This is that power of love, which, so that it might settle more deeply in our minds, he calls his own distinctive mandate.[159] Accordingly, what he recommended with words, he was first to manifest with an actual deed/ in reality.
Non quidem ea uixit uitae ratione dominus atque uniuersalis omnium pastor, qua nostri uiuunt interdum proceres et pastores, qui ut plurimum in delitiis lasciuientes, uitae aliis duritatem praedicant, nihilque tam solicite peruestigant, quam quomodo posthabitis uel necessariis subditorum commodis, nihil sibi desit ad luxum et libidinem.	Indeed the lord and universal pastor of all did not live by that method of life, by which our own nobles/ leaders and pastors sometimes live, who, when running riot for the most part in delights, preach a hardness of life to others, and examine nothing so carefully, as in what way, with even the necessary provisions of their subjects neglected, they might lack nothing for their own luxury and lust.
Hi certe dilectionis mandatum neque pro nouo habent, neque pro ueteri, sed	These men certainly regard the commandment of love neither as new nor old, but
{32.b} uti rem mundo insolitam non norunt, miranturque si qui sint, qui eo affecti spiritu, nihil omnino Dei charitati anteponant. Nostra, inquiunt, curemus, alii ut possunt.	{32.b} as it is a thing unfamiliar to the world, they do not know [it] and they wonder if there are any who, influenced/ affected by that spirit, prefer nothing at all to the *charitas* of God. Let us, they say, take care of our own [affairs], others as they can.
Pastores ne istos appellabimus, an mercenarios? Sint enimuero etiam pastores. sed uideant, num in se illud Dei conueniat apud Hieremiam encomium: Pastores, inquit, multi demoliti sunt uineam meam, conculcauerunt partem meam.	Shall we call those [men] shepherds or mercenaries? To be sure, let them even be shepherds, but let them see whether that encomium [i.e. reproach] of God's in Jeremiah is fitting for them: Many shepherds, he says, have destroyed my vineyard, they have trampled underfoot my portion.[160] [Jeremiah 12.10]
Caeterum uinea domini illius sunt electi, pars uero Dei propria illius est ad omnes charitas, quam, ut diximus, suum peculiare uoluit esse mandatum, quod modo uetus, modo nouum, non absque summa ratione appellat Ioannes.	In other respects, the vineyards of that Lord are the elect, but the special portion of God is his *charitas* to all, which, as we have said, he wished to be his special commandment, which John calls now old, now new, not without the greatest reason.[161]
2.8. Iterum, ait, mandatum nouum	**2.8. Again, I am writing to you a new**

[159] Altius insident animo, quae fuerint saepius repetita. (Those things which are repeated more often, will penetrate the mind more profoundly.) [Stated again on p. 51.b]
[160] Vinea domini qualis. (What vineyard of the lord is like.)
[161] Charitatis mandatum quomodo novum sit. (In what way the commandment of *charitas* is new.)

scribo uobis.	**commandment.**
Vetus quidem, quoniam a primogenia rerum origine, ut praefati sumus, datum fuit.	Indeed it is old since it was given from the first-conceived origin of things, as we mentioned.
Nouum autem iccirco, quia mortalium incogitantia et malitia exoletum, peneque obliteratum, per CHRISTUM instauratum fuerit, atque adeo innouatum, ut suo ipse exemplo ostenderit commoda nostra omnia proximorum commodis postponenda esse, uitamque pro illorum salute effundendam, qui periculis tum animae tum corporis expositi, nostro indigerent officio, atque implorarent auxilium.	However, it is new for this reason: because obsolete and nearly obliterated by the thoughtlessness and malice of mortals, it was restored through Christ, and renewed to such an extent that he himself showed by his own example that all our benefits must be subordinated to the benefits of our neighbors, and life must be poured out for the salvation of those who, having been exposed to the dangers of both the soul and the body, might need our service and might implore [our] assistance.
Sint ne hi hostes, an amici, haud multum refert, modo diuinis oculis nostra, quae a dilectione ea, qua omnia ad Dei charitatem referimus, probentur opera.	Whether these be enemies or friends, does not much matter, if only in divine eyes our works, which from that love with which we refer all things to the *charitas* of God, are approved.
Nam quemadmodum in ipso sumus, uiuimus, et mouemur, ita quidquid sumus, quidquid uiuimus, quidquid a suo sancto moti spiritu operamur, id totum diuino amori offerendum erit, comburendumque super altare holocausti prospectans ad orientem, qui CHRISTUS	For just as we exist, live and are moved in him, so whatever we are, in whatever way we live, and whatever we perform when moved by his holy Spirit, all of it must be offered to divine love, and must be burned upon the altar of burnt offering looking toward the East, which is Christ,
{33.a} est, sol utique iustitiae, ac lampas illa et fax, qua deflagrantes animae nihil amant, quod totum igneum, totum lucidum, totum uerum, diuinumque omnino, et beatum non sit. Unde sequitur:	{33.a} by all means the sun of righteousness, and that lamp and torch too by which souls, blazing up, love nothing that is not entirely fiery, entirely luminous, entirely true, and altogether divine and blessed.[162] Whence it follows:
2.8.2. Quod verum est, et in ipso, et in uobis quia tenebrae transierunt, et uerum lumen iam lucet.	**2.8.2. which is true, both in him and in you, because the shadows have passed and now/ already the true light is shining.**
Notant in superioribus nonnulli, quo dilucidior fiat litera, non (iterum) legendum esse, sed rursus: aut, quod etiam clarius	Regarding the above [passage], some note that, to make the text clearer, *iterum* (again), should not be read, but *rursus* (on the

[162] Altare holocausti typus fuit CHRISTI in lege veteri. (The altar of burnt offering was a type of Christ in the old law.)

erit, contra. Ut simulac dixerat, Mandatum uetus est uerbum quod audistis, mox uocem contrarietatis, non iterationis intulerit. Graeca tamen uox utrunque sonat.	contrary), or, what would be even clearer *contra* (on the other hand). So that as soon as he had said, 'The old commandment is the word which you have heard,' [John] immediately introduced a word of contrast, not a word of repetition. Yet the Greek word [πάλιν/ palin] expresses both.
Item (quod uerum est et in ipso) illud (et) redundat, nec (quod) ad mandatum referri uolunt. quanquam nihil sententiae Ioannis (ut mea est opinio) utrum, quod, neutrum, aut ui uocis Graecae foemininum facias, officit.	Likewise (which is true even in that [passage] itself), that *et* (and) is redundant, and they do not want *quod* (which) to refer back to *mandatum* (commandment). Although it hinders nothing in John's meaning (as is my opinion), whether you make *quod* neuter or, by the force of the Greek word, feminine.
Sic itaque illi, qui (quod) absolutum legunt, hanc literam subdubiam alioquin et obscuram interpretantur.	So therefore those who read *quod* as absolute, interpret this otherwise somewhat doubtful and obscure passage.
Principio quidem et, primum expungunt, dein secundum pro etiam exponunt, ut ea sit litera.	Indeed in the beginning they remove the first *et*, next they interpret the second one as *etiam* (even/ also), so that the text is:
Quod uerum est in ipso, etiam in uobis, subaudi, uerum est. atque hunc sensum reddunt.	What is true in him, also in you, supply the words: is true. And they render this meaning:
Quod in se uerum est, id scilicet, quod tenebrae transierunt, et uerum iam lucet lumen, in uobis etiam uerum est.	That which is true in itself, namely, that the darkness has passed away and the true light is already shining, is also true in you.
Nam sicut fugatis a mundo peccati tenebris per CHRISTI aduentum, lux fidei, diuinorumque cognitio, quod maximum est lumen, iam apparuit, ita expulsa errorum caligine ac nube, iam gratiae lumen illuxit uobis.	For just as the darkness of sin has been chased away from the world by the coming of Christ, the light of faith and knowledge of divine things, which is the greatest light, has already appeared, so, with the mist and cloud of errors driven out, already the light of grace has shone upon you.
Frustra, inquit, in uobis non fuit CHRISTI aduentus, sed quemadmodum is lux est uniuersalis, sic aptam in uobis ad amplexandam lucem, quam ipse	Not in vain, [John] says, was the coming of Christ in you, but just as he is the universal light, so he found in you material suitable for embracing the light
{33.b} impartitur animae, materiam reperit. Verum igitur illud in se est, lumen disiectis tenebris apparuisse in mundo.	{33.b} which he himself imparts to the soul. Therefore, that is true in itself: that the light has appeared in the world, the darkness having been scattered.
Verum item et illud, uos abiectis erroribus ac peccatis, quae immensis offunduntur tenebris, illustratos esse.	And that likewise is true: you – once the errors and sins have been cast aside, those things overspread by immense darkness – have been

	enlightened.
Iam uero illorum, qui, quod, ad mandatum referunt, is esto sensus. Mandatum id nouum, quod ab initio quoque mortalium inditum fuit animis, in ipso Deo, qui summa est ueritas, uerum est.	Now, of those who refer the word *quod* back to *mandatum*, let this be the meaning: That new commandment, which from the beginning was also implanted in the souls of mortals, is true in God himself, who is the supreme truth.
Proinde a uobis recipi debet, atque animo figi, ut pote qui illius ueritatis expertes minime estis.	Hence, it ought to be received by you and fixed in your mind/ minds, inasmuch as you are by no means devoid of that truth.
Verissima certe fuit haec iussio in CHRISTO, et sancta, non ficta, aut, ut omnia fere sunt hypocritarum, impura. Quonam pacto quaeso? quia quod iussit praestitit. en ueritas in CHRISTO.	This command in Christ was certainly most true and holy, not feigned, or, as almost all things of hypocrites are, impure. In what way, I ask? Because what he commanded, he fulfilled: behold the truth in Christ.
At uerum istuc interim non erat in uobis mandatum, cum odiis obfuscati, conuitia conuitiis pensabatis, par parique a uobis in compensandis iniuriis referebatur.	But meanwhile, this very commandment was not true in you when, obscured by hatred, you were repaying insults for insults, and tit for tat was being returned by you in recompense for injuries.
Nunc autem uerum et in uobis factum est, sed non ex uobis, uerum ex diuinae lucis beneficio, qua in cordibus uestris per CHRISTI spiritum effusa, iam quid a suis in causa amoris requirat Deus edocti estis: id nempe, ut bonos omnes in CHRISTO, ac per CHRISTUM diligatis: prauos uero ob CHRISTUM, id est, ut conuertantur ad CHRISTUM.	However, now it has been made true in you also, not from yourselves, but from the favor of divine light, by which [light] having been poured into your hearts through the spirit of Christ, you have now been taught what God requires from his own in the matter of love: namely this, that you love all good men in Christ and through Christ, but the wicked for Christ's sake, that is, so that they may be converted to Christ.
Ea itaque tota uidetur esse ratio dilectionis mutuae inter christianos. Qui secus amant, humano ducuntur affectu, natura plerunque sordido, et instabili.	That, therefore, seems to be the whole reason for mutual love among Christians.[163] Those who love otherwise are led by human affection, for the most part sordid and unstable nature.
Maxima propterea adhibenda est cura, ne tam diuina in homine portio ac flamma, ut est amor, ui alterius ignis atque ardoris, qui ab effraenatis concupiscentiarum ictibus solet excuti, suffocetur: curandumque,	For this reason, the greatest care must be applied, lest such a divine portion and flame in man as is love, be suffocated by the force of another fire and ardor, which is usually sparked by the unbridled blows of carnal desires, and one ought to take care
{34.a} ne auri amor, aut scorti, aut affinium, aut propriae existimationis, CHRISTI amorem in nobis extinguat.	{34.a} lest the love of gold, or of a prostitute or of relatives, or of one's own reputation extinguish the love of Christ in us.

[163] Vera dilectionis mutuae ratio. (The true nature of mutual love.)

Nam sicut nullo alio animae affectu tam suauiter delectatur Deus, ut casti amoris et puri: sic contra, nullo alio magis offenditur, quam impuri et libidinosi.	For just as God is delighted so sweetly by no other affection of the soul as by chaste and pure love; thus, on the contrary, he is offended by no other more, than by impure and lustful.
Ab amore dein turpi atque odio aeque animae offunduntur tenebrae: hoc est, qui odit proximum, aut qui illum amat intemperanter, is absque Deo est; quem lucem esse aeternam, et lumen uitae hi experiuntur, qui ab omni odiorum genere abhorrentes, Deum propter se, homines uero in Deo tum amant, tum iuuant obsequiis, etiam non requisiti.	Next, from shameful love and equally from hatred, darkness spreads over the soul; this means, he who hates his neighbor, or he who loves him intemperately, is without God, whom those experience to be eternal light and the light of life, who, shrinking from every kind of hatred, not only love God for his own sake but also love men in God and help with dutiful deeds even when not asked.
Hos quidem non praeterit transiisse iam tenebras, quas secum fert odium, et illuxisse uerum lumen, quod amor. uerum	Indeed, it does not escape these men that the darkness which hatred brings with it has already passed over, and the true light, which is love, has shone forth. But
2.9. Qui dicit se in luce esse, et fratrem suum odit, in tenebris est usque adhuc.	**2.9. He who says that he is in the light, and hates his brother, is still in darkness/ shadows.**
Non possum, fateor, non interdum complurium deflere ignorantiam, et uanam de se persuasionem, qui tametsi Dei pietatem ac cultum, qui sanctis ornari solet actionibus prae se ferre uidentur, inimicitias tamen odiorum plenissimas, etiam in immeritos exercent.	I cannot, I confess, but bewail from time to time the ignorance and vain self-confidence of many who, even if they seem to manifest piety and worship of God which is wont to be adorned with holy actions,[164] still they practice enmities extremely full of hatreds even against those not deserving [it].
Unde, oro, tantus stupor mentis? unde tanta obliuio? satius sane esset, minusque religioni incommodum, filios hosce tectos aperto, ut aiunt, marte congredi uidere, (tunc spes reconciliationis esset aliqua) quam talem enutrire fucum, atque irreparabilem propter odiorum pertinaciam, dissidiorum pestem.	From where, I pray, such stupor of the mind? From where such forgetfulness? Truly, it would be better, and less troublesome to religion, to see these hidden sons engage in open warfare, as they say (then there would be some hope of reconciliation) than to nourish such pretense and a plague of discord that is irreparable on account of the pertinacity of their hatreds.
Error ne is est incognitus, an pertinax in malis potius deliberatio? utrunque foedum. Verum quae a deliberato proficiscuntur animo peccata, et foediora sunt, et	Is that an unrecognized error, or rather a pertinacious deliberation in evils? Both are foul. But sins which proceed from a deliberate

[164] Pietatis cultus bonis ornatur operationibus. (The cultivation of piety is adorned by good works.)

capitaliora. Quanquam neque error dici potest	mind are both fouler and deadlier.[165] And yet, that lapse into which one slides by his own choice
{34.b} lapsus ille, in quem sponte sua quis labitur, ut fere illis, quos nuper memoraui, contingere suspicor.	{34.b} can hardly be called an error, as I suspect generally happens to those I recently mentioned.
Siquidem frequens illorum ad ecclesiam accessus, frequens lectio, frequens eleemosynarum usus, atque cum probioribus consuetudo et conuictus, non mediocrem arguunt futurae uitae cognitionem et fidem.	Accordingly, their frequent attendance at church, their frequent reading, their frequent practice of almsgiving, and their companionship and conviviality with more upright men, prove no small knowledge of and faith in a future life.
Sed cum de odio, et offensis acceptis fit mentio, non est scelus, quod non amplectantur miseri, modo suos uideant hostes incommodo aliquo uitae, aut fortunarum, aut famae affici. Adeo quicquid candoris attulit pristina lux, sequens obfuscauit caligo, et nox.	But when mention is made of hatred and of injuries received, there is no crime that wretched men do not embrace, provided they see their enemies affected by some trouble of life, or of fortunes, or of reputation. To such an extent whatever radiance the previous light had brought, the darkness and night that followed have obscured.
Non est tam sanctum opus, quod tenebrosum non reddat odium et simultas. Quod eo libentius inculco, quod uideam in id mali genus etiam illos labi interdum, qui speciali religione se Deum possidere opinantur. errant toto coelo.	There is no work so holy that hatred and rivalry do not render it dark.[166] Which I inculcate more willingly because I see that even those sometimes fall into that kind of evil who suppose that they possess God by a special religion. They err utterly/ by the whole heaven.
Unde hi patienter, non oscitanter, ut solent tritiora, quae ad Corinthios scripsit Apostolus, audiant, deque se dici existiment. Si, inquit, habuero omnem fidem, ita ut montes transferam, charitatem autem non habuero, nihil sum.	Hence, let these men listen patiently, and not listlessly as they usually do with more trite matters, to what the Apostle wrote to the Corinthians, and let them consider it said about themselves: If, he says, I will have all faith, so that I may move mountains, but I do not have *charitas*, I am nothing.
De fide tantummodo testimonium, aliis omissis, huc affero. siquidem de fide neutiquam uulgari, atque inter homines consueta, sed integra et perfecta Paulum concionatum esse doctiores scribunt.	I bring here only the testimony concerning faith, omitting the other points. Accordingly, the more learned [scholars] write that Paul preached concerning a faith that was by no means common or usual among men, but

[165] Peccata, quae a deliberato proficiscuntur animo capitaliora sunt, quam quae secus. (Sins which proceed from a deliberate mind are more grave than those [committed] otherwise.)

[166] Non est tam sanctum opus, quod non deturpet odium. (No work is so holy that hatred does not defile it.)

	whole and perfect.
Quod in euangeliis, ait Genadius, maximum esse dominus asserit, scilicet montes per fidem transferre, id sine charitate nihil esse uult Paulus. Idem ferme Origenes, caeterique ex Graecis.	What, Gennadius says, the Lord asserts in the gospels to be the greatest thing, namely, to move mountains through faith, Paul maintains it is nothing without *charitas*. Origen [writes] almost the same thing, as do the rest of the Greeks.
Quare si frustra illa est fides, quae fere Dei aequat potentiam, absque charitate, quid erunt ieiunia? quid eleemosynae? quid orationes? quid uigiliae? quid decor ille rituum ac cerimoniarum, quo mirabilem in	Therefore, if that faith is in vain which almost equals the power of God, without *charitas*, what will fasts be for?[167] What alms? What prayers? What vigils? What will the splendor of rites and ceremonies benefit,
{35.a} modum Dei ornatur religio, proderit?	{35.a} by which the religion of God is adorned in such a wondrous way?[168]
Nihil sum, ait Paulus, absente charitate, et nos aliquid esse gloriamur? Nos caecos, atque incogitantes, qui ultro in meridie parum uidemus.	I am nothing, says Paul, without *charitas*, and do we boast we are something? We are blind and unthinking, who of our own accord see little at mid-day.
Fatendum igitur erit, eum ipsum hominem, qui fratrem suum odio habet, in tenebris uersari, hoc est, absque Deo esse, atque illo incedere tramite, quo itur ad mortem, quantumuis sit ille sanctus, et ad tertium usque coelum ascitus, miraculisque conspicuus, et admirandus. Contra uero,	Therefore, it will have to be stated/ confessed that that very man who holds his brother in hate, dwells in shadows, this means, he is without God, and strides on that path, by which one goes to death, however holy he may be, and raised even to the third heaven, and conspicuous for his miracles, and admirable.[169] On the contrary, however
2.10. Qui diligit fratrem suum, in lumine manet, et scandalum in eo non est.	**2.10. He who loves his brother remains in the light and no scandal/ stumbling block is in him.**
Qui fratrem suum diligit, is proculdubio non errat, aut aliquo impingit, quoniam in luce ambulat. Offendit enim in saxum (en scandalum) aut aliud simile, qui in tenebris graditur, non item qui in luce.	He who loves his brother, without a doubt, does not stray or dash against anything, since he walks in the light. For he who advances in shadows strikes against a rock (behold the scandal) or something similar, not so he who [walks] in the light.
Caeterum, ut iam diximus, Deus est animae lux, Separatio autem a Deo, quam	Moreover, as we have already said, God is the light of the soul; Separation from God,

[167] Frustra fiunt omnia absque fide. (Without faith all is for naught.)
[168] Cerimoniis ornatur religio, modo adsit charitas. (Religion is adorned with ceremonies provided that *charitas* is present.)
[169] Qui fratrem suum odit, in tenebris versatur, et est absque Deo. (He who hates his brother dwells in darkness and is without God.)

potissimum ab odio prodire ducimus, caligo est densissima.	however, which we consider to proceed chiefly from hate, is a very dense fog.
Iccirco non est lumen, non solis fulgor et radius cum illo comparandus, quo is, qui in proximi dilectione perseuerat, illustratur.	For this reason, there is no light, no brilliance and ray of sun to be compared to that [light], by which he who perseveres in love of his neighbor, is illuminated.
2.11. Qui autem odit fratrem suum in tenebris est, et in tenebris ambulat, et nescit quo eat, quia tenebrae obcaecauerunt oculos eius.	**2.11. But he who hates his brother is in darkness, and walks around in darkness, and does not know where he is going, because the darkness has blinded his eyes.**
Haud dici facile potest, quantum is subeat periculorum, qui odit alium.	It cannot easily be said, how many dangers one submits to, who hates another.
Et ut nihil aliud periculosius sit, illud mihi periculosissimum uidetur, cum solitudinem aliquam quis pererrans, aut labyrinthum (quo alio nomine uitam hanc bonis infensam appellabimus?) amittit semitam, seu nescit, ut inquit senex noster, quo eat.	And even if nothing else were more dangerous, this seems most dangerous to me: when someone wandering about in some solitude, or labyrinth (by what other name shall we call this life, hostile to good people?) loses the path, or as our Elder/ John says, does not know where he is going.
Ita anima ob fratris odium obcaecata, CHRISTUM	Thus the soul, blinded by hatred for a brother, loses Christ,
{35.b} amittit, qui uia certa est errantibus per inhospitam uitae huius eremum ad patriam.	{35.b} who is the sure path for those wandering through the inhospitable wilderness/ hermitage of this life toward the homeland.[170]
amisso uero CHRISTO, qui non semel se mundi lucem esse asseruit, quomodo inextricabiles ac dubios uitae anfractus, et Maeandros tuti superabimus?	But with Christ having been lost, who has more than once asserted that he is the light of the world, in what way [being] safe, will we overcome the inextricable and precarious intricacies and meanderings of life?
Ergo CHRISTUS non solum uia est ad Patrem, uerumetiam uiae lumen ac fax, qua accensa in nobis recta incedimus: extincta uero nostra culpa, erramus attoniti, ac uorticosi.	Therefore, Christ is not only the path to the Father but also the lamp and the torch of the path, with which [torch] once lit in us, we go forth directly, but once extinguished by our own faults, we wander dazed and dizzy.
Obseruastine unquam illius faciem ac mores, qui odio in quempiam elatus pene amens fit ac furiosus?	Have you ever observed the appearance and behavior of that one who, carried away/ raised up in hatred against somebody, becomes

[170] CHRISTUM amittit, qui fratrem odit. (He who hates his brother loses Christ.)

	almost demented and frantic?[171]
Quantus in uultu liuor: quanta uecordia: quanta cum impudentia iuncta inquietudo, deformitas, atque ad ea, quae agenda sunt, obliuio et stupiditas. quam misere distorquentur, qui tales sunt: quam crudeliter.	How much spite in the face, how much frenzy, how much restlessness yoked with impudence, [how much] disfigurement, and toward those things which must be done, [how much] forgetfulness and stupidity. How miserably they are tortured/ distorted, those who are such, how cruelly.
adeo enim ab irrequieto uexantur odiorum oestro nonnulli ac furia, ut pene illud tragicum ad illos pertinere dicerem, nisi me nota baptismi sacrosancta deterreret. Id Dei iudicium esto. nos tantum quae de illis timemus, proferamus.	Indeed some people are so disturbed by the restless gadfly of hatreds and fury, that I would almost say that tragic [passage] pertains to them, if the sacrosanct mark of baptism did not deter me. Let that be the judgment of God. Let us bring forward only those things which we fear concerning them.
Audi igitur quid ille uidit admirabundus. Hem, inquit, ut liuidam liuidus adipem depascit dipsas. Ut foeda foedus prester exhaurit exta. Ut furit in oculis cerastes: ut in impexum debacchatur caput haemorrhois. Ut sordidam tabo frontem lambunt colubri. Ut uiperis horrent crines, longaque torta sibilat cauda draco.	Hear, therefore, what he, full of wonder, has seen. Hah, he said, how the livid dipsas/ snake feeds on livid fat. How the foul prester drains the foul bowels. How the horned viper rages into the eyes [of its victim]; how the hemorrhois/ spotted whip snake revels wildly on an uncombed head. How the serpents lap at the brow filthy with gore. How the locks of hair bristle with vipers and how the dragon hisses with its long, twisted tail. [Note: Lucan, *The Civil War/ Pharsalia*, 9.700-760; nearly identical passage in GB Folengo, *Pomiliones*, p. 150]
Nihil sane ad deliniandam odiosorum faciem addi posset, illorum praesertim, quibus indiuidui dati sunt comites liuor et ambitio.	Surely nothing could be added to delineate the appearance of hateful men, especially of those, to whom malice/ envy and ambition are given as inseparable companions.
His tamen, ut pote a CHRISTI academia explosis et reiectis, penitus omissis, ad explanandam, gustandamque sanctissimi uiri doctrinam,	Yet with these [men] thoroughly dismissed, inasmuch as cast out and rejected from the academy of Christ, let us turn our pen to explaining and savoring the teaching of the most holy man.
{36.a} uertamus stylum. Tantum illud oro, ab eisque obnixe efflagito, ut dicti illius haudquaquam immemores: Qui odit fratrem suum, homicida est: suum	{36.a} I pray only that, and I strenuously implore [it] from them, that by no means unmindful of that saying, He who hates his brother is a murderer, they might at some time

[171] Descriptio morum illius, qui odio in alium elatus, fit pene amens. (Description of the behavior of one who, carried away/ raised up in hatred for another, becomes almost demented.)

aliquando deformem inspectent animum, paueantque a iudicio illo extremo, inexorabilique Dei omnipotentis irati.	look at their own deformed soul, and might tremble from that final and inexorable judgment of an irate omnipotent God.
Sed scribam audiamus Spiritus sancti.	But let us hear the scribe of the holy Spirit.
2.12. Scribo uobis filioli, quoniam remittuntur uobis peccata propter nomen eius. **2.13. Scribo uobis Patres, quoniam cognouistis eum, qui ab initio est. Scribo uobis adolescentes, quoniam uicistis malignum.** **2.14. Scribo uobis infantes, quoniam cognouistis Patrem. Scripsi uobis Patres, quoniam cognouistis eum, qui ab initio est. Scribo uobis iuuenes, quoniam fortes estis, et uerbum Dei manet in uobis, et uicistis malignum**.	**2.12. I write to you, little children, because your sins are remitted on account of his name.** **2.13. I write to you, Fathers, because you have known him, who is from the beginning. I write to you young men/ adolescents, because you have vanquished the evil one.** **2.14. I write to you, infants, because you have known the Father. I have written to you, Fathers, because you have known him who is from the beginning. I write to you, youths, because you are strong and the word of God remains in you, and you have vanquished the evil one.**
Iam uniuersos, qui nomen per baptismum atque Euangelii doctrinam CHRISTO dederant, commonefacit: hosque omnes in exordio statim admonitionis, quo paterni sui affectus, ac laboris assidue recordentur, filiolos appellat.	Now he reminds all those who, through baptism and the doctrine of the Gospel, had given their name to Christ, and right at the beginning of his admonition, so that they might continually remember his fatherly affection and labor, he calls them all little children.
Dein singulorum aetatem accersens, eam, quae uniuscuiusque aetati conueniens magis uisa est, suppeditat doctrinam: laudatque illorum fidem, atque erga CHRISTUM dilectionem et notitiam.	Next, summoning the stage of life of each individual, he provides the doctrine that seemed more appropriate to each one's age and he praises their faith, as well as their love and knowledge toward Christ.
Illud uero non me mouet, neque, quo minus huius apostoli sensum peruestigem, et ut assequar contendam, remoratur, quod multus sit in repetendis sententiis, aut iterandis uerbis ueluti, ut nonnullos offendi uideo, ex sermone proximo exceptis.	But this indeed does not disturb me, nor does it hinder me from investigating and striving to comprehend the meaning of this apostle, that he is abundant in repeating opinions or in reiterating words taken from the nearby discussion, as I notice some people are offended [by these repetitions].[172]
Quid obsecro, ab ore illo sapientissimo,	What, I beg, from that wisest mouth, which

[172] Cur Ioannes aliquibus videtur multus in repetendis sententiis. (Why John is seen by some to repeat many a sentence.)

quod ab ipsa edoctum fuit sapientia, prodire aut debuit, aut potuit, quod multum, superfluum, seu temere iteratum,	was taught by wisdom itself, either ought to have or could have come forth, that ought to be called excessive, superfluous
{36.b} atque inconsulto dictum, uocari debeat?	{36.b} or rashly repeated and spoken without consideration?
Sexcenta credo, si scripta essent Euangelia, atque ea quidem totidem repetita, non iccirco tamen adeo diligenter audirent homines, et intente, quin aliis iterum opus esset praeceptionibus ac monitis, non sane culpa solis, qui uniuersalis cum sit lampas, infinitis, si daretur, sufficeret mundi machinis, sed hominum oscitantiae, atque ad ea, quae sciri debent, obliuionis.	I believe that if six hundred/ countless Gospels had been written, and these indeed repeated just as many times, men would still not therefore listen to them so diligently and intently but that there would be need again for other precepts and warnings, surely not through the fault of the sun, which, since it is a universal lamp, if it were granted, would suffice for infinite structures of the world, but because of the listlessness/ yawning of men and their forgetfulness toward those things which ought to be known.
Oro, num quia propalata Euangelii pace, atque per CHRISTUM reconciliatione cum Deo diuulgata, nihil aliud in Ecclesia iam edocetur, quam gratis seruari homines perfidem [sic, per fidem, 1547, 1555], apertos esse coelos, ac regnum Dei uel ipsis patere Dei hostibus, ac rebellibus, modo lumen oblatum resipiscentiae non auersentur: num, inquam, ob tot inuulgata, quotidieque iterata Dei beneficia cessatum est a uitae fastu et superbia? num ab usuris? ab oppressionibus? ab odiis? a laesionibus?	I pray, is it because the peace of the Gospel having been made known and reconciliation with God through Christ having been spread abroad, nothing else is now taught in the Church than that men are saved freely through faith, that the heavens are open, and that the kingdom of God lies open even to the very enemies and rebels of God, provided they do not turn away from the offered light of repentance; is it, I say, on account of so many publicized and daily repeated benefits of God [that] one has ceased from the haughtiness and pride of life? Or from usury? From oppressions? From hatreds? From injuries?
O nostros testudineos in uia Dei passus. Ferrei propemodum facti sumus, ac duriores quam quos repetiti hi ictus edomare possint.	O, our tortoise-like steps in the path of God. We have been made just about iron-like and harder than those whom these repeated blows could subdue.
Miramur tamen, querimurque delicatissimi. si Deo placet, homines, si nostram ob tarditatem ea repetant sancti autores, atque ad fastidium usque, ut blatterant quidam, inculcent, quae uix semel, ac tenuiter, ut pretiosior assolet liquor ab aurea stillare fistula, prolata, satis omnibus, et qui in coelis sunt spiritus, et qui in terris agunt homines, facere debuissent, nisi nostra obstitisset duricies, atque in his quaerendis,	All the same, extremely delicate, we marvel and complain. God help us/ if you please, [we] men, if, on account of our slowness the holy authors repeat those things, and even to the point of disgust, as certain people babble, drive home those things which having been brought forth scarcely once and gently, as a more precious liquid is accustomed to drip from a golden tube, ought to have satisfied everyone, both the spirits who are in heaven, and men

quae aeterna pollicentur bona, segnities.	who act on earth, had our hardness and, in seeking these things which promise eternal good, [our] sluggishness not stood in the way. [fistula: tube used by celebrant to consume Christ's blood from the chalice.]
Obserua igitur, o qui CHRISTI spiritum hausisti quam necessario nobis consulens suis in iterandis sententiis	Observe therefore, O [you] who have drunk in the spirit of Christ, how the holy scribe [John], necessarily in looking out for us, uses order
{37.a} utatur ordine scriba sanctus.	{37.a} in repeating [his] sentences/ sentiments.
Scribo, inquit, uobis filioli. Vocat filiolos non solum pueros, quos instituere pariter cum caeteris intendit, uerumetiam illos, quos in sequentibus partim senes, et Patres, partim adolescentes et iuuenes, partim infantes nuncupat.	**I write to you, little children**, he says. He calls them little children not only the boys whom he intends to instruct along with the rest, but also those whom, in the following [passages], he names partly old men and fathers, partly adolescents and youths, and partly infants.
hos quidem omnes ut pote in CHRISTO sui ministerio regeneratos, tenero tanquam filios prosequebatur affectu, et charitate.	All these indeed, inasmuch as they were reborn in Christ by his ministry, he cherished with tender affection and *charitas* as if they were his own children.
Et primum (latenti sane mysterio) uim exprimit baptismi, cuius uirtute purgati ad tantam peruenerant innocentiam (effectus is amplus est baptismi) ut solo CHRISTI nomine inuocato, cuius spiritu purificatae sunt aquae, gratis ulla absque poenitentia, aut pro peccatis satisfactione remissionem acceperint peccatorum.	And first (surely by a hidden mystery) he expresses the power of baptism, by whose virtue, those who had been purged had attained such great innocence (this is the abundant effect of baptism) that, by the mere invocation of Christ's name, by whose spirit the waters were purified, they received remission of sins freely, without any penance or satisfaction for sins.[173]
Remissa, inquit, ac plane abolita sunt in uobis per CHRISTI nomen peccata.	Sins have been forgiven, he says, and utterly abolished in you through the name of Christ.
Quid gratius audiri potuit? quid salubrius? Ergo tam immensum uobis gratulor beneficium, quoniam remittuntur uobis peccata propter nomen eius.	What more pleasing could have been heard? What more wholesome? Therefore, I congratulate you on such an immense benefit, because your sins are forgiven you on account of his name.
Atqui uos in primis alloquor o Patres, o pastores, o gregis dominici ductores, o qui per aetatem antiqua, et quae longo annorum remota sunt interstitio a uobis, cognoscere potuistis.	But I address you especially, O Fathers, O pastors, O leaders of the Lord's flock, O you who, by reason of your age, have been able to know ancient things and those which are removed from you by a long interval of years.

[173] Baptismi effectus singularis. (The singular effect of baptism.)

Id sane gaudeo, sed illud magis, quod antiquum illum dierum, nempe CHRISTUM, qui erat ab initio non ignorastis, sed plenam de illo, unde uestra exorta est salus, hausistis notionem.	I rejoice in that, surely, but even more in this: that you have not been ignorant of that ancient of days, namely Christ, who was from the beginning, but have drunk in a full notion/ understanding of him, from whom your salvation arose.
Nam CHRISTUM Dei esse filium cognoscere, eundemque mortalium omnium redemptorem fateri, atque proinde illi fidere, et quicquid accidat inniti, certissimum salutis pignus est, et arrhabo. Et quidem magna ea est felicitas in	For to know [that] Christ is the son of God, to confess the same one is the redeemer of all mortals, and hence to trust in him and whatever may happen, to lean [on him], is the most certain pledge of salvation and earnest [money].[174] And indeed, great is that happiness
{37.b} sene, cui adeo integri sunt sensus ac ualetudo, ut prisca aeque ac si praesentia essent, memoria teneat, et cognoscat.	{37.b} in an old man whose senses and health are so intact that he holds in his memory and knows ancient things just as if they were present.
Sed maxima illa et prope diuina, si CHRISTUM, qui fuit ante omne tempus, nouerit, atque illius frequenter animo uoluerit beneficia.	But that happiness is greatest and nearly divine if one knows Christ, who was before all time, and frequently revolves [his/ Christ's] benefits in [his] mind.
Nam CHRISTUM cognoscere, et illius ignorare beneficentiam, non cognitio quidem uocari debet, sed turpis ignoratio.	For to know Christ and yet be ignorant of his beneficence indeed ought to be called not knowledge, but a shameful ignorance.[175]
quantumuis igitur longe in praeteritos prospiciant annos senes, mortale tamen illud est quod uident, atque caducum: CHRISTUM uero intelligere, qui aeternus est, ac notitia apprehendere incomprehensibilem, iam aliud ualetudinis genus requiritur quam sit humana, quae suapte natura decidua est et labilis.	Therefore, however far old people may look into past years, that which they see is still mortal and tottering; but to understand Christ, who is eternal, and to grasp the ungraspable with knowledge, now another kind of good health is required than what is human, which by its very own nature is transient/ deciduous and liable to slip.
Haec enim ad moderatam corporis habitudinem ac texturam attinet, illa a Patre luminum nedum impertitur, sed etiam, ne bonis datis male utamur, conseruatur. utrunque tamen Dei munus est.	For the former [good health] pertains to the moderate/ restrained habit and structure of the body, the latter [knowledge/ spiritual health] is not only imparted by the Father of lights, but is even preserved, lest we use given goods/ benefits badly. Still, both are a gift of God.
Verum quod minus est, haud multis datur: quod maius et nobilius negatur nolentibus.	However, what is lesser [i.e. good health] is by no means granted to many; that which is greater and more noble is denied to those who

[174] Certissimum salutis signum, quale. (What a most certain sign of salvation is like.)
[175] CHRISTUM cognoscere, sed illius ignorare beneficia, ignoratio turpis est. (To know Christ but to be ignorant of his benefits, is a disgraceful ignorance.)

	are unwilling.
At in quo numero hi censendi sint senes, qui utraque carent ualetudine, uix dicere ausim, adeo aetas illa semper mihi potius fuit uenerationi, ac stupori, quam derisioni.	While in what number these old men ought to be counted who lack both kinds of health, I would scarcely dare to say: that age has always been such an object of veneration and awe to me, rather than derision.[176]
Sed illa magis, quae haud annorum numero tantum ac diuturnitate, ut ait sapiens, computatur, sed fide in Deum integra, atque in doctrina spiritus, quae in contemplationibus uersatur, exercitata, de thesauris sciat obstrusioribus proferre et noua et uetera.	But even more, that [age] which is calculated not only by the number and duration of years, as the wise man says, but by integral faith in God, and exercised in the doctrine of the spirit, which is engaged in contemplations, knows how to bring forth both new and old things from quite hidden treasures.
Vel saltem qui huiusmodi grauati sunt annis, et longaeui, si sobrii sunt, ueluti suum admonet Titum apostolus, si pudici, si prudentes, si sani in fide, si in dilectione,	Or at least, those who are long-lived and weighed down by years of this sort: if they are sober, just as the apostle admonishes his Titus, if modest, if prudent, if sound in faith,
{38.a} si in patientia ualidi, hos ut rem diuinam e coelo nobis delapsam et colo, et ueneror. Senes uero stolidos ac morosos, quique nihil aliud praeter annos sua in senectute enumerare possunt, non sic amo, sed tacite praeteriens canos in eis tantum honoro.	{38.a} if [sound] in love, if strong in patience these, as a divine thing fallen to us from heaven, I cherish and venerate. But old men stolid and peevish and who can count nothing else in their old age except their years, I do not love in this way, rather, passing them by in silence, I honor in them only the white hair.
Non est quidem tam delirus senex, cui suus non debeatur honos ob canitiem. Rem pene incredibilem dicam. Est apud nos senex hoc in loco, in quo haec nunc commentor, ita obliuiosus, ut nihil penitus recordetur.	Indeed, there is no old man so delirious, to whom his own honor is not due on account of his white hair.[177] I am going to say something almost incredible. There is an old man among us here in this place, in which I am now commenting on these things, so oblivious, that he remembers utterly nothing.
Quod si tamen quidpiam enarrare occoeperit, rem statim ipsam, locum, ordinem, obliuiscitur. rursus, si per circunlocutiones rem iam exorsam absoluere conatur, itidem ipsae excidunt circunlocutiones ita, ut nihil omnino nisi confusum, et quod risum moueat auditoribus, eloqui possit.	But if nevertheless he has begun to narrate anything, immediately he forgets the subject itself, the place, the order. Again, if he tries to finish up by means of circumlocutions anything already begun, likewise the very circumlocutions so slip away, that he is able to utter nothing at all except [something] confused and that may provoke laughter in the listeners.[178]

[176] Laudabilis senectus qualis. (Praiseworthy old age, what it's like.)
[177] Non est tam delirus senex, cui suus non debeatur honos ob caniciem. (No old man is so crazy that honor is not owed [to him] on account of his gray hair.)
[178] Exemplum senis obliviosi. (Example of a forgetful old man.)

Erga hunc tamen sic dementem, quia senex est ac decrepitus, officiosissimi sunt loci incolae, ac pie obseruant et uenerantur hominem certe uel ob id maxime miserandum, quod praeter indicibilem hanc suam obliuionem, tam continuis exagitatur pauoribus, ut quoscunque audiat strepitus, aut hospites aduentare intelligat, apparitores, aut carnifices, qui eum iugulent, aut ad magistratus pertrahant, adesse opinetur.	Nevertheless, toward this man thus demented, because he is old and decrepit, the inhabitants of the place are extremely dutiful, and they piously observe and venerate the man even for this reason certainly to be greatly pitied, because in addition to this unspeakable forgetfulness of his, he is so incessantly disturbed by terrors, that whatever noises he hears, or [if] he should understand strangers are approaching, he thinks public officers or executioners are present who are slitting his throat or dragging him off to the magistrate.
Scribo uobis adolescentes, quoniam uicistis malignum. [2.13]	**I am writing to you, adolescents, because you have vanquished the evil one.** [2.13]
Instructis in superioribus senibus, ac non tam natura patribus, quam religione, atque ob sapientiam et morum grauitatem, in populis autoritate, transit ad informandam adolescentium aetatem de more fluxam, ac uariis concupiscentiarum flammis obnoxiam.	The Elders having been instructed in the above [passages], and [who are] fathers not so much by nature as by religion, and for [their] wisdom and gravity of morals, in authority among the peoples, he passes on to shaping the age of adolescents, by nature variable, and liable to the various flames of concupiscences.[179]
Ut enim longaeuis, conuenit prudentia,	For as prudence is appropriate for the long-lived,
{38.b} uitaque sanctissimis undequaque ornata moribus, quo iuuenes, caeterique e uulgo homines habeant, unde bene uiuendi rationem, tanquam a perfectissimis idaeis, sumere possint, in senili requiritur aetate, ita in primis annis illis, in quibus ardentius effraenes mouentur appetentiae, corque ad uoluptates magis quam ad uirtutes amplexandas incitatur, summa est adhibenda cautio, atque ad eneruos illos subiugandos animi motus diligentia.	{38.b} and a life adorned on all sides with the holiest of habits is required in the elderly age so that youths and other common folk might have a place from where they may draw a pattern for living well, as if from the most perfect ideas; so in those first years, in which the unbridled appetites are stirred more ardently, and the heart is incited to embrace pleasures more than virtues, the utmost caution should be applied, and diligence toward subjugating those feeble motions/ impulses of the mind.[180]
Non tam quidem feruent lebetes ac ebulliunt ad flammam suspensi, neque tam ardet pertinaciter teda [sic, taeda] pinea incensa, ut ardet adolescens ociosus, ac molliter educatus.	Not even caldrons hanging over a flame seethe and bubble so much, nor a pine torch once lit burn so obstinately as does a youth idle and raised softly.

[179] Adolescentium vita labilis est. (The life of adolescents is unstable.)
[180] Quomodo alendi sunt adolescentes. (How adolescents should be reared.)

Quam ob rem ea in primis debet esse Patribus cura et uigilantia, ut eorum filii, et hi, qui propter aetatem nondum ad obeunda munera publica idonei sunt, sed qui tamen de se nonnullam mouent expectationem, ac spem posteris, illa informentur disciplina, et rerum usu, ut nihil prorsus aut cogitare, aut agere permittantur, quod graue idem non sit, maturum, ingeniosum, quodque immensum publicae utilitatis prae se non ferat desiderium, et amorem.	For this reason, this care and vigilance above all ought to belong to Fathers, so that their sons, and these [youths] who, on account of their age, are not yet qualified for undertaking public duties, but who still excite some expectation concerning themselves, and hope for those coming after, may be shaped by that discipline and practice of things, so that they are not permitted to think or to do anything at all that is not likewise grave, mature, noble, and that does not display before itself an immense desire and love for the public good.
Haec sane omnia praeterquam quod non aspernandam arguunt in puero uirtutis indolem, animum quoque indicant niueum, et sincerum.	Surely all these things besides proving that a disposition of virtue in a boy is not to be scorned, they also indicate a snow-white and sincere mind.
Sed alia omnino ratione condocefaciendi sunt ephoebi, qui coenobiis inclusi, occupationes mundi tum lenocinia refutasse se profitentur.	But by another method altogether ephebes ought to be trained, those who, enclosed in monasteries, profess that they have refused both the occupations and enticements of the world.
His primum tanquam fraenum iniiciendus est Dei timor, et reuerentia: amor postea, et ad spirituales formandos conceptus omissa uanitate desiderium.	Onto these [youths], first of all, fear and reverence of God ought to be cast like a bridle; afterwards love and, with vanity laid aside, a desire for forming spiritual concepts.
Ex hac nimirum doctrina tota spiritualis fit anima, et in his meditandis, quae ad	From this doctrine no doubt the soul becomes totally spiritual, and in meditating on these things
{39.a} mundum attinent, ignara.	{39.a} which pertain to the world, ignorant.
Illi enim suos ad ciues tuendos, ornandosque dignitate ac fortunis, cum opus est, edocentur: hi uero ad sui neglectum, ac mundi odium.	For those [secular youths] are instructed in protecting their own citizens and in adorning [them] with dignity and wealth, when there is need, but these [monastic youths are instructed] to the neglect of oneself and hatred of the world.
Illi ne pedem quidem moueant, aut ne quid omnino moliantur animo, quin utile futurum suae patriae sit, imbuuntur: his ne tantilla quidem permittitur terrenarum rerum solicitudo, sed toti in Deum accensi, nihil in mundo diligunt nisi quod pure Deum referat.	Those [secular youths] are imbued so that they may not move even a foot, or undertake anything at all with the mind, unless it would be useful for their fatherland; for these [monastic youths], not even a tiny bit of solicitude is permitted for earthly matters, but wholly inflamed for God, they love nothing in the world unless it refers purely to God.
Mortui quidem carni ac sensibus, in his tantum versantur rebus, quae animam	Indeed, dead to the flesh and the senses, they are engaged only in these matters which purge

purgant, et satiant: non deturpant, atque a prima sua origine, quae tota coelestis est, ac diuina, retrahunt.	and sate the soul; they do not defile [it] and drag [it] away from its first origin, which is totally celestial and divine.
Raro enim adolescentes, hi potissimum, qui, ut diximus, uitae huius obitum profitentur in coenobiis ad laudabilem perueniunt senectutem, si a teneris, in rebus nihili occupati, nil minus edocentur, quam ut omnino spirituales sint.	For rarely do adolescents, especially those who, as we have said, profess the death of this life in monasteries, reach a praiseworthy old age, if from a tender age, occupied in worthless matters, they are taught anything rather than how to be completely spiritual.
Unde errant Patres, si humano obcaecati affectu, plantas adhuc rudes ac debiles ad uitis nonnunquam ueteris et annosae fulcimentum aptare adnituntur.	Whence the Fathers err, if blinded by human affection, they sometimes strive to adapt shoots still undeveloped and weak for the support of an old and long-lived vine.
Ex quo illud necessario contingere uidemus, quod male, ambitioseque iuuentus educata, in malum incidit senium, atque fatuum.	From which inevitably we see it happen, that youth, educated badly and ambitiously, falls into a wicked and foolish old age.
Cupisne tuis in moderandis rebus senem habere sapientem? eum elige, qui sapuit iuuenis, a senibusque fuit enutritus sapientibus, non a feruidis et indomitis puerorum ingeniis.	Do you wish to have a wise old man for regulating your affairs? Choose one who as a young man was wise, and who was reared by wise old men, not by the fervid and untamable temperaments of boys.
An putas de huiusmodi posse dici adolescente, quod uicerit malignum, an uictus cesserit maligno? id potius extremum.	Do you think it can be said about this sort of adolescent, that he has conquered the evil one, or [that], having been conquered, he has yielded to the malicious one? The last is rather [likely].
Siquidem contra uersutissimum ueteratorem ac peruicacem uelle armis plumeis aut uitreis ad pugnam egredi, audacia quidem est, sed temeraria et	Accordingly, to wish to go forth to battle against an extremely wily and stubborn old schemer with arms of feathers or glass, is indeed an audacity, but also rash and dangerous.
{39.b} periculosa. Armis itaque duris ac inuictis ad debellandum tam acrem aduersarium et uiolentum, ut est daemon, utendum erit.	{39.b} And so, one must make use of hard and invincible arms to thoroughly defeat such a vigorous and violent adversary as is the devil.
Caeterum malignum uocat diabolum, propter illius astutiam, atque ad irretiendas animas calliditatem.	Moreover, he calls the devil malignant/ the evil one, on account of his cunning, and his shrewdness for ensnaring souls.
Cum semper sit metuendus, tum in primis illius cauendus est animus atque ars, cum se transfigurat in angelum lucis.	Although he is always to be feared, then especially his intelligence/ hostility and skill must be guarded against when he transforms himself into the angel of light.
Quare aptissima usus est uoce Ioannes, illum appellans malignum, hoc est, dubium,	For which reason, John used a very apt word, calling him malignant/ the evil one, this

uafrum, uersipellem, atque subobscurum.	means, deceptive, crafty, changeable and rather murky.[181]
Antiqui enim lucem malignam pro luce subobscura intelligebant, unde ille,	For the ancients understood a malignant light as murky light, whence that [writer]:
Quale sub incertam lunam sub luce maligna.	"Such as [a journey] beneath the uncertain moon under a malignant light." [Virgil, *Aeneid* 6.270]
Ait igitur. Ad uos, o qui annorum molliciem, atque aetatis licentiam, animi robore, maiorumque autoritate, et cultura superastis, quique fortissimum, atque adeo imperterritum, Deo duce, uicistis hostem: hostem, inquam, illum transfugam, dolosum, pertinacem, milleque nocendi artibus instructum, et armatum, scribo: admoneoque, ut perseueranter in iam adepta duretis uictoria.	He says therefore: To you, O you who by strength of mind and the authority of your elders, and by cultivation have overcome the docility/ softness of your years and the license of your age, and who, with God as your guide, have conquered the most powerful and even fearless enemy, an enemy, I say, that deserter: deceitful, obstinate and instructed and armed in a thousand arts of causing harm, I write, and I warn [you] so that you may endure perseveringly in that victory already attained.
Eo, quo coepistis, pergite animo, ac ui mentis. Vestrae quidem aetatis iuuenes ob id laudari, felicesque censeri solent, quod robore corporis nullis uel plenioris aeui hominibus facile cedant.	Proceed with that courage and mental vigor, with which you have begun. Indeed, youths of your age are accustomed to be praised and for this reason accounted happy, because in strength of body they readily yield to no men even of a fuller age.
Vos beatiores, qui robore mentis, neque cupiditatum illecebris, neque illarum autori diabolo cessistis.	You are more blessed, who have yielded in strength of mind neither to enticements of desires, nor to the devil, the originator of those.
Sit, ut lubet, aliorum uirtus in bellorum discrimine conspicua, sit in theatris, sit in ambiguis illis cum monstris ac feris, congressibus.	Let the virtue of others be conspicuous, as it pleases [them], in the danger of battles, let it be [conspicuous] in theaters/ parade grounds, let it be in those treacherous encounters with monsters and wild beasts.
Vos celebrius de uobis dedistis specimen, quippe qui aduersus carnem, atque latentes inimicorum insidias et dolos, non minus fortes quam circunspecti fuistis.	You have given a more celebrated example/ glorious proof of yourselves, inasmuch as being against the flesh, and the hidden snares and deceptions of enemies, you have been no less strong than circumspect.
{40.a} Vos itaque tanquam probatae uirtutis filios mea scriptione ac laude dignos ducens, haec scripsi uobis.	{40.a} And so considering you as sons of proven virtue and worthy of my writing and praise, I have written these things to you.
Scribo et uobis infantes,	**And I write to you too, infants/**

[181] Cur diabolus vocetur malignus. (Why the devil is called malicious.)

quoniam cognouistis Patrem. [2.14]	**children, because you have known the Father.** [2.14]
Quod notant nonnulli ad eosdem hic scribi, quos supra filiolos appellauit, quemadmodum non improbamus, ita si quid aliud alii senserint, quod sententiam non mutet, imo locupletiorem reddat, non inuiti admittimus.	As for what some note, to be written here to the same ones whom above he called little children, just as we do not disapprove, so if others have understood something else, provided it does not change the meaning, but rather enriches it, we accept it not unwillingly.
Id tantum cupimus, ut omni deposito supercilio, sic spiritualia tractemus, ut nos posteri honorem Dei quaesiuisse iudicent, non nostram gloriam et laudem. Cohorresco, cum mihi in mentem uenit cuiusdam morientis ex nostris querela.	We wish only this: that once all pride/ superciliousness has been set aside, we handle spiritual [things] thus, so that our descendants may judge that we sought the honor of God, not our own glory and praise. I shudder when the complaint of a certain dying man among us comes to mind.
Is enim magnae celebritatis lector, atque earum rerum, quae nunc in Dei aede non mediocri pusillorum periculo controuertuntur, ac publice disputantur, interpres, cum uitae finem sibi adesse intelligeret, sic suum testatus est dolorem: Vae mihi, ait, qui res sacras interpretatus sum.	For he was a lecturer of great renown, and a commentator of those things, which are now being debated and publicly discussed in God's sanctuary to the no small danger of the little ones; when he realized the end of life was at hand for himself, he bore witness to his anguish thus: Woe is me, he said, who interpreted sacred matters.
Ego enim, qui morientium animum ac fidem pie interpretari soleo, sic dictum illud accipio, tanquam a mente haud male quidem sibi conscia profectum, sed timida, et quae purgatius forsitan, quam antea, uidisset, quantum puro animo et humili res tantas tractari oporteat.	For I, who am wont to interpret favorably the mind and faith of those dying, take that saying thus, as if it proceeded from a mind indeed by no means conscious of its own wrongdoing, but timid, and which perhaps more clearly than before, had seen how much such matters should be handled with a pure and humble soul.[182]
Sanctus quidem spiritus tum nostris delectatur scriptis, cum ipse solus quaeritur, cordeque humili et purgato accersitur.	Indeed the Holy Spirit is delighted with our writings at that time when he alone is sought and summoned by a humble and cleansed/ purged heart.[183]
Qua de re, ut dicere incoeperamus, haud multum torqueor, si quid in hisce maxime minutiis uarient interpretes, modo suus in tractandis diuinis mysteriis non desideretur candor, ac pura fides.	And about this, as we had begun to say, I am not much tortured if translators/ interpreters should vary at all, especially in these very minutiae, if only their sincerity in treating divine mysteries is not lacking, and [their]

[182] Exemplum cuiusdam interpretis scripturarum morientis. (The example of a certain interpreter of scriptures as he was dying.)
[183] Quando Spiritus sanctus nostris delectatur scriptis. (When the Holy Spirit is delighted by our writings.)

	pure faith.[184]
Iam diximus uocem hanc (Filioli) in superioribus credentes amplecti posse omnes.	We have already said above that this expression, (Little Children), is able to embrace all believers.
Quod si quis contradicat	But if anyone
{40.b} asseratque tum filiolos, seu pueros, tum infantes, eosdem omnino esse, cedo, cum illisque consentio, iterationem hic esse illam necessariam, de qua superius nonnulla.	{40.b} should contradict and assert that the little children, or boys, and the infants are entirely the same: I yield, and I agree with them that there is here that necessary repetition about which some things [were mentioned] above.
Tantum illud diuersum (si tamen diuersum) interpretemur, quo in primo loco est dictum, quoniam remittuntur uobis peccata propter nomen eius. In secundo autem, quoniam cognouistis Patrem.	Let us interpret only that difference (if indeed it is a difference), that in the first place was said: because your sins are forgiven on account of his name; but in the second: because you have known the Father.
Obsecro, unde orta est peccatorum remissio? nonne a Dei cognitione?	I beseech you, from where has the remission of sins arisen? Not from the knowledge of God?
Nemo certe tam amplum unquam poterit sperare beneficium, ut est peccatorum remissio: nisi prius nouerit Deum patrem esse, et eum quidem bonum, placabilem, liberalem, potentem, et qui ardentius nostram expetat salutem, quam nosmetipsi.	Certainly no one will ever be able to hope for such an ample benefit as is the remission of sins, unless he first knows that God is a father, and that he is indeed good, peaceable/ merciful, liberal, powerful, and one who seeks our salvation more ardently than we ourselves [do].
Hac itaque notitia et persuasione imbuta anima, in repertae lucis accenditur amorem, audetque sperare, atque illi soli fidere, quem ut potissimum nouit, sic in donis elargiendis celerem, atque ultro uolentem credit.	And so, once the soul has been imbued with this knowledge and persuasion, it is inflamed into love of the light found, and dares to hope, and to trust in him alone, whom, as it recognizes him especially, so it believes him swift in bestowing gifts and willing of his own accord.
His conceptibus purgatur anima, hoc est, abolito antiquo peccati chirographo innouatur, uiuitque in CHRISTO, qui totius purgationis ac uitae animarum autor est, et conseruator.	The soul is purged by these concepts, this means it is renewed once the ancient handwritten document of sin has been obliterated, and it lives in Christ, who is the author and preserver of the entire purging and life of souls.[185]
Absente nanque CHRISTO mortua est	For once Christ is absent, the soul is dead; but

[184] Res sacrae quomodo tractanda sunt, at edocendae. (How holy matters must be treated and taught.)
[185] Gradus quidam sublimis, quo purgantur animae. (A certain lofty step/ stage on which the soul is purged.)

anima, praesente uero eo uiuit uitae genere, quod est absconditum in Deo: cuius cognitio profundissima obtecta caligine, mundique sapientibus incognita, paruulis tantum illis, atque infantibus, quos hic audis agnouisse Patrem, detecto Mosis uultu, manifestatur.	when he is present, it lives by that kind of life which is hidden in God:[186] the knowledge of which, covered over by a most profound gloom/ fog and unknown by the wise of the world, is manifested only to those little ones and infants whom you hear have recognized the Father here, with the face of Moses uncovered.
Confitebor, inquit CHRISTUS, tibi domine Pater coeli et terrae, quia abscondisti haec a sapientibus, et prudentibus, et reuelasti ea paruulis.	I give thanks to you, lord Father of heaven and earth, said Christ, because you have hidden these things from the wise and prudent and have revealed them to the little ones. [Matthew 11.25]
Tam quidem \indignabunde\, ut ita	Indeed the lord is so indignantly irritated,
{41.a} loquar, stomachatur dominus ob quorundam arrogantiam, qui cum stultissimi omnium sint, se tamen sapientissimos esse existiment, ut illa etiam, quae cum rudioribus communicare solet, eos latere uelit.	{41.a} if I may say so, on account of the arrogance of certain people who, since they are the most foolish of all, nevertheless think they are the very wisest, so that he wishes even those things which he is accustomed to communicate to the simpler folk to remain hidden from them.
Ergo illi, qui se probe norunt, quique suomet se metientes pede nihil altum de se sentiunt, sed uenerabundi summissique ac trepidi ad diuina peruestiganda mysteria accedunt, gustu illo coelesti et notitia a benignissimo donantur spiritu, qui a sapientia illa, quam Paulus sapientiam carnis appellat, exhorrescit.	Therefore, those who know themselves well, and who, measuring themselves by their own foot, think/ feel nothing lofty about themselves, but full of awe, submissive, and trembling approach for investigating divine mysteries, they are gifted with that heavenly taste and knowledge by the most benign spirit, who shudders at that wisdom which Paul calls the wisdom of the flesh.
At tu uide, quanta tum fuerit christianorum perfectio, cum haec scriberet Ioannes. Quis id credat? uerum'ne potest esse, ut infantes illi, qui per aetatem terrenum et mortalem ignorant, coelestem ac immortalem cognoscant Patrem?	But look you, how great was the perfection of Christians then, when John was writing these things. Who would believe it? Can it be true that those infants, who by reason of their age are not aware of an earthly and mortal [father], know the heavenly and immortal Father?
Scribo, ait, uobis infantes, quoniam cognouistis Patrem. [2.14] Pudore plane hic suffundor, ac meam non queo, quantum sat est, detestari segniciem, et mei amorem, quo in me grassante, in tam	**I write to you, infants, he says, because you have known the Father.** [2.14] Here I am clearly suffused with shame, and I am not able to detest, as much as necessary, my sluggishness and love of myself,

[186] CHRISTO praesente vivit anima, absente vero moritur. (When Christ is present, the soul lives, but when he is absent, it dies.)

profundum coniectum me uideo nonnunquam ignorantiae somnum, ut ne me quidem integre noscam, tantum abest, ut ad illa rimanda, gustandaque idoneus sim, quae me iccirco fugiunt, quoniam Dei sapientia non nisi demissis conceditur animis, paruulis nimirum illis, de quorum felicitate sic Deus in patres impios contestatur.	for which reason with [this self-love] raging in me, I see myself thrown into such a profound sleep of ignorance that I do not even recognize myself completely, so far am I from being suitable for scrutinizing and tasting those [things] which for this reason flee from me, because the wisdom of God is not granted except to abject minds, no doubt those very little ones whose happiness God attests to against impious fathers.
Paruulos uestros, de quibus dixistis, quod praedae hostibus forent, introducam, ut uideant terram, quae uobis displicuit.	Your little ones, of whom you said that they would be prey for the enemies, I will bring in so that they may see the land which displeased you.
Quare non frustra illa fuit domini IESU, adducto in medium discipulorum puero, comminatio: Nisi, inquit, efficiamini sicut paruulus iste, non intrabitis regnum Dei. Sed illud	For this reason, that threat of lord Jesus was not in vain, after a boy had been brought into the middle of the disciples: Unless, he said, you become like this little one, you will not enter the kingdom of God. But that [saying]
{41.b} consolationis plenissimum in sinu gero. Puer natus est nobis.	{41.b} most full of consolation I carry in my breast: A child is born to us. [Isaiah 9.6]
Non sibi, inquit Esaias, natus est puer, sed nobis, nostram scilicet ut instauret ruinam, utque delyris ex senibus in sapientissimos reformet pueros, addatque innocentiam immundis, puritatem impuris, atque ut eam inserat in nobis uim spiritus, qua exutis ueteris Adae spoliis, noua conuestiamur cute, hoc est, ut serpentium more per angustas discerpti pueri nostri plagas transeuntes, uetustas deponamus exuuias: et sic ephoebi facti in CHRISTO, barbam illam horridam, mysticam, impexam, uatibus relinquamus memphiticis, ac gymnosophistis, nempe mundi sapientibus, ac Magis.	Not for himself, says Isaiah, was the child born, but for us: namely, so that he might repair our downfall, and that he might reform us from delirious old men into extremely wise boys, and add innocence to the unclean, purity to the impure: and so that he might graft onto us that force of spirit, by which, once the spoils of old Adam have been stripped off, we may be clothed with a new skin: this means, so that, having been torn away from our childhood in the manner of serpents passing through narrow gaps, we may lay aside our old slough, and so having become ephebes in Christ, we may leave that horrid, mystical, uncombed beard to the Memphitic seers and gymnosophists, namely to the wise men of the world and the Magi.[187]
Hi enim omnes ueterem olentes sudorem, an suauitas sit spiritus ignorant. Etenim a diuinarum rerum cognitione, quae fide maxime nititur, alieni, in his quaerendis, quae fastus suggerit ac libido, miserrime	For all these men, smelling of old sweat, do not know whether there is a sweetness of the spirit. For alienated from the knowledge of divine things, which rests chiefly on faith, they are most miserably occupied in seeking those

[187] Meditatio de puero IESU. (A meditation concerning the boy Jesus.)

occupantur.	things which arrogance and lust suggest.
Ad hos profecto senes non scripsit Ioannes, uerum ad eos, quos illum, qui ante rerum exordium erat, agnouisse certo sciuerat. Quapropter ea, quae antea monuerat, ne possent elabi, prudentissime repetit.	Assuredly John did not write to these old men, but rather to those whom he knew with certainty had recognized him who was before the beginning of things. Wherefore those things which he had advised before, he repeats most prudently lest they could slip away.
Scripsi uobis (inquit) Patres, qui cognouistis eum, qui nec initium habet, nec finem. Scripsi uobis iuuenes, quoniam fortes estis, et uerbum Dei manet in uobis, et uicistis malignum.	I have written to you, (he says) Fathers, who have known him who has neither beginning nor end. I have written to you, young men, because you are strong, and the word of God remains in you, and you have conquered the malignant one.
En telum illud tam hostibus formidabile ac mortiferum. En armatura, qua muniti esse debent milites, qui in acie uersantur spirituali.	Behold that weapon, so formidable and deadly to enemies.[188] Behold the armor with which the soldiers ought to be fortified who are engaged in a spiritual battle-line.
Vicistis, inquit, malignum, quia Dei uerbum manet, perseueratque, tanquam res optime cognita, in uobis.	You have conquered, he says, the malignant one, because the word of God remains and perseveres in you, as a thing very well-known/ settled.
Atqui de fide hic dici arbitror: siquidem, ut in sequentibus definit; haec est uictoria,	But yet I think it is spoken here concerning faith: accordingly, as he defines in the following [verses]: This is the victory,
{42.a} quae uincit mundum, fides nostra.	{42.a} which conquers the world, our faith.
quam porro scimus ex auditu percipi, auditum autem per uerbum, quo in nobis regnante, nullus relinquitur aduersario locus.	Which [faith] furthermore, we know is obtained from hearing, and hearing, moreover, is through the word, and with this [word] reigning in us, no place is left for the adversary.
Aut regnet quidem in anima peccatum oportet, aut innocentia, qua in nobis per uerbum illud, quod erat ab initio, creata, mundi amor: unde uim sumit in nobis malignus, ex quo peccatum, unde mors, tanquam spiculum letale ac medicatum infigi solet, excluditur.	It is indeed necessary that either sin reigns in the soul, or innocence, which [innocence] having been created in us through that word which was from the beginning, the love of the world – from which the malignant one takes strength in us, from which [comes] sin, from which death is accustomed to be driven in, like a lethal and poisoned arrow – is excluded.
Ad quem usum porro satum sit Dei uerbum in terris, edocuit Dei filius in deserto illo horrido tentatus.	Furthermore, for what purpose the word of God was sown on earth, the son of God, having been tempted in that horrid desert, taught.

[188] Verbum Dei telum est, quo superantur daemones. (The word of God is the weapon with which demons are overcome.)

Alioqui certe quo confugere debeat anima a daemone lacessita, non uideo, si uerbi Dei armis exuta, cum tam astuto pugili et crudeli manum conserere cogitat.	Otherwise, certainly, I do not see where the soul, provoked by the demon, ought to flee, if, stripped of the arms of the word of God, it intends to join in hand-to-hand [combat] with such a crafty and cruel fighter.
Huius sane periculi haud ignarus Moses, per uerbum domini (sic in Numeris legimus) figebat tentoria, et per uerbum illius proficiscebatur.	Surely by no means unaware of this danger, Moses used to pitch his tents by the word of the Lord (so we read in Numbers), and also used to set out by his word. [Numbers 9.23]
Hinc suos ad hunc modum hortabatur Colossenses apostolus: Verbum, inquit, Domini habitet in uobis abundanter: hoc est, hubertim more diuitum, et copiose.	Hence the apostle used to exhort his Colossians in this way, Let the Word of the Lord, he says, dwell in you abundantly, this means, richly and copiously in the manner of the wealthy. [Colossians 3.16]
Nam diues si quam subit fortunarum iacturam, non subito, quod illi unde damnum resarciat abunde suppetit, prosternitur.	For if the rich man undergoes any loss of fortunes, he is not laid low immediately, because there is abundantly available to him, that from which he may repair the damage.
Ita agunt qui uerbi Dei diuitiis affluentes, stant in acie imperterriti, nihilque minus metuunt, quam ut uicti in praelio succumbant.	So those people act who, flowing with the riches of the word of God, stand undaunted in formation, and fear nothing less, than lest they might succumb vanquished in battle.
Spiritus quidem ensem (sic uerbum Dei nominat Paulus) quaquauersum et cesim [sic, caesim] et punctim in hostes uibrantes, pernici rotantur agilitate. Hac igitur tecti armatura feruentioris ingenii homines, ut fere sunt iuuenes, a maligno illo atque nequissimo, ut eum uocat Paulus, ueteratore, securi sunt.	Indeed, brandishing the sword of the spirit (Paul terms the word of God thus) on all sides against the enemy, both with the edge and the point, they whirl around with nimble agility. [Ephesians 6.17] Therefore, men of a more fervent temperament, as youth generally are, covered by this armor are safe from that malignant and most wicked old schemer, as Paul calls him.
Vicistis, ait, malignum, quoniam	You have vanquished the malignant one, he says, because
{42.b} Dei uerbum in uobis sedem posuit. Felix statio, et digna, cui Cor undequaque defaecatum praeparetur.	{42.b} the word of God placed its seat/ abode in you. A happy and worthy seat, for which a Heart, purified on all sides, should be made ready.
Cogor aliquando haec mecum commentans, in illam uenire cum multis opinionem, qui asserunt tantam nunc uitiorum, errorumque calamitatem nostros occupasse animos, iccirco quod in sacrarum literarum exercitatione, unde Dei uerbum hauritur, aut ignaui sumus, aut nimium ambitiosi.	I am compelled sometimes pondering these things on my own, to come to that belief with many who assert [that] such a calamity of vices and errors has overtaken our souls, for the reason that in the exercise of sacred letters, from where the word of God is drawn in, either

	we are sluggish or too ambitious.[189]
Aeque enim bene uiuendi deturpant formam, et qui ignorant, et qui superbe sciunt.	For in like manner they disfigure the pattern of living well, both those who are ignorant, and those who know arrogantly.[190]
Quapropter danda est opera patribus, ut illud in primis eligatur studium a suis, quod sacrum sit, et CHRISTUM doceat. Breuis quidem est uita, et quemadmodum uanitati, sic periculis exposita est infinitis.	For which reason, the fathers must make an effort so that first of all that pursuit may be chosen by their own [children], which is sacred, and teaches Christ. Indeed, life is brief and just as it is exposed to vanity, so [is it exposed] to infinite dangers.
Quid ergo tam concitum uitae spatium, in rebus, studiisque nihili conteritur, et euanescit? CHRISTUS tandem nostrum sit studium, nostra lectio, noster scribendi scopus, nostra omnis cura, negotium, amor.	Why, therefore, is so swift a span of life worn out in matters and pursuits of no worth, and [why] does it vanish? Let Christ finally be our study, our reading, our goal of writing, all our care, business, love.
At scio quem finem quietemque suorum tum studiorum, tum laborum expetant plerique.	But I know what end and cessation from both their own efforts and labors most people strive for.
O mentes interim caecas. Mundus, et is corruptissimus, excluso CHRISTI spiritu, uel in ipsis religioni consecratis dominatur.	Oh, what blind minds meanwhile. The world, and that a most corrupt one, with the spirit of Christ excluded, rules over even the very [persons] consecrated to religion.
Iam absque ullo pudore quaeruntur dignitates: iam fraudibus, iam (malum) donis, atque hypocrisi, quod olim antiquis patribus fuit horrori, emitur.	Now, without any shame honors/ high offices are sought, now by fraud, now (alas) by gifts, and by hypocrisy: what once was a horror to the ancient fathers is bought.
Apud campanos monachos extant annales, in quibus illud inter caetera memorabile, dignumque quod ad posterorum exemplum in aes aut saxum incidatur, factum legimus.	There are annals extant among the monks of Campania, in which we read that [deed] was done, memorable among other things and worthy of being engraved in bronze or stone as an example for posterity.
Cum enim in Cauensi coenobio, quod propter frequentiam monachorum ac sanctitatem, tum ob ingentem fortunarum	For when in the monastery of Cava which was extremely famous on account of the numbers and sanctity of the monks and also because of the immense wealth
{43.a} uim et copiam (ex his enim mille, et eo amplius alebantur monachi) celeberrimum fuit, in demortui locum	{43.a} and abundance of goods (for from these a thousand monks and more than that were being maintained), an abbot was to be created

[189] Mala omnia in mundo nunc dominari propter ignorantiam scripturarum. (Now all evils rule in the world on account of ignorance of the scriptures.)
[190] Mores eorum, qui aut ignorant scripturas, aut ambitiose sciunt et docent. (The behavior of those who either are ignorant of scriptures or know and teach out of ambition.)

creandus esset abbas, hi, quibus electio decreta erat, quorumque intererat, ne quid dissidii oriretur, prouidere, locum antea quam ad electionem peruentum esset, ab armatis circunsederi militibus imperabant, ne scilicet suffectus electioni reluctans fugeret.	in the place of a dead one, those to whom the election had been delegated/ entrusted, and whose duty it was to take precautions lest any disagreement should arise, ordered the place to be surrounded by armed soldiers before it would come to the election, lest, of course, the one appointed would flee from the election resisting.
Adeo sanctissimi illi uiri subesse magis, quam praeesse caeteris ambiebant. O normam certe uel ipsis summis Pontificibus necessariam, atque Episcopis, nedum monachis, quibus illud potissimum in uotis debet esse, ut nihil animo concipiant quod mundum oleat.	Those extremely holy men were truly striving more to be subject to others than to rule over [them].[191] O rule necessary certainly even for the highest Pontiffs themselves and Bishops, not to mention monks, for whom that must be foremost among their vows, that they conceive nothing in the mind which smells of the world.[192]
Surdis ne canit uir sanctus, cum mundum non tam amari, ut fit, a nobis, hortatur? Hunc audiamus:	Does [our] holy man sing to the deaf, when he exhorts that the world not be loved so much as is done by us? Let us listen to him:
2.15 Nolite diligere mundum, neque ea quae in mundo sunt. Si quis diligit mundum, non est charitas Patris in eo.	**2.15. Refuse to love the world, and those things which are in the world. If anyone loves the world, there is no *charitas* of the Father in him.**
Oro, nunquid eget glossis absolutissimum istuc axioma? Si quis diligit mundum non est charitas Patris in eo. Quemadmodum enim a Patre, uti ab oceano quodam gratiarum immenso, uirtutum riuuli dimanant, ita a mundo intemperanter amato, tanquam a spurcissima ebulliunt cloaca uitiorum agmina.	I pray [you], surely this most perfect axiom does not need glosses? If someone loves the world, there is no *charitas* of the Father in him. For just as rivulets of virtues flow from the father, as though from some immense ocean of graces; so from the world intemperately beloved, marching armies of vices bubble up as though from an extremely filthy sewer.
Non hic mundum appellat pulcherrimam hanc faciem uniuersi, cuius opifex est Deus, sed foedas rerum inanium cupiditates, luxumque illum contaminatissimum, ac libidinem: qua qui exhuberant, felices mundi possessores, beatique censeri solent.	He does not here call the world this beautiful appearance of the universe, whose creator/ artifex is God, but rather, foul desires of inane things, and that extremely contaminated debauchery and libido, in which those who abound, are usually thought to be the lucky

[191] Exemplum monachorum cavensium contra ambitionem. (The example of the monks of Cava [de' Tirreni] against ambition.)
[192] Qui monachum profitetur, nihil appetere debet, quod mundum sapiat. (One who professes to be a monk should not long for anything that tastes of the world.)

	and happy possessors of the world.[193]
Si quidem res conditae amandae sunt, amor is in ipsarum effectorem refundi debet, atque in ipso, tanquam fine reperto quiescere. Nam qui in opificio sic delectatur,	If indeed created things are to be loved, that love must be poured back into the maker of the things themselves, and rest in him as in an end discovered. For he who delights in the workmanship in such a way,
{43.b} ut nihil ultra quaerendum esse existimet, is in opificem contumeliosus reputabitur. Proinde hi, qui adeo ardenter mundi res diligunt, ut Deo posthabito nihil praeter mundum se amare prae se ferant, a Dei non immerito dilectione et charitate, qui rebus omnibus est praeferendus, extorres fiunt.	{43.b} that he may suppose nothing more is to be sought, will be thought to be insulting to the creator. So then, these [people] who love the things of the world so ardently that having neglected God, they openly show that they love nothing except the world, are not unjustly made exiles from the love and *charitas* of God, who is to be preferred above all things.
De his sane scribit Ioannes, non de illis, qui mirabili hac mundi fabrica tanquam gradibus quibusdam necessariis praesertim rudioribus ad Dei inuisibilia contemplanda uti solent.	Surely John writes about these [men], not about those who usually make use of this wondrous fabric of the world as if of certain necessary steps especially for the coarser [folk] contemplating the invisible [aspects] of God. [cf. St. Bernard *On Consideration*]
Quare si quid in rebus conditis diligunt, in Deo, ac per Deum, quicquid illud est, diligunt, tantum abest, ut eorum quicquam oderint, quae creauit Altissimus.	Wherefore, if they love anything in created matters, whatever that is, they love [it] in God and through God; it is far from the case that they hate any of those things that the Most High created.
De utraque mundi appellatione sensisse Ioannem arbitror, cum de Dei uerbo quod erat in principio apud Deum, loquens, ita scribit: Mundus per ipsum factus est.	I think that John understood both appellations of world: when speaking of the word of God that was in the beginning with God, he writes thus: The world was made through him.[194]
En mundus a Deo conditus, opus nimirum nobilissimum et amabile.	Behold the world created by God, no doubt, a very noble and lovely work.
Et mundus eum non cognouit: nempe terrenarum rerum cupiditatibus affixi, atque adeo intenti, ut nihil penitus probarent, quod carnem non saperet, moreque pecudum oblectaret.	And the world did not know him, to be sure [people] attached to the desires of earthly things, and intent to such an extent that they approved thoroughly of nothing that did not taste of the flesh, and delight [them] in the manner of beasts.
Quae nam res igitur mollem hanc nostram naturam, planeque corruptam, a tam lasciuo, atque effoeminato syrenarum cantu immunem reddet, simul ac cernimus,	What thing therefore, will render this soft and clearly corrupt nature of ours immune from such a lascivious and effeminate song of the sirens, at the same time [that] we perceive and

[193] Quid mundi nomine intelligat Ioannes. (What John understands by the term world.) [Index entry repeated below, 44.a, FN 196.]
[194] Duplicis mundi definitio ac forma. (Definition and form of a two-fold world.)

nostroque maximo experimur damno, et periculo, nihil aliud uitam hanc esse miseram, praeterquam struem quandam immensam malorum?	experience to our greatest loss and danger, that this wretched life is nothing other than a certain immense heap of evils?[195]
Vide quid uigilantissimus moneat episcopus. Fugite mundum o qui coelestia desideratis: Fugite tenebras: Fugite circaeum istuc mare uoluptatum, rabidum, sinuosum, periculorumque plenissimum.	See what the extremely vigilant bishop admonishes: Flee the world, O you who desire celestial [things]. Flee the shadows. Flee this Circean sea of pleasures, frenzied, sinuous, most full of dangers.[196]
Fieri nequaquam potest, ut utrique pariter	By no means can it happen that both masters
{44.a} domino seruiatur. Excidit, excidit, inquam, a Patris dilectione, qui mundum diligit. Quid ille habet, aut pollicetur, quod exitiale non sit? quodque praesentaneum non secum afferat uenenum?	{44.a} be served equally. He has fallen away, I say, fallen away from the love of the Father, he who loves the world. What does [the world] have, or what does it promise, that is not fatal? And that does not carry instantaneous venom with it?
Non uos unquam locus quantumlibet secretus, non uos titulus religionis, non ipsa demum sacra unda baptismi a mundi amore separabit, si impurus in uobis fuerit animus, atque ab ecclesiae synceritate diuisus.	No place however secret will ever separate you, no religious title, nor, lastly, will the sacred water of baptism [separate] you from the love of the world if the mind in you is impure and divided from the sincerity/ integrity of the church.[197]
Cauete, uos obsecro, a maligno. Videte canes, uidete concisionem, uidete quomodo caute tot inter mundi laqueos ambuletis.	Beware, I beg you, of the malignant one. Watch out for dogs, watch out for cutting/ mutilation, see how cautiously you walk among so many snares of the world. [Philippians 3.2, Paul's term *concisio* designates circumcision of the flesh, and cf. Galatians 5.11-13; Ephesians 5.15]
2.16 Quoniam omne quod est in mundo, concupiscentia carnis est, et concupiscentia oculorum, et superbia uitae, quae non est ex Patre sed ex mundo.	**2.16. Because everything that is in the world, is concupiscence of the flesh, and concupiscence of the eyes, and the haughtiness of life, which is not from the Father but from the world.**
Iam mundi effigiem ob oculos ponere decreuit Senex uenerandus. Effigiem dico illam, quam qui miratur et diligit, fit Dei	Now the venerable Elder has decided to set the image of the world before our eyes. I call [it] that image: he who admires and loves it,

[195] Nihil aliud est vita haec praesens, quam malorum acervus. (This present life is nothing other than a heap of evils.)
[196] Adhortatio ad mundi fugam. (An exhortation to flight from the world.)
[197] Quid mundi nomine intelligat Ioannes. (What John understands by the term world.) [As above, 43.a.]

hostis actutum, quia ex Patre non est, sed contra Patrem. Nos coloratius tam sordidam laruam, habitis a Scriba sancto liniamentis, depingamus.	immediately becomes an enemy of God, because it is not from the Father, but against the Father.[198] Let us depict such a foul specter more colorfully, with the outlines having been provided by the holy Scribe.
Trifariam enim totum hoc absoluit negocium. Pars prima ad uoluptates attinet, Secunda ad stemmatis ac nobilitatis ostentationem, postremam uero ad mundi gloriam, et dignitates pertinere iudico.	For he completes this whole business in three parts. The first part pertains to pleasures; the second to the ostentation of lineage and nobility; however, the last, I judge to pertain to the glory and honors of the world.
Corporeis itaque uoluptatibus addicti, nec non uanissime absque animi bonis iactantes familiam et prosapiam, aut dignitates iniussi et non acciti usurpantes, uel (ut uerbo utar ueteri) cauponantes, ex Deo non sunt, sed mancipia mundi, mundoque uelint nolint fiunt obnoxii.	And so, those addicted to bodily pleasures, as well as those boasting most vainly of family and ancestry without the goods of the soul, or those usurping honors unordered and unsummoned, or those peddling (that I might use an ancient word), are not of God, but are slaves of the world; and, whether they wish to or not, they become subject to the world.
Est quoddam hominum genus, etiam inter eos frequens, qui speciali cultu religionem profitentur,	There are men of a certain kind, frequent even among those who profess religion with a special cult,
{44.b} adeo, in procurandis rebus illis, quibus oblectantur sensus, et acuti et sagaces, ut nihil quod ad satiandam gulam, aut extimulandam uenerem, aut captandum uulgi fauorem, coaceruandasque diuitias facit, omittant.	{44.b} so sharp and sagacious in procuring those things by which the senses are delighted, that they omit nothing which serves for satiating the gullet, or stimulating lust, or for capturing the favor of the common people and heaping up riches.
Turpe illud omnino, et execrandum, quod de pingui quodam audiui archipresbytero in plebe iactari apud Samnites. Si hominem, inquiunt, quaeris, nunquam ociosa est illius uita. quid? aut ludit, aut scortatur, aut cum lurconibus ad epulas sedet.	Altogether nasty and execrable that which I heard thrown about among common folk concerning a certain fat archpriest of the Samnites. If you are seeking the man, they say, his life is never idle. What? Either he gambles, or whores, or he sits at banquets with gluttons.[199]
Huiusce quidem coloris homines mundus ut suos, ne dicam sues, complectitur, alit, ac uti Lanienae destinatos boues infarcit. Pallor quidem, aut temperata tum coloris, tum habitudinis membrorum ratio, mentem arguunt sublimem in uiro honesto et graui.	Indeed the world embraces men of this stamp/ color as its own [*suos*], not to say as swine [*sues*], it nourishes, and stuffs [them] like oxen destined for the Slaughterhouse. Indeed, paleness or a tempered ratio of both color and condition of limbs, discloses a sublime mind in an honest and grave man.

[198] Effigies mundi illius, quem in maligno esse scribit Ioannes. (An image of that world which John writes is in wickedness.)
[199] Exemplum cuiusdam praelati impudici. (The example of a certain shameful prelate.)

Pinguedo uero ea uentris, quae non natura (quis naturae uitia insolenter carpit?) sed usu crebro artolaganorum, atque id genus esculentorum, popinarum'ue, et potationum, quae homini epicuraeo magis quam christiano conueniunt, uiuarium quoddam est libidinum, atque ad nefandissimum quenque concubitum, et molliciem, incitamentum.	However, that fatness of the belly – which is not from nature (for who insolently carps at the defects of nature?) but from the frequent use of rich breads and that kind of food, or of taverns, and heavy drinking, which are more suited to an Epicurean man than to a Christian – is a kind of breeding ground of lusts, and an incitement toward every most abominable sexual act and effeminacy.[200]
Diuus Augustinus de carnis concupiscentia sic scribit: Concupiscentia, seu desiderium carnis, non modo libidinis et rei uenereae, sed omnium quae ad carnem pertinent immoderatus et illicitus usus est, siue cibi, siue potus, siue lusus.	St. Augustine writes thus concerning concupiscence of the flesh: Concupiscence, or desire of the flesh, is the immoderate and illicit enjoyment of all things which pertain to the flesh, not just of passion and sexual relations, but also of food or drink or gaming.
Caeterum ita ex Graeco legimus: Quicquid in mundo est, hoc est, quicquid appetunt carnales homines, libido scilicet carnis, libido oculorum, et insolentia uitae, non a Patre est, sed a mundo.	Moreover, we read thus from the Greek, Whatever is in the world, this means whatever carnal men long for, namely lust of the flesh, lust of the eyes and novelty/ insolence of life, is not from the Father but from the world.
Absque dubio relatiuum, Quae, quod referri uidetur ad uitae superbiam, solum ab interprete,	Without a doubt the relative [pronoun], *Which*, that seems to be referred to the pride of life alone by the translator,
{45.a} tria illa complectitur, quorum primum ad carnis delitias et uoluptates pertinere diximus. Secundum ad ostentationem imaginum, et stemmatis.	embraces those three, of which the first we said pertains to the delights and pleasures of the flesh; the second to the display of images and family trees.
Tertium ad dignitates, quae intemperanter desideratae et quaesitae, quantumlibet spirituales appareant, mundanae dici debent et carnales, quoniam qui illas expetunt, et uel usque ad effusionem animae inquirunt, emunt quoque, et cum non obtinent, insaniunt, mancipia fortunae sunt obscoena, ne dicam ludibria risu digna.	The third to the high offices which, having been desired and sought after intemperately however much they may appear spiritual, ought to be called worldly and carnal, since those who aspire to them and seek [them] even unto the outpouring of the soul, also pay for [them], and when they do not obtain [them], they go crazy: they are the obscene slaves of fortune, lest I say laughing stocks worthy of derision.[201]
Vide quo effraenata nonnunquam procedat istiusmodi hominum intemperantium	See where the unbridled lust of intemperate men of this sort sometimes leads, however

[200] Pallor honestus et temperata coloris ratio in homine, quid prae se ferat. quid etiam pinguedo. (Honest paleness and a temperate range of color in a man, what it shows. And too what plumpness [shows].)
[201] Dignitates illae, quae homines reddunt impudentes, sunt fugiendae. (Those high offices/ honors which render men shameful, are to be shunned.)

libido, quantunque illos sursum deorsumque uolutet, atque ostentui fors habeat.	much fortune tosses them up and down, and holds [them] up for public ridicule.
Quoties enim cumque creandus est magistratus, toties emoriuntur, uerentes sane ut irrisi praetereantur; irrisi tamen ac praeteriti, ad nouam iterum se irrisionis occasionem impudenter exponunt.	For however many times a magistrate is to be created/ elected, just as many times they die, fearing surely lest, having been ridiculed, they be passed over, yet once ridiculed and passed over, they shamelessly expose themselves once again to a new opportunity of ridicule.
O stultitiae pabulum. O uis incomprehensibilis ambitionis, quae mortuos etiam e sepulchris euocatos, ad infamiam uniuersi uiuere facis; si tamen uita illa censeri debet, quae in arbitrio fortunae posita, atque in alto errorum uitiorumque pelago iactata, nihil firmitatis, nihil sapientiae, nihil quod sanum prae se ferat animum, in se habere potest.	O fodder of foolishness. O incomprehensible force of ambition: you who make even the dead, called forth from graves, live for the infamy of the world, even if that ought to be reckoned life, which, situated in the choice/ judgment of fortune, and tossed about on the deep sea of errors and vices, can hold within itself nothing of firmness, nothing of wisdom, nothing that displays a sound mind.[202]
Ergo hominem sic male de se meritum ex Deo non esse concludi debet. Itidem de illis dicendum uidetur, qui antiquum ostentantes sanguinem, et non uulgare genus, religionem quoque, toti in recensendis auorum gestis occupantur, homines alioqui stupidi, atque, uti uinum fugiens, a maiorum gloria et spiritu degenerantes.	Therefore, it must be concluded that a man who has thus deserved poorly concerning himself is not from God. Likewise, it seems one should speak about those who, displaying ancient blood and an uncommon lineage, and religion too, are entirely occupied in recounting the deeds of their ancestors, men in other respects stupid, and, like wine going off, degenerating from the glory and spirit of their forefathers.
Contenti quidem Patrum erexisse statuas, imaginesque, tum fana et palatia colossis adornasse, ac picturis,	Indeed, content to have erected statues and images of the Fathers, then to have adorned temples and palaces with colossi/ colossal statues and with paintings,
{45.b} huiusmodi se fumosis enutriunt titulis et monimentis.	{45.b} they nourish themselves with smoky titles and monuments of this kind.
Vide igitur in quam sordida rerum faece ab his uiuitur, qui mundum hunc miserum tanquam patriam incolentes, toti in libidinibus, in alendis scortis, canibus, auiumque gregibus, in usuris, in comparandis tum diuitiis, tum, natura etiam reluctante, dignitatibus, quae omnia cum uita terminantur, ac mortem animae ut plurimum inferunt, distinentur.	See therefore, in how filthy a dreg of things [life] is lived by these [men], who, inhabiting this wretched world as a fatherland, are entirely distracted in lusts, in maintaining harlots, dogs, and flocks of birds, in usuries, in procuring both riches and, even with nature resisting, honors, all of which end with life, and for the most part bring about the death of the soul.

[202] Ambitiosorum mores. (Habits of the ambitious.)

Concupiscentia, inquit Augustinus, oculorum, et auaritiam, et omnem inanem comprehendit rerum aspectabilium curiositatem: Superbia uero uitae omne genus arrogantiae, et ambitionis.	Concupiscence of the eyes, says Augustine, includes both avarice and every inane curiosity of visible things; Pride of life however [includes] every kind of arrogance and ambition.
Volunt quidam primum parentem his tribus oppugnatum arietibus occubuisse, CHRISTUM rursus eisdem ipsis in deserto, sed uicisse.	Some claim that the first parent, assaulted by these three battering rams, met death; Christ, on the other hand, [was assaulted] by the very same ones in the desert, but overcame [them].
Quo admonemur tandiu nos meriti obnoxios esse, ac damnationi aeternae, quandiu cum primo Adam conuersamur: Vitam autem restitui, atque in Dei familiam nos, alioqui seruos inutiles et fugitiuos, cooptari, si cum secundo.	By this we are admonished that we are subject to punishment and to eternal damnation as long as we associate with the first Adam, however that Life is restored, and we, otherwise useless and fugitive slaves, are adopted into the family of God, if [we associate] with the second.
Vincimus enim cum CHRISTO coniuncti, uincimur uero cum Adam, ueteri nempe homine, et transgressore. Obserua quam paterne nos Paulus ab intemperia huiusmodi foedissimis per Adae casum humano generi conciliatis deterrens, ad CHRISTUM reuocet.	For we conquer when conjoined with Christ, but we are conquered [when joined] with Adam, namely the old man and transgressor.[203] Observe how paternally Paul, deterring us from the foulest excesses of this kind brought upon the human race through the fall of Adam, calls us back to Christ.
Non in commessationibus, inquit, et ebrietatibus, non in cubilibus et impudicitiis, non in contentione, et aemulatione, sed induimini dominum IESUM CHRISTUM. Qui acutiori sunt ingenio, atque in his rimandis, quae extra mundum sunt, sincero et sancto, eandem ferme sententiam a Paulo hic dici sentiunt,	Not in revelries, he says, and carousing, not in chambering/ bedding down and wantonness, not in contention and envy, but put on the lord Jesus Christ. [Romans 13.13-14] Those who are of a sharper intellect, and of a sincere and holy [one] in probing these things which are outside the world, feel that almost the same sentiment is expressed here by Paul
{46.a} quam a Ioanne, cum asserit mundum hunc immundum et coenosum, libidinibus totum obscoenis, auaritia inexpleta, et ambitione, scatere ac sordescere.	{46.a} as by John, when he asserts that this world, unclean and filthy, wholly teems and grows foul with obscene lusts, insatiable avarice, and ambition.
Quare qui sic mundum diligunt, ut ad pomum iugiter manum porrigant, hoc est, ut transgressores semper sint, hi ex Patre non sunt, sed ex mundo illo qui Deum non cognouit. Et tamen	For that reason, those who so love the world, that they constantly stretch out a hand to the apple, this means, so that they are always transgressors, these are not of the Father, but of that world which did not know God. And yet
2.17 Mundus transit, et omnis	**2.17. The world passes away, and all its**

[203] Vincimus CHRISTO uniti, vincimur disiuncti. (United with Christ we vanquish, separated we are vanquished.)

concupiscentia eius.	**concupiscence.**
Nihil sane uelocius, addo et fallacius, mundi effigie. Oro, quid infirmius fortunae bonis? quid miserius? Quae nam in rebus mundi tam cito transeunt, quam transit externa corporum pulchritudo, ac decor ille uultus, quem leuissimus offuscat morbus, tollit quoque si uehementior fuerit?	Surely nothing is more fleeting, and I add, more deceptive, than the image of the world.[204] I ask [you], what is more feeble than the goods of fortune, what more wretched? For what things in the affairs of the world pass away as quickly as the external beauty of bodies, and that elegance of the face, which the slightest disease clouds, and also takes away, if it is more severe?
Porro si aurum spectas, si gemmas, si uniones miraris et deperis, quid tali amore insulsius? quid magis fortunae ludibrio expositum, addo et pauoris plenum?	Furthermore, if you gaze at gold, if at jewels, if you admire pearls and love [them] to distraction: what is more foolish than such a love? What is more exposed to the mockery of fortune, I add, and more full of terror?
De honoribus autem tam anxie quaesitis, non est quod dicam modo, simul ac omnibus palam sit factum, quam ridicule suis soleant imponere uenatoribus.	Moreover, concerning honors sought so anxiously, there is no reason I should speak now, seeing that it is clear to all how ridiculously they are wont to deceive their pursuers.
Et ut quod sentio eloquar, dignitates huiusmodi, quae procaces, ne dicam procos, reddunt homines, ac impudentes, si ad bona animi referre libeat, referam et alia ego pene innumera, quae tamen bonis perinde animi conuenire cernimus, atque conueniunt lappae satis tritici, ac lolium.	And so that I may say what I feel, honors of this sort, which render men brash, not to say suitors/ gigolos, and impudent, if it should please [anyone] to refer [them] to the goods of the soul, I myself could also refer other things almost innumerable, which nevertheless we discern to suit the goods of the soul just as much as burrs suit sown wheat, and darnel.
Non sane mundi honoribus obstrepere nunc mihi est animus, utpote a Deo optimo maximo ordinatis.	It is surely not my intention to rail against the honors of the world now, inasmuch as [they are] things ordained by God best and greatest.
Sed stolidos, atque anxios illorum execror competitores, quorum haud secus me miseret inquietudinis, ac soleo lepra infectos miserari, aut quos in paralysi tremere conspicio. Ea	But the stupid and anxious competitors I execrate: I pity their restlessness, scarcely otherwise than I am accustomed to pity those infected with leprosy, or those whom I observe trembling in paralysis.
{46.b} enim est ambitiosorum natura, ut, praeter quam quod Deo inuisi sunt, uariis continuisque agitentur tum animi, tum corporis permotionibus. canes diceres, aut asinos ab asilis ardente Syrio extimulatos.	{46.b} For that is the nature of the ambitious, that, besides the fact that they are hateful to God, they are agitated by various and continuous disturbances of both mind and body: you would say [they were] dogs or asses

[204] Nihil fallacius mundi effigie. (Nothing is more deceptive than the appearance of the world.)

	goaded by gadflies when Sirius/ the Dog Star is burning.[205]
Hi proculdubio suis in consiliis atque actionibus se magis quam Dei gloriam, commodumque uniuersale et spectant, et ardentius forsan quam alii ceteras uoluptates, quas mundus uti perpetuas suis ostentat cultoribus, deamant.	These, without doubt, in their counsels and actions both look to themselves more than to the glory of God and universal benefit; and they love [honors] desperately, perhaps more ardently than others [love] other pleasures, which the world displays as perpetual to its own worshippers.
Et nihilominus mundus iste fallax, uelocissimus est cursor, praeteritque (ut inquit Paulus) illius figura, et imago.	And nonetheless that false/ deceptive world is an extremely swift runner, and (as Paul says) its shape passes away and its image. [1 Corinthians 7.31]
2.17.2. Qui autem facit uoluntatem Dei, manet in aeternum.	**2.17.2. But he who does the will of God, remains in eternity.**
Felici atque adeo arcana antithesi in lasciuia mundi fluitantes cum his, qui solido animi proposito Dei uoluntati obsequuntur, comparat.	By a happy and even arcane antithesis, he compares those floating in the lasciviousness of the world to these who yield to the will of God with a solid purpose of mind.
Illi, ait, qui mundo adhaerent, quique illius cupiditates contra Dei praeceptum, qui cordis mundiciem suis imperauit, amplexantur, cum suo ductore mundo, aura uelocius praeterlabentur.	Those, he says, who cling to the world and who embrace its desires against the teaching/ precept of God, who commanded purity of heart to his people, will slip by faster than a breeze, along with their leader, the world.
Contra, qui per uoluntatis consensionem Deo adhaerent unius effecti spiritus cum eo, longaeui erunt, atque cum illo, qui aeternus est, aeterna perfruentur uita.	Conversely, those who adhere to God by the consensus of will, having been made of one spirit with him will be long-lived, and with him who is eternal, will fully enjoy eternal life.
Non queunt non adipisci aeternitatem, qui cum Deo per unitatem spiritus coniuncti, tam arcte illius copulantur uoluntati, ut deiformes potius, quam homines mortales et cito desituri, uideri possint.	They cannot fail to obtain eternity, those who, conjoined to God through the unity of the spirit, are so tightly coupled to his will that they may seem god-like rather than mortal men and about to perish soon.[206]
Spiritus quidem Patris coelestis, ut animas a mundi uanitate uindicans, totas coelestes facit et puras, ita post uitae huius certamen, aeterna donat felicitate. Etenim quemadmodum aeternus est, sic aeterna,	Indeed, just as the spirit of the heavenly Father, rescuing souls from the vanity of the world, makes them entirely heavenly and pure, so after the contest of this life, it rewards [them] with eternal felicity. For just as he is

[205] Ambitiosi, tanquam canes sunt ab oestris syrio ardenti puncti. (The ambitious are like dogs stung by gadflies when the Dog Star is burning.)
[206] Antithesis de illis, qui mundo serviunt, et qui Deo. (An antithesis concerning those who serve the world and those who serve God.)

quibus aeterni perfruamur, largitur praemia. Quod quidem non	eternal, so he bestows eternal rewards, which we, [made] eternal, may thoroughly enjoy. Which indeed the
{47.a} agit spiritus Satanae, autor nimirum mortis, atque id genus rerum, quae ut uanae sunt ac fluxae, ita hominem ad aeternum pertrahunt interitum. Quid non malorum suggerit tam nequam spiritus? quem dolum? quem fucum omittit, quem non obducat oculis miserorum tam sagax praestigiator?	{47.a} spirit of Satan does not do, the author, to be sure, of death, and of things of that kind, which just as they are vain and fleeting, so they drag man toward eternal destruction. What evil does so vile a spirit not suggest? what deceit? what disguise does he omit, which so shrewd a trickster does not draw over the eyes of the wretched?
Ad inconcessam alliciens uenerem, mille (ut ait quidam) obiicit formas incautis irritabiles, quibus tanquam scopulis illisi, facile naufragantur.	Enticing to forbidden Venus/ sexual activity, he presents, as a certain [writer] says, a thousand exciting forms to the unwary, dashed against which as if [against] rocks, they are easily shipwrecked.
Quid gulae illecebras memorem? quid eduliorum lautitias? quid potationum affluentiam describam? quid crassas illas mensarum cupedias, atque ad concubium usque protractas coenas? quid lusus? quid inter lupas comessationes, obscoenitatesque non dicendas dicam?	Why should I mention the allurements of gluttony? why the sumptuousness of foods? why should I describe the abundance of drinking bouts? why those crass delicacies of the tables, and dinners protracted until bedding down? Why games/ gambling? Why should I speak of carousings among harlots, and obscenities not to be mentioned?
Suggerit interim Daemon pessimus lasciuas, quibus eneruantur animi, cantiones, dicteriaque obscoena: quorum lenocinio, crebro ueluti ariete concussae uirgines, labant trepidae ac dubiae, nutantesque minantur ruinam.	Meanwhile the most fiendish Devil suggests lascivious songs by which souls are deprived of vigor, and obscene jokes, by the enticement of which, maidens, struck frequently as if by a battering ram, give way, trembling and wavering, and tottering threaten ruin/ collapse.[207]
Putas'ne spectacula illa nefanda comoediarum, irritamenta sane libidinum, ad quae uel ipsae pudicissimae alliciuntur matronae, moestaeque reluctantibus etiam, suamque deplorantibus sortem maritis, inuitantur, imo indicta mulcta coguntur, ab ullo alio prodiisse autore, quam a spiritu illo spurcissimo, qui aeque interdum nostros ludificatur optimates, ut in limo quoque profundi, in quo non est subsistentia, ut inquit Dauid, positi, et immersi, se tutos esse, atque in portu nauigare arbitrentur?	Do you think those abominable spectacles of comedies – incitements surely to lust, to which even the most chaste matrons themselves are enticed and dour, and even with their husbands reluctant and deploring their own fate, they are invited, no, rather, are forced by a proclaimed fine – have issued forth from any other author, than from that most foul spirit, who likewise sometimes deludes our noblemen, so that having been positioned and immersed even in deep mud in which there is no place to stand (as David says), they imagine

[207] Artes variae daemonum. (The various arts of demons.)

	themselves to be safe and navigating in port?[208] [cf. Psalm 68.3 where the word is *substantia* and not *subsistentia*]
Quicquid tamen delinquit uulgus, id totum sciant referri sibi acceptum.	Yet whatever [wrong] the common people commit, let [our noblemen] know that it is all credited to them.
Id rursum sciant praecipuum istuc tetro illi cacodaemoni esse consilium, in id eum incumbere, in eo machinis	Let them know as well that this is the chief plan of that foul evil demon: he bends his attention to this, having applied all his devices,
{47.b} omnibus adhibitis totum esse, ut mentes nostras a ueris perpetuisque bonis auocatas, ad inanes rerum imagines amplexandas, et simulacra conuertat.	{47.b} he is totally absorbed in it, so that he may turn our minds called away from true and perpetual goods, to embracing inane images of things, and idols.
Qui enim exorato Dei praesidio tam uafro et uersipelli restiterit suasori, is longe beatus. Qui autem illi cesserit et succubuerit, is omnium miserrimus ad aeternam detrudetur mortem.	For he who, once the protection of God has been implored, withstands an adviser so crafty and shape-changing, [is] exceedingly blessed. But he who yields and succumbs to him, he, the most wretched of all, will be thrust down to eternal death.
Spiritus quidem Dei ea suggerit, quae uitam pollicentur aeternam: Spiritus uero Satanae, quae mortem, atque exitium illud, quod eo infelicius iudicari solet, quo infinitum est, atque aeternum. Iam tu mihi considera, quam prudenter sanctissimus Ioannes negotium hic Dei tractet.	Indeed the spirit of God suggests those things which promise eternal life, but the spirit of Satan those which [suggest] death, and that destruction, which is accustomed to be judged more unhappy, the more it is infinite and eternal. Now consider for me how prudently the most holy John treats the business of God here.
Scribens enim illum ipsum hominem, qui diuinae paruerit uoluntati, aeternum fore, hoc est, cum Deo ipso, quem unice dilexit et amauit, aeternis iri donatum bonis: illud innuere etiam uoluit, trifariam illam mundi partitionem, quam carnis uoluptatibus, oculorumque irritamentis, ac uitae fastu et strepitu constare asseruit, minime ex Deo esse, imo praeter illius uoluntatem mundum inuasisse.	For in writing, that very man who will have obeyed the divine will, will be eternal, this means, he will be gifted with eternal goods along with God himself, he whom he has uniquely prized and loved, [John] wished also to signify that threefold partition of the world, which he claimed consists of pleasures of the flesh, and incitements of the eyes, and the haughtiness and clatter of life, is not at all from God, but rather has invaded the world against his will.
Quapropter eos, qui tam immundis adhaesissent dominis, Dei reluctari praeceptis, quae eo spectant, ut homines a mundi uanitate extractos patri ipsi coelesti	[Writing] on which account, that those who had adhered to such unclean lords, to resist the precepts of God, which look to this end: that they [the precepts* but with a singular

[208] Comoediae inter christianos irritamenta sunt libidinum. (Comedies among Christians are incitements to lust.)

per amoris ac fidei nexum adglutinet.	verb] would bind men drawn out from the vanity of the world to the heavenly father himself through the bond of love and faith.
Proinde neque impudicos, neque curiosos uanarum rerum inquisitores, ostentatoresque, et oculos somnii, atque inanibus pascentes formis, neque fastuosos, et arrogantes, et qui tumultuosas tum usuris, tum ui raptas coaceruant sibi opes, ad regnum Dei pertinere: quod nemo ingreditur, ut ait quidam, Pollutus, ac rebus huiusmodi onustus, quae mentem aggrauant, atque in iustitiae semitis lassescere faciunt.	Hence, neither the unchaste, nor the curious investigators and displayers of vain things, who feast their eyes on a dream and on empty forms, nor the haughty and arrogant, and those who heap up riches for themselves that are tumultuous, now from usury, now seized by force, belong to the kingdom of God, which no one enters, as a certain [writer] says: Polluted and burdened with things of this kind, which weigh down the mind and make it grow weary in the paths of justice. [GB Folengo writes this in regard to Psalm 129/ 130.7, in *Dialogi, quos Pomiliones vocat*, p. 13, and in *Commentary on the Psalms*, p. 415v.]
{48.a} Caeterum ne tempus diutius in inquirenda Dei uoluntate, qua cognita et custodita, bonis donantur perpetuis animae, conteramus, sic illam depingit Paulus: Haec est, inquit, uoluntas Dei, sanctificatio uestra.	{48.a} For the rest, lest we waste time any longer inquiring into the will of God, by which, once known and heeded, souls are rewarded with everlasting good things; Paul describes it thus: This is, he says, the will of God, your sanctification.[209]
An uero a mundo tam largum donum sperari queat, tute iudica qui legis, forsan et experiris quam periculosum sit ad praefurnium sedere fuliginosum, nec fuligine contaminari.	But whether such a large gift is able to be hoped for by the world, you who are reading, judge for yourself, and perhaps experience how dangerous it is to sit near the sooty furnace-opening, and not get contaminated by soot.
Quandiu enim carnem hanc infelicem circunferimus, agitamurque, uelut a fluctibus, ab illius appetentiis et cupiditatibus, uiuimus certe: at circum tamen uersamur trepidi in freto quodam undoso curarum et fracto, atque adeo periculose iactamur, ut plane impossibile uideatur non aliqua saltem irati maris aspergine non solum affici, uerumetiam terreri et concuti.	Indeed, as long as we carry around this unhappy flesh, and are driven as though by surges, by its appetites and desires, we certainly live, but still we are turned about anxiously in a certain rolling and choppy sea of cares and we are even jerked about so dangerously, that it seems quite impossible not to be at least affected by some spray of the angry sea, but also terrified and shaken.[210]

[209] Voluntas Dei est animarum sanctificatio. (The will of God is the sanctification of souls.) [1 Thessalonians 4.3: For this is the will of God, your sanctification: that you should abstain from sexual immorality.]

[210] Quandiu vivimus in hoc mundo, tanquam in freto iactamur undoso. (As long as we live in this world, we are tossed about as if on a billowy sea.)

Sed illud maximae nobis debet esse consolationi, quod breui desitura sit haec procella, citoque is ueniet, qui reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae.	But that should be of the greatest consolation to us, because this storm will desist shortly, and he will come quickly, who will transform the body of our humility, configured to the body of his glory. [Philippians 3.21]
Grauis quidem (quis id neget?) corporea haec est sarcina. Graue bellum. Grauissima, quae hoc in bello infiguntur, uulnera: sed conflictus breuitas, immensa futurae uitae expectatione ac fide, compensari debet. Iam nihil pene est, quod cito transit.	Heavy indeed (could anyone deny this?) is this bodily baggage. Heavy the battle. Extremely heavy are the wounds inflicted in this battle, but the brevity of the conflict, ought to be compensated by the immense expectation and faith of a future life. Now what passes quickly is almost nothing.[211]
Quocirca quid malorum? quid periculorum tali imbutus persuasione non sufferet toleranter? non fortiter? non animose?	Wherefore what evils? What dangers will one imbued with such a conviction not bear tolerantly? Not bravely? Not courageously?
Ignauae omnino mentis indicium est, atque inconstantis fidei argumentum in illis rerum euentibus sic prosterni, et atteri, ut omissa erga Deum fiducia, desperes, muliebriterque ulules et queraris.	It is wholly a sign of a cowardly mind and proof of inconstant faith to be so prostrate and laid low in those outcomes of things, that with trust toward God abandoned, you despair and howl and complain in a womanly way.[212]
2.18. Filioli (inquit scriba sanctus) nouissima	**2.18. Children, (the holy scribe says), it is the final hour.**
{48.b} **hora est. Et sicut audistis, quia Antichristus uenit, et nunc multi Antichristi facti sunt. Unde scimus, quia nouissima hora est.**	{48.b} **And just as you have heard that the Antichrist is coming, even now many Antichrists have come to be, from this we know that it is the final hour.**
Agnito enim cursus fine, quod reliquum est stadii, fit leuius, atque propter spem brauii expeditius. Hinc Ioannes, praeco nimirum spiritus, ac tubicen, nostrae quidem timens in arena defatigationi, ac lassitudini, sic fere: O qui in agone hoc anxio uitae pro focis atque aris cum hoste decertatis fortissimo, gaudete.	For once the end of the race has been recognized, what is left of the racetrack becomes lighter, and due to hope of the prize, more unencumbered. Hence John, evidently the herald and trumpeter of the spirit, fearing indeed for our exhaustion and lassitude in the arena, [cries out] nearly thus: O you who fight fiercely for altars and hearth in this anxious struggle of life with an extremely strong enemy, rejoice.
En finis belli iam prope est, cursusque stadii iam iam promissam attingit metam.	Behold the end of the battle is already near, and the running of the track at this very

[211] Nihil ferme est, quod cito transit. (There is almost nothing which transitions quickly.)
[212] Ignavae mentis signum est, in adversis nimium atteri. (It is a sign of a sluggish/ cowardly mind to be ground down excessively in adversities.)

	moment touches the promised goal.
Durate. ecce hora conflictus extrema. ecce (quid anxii suspiratis?) certissima uenturi finis praeludia.	Endure: behold the final hour of struggle, behold (why do you sigh anxiously?) the most certain preludes of the end about to come.
Iam Antichristus, quem agonotetae [agnothetae, 1555] nostro anteambulonem fore non dubitatis, haud longe abest a foribus. Imo nunc quoque pro uno multi emerserunt Antichristi.	Now the Antichrist, whom you do not doubt will be a forerunner to our superintendent of games, is not at all far from the gates. Rather, now too, many Antichrists have emerged instead of one.[213]
Adeo enim mundus hic insolens et superbus erexit in Euangelii negotium cristas, ut non pauci id sibi usurpent nomen. Et quidem merito.	For the insolent and arrogant world has erected its crest against the business of the Gospels to such an extent that not a few usurp that name for themselves. And indeed rightly so.
Nam CHRISTI doctrinae aduersantes eo degunt uitae genere, quod pecori magis conueniat, quam christiano, cuius firma ea esse debet professio, ut malit e uita abire, quam uel semel peccando ab his, quae pollicitus est, desciscere; quod ex nostris nonnullos egisse doleo. Et quidem,	For those opposing the doctrine of Christ lead that type of life, that is more suited to an animal, than to a Christian, whose profession [of faith] ought to be so firm, that he would prefer to depart from life, rather than, by sinning once, to defect from these [things] which he promised, which I am pained some of our people have done.[214] And indeed:
2.19. Ex nobis prodierunt, sed non erant ex nobis. nam si fuissent ex nobis, permansissent utique nobiscum, sed ut manifesti sint, quoniam non sunt omnes ex nobis.	**2.19. They went forth from us, but they were not of/ from us, for if they had been of/ from us, they would have remained with us by all means, but [they went forth] so that they might be made manifest, because they are not all of/ from us.**
Notant quidam latinius legi posse Exierunt, non, Prodierunt: ut diuus etiam legit Augustinus. Siquidem de quorundam defectione ab Ecclesia est sermo, non de origine.	Some note that it can be read in a more elegant/ Latin way: *Exierunt* [they went out] not P*rodierunt* [they went forth] as St. Augustine also reads [it]. Since the discussion is about the defection of certain people from the Church, not about their origin.
Quocirca sic transferunt.	For which reason they translate thus:
{49.a} E nobis profecti sunt. De illis loquitur, quos superius Antichristos	{49.a} They departed from us. He speaks concerning those, whom he called Antichrists

[213] Admonitio Ioannis, quod Antichristus iam venit. (John's warning that the Antichrist has already come.)
[214] Antichristus, imo Antichristi, quales in Ioanne. (The Antichrist, or rather the Antichrists, what they are like in John.)

appellauit: hi enim a caeterorum communione deficientes, illis, qui CHRISTUM intrepide profitebantur, infesti admodum erant, sed tecte.	above: for these people defecting from the community of the rest, to those who were professing Christ boldly, they were very hostile, but covertly.
Nam ipsissimis CHRISTI armis atque praesidiis CHRISTUM astutissime oppugnabant. Quae sane ars et fucus uix a paucis dignosci poterat. De istiusmodi fucoso hominum genere, ecclesiaeque perniciosissimo, sic Paulus Philippensibus scribens, non modo suam admonuit aetatem, uerumetiam et nostram.	For they were most astutely attacking Christ with the very weapons and defenses of Christ. Which skill and disguise surely could be discerned scarcely by a few. Concerning this sort of deceitful kind of men and [that] most pernicious to the church, Paul, writing thus to the Philippians, admonished not only his own age, but also ours as well.
Multi, inquit, ambulant, quos saepe dicebam uobis, nunc autem flens dico inimicos crucis CHRISTI, quorum finis interitus, quorum Deus uenter est, et gloria in confusione ipsorum, qui terrena sapiunt.	Many walk – he says, concerning whom I often spoke to you, but now speak weeping – as enemies of Christ's cross, whose end is destruction, whose God is their belly, and whose glory is in their confusion/ shame, who taste earthly things. [Philippians 3.18-19]
Haud pauci tum quidem erant, sunt et in praesentia, qui CHRISTI crucem praedicantes, re tamen ipsa, et uita cruci aduersantur.	There were not a few then indeed, and at present there are [those], who, while preaching the cross of Christ, nevertheless in actual fact and in life oppose the cross.
Hi enim non minus forsan, quam publici atque aperti Dei hostes, candori sponsae officiunt, et quieti. Unde non absque lacrymis illam prodiisse monitionem reor.	For these perhaps no less than public and open enemies of God, obstruct the splendor of the bride, and her calm. Whence not without tears I think that warning went forth.
Multi, inquit, ambulant, uobiscumque familiariter conuersantur, qui eadem quae nos docere prae se ferunt, sed ad quaestum, ad mundi gloriam, ad aucupandam (quod non egit CHRISTUS) sanctitatis opinionem.	Many walk, he says, and consort familiarly with you, who show themselves teaching the same things as we do, but for gain, for glory of the world, for slyly pursuing a reputation for holiness (which Christ did not do).
Talem sane fucum, illorum indicat uitae ratio, quae de diametro cum CHRISTI uita pugnat et cruce.	Surely their manner of life, which diametrically opposes the life and cross of Christ, exposes such deceit.
Huiusce itaque coloris homines Antichristos appellare non uerebimur cum Ioanne.	And so along with John we will not fear to call men of this color Antichrists.
Qui tametsi in Ecclesiae gremio simul cum caeteris CHRISTI crucem ferre, ac puris interesse ritibus et sacramentis cum illis,	Who, although they may appear to bear the cross of Christ in the bosom/ lap of the church together with the rest, and to take part in the pure rites and sacraments with those
{49.b} qui Dei spiritu aguntur appareant, a Deo tamen, atque ab eis quos docet unctio, CHRISTI nempe spiritus, a seruandorum consortio iam sunt expuncti.	{49.b} who are led by the spirit of God, yet already expunged by God and by those whom the unction teaches, from the fellowship of those to be saved, namely the spirit of Christ.

Iam, inquit, e nobis, nostroque recesserunt collegio.	Already, he says, they have retreated from us, and from our fellowship.
Ab integritate quidem corporis CHRISTI, quod niueis constat animis, atque tum fide tum charitate, uiuis nimirum membris, perficitur in Deo, semoti, ac tanquam membra putida dissecti, nobiscum esse non possunt, qui ob CHRISTI amorem, et mundum et quicquid in mundo expeti possit, contempsimus.	Indeed, having been separated from the integrity of the body of Christ, which consists of snow-white souls, and both by faith and *charitas*, and no doubt by living members, is perfected in God, and cut off like rotten members, they cannot be with us, who, because of the love of Christ, have despised both the world and whatever can be desired in the world.
Illi contra, nullum non movent lapidem, quo mundum sibi concilient, atque in ipso sub religionis praetextu regnent. Hanc semper, mi lector, uitam miserrimam esse existimaui.	They, on the contrary, leave no stone unturned, by which they may reconcile the world to themselves and reign in it under the pretext of religion. This, my reader, I have always held to be a most miserable life.
Verum illud supra omnes molestias molestissimum mihi semper uisum est: quod huiusmodi membra cadauerosa, sacrosancto, uiuoque, et quod nullum admittit mortis genus, et inquinamentum, sponsae corpori purissimo et immortali assuere: atque in ipsis nobilioribus texturae illius partibus collocare attentant hi, quorum potissimum interest, hortum domini a feris seruare indemnem.	But yet that has always seemed to me most vexing above all vexations, that these people attempt to sew cadaverous members of this sort onto the most sacred and living and also most pure and immortal body of the bride (and which admits no kind of death or desecration), and to position [them] in the more noble parts of that framework, whose interest it is above all to keep the garden of the lord unharmed by wild beasts.
Si sic architectantur Proceres, quid agant baiuli? quid operarii? Exeant, exeant iam tandem, abeant, discedant, erumpant palam uulpes istae uersutissimae, quae uineam Dei Sorech occulte demoliuntur. At e nobis, inquit Ioannes, exiere, alioque profecti sunt. Apertissimo id fuit argumento illos non fuisse ex nobis, quod exierunt.	If the Leaders build/ construct thus, what might the day-laborers do? what the workmen? Let them go out, let them go out now at last, let them go away, let them depart, let those extremely crafty foxes break out openly, who secretly demolish the Sorech vineyard of God. But from us, says John, they went forth, and set out for elsewhere. That they went out served as the clearest proof that they were not of us.
Vtique si ex nobis fuissent, nobiscum in Dei obsequio, quod infractum constantemque in primis requirit animum, perdurassent. Nunc uisum est CHRISTO	In any case if they had been of us, they would have endured with us in the service of God, which above all requires an unbroken and constant mind. Now it has seemed [good] to Christ
{50.a} ut qui sunt eius, perstent intrepidi.	{50.a} that they who are his, stand fast intrepid.
Quos uero ad suum non pertinere corpus, uel ab initio, nouerat, hos palam fieri	But those whom he had known, even from the beginning, not to pertain/ belong to his body,

decreuit.	these he decreed should be made openly [known].
Quod sane uestrum in maximum cessisse commodum, sat scio. nam ex illorum defectione qualis sit uestra erga Deum fides et charitas ostensum est.	Which surely has turned out to be your greatest advantage, I know well. For by their defection it has been revealed of what sort are your faith and *charitas* toward God.
Siquidem qui ad occasionem desciscunt a CHRISTO, christianos se simulant, non sunt.	Accordingly, those who defect from Christ at the [first] opportunity, pretend they are Christians, [but] are not.
2.20. Sed uos unctionem habetis a sancto, et nostis omnia.	**2.20. But you have unction/ anointing from the holy one and you know all things.**
Vnctionem uocat Ioannes Spiritus sancti afflatum, quo tanquam pretiosissimo pigmento perfusae animae, quid suo in cultu requirat Deus, perfecte norunt.	John calls unction/ anointing the inspiration of the holy Spirit, by which souls, as though suffused by a most precious unguent/ aromatic oil, know perfectly what God requires in his worship.
Discretionis quippe dono spirituum (sic illud appellat apostolus) insignitae quo quisque ingenio Dei uineam excolat, hoc est, qui ueri sint christiani, qui secus, compertum habent.	After all, [the souls] distinguished by the gift of the discernment of spirits (thus the apostle terms it) hold as certain by which disposition each one may cultivate God's vineyard, this means, those who are true Christians, those who are otherwise.
Tam uerum illud quidem est, quam quiduis aliud uerissimum, hominem spiritualem omnia diiudicare. Non est sane tam occultum secretum, resque adeo arcana, quam saltem coniecturis non assequatur uir a CHRISTI spiritu eruditus.	Indeed that is as true as anything else most true: the spiritual man discerns all things. Surely there is no secret so hidden, and [no] matter so arcane, that a man educated by the spirit of Christ cannot understand [it] at least by conjecture.[215]
quem Spiritum propterea hic sanctum nuncupari legimus, quia quos semel imbuerit, hos se dignos facit, sanctos uidelicet, atque ad excellentiora nanciscenda chrismata idoneos.	Which Spirit, we read is called holy for this reason, because those whom he has once imbued, he makes worthy of himself, namely, holy, and suitable for acquiring more excellent sacred anointings.
Caeterum a mente sordida, inque rebus corporeis se se nimium oblectante auolat Dei spiritus, unctio nimirum illa suauissima, e cuius exhuberantia et perfusione delibutae animae, ad luctam eam cum Deo secretam, inenarrabilem, incomprehensibilem, in qua saepenumero	Moreover, the spirit of God flees from a sordid mind, and from one delighting itself too much in corporeal things: without doubt that sweetest unction/ anointing, from whose exuberance and profusion, besmeared souls are girded for that secret, ineffable and incomprehensible wrestling match with God,

[215] Spirituales homines nihil non diiudicant. (There is nothing spiritual men do not discern.)

fit Deo superior anima, accinguntur.	in which often the soul becomes superior to God.
Vide quid a colluctante secum anima roget sponsus, pene in lucta prostratus: Dimitte me inquit,	See what the bridegroom asks from the soul struggling with him, almost prostrate in a wrestling match: Let me go,
{50.b} iam enim ascendit aurora. O mysterium. o arcanum haud multis cognitum. Quid illa uictrix? Non te, ait, dimittam, nisi benedixeris mihi.	{50.b} he says, for already the dawn is rising.[216] O mystery, O arcanum, scarcely known to many. What [says] that victorious [soul]? I will not let you go, she says, unless you will have blessed me.
Non potuit quidem non parere uictoris uoluntati uictus. Tu obserua benedictionis, cum uim, tum ordinem.	Indeed the vanquished [man] could not fail to submit to the will of the victor. You, take notice of both the power and the order of the benediction.
Quod est, inquit, nomen tibi? Respondit, Iacob. nequaquam, ait ille, Iacob appellabitur nomen tuum, sed Israel. Israel directum a Deo, seu uidentem Deum, ut uult Philo, interpretantur.	What is your name? he said. He answered, Jacob. By no means, said that one, will your name be called Jacob, but Israel. They interpret Israel, made right by God, or seeing God, as Philo prefers. [Genesis 32.22-32; cf. GB Folengo *Psalms* 73.1, p. 269]
Quocirca in hoc totam uersari cardine Dei benedictionem ad animas, ut directae ab eius spiritu, illum contemplentur, asserere possumus.	For which reason we are able to assert that the whole benediction of God toward souls turns on this hinge, that directed by his spirit, they may contemplate him.
Posthac, ait, non erit tibi nomen Iacob, nomen uetus, nomen a praeuaricatore desumptum, nomen, cuius appellatio uae est aeternum.	From now on, he says, you will not have the name Jacob, an old name, a name chosen from the prevaricator, whose utterance is an eternal woe.
Sed (nomine sane nouo, quod os domini nominauit) appellaberis a Deo directus, cui antea mundus ipse indiuiduus erat comes, et dux.	But (by a truly new name, which the mouth of the Lord has named) you will be called directed by God, [you] to whom previously the world itself was an inseparable companion and leader.
Sit igitur nomen tuum, ut meum est, admirabile.	Let your name, then, be wondrous, as is mine.[217]
Porro quid admirabilius in terris uisum est unquam, quam hominem ex inimico, \et\ illo quidem profligatissimo, filium Dei factum?	Furthermore, what more wondrous thing has ever been seen on earth than a man made the son of God from an enemy, and indeed from that most desperate/ profligate one?
Ego certe natura filius, tu ex adoptione et	I am certainly a son by nature, you from

[216] Lucta Jacob cum angelo quid protenderit. (Jacob's wrestling with the angel, what it portended.)
[217] Nomen Dei, nomen est admirabile. (The name of God is an admirable name.)

gratia. uterque tamen filius, atque ita filius, ut inseparabiliter utrique sit nomen filii, idem utrique spiritus, eadem mens, uoluntas eadem, atque haereditas.	adoption and grace. And yet each of us is a son, and a son such that the name of son belongs to each inseparably, the same spirit, the same mind, the same will and heredity.[218]
Vide, oro, quid filius naturalis patrem roget: Pater sancte serua eos in nomine tuo (nomen proprium Dei erga fideles est pater) quos dedisti mihi, ut sint unum sicut et nos. uolo ut ubi ego sum, et illi sint mecum. En habes in hac filii praecatione suauissimum illud, quo recreantur animae, Patris nomen.	See, I pray, what the natural son asks the father: holy Father keep them in your name (the proper name of God toward the faithful is father) whom you have given to me, that they may be one even as we [are].[219] I wish that where I am, they too may be with me. Behold, you have in this prayer of the son that sweetest name of Father, by which souls are refreshed.
Habes homines per gratiam filio traditos.	You have men handed over to the son through grace.
{51.a} Habes nexum utriusque indissolubilem. nam si Patrem a filio separas in diuinis, quatenus unus est Deus, atque unius substantiae spiritus, ita coniunctionem filii cum suis membris, quae sunt sanctorum animae, diuidunto.	{51.a} You have the indissoluble bond of both, for if you separate the Father from the son in divine [matters], to the extent God is one, and a spirit of one substance, so let them divide the conjunction/ union of the son with his members, which are the souls of the saints.[220]
habes tandem communem perpetuamque utriusque filii mansionem apud Patrem, cum ait: Volo ut ubi ego sum, et illi sint mecum, ut uideant claritatem meam, quam dedisti mihi. Haec sunt (ni fallor) quae in tam felici lucta congressuque cum Deo, in quo anima fit unum cum CHRISTO, perdiscuntur.	Finally you have the common and perpetual abode of both sons with the Father, when he says: I wish that where I am, they also may be with me, so that they may see my glory, which you have given to me. These are (unless I am mistaken) the things which are thoroughly learned in so happy a wrestling match and encounter with God, in which the soul becomes one with Christ.
Verum animalem hominem, crassum scilicet, atque humano duntaxat utentem iudicio ac sensu, istaec omnino fugiunt, quae spiritualiter, ut ait Paulus, examinantur.	But these things flee a natural man altogether, crass of course, and using merely human judgment and sense, which things, as Paul says, are examined spiritually. [1 Corinthians 2.14]
Siquidem ab his tantum, qui CHRISTI sensum callent, quae ad spirituale pertinent connubium, diiudicantur.	Accordingly, only by these [people] who understand the sense of Christ, are the [things] which pertain to spiritual marriage discerned.
sus enim luto assuetus, quae nitida sunt et	For a pig accustomed to mud is wont to

[218] Et CHRISTO et homini idem est nomen filii. (Both for Christ and for man, the name of son is the same.)
[219] Nomen proprium Dei erga fideles, est pater. (The proper name of God in relationship to his faithful, is father.)
[220] Patrem a filio inseparabilem esse in divinis. (The Father is inseparable from the son in divine [matters].)

odorifera, non aliter conculcare pedibus, aut immundo rictu proterere est solitus, atque solet excrementa in male olenti pessundare latrina, aut cloaca.	trample things with its feet, or with its filthy gaping mouth crush things which are clean and fragrant, no differently than it is accustomed to wallow in excrement in a foul-smelling latrine or sewer. [cf. 2 Peter 2.22]
nullus illi delectus, sit ne ambrosia an nautea, quod offertur.	It has no discrimination, whether ambrosia or waste water is offered.
Sic sunt homines uoluptuarii. Sic sunt inuidi. sic haeretici. sic hypocritae. sic pauperum contemptores. sic fortunarum illarum, quae ipsis debentur miseris, asoti.	Such are sensual/ voluptuous men. Such are the envious, such the heretics, such the hypocrites, such the despisers of the poor, such the dissipators of those fortunes that are owed to the wretched themselves.
Sic demum sunt hi, qui tum usuris, tum rapinis, tum praesertim immoderato ad dignitates ambitu, atque aestu integras exhauriunt regiones, totamque ipsam bene uiuendi rationem e mundo tollunt.	Such lastly are these who now by usury, now by robbery, now especially by immoderate canvassing/ ambition for honors, and passion drain entire regions and remove from the world the whole standard for living well.
De istiusmodi itaque hominum genere scripsisse Ioannem arbitror, cum Antichristos multos suis apparuisse temporibus questus est. Quos tamen e caeterorum	And so I think John wrote about men of this type, when he complained [that] many Antichrists had appeared in his day.[221] Those whom, nevertheless, he asserts have
{51.b} contubernio decessisse asserit.	{51.b} departed from the fellowship of the rest.
Sed expende modestissimum in exhortando senis animum. Ne quidem illis, quod ferme cunctis tum erat commune credentibus, detrahere uideretur, nempe Spiritus sancti etiam in specie uisibili praesentiam, sic ait:	But weigh the most gentle mind of the elder [John] in exhorting. Lest he should indeed seem to take away from them what was common then to almost all believers, namely, the presence of the holy Spirit even in visible form, he speaks thus:[222]
2.21. Non scripsi uobis quasi ignorantibus ueritatem, sed quasi scientibus eam. Et quoniam omne mendacium ex ueritate non est.	**2.21. I have not written to you as though you are ignorant of the truth, but as though you know it. Also because every lie is not from the truth.**
Antea quidem dixerat illos a sancto unctos, propterea omnia illis comperta esse.	Indeed previously he had said that they were anointed by the holy one, [and] therefore all things were verified by them.
nunc, ne indignanter acciperent	Now, lest they should receive the admonition

[221] Qui sint illi, qui suibus comparentur, et Antichristo. (Who those [men] are, who are compared to swine and to the Antichrist.)
[222] Ioannis tempore Spiritus sanctus etiam in specie visibili dabatur. (In the time of John, the Holy Spirit was also given in visible form.)

admonitionem, in exorsa iam excusatione diutius immoratur.	indignantly, in an explanation already begun he lingers longer.
Quod moneo, inquit, uerum est: neque id scribo quasi uos latuerit ueritas, qui doctorem habuistis CHRISTI spiritum, quem qui habet nihil non nouit: sed in memoriam reuoco, quae antea noueratis.	What I advise, he says, is true, and I do not write it as if the truth had escaped your notice, you who have had the spirit of Christ as teacher: he who possesses [this spirit] knows everything, but I recall to memory those things which you knew before.
Altius enim insidet animo, si quid fuerit crebrius repetitum. Miserum illud quidem uidetur, cum corpus suis destituitur membris. uerum illud afferre solet gaudium aegrotis, si abscissa uomica pus exstillare desierit.	For it penetrates more deeply into the mind if anything has been repeated more often. That indeed seems miserable when a body is left destitute of its limbs/ members. However it is wont to bring joy to the sick if, once the abscess has been cut open, pus has ceased to drip.
Pustulae illi quaedam erant uerius ac tubercula sano alioquin corpori interspersa, quam uiua membra, quibus informatum est corpus CHRISTI, a quo proculdubio illud dissidet membrum, quod putridum est, aut superuacuum.	Those [men] were more truly some pustules and tumors interspersed on a body healthy in other respects, rather than living limbs/ members, by which the body of Christ is formed, from which that limb/ member is no doubt separated which is putrid, or superfluous.[223]
Rariores quidem facti estis, non eo inficias. Verum cum uos intueor purgatiores factos, atque ob foedum illorum itum pacatiores, laetor. Et, ut concludam, nihil omnino propter paucos ad aliena castra transfugas, decessit CHRISTI militiae.	You have indeed become fewer/ rarer, I do not deny it. But when I see you having become more purged, and more peaceful because of their foul departure, I rejoice. And, so that I may conclude, nothing has been lost from the warfare/ campaign of Christ on account of a few deserters to enemy camps.
Vos in iam coepto perseuerate consilio. non deerit quidem sancti unctio, quae de omnibus addiscendis	Persevere in the purpose already begun. The unction/ anointing of the holy one will not be lacking, to teach you vividly
{52.a} uos graphice doceat.	{52.a} concerning all things that must be learned.
Scripsi itaque uobis non quasi ignorantibus ueritatem, sed illam compertissimam habentibus. illud quoque scripsi, quod omne mendacium ex ueritate non est. Vocat mendacium quicquid a CHRISTI disciplina est alienum.	And so I have written to you not as if to those ignorant of the truth, but to those having verified it most thoroughly. I wrote also this, that every lie is not from the truth. He calls a lie whatever is alien to the discipline of Christ.[224]
Dici facile non potest, quantum Deo gratum	It cannot easily be said how pleasing to God is

[223] Malus christianus pustula magis ac vomica est, quam CHRISTI membrum. (A bad Christian is more a pustule and an abscess rather than a member of Christ.)
[224] Mendacium quid sit apud Ioannem. (What a lie is according to John.)

sit cor simplex, et absque ullo fuco sincerum. Unde quantumuis homo Dei religionem ore profiteatur, fucosus tamen sit ac duplex, cum Deo ne parum quidem commercii habere poterit.	the simple heart, sincere and without any deceit. Hence, however much a man may profess the religion of God with his mouth, if he is nevertheless deceitful and duplicitous, he will be able to have not even the slightest fellowship with God.
Nos totos CHRISTO in baptismo deuouimus, iurauimusque quaecunque emersissent aduersa, in illius perseuerare cultu ac religione, quae id potissimum a nobis efflagitat, ut contempto mundo, coelestia tantum inquiramus.	We devoted ourselves entirely to Christ in baptism, and we swore that whatever adversities might arise, to persevere in his worship and religion, which above all urgently demands this of us, that, having scorned the world, we seek only heavenly things.[225]
Itaque uideat unusquisque, quomodo integre illud seruet foedus. uideat, inquam, quem sibi maxime suis in actionibus statuerit finem, quid in diuitiis, quid in adipiscendis cogitet magistratibus.	Therefore, let each person see how faithfully he keeps that pact. Let him see, I say, what goal/ end he has set for himself especially in his actions, what he thinks regarding riches, and what regarding the attainment of magistracies.
uideat quo animo, quo ingenio, quo proposito ad studia, ad literas, ad connubia, ad artes perdiscendas, atque ad sacramentorum ordinumque communionem moueatur. uideat quid in huiuscemodi rerum usu meditetur.	Let him see with what disposition, what character, and what purpose he is moved toward studies, literature/ letters, marriage, the thorough learning of arts, and toward the communion of the sacraments and [holy] orders.[226] Let him see what he ponders in the enjoyment of things of this sort.
De aperta a Deo rebellione non loquor modo. Nemo ferme homo est, qui usuras, parricidia, stupra, rapinas, oppressiones, bella inter christianos, furta, uiolentasque (ut sic dicam) ad dignitates irruptiones, atque, ut istiusmodi recenset illuuiem Paulus, idolis seruientes, molles, cathamitorumque amatores, ebriosos, maledicos, et id genus permultos non detestetur, proque apertis Dei hostibus, qui haec agunt, non habeat.	I do not speak now of open rebellion against God. There is almost no man who does not detest usury, parricides/ murders, rapes, robberies, oppressions, wars among Christians, thefts, and violent (as I might say) intrusions into high offices, and, as Paul recounts a flood of filth of this sort: those serving idols, the effeminate and catamites/ lovers of sodomites, drunkards, slanderers, and very many of that sort, and does not hold those who do these things as open enemies of God. [1 Corinthians 6.9-10]
At illos huc aduoco, deque illis	But I call upon those men here,
{52.b} scribo, qui probitatis praetextu nequitiam dissimulantes, pessimi omnium sunt: quippe quibus pro ludo sit, Dei abuti	{52.b} and I write about them who, concealing depravity under the pretext of probity, are the worst of all; after all it is a game for them to

[225] Quid in baptismo polliceamur. (What we promise in baptism.)
[226] Beatitudinem maxima petendam esse veneratione et metu. (Beatitude must be sought with the utmost veneration and awe.)

patientia, atque in ferendis illorum iniuriis, et simulatione, tolerantia.	abuse the patience of God and his tolerance in bearing their insults and dissimulation.
Nihil sane tam officit Dei religioni, quam fucus, ac mentita probitas.	Surely nothing is so hurtful to the religion of God as sham, and fallacious probity.[227]
Quisquis igitur quocunque modo aut causa mendax est, CHRISTUM negat, qui summa est ueritas.	Whoever, therefore, in whatever way or [for whatever] reason is a liar, denies Christ, who is the utmost truth.[228]
Porro qui negat CHRISTUM, illique rupto foedere cum Deo inito aduersatur, quid dubitas hunc Antichristum esse?	Furthermore, he who denies Christ and opposes him having broken the pact entered into with God, why do you doubt this man is an Antichrist?[229]
At uero, ne nunc in partiendis mendacii generibus torquearis, uide quid inferat Ioannes:	But truly, lest now you torment yourself in categorizing these sorts of falsehoods, see what John infers:
2.22.1. Quis est mendax, nisi is, qui negat quoniam IESUS est CHRISTUS?	**2.22.1. Who is a liar, if not one who denies that Jesus is Christ?**
Id quidem scelestissimum genus est mendacii: haec omnem superat impietatem assertio. Et quemadmodum uitae aeternae pignus, imo ipsammet uitam aeternam esse non diffitemur, si quis cognoscit te o Deus, solum Deum uerum esse, et quem misisti IESVM CHRISTUM, ita perpetuae damnationis signum id erit indubitatum, IESUM esse CHRISTUM, nempe ad medelam uniuersi pollicitam negare unctionem.	That indeed is the most wicked type of lie: this assertion surpasses all impiety. And just as we do not deny that it is a pledge of eternal life, or rather eternal life itself, if someone knows you, O God, to be the only true God, and Jesus Christ whom you sent, so it will be an indubitable sign of perpetual damnation to deny that Jesus is Christ, namely, the unction/ anointing promised for the healing of the universe.
Atqui id negant Iudaei, qui suum adhuc expectantes messiam, nullum non mouent lapidem, quo CHRISTI obnubilent religionem.	And yet the Jews deny it, who, still waiting for their messiah, leave no stone unturned by which they cloud over the religion of Christ.
Negant et christiani illi, qui sacro tincti, perfusique liquore, nihilo tamen secius uel ad Dei offensiones peccando, sponteque sua a iustitiae itinere deerrando, alacres sunt et prompti: ac si CHRISTUS omnium arbiter nullius omnino esset potestatis: uel ultro	Those Christians also deny it, who, having been dipped and suffused with the sacred liquid, still no differently are eager and ready either for offenses against God by sinning, and by wandering from the path of justice of their own accord, and as if Christ the judge of all

[227] Nihil tam officit Dei religioni, quam si nudata probitas. (Nothing is so hurtful to the religion of God than if probity is exposed.)
[228] Qui sint illi, qui negant CHRISTUM. (Who they are, those who deny Christ.)
[229] Qualis sit Antichristus, nostra hac aetate. (What the Antichrist is like in this age of ours.)

ueniam post lapsum desperantes	were of no power, or for deliberately despairing of pardon after a fall,
{53.a} aeque abiiciunt animum, quasi CHRISTUS non esset IESUS, seruator nimirum omnium sperantium in se: IESUS enim sonat Seruatorem.	{53.a} they likewise lose heart, as if Christ were not Jesus, doubtless the savior of all [those] hoping in him, for Jesus signifies Savior.
Nomen sane aeternum, atque illi ante quam mundus fieret a principio, a Patre inditum.	A name truly eternal, and bestowed upon him by the Father from the beginning, before the world was made.
Nomen, quo audito non est tam in peccatis prouolutus quispiam, qui non reuiuiscat in Deo, illud cogitans, quod non sit aliud nomen sub coelo datum hominibus, in quo oporteat illos saluos fieri praeter nomen istuc uitale.	A name which having been heard, there is no one so prostrate in sins that he does not revive in God, thinking that there is no other name under heaven given to men in which they must be saved, besides this life-giving name.[230]
Moses'ne antiquae legis typus? Aaron item cerimoniarum, atque adeo cruenti sacerdotii princeps, populum Dei electum in regionem illam huberem, totiesque a Deo promissam, introducere potuerunt, an imperator Mosi succedens IESUS?	Isn't Moses the type of the old law? Aaron likewise, the leader of ceremonies and even of the bloody priesthood, or Jesus/ Joshua, the commander succeeding Moses: could they lead the chosen people of God into that fertile region so often promised by God?
Is IESUS nostri faciem adumbrauit, qui genus hominum de ignorantiae errorumque Aegypto eductum, euocatumque a morte, sibi asseruit.	That Jesus/ Joshua foreshadowed the person of ours, who claimed for himself the human race, which had been led out from the Egypt of ignorance and error, and called forth from death.[231]
Quid sacer ille nuntius? Vocabis, inquit, nomen eius IESUM. Qui sic o Angele Dei? Dicam. Ipse saluum faciet populum suum a peccatis eorum. Ergo IESUS seruat.	What does that sacred messenger [say]? You will call, he says, his name Jesus. Why so, O Angel of God? I will tell you: He himself will make his people safe from their sins. Therefore, Jesus saves.
Ergo quicunque inuocauerit nomen IESU, saluus erit. Vide quid de se testetur IESUS: Ego sum, inquit, ostium. si quis per me introierit (nemo uenit ad Patrem, nisi per IESUM) seruabitur.	Therefore, whosoever invokes the name of Jesus will be saved. See what Jesus testifies about himself: I am, he says, the door. If anyone enters through me (for no one comes to the Father except through Jesus), he will be saved.
Paulus quoque uocis huius suauissimae contemplans uirtutem, iuxta et nostram	Paul too, contemplating the power of this extremely sweet word/ name, and equally

[230] IESUS servatorem sonat, nomen sane aeternum ac vitale. (Jesus signifies savior, truly an eternal and vital name.) And see passage below, p. 53.a, beginning "Quid sacer ille."

[231] Cur Iosue, non Moses, populum ad terram duxit promissam. (Why Joshua, not Moses, led the people to the promised land.)

execrans erga IESUM ingratitudinem, clamabat. Si quis non amat dominum nostrum IESUM CHRISTUM, sit anathema. Maranatha. Maranatha interpretantur, Dominus noster uenit. Quasi diceret: Quid opus uerbis? quid fucum omissa	execrating our ingratitude toward Jesus, used to cry out: If anyone does not love our Lord Jesus Christ, let him be anathema. Maranatha. They interpret Maranatha as, our Lord is coming.[232] As if he were saying: What need is there for words? Why, having abandoned
{53.b} ueritate, quae est in Deo, simplicium oculis offundimus? Venit dominus, in cuius aduentu res factis, non fuco, aut fastu, definietur.	{53.b} the truth, which is in God, do we cast a mist over the eyes of the simple? The lord is coming, at whose arrival the matter will be determined by deeds, not by pretense or arrogance.
CHRISTI porro nomen tum regiam, tum pontificalem prae se fert dignitatem. siquidem non solum sacerdotes, uerum etiam Reges oleo ungi, atque unguento chrismatis deliniri consueuerant, unde et CHRISTI, uncti nimirum, appellabantur.	Furthermore, the name of Christ displays both royal and pontifical dignity.[233] Accordingly, not only priests but also Kings were accustomed to be anointed with oil and rubbed down with the unguent of chrism, whence they were also called Christs, evidently anointed ones.
Quod sane nomen, atque unctionem, CHRISTO Dei filio magis conuenire ducimus, quam illis: quippe qui cum mortales essent, mortali inungebantur oleo: CHRISTUS uero aeternus Dei filius aeterna atque odoratissima sancti spiritus perfusus est unctione, quae ab ipso postea capite descendens in barbam, barbam, inquam, Aaron, ad oras usque extremas profluxit uestimentorum sponsae.	Which name and anointing surely we consider more suited to Christ the son of God than to those [ancients]: after all, since they were mortal, they were anointed with mortal oil, but Christ, the eternal son of God, was suffused with the eternal and most fragrant anointing of the holy spirit, which afterwards descending from the head itself onto his beard, the beard, I say, Aaron/ of Aaron, and flowed down to the furthest edges of the bride's garments.
Ideo in canticis sui amati nomen oleum effusum esse clamat: Oleum, inquit, effusum nomen tuum, ideo adolescentulae dilexerunt te.	Therefore, in the Canticles/ Song of Songs, she cries out that the name of her beloved is oil poured out: Your name, she says, is oil poured out, therefore, the young maidens have loved you.
Fuit itaque CHRISTUS non solum Rex ille, per quem Reges, ut ipse de se testatur, regnant, sed et sacerdos secundum ordinem Melchisedec. Imo non minus uictima, quam sacerdos ad uniuersi expiationem factus est tantus dominus.	And so Christ was not only that King through whom Kings reign (as he testifies concerning himself), but also a priest according to the order of Melchizedek. Rather, such a lord was made no less a victim than a priest for the expiation of the universe.[234]

[232] Maranatha quid significet in Paulo. (What *maranatha* means in Paul.) [1 Corinthians 16.22]
[233] CHRISTI nomen regium est, ac pontificale. (The name of Christ is regal and pontifical.)
[234] CHRISTUS Rex fuit, sacerdos, et victima. (Christ was King, priest and victim.)

Caeterum CHRISTI regnum uita est aeterna, Sacerdotium uero aeterna illius est apud Patrem interpellatio. sed et libationem, ac hostiam, perpetuam dicimus esse in illo animarum purgationem, quam ex sacramentorum fonte illius sanguine purificato deriuari non nescimus.	Moreover, the kingdom of Christ is eternal life, but his Priesthood is his eternal intercession with the Father.[235] But we also say that the libation and sacrificial victim are a perpetual purgation of souls in him, which we are well aware is derived from the fountain of the sacraments purified by his blood.[236]
Quare qui hunc fontem ignorant, unde effluant gratiarum riui, atque ad animas innocentia, minime tenent.	For which reason, those who are ignorant of this fountain, from which flow streams of grace, and innocence to souls, hold nothing at all.
Ergo cui adhuc	Therefore
{54.a} IESUM, Seruatorem mundi esse, atque eundem uel sacerdotem, uel hostiam in crucis ara pro uniuersali ac aeterna expiatione mortalium Patri oblatam, nondum persuasum est, is quidem mentitur (ut ait Ioannes) negatque IESUM esse CHRISTUM, qua negatione quid sceleratius excogitari potest? Itaque (sit ut lubet in caeteris excellens)	{54.a} he who is not yet persuaded that Jesus is the Savior of the world, and that the same is either the priest or the victim offered to the Father on the altar of the cross for the universal and eternal expiation of mortals, he indeed lies (as John says) and denies that Jesus is Christ. What can be thought up more wicked than this denial? And so (let him be as excellent as you please in other matters)
2.22.2. Hic est Antichristus, qui negat Patrem et filium. **2.23. Nam qui negat filium, nec Patrem habet. Qui confitetur filium, et Patrem habet.**	**2.22.2. This is the Antichrist, who denies the Father and the son.** **2.23. For he who denies the son, does not have the Father. He who acknowledges the son, also has the Father.**
Adeo enim unum est Pater et filius, ut neuter sine altero queat consistere. Sic enim filius: Ego et Pater unum sumus.	For, the Father and Son are one to such a degree that neither is able to exist without the other. For the son [spoke] thus: I and the Father are one.
Unde in confessione habita in concilio Niceno, Filium consubstantialem Patri Patres esse definierunt.	Whence in the confession [of faith] held forth at the Nicene council the Fathers defined the Son to be consubstantial with the Father.
Quare non absque causa Paulus Hebraeis scribens, qui tametsi Patrem faterentur, Filium tamen negantes, Antichristum nescio quem alium pro CHRISTO	For which reason, not without cause, Paul, writing to the Hebrews – who, even though they professed the Father, yet negating the Son, they were waiting for I do not know what

[235] Quid sit modo regnum CHRISTI, sacerdotium, et libatio. (What is now the kingdom of Christ, the priesthood and the libation?)
[236] Sacramenta, unde gratiae emergunt, a CHRISTI sanguine purificata. (The sacraments, from which graces emerge, are purified by the blood of Christ.)

opperiebantur, ut nunc quoque operitur gens ista omnium stolidissima, vocat filium splendorem gloriae, et figuram substantiae patris.	other Antichrist instead of Christ, as even now that most stolid nation of all is also waiting – calls the son the splendor of glory and the representation of the father's substance.[237] [Hebrews 1.3]
Vult Phocius Graecorum acutissimus in splendore ac relucentia paternae gloriae naturam, siue naturalem a Patre progressum intelligi: dicitque filium, ut Deum etiam, non solum ut hominem, constitutum a Patre haeredem uniuersorum, quod ab aeterno substantiae paternae, et gloriae, omniumque ex aequo bonorum cum Patre sit particeps, et omnia sit filius, quae Pater, praeterquam quod non sit Pater: nam lumen est de lumine.	Photius, the sharpest of the Greeks, wishes nature or the natural progression from the Father be understood in the splendor and radiance of the Father's glory, and he says that the son, even as God and not only as man, was appointed by the Father as heir of all things, because from eternity he is a partaker equally with the Father of the Father's substance, glory, and all good things, and the son is all things that the Father is, except that he is not the Father: for he is light from light.
Siue igitur refulgentiae aut splendoris uoce naturalem progressum cum Photio, siue coaeternitatem cum Cyrillo	Therefore, whether by the word radiance or splendor you understand a natural progression with Photius, or co-eternity with Cyril,
{54.b} intelligas, non aberras a scopo.	{54.b} you do not stray from the goal.
Etenim eiusdem omnino sunt naturae radii cum sole, atque cum igne splendor. Ideo sic Petri successor clemens [sic, Clemens]: Filius, inquit, est uerbum, et speculum, et character, et imago uiuens Patris uiuentis, in omnibus Patri similis, eiusdemque naturae, in diuinitate genitus, et genitori per omnia coaequalis.	For indeed, the rays are entirely of the same nature with the sun, and splendor with fire. For that reason Clement, the successor of Peter [says] thus: the Son, he says, is the word, and the mirror, and the character, and the living image of the living Father, similar to the Father in all things, and of the same nature; begotten in divinity, and in all things co-equal to the begetter.
Nec quaeratur quomodo genuit filium Pater, quod et Angeli nesciunt nam Deus a nobis minime discutiendus est, sed credendus.	Nor should one ask in what way the Father begot the son, because even the Angels do not know, for God is not to be discussed by us at all, but believed.[238]
Sufficit nosse quod lux genuit splendorem. Haec ille. Verum'ne splendoris nomen quispiam audiens subdubitaret, num eiusdem cum Patre esset substantiae filius (in splendore quis substantiam requirat?) addidit Paulus: Et figura substantiae eius.	It suffices to know that light begot splendor. These [words] he [i.e. Clement] [spoke]. But lest anyone, hearing the name of splendor, should have some doubt whether the son was of the same substance with the Father (for who would look for substance in splendor?), Paul

[237] Quomodo intelligatur filium, splendorem esse gloriae, ac figuram substantiae patris in Paulo. (How it may be understood that the son is the splendor of glory and expression of the substance of the father in Paul.)
[238] Qua ratione filius sit genitus a Patre, latet etiam angelos. (In what manner the son was begotten of the Father, lies hidden even from angels.)

hoc est, imago naturalis, ac tanquam expressum sigillum illius substantiae.	added: And the representation of his substance. This means, the natural image and as it were, a pressed seal of that substance.
Est igitur filius forma, est character, est imago, est omnimoda similitudo, atque expressio paternae substantiae. Et quemadmodum per se, nullo externo indigens adminiculo, subsistit Pater, ita filius.	The son is therefore the form, he is the character, he is the image, he is the complete likeness and the expression of the paternal substance. And just as the Father subsists through himself, needing no external support, so too the son.
Cum dicimus quidem, Pater Deus est, artifex est, omnipotens est, ac id genus alia, quibus paternam utcunque exprimere conamur naturam, id totum quoque damus et filio: ut pote, qui totam, ut ita dicam, hauserit Patris substantiam atque essentiam.	Indeed, when we say the Father is God, is the creator, is omnipotent, and other things of this sort, by which we are trying to express his paternal nature one way or another, we also give all that to the son as well, seeing that he is one who has drawn out the whole, as I might say thus, substance and essence of the Father.
Sed de his satis. Haud scio equidem prudentis ne sit animi, uelle in his rimandis diutius immorari, quae uix strictim quasi per transennam ab apostolicis ostensa sunt uiris.	But that is enough about these matters. For my part, I do not know at all [if] it would suit a prudent mind to wish to linger longer in probing these [matters], which were scarcely revealed cursorily as though through latticework by apostolic men.
Nos ad consuetum lactis suctum reuertentes, solidiora quae sunt edulia sinamus aliis, atque cum Paulo constanter asseueremus neminem posse dicere dominum IESUM, nisi ille, qui	Turning back to our customary sucking of milk, let us leave those more solid foods to others, and let us assert constantly with Paul [that] no one can say lord Jesus unless he who,
{55.a} a spiritu Patris edoctus, omnia scrutatur, etiam profunda Dei, tantum abest, ut anathema IESUM dicat.	{55.a} having been taught by the spirit of the Father, scrutinizes all things, even the profound things of God, so far is it from being the case that he could say Jesus is anathema.
Siquidem quis ab ipso patris spiritu, ut diximus, edoctus, filium execratur? contemnit? et non potius amplectitur, ac super omnia et diligit, et ueneratur, et adorat?	Accordingly, who, taught by the very spirit of the father, as we said, curses the son? Disdains [him]? And does not rather embrace, and also love [him] above all things and revere and adore [him]?
Cui aliter persuasum est, is quidem nec uere nouit, nec habet, ut inquit Ioannes, Patrem. Vide quid nobis filius pene cum stomacho improperet: Si Deus Pater uester esset, diligeretis utique me. ego enim a Patre processi, et ueni in mundum.	One who is persuaded otherwise, indeed neither truly knows nor possesses the Father, as John says. Look at what the son reproaches us almost with annoyance: If God were your Father, you would love me by all means; for I proceeded from the Father and came into the world.
At mundus non te cognouit o mundi fabricator et uita. Ecquis igitur est, qui uere	But the world did not know you, O creator and life of the world. Who then is it who truly

nouit Patrem? Audiamus ipsum filium: Scio, inquit, eum. Unde id nouimus? Sermonem, ait, eius seruo. Ergo qui Dei sermonem non seruat, haud nouit Deum. Nihil explicatius.	knows the Father? Let us hear the son himself: I know him, he said. From where do we know him? I keep, he said, his word/ speech. Therefore, he who does not keep God's word does not know God at all. Nothing is clearer.
Nos igitur miserrimos, atque incogitantes, qui ore, uitaeque policie duntaxat, et cerimonia fatentes Deum, gestis uero negantes, in tantilla diuinorum cognitione sic insolenter efferimur, ut neglectis Dei praeceptionibus, perinde securi in utranque dormimus aurem, quasi pro unico nos habeat in terris Deus uirtutum archetypo, atque disciplinarum miraculo. Verum, si sapitis,	We, therefore, most wretched and thoughtless, who, professing God merely by mouth, and by the elegance/ outward conduct of life and ceremony, but denying him by our deeds, in so little knowledge of divine [matters] are so insolently puffed up that, having neglected God's precepts, we sleep just as soundly on either ear, as if God held us as the only archetype of virtues on earth, and a miracle of training. But, if you are wise,
2.24. Vos quod audistis ab initio, in uobis permaneat, quia si in uobis permanserit quod audistis ab initio, et uos in filio et Patre manebitis.	**2.24. Let what you have heard from the beginning, endure in you, because if what you have heard from the beginning endures in you, you too will remain in the son and the Father.**
Initium hic uocat Ioannes tempus illud, quo nouum salutis semen iactum fuit per Dei spiritum, quo ductore, quasique manum stiuae admouente, per boues illos fortissimos, quos mare fusile admirandum in templo Dei sustentasse legimus, noster alioqui salebrosus, atque	Here, John calls the beginning that time in which the new seed of salvation was cast by the spirit of God, with him leading, and as though moving his hand to the plow handle, by means of those extremely strong oxen, which we read held up the astonishing molten sea in the temple of God, our field otherwise rugged and
{55.b} ambagibus errorum, spinisque obsitus peccatorum, excultus fuit ager, quem CHRISTUS non auro, argentoque numerato, sed proprio sibi acquisiuit sanguine, ac morte.	{55.b} overgrown with mazes of errors and thorns of sins, was cultivated, which Christ acquired for himself not with gold and coined/ counted silver, but by his own blood and death. [1 Kings 7.23-25, 2 Chronicles 4.2-5]
Is enim, quae est illius indicibilis bonitas, nostris primus iniecit fraenum erroribus, disseminatoque uitae uerbo, ac sparsa ubique sui diuinissimi spiritus luce, e tenebris (ui tunc opus fuit) genus istuc nostrum miserrimum euulsit, sibique asseruit, atque ad tantam suos euexit hostes sublimitatem, ut illis dederit potestatem filios Dei fieri.	For he, such is his unspeakable goodness, first cast a bridle on our errors; and once the word of life had been sown and the light of his most divine spirit had been scattered everywhere, he uprooted that most wretched race of ours from the darkness (for there was need of force then), and claimed [it] for himself, and raised his enemies to such loftiness that he gave them the power to become sons of God.
Consiti ergo aliena manu, atque empti, cuiusnam iuris erimus?	Therefore, planted by another's hand and bought, to whose authority will we belong?

Nostri ne? qui ultro uenditi sub peccato, grauissima, itaque insupportabili premebamur seruitute, ut ne extremus quidem in nobis audiretur halitus?	Our own? We who, willingly sold under sin, were crushed by a most heavy and therefore unbearable servitude, so that not even a final breath/ gasp could be heard in us?
mundi ne? de cuius nos manibus, atque hasta, iure belli, in quo Dei filius emoriens, mortem ipsam iugulauit, extraxit, suosque fecit, atque ad aeternorum bonorum haereditatem perinde asciuit, cooptauitque, ac si nostro ea marte ac uirtute adepti essemus?	The world's? From whose hands and spear, by the law of war, in which the dying son of God slit the throat of death itself, he extricated us and made us his own, and in the same manner adopted and admitted [us] into the inheritance of eternal goods, as if we had obtained those things by our own martial effort and strength?
Paulus enim hisce connumeratis nexibus, quibus innodati homines arctiori stringebantur nodo, quam solent rei capitis pyratae in carceribus uinciri manicis, ac bois stringi, sic ait.	For Paul, these debt-bondages having been enumerated, by which fettered men were being bound with a tighter knot than pirates guilty of a capital crime are accustomed to be fettered by handcuffs in prisons, and to be bound by neck-irons, says thus.
Haec quidem fuistis. Mox uero liberationis modum intulit: Sed abluti estis, sed sanctificati estis, sed iustificati estis in nomine domini nostri IESU CHRISTI, et in spiritu Dei nostri.	You indeed were such. Next, however, he introduced the mode of liberation: But you were washed, but you were sanctified, but you were justified in the name of our lord Jesus Christ, and in the spirit of our God. [1 Corinthians 6.11]
En a quo, quibusque remediis nostra orta est libertas.	Behold by whom and by what remedies our liberty has arisen.
Quare ex meretriciis, spurcissimis nimirum membris ac foedis, facti sumus per gratiam et alienam coemptionem membra Christi. Unde clamat Paulus. An nescitis quoniam	Wherefore from members of prostitutes, no doubt extremely dirty and foul, we have been made through grace and another's purchase, members of Christ.[239] Whence Paul cries out, Do you not know
{56.a} membra uestra templum est Spiritus sancti, qui in uobis est, quem habetis a Deo, et non estis vestri?	{56.a} that your limbs are the temple of the holy Spirit, who is in you, whom you have from God, and [that] you are not your own?
Empti enim estis pretio: iccirco illius facti, qui emit.	For you were bought with a price, for this reason you have become his who bought [you]. [1 Corinthians 6.19-20; 7.23]
Id uult Paulus, nos qui eramus tanquam oues sine pastore errantes, e solitudine ad caulas retractos assertosque esse in ius dominicum, qui nostram a iure diaboli captiuitatem non pollicito, sed praesenti redemit pretio.	Paul wishes [to say] this: that we, who were like sheep wandering without a shepherd, have been drawn back from the wilderness to sheepfolds, and claimed into the lord's ownership, [by him] who redeemed our captivity from the dominion of the devil not

[239] Emptae a CHRISTO animae, illius factae sunt iuris. (Souls ransomed by Christ, have come under his jurisdiction.)

	with a promised price but with a ready [price].
Membra itaque CHRISTI facti per illius redemptionem, poterimusne ad tantam deuenire socordiam, ut membra iterum procacis impudentissimaeque meretricis, nempe lasciuientis mundi, et nostram sitientis a Deo defectionem, ac fugam, efficiamur?	Therefore, having become members/ limbs of Christ through his redemption, will we be able to arrive at such slothfulness, that we might become members/ limbs of that insolent and extremely impudent harlot again, which is to say, of the lascivious world thirsting for our desertion and flight from God?
Maneant, maneant, inquam, in nobis, ne id contingat; perpetuo, quae ab initio audiuimus, hausimusque a CHRISTI spiritu, uerba fiduciae, uerba promissionum, uerba uitae aeternae, uerba quibus ad animam insinuatis, fit Dei templum cor hominis, ac diuinarum particeps contemplationum.	Let them remain, let them remain in us, I say, lest that happen: [let those words remain] perpetually, which we have heard from the beginning, and have drunk in from the spirit of Christ, words of trust, words of promises, words of eternal life, and words by which, once insinuated into the soul, the heart of man becomes the temple of God and a partaker of divine contemplations.
Atque hunc in modum in filio et Patre manebimus, unius omnino effecti cum eo spiritus.	And in this way, we will remain in the son and in the Father, having been made entirely of one spirit with him.
Mundus enim cum nos ut sua adamaret mancipia, res futiles, ac penitus inanes et sordidas suppeditare poterat: nihil praeterea.	For when the world desired us as its slaves, it was able to supply worthless things and utterly empty and sordid, nothing beyond this.
Sed CHRISTUS, in cuius mox ius transiuimus, uitam eam pollicetur, atque elargitur, quae omnis expers tum aerumnae ac miseriae, tum finis, beatissimis atque adeo aeternis referta est bonorum thesauris, et quae paruo omnino emitur, etiam si uitae iactura emi contingat.	But Christ, into whose jurisdiction we then crossed over, promises and bestows that life which is entirely devoid both of hardship and misery, and also of an end, and is filled with the most blessed and even eternal repositories of goods, and which is bought for a small price altogether, even if it happens to be bought with a loss of life.
2.25. Et haec est repromissio, quam ipse pollicitus est nobis, uitam aeternam.	**2.25. And this is the formal promise, which he himself promised us: eternal life.**
Obserua breuissimam futurae uitae ac felicitatis definitionem. Nihil est, inquit,	Observe a very brief definition of future life and happiness. Nothing else, he says,
{56.b} aliud uita beata, uita illa, ad quam die, noctuque suspirant Dei filii, hi nempe, qui CHRISTI molestias, mundi anteponunt delitiis, quam in Patre manere ac filio, cuius quidem mansionis autor est utriusque spiritus, atque idem ad destinatum brauium	{56.b} is the blessed life – that life for which the sons of God sigh day and night, these [people], namely, who prefer the troubles of Christ to the delights of the world – than to

ut dux, ita, ne in cursu deficiamus, nutemus'ue in stadio, solertissimus praecursor.	remain in the Father and the son;[240] of which indeed the spirit of both is the author, and the same [spirit] for the intended reward, as he is a guide, so, lest we falter in the forward march, or stumble in the stadium, he [is] a most accomplished forerunner.
Iam dilucidior fuisset litera, si qua, non quam uertisset interpres ad hunc modum, Haec est promissio, qua promisit nobis uitam aeternam.	Now the text/ epistle would have been clearer, if the translator/ interpreter had translated with *qua*, not with *quam* in this way: This is the promise, by which [*qua*] he promised us eternal life.
Haud scio equidem, an huiusce uitae desiderio, quae in aperta diuinitatis uisione, atque cum Deo, qui uita est animae non solum coniunctione, uerum etiam similitudine est posita, teneantur hi, qui terrenarum rerum cupiditatibus affixi, potiorem animae partem (amorem dico) quo Deo potissimum uniri possent, in coeno tanquam sues immundi, sepultam tenent.	For my part, I hardly know whether these [men] are held by a desire for this life, which consists in an open vision of divinity, and in not only a conjunction, but also a likeness with God, who is the life of the soul, [these men] who, attached to the desires for earthly things, hold the better part of the soul (I mean love) by which they could be united above all with God, buried in the mud like filthy pigs.
Aut certe istiusmodi uiae ratio, per quam deiformes etiam in hoc mundo efficiuntur piorum animae, prorsus me latet, aut quae fieri uideo absurda sunt, atque omnino a uero itinere exorbitantia, aut tali persuasione imbuti sunt homines, ut nullam aliam futuram esse uitam, quae diuturnioribus innixa sit bonis, quam ea sunt, quae sexcentis exposita esse mortibus uel una die experiuntur, tum credant, tum morum dissolutione palam testentur.	Certainly either the reason for that sort of path, through which the souls of the pious are made godlike/ god-shaped even in this world, is utterly hidden from me, or those things which I see happen are absurd, and wholly deviating from the true path, or men are instilled with such a persuasion that they both believe, and openly testify by the dissolution of morals, that no other future life will exist which is based on more lasting goods than those things which they experience in a single day to be exposed to six hundred/ countless deaths.
Sane dicerem frustraneam fuisse CHRISTI praesentiam in terris, nisi quasdam cernerem in mente Dei proborum reliquias, raras illas quidem, atque ita occultas, ut plane suspicer tum illos demum ad religionis iam perditae instaurationem e tenebris emersuros, cum ne uita quidem	I would surely say that the presence of Christ on earth had been in vain, were I not to perceive certain remnants of the upright in the mind of God: rare ones indeed, and so hidden that I clearly suspect they will not then merge from the darkness for the restoration of an already ruined religion, until these people
{57.a} eos dignos hi ducent, qui se solos ad id laboris natos arbitrantur, ut uel ipsis ultra columnas Herculeas habitantibus,	{57.a} who judge themselves to be the only ones born for this labor will consider them not even worthy of life itself, so that they may

[240] Vita beata qualis. (What the blessed life is like.)

bene uiuendi leges praescribant, ne dum christianis illis, qui ob temporum licentiam nonnihil ab euangelicis desciuere praeceptionibus.	prescribe laws for living well even to those who live beyond the Pillars of Hercules, much less to those Christians who, on account of the license of the times, have deviated somewhat from the Evangelical precepts.
Obsecro, quibus id armis tentare cogitant? aereis ne? an illis, quibus usus est CHRISTUS in praelio hoc duro cum morte et peccato? Tum, dico, quando fortis armati arma ipse auferens, uniuersa spolia eius diripuit, interficiensque inimicitias in semetipso, pacem, ut inquit Paulus, euangelizauit?	I beseech you, with what weapons do they intend to attempt this? With bronze ones? Or with those which Christ used in this hard battle with death and sin? At that time, I say, when he himself, taking away the weapons of the strong armed man, plundered all his spoils and, slaying enmities in himself, preached/ evangelized peace, as Paul says? [Luke 11.21-22]
Cum quidem pro CHRISTO bellum istuc, quo tenebrarum harum potestates debellari solent, ineundum sit, CHRISTI ipsius armatura ac telis tam arduum perficiendum est negotium.	Since indeed that war on behalf of Christ, by which the powers of this darkness are normally vanquished, must be undertaken, so arduous a business must be accomplished with the armor and the arms of Christ himself.
At nostrum, si lubet, armorum usum cum illo, quo CHRISTUS mundi principem cum toto illius exercitu profligauit, comparemus: nostraque inter nos, in re tanta praesertim discutiamus consilia: imo hi sua, qui rerum potiuntur, quorumque interest pulcherrimae CHRISTI sponsae in acie periclitanti subuenire.	But, if you please, let us compare our use of weapons with that by which Christ routed the prince of the world with his entire army, and let us discuss our counsels among ourselves, especially in such a great matter, or rather, let these – who are in control of things, and whose concern it is to come to the aid of the most beautiful bride of Christ facing danger in the battle line – [discuss] their own [counsels].
Ille in primis tenuissima armatus paupertate, munitusque satellitio illo hominum, quos pauperes spiritu uocare libuit, in medium prodit circi, atque in theatrum cum mundo dimicaturus descendit.	First of all, he [Christ], armed with the most meager poverty and protected by that bodyguard whom he saw fit to call poor in spirit, comes forth into the middle of the arena and descends into the theater about to contend with the world.
Quid nos? quo obsecro armorum genere? Quibusnam praesidiis rem tam difficilem aggredi est nobis animus? luxune? opulentia ne, quae usuris, ut fit a plerisque, atque auaritia, et infelicis plebis sanguine sit acquisita? CHRISTUS enim suos appellat milites beatos, si esuriant sitiantque iustitiam. Nos contra, neque	What about us? With what kind of weapons, I beg [you]? With whatever protections is it our intention to attack such a difficult matter? With luxury? With opulence, which has been acquired by usury, as is done by most [people], and by greed, and by the blood of the unfortunate common folk? For Christ calls his soldiers blessed if they hunger and thirst for righteousness.[241] We, on the other hand,

[241] Arma quibus tutantur Dei milites, et quibus eorum adversarii. (The weapons with

{57.b} comessationibus, neque, unde portentosae illae et promiscuae libidines, quas Paulus uerecunde cubilia, et impudicitias nuncupauit, originem habent, ebrietatibus, uel modum, uel finem ponimus.	{57.b} place neither a limit nor an end on our banquets, nor on drunkenness from which those prodigious and promiscuous lusts, which Paul modestly named bedchambering and [sexual] impurities, have their origin.
Ille, Discite a me, inquit, quia mitis sum et humilis corde. Quid nostrates Proceres? Audiamus Esaiam sub Moab nomine illorum adumbrantem ingenia.	He says: Learn from me, because I am meek and humble of heart. [Matthew 11.29] What about our own Leaders? Let us hear Isaiah, sketching their characters under the name of Moab:
Audiuimus, ait, superbiam Moab. superbus est ualde. At uide huiusce bestiae uecordiam. Superbia (inquit) eius, et arrogantia eius plus quam fortitudo eius. Iccirco ululabit Moab ad Moab, et tandem uniuersus ululabit. Heu mundi fastum etiam inter mortuos inuentum, atque e sepulchris foedissimo omnium exemplo exsuscitatum.	We have heard, he says, the pride of Moab, he is exceedingly proud. But see the frenzy of this beast. His pride, he says, and his arrogance [are] greater than his strength. For this reason Moab will howl to Moab, and in the end the whole nation will howl. [Isaiah 16.6-7] Alas the haughtiness of the world found even among the dead, and awakened from the graves by a most disgraceful example of all.
Clamat Paulus, in carne ambulantes non secundum carnem militamus, arma nanque militiae nostrae non carnalia, sed potentia Deo ad destructionem munitionum.	Paul cries out: Walking in the flesh, we do not fight according to the flesh, for the weapons of our warfare/ military are not carnal, but powerful before God for the destruction of fortifications. [2 Corinthians 10.3-4]
At tu iterum perspice, quam ex diametro, ut aiunt, inter sese dissideant arma CHRISTI et arma illorum, qui se tamen ad CHRISTI militiam pertinere, imo ad CHRISTI religionem tutandam se unos e coelo delapsos opinantur.	But you, look closely again, how diametrically, as they say, the weapons of Christ and the weapons of those men clash with one another, those who nevertheless suppose they belong to the military service of Christ, or rather think they alone have fallen/ slipped down from heaven to defend Christ's religion.
Certe si, ut diximus, Dei religio pene in ipsis uacillans basibus, firmissimis, ut conuenit, offirmanda est uectibus, nullis aliis utendum erit instrumentis, quam illis ipsis, quae secum attulit in terris opifex ille admirabilis, qui effinxit uniuersa, nempe humilitate, fide, iustitia, patientia, terrenarum rerum contemptu, ac qua uel sola suus obducitur color sponsae, charitate.	Certainly if, as we have said, the religion of God vacillating almost on its very foundations, must be secured with the firmest levers, as is fitting: no other instruments ought to be used than those very ones which that admirable artisan brought with him to earth, he who fashioned the universe, namely, humility, faith, justice, patience, contempt of earthly things, and that by which alone the proper blush of the bride is drawn out: *charitas*.
quae quoniam in terris iam nulla est (abiit	Since that [*charitas*] is now nowhere on earth,

which the soldiers of God defend, and those with which their enemies [defend].)

dudum in coelum indignabunda) totus confusus est orbis.	(it went off to heaven indignant some time ago) the whole world is confused.
Hinc praelia, hinc	Hence, wars, hence
{58.a} regnandi cupiditas, hinc oppressiones, hinc rapinae, hinc odia, hinc extrema illa demum usurarum calamitas homicidiis ipsis crudelior, originem traxere.	{58.a} the lust for ruling, hence oppressions, hence robberies, hence hatreds, and hence, finally, that ultimate calamity of usury, more cruel than homicides themselves, have drawn [their] origin.
Non est (opinor) tam fortis animus, atque ad aduersa alioqui perferenda impauidus, qui hic non timeat, qui CHRISTI uices non doleat, quique non malit e uita excedere, quam in tam aerumnoso rerum statu, in quo nulla habita probitatis ratione, scelestissime uiuitur, perpetuo angi, et cruciari.	There is no mind (I think) so strong, and otherwise fearless in enduring adversities, which it does not fear here/ this, which does not grieve for Christ's plight, and which does not prefer to depart from this life rather than to be perpetually anguished and tortured in such a troubled state of affairs, in which with no regard held for probity, people live most wickedly.
Censendum'ne erit uitae aeternae pollicitationem, quam factam nobis a Deo Patre cum alias in scripturis, tum in hac maxime legimus epistola, ad illuuiem istam hominum ambitiosorum, crudelium, inertiumque pertinere? Errant qui id arbitrantur.	Will it have to be judged that the promise of eternal life, which we read was made to us by God the Father both elsewhere in the scriptures and especially in this epistle, pertains to that filth of ambitious, cruel, and slothful men? They err who think so.
Siquidem nisi penitus capiti illi, in cuius texturam cooptari cupimus, ac membra censeri, similes usqueadeo effici conemur, ut unius omnino fiant uigoris, naturaeque, et caput et membra, nulla nobis erit cum Deo portio.	Accordingly, unless we strive to be made so thoroughly similar to that head, into whose texture we desire to be admitted and to be reckoned members, so that both head and members become entirely of one vigor and nature, we will have no portion with God.
Tu uide, ne pro CHRISTI corpore, quod undequaque perfectum esse debet, ac uniforme, chimaeram aliquam, aut monstrum aliud huic simile in credentium coetum obtrudas, sponsamque illibatissimam et uerecundam pro pellice habeas.	Look you [now], lest instead of the body of Christ, which ought to be perfect on all sides, and uniform, you thrust into a coming together of believers some sort of chimera, or other similar monster, and you treat his utterly intact and bashful bride as a mistress/ male prostitute.
Ne id contingat, summo enitendum est studio, cauendumque ab illis ipsis rebus, a quarum astu pellecti multi ac seducti, ex membris CHRISTI in membra transeunt meretricis.	Lest that should happen, one must strive with the utmost zeal, and take heed against those very things, enticed and seduced by the cunning of which many, from members of Christ cross over into members/ limbs of prostitutes. [1 Corinthians 6.15]
Quam sane metamorphosim eo periculosiorem quo frequentiorem	Surely the more frequently the metamorphosis is, the more dangerous; the most holy apostle,

sanctissimus nostrae timens infirmitati apostolus, sic nos hortatur:	fearing for our weakness, exhorts us thus:
2.26. Haec scripsi uobis de his, qui seducunt uos, **2.27. et uos unctionem, quam accepistis ab eo, maneat in**	**2.26. These things I have written to you concerning these who lead you astray,** **2.27. and as for you, let the unguent which you have received from him, remain in you.**
{58.b} **uobis. Et non necesse habetis, ut aliquis doceat uos, sed sicut unctio eius docet uos de omnibus, et uerum est, et non est mendacium. Et sicut docuit uos, manete in eo.**	{58.b} **And you do not have need that anyone teach you, but just as his anointing teaches you about all things, and is true, and is not a lie. And as it taught you, remain in him.**
Id uult Ioannes. Haec ideo tot uerbis replico, ac uel usque ad rauim inculco anxius, ne impiorum capti praestigiamentis, a CHRISTO omnium benignissimo, ad mundum, dominum nimirum agrestem et fallacem, transfugiatis.	This is what John means: For that reason, I repeat these things with so many words, and even anxiously drive [them] home until I am hoarse, lest, captured by the illusions of the impious, you desert from Christ, the kindest of all, to the world, a master without doubt brutish and deceitful.
Non desunt, scio, uestro in coetu seductores qui uestram cauponantes simplicitatem ac fidem, Antichristi uerius quam christiani uocari possunt.	They are not lacking, I know, the seducers in your gathering who, trafficking in your simplicity and faith, can more truly be called Antichrists than Christians. [2 Corinthians 2.17]
Cauete, obsecro, ab istiusmodi uenatorum aucupio. fugite mundum. nam quae, ad mundum attinent, ut laciniosa sunt, ac tortuosa, sic obliquo ueluti gyro ac maeandro ad interitum pertrahunt.	Be on guard, I beseech [you], against the hunters' snaring of this sort: Flee the world. For [the things] which pertain to the world, as they are convoluted, so, as if in a crooked circuit and a meandering, they drag [us] to destruction.
Sed quid uos multis moneo?	But why do I warn you with many words?
Ipse CHRISTI spiritus etiam citra nostram adhortationem, non solum commonefaciet uos, uerum etiam suauissimis attrahet afflatibus, et nusquam non uestris aderit consiliis.	The spirit of Christ himself, even without our exhortation, will not only admonish you, but will even draw you in with the sweetest inspirations, and will never not be present in your counsels.
Is quidem quandiu uobiscum erit, nihil uobis ad coelestem nanciscendam gloriam deesse poterit, tantum abest, ut rebus illis, quae ad praesentis uitae institutionem faciunt, frustremini.	Indeed, as long as he will be with you, nothing will be able to be lacking for your obtaining heavenly glory; it is far from the case that you should be defrauded of those things which make an education of the present life.
Nec est uerendum quo minus ea uera sint ac	Nor should it be feared that those things are

sancta, quae is docuerit, qui ab omni procul abest fuco et inquinamento.	not true and holy which he has taught, he who is far away from all pretense and corruption.
Tantum in eo, quod ille uos semel edocuit, perseuerate. Ingenii sane uani signum est et peruersi, ab incoepto probitatis studio ac proposito facile relabi et deficere.	Only in that which he has once taught you, persevere.[242] Surely it is the sign of a vain and perverse character, to easily slip back and falter from the pursuit and practice of uprightness/ probity having been begun.[243]
Rectam, opinor, hausistis doctrinam. non defuit spiritus, non unctio, non Patris aeterni subsidium.	You have drunk in, I imagine, the right doctrine, the spirit is not lacking, nor the anointing/ ointment, nor the support of the eternal Father.
Meministis quo uester dirigendus sit cursus, quo labor,	You remember to what end your course should be directed,
{59.a} quo indefessum illud anxiumque pertingendi metam tum studium, tum conatus.	{59.a} to what end the toil, to what end both that indefatigable and anxious zeal and exertion for attaining the goal [should be directed].
Nihil iam aliud restat, nisi ut in ea, quam edocti estis, ut dixi, persistatis instructione ac doctrina.	Nothing else remains now, except that you persist, as I have said, in that instruction/ training and doctrine which you were taught.
Atque id quidem non temere, aut sicut hi solent, qui leuissimo agitantur animo, inconsulto, ac interrupte, sed usque ad CHRISTI aduentum perseueranter. quem sane aduentum haud procul esse a foribus praesentisco,	And that indeed not rashly, as those [men] are wont [to do], who are driven by a very fickle mind, impetuously and sporadically, but steadily until the coming of Christ, which coming I surely begin to perceive is not far at all from the gates,
2.28. Et nunc filioli manete in eo, ut cum apparuerit, habeamus fiduciam, et non confundamur ab eo in aduentu eius.	**2.28. And now, children, remain in him, so that when he appears, we may have faith and not be confounded by him in his coming.**
Diuus Augustinus legit, Manete in ea, nempe unctione. Verum siue Ea legas, siue Eo, alterum ad CHRISTI refertur spiritum, alterum ad ipsum CHRISTUM, quae eadem est unctio, ac dulcis quaedam in anima suauitas, qua mens affecta tota lenitur, atque ad percipienda secreta legis mysteria praeparatur.	St. Augustine reads, Remain in it [*ea*], evidently in the ointment/ anointing. But whether one reads *Ea* [feminine for *unctio*] or [*Eo*] [for him], the one refers to Christ's spirit, the other to Christ himself, which is the same [as] ointment/ anointing, and a certain pleasant sweetness in the soul, by which the mind, having been totally affected, is softened and is prepared for perceiving the secret

[242] Adhortatio ad perseverantiam. (Exhortation to perseverance.)
[243] Ingenii signum est vani ab incoepto facile desistere. (It is a sign of a vain mind to desist readily from an undertaking.)

	mysteries of the law.
Sed illud cauendum, ne exorsam in nobis flammam ignauiter restinguamus.	But that must be guarded against lest we faint-heartedly extinguish the flame begun in us.
Nam CHRISTI spiritus eiusmodi est naturae, ut semper ardeat: nec aliunde, quo suam enutriat flammam, uenatur alimenta. Ipse enim per se ignis est.	For the spirit of Christ is of this sort of nature, that it always burns: it does not hunt sustenance from elsewhere from where it may nourish its flame. For it is a fire unto itself.[244]
Quocirca peregrinis haud commiscetur incendiis, neque alium ab anima requirit fomitem, ac nutrimentum, praeter ipsam animam.	Wherefore it is mingled not at all with strange fires, and requires no other kindling and nutriment from the soul except the soul itself.
Quae tamen, ni prudens sit, et constans, in eam facile delabitur socordiam, ut ignem tam uitalem pertaesa, ignem alium concupiscentiarum ita strictim amplexetur, ut tota se mundo tradat, quae prius fuerat Dei.	Yet unless it is prudent and constant, it easily slips down into that sluggishness, so that wearied of a fire so vital, it embraces another fire of concupiscence so tightly, that it surrenders itself entirely to the world, [that soul] which previously had belonged to God.
Unde duplicis fit rea piaculi: nam praeterquam quod e purissimo sancti spiritus ardore in tetrum illud, letale, horrendum,	Whence [the soul] becomes guilty of a double crime, for not only the fact that it has plunged itself down from the very purest ardor of the holy spirit into that foul,
{59.b} miserabile, detestandumque se demiserit incendium, leuissimi quoque censebitur consilii.	{59.b} deadly, horrid, wretched and detestable fire, but also it will be reckoned to be of a most fickle intention.
Atque in his peccati generibus mirum quam turpiter errent fere omnes.	And in these sorts of sins, it is a wonder how nearly all go shamefully astray.
Iccirco non tantum ab huius apostoli doctrina, sed et aliorum, tum maxime ipsius Dei uerbis, tanquam assiduis pungimur stimulis, urgemurque ne exorsum in nobis remollescere sinamus studium.	For this reason, not only from the teaching of this apostle but also of others, and most of all by the words of God himself, we are stung as if by assiduous goads/ pricks and we are urged not to allow the effort begun in us to weaken.
Quocirca non in cassum clamabat Paulus: Spiritum nolite extinguere.	Wherefore Paul did not cry out in vain, Do not extinguish the spirit.[245]
Spiritum extinguit, qui a Deo ad mundum transfugit.	He extinguishes the spirit who deserts from God to the world.
extinguit, qui coeptum iter iustitiae commutat et praecidit: extinguit, qui ipsiusmet spiritus refutat afflatus.	He extinguishes [it], he who changes and cuts short the journey of justice begun; he extinguishes [it], who refutes the inspirations of the spirit itself.
extinguit, qui foedis deditus uoluptatibus in turpissimo commarcescit ocio.	He extinguishes [it], who, addicted to foul pleasures, withers away in the most shameful

[244] CHRISTI spiritus per se ignis est. (The spirit of Christ is a fire in its own right.)
[245] CHRISTI spiritum quomodo extinguimus. (How we extinguish the spirit of Christ.)

	leisure.
extinguit lurco, helluo, rapax.	The gourmand, glutton/ squanderer [and] plunderer extinguish [it].
extinguit hypocrita, iners, tyrannus.	The hypocrite, slothful/ inert [and] tyrant extinguish [it].
extinguunt hi tandem, qui ob amorem mundi, religionem Dei non solum uenalem habent, uerum etiam illa, ad conciliandos sibi honores ac dignitates, pro lena utuntur.	Lastly, these extinguish it who, for the sake of the love of the world, not only consider the religion of God for sale, but also, in order to acquire rewards and honors/ high offices for themselves, they use [religion] as a procuress.
Vide in quam miserandam transmutantur formam atque imaginem plurimi ex his etiam, qui primas tenent, aut magis occupant, cathedras in Dei aede, ac templis.	See into what a wretched form and image many are transformed, even among these who hold, or rather usurp/ occupy, the first seats in God's house and temples.
Et tamen in anima sic male affecta et turpi non habitat Spiritus sanctus.	And yet the Spirit does not dwell in a soul so ill-affected and shameful.
Haec admonuisse non inutile fuerit, cum propter illos, qui persuasum habent felicissimum hunc scribam Dei in repetendis sententiis multum (pene dicunt superfluum) esse, tum ob quorundam facilem impudentemque in mutando consilio leuitatem.	It will not have been useless to have warned of these things, both because those who are convinced this most blessed scribe of God is excessive in repeating sentences (they almost say superfluous), and also on account of the easy and impudent levity of certain men in changing [their] purpose.
Adeo enim instabiles sunt (de locorum mutatione modo, uel status uitae quandoque male, imprudenterque assumpti non loquor) atque in instituenda sua ipsorum uita, et uarii, et	For they are so unstable (now I am not speaking about the change of locations, or the status of life at other times badly and imprudently assumed) and in arranging their own lives, they are both changeable
{60.a} imbecilles, ut uno eodemque temporis momento ardere illos uideas et algere.	{60.a} and infirm, so that at one and the same moment of time you see them burn and freeze.
Unde non iniuria crebros illos inculcari audimus stimulos. Vnctio maneat in uobis. manete in ea. Et nunc: **Filioli manete in eo, ut cum apparuerit, habeamus fiduciam, et non confundamur ab eo in aduentu eius.**	Hence, it is not without reason that we hear those frequent exhortations inculcated. May the anointing remain in you. Remain in it [i.e. the ointment]. And now: **Children, remain in him, so that when he will have appeared, we may have confidence and not be confounded by him at his coming.**
Siue enim aduentum CHRISTI uniuscuiusque mortem, siue iudicium uniuersale, siue etiam particulares illius afflatus intelligas ad animam, non erras, opinor.	For whether you understand the coming of Christ to be the death of each one, or as universal judgment, or even as his particular inspirations to the soul, I think you are not

	mistaken.[246]
Solet quidem benignissimus dominus antea multis peneque infinitis extimulare modis animas, quam ad extremam illam a corpore separationem peruentum sit, ne tum quidem imparati inueniantur homines cum paratissimi debeant inueniri.	Indeed the most kind lord is accustomed to stimulate souls by many and nearly infinite modes/ positions, before one has come to that extreme separation from the body, lest even then men be found unprepared when they ought to be found most prepared.
Magna ea est confidentia, cum quis absque oleo et lampade bene emuncta, sponso CHRISTO ire obuiam contendit.	Great is that confidence when someone hastens to go to meet Christ the bridegroom without oil and a well-trimmed/ well-wiped lamp. [Matthew 25.1-13]
Fax purgatissima et accensa in aduentu magni Dei ad nos, est necessaria. alioqui illud erit periculi, ne explosi, exibilatique, ac reiecti a conclaui illo coelesti, et coenaculo, in quo animae beatis atque adeo perpetuis delitiantur epulis cum sponso, ianuam a tergo claudi sentiamus.	A most purified and kindled torch is necessary at the coming of God the great to us. Otherwise, there will be that [amount of] danger, lest – hissed off, whistled away, and rejected from that celestial conclave and dining room in which souls delight in blessed and even perpetual feasts with the bridegroom – we should feel the door being closed at our back.[247]
Ut enim facis huiuscemodi liquorem ac nutrimentum, fiduciam esse in anima ducimus: ita portarum clausuram animae desperationem, atque in malis perpetuitatem arbitramur.	For just as we consider confidence in the soul to be the fluid [i.e. oil] and nourishment of a torch of this kind, so we judge the closing of the doors/ gates to be the despair of the soul and a perpetuity in evils.
Etenim nullo alio tam longo seiungimur interstitio a sponsi congressu et contubernio, quam desperationis, atque ultroneae a clementissimo Patre, dicam'ne fugae, an defectionis, ignoro.	In fact, we are separated by no other gap as vast from the coming together and companionship of the bridegroom, than that of despair, and I do not know whether I should say of voluntary flight or defection from the most clement Father.[248]
Siue igitur quotidianis ad resipiscentiam pungaris stimulis, siue ad aliam uitam per mortem e corpore euoceris, fiducia	Therefore, whether you are pricked to repentance by daily goads, or you are called forth to another life through death out of the body,
{60.b} tibi opus est ingenti, et ad conciliandum plenius Dei fauorem et gratiam, certa.	{60.b} you have need of an enormous and reliable trust, even for more fully procuring the favor and grace of God.
Secus enim si egeris, quinam gratiam illam spiritus, quam iustificationem appellamus,	For if you have acted otherwise, however will you be able to attain then that grace of the

[246] Adventus CHRISTI triplex. (The three-fold advent of Christ.)
[247] Oleum in lampade ferre quid sit. (What it means to carry oil in a lantern.)
[248] Nullo alio tam lungo seiungimur a Deo interstitio, quam desperationis. (We are separated from God by no other gulf so vast, as [that] of despair.)

quamque a fide potissimum oriri credimus, assequi poteris? Cum iustificentur itaque homines gratis per fidem (ut sentit Paulus) quid paues?	spirit, which we call justification, and which we believe to arise chiefly from faith?[249] And so when men are justified freely through faith (as Paul perceives) why are you frightened?
quid de diuina dubitas clementia? quid illam, illam tam amplam angustiis nescio quibus insulsis, Dei arctas liberalitatem?	Why are you in doubt regarding divine clemency? Why do you compress that, that very ample generosity of God, in I don't know what foolish straits?
Vis'ne Deum in morte habere propitium? te totum (quantus quantus sis) in illius proiice uoluntatem. Quae talis est, ut animarum omnium salutem magis expetat et quaerat, quam nosmetipsi propriam.	Do you want to have God propitious in death? Throw yourself (however great/ large you may be) wholly into his will. Which is such that it strives for and seeks the salvation of all souls more than we ourselves [seek] our own. [2 Corinthians 4]
At sic tamen interim noster adornandus est cursus, itaque concinnanda nostra haec uitae lampas, ut cum fiducia ad thronum (ut inquit Paulus) accedere non uereamur. nam fides, quae suis denudata est membris ac fructibus, non illa est, quae Deum promereatur.	But yet, in the meantime, our course must be prepared thus, and this lamp of our life must be adjusted [thus], that we do not fear to come near to the throne with trust (as Paul says). For faith that is stripped of its parts/ members and its fruits is not that which merits God.[250]
Aliter quidem saluandorum quoque Daemonum spes esset non exigua.	Otherwise, indeed, there would be no small hope of even demons [needing] to be saved.
A qua tamen assertione pii omnes tam horrent, quam a reliquis illis, quae suam ob impietatem diuinae refragari iustitiae ac naturae, certo norunt.	From which assertion nevertheless all pious men shrink in horror, just as they do from those other things which, on account of their own impiety, they know for certain act counter to divine justice and nature.
Proinde anima, quae fide illa uiuit, cuius tanquam lampadis inflammatae, fomes perpetuus ac nutrimentum, diuinus est amor, qui operationum ellychniis ornatus sit, atque altus: ea est, quae in sponsi aduentu non expauescit, non trepidat, non (ut inquit Ioannes) confunditur, sed hilaris et expedita, fit illi obuiam.	Therefore, the soul which lives by that faith, whose perpetual tinder/ foment and sustenance, as of a burning lamp, is divine love, which is adorned and nourished by the wicks of actions/ works, that is [the soul] which is not frightened at the coming of the bridegroom, does not tremble, is not (as John says) confounded, but cheerful and unencumbered, and goes to meet him.[251]
Felix occursus, ac dignus homine illo, qui concesso uitae usu non abutitur, sed ea, qua	A happy meeting, and worthy of that man who does not abuse the granted enjoyment of life,

[249] Iustificationem non expectari debere sine fiducia. (Justification should not be expected without faith.)
[250] Fides absque suis membris, ac fructibus, minime servat. (Faith without its members and fruits does not save at all.)
[251] Lampas fidei quomodo ornari debeat. (How the lantern of faith ought to be adorned.)

conditus est a Deo, natura, sic uiuit in hoc mundo, ut uenientem	but by that nature in which he was created by God, he so lives in this world,
{61.a} dominum, non ut hostem timeat, sed ut amicum et Patrem uenerabundus praestoletur.	{61.a} that he does not fear the coming lord as an enemy, but awaits [him] as a friend and Father, full of reverence.
Alioqui certe nullam unquam, quae Deo grata sit, inire uitae rationem, ultroque a benignissimo Patre deficere, uoluntarieque delinquere, atque in peccatorum faece ac sorde omnem aetatem consumere, qua fronte? quo animo? qua fiducia Deum offensum, atque infinitis ultroneisque irritatum, iuxta et iratum, culpis, expectabimus iudicem?	Otherwise, certainly, to enter upon no plan of life which is ever pleasing to God, and of our own accord to desert from the most kind Father, and to transgress voluntarily and to squander [our] whole lifetime in the dregs and filth of sins, with what effrontery? with what mind? with what trust shall we await God as a judge, offended and from infinite and voluntary faults, just as irritated as angry?
Dura ea est hominum conditio et periculosa, qui uitam hanc breuem, datamque homini a Patre aeterno, ut mentis aciem in rerum coelestium contemplatione ac desiderio, ullo absque interuallo fixam habeant, in his solum, quae ad carnem mundique oblectamenta pertinent, afflictam obruunt.	That is the hard and perilous condition of men who bury this damaged life, brief and given to man by the eternal Father, so that they might hold the sharpness of the mind fixed on the contemplation and desire of heavenly things, and without any respite, on those things alone which pertain to the flesh and delights of the world.
Quare haud mirum esse debet, si aut in uita admoniti ab incoepto pertinacique in malis non resiliunt proposito, aut in morte constituti, iusto Dei iudicio desperant, censentque diuinam clementiam suis uictam sceleribus cessisse.	For which reason it ought not to be a wonder at all if either, admonished in life, they do not shrink back from their initial and persistent plan of evils, or placed in death, by God's just judgment, they despair, and think that divine mercy has yielded, defeated by their own crimes.
Rumor est nuper hisce in oris dissipatus, Episcopum quendam Pannonium post uitam in aulis principum ac negotiis illis, quae institorem magis decent, quam Episcopum, attritam, lecto grauiter decubasse.	A rumor has spread just now on these shores: a certain Hungarian bishop, after a life worn away in the courts of princes and in those affairs which are more suited to shopkeepers than to a Bishop, had taken to his bed gravely [ill].
qui tamen, anteaquam e uita excederet, suis a familiaribus rogatus, ut eiectis iam tandem ab animo huius mundi curis atque occupationibus, Deo adhaereret: illique, tametsi grauissime ac hostiliter ab se laeso, fideret, speraretque ab eo ueniam, qui nulli quamuis scelesto suam denegat misericordiam: quin potius stat ad ostium pulsans, nihilque tam cupit, quam ut ad eum fiducialiter recurratur respondit: Si	He who nevertheless, before he passed away from life, having been asked by his friends/ servants to cling to God, the cares and occupations of this world having already been cast out from his mind at last, and even though he had been seriously and hostilely offended by him, to trust and hope for pardon from him [i.e. God], who denies his mercy to no one, no matter how criminal; no, rather he stands knocking at the door and desires nothing so

Deus mihi parcit, non est iustus.	much as that one might confidently have recourse to him, answered, If God spares me, he is not just.[252]
His dictis e uita	With these words,
{61.b} discessit.	{61.b} he departed from life.
Exemplum sane horrendum id mihi uisum est, dignum tamen memoria, ac quod literis propter illos mandetur, qui simili donati pedo ac infula, nihil sic amant in uita, quam ne suum aliquando praestitisse officium appareant.	This surely seems to me a horrible example, yet one worthy of remembrance, and one that should be committed to writing on account of those who, having been given a similar crook and mitre, love nothing in life so much as that they may not appear at any time to have performed their duty.
Certe si quantum oneris secum habeat mitra illa, quae non tam gemmis, filisque aureis ab Idaeis intertexta esse debet phrygionibus, quam pura fide a Dei spiritu, ac tum in Deum, tum in subditos dilectione, qua malint etiam a carnifice millies obtruncari, quam ne una quidem aberret a grege ouicula, diligentius expenderent Episcopi, non sic animose rem tantam aggrederentur, non emerent, non uel usque ad fastidium summi Pontificis peterent, fereque extorquerent.	Certainly, if bishops were to weigh more carefully how great a burden that mitre holds with it, which should be interwoven not so much with gems and golden threads by [Phrygian] embroiderers from [Mount] Ida, as with pure faith by the spirit of God, and with love both toward God and toward their subjects, by which they would prefer to be slain a thousand times by an executioner rather than [that] a single little sheep might stray from the flock, they would not so boldly attempt so great a responsibility, they would not purchase it, nor would they seek it even to the annoyance of the supreme Pontiff, and almost extort it.[253]
Sed hic mihi tempero.	But here I restrain myself.
Quid enim mea haec interest monere, qui mortuus sum? Ergo ad mei similes tantum, quos eodem in sepulchro mecum Deo seruire gaudeo, secundum mensuram regulae, qua mensus est mihi Deus mensuram pertingendi usque ad illos, scribo.	For how is this a concern to me to advise you of these things, I who am dead? Therefore, I write only to those like me, whom I rejoice to [see] serving God with me in the same tomb, according to the measure of the rule, by which God has measured a measure for me, of reaching even to them. [cf. 2 Corinthians 10.13-4]
Non enim quasi non pertingens ad eos superextendimus nos.	For we do not extend ourselves over them as though not reaching them.
Ideo si quid scribo, illis scriptum sit. Nam inter meos, et Reges, et Principes, et Pontifices, et populares homines agnosco.	Therefore if I write anything, let it be written for them. For among my own I recognize Kings and Princes and Pontiffs and common people.

[252] Exemplum episcopi morientis. (Example of a dying bishop.)
[253] Episcopi veri consilium circa subditorum salutem. (The counsel of a true bishop concerning the salvation of his flock.)

Tantum illud aueo, petoque, ut se tales Deo exhibeant, quales se esse interposito etiam bis iuramento promisere.	I desire only this and seek that they show themselves to God such as they promised they would be, having sworn an oath, even twice.
Magna profecto nostra est obligatio, magnum debitum, magnaque, ac indelebilis promissionis syngrapha, obsignata nimirum crucis nota, atque impressione. Si quidem nostra est aliena uita a mundi consortio, manet integra inter nos et Deum transactio et pactum.	Great, truly, is our obligation, great [our] debt, and great and indelible the contract of [our] promise, sealed to be sure by the mark and impress of the cross. If indeed our life is distinct from association with the world, the transaction and covenant between us and God remains intact.[254]
Sin secus, hoc est, si his, quae uel in baptismo, uel in professione	But if otherwise, this means, if, those things having been rejected from our heart which we promised
{62.a} denuo polliciti sumus, ex animo reiectis, obliteratisque reconciliationis nostrae cum Deo conditionibus, sic uiuere libeat, ut merito periurii damnari possimus, ius illico foederis ob ruptam fidem resignatur, atque in aliena castra transfugientes, ex Dei filiis, hostes euadimus.	{62.a} either in baptism or anew in the profession, and having obliterated the conditions of our reconciliation with God, it may be pleasing to live thus, so that we may rightly be condemned for perjury, immediately the right of the pact is rescinded on account of broken faith, and fleeing into foreign camps, from children of God, we end up as enemies.
Siquidem qui amicus est mundi, ut noster inquit senex, Dei inimicus constituitur.	Accordingly, he who is a friend of the world, as our elder says, becomes/ is established as an enemy of God. [James 4.4]
Porro mundum non tantum patentia illa flagitia appello, quae perpetrata, ipsis etiam solent esse horrori flagitiosis, quantum occultas, peneque incomprehensibiles in animo peccati radices ac blandimenta: quibus inescati plerunque homines, eo trahuntur, quo a mundi illicio, atque hamato fune concupiscentiarum euocantur.	Moreover, I call the world not so much those patent disgraces, which, once perpetrated, are usually a [source of] horror even to the dissolute themselves, as the hidden and almost incomprehensible roots and charms of sin in the mind: by which men having been baited for the most part are drawn to where they are enticed by the allurement of the world and by a hooked cable of concupiscences/ lusts.
Hinc primum promissae fidei obliti, ad diuinas obsurdescunt inspirationes, contemptisque Dei mandatis, in omnem sese proiiciunt turpitudinem. Quid uero malorum atque impudentiae ab affectu inordinato ac turpi oriri soleat, frequentes rerum nostrarum calamitates testari possunt.	Hence first, having forgotten their promised faith, they grow deaf to divine inspirations, and with God's commandments having been scorned, they cast themselves into every turpitude. However, what [amount] of evils and shamelessness usually arise from a disordered and base affection, the frequent

[254] Arcta est promissio eorum, quae promittuntur in baptismo, arcta et quae in coenobiis privatim. (Binding is the vow of those things which are promised in baptism, and binding too is that which is promised privately in monasteries.)

	calamities of our affairs can testify.[255]
Tolle igitur nimium illum terrenarum rerum aestum et ingluuiem a christianis, cessabit quam primum ambitio, cessabit superbia, cessabit hydra illa insolens, unde rixarum omnium emerserunt capita, dominandi cupiditas, atque propterea ad aliena commoda difficultas, ad propria uero tanta rerum effusio ac luxuries, ut nullus unquam uel nostram, uel nostrorum infarciendi libidinem inueniatur modus.	Therefore, take away that excessive burning and gluttony for earthly things from Christians, and ambition will cease at once, haughtiness will cease, that insolent hydra will cease from which the heads of all quarrels have emerged: the lust for dominating, and for this reason, obstinacy regarding the advantages of others, but regarding one's own, such an outpouring and extravagance of resources that no limit may ever be found to stuffing/ fulfilling either our own lust or [that] of our people.
Hi sunt quidem fructus carnis, hi sardonici risus, eae insidiae, haec lenocinia ea uniuersalia, in quae ipsi quoque interdum impingunt mortui.	These indeed are the fruits of the flesh, these the sardonic smiles, those the snares, these the universal enticements, into which even the dead themselves sometimes stumble.
Contenti enim quidam suo illo excelso gradu, ne dicam laqueo, ferme in aliam prae animi	For certain ones, content with that lofty rank of theirs, lest I say noose, are almost transformed due
{62.b} impotentia transformantur speciem, quae non sit hominis sani, sed aut amentis, aut ferae indomitae ac immundae.	{62.b} to the impotence/ violence of their mind into another appearance which may not be of a sane man, but either of a madman, or of a beast, untamed and unclean.
Quare hisce assueti maleficis, longoque usu attriti atque inueterati in peccatis, ad quemuis CHRISTI aduentum exanimantur.	For which reason, accustomed to these evil deeds, and worn down and grown entrenched in sins by long practice, they are struck breathless at every coming of Christ.[256]
Si a primo illo, quo mens ad praeteritae uitae resipiscentiam atque detestationem, quae est diuinae beneficentiae natura, admonentur, pertentari eos contigerit, auertunt actutum animum, resiliuntque, et alio, ne suae salutis monitorem audiant, deflectunt.	If it happens [that] they are affected by that first [coming], by which the mind is admonished to repentance and detestation of past life, which is the nature of divine beneficence, they immediately turn away their mind and recoil, and turn aside elsewhere lest they hear the counselor of their salvation.
Adeo miseri, qui ad tam suauem tactum commollescere debuerant, indurantur, atque ultro ad uniuersales spiritus sancti radios hebescunt. Si a secundo, tum dico, cum ad supremum peruentum est uitae suspirium, inuitantur, nullum illis	To such an extent the wretched are hardened, those who ought to have become softened at such a pleasant touch, and of their own accord they grow feeble/ blind to the universal rays of the holy spirit. If they are summoned/ invited by the second [coming], then I say, when the

[255] Unde illuvies errorum dimanavit. (From where the deluge of errors has flowed.)
[256] Cuius sint vitae, qui CHRISTI timent adventum. (What kind of lives they lead, those who fear the coming of Christ.)

discrimen, prima ne, an secunda uigilia ueniat dominus.	final breath of life has come, it makes no difference to them whether the Lord may come in the first or in the second watch. [cf. Luke 12.38]
Nam cum semper imparati sint, ad minimam mortis memoriam contremiscunt, nihilque tam inuiti audiunt, quam illud Christi: Ecce sponsus uenit, exite obuiam illi.	For, since they are always unprepared, they tremble all over at the slightest remembrance of death, and hear nothing so unwillingly as that [phrase] of Christ, Behold the bridegroom comes – go out to meet him. [Matthew 25.6]
Quo se tunc uertant trepidi? Ad mundum ne? quid mundo fallacius?	Then where should the frightened turn themselves? To the world? What is more fallacious than the world?
Ad Deum ne, quem sibi ultro infensum reddidere? Enimuero si sapiunt, quo scelestius a Deo desciuere, eo pertinacius celeriusque ad illum, cui proprium est misereri et parcere, confugient.	To God, whom they have willingly rendered hostile to themselves? To be sure if they are discerning, the more wickedly they have gone away from God, the more obstinately and hastily will they flee toward him, whose nature it is to have compassion and to spare.
Tantum illi fidant, atque in eum quicquid in uita deliquerint ulla absque diffidentia reiiciant. Ignis enim consumens Deus est.	Let them trust only in him, and let them without any diffidence, throw back onto him, whatever wrong they will have done in life. For God is a consuming fire.[257]
Ab hoc sane non tantum ad scoriam usque decoquuntur animarum flagitia, uerum etiam in tam nitidam refunduntur imaginem ac formam, ut sint tanquam filiae Dei uiuentis, purae uidelicet, atque ab omni prorsus ueteri	By this, surely, the shameful acts of souls are not only melted right down to slag, but they are also recast into such a bright image and form, that they are like the daughters of a living God, clearly pure, and utterly
{63.a} consuetudine defaecatae.	{63.a} decontaminated from every ancient custom/ illicit intercourse.
Verum ad huiusmodi spiritus immissiones duriores sunt nonnulli, quam ut emolliri uelint. Itaque in peccatis enutriti, in peccatis etiam irreparabiliter emoriuntur.	However, toward such inspirations/ immissions of this kind of spirit, some are too hardened to wish to be softened. And so nourished in sins, they also die off irreparably in sin.
Caeterum qualis fuerit status morientium, tale erit et iudicium.	Moreover, what the state of the dying will have been, such too will be the judgement.[258]
Unde qui condemnati e uita demigrarunt, eandem secum ferentes sententiam, ante CHRISTI tribunal sistentur, audituri	Whence those who have departed from life condemned, carrying the same sentence with them, will be made to stand before the tribunal

[257] Quomodo Deus ignis sit consumens. (In what way God is a consuming fire.)
[258] Qualis est morientium status, talis et erit iudicii. (What the state is of the dying, so too will be [the state of their] judgment.)

nimirum iudicium illud horrendum: Ite maledicti in ignem aeternum.	of Christ, no doubt about to hear that horrible judgment: Go, ye accursed, into everlasting fire.
Is erit aduentus filii Dei postremus, in quo CHRISTUS, cui Pater omne dedit iudicium, uniuersalis erit arbiter, reddetque unicuique secundum opera sua.	This will be the last coming of the son of God, in which Christ, to whom the Father gave all judgment, will be the universal arbitrator, and will render to each according to his works.
his quidem, qui secundum patientiam boni operis, gloriam, et honorem, et incorruptionem, quaerentibus uitam aeternam.	To those indeed who, by patience in well-doing, seeking for glory, honor, and immortality, [he will render] eternal life.
his autem, qui sunt ex contentione, et qui non acquiescunt ueritati, credunt autem iniquitati, ira et indignatio, et tribulatio, et angustia in omnem animam hominis operantis malum.	But to those [acting] from contentiousness, and who do not acquiesce to the truth, but believe in iniquity: wrath and indignation, tribulation and anguish, upon every soul of man working evil. [Romans 2.6-9]
Habes effectum iudicii. Nunc formam habe ex euangelio. Cum uenerit filius hominis in maiestate sua, et omnes angeli cum eo, tunc sedebit super sedem maiestatis suae (quis hic primum non expauescit expectans audire quid id rei sit?) Audiat.	You have the effect of the judgment. Now, have its form from the gospel: When the son of man comes in his majesty, and all the angels with him, then he will sit upon the seat/ throne of his majesty (who does not first tremble here, waiting to hear what this matter may be?). Let him listen:
Et congregabuntur ante eum omnes gentes (o potentiam infinitam nostri iudicis) et separabit eos ab inuicem, sicut pastor separat oues ab hoedis. Quid postea? Et statuet oues quidem a dextris, hoedos autem a sinistris. Iam uideo hic totam contremiscere mundi machinam, ne dum iudicandos.	And all nations will be gathered before him (Oh, the infinite power of our judge) and he will separate them from one another, as a shepherd separates the sheep from the goats. What next? And he will indeed set the sheep on his right, but the goats on his left. Now I see the whole fabric of the world tremble here, to say nothing of those about to be judged.[259]
Tunc dicet Rex iis qui a dextris erunt. Venite benedicti Patris mei, possidete paratum uobis regnum a constitutione mundi.	Then the King will say to those who will be on his right, Come you blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world.
{63.b} Quanto hic gaudio solent hi affici, qui nullius sibi conscii sceleris, illud formidandum impiis iudicium iucundo praestolantur animo.	{63.b} With what joy these people are usually affected, who, conscious of no wickedness in themselves, await with a cheerful mind that judgement to be dreaded by the impious.
At tu qui legis intuere, quibus potissimum praesidiis seruari possis: Esuriui (inquit Rex) et dedistis mihi manducare. Sitiui, et dedistis mihi bibere. Hospes eram, et	But you who are reading, contemplate by what protections above all you may be saved: I was hungry (says the King) and you gave me to eat, I was thirsty and you gave me to drink, I was a

[259] Iudicium universale quale futurum sit. (What the final judgment will be like.)

collegistis me. Nudus, et operuistis me. Infirmus, et uisitastis me. In carcere, et uenistis ad me.	stranger, and you gathered me in, naked and you covered me, sick and you visited me, in prison and you came to me.
Et quandiu fecistis uni ex fratribus meis minimis, mihi fecistis.	And as long as you did it for one of the least of my brothers, you did it for me. [Matthew 25.35-40]
Eae sunt uerae illae, ac solidae, quae decent sanctos, operationes: reliquae uero quae prae se ferunt pietatem, sunt ad has gradus, atque illarum ornamenta, quarum tamen omnium basis ac fundamentum pura est fides, quae adeo segniter non ociatur, ut se etiam mortuam contestetur, si cesset.	Those are true and solid works/ operations, which befit the saintly, but the remaining [ones] which display piety, are steps toward these [operations] and ornaments of them, yet the basis and foundation of all of them is pure faith, which does not idle so sluggishly but that it testifies to itself being actually dead if it should cease. [James 2.17, 26]
Noui quosdam non popularis apud uulgum opinionis, quibusque mos erat ne digitum quidem ab Ecclesiae institutis recedere: siue ieiunia, siue missarum orationumque frequentiam, siue dierum obseruationes, atque id genus alia, quae gradus bonarum esse actionum diximus, requireres.	I have known certain men of no common reputation among the people, whose custom it was not to recede even a finger length from the institutes of the Church, whether you should require fasts, or frequency of masses and prayers, or the observations of [holy] days, and other things of that kind, which we have said are the steps of good actions.[260]
Verum cum pro re nata succurrendum esset calamitosis, Nerones dixisses. Quid?	But when, as the occasion arose, the calamitous had to be succored, you would have called them Neros. What?
Inter ipsas etiam pias alioqui exercitationes uidi illos ita in aduentu pauperis panem petentis furere ac insanire, ut blasphemias quoque, et maledicta inter psallendum immiscerent. Hi quidem dantes non dant.	Even in the middle of otherwise pious exercises, I have seen them so rage and lose their minds at the approach of a pauper seeking bread, that they would even mingle blasphemies and curses into their singing of psalms. Indeed, these giving men do not give.
Iccirco quicquid agunt, cum absque fide sit ac spiritu, inter peccata potius connumerari debet, quam inter actiones illas, quae Deo probentur, quarumque obseruatores ad dexteram supremi iudicis collocatum iri non ambigimus.	For this reason, whatever they do, since it is without faith and spirit, ought rather to be numbered among sins than among those actions which may be approved by God, and whose observers we do not dispute will be positioned at the right hand of the supreme judge.
Hi quidem ob fidei candorem ac simplicitatem agni ab agno illo emaculato,	These, indeed, on account of the candor and simplicity of their faith, by that spotless lamb,
{64.a} qui tollit peccata mundi, appellantur: Illi ob foedam uitae consuetudinem et	{64.a} who takes away the sins of the world, are called lambs; those, on account of their

[260] Quae a christianis requirentur in die iudicii. (What will be required of Christians on judgement day.)

maleolentiam haedi: de quorum iudicio sic commemorata piorum felicitate, narrat Matthaeus: Tunc Rex his, qui a sinistris eius erunt, dicet:	filthy way of life and foul odor, goats; concerning whose judgment, with the happiness of the pious commemorated thus, Matthew narrates: Then the King will say to these who will be on his left:
(Heu miseri, quo uos mundi protraxit amor?	(Alas, wretches, to where has the love of the world dragged you?
Quo carnis illecebrae? quo bonarum rerum neglectus? quo ambitio?	To where the allurements of the flesh? To where the neglect of good things? To where ambition?
Audite o qui ut mundo, sic Deo fucum facere credidistis. Audite increduli. audite rebelles, periuri, decoctores, rapaces, sicarii, hypocritae, homicidae, fures, auari, sacrilegi, blasphemi, et qui uestra Dei clementiam aequasse facinora, imo superasse, iudicastis. Audite quas certas daturi estis poenas.	Hear, O you who believed, as with the world so you could play a trick on God. Hear, unbelievers. Hear rebels, perjurers, profligates, swindlers/ plunderers, assassins, hypocrites, murderers, thieves, misers, sacrilegious, blasphemers, and you who judged your crimes to have equaled, no, rather, surpassed, God's mercy. Hear what certain punishments you are going to pay.
Cohorresco o benignissime IESU, nec absque maximo terrore tuam illam, illam, inquam, tuam terrificam, iustam tamen, et necessariam sententiam proferre audeo:)	I shudder, O most kind Jesus, nor do I dare without the greatest terror to utter that – that, I say, your terrifying, yet just and necessary sentence:)
Discedite a me maledicti in ignem aeternum, qui paratus est Diabolo et angelis eius.	Go away from me, ye accursed ones, into eternal fire, which is prepared for the Devil and his angels.
Esuriui enim, et non dedistis mihi manducare, sitiui, et non dedistis mihi potum. Hospes eram, et non collegistis me. Nudus, et non operuistis me. Infirmus, et in carcere eram et non uisitastis me.	For I was hungry, and you did not give me to eat. I was thirsty, and you did not give me a drink. I was a stranger, and you did not welcome me. Naked, and you did not cover me. I was sick and in prison and you did not visit me.
Et quandiu non fecistis uni de minoribus his, nec mihi fecistis. Obserua quomodo totius rei Christianae summa sit posita in amore proximi.	And inasmuch as you did not do it for one of these least, you did not do it for me. Observe how the sum of the whole Christian religion has been placed in the love of [one's] neighbor.[261]
Et quidem statutum est a Deo perfectionem legis esse dilectionem, finemque praecepti charitatem de corde puro, conscientia bona, et fide non ficta.	And indeed, it has been established by God [that] the perfection of the law is love, and the goal of the commandment is *charitas* from a pure heart, a good conscience, and faith not feigned. [1 Timothy 1.5]

[261] Tota summa rei christianae in dilectione posita est. (The whole substance of the Christian religion consists in love.)

Ad haec tanta fuit olim etiam apud Ethnicos cum priuati tum publici hospitii cura et obseruatio, ut Plato scriberet, hospites omnes ac pauperes a Deo esse.	Additionally, so great formerly was the care and observation of both private and public hospitality, even among the Pagans/ Gentiles, that Plato wrote: All guests and paupers are from God.[262]
Quae porro genera poenarum subituri sint improbi,	Furthermore, what kinds of punishments the wicked will undergo,
{64.b} quis modus, ubi, aut qua ratione torquendi sint apud inferos, praeter id, quod illa incognita sunt, nostri minime est instituti ea uelle stilo persequi, quae ut arcana sunt, atque in Dei mente reposita, sic rationibus tractata humanis, fidem reddunt aliquantisper infirmam.	{64.b} what mode/ manner [it will be], where, or by what method they are to be tortured among the dead, besides the fact that those [things] are unknown, it is by no means part of our plan to wish to pursue those things with the pen which, just as they are secret and deposited in the mind of God, so when treated by human reasons, they render faith weak for a while.
Idem censendum iudico de his, qui quaerunt, peruestigareque enituntur, quo motus consilio Deus, uniuersale illud fieri decreuerit iudicium.	I judge that the same should be thought concerning these who seek and strive to investigate by what plan God, having been moved, decreed that that universal judgment take place.
Superuacanea haec est inquisitio, nodumque in scirpo hi mihi quaerere uidentur. Lego enim et credo fore iudicium, in quo quidem omnes resurgemus, at non omnes immutabimur. Atque ea omnia in momento nictuque oculi gerentur.	Superfluous is this inquiry, and these [men] seem to me to be looking for a knot in a bulrush. For I read and I believe that there will be a judgment in which indeed we will all rise back up, but not all of us will be changed/ transformed. And all these [things] will be carried out in a moment and in the blink of an eye.[263] [1 Corinthians 15.51-2]
Nec tantum homines, sed et angeli beati, tetrique spiritus, coram illo, qui iniuste pro nobis iudicatus, tunc iuste orbem iudicabit uniuersum, sistentur: ubi morosa nulla erit opus discussione, quandoquidem sibi quilibet, testimonium illis reddente conscientia ipsorum, atque inter se inuicem cogitationibus accusantibus, aut etiam defendentibus, in die, cum iudicabit Deus occulta hominum, innotescet.	And not only men, but even the blessed angels and the dark/ foul spirits will be presented before him, who having been judged unjustly for our sake, will then judge the entire world with justice: where there will be no need for tedious discussion, since each one will become known to himself, their own conscience rendering testimony to them and their thoughts accusing or even defending one another, on the day when God will judge the secrets of men.
Et demum pii omnes IESUM aspicient	And finally, all the pious will look at Jesus in

[262] Quid de hospitio frequentando senserint ethnici. (What the heathens felt concerning the frequent practice of hospitality/ frequenting hospitality.)
[263] Iudicium universale subitum erit. (The final judgment will be sudden.)

praesentem ad gaudium, impii autem ad moerorem.	person to [their] joy, but the impious, to [their] sorrow.
Turbabuntur, ait sapiens, timore horribili, suamque execrabuntur inscitiam, atque errorem, dicentes: Ergo errauimus a uia ueritatis, et ambulauimus per solitudines inaccessas: uiam autem domini ignorauimus.	They will be disturbed, says the wise man, by a horrible fear, and they will curse their own ignorance and error, saying: Therefore, we have strayed from the path of truth, and we have walked through inaccessible wildernesses, but we have been ignorant of the way of the lord.
Quid nobis profuit superbia? quid diuitiarum iactantia contulit nobis? Transierunt illa tanquam umbra.	What has arrogance profited us? What has the boasting of riches brought to us? Those things have passed away like a shadow.
Contra uero iusti stantes in magna constantia aduersus eos qui se angustiauerunt, accipient regnum decoris, et diademae speciei de manu altissimi.	But on the other hand, the righteous, standing in great constancy against those who oppressed/ constricted them, will receive the kingdom of glory and the diadem of beauty from the hand of the most high. [Wisdom 5.17]
Haec,	These [things],
{65.a} inquam, lego, atque in huiusmodi assertionibus meam alo fidem.	{65.a} I say, I read, and in regard to assertions of this sort, I nourish my faith.
Caeterum quae curiositatem sapiunt, quaeque meum exuperant captum atque aciem, tam fugio quam quis alius.	Moreover, those [assertions] which smack of curiosity, and which surpass my capacity and acuity, I flee from as much as anyone else.
Qua re ad ea, quibus nostra accenditur fiducia in Deum, reuertentes, arcana haec omnino, et tardis, ut me esse fateor, incognita, sapientioribus relinquamus.	For this reason, returning to those [assertions] by which our trust in God is kindled, let us leave these secrets altogether to the wiser, even if unknown to the slow, as I confess myself to be.
Puto enim, syncera fide, ac operationum earum sedulitate, quae a dilectione proficiscuntur, eum nobis conciliari posse Dei fauorem, atque amicitiam, (quae omnia illius dona sunt) ut in quacunque hora aut modo aduenerit, illi obuiam ire minime formidemus, sed prompto animo, atque ob donatam nobis fiduciam hilari et confidenti, sponsum opperiemur.	For I think with sincere faith, and through the persistence of those works/ operations which proceed from love, that favor and friendship of God can be procured for us (all of which are his gifts) so that, in whatever hour or manner he arrives, we might not fear in the least to go out to meet him, instead, with a ready mind, and because of the trust granted to us, a cheerful and confident [mind], we will wait for the bridegroom.[264]
Ergo quaecunque accidant aduersa, manendum est in eo, ut, cum apparuerit, habeamus fiduciam.	Therefore, whatever adversities may happen, we must remain in this/ him, so that when he appears, we may have confidence.*

[264] Fide, et actionibus, quae a dilectione prodeunt, conciliatur nobis Dei favor. (By faith and actions which come from love, God's favor is acquired by us.)

Atque hoc modo in felicissimo illius aduentu neutiquam pudefacti explodemur irrisi, ut illis fatuis euenit uirginibus, quae acceptis lampadibus non sumpserunt oleum secum. Unde ad fores conuiuii cubantes expectantesque introductorem, illud confusionis plenissimum retulere. Abite improuidae, nescio uos.	And in this way, at his most felicitous arrival, we will by no means be hissed off/ ejected, shamed and ridiculed, as happened to those foolish virgins, who, having received lamps, did not take up oil with them. Whence, lounging at the doors of the marriage feast, and waiting for the one [who] brings them in, they carried back that [response] very full of confusion: Go away, improvident women, I do not know you. [Matthew 25.1-13]
En igitur repulsa illa molestissima, qua non iniuria plectuntur hi, qui nulla uitae suae habita ratione in hoc mundo, CHRISTI aduentum non solum timent: uerum etiam, ne esset iudicium atque ultor, uanum fore et commentitium exoptant, sibique, sed frustra, persuaderi uellent.	Behold, therefore, that most grievous rejection, by which those are not unjustly punished who, having taken no account of their life in this world, not only fear the coming of Christ, but also, that there would be no [final] judgment and no avenger, they really wish it would be deceptive and imaginary, and would like to persuade themselves, but to no avail.
Vos autem, quibus sanior mens est, atque incensae ad sponsi aduentum et tedae et faces,	But you, whose mind is sounder, and [whose] lamps and torches are ablaze for the coming of the bridegroom,
2.29. Si scitis quoniam iustus est, scitote quoniam et omnis, qui facit iustitiam, ex ipso natus est.	**2.29. If you know that he is just, know too that everyone who practices righteousness, has been born of him.**
{65.b} Nulli dubium, quod qui iustificationis gratiam adepti sunt, ideo iusti appellantur, quoniam CHRISTO insiti sunt qui nostrae iustitiae autor est, ac dator.	{65.b} No one has a doubt that those who have obtained the grace of justification are called just for this reason, since they are grafted into Christ, who is the author and giver of our righteousness/ justice.[265]
Da hominem quamlibet uirtutibus ornatum ac probum, abscissum tamen a CHRISTO, huic iustitiae nomen haudquaquam hi tribuent, qui probe norunt aeque hominem amputatum a CHRISTO, esse ac palmes solet a uite recisus.	Grant a man however much adorned with virtues and upright, yet cut off from Christ: these [people] will by no means attribute the name of justice to this man, who rightly know that a man amputated from Christ is just like a branch lopped off from the vine usually is.
Quam ob rem non ociosum est, quod tam crebro inculcat benignissimus dominus, suosque hortatur in se, tanquam palmites in uite manere: Qui manet, inquit, in me, hic	Wherefore it is not idle that the most kind lord so frequently inculcates [lessons] and exhorts his [people] to remain in him, just like branches on the vine: He who remains in me,

[265] Iustus quispiam dicitur iccirco, quoniam CHRISTO insitus est. (Somebody is called righteous, therefore because he is grafted onto Christ.)

fert fructum multum, nempe iustitiae, quae a fide illa, quam in Deum habemus, quaque uniti sumus CHRISTO, originem habet.	he says, this [man] bears much fruit, namely, of righteousness, which has its origin from that faith which we have in God, and by which we are united to Christ.
Unde improba ea omnino est uox, ac detestabilis, qua non nulli se factos quidem homines a Deo haud negant, uerum se iustitiae nomen ex sese nancisci posse asserunt.	Hence, that declaration is altogether wicked and detestable by which some do not at all deny they were indeed made men by God, but they assert they can obtain the name of righteousness from themselves.
id certe perinde est, atque si quis asseverat sarmentum, ut inquit ille, emucidum posse ex se uuas producere, aut cadauer in cineres iam collapsum posse ex se uiuere, ac spirare.	This is certainly just as if someone were to assert that a moldy twig, as that [author] says, could of itself produce grapes, or that a corpse already collapsed into ashes could live and breathe of itself. [moldy twig cf. Varro, *De re rustica*, 1.31]
CHRISTUS itaque, qui non tantum iustus est, sed et ipsamet absolutissima iustitia (aliter pro uniuersali hominum damnatione satis nunquam facere potuisset) ex se filios sui gignit similes, quos fide alit, atque ita charitatis suae potu inebriat, ut unum plane illos secum cum Patre efficiat.	And so Christ, who is not only just but even absolute justice itself (otherwise he could never have made satisfaction for the universal damnation of men), of himself begets children similar to himself, whom he nourishes by faith and so intoxicates them with the drink of his *charitas* that he makes them wholly one with himself [and] with the Father.
Haec est perfecta iustitia, si quod tamen perfectionis nomen in hoc mundo reperiri detur.	This is perfect righteousness, if however it is granted that any name of perfection be found in this world.
Raro enim ad tantum animae candorem ac lumen potest quispiam, quamuis in caeteris perfectus, euehi, ut non interdum notas quasdam imperfectionis	For rarely can anyone, however perfect in other respects, be carried up to such brilliance and light of the soul, that he does not occasionally display
{66.a} prae se ferat.	{66.a} certain marks of imperfection.
Sic est huius mundi natura aggrauat enim uel nolentes, trahitque inuitos in peccati legem, nobis nimirum a Deo relictam, ne nusquam desit ad perfectionem exercitatio ac lima.	Such is the nature of this world, for it weighs down even the unwilling, and drags the reluctant into the law of sin, [a law] no doubt left to us by God, so that nowhere be lacking a [polishing] file and exercise toward perfection.
Indicium igitur id certum erit, nos ex Deo natos esse, si ita (quemadmodum ipse iustus est) in iustitiae studium incubuerimus, ut iusti nomine ab ipso iustitiae erogatore CHRISTO cohonestari mereamur.	Therefore, this will be a certain sign we are born of God, if (just as he is just) we so bend our attention to the pursuit of righteousness that we may deserve to be honored with the name of righteous by Christ himself, the bestower of righteousness.
Id nempe studii, atque seduli in uia iustitiae exercitamenti nos a Deo natos, atque insitos	To be sure this/ that kind of effort, and of diligent exercise in the path of righteousness

illi esse arguit.	proves that we are born of God and implanted in him.
Verum in hoc erratur a multis, qui suam uolentes, ut inquit Paulus, constituere iustitiam, iustitiae Dei non sunt subiecti. Sibi quidem uiuere adnitentes, Deo moriuntur: neque unquam, ut idem asserit, per legem legi emori didicere.	But in this many err, who, wishing to establish their own righteousness, as Paul says, have not submitted to the righteousness of God. Indeed, striving to live for themselves, they die to God, nor have they ever learned, as the same [apostle] asserts, to die to the law through the law.
unde a radice miserrimum in modum degenerantes, nihilque quod pietatem referat et iustitiam, parientes; more surculi abscissi atque proiecti, sterilescunt.	Hence, degenerating from the root in a most wretched manner, and bearing nothing that reflects/ returns piety or justice, they grow sterile in the fashion of a shoot cut off and cast away.
Danda est itaque opera, in illudque ui summa animi connitendum, ne ab incoepto in nobis per CHRISTUM iustitiae itinere deerrantes, in carnem, qui spiritu rem tantam coeperamus, consumemur.	And so pains must be taken and one must strive with the greatest force of the mind for that, lest straying from the journey of righteousness begun in us through Christ we, who had begun such a great thing in the spirit will be consumed in the flesh. [Galatians 3.3]
Cor quidem torpidum, atque suo in obsequio languidum, non amat CHRISTUS: multo minus sordidum, et, quod maxime fastidit, superbum et fictum.	Indeed, Christ does not love a heart torpid and languid in its service, much less a filthy one, and what he disdains most, a haughty and feigned one.
{66.b} **IN CANONICAM IOANNIS I.** **CAPUT III.** **3.1. Videte qualem charitatem dedit nobis Pater, ut filii Dei nominemur et simus.**	{66.b} **On the First Canonical [Epistle] of John** **Chapter 3** **3.1. See what *charitas* our father has given to us, that we might be called and might be the sons of God.**
Sapientissimus apostolus, atque idem coelestium mysteriorum nuntius, ut erat arcana quadam, hausta nimirum e sinu CHRISTI, diuinae charitatis erga homines imbutus doctrina et cognitione, sic omnes, qui ex Deo nati sunt, eadem affici notitia non modo uult, sed et illam ipsam rem tam saepe insinuat, ut plane affirmari queat, neminem, qui id ignoret, ad aliquam peruenire posse, quae uera sit, diuinorum atque adeo propriae salutis notionem.	The wisest apostle and likewise herald of celestial mysteries, just as he was imbued with a certain secret doctrine and knowledge of divine *charitas* toward men, drawn, to be sure, from the breast of Christ, so he not only wishes all who are born of God to be affected by that same awareness, but he also recommends that same thing so often, that it can be frankly affirmed: no one who is ignorant of it can reach any notion of divine matters, and even of his own salvation, which is true.

Tametsi enim humanum id superat ingenium, prorsusque incomprehensibile factum est, quam ampla fuerit atque immensa Dei charitas erga genus humanum: tamen istud nostrum in primis debet esse studium, laborque, et exercitatio, ut id penitus non ignoremus.	For even if that surpasses human understanding and is an utterly incomprehensible fact, how ample and vast the *charitas* of God has been toward the human race, nonetheless this must be first and foremost our endeavor, [our] labor and [our] exercise, so that we might not be thoroughly ignorant of it.
Qui sane tali uiuunt deliberatione, non queunt non obices omnes, atque impedimenta, quibus necessarium illud praecidi potest consilium, horrere.	Surely those who live with such deliberation, cannot but shudder at all the hindrances and impediments by which that necessary purpose can be cut short.
Ideo a mundanarum rerum cura atque amore auersi, in id solum mentis aciem ita intente dirigunt, ut nihil, quod mundi crassiciem oleat, admittant.	For that reason, having turned away from the care and love of worldly things, they direct the acuity of their mind so intently to that one thing that they admit nothing which smells of the grossness of the world.
Cum quidem purissimae sit naturae Deus, qui poterit unquam a spisso animo et sordido ne tantillum quidem intelligi? An sit Deus, quis iam in dubium uertit?	Since God is indeed of the purest nature, how can he ever be understood, even a tiny bit, by a thick and sordid mind? Who now calls into doubt whether there is a God?
Verum affectus illos ardentes amoris in Deo erga homines nemo	But those burning affections of love in God toward men,
{67.a} unquam nisi eodem accensus igne cum illo metiri poterit.	{67.a} no one can ever measure except one inflamed by that same fire.
Qua de re si quos uideris ultro libenterque in his uersari, quae ad mundum attinent, hos dicas nulla posse ratione ad diuinorum cognitionem introduci.	For which reason if you see any [people] willingly and of their own accord engaged in these [things] which pertain to the world, you should say that they are in no way able to be introduced to the knowledge of divine [matters].[266]
Nam res spiritus eo peruestigandae sunt animo, qui nullo alio detentus affectu, in id totus feratur, quod non tam nixu proprio, quam benignissima Dei manu assecuturum se confidat.	For matters of the spirit must be investigated by that mind which, held back by no other affection, is carried entirely toward that which it trusts it will attain, not so much by its own effort as by the most gracious hand of God.
Hanc sane ob causam puto antiquos Patres antra solitudinum et uastas eremos adiisse, ne quid omnino, quod tam delicatum cum Deo congressum interturbare posset, diligere cogerentur.	I believe it was for this reason surely that the ancient Fathers sought out caves of solitude and desert wastelands, lest they be compelled to love anything at all which could disturb such

[266] Qui se ultro, libenterque curis onerant mundanis, ad divina percipienda fiunt inepti. (Those who voluntarily and wantonly burden themselves with worldly concerns, become inept at perceiving divine matters.)

	a delicate union with God.[267]
Is felix, qui in his mundi rebus uersando, mundum odit. Nam qui mundum diligit, is ex Deo non est. At cuius ditionis ille sit, qui ex Deo non est, tute cogita.	Blessed is he who, while engaged in these things of the world, hates the world. For he who loves the world is not of God.[268] But under whose jurisdiction he may be, he who is not of God, imagine for yourself.
Philo in libro, quem de uita theoretica composuit, sic de primis ecclesiae institutis retulit: Renuntiabant, inquit, cunctis facultatibus suis, qui se ad huiusmodi philosophiae, nempe christianae, disciplinam dabant.	Philo, in the book which he composed about the theoretical life, reported thus concerning the first practices of the church: They renounced all their possessions, he said, those who gave themselves over to the discipline of this kind, namely Christian philosophy.[269] [Philo: cf. *Pomiliones*, pp. 60-61]
Tum deinde omnes etiam uitae solicitudines abiicientes egressi extra urbem in hortulis uel exiguis agellis degebant, refugientes imparis propositi consortia.	Then next, throwing off all the solicitudes of life, having gone out from the city, they used to spend time in little gardens or small fields, fleeing the company of those with a dissimilar objective.
Non cibus illuc, non potus apportabatur, sed diuina solummodo eloquia. Ab ortu autem diei usque ad uesperam, omne eis spatium studiorum exercitiis ducebatur, quibus ad diuinam philosophiam per sacras literas imbuebantur.	No food, no drink was brought there, but only divine discourses. From the rise of day until vespers, every period was spent in the exercise of studies, by which they were being imbued in divine philosophy by means of sacred writings.
Aurea profecto institutio, qua uerae pietatis culmen est erectum, sed ob ignauiam posterorum, et anxium ad amplectenda terrena studium, pene dirutum.	Certainly a golden institution, by which the peak of true piety was erected but – on account of the laziness of those who followed after and an anxious zeal for embracing earthly things – nearly demolished.
Sunt quidem necessarii in mundo magistratus, sunt iudices ut Dii habiti in terris, sine quorum autoritate uix	Magistrates are indeed necessary in the world, and judges are regarded as Gods on earth, without whose authority innocence
{67.b} ab improbis tuta esset innocentia ueruntamen in tam opportunis bene institutarum rerum praesidiis, omnis abesse debet ambitio.	{67.b} would scarcely be safe from the wicked; nevertheless in such favorable defenses of well-established things, all ambition must be absent.
alioqui sancte optimeque ordinata a Deo, non queunt non confusissime pertractari, si qui rerum potiuntur quidpiam aliud quam	Otherwise, [things] ordained by God in an excellent and holy way, cannot but be handled in a most confused way, if those who have

[267] Cur patres antiqui solitudines frequentarunt. (Why the ancient fathers frequented solitary places.)
[268] Qui mundum diligit, ex Deo non est. (He who loves the world, is not from God.)
[269] Quid Philo de antiquis scripserit christianis. (What Philo wrote concerning the Christians of old.)

uniuersale commodum, atque illius, cuius uices in terris gerunt, honorem appetunt.	power over affairs strive for anything other than the universal benefit and honor of him whose place they take on earth.
Diuites sua libenter impartiant egenis, neque ob fortunarum copiam adeo insolenter turgeant, ut humanae sortis obliti, CHRISTI pauperes ludibrio habeant, atque illa, quae calamitosis erogari decuit, in alendis canibus, scortisque et parasitis, insumantur.	Let the rich freely share their own [things] with the needy, and let them not swell up so insolently on account of their abundance of fortunes that, forgetful of the human lot, they hold the poor of Christ in mockery, and those [things] which it was fitting to be paid out to the unfortunate, are spent on maintaining dogs, prostitutes and parasites.
Pauperes uero iuxta Dei timorem, uitae necessaria manuum artificio, si datur, sibi comparent: sin minus idonei sunt, quaestuque uita sustentanda est, id agant uerecunde, et parce.	But let the poor, in accordance with the fear of God, provide the necessities of life for themselves by the skill of their hands, if it is granted: but if they are less capable, and life must be sustained by seeking *charitas*, let them do it modestly and sparingly.
Cuperem quidem ob quorundam impudentiam, et ad aliena ligurienda uoluptatem, omnem omnino tolli ab ecclesia Dei mendicitatem. Cuperem etiam, ut opulentiores ita in communicandis superuacaneis saltem benigni essent, quod nemo mendicato uiuere cogeretur.	I would indeed wish – on account of the impudence of certain people and the pleasure in licking up others' [things] – all beggary to be entirely removed from the Church of God.[270] And too, I would like that the more opulent should at least be so kind in sharing superfluous things, that no one would be driven to live by begging.
Et certe dum quilibet ex ditioribus sua tantummodo quaerunt commoda et luxum, nihilque non agunt, quo reclamante quoque Dei iustitia, suos tantum, qui interdum propter ignauiam nulli sunt usui, infarciant et saginent: contra autem, cum tam in immensum iam aucta sit mendicitas, ut fere inuenias qui secus, et si non desint, qui necessaria suppeditent, se posse uiuere denegent.	And certainly, while any of the richer sort seek only their own advantages and luxury, and leave nothing undone, whereby, even with God's justice protesting, they stuff and fatten only their own relatives, those who sometimes are useless due to laziness; on the other hand, beggary has now increased so immensely that you may generally find those who otherwise [*secus*], even if they are not lacking those who might supply necessities, deny that they can live.
adeo suaue nonnullis factum est id genus ocii.	That sort of idleness has been made so pleasing to some.
Cum, inquam, haec istiusmodi se habeant modo, non solum urbes et regiones infelicissimo turbantur	When, I say, things are in this state, not only cities and regions are disturbed by a most unhappy commotion,
{68.a} motu, sed et ipsae omnino	{68.a} but even the very households and

[270] Mendicitas inter christianos vix ferenda. (Begging is scarcely to be tolerated among Christians.)

religiosorum familiae atque aedes tali nonnunquam agitantur uertigine, ut emporia dicas, aut nundinas.	residences of religious [orders], are agitated by such a whirlwind, that you would call them trade centers or markets.
Censemus'ne multos in hoc tam sui dissimili, ac turbulento uitae statu posse aliquando eo peruenire quietis, atque ocii, ut libere in diuinarum rerum contemplatione uersari queant? nihil minus.	Do we think that many people in this state of life so at odds with itself and so turbulent, can ever reach such a point of calm and leisure that they are able to be freely engaged in the contemplation of divine things? By no means.
Opinantur quidam praesentaneum id fore tot malis remedium, si rite indicta contingant comitia, et generalem tantilli huius orbis nostri synodum acciri detur.	Some imagine that it would be an immediate remedy for so many evils if solemnly proclaimed assemblies were to occur, and if it were permitted for a general synod of this small world of ours to be summoned.[271]
Sancte hi quidem: sed in eo caecutiunt, quod nondum cunctae illis perspectae sunt rerum earum origines, pro quibus cogendum esset necessario concilium.	These indeed [act] in a saintly way, but they are blind in this: that all the origins of those matters for which a council would necessarily have to be convoked have not yet been examined by them.[272]
Arbitrantur enim restitutis religiosorum moribus, diminutisque illorum facultatibus ac bonis, totam christianae Reipublicae machinam pene labefactatam posse denuo erigi, ac instaurari.	For they think that with the morals of the religious restored and their resources and goods reduced, the entire framework of the Christian Republic almost made to wobble, could be raised up again and restored.
Non inficior equidem struem hanc immensam illorum, qui sacris absque delectu initiati sunt, ad tantam deuenisse morum dissolutionem, ut ipsimet in causa sint, quamobrem toti fere orbi stomacho facti sunt, atque horrori, nedum irrisioni.	Indeed, I do not deny [that] this immense throng of those who have been initiated into sacred [rites] without discrimination has reached such a dissolution of morals that they themselves are the reason why they have become a vexation and a horror, not to say a mockery in almost the whole world.
Unde ab his potissimum, ut pote qui primi labantem impulerint religionem, prodire debet iudicium, et id quidem seuerissimum, ne dissimulatis in Deum iniuriis, nihil quod firmam polliceatur lapsarum rerum instaurationem a Patribus decerni possit: de aliis postea uidendum erit. tantum in timore Domini.	Whence, most especially from these, inasmuch as they first pushed a teetering religion, a judgment must come forth, and indeed that ought to be most severe, lest with [their] injuries against God concealed, nothing which promises a firm restoration of lapsed things can be decreed by the Fathers: concerning others/ outsiders, it will have to be seen to later. Only in accordance with fear of the Lord.
Non me fugit praeterea quam late	Besides, it does not escape my notice, how

[271] Concilii celebrandi ratio. (The method for holding a council.)
[272] Concilium generale necessarium esse, sed non omnes eundem spectare scopum. (A general council is necessary, but not all look to the same goal.)

principum pene omnium praelatorum tyrannis aucta sit, quam saeuae ac inexplebiles exactiones, quam maximus humanarum diuinarumque legum neglectus.	broadly the tyranny of almost all princes and prelates has grown, how cruel and insatiable the exactions/ extortions, how very great is the neglect of human and divine laws.
Vix inter christianos	Scarcely among Christians
{68.b} reperies magistratum, qui in tractandis negotiis publicis Deum ob oculos habeat.	{68.b} will you find a magistrate who, in dealing with public affairs, has God in his sight.
Quaerunt fere omnes quae sua sunt, non quae IESU CHRISTI, non quae religionis, non quae publica concernunt commoda. Iam ita uiuitur a plerisque, ac si fortuito casuque res mundi, tanquam concursus atomorum agitarentur. Nulla pietas, nulla clementia, nulla charitas, et adhuc an conuocari debeat synodus in dubium uertitur?	Almost all of them seek which things are their own, not those of Jesus Christ, not those which belong to religion, not those which concern the public good. So now most people live as if the affairs of the world were driven by chance and accident, like a clash of atoms. No piety, no clemency, no *charitas*, and still it is called into question whether a synod ought to be convened?
Sed illud stupendum non praeteribo, quod cum fides propemodum periclitetur, atque amor mutuus, unde oritur in nobis Deus, omnino extinctus sit in mundo, ad illa solum tractanda conuenire apparant, quae forsan ignorata fidei minus officerent, quam eo modo intellecta, quo a plerisque intelliguntur, disputanturque, turgide nimirum, atque ad pompam.	But I will not pass by that stupendous [fact], because while faith is nearly endangered, and mutual love from which God arises in us, has been altogether extinguished in the world, they prepare to assemble only for handling those things which, perhaps if unknown, would hinder faith less, than when understood in that way in which they are understood and debated by most people: turgidly, no doubt, and for pomp.
Obsecro, quid mea interest definiri, quas in me habeat uires arbitrium, quas uoluntas, quas Dei gratia, si nullo adhibito uitae meae temperamento, neque gratiam uocantem audio, neque manum uoluntati atque arbitrio suam deploranti debilitatem, ac ruinam, porrigo?	I implore [you], what does it matter to me [that] it be defined what powers choice has in me, what [powers] will, what [powers] the grace of God, if, with no moderation applied to my life, I neither hear grace calling, nor do I offer a hand to [free] will and to choice, as they deplore their weakness and ruin?
Quorsum ad originem, effectumque iustificationis et sacramentorum discutiendum inuitor, qui ab omni prorsus beneuiuendi ratione alienus, nihil me agere uideo, quod uiua sit fide nixum: qua, ut sic loquar, sequestra, Spiritus Dei in cor hominis descendit, unde nostra omnis emanat iustificatio, atque ad sacramenta digne percipienda dispositio?	To what end am I invited to discuss the origin, and the effect of justification and of the sacraments, I who am utterly estranged from every plan of living well: I see myself doing nothing which depends on living faith, by which, as a go-between, so to speak, the Spirit of God descends into the heart of man, from where all our justification emanates, and the disposition for worthily receiving the sacraments?

Parum est a Patribus decerni, pacem nodum eum esse indissolubilem, quo non modo res conditae in terris, sed etiam quae in coelis, suo in statu conseruantur, uiuuntque in Deo, nisi depositis	It is of little value to be decreed by the fathers [that] peace is that indissoluble knot, by which not only things established on earth, but also those in heaven, are preserved in their own state and live in God, unless
{69.a} non tantum armis, quantum belligerandi libidine, atque, unde originem habent concertationes et rixae etiam in pacis templo, ambitione, uim nobis magis inferri patiamur, quam nos aliis inferamus.	{69.a} having laid aside not so much the weapons as the lust for waging war, and the ambition from where conflicts and brawls have [their] origin even in the temple of peace, we should allow force to be inflicted on us more than we should inflict [it] on others.
O inscitiam hominum. non pascitur, crede mihi, doctrina nostra hac uanissima Deus, neque more humano istiusmodi genere scientiae, quae inflat, delectatur.	O the ignorance of humans. God is not nourished, believe me, by this extremely vain doctrine of ours, nor in a human way is he delighted by this type of knowledge which puffs [one] up.
Quare nostrae prius corrigendae sunt appetentiae, dirigendaeque a mundi amore in Deum, quam ad illa peruestiganda definiendaque accedamus, quae purgatissimum requirunt animum.	For which reason our longings must first be corrected and directed away from the love of the world toward God, before we may draw near to thoroughly investigate and define those [things] which require an extremely purged mind.
Sic nimirum placato numine, nostrumque ad concilium accersito Dei spiritu quid non exorabunt Patres? quid non recte sancteque sancient in Dei nomine congregati?	Thus, no doubt with the divinity appeased, and the spirit of God summoned to our council, what will the Fathers not obtain by prayer? What not rightly and in a holy manner will the congregated not sanction in the name of God?
Qui ita suas condunt leges ac decreta, ut nihil aliud spectent quam Dei honorem, hi profecto filii Dei sunt, hi digne praestant aliis, hi facile dissidiosorum hominum atque haereticorum destruentes consilia, omnemque altitudinem extollentem se aduersus scientiam Dei attenuantes, in captiuitatem redigent omnem intellectum, in obsequium CHRISTI.	Those who establish their laws and decrees in such a way that they look to nothing else than the honor of God, these surely are the sons of God; these stand above others worthily; these, easily destroying the counsels of discordant men and heretics and attenuating every loftiness exalting itself against the knowledge of God, will drive every intellect back into captivity, in obedience to Christ.[273] [2 Corinthians 10.5]
Quid? in promptu habentes omnem ulcisci inobedientiam et impietatem, fraenum mundo uel reluctanti iniicere ualidi erunt.	What? Having at their disposal to punish all disobedience and impiety, they will be strong [enough] to impose a bridle on the world, even when reluctant.
Sic sunt illi, qui a spiritu Dei nostri sancto	Such are those, who, enlightened by the holy

[273] Qui leges condunt, hi nihil aliud, quam Dei honorem spectare debent. (These [people] who establish laws, ought to consider nothing other than God's honor.)

illustrati, non a spiritu Dei huius seculi nequam obcaecati, mundo ferocienti dominantur, eumque ad timoris Dei regulam informant.	spirit of our God, not blinded by the wicked spirit of the God of this generation, rule over the rampaging world and shape it to the rule of the fear of God.
Alioqui segnibus conductis agricolis in uineam domini, neque maceries, neque ulla unquam obstare sepes poterit, quin turmatim porcorum greges irrumpant, qui totam conculcantes uineam, ita integre depascant racemos, ut ne unus quidem	Otherwise with sluggish farmers hired into the vineyard of the lord, neither walls nor any hedge will ever be able to hinder herds of swine from bursting in, in droves, [creatures] which trampling the whole vineyard, devour clusters of grapes so completely that not even one
{69.b} in lacum illum, in quem e praelo, quod solus calcauit CHRISTUS, redemptionis liquor effluxit, a uinitoribus inferri possit.	{69.b} can be carried in by the vineyard workers into that vat into which the liquid of redemption flowed from the winepress, which Christ alone trod.
Atque ita CHRISTUS ab hominum malitia pene superatus, e uinea excedet, aliosque (Turcas fortasse ac Sarmatas) quibus tuto suam commendet sponsam, eliget defensores.	And so Christ, almost overcome by the malice of men, will depart from the vineyard and will choose other defenders (perhaps the Turks and the Sarmatians) to whom he may safely entrust his spouse.
Interim autem uos o qui non tam Casini, quam contemplationis montem illum sublimem, in quo beneplacitum est Deo habitare, colitis, uidete qualem charitatem dedit nobis Pater, ut filii Dei nominemur, et simus.	Meanwhile, however, O you who inhabit not so much [Monte] Cassino as that sublime mountain of contemplation in which it is well-pleasing for God to dwell, see what kind of *charitas* the Father has given to us, so that we may be named, and may be the sons of God.
uidete, inquam, quam charos habuit nos Deus, ut non solum amicos, uerum etiam filios et dici et esse uoluerit.	See, I say, how dear God has held us, that he willed [us] both to be called and to be not only friends but also sons.
Tametsi enim uerbum, Simus, non sit apud Graecos, additum tamen adeo non corrumpit sensum, ut etiam iuuet, reddatque uenustiorem, gratumque magis, ob rudiores maxime, quibus nondum compertum est, nullum omnino esse discrimen inter dici et esse, cum nomen, quod os Domini nominauit, a Deo alicui tribuitur.	For although the word *Simus* (We are) is not [found] among the Greeks, still, having been added, it is so far from corrupting the meaning that it even helps, and renders it more charming and more pleasing, especially for the sake of the unlearned, by whom it has not yet been discovered that there is utterly no difference between to be called and to be, when a name, which the mouth of the Lord has named, is attributed to someone by God.
Diuus tamen Augustinus hac de re ita scribit: Qui uocantur et non sunt, quid prodest illis nomen? nihil prorsus (arbitror) si sint ex illis, de quibus in prouerbiis ita legimus: Nomen impiorum putrescet. Secus uero de illo censendum, de quo sic quidam:	Yet St. Augustine writes thus concerning this matter: Those who are called and are not, what does the name profit them? Nothing at all (I think) if they should be from those about whom we read thus in the Proverbs: The name of the impious will putrefy. It must be judged

Nominabitur tibi nomen tuum a Deo in sempiternum.	otherwise regarding him of whom a certain [prophet said] thus: Your name will be named for you by God into eternity.
Quale istuc est nomen? pax iustitiae, et honor pietatis. De Hierusalem, sancto nimirum electorum coetu, praedixit Baruch propheta.	What sort of name is that of yours? The peace of justice, and the honor of piety. Concerning Jerusalem, evidently, the holy assembly of the elect the prophet Baruch foretold.
Vtrum igitur uerbum addas Simus, uel ne, haud multum adeo refert. Id curandum potius, quod tale sit nobis nomen a Deo datum, ut intra se nostrum quilibet sentiat Dei spiritum operantem	Therefore, whether you add the word *Simus* (We are), or not, it matters not much at all. Rather, one must take care that such a name has been given to us by God so that within himself each one of us may feel the spirit of God working
{70.a} clamantemque, Abba, pater. Ea proprie filiorum uox est, atque illorum, qui per gratiam et adoptionem filio Dei insiti sunt: et ita insiti, ut unum plane iam factum sit in ipso Deus, et homo.	{70.a} and crying out, Abba, father. That is properly the voice of sons, and of those who, through grace and adoption, are grafted into the son of God: and grafted thus that God and man have now clearly become one in his very self.
Nam ad rationem summi boni spectat, quod summo se modo communicet cum creaturis, quod sane tum fit, cum naturam creatam tam sibi arcte copulat, ut ex tribus, uerbo, scilicet, anima, et carne, una fiat persona.	For it is characteristic of the highest good that it should communicate itself in the highest manner with creatures, which surely then happens when it conjoins a created nature to itself so tightly that from three, namely, word, soul and flesh, one person is made.[274]
Quod si humanam carnem iuxta suae naturae conditionem Deo in unitate personae uniri non decuit, decuit tamen Deum, qui propter incomparabilem suam dilectionem et charitatem ea ipsa unione genus hominum seruare decreuerat, nostram non exhorrescere naturam.	Because if it was not fitting for human flesh, according to the condition of its own nature, to be united to God in a unity of person, it was nevertheless fitting for God, who, on account of his incomparable love and *charitas*, had decided to save the human race by that very union, not to shrink from our nature.
Non ideo tamen mutatus est Deus, qui semper est immutabilis, sed nostra immutata est natura, quae cum uaria semper fit, atque ab ipso primo suae conditionis exordio sui dissimilis: nihilo minus ab ipsa uerbi assumptione habuit, quod ex terrena et mutabili sit effecta Deiformis, atque unius omnino spiritus cum Deo.	Yet not for that reason was God changed, who is immutable always, but our nature was changed, which, since it is always made diverse/ various, and from the very first beginning of its creation has become unlike itself, nevertheless, from the very assumption of the word, [our nature] has had this property: that from earthly and mutable, it has been made Deiform, and of one spirit

[274] Ad rationem summi boni spectat, ut se summo modo communicet cum creaturis. (It is characteristic of the highest good, that it share itself with creatures in the highest way.)

	altogether with God.[275]
Siquidem tanta est Patris aeterni charitas, ut naturam humanam ad tam excellentem gradum cum uerbo euexerit, ut eadem omnino sit facta hypostasis naturae diuinae atque humanae, ita, quod genus id nostrum alioqui luteum et mortale, secretissimo quodam modo ac ratione diuino innixum stipiti, in Deo magis sit ac uiuat, quam in sese: more nimirum surculi in ramo alterius arboris insiti (sic humanis, atque omnibus obuiis, utendum est exemplis:) cum ramus sit arbori naturalis, surculus uero insititius, una tamen est arbos, unus truncus, una radix.	Accordingly, so great is the *charitas* of the eternal Father that he has exalted human nature to such an excellent degree with the word, that altogether the same hypostasis has been made of the divine and human nature, so that this race of ours, in some respects muddy and mortal, leaning upon the divine trunk in a certain most secret way and manner, exists and lives more in God than in itself; evidently like a shoot grafted into the branch of another tree (thus examples must be used [that are] human and familiar to everyone): since the branch is natural to the tree, but the shoot is grafted, still there is one tree, one trunk, one root.[276]
Ecquid igitur boni	Could any good at all, therefore,
{70.b} a tam admirabili ac stupenda insitione sperari potuit? quid coniunctio illa, illa, inquam, coniunctio ab immensa aeterni Patris charitate profecta nobis attulit praesidii? quid fauoris?	{70.b} be hoped from such an admirable and stupendous grafting? What defense did that conjunction bring to us, that conjunction, I say, having proceeded from the immense *charitas* of the eternal Father? What favor?
Illud sane, quod ab ipsa CHRISTUM Deum et hominem, nempe fratrem nostrum, accepimus.	[It brought] that [favor], surely, that from it we have received Christ, God and man, namely, our brother.
Charitatis enim Dei immensae, atque adeo imperscrutabilis bonitatis erga hominum genus haec fuit significatio: siquidem ab homine contemptus, non propterea ab aeterno suo illo seruandorum hominum consilio refrixit: neque perinde rem tam indignam ac nefariam est auersatus, tulitque indignabunde, quin limum istum nostrum uilissimum, atque illi infestum, arctissime uinciret, itaque sibi adglutinaret, ut nisi conatu ingenti prostratae uoluntatis a tam felici atque arcto coniunctionis uinculo enodari non possit.	For this was the outward sign of God's immense *charitas*, and too of his inscrutable goodness toward the human race: accordingly, despised by man, he has not for this reason cooled down from his eternal plan for saving men; nor in like manner did he turn away from a thing so unworthy and nefarious, and bear [it] indignantly, but that he bound this most vile mud of ours, and hostile to him, most tightly to himself, and so glued [it] to himself, so that except by an immense exertion of the prostrate will, it cannot be untied from such a happy and close bond of conjunction.
Quid Deo sublimius? quid limo abiectius? Et tamen, (O incomprehensibilem aeterni	What is more sublime than God? What more abject than mud? And yet (O, the

[275] Quando Deus carnem assumpsit, non mutata fuit illius natura, sed nostra. (When God took on flesh, his nature was not changed, but ours was.)
[276] Natura humana ita est Deo unita, ut magis in illo sit, quam in sese. (Human nature is so united with God that it is more in him, than in itself.)

Patris dignationem) Deus ad limum descendit, Deus limo unitur.	incomprehensible condescension of the eternal Father) God descends to the mud; God is united to the mud.
An id satis illi uisum est? quid? homo, limus uidelicet alga ipsa uilior, ad tam excelsam prouectus est sublimitatis altitudinem per CHRISTUM in Deo: ut quicquid egit Deus in terris, id limum egisse fateamur, credamusque illa Deum uere pertulisse, quae tulit limus in CHRISTO.	Did this seem enough to him? What? man – mud obviously more vile than seaweed itself – through Christ in God was raised to such a lofty altitude of sublimity, that we may profess that whatever God did on earth, the mud did it; and we may believe that God truly endured those things which the mud endured in Christ. [seaweed: Horace, *Satires* 2.5.8; Vergil, *Eclogues* 7.42]
Sic e stercore eleuatum est genus humanum. sic Hester depositis uestimentis pullis et lugubribus, introducta fuit ad Regem, a quo regni diademate donata, Vasthi loco regnare iussa est. sic tandem homines ex inimicis facti sunt filii Dei uiuentis, non solum amici.	Thus from the dung-heap the human race was raised up. Thus Hester, having laid aside drab and mournful clothes, was brought before the king, by whom having been gifted the diadem of the kingdom, she was commanded to reign in place of Vashti. Thus, finally, from enemies, men became not only friends, [but] sons of the living God.[277]
Et id quidem propter nimiam charitatem suam, qua dilexit nos, lauitque sordidos in sanguine	And that was indeed on account of his immense *charitas* with which he loved us and washed us filthy ones in the blood
{71.a} filii sui dilectissimi, quem propitiatorem posuit pro his, qui longe erant, et qui prope, quique profugi a facie domini illam secum, quemcunque peragrassent locum, ferebant sententiam: Vagus et profugus eris super terram. At quid illud cdesperationis indicium?	{71.a} of his most beloved son, whom he set as a propitiator for those who were far off and those who were near, and who, [as] fugitives from the face of the Lord, were carrying that verdict with them to whatever place they had traveled: You will be a wanderer and a fugitive upon the earth. But what was that sign of shattered/ profligate despair?
Maior, inquit, est iniquitas mea, quam ut ueniam merear. Addiderant igitur flagitiorum cumulo etiam desperationis iniuriam, itaque pertinaciter in retrahentem a fuga induruerant homines, ut nullum omnino tanquam exanimes experirentur conscientiae stimulum, morique potius decreuerant, quam Deo uocanti assentire: illique, quem a fasciis ipsis offendere	My iniquity is greater, he says, than that I may deserve forgiveness. Therefore, they had even added injury of desperation to the heap of shameful deeds, and so humans had obstinately become hard against the one drawing [them] back from flight, so that they would experience no sting/ prick of conscience at all as though they were lifeless, and they had decided to die rather than to agree to God

[277] Nulla hominis dignitas, aut virtus Deum unquam promeruit, sed ipse Deus per se animam, tanquam Hester Vashti loco regnare voluit. (No dignity or virtue of man has ever merited God, but God himself, of his own accord, wished the soul to reign, like Hester [reigned] in place of Vashti.)

didicerant, reconciliari.	calling [them], and to be reconciled to him, whom they had learned to offend from their very swaddling [clothes].
Ergo propter nimiam charitatem suam, cum essemus mortui peccatis, conuiuificauit nos in CHRISTO.	Therefore, on account of his excessive *charitas*, when we were dead in sins, he brought us to life together in Christ. [Ephesians 2.5]
ergo in CHRISTO, per quem accessum habemus in uno spiritu ad Patrem, reconciliati sumus Deo. ergo de gradu eiecta, atque occisa Vasthi, illa scilicet immani lege peccati, discissum fuit mortis decretum.	Therefore, in Christ, through whom we have access in one spirit to the Father, we have been reconciled to God. Therefore, with Vashti having been cast down from her rank and slain, to be sure, by that monstrous law of sin, the decree of death was torn to pieces.
Quis istud tam insperatum nobis attulit beneficium? nonne Deus? nonne Pater aeternus? nonne ille, qui suas fore asseruit delitias cum filiis hominum conuersari? causa uero? charitas, amor, bonitas. Hominum ne? Quid hominum? Dei. Quid enim succi ab arido stipite, aut saxo prodire unquam potuisset?	Who brought us such an unexpected benefit? Wasn't it God? Wasn't it the eternal Father? Was it not that one who asserted that his delights were to consort with the sons of men? But the cause? *charitas*, love, goodness. Of men? What's this, of men? [Rather], of God. For what sap could have ever come forth from a dry tree trunk or a stone?
Quid a Pyratis? Quid a statuarum simulacrorumque cultoribus, ac parricidis, uel clementiae uel religionis sperari debuit?	What from pirates? What from worshippers of statues and idols, and from parricides, [what] either of mercy or of religion ought to have been hoped for?
Omnes enim in id ultro conspirauerant, ut Deo aduersarentur. Qua de re non hominum bonitas, quae nulla erat: non amor, qui e terris excesserat: non charitas, quae dudum	For all had conspired willingly in this: that they should oppose God. For this reason, neither the goodness of men which was nonexistent, nor love which had withdrawn from earth, nor *charitas*, which lay hidden
{71.b} fugata in Dei sinu latebat, tantorum bonorum causa extitere.	{71.b} in the bosom of God, having been put to flight some time ago, stood forth as the cause of such good things.
At Deus ex se se motus misit filium suum ueluti colonum in terris absque diuersorio, qui Patris tabellam iam a principio obsignatam, firmatamque iracundiae pessulo, resignaret apertamque e cruce, loco nimirum orbi uniuerso conspicuo, palam ostenderet, in qua sane uox ista aureis formata erat literis, CHARITAS.	But God, moved by himself, sent his son as a sort of tenant farmer upon the earth, without lodging, who would unseal the contract/ tablet of the Father, sealed already from the beginning and fastened with the latch of wrath, and having unsealed it would display it publicly from the cross, in a place visible no doubt to the whole world, in which surely this word was formed in golden letters: CHARITAS.
Hanc homo laetus inspexit, atque inde ueniam sperare coepit, et uitam. conspexit	Happy man looked into this, and from it began to hope for pardon and life. The devil also

et daemon, ac horrendum in modum exterrefactus, se regno spoliatum iri praesensit.	looked at [it], and terrified in a horrific manner, had the presentiment he would be despoiled of his kingdom.
nec quidem falsus fuit. mortuo nanque CHRISTO, atque e tumulo excitato, quin etiam ad dexteram Dei patris gloriosissime ascito, captiua ducta est captiuitas: Morteque prostrata et interfecta, expunctum fuit debitum, atque ob datum pacis osculum, unum facti sunt Deus et homo.	Nor indeed was he deceived. For with Christ having died and having been raised from the tomb, rather, most gloriously summoned to the right hand of God the father, captivity was led captive, and with Death prostrate and slain, the debt was canceled, and on account of the kiss of peace given, God and man were made one.
Dum enim hominem tot interstitiis a Deo dissidentem assumpsit CHRISTUS, per crucem interficiens, ut inquit Paulus, inimicitias in semetipso, mediumque parietem maceriae dissoluens, fecit esse unum Deum et hominem; uitam (ut sic loquar) et mortem; gratiam et peccatum.	For inasmuch as Christ has taken up man differing from God by so many interstices/ gaps, destroying through the cross (as Paul says) the enmities in himself, and dissolving the middle wall of partition, he made God and man to be one, life (as I might say) and death, grace and sin. [Ephesians 2.14-16]
Unde indelebilis se reum facit culpae, qui tam beatum gratuitumque Dei nodum cum anima dissoluere non ueretur.	Whence he makes himself guilty of an indelible guilt, he who does not fear to dissolve such a blessed and freely given/ gratuitous knot of God with his soul.
Nam sic uno copulatos ardore, et eo quidem diuino ac aeterno, quo mediatore non solum filius unus est Deus cum Patre, uerumetiam spiritus humanus unus fit cum Dei spiritu, quid unquam dirimet, nisi mens hominis a Deo auersa, atque exultans in peccatis uoluntas?	For those joined thus by a single ardor/ passion, and indeed by that divine and eternal one, with which not only is the son one God as mediator with the Father, but even the human spirit becomes one with the spirit of God, what will ever tear [them] apart, except a human mind turned away from God and a will exulting in sins?
Siquidem inuita humana uoluntate istiusmodi non fit coitio, atque cum	Accordingly, with human will reluctant, a coming together of this sort and a union with God does not take place.[278]
{72.a} Deo unio. Quapropter sicut ipsa, pars ea est hominis, quae cum Deo liberalissimo atque eodem salutis animarum appetentiore quam ipsae sint animae, transigit, ita eadem uel sola est, quae uiolato foedere initae semel cum Deo copulae, abrumpit conditiones pacis, fitque actutum e filia Dei filia Babylonis misera.	{72.a} Wherefore, just as the [will] itself is that part of man which transacts with a most generous God, and with him [who is] more desirous of the salvation of souls than are the souls themselves, so this same [will] is even the only thing which – the covenant of the union once entered into with God having been violated – severs the conditions of peace, and from a daughter of God instantly becomes a

[278] Voluntate hominis invita non fit unio cum Deo. (Union with God does not happen with a man's will reluctant.)

	wretched daughter of Babylon.
Nec sic tamen suos illos infinitos uniuersalesque charitatis radios a mundo subtrahit benignissimus dominus.	Yet not even thus does the most kind Lord withdraw those infinite and universal rays of his *charitas* from the world.
si quid peccatur, tolerat, fertque nostram quodammodo humeris miseriam: ut uel sic saltem ad Patrem tam beneficum recurrere non uereamur, dediscamusque animi desperationem, ac iuxta in perseuerantia peccati impudentiam.	If any sin is committed, he tolerates it, and in a way, carries our misery on his shoulders, so that at least thus we might not be afraid to have recourse to a Father so beneficent, and may unlearn the despair of mind, and likewise impudence in the perseverance of sin.
Itaque iam demum resipiscamus ad uitam, ex animoque expendamus qualem charitatem, quantamque beneuolentiae significationem dedit nobis Pater, ut filii Dei et nominemur, et reuera simus.	Therefore, let us finally come back to life now, and let us weigh from the heart/ mind what kind of *charitas* and how great a sign of benevolence the Father has given us, that we may be called and actually be sons of God.
3.1.2. Propter hoc mundus non nouit nos, quia non nouit eum.	**3.1.2. On account of this: the world does not know us, because it does not know him.**
Ecce palam ulla absque periphrasi uir sanctus asserit Deum a mundo ignorari. Non nouit, inquit, eum, nempe Deum. Ecquis non nouit? mundus. astra ne? sol? luna? plantae, terraeque animantia suum non norunt opificem? profecto coeli enarrant gloriam Dei, et opera manuum eius annuntiat firmamentum.	Behold, without any circumlocution, the holy man asserts that God is ignored by the world.[279] He does not know him, he says, evidently God. And who does not know? The world. The stars, perhaps? The sun? The moon? Plants and the creatures of the earth do not know the maker? Certainly the heavens narrate the glory of God, and the firmament announces the works of his hands.
Suo enim modulo res conditae, quamuis expertes uitae, laudant Deum, cum ab indita ui naturae, atque praescripta rei cuilibet existendi lege summo ab effectore neutiquam recedunt.	For created things according to their own measure, although devoid of life, praise God, since by the implanted force of nature and the law of existence prescribed for whatever thing, they in no way withdraw from the supreme creator.
Ecquis igitur iste est mundus tam ingratus? tam sui parum compos, qui suum non agnoscat conditorem? eum puto, de quo ita concionatur CHRISTUS:	Who, therefore, is that so ungrateful world? So little in possession of itself that it does not recognize its own founder? I think it is that [world] concerning which Christ preaches thus:
{72.b} Cum uenerit ille (Spiritum intellige Patris) arguet mundum de peccato, et de	{72.b} When he will have come (understand the Spirit of the Father), he will rebuke the

[279] Qualis sit mundus, qui ignorat Deum. (What the world is like that is ignorant of God.)

iustitia, et de iudicio.	world concerning sin, and concerning justice and concerning judgment. [John 16.8]
Illud item. In mundo pressuram habebitis, sed confidite, ego uici mundum.	Likewise that [passage]: In the world you will have pressure, but have confidence, I have conquered the world. [John 16.33]
mundus ergo iste uisibilis non is est, quem iri a Paracleto reprehensum edisserit dominus, sed ille, cuius principem ac rectorem ui eiiciendum esse diuina affirmat autoritas.	Therefore, that visible world is not the one which the Lord declares is to be rebuked by the Paraclete, rather that [world] whose prince and ruler the divine authority affirms must be cast out by force.
ille, inquam, quem diuus Petrus mundum impiorum appellauit. Sic enim de Deo praeteritorum scelerum ultore loquitur.	That world, I say, which St. Peter called the world of the impious. For he speaks thus concerning God as the avenger of past crimes.
Diluuium mundo impiorum inducens, et ciuitates Sodomorum et Gomorrhaeorum in cinerem redigens euersione damnauit. Clarius adhuc Paulus ad Ephesios scribens.	Bringing in a flood on the world of the impious, and reducing the cities of the Sodomites and Gomorrhaeans to ash, he condemned them with destruction. [2 Peter 2.5-6] Paul writing yet more clearly to the Ephesians:
Cum enim CHRISTI coniunctionem cum Ecclesia, quae est corpus ipsius, et plenitudo eius, descripsisset: asseuerassetque ipsum Dei filium in omnibus pro omni bono suppetere, ut pote, qui omnia in omnibus adimpleret, mox intulit.	For when he had described the conjunction/ union of Christ with the Church, which is his own body, and the fullness of him: he had asserted the very son of God suffices for every good in all things, inasmuch as he who fulfills all things in all [Ephesians 1.22-23]; next he introduced:
Et uos quoque conuiuificauit, cum essetis mortui delictis et peccatis uestris, in quibus ambulastis secundum seculum mundi huius, secundum principem potestatis aeris huius spiritus, qui nunc operatur in filios diffidentiae, in quibus et nos aliquando conuersati sumus in desideriis carnis nostrae, facientes uoluntatem carnis et cogitationum, et eramus natura filii irae.	And he has brought you to life together, when you were dead in your misdeeds and sins, in which you walked according to the age/ course of this world, according to the prince of the power of the air of this spirit who works now on the children of disobedience, among whom we too at some time have conducted [ourselves] in the desires of our flesh, doing the will of the flesh and of thoughts, and we were by nature the children of wrath. [cf. Ephesians 2.2]
Ecce quam musice suo depinxit colore mundi faciem diuinus philosophus. Et nos quoque nonnulla in superioribus attigimus.	Behold how harmoniously the divine philosopher [Paul] has depicted the face of the world with its own [rhetorical] coloring. And we also have touched upon some [of these] above.
Vide quomodo gradientes inter delitias atque oblectamenta huius mundi, mortuos appellat apostolus, nimirum Deo ob	See how the apostle calls those advancing amid the delights and pleasures of this world, dead, no doubt, to God, on account of the frequency

delictorum frequentiam atque habitum, quo inebriata anima, sensuque illo sublimi, quo in Deo uiuitur,	and the habit of misdeeds, by which the soul, intoxicated and destitute of that sublime sense with which one lives in God, dies off.
{73.a} destituta intermoritur. Ad haec, qui principi, siue ut illum uocat Paulus, Deo seculi huius nequam, dicto parent, hi diffidentiae filii, ut cernis, nuncupantur, hoc est, increduli, ac parum CHRISTI meritis fidentes.	{73.a} Furthermore, those who obey the command of the prince, or as Paul calls him, the God of this wicked age, these, as you see, are proclaimed the sons of disobedience, this means, unbelieving, and trusting too little in the merits of Christ.
Et demum nil nisi carnem, iram, mortem, Sodomam, Gomorrham, et alia id genus permulta hoc in mundo immundissimo connumerari audis.	And eventually you hear nothing except flesh, wrath, death, Sodom, Gomorrah and very many other things of this sort reckoned in this extremely filthy world.
In quibus, inquit, et nos aliquando conuersati sumus in desideriis carnis nostrae, facientes uoluntatem carnis, et cogitationum: Hoc est, et animo et corpore toti peccatis expositi et obnoxii.	Among whom (he says) we too have consorted at some time or other in the desires of our flesh, doing the will of the flesh and of thoughts: This means, we are totally exposed and liable for the sins of the whole body and soul.
Iccirco eramus natura filii irae, nempe diuina digni ira, atque ultione.	For this reason we were by nature children of wrath, truly deserving of divine wrath, and vengeance.
Vides, ni fallor, huiusce mundi, qui Deum non nouit, effigiem. uides periculum. uides imposturam. uides cantus circaeos. Miror si quis iam sit, quem scorti huiuscemodi fucosi latere possit uafricies, falsique risus.	You see, unless I am mistaken, the image of this world which does not know God. You see the danger. You see the deception. You see the Circean incantations. I wonder if there be anyone now from whom the shrewdness and the false smile of such a painted whore can be hidden.
At mirari qui pergam? quorundam potius dolere debeo peruicaciam, ne dicam ultroneas in Deum iniurias, et uoluntarios, uoluptuososque in impietatem lapsus: qui nulla uel baptismi, uel professionis rerum earum, quae mentem a sensibus, atque proinde a mundi dilectione euocare possent deterriti memoria ac monitu, ubicunque degant, aut quacunque in re laborent, siue sacra ea sit, siue prophana, mundum in sinu portant.	But how can I continue to wonder? I ought rather to grieve at the stubbornness of certain men, not to say their wanton injuries against God and their voluntary, even pleasurable, lapses into impiety; those who, deterred by no memory and warning either of baptism or of the profession of those things which could call the mind away from the senses, and hence from the love of the world, wherever they live or in whatever matter they labor, whether that [matter] be sacred or profane, carry the world in their bosom.[280]
hoc est, pessundato Dei timore, non nisi, quod aut dolum, aut insidias, aut simultates	This means, the fear of God having been done away with, the extremely clever (if it pleases

[280] Quid sit mundum in sinu ferre. (What it means to carry the world in one's breast.)

aut libidinem, aut auaritiam, aut tyrannidem, aut ambitionem referat, cogitant, callentque astutissimi, si Deo placet, ueteratores.	God) old schemers cogitate and are practiced in nothing except what refers to deceit, treachery, feuds, lust, greed, tyranny, or ambition.
Per illos sane non stat, quin diu sua ipsorum culpa uacillans euertatur religio, subuersaque sancte	It is certainly not due to them that religion, wavering for a long time by their own fault, is not overturned, and the discipline of living in a holy way having been subverted
{73.b} uiuendi disciplina, mundus ea tandem obtineat, quae haud multo pridem a sanctissimis, ipso etiam reluctante mundo, deuicta fuerant uiris.	{73.b} the world does not finally obtain those things which, not long before, were conquered by the most holy men with the world itself even resisting.
Ergo illud certissima definiri potest asseueratione, mundum ab illis amatum, qui mundi odium profitentur, bonarum rerum exitium, atque instantem praedicere calamitatem.	Therefore, this can be defined with a most certain affirmation: the world loved by those who profess hatred for the world, predicts the destruction of good things and an imminent calamity.
Verum tu o Christe, cuius hic res agitur, prius quam spinae istiusmodi acutissimae in rhamnum coalescant, succide illas, ad nihilumque deueniant tanquam aqua decurrens: et si quas dirigunt in te sagittas, tu illas, qui potentissimus es omnium, perfringe: fiantque limacibus persimiles, qui inter repandum colliquescunt.	But you, O Christ, whose cause is at stake here, before extremely sharp thorns may coalesce into a bramble, cut them down, and let them come to nothing like water flowing down [Psalm 57.8]; and if they direct any arrows at you, you who are the most powerful of all, break them apart, and let them be like snails which while crawling melt away.
Et certe quid nisi repunt cochleolae istae tumidissimae?	And certainly what do these small, very tumid little snails do if not crawl?
Possunt sane in curribus, et equis nonnihil ferocire, atque in gratiam fortunae, cuius sinciput se apprehendisse gloriantur, ineptire, ac penitus dementare.	Surely they can behave somewhat fiercely with their chariots and horses, and to win the favor of fortune, whose forelock/ forehead they boast to have seized, they can act foolishly and go utterly mad.
Verum si res mundi huiusce fastuosas et ludicras, ob quas ii mirandum in modum insolescunt cum rebus CHRISTI seriis conferre libeat, nihil aliud, ut diximus, quam repunt cochleae.	In truth, if it may please [someone] to compare haughty and ludicrous things of this world, on account of which these [men] become overbearing in a wondrous way, to the serious matters of Christ, they do nothing else, as we have said, than crawl like snails.
Tantum animos non abiiciant probiores. nam CHRISTUS, qui mundum se in illorum gratiam uicisse fassus est, uincet et, credo, ampullas istas ludentes in gremio suae dominae.	Only let the more upright not cast aside their courage. For Christ, who confessed that he conquered the world for their sake, will also conquer, I believe, those windbags playing in the lap of their lady.
Hinc nos etiam qui Dei honorem pluris	Hence, they are to a man [*ad unum*] ignorant

facimus, quam illi suum mundum, ignorant ad unum, eosque omnino praeterit, quod illius assuti sumus corpori, quem, ut licentius suo frui mundo possent, non esse uellent.	of us, we who value the honor of God more than those [value] their world, and it escapes them altogether that we are stitched onto the body of that one whom they wish did not exist, so that they might enjoy their world more licentiously.
Quod si illius non penitus ignorant maiestatem, prouidentiam quoque, et quibus omnia suo in statu perseuerant condita, tum potentiam, tum uirtutem,	But/ Because if they do not utterly ignore his majesty, and too [his] providence, and both the power and strength by which all things created persevere in their own state,
{74.a} bonitatem tamen, atque in ferendis sceleratissimorum hominum contumeliis patientiam, contemnunt.	{74.a} still, they disdain [his] goodness and patience in the bearing of insults of the most wicked men.
Id est enim non nosse Deum, atque illius membra prorsus ignorare. Imo cognita acerbissimis diuexant modis.	For that is to not know God, and to be utterly ignorant of his members/ limbs. On the contrary they harass the known [members] in the most bitter modes/ ways.
Nec mirum quidem, in mundo sunt, ut iam praedixit dominus, et de mundo non sunt, sed filii Dei cum sint, illius quoque sunt haeredes, cohaeredes autem CHRISTI. unde sequitur:	Nor is it indeed any wonder, they are in the world, as the lord has already foretold, and they are not of the world, but since they are children of God, they are also his heirs, and moreover, co-heirs with Christ. Whence it follows:
3.2. Charissimi nunc filii Dei sumus, et nondum apparuit quid erimus. Scimus quoniam cum apparuerit, similes ei erimus. quoniam uidebimus eum sicuti est.	**3.2. My dearest ones, now we are children of God, and it has not yet appeared what we will be. We know that when he appears, we will be similar to him, because we will see him just as he is.**
Benignissimus dominus cum etiamnum in terris nobiscum ageret, nihil fere tam euidenter docuit, quam mundi contemptum.	When the most merciful lord was still living/ acting with us on earth, he taught almost nothing so explicitly as contempt for the world.[281]
Non enim Dei sapientiam latere potuit, pugnare intersese Dei amorem atque amorem mundi.	For it could not escape the wisdom of God: the love of God and love of the world fight with one another.
Iccirco suos de mundo nequaquam fore praedixit: Vos, inquit, de mundo non estis, sed ego elegi uos de mundo, propterea odit uos mundus. Ecquid unquam a tam fallaci	For this reason he foretold his followers would by no means be of the world: You, he said, are not of the world, but I chose you out from the world, for this reason, the world hates you.

[281] Nihil tam evidenter edocuit CHRISTUS in terris, quam mundi contemptum. (Christ taught nothing on earth so clearly as contempt for the world.)

domino requietis sperari potuit? Audite.	What respite could you ever expect from such a deceptive lord? Listen.
In mundo pressuram habebitis. Verum confidite, quia ego uici mundum.	In the world, you will have pressure. But have confidence, because I have conquered the world.
Hae sunt delitiae, quas hi a mundo expectant, qui in Dei castris militant, pressurae, odia, proscriptiones, exilia, atque huiusmodi alia pene innumera, quibus Dei amici libentissime obnoxii sunt.	These are the delights which these people who wage war in the camps of God expect from the world: pressures, hatreds, proscriptions, exiles, and other things of this sort almost innumerable, to which the friends of God are most willingly subject.[282]
His dignus, inquit, non fuit mundus. Quare sic sua a mundo accepta uulnera testabatur Paulus: In omnibus, inquit, tribulationem patimur, laboramus, persecutiones sustinemus, humiliamur, deiicimur, semperque mortificationem IESU CHRISTI in corpore nostro circunferimus, at	The world, he said, was not worthy of these. For this reason Paul thus bore witness to his wounds received from the world: In all things we suffer tribulation, we toil, we sustain persecutions, we are humiliated, we are dejected, and we always carry around the mortification/ dying of Jesus Christ in our body,
{74.b} ea spe tamen, ut uita IESU manifestetur in corporibus nostris.	{74.b} but still with that hope, that the life of Jesus may be manifested in our bodies.
Semper enim nos qui uiuimus in mortem tradimur propter IESUM, ut et uita IESU manifestetur in carne nostra mortali.	For we who live are always handed over to death on account of Jesus, so that the life of Jesus may also be manifested in our mortal flesh. [cf. 2 Corinthians 4.8-11]
Aegro quidem, atque irato haec audiunt animo mundi amatores, irridentque si quis illorum derideat insaniam.	Indeed lovers of the world hear these things with an infirm and irate soul, and they jeer if anyone laughs at their insanity.
quanquam certe non res ea digna uidetur risu, sed dolore potius immenso, cum quis, ex illis etiam, qui se mundo imposturam fecisse opinantur, sic molliter, atque effoeminate uiuit, ut malit muliebrem uel in ipsis Dei aedibus mundum expiscari, quam inter mundissimas spiritus delitias, amaras tamen, atque insolitas suibus, uersari.	Although surely that thing does not seem deserving of laughter, but rather of immense grief, when someone, even among those who believe themselves to have practiced deceitfulness on the world, lives so softly and in an effeminate way, that he prefers to fish out a womanly world even in the very sanctuaries of God, rather than dwell amid the extremely clean delights of the spirit, bitter however and unfamiliar to swine.
Unde illud oriri cernimus, quod hi plerunque mimos, morionesque, aut pictum pauonum more famulitium, et collusores, forsan et nepotes proprios, ne dicam filios,	Whence we see this arise that these men for the most part value mimes and jesters, or servants painted like peacocks, and fellow gamblers, perhaps even their own nephews,

[282] Delitiae illorum, qui CHRISTO merent, pressurae sunt, et erumnae [sic]. (The delights of those who serve Christ are pressures and hardships.)

seu mauis spurios, pluris faciunt, quam CHRISTI egenos.	lest I say sons, or if you prefer, bastards/ spurious [sons], more than the poor of Christ.
Vidi equidem semel quendam non aspernandi nominis antistitem, ita mannum in delitiis habuisse, ut ne interrogantes quidem, aut officii causa illum de more deducentes (intentus nimirum tolutario, qui forte pexus bellissime aderat) uel audiret, uel comitatum illum officiosum, gratum se habere indicaret.	I, for my part, once saw [that] a certain high priest, of a reputation not to be scorned, kept a horse in such luxuries that not even those questioning him or on account of duty escorting him according to custom (intent no doubt on his pacing-horse, which happened to be there, most beautifully combed) would he either hear, or indicate that he appreciated that respectful retinue.[283]
Sed festiuiter circunspiciens modo iubas equi, modo dorsum leniter manuque molli, atque ex contactu manicae odorata contractans, nihil aliud quam dilecto gradario caeteris interim neglectis adblandiretur.	But looking all around gaily, now smoothly caressing the horse's mane, now its back gently and with his soft hand, and scented by contact with his perfumed sleeve, he did nothing but fawn over his beloved pacer, while the rest were meanwhile neglected.
Exhorrui, fateor, hominis leuitatem, ne dicam impudentiam, monstrumque tunc uisus sum deprehendisse sub graui illo habitu, informe, non hominem, cui animarum curatio tuto committi posset.	I shuddered, I confess, at the levity, lest I say impudence, of the man and I seemed then to have detected a monster beneath that solemn habit, formless, not a man to whom the care of souls could be entrusted safely.
Et tamen huiusce farinae	And yet, wherever you turn,
{75.a} praesules quo quo te uertas, in sponsae ludibrium ebullire uides, et emergere.	{75.a} you see prelates of this sort of stuff bubble up and emerge, in mockery of the bride [i.e. Church].
Heu sortem mundi infelicissimam. Ex lue sane istiusmodi letali iam facta est domina gentium sub tributo, corruitque Sion ad Struthionum planctum.	Alas, the most unfortunate lot of the world. Surely, from a lethal plague of this kind, the mistress of nations has now been made subject to tribute, and Zion topples to the wailing of ostriches.
Hae nempe pressurae illae sunt ineuitabiles, quas nusquam suis deesse filiis decreuit Pater aeternus, quasque ego non tam cruciatibus ac poenis, quas corporibus hisce moribundis a tyrannis inferri uidemus, metiri soleo, quam moerore illo, quo miserandum in modum hi affliguntur, qui Dei uineam ab ipsis cernunt deuastari agricolis et uinitoribus.	These, namely, are those inevitable pressures/ tribulations which the eternal Father decreed should nowhere/ never be lacking to his children, and which [pressures] I am accustomed to measure not so much by the tortures and punishments which we see inflicted on these mortal bodies by tyrants, as by that grief with which in a wretched way these men are afflicted who see God's vineyard being devastated by the farmers and vineyard workers themselves.

[283] Exemplum cuiusdam antistitis contra mollitiem vitae. (An example of a certain high priest against the softness of life.)

Et tamen secretissimo Dei consilio sic fieri oportere non inscii sumus.	And yet, by the most secret counsel of God, we are not unaware that it ought to be so.
Iam illud inter caetera nostram omnem leuare posset molestiam, atque huiuscemodi animi aestum lenire, si Dei uoluntatem in omnibus, quae occurrunt, non detrectantes, prompto id amplectamur animo, quod necessario nostram ad exercitationem a Deo mitti certo scimus.	Now this among other things, could lighten our every trouble and soothe this sort of agitation of the mind, if, not recoiling from the will of God in all things which occur, we embrace with a ready mind that which we know with certainty is necessarily sent by God for our training.
Intuere num uerba illa CHRISTI apud Patrem pro suis tunc habita discipulis moerorem omnem, illum etiam, quo ob conculcatam afficimur religionem, auferre queant, uel ne.	Consider whether those words of Christ spoken before the Father, on behalf of his disciples then, are able to take away all grief, even that by which we are affected on account of religion being trampled underfoot or not.
Queunt certe, modo ea, qua conuenit in Deum fide et dilectione, expendantur.	Certainly they can, if only they are weighted with/ judged by the faith and love toward God which is fitting.
Ego dedi, inquit, eis sermonem tuum (en praesentaneum in primis contra mundi uulnera remedium) et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo.	I have given them, he said, your word (behold, a ready remedy especially against the wounds of the world), and the world hates them, because they are not of the world, just as I too am not of the world.
Non rogo ut tollas eos de mundo, sed ut serues eos a malo. de mundo non sunt, sicut et ego non sum de mundo. Sanctifica eos in ueritate. sermo tuus ueritas est.	I do not ask that you take them out of the world, but that you keep them from evil. [John 17.15] They are not of the world, just as I too am not of the world. Sanctify them in truth. Your word is truth.
Haec forsan domine ad tuos solum spectabant discipulos, non ad alios quam multis adhuc	Perhaps, lord, these things pertained only to your disciples, not [to] others than [those] many who are still exposed
{75.b} obiectos erroribus et peccatis. Audi. non pro eis rogo tantum, sed et pro eis, qui credituri sunt per uerbum eorum in me, ut omnes unum sint, sicut tu Pater in me, et ego in te.	{75.b} to the many errors and sins. Listen: I do not ask only for them, but also for those who will believe in me through their word, so that they all may be one, just as you, Father, are in me, and I in you.
Audio domine, et me ex illis unum esse, qui ad tam felicem admittuntur copulam mihi persuadeo. Nec falsus sum.	I hear you, Lord, and I persuade myself that I am one of those who are admitted to such a happy union. Nor am I deceived.
Verum tu interim sine quo inanis est hominum conatus, inanis cursus, inane item consilium et deliberatio, meam adauge fidem, iuua conatum, insinua uires: imo, quo obnixius tenaciusque tibi adhaerere possim, sic meum erudi animum et	But in the meantime, you – without whom the exertion of men is empty, [their] course [of action] empty, empty likewise [their] planning and deliberation – increase my faith, help [my] endeavor, instill vigor; rather, so that I may be able to cling to you more resolutely and

uoluntatem, ut te solum uim eam esse et uelim et intelligam: per quam, ut tuus ait Paulus, fiduciam et accessum habeam in confidentia per fidem, qua in te uiuo.	tenaciously, refine my mind and will thus, so that I both desire and understand you alone to be that force, through which, as your Paul says, I may have boldness and access in confidence through faith, by which I live in you.
Ita enim abs te non tantum motus, uerumetiam et impulsus, et usque ad stadii metam sustentatus, ea omnia, quae debilem hanc animam in cursu tam difficili remorari solent, haud pluris faciam, atque solent pueri a fictis excitati terriculamenti, in sinu matris sese abdere.	For thus not only moved by you but even impelled and sustained right up to the finish line of the track, all those things which usually hinder this feeble soul in such a difficult race, I will scarcely make more of than do children excited by fictional terrors, [who] are wont to hide themselves in the bosom of their mother.
Tuta omnia quamuis horrenda sibi tum fore existimant. Tu et si Pater es, et is quidem nostri amantissimus, affectum tamen illum etiam maternum, quo nostram alioqui meticulosam exuscitare consuescis erga te fiduciam, quotidie experiri nos facis, eoque donas spiritus ardore ac testimonio, ut audeamus te Patrem appellare, atque subinde ad te tanquam ad tutissimum matris sinum confugere.	They reckon all things although horrendous will then be safe for them. And even though you are a Father, and indeed the one most loving of us, nevertheless you make us experience daily even that maternal affection by which you are accustomed to awaken our otherwise timid trust toward you, and you endow [us] with that ardor and testimony of the spirit, so that we may dare to call you Father, and repeatedly flee to you as to the extremely safe bosom of a mother.
Hac igitur animatus persuasione, cuncta quae hic mihi tuo a discipulo scribuntur, omni reiecta haesitatione ac diffidentia, tum libenter audio, tum mihi ipsi cum primis dici non ambigo: Charissimi, inquit,	Therefore, animated by this persuasion, all things which are written to me here by your disciple, and with all hesitation and distrust cast aside, I both listen to gladly and I do not doubt that it is being said especially to me: Dearest ones, he says,
{76.a} nunc filii Dei sumus, et nondum apparuit quid erimus. Scimus quoniam cum apparuerit, similes ei erimus quoniam uidebimus eum, sicuti est.	{76.a} now we are sons of God, and it has not yet appeared what we will be. We know that when he appears, we will be like him, because we will see him just as he is.
Dixerat enim nos mundum ueluti diuersae factionis milites non agnoscere. Nec mirum, ait, si mundus non cognoscit Dei filios, cum Deum ipsum ignoret.	For he had said that the world, like soldiers of an opposing faction, does not recognize us. Nor is it a wonder, he says, if the world does not know the sons of God, since it is ignorant of God himself.
Verum ne quid huiusmodi nos turbet odium, illud in mentem ueniat, quod sumus filii Dei.	But lest any hatred of this kind disturb us, let this come to mind: that we are the sons of God.
Certe qui tali dignantur cognitione ut se Dei filios esse sibi persuadere possint (quemadmodum sibi quilibet, ne semper in itinere nutent iustitiae, persuadere debent)	Certainly those who are deemed worthy of such knowledge so that they can persuade themselves they are children of God (just as all people ought to persuade themselves, lest they

tanti aestimant mundi indignationem, atque iniurias, quanti res caeteras fortunae ludicras, et nihili.	always totter on the path of righteousness) esteem the indignation and the injuries of the world just as much as the other frivolous and worthless things of fortune.[284]
Cum enim ad tam sublimem mentis excellentiam et dignitatem euecti sint, ut se Dei haeredes, cohaeredes autem CHRISTI fore intelligant, se rerum quoque conditarum dominos per CHRISTUM esse intelligunt.	For since they have been carried up to such a sublime excellence and dignity of mind that they understand themselves destined to be heirs of God, and moreover, co-heirs with Christ, they understand that they are also masters of created things through Christ.
Quare mundi ineptias deridentes, eo tanquam mimo aut histrione in scena hac stultorum uti consueuere.	For this reason, while laughing at the trifles of the world, they are accustomed to use it like a mime or an actor on this stage of fools.[285]
Vidisti ne unquam pantomimos uarias in species seu morum seu personarum sese transfigurantes, cachinnos mouisse spectatoribus?	Have you ever seen pantomimes, transforming themselves into various appearances whether of behaviors or characters, provoke guffaws from the spectators?
ita mundi stultitiam, addo et feritatem, et, si lubet, delitias, contemplantur, feruntque filii Dei, quem breui, transacto uitae huius citissimae curriculo, se, uti est inspecturos et credunt, et maxima mentis laetitia praestolantur.	In such a way the sons of God gaze upon and endure the foolishness of the world, and I add the ferocity and, if it pleases, the delights, [God] whom shortly, the extremely swift racecourse having been completed, they believe they will behold just as he is, and [whom] they await with the greatest joy of mind.
Quandiu enim in hac cum mundo colluctatione exercitamur, uix fieri potest, quin aliquam saltem ex tetro, puluerulentoque pugnae istiusmodi genere contrahamus labeculam et nigriciem: qua impressa, impossibile plane est, eam nos posse ostendere nunc dignitatem,	For as long as we are engaged in this wrestling-match with the world, it can hardly happen that we do not contract at least some small stain and blackness from a grim and dusty kind of combat of this sort, imprinted with which, it is clearly impossible for us to be able now to show that dignity
{76.b} ac splendorem, quem post bellum istuc ineuitabile in coelis cum CHRISTO expectamus.	{76.b} and splendor which we expect after that inevitable war, in heaven with Christ.
id quidem temporis ad pugnam attinet, non ad triumphum.	Indeed, that point of time pertains to the struggle not to the triumph.[286]
Adest sane dignitas, sed non uidetur, non	Surely dignity is present, but it is not seen,

[284] Quilibet sibi persuadere debet se Dei esse filium, ne semper haereat. (Everyone ought to persuade himself he is a son of God, lest he might always hesitate.)
[285] Sancti viri hunc mundum eo mirantur modo, quo mimos solent scaenicos. (Holy men admire the world in that way in which they usually [admire] theatrical farces/ actors.)
[286] Id temporis ad pugnam attinet, non ad triumphum. (At that point in time it concerns the battle not the victory.)

apparet, non quales futuri sumus in CHRISTO comprehendi potest.	does not appear, nor can it be grasped what sort of people we are to be in Christ.
Cum porro CHRISTUS apparuerit uita nostra, tunc et nos apparebimus, ut inquit Paulus, cum ipso in gloria: Deoque, non natura, sed qualitate similes erimus, nempe beati, sancti, iusti, puri, immortales.	Furthermore, when Christ our life appears, then we too will appear with him in glory, as Paul says, and we will be similar to God, not in nature, but in quality, namely, blessed, holy, just, pure, and immortal.[287]
Ad haec, nos qui CHRISTO per crucis tolerantiam, mundanarumque rerum despicientiam, atque irrisionem, similes sumus, erimus et in futurum in maiestate gloriae.	Besides, we who are similar to Christ through the tolerance/ endurance of the cross, and through contempt and derision of worldly things, will also be [similar to him] in the future in the majesty of glory.
Nonne uidimus eum, cum in humanis ageret, rerum omnium huius mundi contemptorem? nonne abiectum?	Did we not see him, when he lived/ acted among men, [as] a despiser of all things of this world? Was he not abject?
nonne a Satrapis, superciliosisque scribis et pharisaeis, hypocritarum scilicet agmine derisum? nonne a mundo ipso, qui eum non cognouit, male habitum?	Was he not derided by the Satraps, and by the arrogant scribes and Pharisees, that is to say, by a procession of hypocrites? Was he not badly treated by the world itself, which did not know him?[288]
quid tum, cum uita illa, quae nunc abscondita est in Deo, innotuerit?	What then, when that life, which now is hidden in God, will have become known?
tunc illum uidebimus sicuti est, ac semper fuit, mirabilem, excelsum, incomprehensibilem, substantiaeque sibi soli cognitae.	Then we will see him just as he is, and always was: wondrous, exalted, incomprehensible, and of a substance known to himself alone.[289]
Caeterum quis similis unquam fuit Deo in filiis Dei? Ipse enim qui magnus et terribilis est super omnes qui in circuitu eius sunt, sibi soli est notus.	Besides, who among the sons of God, was ever similar to God? For he himself who is great and terrible above all who are around him, is known only to himself. [Psalm 89.7]
alioqui cum uidere, ut ait quidam, et intelligere comprehensionis sit species, is qui Deum intelligentia assequeretur, aut Deo maior esset, aut ipse Deus.	Otherwise, since seeing, as a certain person says, and understanding are types of comprehension, he who would reach God with intellect either would be greater than God, or God himself.
Cernetur igitur a nobis modo plane ineffabili in suae deitatis substantia, ut creator a creatura cerni potest.	Therefore, he will be discerned by us in a manner clearly ineffable in the substance of his deity, as a creator can be seen by his creature.

[287] Deo qualitate, non natura similes erimus in coelis. (In heaven, we will be similar to God in quality not in nature.)
[288] Qualem in terris vitam vixerit CHRISTUS. (What sort of life Christ lived on earth.)
[289] Quo modo videbitur Deus a nobis pro uti est. (In what way God will be seen by us just as he is.)

At nunc interim quidem a nobis uidetur per speculum in aenigmate,	But now indeed in the meantime, he is seen by us through a glass in an enigma,
{77.a} quasique per transennam intuitu fidei atque oculis illis, de quibus ita CHRISTUS: Beati oculi qui uident ut uos uidetis.	{77.a} and as it were through lattice-work, with the gaze of faith and with those eyes, concerning which Christ says thus: Blessed are the eyes that see as you see. [Luke 10.23]
In futura uero uita secretissimo modo, atque omnino nobis, quandiu in carne sumus, incognito, eum uidebimus.	But in future life we will see him in a most secret way, and altogether unknown to us, as long as we are in the flesh.
Si quidem ratio uisionis illius, quemadmodum a separatis a corpore animis comprehenditur, palam nobis nunc esset, iam beati essemus: quando quidem ea beatorum propria est portio, atque usus.	If indeed the nature of that vision, just as it is grasped by souls separated from the body, were manifest to us now, we would already be blessed, since that is the proper portion and enjoyment of the blessed.
hic nobis tantum in hoc mundo pro uiribus est enitendum, in illudque totis, ut aiunt, neruis incumbendum, ut si coelestis imaginem, ut eam appellat Paulus, induere, nobiscumque ferre post mortem efflagitemus, terreni effigiem tantisperdum in carne uiuimus, dediscamus, exuamusque si quid ueteris inhaesit Adae: atque illud in primis cogitemus, nos haudquaquam gloriae CHRISTI consortes fieri posse, nisi et crucis fuerimus.	Here in this world we must strive only according to our strength, and must lean into that with all [our] vigor/ fiber (as they say), so that if we earnestly request to put on the image of the celestial [man], as Paul calls it, and carry [it] with us after death, we may, for only so long a time as we live in the flesh, unlearn the image of the earthly [man], and strip off whatever of the old Adam has clung [to us], and let us consider this above all: we can by no means become sharers/ consorts of Christ's glory unless we will also have been [sharers] of the cross. [1 Corinthians 15.42-55]
Porro crux CHRISTI in eo maxime uersatur, ut uel lenociniis, uel aduersis mundi huius fortiter exantlatis, in amorem ac desiderium illius, qui crucem sibi prius, quam nobis fabrefecit, parauitque, totis animi uiribus, feramur.	Furthermore, Christ's cross consists chiefly in this, that having bravely endured either the enticements or the adversities of this world, we may be carried with all strength of mind toward the love and desire of him who fashioned and prepared the cross for himself first, before [he made it for] us.[290]
Alioqui res est, quae desidiam omnem atque molliciem eam, quam in tolutario antistite in superioribus nos uidisse diximus, excludit.	Otherwise, it is a matter that excludes all sloth and that softness which we said we saw in the trotting high priest in the above [passage].
Nihil effoeminatum in suis amat CHRISTUS, nihil sordidum, nihil fucatum, nihil ambitiosum, nihil quod absque sua cruce sit.	Christ loves nothing effeminate in his own [people], nothing filthy, nothing fake, nothing ambitious, nothing that is without his cross.

[290] Crux CHRISTI in quibus rebus versetur. (The cross of Christ in what matters it is engaged.)

3.3. Et omnis qui habet hanc spem in eo, sanctificat se, sicut et ille sanctus est.	**3.3. And everyone who has this hope in him, sanctifies himself, as he also is holy.**
Parum quidem esset nos ex Deo natos esse opinari, persuasumque habere	Indeed it would be too little for us to imagine we are born of God, and to hold a conviction [that]
{77.b} Dei uisionem piarum esse in coelis perfecta [sic, perfectam,* 1547, p. 65] animarum felicitatem, nisi et spes esset cuilibet se id, quod hac de re credit, adipiscendi.	{77.b} the vision of God is the perfect happiness of pious souls in heaven unless there were also a hope for each person of attaining for himself that which he believes concerning this matter.[291]
Qui tali imbutus est fiducia, ea omnia, quae suum impedire possunt cursum remouet, illaque sectatur, quae uim suppeditant, ac fauorem.	Whoever is imbued with such confidence removes all those things which can impede his own course and pursues those which supply strength and support.
Et ut quidem Dei filius in hoc etiam mundo alioqui caliginoso et obscuro, totus coelestis fuit ac purus, ita qui ad sanctissimum illius spectant commercium, omni uacare debent inquinamento ac turpi amore.	And indeed just as the son of God, even in this world otherwise murky and dusky, was wholly heavenly and pure, so those who look toward his most holy intercourse/ fellowship must be free from all contamination and shameful love.
Proinde non modo ab ipsa nefanda lue peccati abstinent, horrentque a delictis illis ultroneis, quae mortem inferunt animae: uerumetiam causas diuerticulaque ad peccatum pertrahentia, tanquam uenenatas dipsades aut cerastes euitant.	So then, not only do they abstain from the unspeakable plague itself of sin, and shudder at those willful misdeeds which carry death to the soul, but they also avoid the causes and byways enticing to sin, as though [they were] poisonous dipsades [thirst-inducing snakes] or horned vipers.
Nunquam eum tutum dixero, qui se facile periculis exponit, quique ultro uel fugientes quasi illicia ad peccatum, occasiones uenatur.	I will never pronounce him safe, who readily exposes himself to dangers, and who of his own accord hunts down even fleeing opportunities as if they were enticements to sin.
Is certe nondum de his plenam hausit notitiam, et si de illis magnifice blatteret, quae praestolamur post mortem in coelis, aut uana illa fore opinatur, uel si uera esse non dubitat, spe tamen tenui nixus, ut diuitiarum coelestium non plene gustum nouit, sic eas a Deo sperare, quem sibi iratum esse iudicat et implacabilem, non	Certainly he has not yet drunk in full knowledge of these things even if he prattles boastfully about those things which we await in heaven after death: he either thinks they will be vain or, if he does not doubt them to be true, still leaning on meager hope, just as he does not fully know the taste of celestial riches, so he does not dare to hope for these from

[291] Spes unicuique esse debet adipiscendi, quae de futuris credit bonis. (Each person ought to have hope of obtaining what he believes concerning future good.)

audet.	God, whom he judges to be angry with him and implacable.
Unde absque coelestium expectatione ac fiducia uitam hanc miseram, qui tales sunt, transigentes, toti in appetendis corporeis occupantur.	Whence, those who are such, passing through this wretched life without expectation and trust in heavenly things, are wholly occupied in corporal [things] which must be pursued.
Atque ita infelix anima, nata nimirum ad contemplanda diuina, mutata sorte, ad amplexanda stercora, nempe delitias mundi, conuertitur.	And so, the unhappy soul, born without a doubt to contemplate divine [things], its fate having been altered, is converted to embracing excrement, namely the delights of the world.
mortua quidem Deo, mundo uelit nolit uiuere cogitur.	Indeed, dead to God, it is forced willy-nilly, to live in the world.
At non eo se habent modo hi, qui abiecto	But these who, having cast off attachment to earthly things,
{78.a} terrenarum rerum affectu, in inquirendo sponso toti sunt.	{78.a} are wholly engaged in seeking the bridegroom, do not behave in that mode/ manner.
Hinc, ut dixi, continuis sese exercentes pietatis studiis, in Deo spe uiua requiescunt, id est, ut ait Ioannes, sanctificant se, sicut et ille sanctus est. quo circa non iniuria clamabat Paulus, spe nos seruatum iri.	Hence, as I said, exercising themselves continually in the pursuits of piety, they repose in God with living hope, that is, as John says, they sanctify themselves, as he* too is holy. For which reason Paul not wrongly proclaimed: by hope we will be saved. [cf. Romans 8.24]
Quod si quidem a CHRISTO, qui totius nostrae purgationis autor est, in istiusmodi exercitamento, quo purificari quaerimus in Deo, pendere, illique, si quid splendoris nanciscimur, referre acceptum debemus, noster tamen ei non displicet, in re praesertim tam seria, cum labor, tum conatus, tum pertinax et insuperabilis ad coronam deliberatio, qua hi potissimum, qui in stadio ad metam usque perseuerant, a benignismo [sic, benignissimo] donantur CHRISTO.	Because if indeed we ought to depend on Christ, who is the author of all of our purgation, in this sort of exercise, by which we seek to be purified in God, and to him, if we obtain something splendid, we ought to attribute [it], still not only our labor, but our exertion and pertinacious and indomitable resolve toward the crown do not displease him, especially in so serious a matter: [the crown] with which above all these/ those who persevere in the race to the very finish line are rewarded by most gracious Christ.[292]
Non nihil enim iam possumus, audemusque ex nobis, simul atque noster factus est Deus, itaque arcte nos sibi astrinxit, ut una omnino facta sit uoluntas Dei et hominis in CHRISTO: qui interstitium illud immensum, chaosque uastissimum	For now we can do something and dare from within ourselves, as soon as God was made ours, and thus bound us to him tightly so that the will of God and man has been made altogether one in Christ who, sweeping away that immense gap and the extremely vast

[292] CHRISTUS tametsi bonorum omnium dator est, nostro tamen delectatur studio. (Although Christ is the grantor of all good things, still he delights in our zeal.)

inimicitiarum inter Deum et hominem auferens, talem sanciuit legem, ut omnia, siue is mundus esset, siue uita, siue mors, siue praesentia, siue futura, nostra essent, nos CHRISTI, CHRISTUS autem Dei.	chaos of enmity between God and man, established such a law that all things, whether it was the world, or life, or death, or present, or future things, would be ours, but we [would be] of Christ, and Christ of God.
Mirum si tam sublimem hominis dignitatem, uirtutemque nobis per CHRISTI mortem conciliatam expendis, te adhuc truncum inanimem, atque ad actiones pietatis immotum effingis.	It is a wonder [that] if you weigh the so lofty dignity of man and the excellence/ virtue acquired for us through the death of Christ [that] you still imagine yourself a lifeless stump and unmoved to acts of piety.
Ecquid non audet in re salutis humanus spiritus, qui unus iam factus sit cum Dei spiritu?	And is there anything at all the human spirit does not dare in the matter of salvation, which now has been made one with the spirit of God?[293]
Ergo si quid, quod uim potius diuinam, quam humanam prae se ferat, egeris (sic sunt actiones Deo dignae) quid dubitas	Therefore, if you have done something that displays a force more divine than human (such are actions worthy of God), why do you doubt [that]
{78.b} in te id Deum egisse, teque in Deo?	{78.b} God has done that in you, and you in God?
At si rursus in labem aliquam peccati relapsus a Deo deflexeris, iam tu solus egisti, non Deus tecum, a quo tu sponte tua alienatus cadere potuisti: qui illi insertus non modo securus eras a lapsu, sed etiam ad operationes illas idoneus: quae cum Dei munera sint, tuas tamen non secus esse uoluit, atque si tuo ab arbitrio solum profectae essent ac uoluntate, non ab illo.	But if on the contrary, having slipped back into some stain of sin, you have turned away from God, you have now acted alone, not God with you, from whom you, having been alienated of your own accord, could fall:[294] [you] who, having been grafted onto him, were not only secure from falling, but also well-suited to those operations which, since they are gifts of God, he wished to be yours not otherwise than if they had proceeded from your choice and will alone, not from him.
Adeo liberalissimus dominus suas in nobis coronat largitiones, remuneratque quasi meritum.	To such a degree does the most generous lord crown his own bounties in us, and reward them as though merit.[295]
porro interrogor quantum illud fit quod possum, insipiens tu, qui diuinarum gratiarum oceanum ripis includi arbitraris.	Furthermore I am asked how great that is which I can [do]: foolish you, who think the ocean of divine graces is confined within banks.
Tantum me equidem posse iudico, quantum	I for my part judge myself to be able [to do]

[293] Qua ratione possumus aliquid ex nobis in re salutis. (In what way we are capable of something from ourselves in the matter of salvation.) [Also at p. 82.a.]
[294] Si quid boni agimus, id agit Deus in nobis, nosque in Deo; si mali quidpiam, nos soli. (If we do something good, God works it in us, if something bad, we [do it] alone.)
[295] Suas in nobis Deus coronat largitiones. (God crowns us with his largess.)

sol ille dederit, qui omnes quamuis fugacissimos irradiat, mouet, pungit, illectatque, ut sic loquar, donis, ac placidissimo sui purissimi spiritus illapsu pertrahit, a fugaque reprehendit, atque ne uocantem refugiat uim addit, et gratiam, ne quis suae improbitatis, atque duritiae causam in Deum reiicere audeat, causeturque se inuocatum alio diuertisse.	just so much, as that sun will have granted who* illuminates all however most fleeting/ prone to flight: he stirs, pokes and entices, as I might say thus, with gifts, and he draws [them] along by the very gentle gliding in of his most pure spirit, and he holds [them] back from flight, and lest anyone escape from the [one] calling, he adds vim and grace, lest anyone dare cast the cause of his own depravity and hardness onto God, and make the excuse [that] having been called upon, he turned elsewhere.[296]
Vocantur itaque generatim omnes, sed excellentius, qui per baptismum CHRISTO commoriuntur, uiuuntque in Deo per uitae innouationem exuscitati.	So all are called generally, but more excellently those who through baptism die together with Christ and live in God, roused by a renewal of life.[297]
Sed felicissimi illi omnium censeri debent, qui existimantes se quidem mortuos esse peccato, uiuentes autem Deo in CHRISTO IESU, sic suas ordinant uitae actiones, ut ultra non seruiant peccato.	But those ought to be reckoned the happiest of all, who, considering themselves indeed to be dead to sin, but living for God in Christ Jesus, so order the actions of their life that they no longer serve sin.
Nam quod CHRISTUS, cui insiti sunt per baptismum, mortuus est, peccato mortuus est semel, non pluries.	For because Christ, to whom they have been grafted through baptism, died, he died to sin once, not many times.
Quare extremae id erit signum insipientiae, ac impietatis, nos iterum, qui CHRISTI	Wherefore this will be a sign of extreme folly and impiety: we who carry about the image of Christ
{79.a} imaginem circunferimus, ad peccata, quibus semel cum CHRISTO mortui sumus, redire, reuomereque dudum excocta.	{79.a} to return again to those sins to which we have once died with Christ, and to vomit up again things long since dried/ digested.
Si quidem mortui sumus peccato, quomodo, ut ait Paulus, adhuc uiuemus in illo?	If indeed we have died to sin, in what way, as Paul says, will we still live in it? [Romans 6.2]
Monstrum, id est immane, atque ad ea, quae a fidei natura abhorrent obnixe contendens.	A monster, that is [something] enormous/ inhuman, and toward those things which are at odds with the nature of faith, straining stubbornly.
Id dixisse me minime poenitet propter quorundam imbecillitatem, qui oblata occasione se ostendendi cuius sint temperaturae, atque erga Deum professionis, trepidant subito, facileque a	I am not at all sorry to have said this on account of the weakness of certain people, who, once the occasion is offered for showing themselves – of what temperament and profession toward God they are – suddenly

[296] Tantum possumus quantum vult Deus. (We can only do as much as God wishes.)
[297] Nemo queri potest, se non esse vocatum. (No one may complain that he was not called.)

pristino resilientes calore, despondent animum.	tremble, and easily shrinking back from their original warmth, lose heart.
Quod si quidem Deus est (quo ampliorem suam in nobis ostendat dilectionem) qui operatur in nobis, ut inquit Paulus, et uelle et perficere pro bona uoluntate: at illud tamen fatendum, nos omnia audere, posseque in eo, qui nos confortat.	Because if indeed it is God who operates in us (so that he might show his ampler love in us) as Paul says, both to consent and to bring to completion according to his good will; yet still this must be acknowledged: we dare all things and do [all things] in him who gives us courage.
Membra enim singula in corpore humano suas habent proprias functiones, suum uigorem, sua officia: Sed a capite, a quo tanquam a fonte sua cuilibet uis membra destillat, atque energia, uitam hauriunt.	For the individual members of the human body have their own proper functions, their own vigor, their own duties, but they draw life from the head, from which, like from a fountain, force and energy trickle down to each of its members.
Caeterum CHRISTUS suae caput est Ecclesiae, nos membra de membro. Verum illud timendum, ne per usum peccati quo solo a Deo separamur, a tam uitali rescindamur capite. Porro peccatum iniquitati tanquam basi innititur.	Moreover, Christ is the head of his Church, we members from a member. [1 Corinthians 12.27] Truly it is to be feared, lest through the practice of sin by which alone we are separated from God, we may be cut off from so vital a head.[298] Moreover, sin rests upon iniquity just as [upon] a base.
Siquidem	Accordingly,
3.4. Omnis qui facit peccatum, et iniquitatem facit, et peccatum est iniquitas.	**3.4. Everyone who commits a sin, commits an iniquity, and sin is iniquity.**
Illud obseruari solet in Ioanne, ab illis maxime, qui CHRISTI spiritum habentes, nihil non elimatum, diuinum, coelestiumque secretorum conscium ab huiusmodi dici scriptoribus probe norunt, in singulis fere uerbis uniuersalem	That is usually observed in John, especially by those who, having the spirit of Christ, know well [that] nothing is said by these sorts of writers [that is] not polished, divine and, conscious of celestial secrets, [and that] in almost every single word the universal siege-engine
{79.b} haereticorum machinam tanquam tormentis aeneis quassari, ac, si attentius inspexeris, dirui atque extirpari.	{79.b} of heretics is shaken as if by bronze artillery, and, if you look more carefully, demolished and extirpated.
Tantum uero abest, ut in uerbis illis, sanctificat se, sicut et ille sanctus est, Pelagianorum pestem foueri censeant, ut etiam exterminari iudicent.	But it is so far from the case that they think the plague of the Pelagians is supported in those words, he sanctifies himself, just as he also is holy that they even judge it to be exterminated. [1 John 3.3]

[298] Peccati usu a Deo separamur. (We are separated from God by the habit of sin.)

Nam nuda haudquaquam id asseuerasset prolatione uir sanctus, nisi prius rem tali praemuniuisset elogio: omnis qui habet spem hanc in eo.	For a holy man would by no means assert this earnestly with a bare utterance/ naked extension, unless he had first fortified the thing with such a maxim: everyone who has this hope in him.
En fulcimentum, quo sustentata tanquam erratica uitis [sic: uitis, 1547] anima, ex se posse aliquid in Deo, confidit, experiturque quam periculosum sit nullo diuinae se gratiae fultam auxilio, suis tantum niti uiribus, sibique quod proprium Dei est, sumere, atque impudenter arrogare.	Behold the prop supported by which, like an erratic vine, the soul trusts it can do something in God, [and not] out of itself, and experiences how dangerous it is [when] propped up by no help of divine grace, to lean only on one's own strength, and to take and impudently claim for itself what is proper to God.
Id sensit Pelagius, cumque illo hi, qui nunc tantum exulceratae tribuunt naturae, ut pene Deum, cura animarum omissa, solum coelestia moderari faciant.	Pelagius perceived this, and with him these/ those men, who now attribute so much to ulcerated nature that they almost make God, with the care of souls cast aside, control only celestial [things].[299]
sed illud timendum, ne dum Pelagianorum scopulum uitare contendimus in Manichaeorum incidamus syrtes: qui tam nudam effingunt humanam naturam, et desolatam, ut fato, necessitatique ineuitabili seruire uelit nolit compellant, ut hi agunt, qui cuncta indiscrete nimium et improuide ad praedestinationem referunt.	But that must be feared, lest while we try to avoid the reef of the Pelagians, we fall upon the quicksands of the Manicheans, who depict human nature as so naked and desolate, that willy-nilly, they compel it to serve fate and inevitable necessity, as those do who ascribe everything to predestination too indiscriminately and improvidently.
Verum haec ueteri Patrum consensione iam pridem explosa sunt. Posse quidem nonnihil ex se hominem, ut diximus, definierunt, sed in Deo, qui tam copiosae est erga animas beneficentiae, ut nostra uelit esse merita, ut diuus inquit Chrysostomus, quae sunt ipsius dona.	But these things were ejected [from the stage] some time ago by ancient consensus of the Fathers. Indeed, they defined that man can do something of himself, but in God, as we said, who is of such copious benevolence towards souls, that he wishes the merits which are his own gifts to be ours, as St. [John] Chrysostom said.[300] [Idea often attributed to Augustine, *Exposition on Psalm 103 (102); On the Trinity* 13.10.13-4]
Hincque suis nos haud aliter uti decreuit largitionibus, atque illi solent, qui maximis a principe ditati bonis, eis quidem ut suis utuntur, sed eo usque tamen, ut principi non	And hence he decreed that we should use his largess no differently than those usually do, who, having been enriched by a prince with the greatest goods, use them indeed as their own, but still only to such an extent that they not

[299] Pellagii opinio de Dei gratia, atque hominis potestate. (The opinion of Pelagius concerning God's grace and man's power.)
[300] Vult Deus sua dona, nostra esse merita. (God wishes his own gifts to be our merits/ rewards.) [cf. Augustine, *Exposition on Psalm 103* (102); *On the Trinity* 13.10.13-4]

	only credit
{80.a} solum dona illa accepta referant, uerum etiam tanta erga eum afficiuntur animi propensione et gratitudine, ut quicquid unquam ab illo perceperint, aut percepturi sint, id totum domini sui esse, et uelint et fateantur.	{80.a} those gifts as received from the prince, but are also moved by such a great inclination of mind and gratitude toward him, that whatever they have ever received from him, or are about to receive, they both wish and confess it all belongs to their lord.
Imo si absque Deo quidpiam se posse unquam opinarentur, mallent ad perpetuos obtrudi inferorum ignes, nedum uita hac misera priuari, quam sine illo, quem unice diligunt, posse uel supra angelicas hierarchias collocari.	On the contrary, if they should ever imagine they could do anything apart from God, they would rather be thrust into the perpetual fires of the underworld, let alone be deprived of this wretched life, than to be able to be placed even above the angelic hierarchies without him whom they uniquely love.
Si quid igitur possunt aut possident, id totum dant Deo.	Therefore, if they are able [to do] or possess anything, they give all [the credit] to God.
Tantum pro uirili parte adnituntur, ne quid unquam in tam liberalem peccent benefactorem, neque de re omnino non sua, quasi illam non acceperint, glorientur.	They merely strive with all their ability, lest they should ever sin against such a generous benefactor, and lest they glory in a thing that is altogether not their own, as though they had not received it.
Eos quidem non praeterit, quod omnis qui facit peccatum, et iniquitatem facit, et quod peccatum est iniquitas. Quamlibet enim parum a uero iustitiae scopo quis aberrauerit, is proculdubio transgressor fit legis.	Indeed it does not escape their notice that everyone who commits sin also commits iniquity, and that sin is iniquity. For however little someone may have gone astray from the true mark/ target of justice, he undoubtedly becomes a transgressor of the law.
Ad hunc fere modum peccatum hoc in loco ab iniquitate distinguunt, ut peccatum secundum uim uocis graecanicae sit lapsus, atque a proposito ostensoque iustitiae bono, defectio: iniquitas autem ipsa legis transgressio, siue quicquid contra legem fit, aut sine lege.	In roughly this manner they distinguish sin from iniquity in this place, so that sin according to the force of the Greek word is a lapse, and a defection from the purpose and revealed good of justice; moreover, iniquity itself is a transgression of the law or whatever is done against the law, or without law.
Unde ἄνομος [*anomos*] Latinis exlex est ac (ut passim noster uertit interpres) iniquus. quanquam Graecis iniquus ἀνώμαλος [anomalos] est.	Whence ἄνομος [ánomos] to the Latins is lawless/ outlawed, and, as our interpreter [Jerome] translates throughout, iniquitous. Although to the Greeks a wicked person is ἀνώμαλος (aberrant).[301]
Quare is esto sensus: O uos, qui in sortem filiorum Dei acciti estis, in eam gratiam, qua ex hostibus facti estis ciues sanctorum, et	For this reason, let this be the meaning: O you, who have been invited into the lot of the sons of God, into that grace by which from enemies

[301] A'νόμος ἀνόμἀλος [sic]. Anomos anomalos. (Lawless, aberrant) [play on words: *anomalos*: *ano* (anus) + *malo* (bad)]

domestici fidei, toto incumbite studio, neque alio deflectite.	you have been made citizens of the saints, and domestics [workers*] of faith: bend your attention with all zeal, and do not turn elsewhere.
aliter uero, rei actutum legis uiolatae censebimini.	Otherwise, to be sure, you will immediately be judged guilty of a violated law.
Nam peccatum, ut leue sit et humanum, id nunquam efficiet, quo minus is qui peccat, non ob-	For a sin, even if it may be trivial and human, will never prevent the one who sins from being accused
{80.b} -seruatae legis insimuletur.	{80.b} of not observing a law.
Nec est quod quis sibi adblandiatur dicens, se quidem peccatorem esse, at non iniquum, quoniam non eadem res sit peccatum et iniquitas.	Nor is there any reason someone should flatter himself saying he is indeed a sinner but not iniquitous, because sin and iniquity are not the same thing.
Is enimuero perfectam undequaque, et suis absolutam numeris audiat definitionem. Peccatum est iniquitas.	To be sure, let him hear a definition perfect on all sides and absolute in all its parts: Sin is iniquity.
Solent quidem homines, hi potissimum, qui sceleratioribus ac manifestis utcunque abstinent delictis, sibi non nihil tribuere iustitiae propterea, quod iniqui non sint, nempe adulteri, rapaces, parricidae, furesque, et id genus alia, quae ab iniquitate illa prodire putant, quam omnem inquinamentorum molem complecti asserunt autores.	Indeed, men, especially these who abstain from misdeeds that are more heinous and obvious in whatever way, usually attribute not a little justice to themselves for this reason, that they are not iniquitous, namely adulterers, plunderers, patricides, thieves and other things of that sort, which they think arise from that iniquity which authors assert encompasses the entire mass of impurities.
Caetera uero? Illa dico, quae in corde insunt contaminato? Illa, quae semper uisa sunt Patribus eo periculosiora, quo magis incognita, imo a plerisque dissimulata, tectaque fuco, nescio quo effictae religionis et pietatis?	But [what about] the rest? Those things, I say, that are inside a contaminated heart? Those things which have always seemed to the Fathers the more dangerous, the more they are unknown, rather, dissembled by most people and hidden by a disguise of I know not what fabricated religion and piety.
Semper ego quidem hos magis, quam illos Deo inuisos esse existimaui, iccirco iniquiores, atque propterea ad resipiscentiam illam animi, quam ab ampla diuinarum gratiarum benignitate oriri non nescimus, duriores.	Indeed I have always considered these men to be more hated by God than those, for this reason, more iniquitous, and toward that repentance/ recovery of the soul which we know well arises from the ample kindness of divine grace, more hardened.
Vos uero qui dudum in uasto mundi pelago spatiati estis, confidite, postquam Deus ipse in terris apparuit, non ut unum quidem atque alterum, sed omnia simul, semelque a suis expungeret errata, deleretque si quid	But you, who for a long time have wandered in the vast sea of the world, have confidence, after God himself appeared on earth, not indeed to expunge one and another [error], but all errors once and for all from his own

debebamus, quod sane multum erat, nobisque, qui non eramus soluendo, tam graue et molestum, ut nullis unquam nostris exolui potuisset uiribus et conatu.	people, and to delete [our debt] if we owed anything, which was surely a lot, and for us who were not solvent, [a debt] so heavy and burdensome that it could never have been paid by any of our own strength and exertion.
Per carnis itaque assumptionem, qui latebat apparuit, seque reum faciens pro omnibus, de peccato damnauit peccatum.	Consequently, through the taking up of flesh, he who lay hidden appeared and, making himself guilty on behalf of all, he condemned sin by means of sin. [Romans 8.3]
3.5. Et scitis, quia ille apparuit, ut peccata tolleret,	**3.5. And you know that he has appeared so that he might take away sins,**
{81.a} **et peccatum in eo non est.**	{81.a} **and there is no sin in him.**
Siquidem peccatis obnoxius fuisset CHRISTUS, nec sibi, nec caeteris, etiam si millies obiuisset mortem, fecisset satis.	If indeed Christ had been liable to sins, he would have made satisfaction neither for himself nor for others, even if he had met death a thousand deaths.
Decuit certe innocentiam eiuscemodi subire expiationem, quae nisi in munda carne, sanctaque anima perfici potuisset.	Certainly it was fitting [that] innocence of this sort should undergo expiation, which could not have been completed except in cleansed flesh and a holy soul.[302]
Cum igitur altissimo, letalique detineremur obliuionis somno, omnesque miserrimum in modum in utrunque obdormiscerent oculum, nec esset qui Dei praesentiam alioqui corporeis oculis inspectabilem ueneraretur, e caligine illa sua aeterna maiestatis, ac nube, mortalium sane oculis, addo et angelicis inaccessa, prodit uisibilis: atque homo factus, humanos omnes, excepta peccati corruptela, in se tulit affectus: nostramque sumens miseriam, ac mundi iram, pro nobis, qui destinati eramus morti, mortem ipse oppetiit turpissimam, et cruentam.	When, therefore, we were held by a most deep and lethal sleep of oblivion, and all were sleeping soundly in a most wretched fashion, with both eyes shut, nor was there anyone who venerated the presence of God, otherwise invisible to bodily eyes, he came forth visibly from that eternal darkness of majesty and from the cloud, surely inaccessible to the eyes of mortals, and I add, even to those of angels, and, having been made man, he took upon himself all human affections, with the corruption of sin excepted, and taking up our misery and the wrath of the world, on behalf of us who were destined for death, he himself met a most disgraceful and bloody death.
Atque hunc in modum rescisso mortis chirographo, quo aeternae sese damnationi astrinxerant mortales, in Deo uiuere coepimus: et nisi nostra impediuisset impietas, iam suo mundus peracto cursu et	And in this manner, with the handwritten charter of death rescinded, by which mortals had bound themselves to eternal damnation, we began to live in God, and if our impiety had not impeded [it], the world, with its course and

[302] Decuit CHRISTUM innocentem esse. (It was fitting for Christ to be innocent.)

obsequio, ociaretur: homoque, qui iccirco conditus est, atque in agni sanguine purificatus, ut CHRISTI corpus adimpleat, in coelis absoluto penitus uitae huius corporeae itinere, cum suo uiueret redemptore felicissimus, ac propter reintegrati corporis dignitatem et gloriam plene beatus.	obedience already completed, would now be at rest, and man who was created for this reason and purified in the blood of the lamb, so that he might replenish the body of Christ, with the journey of this bodily life thoroughly completed, would live most happily with his redeemer in heaven, and, on account of the dignity and glory of the reintegrated/ resurrected body, [would be] fully blessed.
Nostra omnino in peccatis duricies atque amor mundi debitam uniuersi dissolutionem remoratur, in longumque protrahit.	Our hardness in sins and [our] love of the world utterly delays the due dissolution of the universe, and protracts it at length.[303]
Adhuc laborat dominus sustinens. Adhuc nostram fert peruicaciam. Adhuc tota die expandit manus suas ad populum non credentem, et contradicentem sibi.	Still the lord labors putting up with [us]. Still he bears our obstinacy. Still all day long he spreads his hands out to a people unbelieving and contradicting him. [Isaiah 65.2; Romans 10.21]
{81.b} Heu mundum ingratissimum. Ecquid iam praestolaris? Aliam ne uictimam? CHRISTUM ne alium?	{81.b} Alas, most ungrateful world. Whatever are you waiting for now? Another victim? Another Christ?
Num te fugit nullam amplius relinqui hostiam pro peccatis?	Does it escape you that no further sacrifice for sins remains? [Hebrews 10.26]
Si alium profecto redemptorem opperiris, et qui pro tua stet amentia praedem expectas, tota erras uia, miseriorque ac infidelior es, quam ipsa sit miseria et infidelitas.	Certainly if you await another redeemer, and look for a bondsman who might stand on behalf of your madness, you stray from the path entirely, and are more miserable and faithless than are misery and faithlessness themselves.
Quod si te neminem alium expectare clamites, qui tuam possit tegere impietatem, praeter CHRISTUM, qui pro cunctis mortalium omnium satisfecit reatibus, oro, quid CHRISTI sanguinem? quid mortem? quid pretium? quid meritum tam efficax derides?	Because if you should cry out that you look for no one else who might cover over your impiety except Christ, who has made satisfaction for all the guilty charges of all mortals, I ask: why do you deride the blood of Christ? Why his death? Why his ransom? Why [deride] a benefit that is so effective?[304]
Peccando enim, seu potius in ultroneis perseuerando lapsibus CHRISTI cruor ostentui habetur et irrisioni, illiusque	For in sinning, or rather in persevering in voluntary lapses, the blood of Christ is held up to public show and derision, and through you

[303] Mundus iam suum perfecisset cursum, a motuque quievisset, si homo a peccato cessasset. (The world would have finished its course, it would have quieted from movement, if man had ceased from sin.)
[304] Nullam iam hostiam, praeter CHRISTUM, relinqui pro peccatis. (Now, no sacrifice for our sins remains, except Christ.)

mortis robur per te fit irritum et inane.	the power of his death becomes void and empty. [Hebrews 6.6]
Iam amor mundi nostro ab intellectu tam salubrem excussit sensum.	Love of the world has already shaken such a wholesome perception from our intellect.
Unde (obsecro) quae carnem hanc moribundam fouere possunt tanto comparantur ardore ac mentis aestu, ut non iam uulgus ipsum solum natura stolidum, suique ut plurimum dissimile, atque nouarum rerum cupidum, sed ipsos quoque sapientiores et optimates in hoc genere amentiae insanire uideam?	From where (I beg) are things which can nourish this dying flesh procured with such ardor and heat of mind, that I see now not only the common folk themselves, stolid by nature, and for the most part fickle and desirous of new things, but also wiser men and nobles themselves going insane in this kind of madness?
Si CHRISTI membra sumus, ut nos esse iactamus, cur peccatis? cur illecebris, infinitis illis quidem, atque appetentiis uel diuitiarum uel honorum uel libidinum obtemperantes, a purissimo illius corpore, in quo peccatum non est, ut inquit Ioannes, degeneramus?	If we are the members/ limbs of Christ as we boast to be, why do you sin? Why, by yielding to enticements, which are indeed infinite, and to desires for either riches or honors or lusts, do we degenerate from his most pure body, in which, as John says, there is no sin?
Ipse certe apparuit, uixitque in terris: non quidem ut peccatorum alendorum materiam suppeditaret, uerum ut illa omnino tolleret: tulitque constantissime, modo nos ea ablata uelimus.	He himself certainly appeared, and lived on earth, not indeed to supply the [raw] material for nourishing sins, but to take them away altogether, and he has taken them away most resolutely, if only we should wish them to have been removed.[305]
Volumus quidem,	Indeed we do wish [it],
{82.a} si dilutis resipiscentia praeteritis instantia auersemur, caueamusque in posterum ne aliquo uel leuiter impingamus.	{82.a} if, once past [sins] are washed away by repentance, we should turn away from present ones, and take care for the future lest we might stumble on something, even slightly.
Faciles sane a nobis sunt lapsus, at in pristinam reponi libertatem et consanescere, iam alterius id iuris esto, et uirtutis.	To be sure lapses are easy on our part, but to be restored to former liberty and to grow healthy again, let that now be [a matter] of another's right and power.[306]
Quare diuina hic opus erit manu. Aliter uero ab illius euulsi fauore, aut propter nostram malitiam obcaecati, nullum nobis aliud tam potens extabit effugium, quin assidue per inextricabiles diuagemur errores.	For this reason there will be need here for a divine hand. Otherwise, to be sure, plucked from his favor, or blinded on account of our own wickedness, there will exist no other such escape so powerful that we do not wander about incessantly through inextricable errors.

[305] Cur CHRISTUS in terris vivere voluit. (Why Christ willed to live on earth.) [Also 87.b and 89.b.]

[306] Faciles a nobis sunt lapsus, surgere vero, id Dei est opus. (Lapses are easy for us, but to rise up, that is the work of God.)

Adeo periculosum est uel parum a Dei manu deseri. E contrario	It is so dangerous to be forsaken by the hand of God even a little.[307] On the contrary:
3.6.1. Omnis qui in eo manet, non peccat.	**3.6.1. Everyone who remains in him does not sin.**
Ecce uitis illa huberrima, de cuius succo insititii uiuunt surculi, in eamque adolescunt formam et magnitudinem, ut suae penitus origini haud absimiles appareant, dignique qui, tantisperdum uineae inhaerescunt, nonnihil ex se gemmarum, et demum fructuum gignant, atque ad ornatum fidei producant.	Behold that most fruitful vine, from whose sap the grafted shoots live and grow into such form and magnitude that they appear not at all unlike their own origin, and for only so long as they cling to the vine are suitable for producing some buds from themselves, and eventually fruit and also the adornment of faith.
Vim nihilominus eam non ex se habent, sed a radice uitis, quae CHRISTUS est.	Nevertheless, they do not have that power from themselves, but from the root of the vine, which is Christ.
Verum sua et ipsi gaudent fertilitate palmites, hoc sane felicius, quo minus ignorant se nihil ex se posse absque uite illa, quae dixit, Sine me nihil potestis facere.	But the shoots themselves also rejoice in their own fertility, the more happily, surely, the less they are ignorant that they can do nothing from themselves without that vine who/ which said: Without me you can do nothing.[308]
Haec sunt nimirum \opera\ fidei. Hae actiones illae praeclarissimae ac diuinae, in quibus hi maxime, qui se gratis uiti insitos esse non ambigunt, delitiantur: uitique ipsi accepta referunt quaecunque illa sint, quae a spiritu se actos corroboratosque agere certo sciunt.	These, certainly, are the works of faith. These are those most noble and divine actions in which those [men] especially delight, who do not doubt that they have been grafted onto the vine freely/ gratuitously, and credit to the vine itself whatever those things are which they know with certainty they perform, driven and strengthened by the spirit.[309]
Quandiu igitur in eo, in quo peccatum est nullum, quis manserit, perseueraueritque in insitione, is uita illa, qua in Deo uiuitur, uiuet felicissime, tantum abest ut peccet, aut a uite rescissus intermori possit. Eam	Therefore, as long as one will have remained in him, in whom there is no sin, and will have persevered in that grafting, he will live most happily in that life which one lives in God; it is so far from the case that he sin, or can wither once cut off from the vine.
{82.b} ob rem ad CHRISTI corpus	{82.b} For that reason, having been selected by

[307] Periculosum est vel Paulum a Deo deseri. (It is dangerous to be deserted by God even a little/ even for Paul.) [1546 and 1547 text proper have *parum* not *Paulum* or paulum (1547: paulum, lowercase).]
[308] Qua ratione possumus aliquid ex nobis in re salutis. (In what way we are capable of something from ourselves in the matter of salvation.) [Also at 78.a]
[309] Fidei opera qua ratione exequi possumus. (In what way we are able to perform works of faith.)

perficiendum gratuita Dei uocatione selectus, illique sancti spiritus operatione insertus, indelebilis propemodum reus erit impietatis, et perfidiae, si semel emundatus ad pristinas relabatur uitiorum sordes.	God's free calling to complete the body of Christ, and grafted into it by the operation of the holy spirit, he will be guilty of an almost indelible impiety and treachery if, having once been cleansed, he should slip back into his former squalor of vices.
Certe qui uere sunt CHRISTO insiti, haud facile ab innocentia, quam se a Deo gratis accepisse norunt, quantumlibet uis urgeat aliqua infortuniorum, discedunt, atque a percusso cum Patre aeterno foedere deficiunt.	Certainly, those who are truly grafted into Christ do not depart easily at all from the innocence which they know they received freely from God, however much some force of misfortunes may press down, nor do they falter from the pact struck with the eternal Father.
Ergo omnis, qui in eo manet, non peccat.	Therefore, everyone who remains in him does not sin.
3.6.2. Et omnis qui peccat, non uidit eum, nec cognouit eum.	**3.6.2. And everyone who sins, has not seen him or known him.**
Visio huiusmodi, qua Deus uidetur in hoc mundo, fit oculis fidei.	A vision of this sort, by which God is seen in this world, is produced by the eyes of faith.[310]
Secus, Deum nemo uidit unquam. Rursus, cognouit, in hoc loco dinosim habet, signatque actum inhaerentem, et est, ut ait quidam, cognitum habuit.	Otherwise, no one has ever seen God. Again, *one has known* in this passage has a precise definition and designates an inherent act, and it means, as a certain person says, he has held him as known.
Et certe nisi peccatis quis abstineat, mundumque affectu deserat, licet sexcentis initiatus sit mysteriis, ac Deum se colere asserat, deieret quoque, nondum plene uidit eum, nondum purgatos habet oculos, nondum sublimem illius nouit maiestatem, ignoratque adhuc quam nullius sit efficaciae huiusce generis fides, qua ore tantum ac ritibus Deus asseritur, factis autem negatur.	And certainly, unless someone abstains from sins, and abandons the world in respect to his affection, although he may have been initiated into six hundred/ countless mysteries, and may profess to worship God, even swear [to it], he has not yet fully seen him, he does not yet have purged eyes, he has not yet known the sublime majesty of him, and he still ignores how ineffective faith of this kind is by which God is acknowledged only by mouth/ speech and by rites, but is denied by deeds.
Et tamen sic nos male de Deo meriti, hoc est, noxiarum rerum, culparumque notis interspersi, conspurcatique, Deum nobis deberi aut opinamur, aut sic esse, fuco facto religioni, simulamus, scienterque ac	And yet, though we have poorly merited concerning God, this means, having been defiled by the marks of harmful things and offenses, we either believe God is owed to us, or we pretend it to be thus with a false front

[310] Fidei oculis videtur Deus in hoc mundo. (God is seen in this world with the eyes of faith.)

prudenter in diuinam iniurii sumus bonitatem.	having been made for religion, and knowingly and deliberately, we are unjust toward divine goodness.
Ita est uisus, si Deo placet, emaculatus, quo se Deum uidere somniant plerique mortalium, et hi forsan, qui se fidei columnas et cardines esse uideri	Such, if it pleases God, is the spotless/ immaculate vision by which most mortals dream that they see God, and even these/ those perhaps who wish to be seen as pillars and hinges of faith,
{83.a} uolunt: profitenturque se duces esse caecorum, ut ait Paulus, cum tamen exoculatissimi sint, atque ita ob mundi plausum et gloriam obtenebrati, ut ne crassam quidem suam ac spissam deprehendant nubem et caliginem, ne dum lucem illam Dei inaccessibilem, quae nisi cum purgatis communicari solet oculis.	{83.a} and declare themselves to be leaders of the blind, as Paul says, when nevertheless they are utterly sightless, and are so beclouded by the world's applause and glory that they do not even detect their own cloud and fogginess thick and dense, much less that unapproachable light of God, which is not used to being shared except with purified eyes. [cf. Romans 2.19; 1 Timothy 6.16]
Caeterum peccata tenebrae sunt, interstitiumque illud horrendum atque immensum, quo a Dei uisione seiungimur.	Moreover, sins are darkness, and that horrendous and immense gap, by which we are separated from the vision of God.
Quod si quidem per CHRISTUM sublatum fuit, manet tamen adhuc immotum illis, qui sic uiuunt, quasi futurarum rerum sensum habeant nullum, quantunque in se est, antiquas reuocant cathenas: uoluntque Dei filium mundum hunc perditum nequicquam inuisisse, parietemque inimicitiarum, quae inter Deum atque hominem propter peccatum intercesserant, diruisse.	But if indeed this [gap] has been taken away through Christ, nonetheless it still remains unmoved by those who live as if they have no sense of future things, as much as lies within them, they recall ancient chains, and they wish that the son of God had visited this lost world in vain and had destroyed the wall of enmities which had come between God and man on account of sin.
Si porro id negant, dicant, obsecro, cum peccatum inimicitiarum caput extiterit atque autor, qui fit, ut gratis per CHRISTUM Deo reconciliati, causam illam eandem de qua mors prodiit et damnatio, repetant? Cur dirutam instaurare contendunt maceriem?	Furthermore, if they deny this, let them say, I pray, since sin has stood as the head and author of enmities, how does it happen that freely reconciled to God through Christ, they return to that same cause from which death and damnation came forth? Why do they strive to restore the demolished wall?
Quod si praeterea a noxis illis atque erratis, quibus natura uel ipsis conniuentibus legum conditoribus, sua annexa est poena; ut sunt, exempli causa, rapinae, incestus, sacrilegia, usurae, homicidia, adulteria, et id genus permulta, quae Deo odiosa esse ipsi quoque fatentur ethnici et infideles, se temperare affirment nonnulli, credo, simul ac uideo omnem illis ademptam esse ad scelerata	But if, moreover, some affirm that they restrain themselves from those crimes and lapses, for which nature – even with the very lawmakers turning a blind eye – has attached its own penalty, as are for example, robberies, incest, sacrileges, usuries, homicides, adulteries, and many of that kind, which even the pagans and infidels themselves confess to be hateful to God, I believe [it], as soon as I see

istiusmodi facinora nonnunquam occasionem, proboque, si tamen mala illa et scelera, quae ipsi etiam mulcta afficiunt turcae, non perpetrasse, laus	that every opportunity for such heinous deeds has at times been taken away from them; and I approve, yet only if there is any praise or glory for a Christian in not having committed those evils and crimes
{83.b} ulla sit, et gloria christiano.	{83.b} which even the Turks punish with a penalty.
Scilicet, nihil aliud a CHRISTI membro expectari par est, nisi ne mortuum sit. Ex hac enim insana de nobis persuasione quid non malorum experimur?	Naturally, it is proper [that] nothing else be expected from the member/ limb of Christ, except that he not be dead. For from this insane presumption concerning ourselves, what evils do we not experience?
hinc quidem tanquam a contaminatissima contage nostrae omnes emersere calamitates, pullularunt errores, atque multis ab hinc annis Dei religionem in ipsis nutare basibus, et uidimus, et nos ad hanc usque aetatem peruenisse non tam dolemus, quam instantem iam piis gratulamur per concilium instaurationem.	Indeed from here, as if from an extremely contaminated contagion, all our calamities have emerged, mistakes/ heresies have sprung forth and for many years past we have seen the religion of God tottering on its very foundations, and we do not grieve so much that we have arrived at this present age, as we congratulate the pious for the restoration now imminent through the council.
At non desunt (malum) qui summi Pontificis accusent hac in re tarditatem: alii Caesaris (id nomen sibi usurpant nostri imperatores) uel occupationes, uel ad bella animum, atque in Turcas expeditionem.	But there is no lack (alas) of those who accuse the supreme Pontiff of slowness in this matter; others [accuse] either the preoccupations of Caesar (that name our emperors usurp for themselves), or his disposition toward wars, and an expedition against the Turks.
Sunt et qui per triuia clamitent simulatum hunc esse cogendi concilii rumorem ac famam. Errant hi omnes (opinor) qui haec spargunt in uulgus.	And there are those who cry out through the crossroads [that] this rumor and report of convening a council is feigned. They err, all these (I think) who spread these things among the common people.
Verum esto non eo, quo conuenit modo, in eundem concurrant hac de re consensum, frigeantque pene omnes ad ignem: non friget dominus IESUS, cuius hic agitur negocium.	But let it be that they do not run together into the same consensus concerning this matter in the manner which is fitting, and [that] almost all grow cold toward the fire, the lord Jesus is not cold, whose business is at stake here.
At neque his (spero) suus deerit calor, quorum prae caeteris interest scire, praeuidereque, quem finem tandem habituri sint hi strepitus, quos nisi fraenari contingat, quid ultra sperandum erit? Orandus est dominus, ut iam demum suum exaudiat populum.	But neither (I hope) will their own warmth be lacking to those whose interest it is above all others to know and to foresee what end these uproars will have at last, unless it should happen [that] they are not restrained, what more will there be to hope for? The lord must be entreated, so that now at last he might hear his people favorably.

Quid si conuertatur, et ignoscat Altissimus? En summa concilii celebrandi, praesentia scilicet numinis. sed ad rem nostram.	What if the Most High should turn and forgive? Behold the main point of the council to be celebrated, namely the presence of the godhead/ divine power. But [back] to our subject.[311]
Cum equidem casum illum miserrimum primi angeli contemplor, eumque Adae lapsum haudminus toti noxium posteritati, quam ipsi lapso, intueor: uersoque animo, quammaximam deprehendo	Indeed whenever I, for my part, contemplate that most wretched fall of the first angel, and I consider that lapse of Adam by no means less harmful to all of posterity than to the fallen one himself, and with my mind turned [to this],
{84.a} in illis ambitionem, maximum fastum, maximam dominandi cupiditatem, atque a Deo defectionem.	{84.a} I detect in them the greatest ambition possible, the greatest arrogance, the greatest desire to dominate, and a defection from God.
ergo ab arroganti superbaque illorum temeritate tot mala euecta sunt in mundum, ut sane asseuerari possit, ab una illa radice, ac trunco, flagitiosam omnem erupisse contaminationem, deflagrasse libidines, fidemque omnino e mundo demigrasse, atque illius sedem saeuitiam occupasse ac tyrannidem.	Therefore, from their arrogant and haughty temerity, so many evils have been brought into the world, that it can surely be asserted [that] from that one root and trunk every disgraceful contamination has erupted, lusts have blazed up, and faith has entirely withdrawn from the world, while cruelty and tyranny have occupied its seat.
Mirum si sic male affectos animos (ut illi fuere) Deum, qui purissimae naturae spiritus est, agnoscere, multo minus uidere posse existimas.	It is a wonder if you think that minds so evilly disposed (as those were) can acknowledge God, who is a spirit of the purest nature, much less see [him].
etenim, ut dixi, peccatum res ea est, qua ueluti cataclysi ac lippitudine circunfusi mortalium oculi, CHRISTI faciem, a qua Dei manat cognitio, uidere nequeunt.	And indeed, as I said, sin is that thing by which the eyes of mortals, enveloped as if by a cataract and a bleariness, are unable to see the face of Christ, from which the knowledge of God flows.[312]
Tantum uero abest, ut immensam illius magnitudinem, ac, qua omnia sapientissimo gubernat imperio, contemplari possint prouidentiam, atque effusam ad omnes gratiarum copiam, ut eo etiam tenebrosius obnubilentur, quo inquinatiores in dies facti, ad puritatem illam diuinam et candorem, ad quem mundae duntaxat accersuntur animae, pertingere adnituntur.	But it is so far from the case that they can contemplate his immense magnitude, and the providence by/ with which he governs all things with a most wise command, and the abundance of graces poured out to all, that they are clouded over even more darkly the more they are made more polluted day by day, as they strive to reach that divine purity and brightness to which only pure souls are

[311] Concilii celebrandi summa, est praesentia numinis. (The principal point of holding a council is the presence of the divinity.)
[312] Peccatum aeque menti est, atque oculis corporeis cataclysis. (Sin is to the mind just as a cataract is to corporeal eyes.)

	summoned.
O si fidei oculis daretur cerni quanta sit dignitas in filiorum Dei numero censeri, cooptarique in illius familiam et affinitatem.	Oh, if it were granted to discern with the eyes of faith how great is the honor of being counted in the number of the children of God, and chosen into his household and kinship.
Contra uero, quanta deformitas, quanta ignominia, quanta sit foeditas a sincerissimo illius diuelli lumine, atque diabolo copulari, transfugereque e castris domini ad castra satanae.	On the contrary, indeed, how great is the deformity, how great the ignominy, how great the foulness to be torn away from his most pure light, and to be coupled to the devil, and to desert from the camp of the Lord to the camp of satan/ Satan.
Si caecis, inquam, animis, suaque sponte obtenebratis tantum obuenire posset lucis, ut haec clare intuerentur, mallent (puto) in durissimos uerti scopulos, aut cum feris ferae ipsi effecti in nemoribus latitare,	If, I say, in minds blind and darkened by their own accord, so much light could arise that they might behold these things clearly, they would prefer (I think) to be turned into the hardest rocks, or, having themselves been made wild beasts to lie hidden in the forests among wild beasts,
{84.b} quam turpitudinem suam horrendam, noctemque obscurissimam atque informem errorum, in quam ultro se deiecerunt, uidere posse.	{84.b} rather than to be able to see their own horrendous turpitude and that most obscure and shapeless night of errors into which they have willingly cast themselves.
Quonam igitur modo hi Deum, atque illius immissiones, quas illi tantum uere norunt, qui eas possident, contemplabuntur, qui ne corporeas quidem species nisi fusca impeditaque mentis acie rimari queunt?	Therefore, in what way indeed will these men contemplate God and his inspirations/ immissions, which only those who possess them truly know, they who cannot even probe bodily forms except with a darkened and hampered acuity of the mind?
Adeo tenebrosa res est peccatum, atque diuino aspectui odiosa. Quamobrem	Sin is so dark a thing, and hateful to divine sight.[313] For which reason:
3.7.1. Filioli nemo uos seducat.	**3.7.1. Children, let no one lead you astray.**
Tenera haec est Patris admonitio, cui mos sit dona minis commiscere, ac, ne liberi deterriti exasperatique salubrem auersentur admonitionem, blanditias post duros sermones admouere: sed ita tamen, ut ad reprehensiones redeat.	This is the tender admonition of a Father, whose custom it is to mingle together rewards/ gifts with threats and, lest the children, deterred and exasperated, turn away from salubrious admonition, to apply blandishments after hard sermons, but yet such that he may return to reprimands.
Sic ueri quidem Patres, sic pastores, sic qui	Thus indeed true Fathers, thus pastors, thus

[313] Peccatum res est tenebrosa. (Sin is a dark thing.)

sunt a Deo magistratus suum ita attemperant animum et curam ad subditorum salutem, ut aeque hi patrum seueritatem amare possint, et rigorem, ac solent illorum lenitatem ferre, et amare.	those who are magistrates from God, so adjust their own mind and care toward the salvation of [their] subjects that the latter are able to love the severity and rigor of the fathers equally as they are accustomed to bear and love their gentleness.[314]
Qui secus agunt, subditos magis exasperant, et effraenes reddunt, quam dociles et morigeros.	Those who act/ perform otherwise [*secus*], further exasperate their subjects, and render them unbridled, rather than docile and compliant.
Tyranni quidem ab hoc horrent affectu, qui suis in moderandis subditis nihil in primis tam quaerunt, quam timeri. Quid mirum?	Indeed, tyrants shrink back from this affection, who, in regulating their subjects, above all seek nothing so much as to be feared. What wonder [in that]?
Suauitate quippe spiritus destituti, quaecunque agunt, aut cogitant, ad proprios referunt affectus, nempe sordidos, crudeles, ambitiosos, suique dissimiles, et absque Dei timore.	After all, deprived of the sweetness of the spirit, whatever they do or think, they refer to their own affections, sordid to be sure, cruel, ambitious, and dissimilar to themselves, and without the fear of God.
Vos interim, quibus istius coloris obtingunt Patres, et pastores, fidenti estote animo, laetique spem uestram in CHRISTO, qui uerus Pater est ac pastor, enutrite: persuasumque habete uos uti filios charissimos illi curae esse.	You, meanwhile, to whom the Fathers and pastors of that color fall by lot, be of a confident mind, and joyfully nourish your hope in Christ, who is the true Father and pastor, and hold the conviction that you are a care to him like dearest children.
Nemo itaque quantumlibet Tyrannus	Therefore, let no one, however much he may be a tyrant
{85.a} sit ac lanio, uos a iam coepto seducat instituto, absterreatque a concepta dudum in Deum fiducia.	{85.a} and a butcher, lead you astray from the intention/ practice already begun, or frighten you away from the trust in God conceived long ago.
Tantum quidem possunt in uos, quantum uosmet permittitis, ac uultis.	Indeed, they have only as much power over you as you yourselves permit and desire.[315]
In animas profecto (in corpora forsan possunt et famam) pacemque illam arcanam, quam propter conciliatum nobis Deum per CHRISTUM possidemus, ius neutiquam exercere possunt Tyranni.	Of course, Tyrants can by no means exercise jurisdiction on souls (on the body and on reputation, maybe) and [on] that secret peace which we possess on account of God having been reconciled to us through Christ.
Iam in nostra factum est potestate, succumberene uelimus impiorum iniuriis,	It has now been placed in our power whether we wish to succumb to the wrongs of the

[314] Pastoris boni ac mali partes. (The roles of a good and bad pastor.)
[315] Tyranni tantum in nos possunt, quantum nos volumus. (Tyrants can only do as much to us as we wish them to.)

an superare, simulac per CHRISTUM facti sumus tanquam gigantes ad dirigendos pedes nostros in uiam pacis, in eo tamen, a quo pendemus, et qui nos segregauit a mundo, ne cum mundo iudicemur.	impious or to overcome [them], as soon as through Christ we have been made like giants to direct our feet into the way of peace, provided however that we abide in him on whom we depend and who segregated us from the world, lest we be judged with the world.
Quocirca danda est opera, ne iterum, ut prius, a recto secedamus itinere seducti, maleque tum ab illorum terrore, tum a caeterorum lenociniis uel exanimati, uel persuasi, qui CHRISTI fidem aut contemnunt, aut ulla absque uitae innouatione ad aeternam adipiscendam felicitatem satis per se esse affirmant.	For which reason we must take care lest again as before, having been led astray, we depart from the right path, and badly discouraged or persuaded by the terror of the former [tyrants] or by the allurements of the others who either disdain the faith of Christ or assert that faith without any renewal of life is sufficient by itself for attaining eternal happiness:
seductores hi sunt, atque Antichristi.	These are seducers and Antichrists.[316]
Ad haec non ille certe qui iustitiam profitetur, is e uestigio iustus censeri debet, sed qui per uitae reformationem nihil iam agere decreuit, quod CHRISTUS ipse, qui totius iustitiae typus est, non, si in terris adhuc inter homines diuersaretur, ageret. Etenim	Besides, not that man certainly who professes righteousness should instantly be judged righteous, but he who, through a reformation of [his] life, has now resolved to do nothing that Christ himself, who is the model of all righteousness, would not do, were he still dwelling on earth among men.
3.7.2. Qui facit iustitiam, iustus est, sicut et ille iustus est. **3.8. Qui facit peccatum, ex diabolo est, quoniam ab initio diabolus peccat.**	**3.7.2. He who practices justice is just, as he [i.e. God] also is just.** **3.8. He who commits sin, is from the devil, because from the beginning the devil has been sinning.**
Terroris plenissima haec est asseueratio: Qui peccat, diabolum imitatur. At cum id non nesciant homines, peccant tamen, maluntque	This is an assertion extremely full of terror: He who sins, imitates the devil.[317] Yet, although men are not ignorant of this, they nevertheless sin and prefer
{85.b} diabolo per incontinentiam uitae adhaerere, quam per morum integritatem CHRISTO.	{85.b} to cling to the devil through immoderation of life rather than to Christ through integrity of character.
Proinde magna nostra est audacia, magna confidentia, magna stupiditas, Deo omisso, ad hostis cruentissimi fidem transfugere, illi'ue, qui ab ipsis primis rerum exordiis suo a domino aufugit, fidere.	So then, great is our audacity, great our presumption, and great our stupidity, having abandoned God, to desert to the allegiance of a most bloodthirsty enemy, or to trust in him who, from the very first beginnings of things,

[316] Errant, qui asserunt se fidem absque vitae innovatione servare posse. (They err, who claim they are able to keep the faith without a renewal/ alteration of life.)
[317] Qui peccat, diabolum imitatur. (He who sins, imitates the devil.)

	fled from his own Lord.
Is enim cum semper malus sit, Deique legi semper obluctetur, ita in peccatis obduruit, ut nihil iam aliud queat uel ipse agere, uel aliis suggerere, quod peccatum non sit.	For since he is always evil and always struggles against the law of God, he has become so hardened in sins that he can now no longer do anything else himself or suggest [anything] to others which is not sin.
Hincque eisdem ipsis omnino lineis, quibus ipse effictus est, suum sibi effingere adnititur satellitium.	And hence he strives to fashion a retinue for himself with exactly those same lines by which he himself was fashioned.
Unde qui suo a creatore auersi, et fugitivi, ultro in illius castris commorantur, hi peccant semper, ac errant attoniti et amentes.	Whence, those who, having turned away from their Creator as renegades, willingly linger in his camp [i.e. the devil's], always sin and wander about dazed and mindless.
Proinde a supremo illo honore, quo in CHRISTO renati sunt, suapte sponte deficientes, in illorum deueniunt numerum, de quibus sic ipse CHRISTUS: Vos, inquit, ex patre Diabolo estis: nempe usu peccati continuo ac perseuerantia.	So then falling away by their very own choice from that supreme honor by which they were reborn in Christ, they come into the number of those about whom Christ himself [spoke] thus: You, he said, are of your father the Devil, namely, by the continual practice and perseverance of sin.[318]
Atque hi sunt, qui, ut Paulus ait, in passiones traditi ignominiae, faciunt quae non conueniunt.	And these are they who, as Paul says, having been given over to passions of ignominy, do those things which are not fitting.
Peccant igitur hi semper, qui ueterem non unquam exuentes hominem, foedissimi suasoris auscultant monitis, proindeque Deo neglecto non illibenter illius parent dicto.	Therefore, these men always sin who, never stripping off the old man, listen to the admonitions of that most foul persuader, and so then, having neglected God, they not unwillingly obey his dictum.
Sic se habet illorum uita qui mundanarum rerum cupiditatibus ultro obnoxii, nihil aliud quam peccant.	Such it is with the life of those who, willingly subjected to the desires of worldly things, do nothing other than sin.
Semper hi errant corde, clamat dominus. Contra autem, qui facit iustitiam iustus est, quoniam cui adhaerent, iustus est dominus, et iustitiam dilexit: proinde aequitatem uidit uultus eius.	These always err in [their] heart, cries the Lord. [Psalm 94.10] On the other hand, he who does righteousness is righteous, because the Lord to whom they cling is righteous, and has loved righteousness; so then his countenance has beheld fairness. [Psalm 11.7]
Atqui genus istud iustitiae, qua Deo similes reddimur, puto a Dei imagine	But this kind of righteousness, by which we are made like God, depends, I think, upon the image of God,
{86.a} per Adae praeuaricationem in nobis	{86.a} deformed in us through the

[318] Hi continue peccant, qui diabolo adhaerent. (These continually sin, who cling to the devil.)

deformata, per CHRISTI uero obedientiam restituta, pendere.	transgression of Adam, but truly restored through the obedience of Christ.[319]
Nam quemadmodum Deus uitam ideo caeteris impartitur, quoniam ipsissima uita est, atque spirantium omnium origo et fons, sic bona omnia, quae tum ad animam, tum ad corpus spectant, in nobis per CHRISTI spiritum effusa, largissimam in Deo esse beneficentiam, amplamque ad omnes dilectionem testantur.	For just as God therefore imparts life to others, because he is life its very self and the origin and fount of all breathing things, so all good things, which pertain both to the soul and to the body, having been poured forth into us through the spirit of Christ, attest to there being in God a most generous kindness and an ample love toward all.
Quare in eo maxime Dei in nobis contemplamur similitudinem atque imaginem, quod cum ipse bonus natura sit, iustus item ac misericors, ita hominem iisdem ipsis diuinae imaginis dotibus ac notis praeditum, cum illum effingeret, esse uoluit.	For this reason especially in this we contemplate the likeness and image of God in us, because since he is by nature good, likewise just and compassionate, so he wanted man to be provided with these same attributes and marks of the divine image, when he fashioned him.[320]
Verum infelix peccando, deerrandoque a Dei praescripto, dotes illas omnes praeclarissimas pene amisit.	But the poor wretch by sinning and wandering from God's precept, lost nearly all those most illustrious endowments.
Unde uersa rerum sorte ex bono actutum et iusto malignus factus est atque iniquus, ex pio et leni crudelis et asper, ex fido ac uerace perfidus et mendax.	Whence, with the lot of things reversed, from good and just he was immediately made spiteful and wicked; from dutiful and gentle cruel and harsh; from faithful and truthful, treacherous and deceitful.
Tunc enim eo in primogenia sua illa perseuerante innocentia, impressaque a Deo similitudine, si quid agere collibuisset, sanctum id propterea et iustum fuisset, quoniam a iam sancta et iusta profectum esset origine, hoc est, non iccirco quae iusta erant operabatur Adam, quo iustus euaderet, sed quoniam iam erat iustus.	For at that time, while he was persevering in that original innocence of his and in the likeness imprinted by God, if it had pleased him to do anything it would therefore have proceeded from a holy and just origin, this means, Adam did not for this reason perform deeds that were just so that he would end up just, but because he was already just.
Alioqui quomodo uel riuos aquarum lucidos a fonte turbido, uel contaminata ab arbore fructus bonos prodire potuisse existimamus? Id plane arduum.	Otherwise, how do we suppose that either clear streams could come forth from a turbid spring, or good fruit from a contaminated tree? It is plainly impossible.
Nam quae lapsum illum miserabilem secuta sunt, quam tenuis ampla illa uis operandi iustitiam, ac potestas, effecta sit, testari possunt.	For the things which followed that miserable fall can attest [to] how weak that ample force and power for practicing righteousness has been made.

[319] Iustitia nostra unde ortum habeat. (From where our justice/ righteousness has its beginning.)
[320] Imago Dei in nobis qualis sit. (What the image of God in us is like.)

Et ut nihil aliud miserius e tam aerumnoso	And even if nothing else more miserable has happened from so calamitous
{86.b} contigerit lapsu, certe mare illud immensum gratiarum & donorum, in quo delitiari poterat nobilissimum Dei figmentum, in uastissimum conuersum est poenarum oceanum.	{86.b} a fall/ lapse, assuredly that immense sea of graces and gifts in which the extremely noble creation/ figment of God was able to delight, has been turned into an extremely vast ocean of punishments.
Obliterata pene Dei tunc fuit in anima similitudo, amisitque decorem pulcherrima mulierum.	The likeness of God in the soul was then almost obliterated, and the most beautiful of women [i.e. the soul] lost [her] beauty.
Quapropter non modo a paradisi delitiis eiecta, uerum etiam uirtute illa diuina potestateque diligendi bonum denudata, formam nescio quam deformem & corruptam immundi spiritus sibi adeo strictim, ne prorsus informis appareret, annexuit, ut plane dissimilis a prima facta sit conditione.	On which account, not only ejected from the delights of paradise, but also denuded of that divine virtue and capacity for loving the good, she [i.e. the soul] attached to herself I don't know what deformed and corrupt shape of an impure spirit so tightly, lest she appear utterly shapeless, that she was made quite dissimilar from her first condition.
Ideo quae prius poterat non peccare, mox peccatis irreparabiliter obnoxia facta est innumeris. Sic est imago Adae et similitudo, sic praeclara illius est effigies.	Therefore, she [the soul] who previously was able not to sin, soon was made irreparably subject to innumerable sins. Such is the image and likeness of Adam, such is his illustrious appearance.
Nam per illius casum, atque a Deo recessum, peccatum in mundo pullulauit, et per peccatum mors.	For through his fall and departure from God, sin sprouted forth in the world, and through sin, death.
Verum tam inhonesta facies et horribilis, ut erat peccati et mortis, a CHRISTI sanguine uelata, imo penitus deformata, minori coepit esse formidini atque terrori in mundo.	However, an appearance so shameful and horrible as was that of sin and death, veiled by the blood of Christ, or rather, thoroughly deformed, began to be of less dread and terror in the world.
siquidem redintegrata Dei imagine per CHRISTUM in homine, cessit peccati lex, imago nimirum primi Adae miserabilis, ac digna fletu.	Accordingly, once the image of God had been restored in man through Christ, the law of sin yielded, namely that wretched and tear-worthy image of the first Adam.
Cedente porro peccato, debellatoque funditus eius imperio et iurisditione in CHRISTI cruce, sua restituta fuit uirtus animae, obductus color, atque ad amplectendam iustitiae disciplinam suum pristinum instauratum fuit robur, antiquatum quidem per Adae transgressionem, per CHRISTI autem iustitiam innouatum: imo e mortuis ad uitam experrectum, et restitutum in illo, cui	Furthermore, as sin gave way, and its dominion and jurisdiction were utterly vanquished on the cross of Christ, the soul's own virtue was revived, [good] color established, and for embracing the discipline of righteousness her former strength was restored, [a strength] indeed annulled through the transgression of Adam, but renewed by the justice of Christ, or rather, awakened from the dead to life, and restored in him, to whom

iam insitae animae per fidem, eodem	souls, already grafted through faith,
{87.a} uiuunt cum illo spiritu, quo ipse in Deo.	{87.a} live with that same spirit by which he himself [lives] in God.[321]
Unde quandiu terreni imaginem, ut eam uocat Paulus, secum ferunt, tandiu CHRISTI spiritum ignorant.	Hence, as long as they bear with them the image of the earthly, as Paul calls it, for so long are they ignorant of the spirit of Christ. [1 Corinthians 15.49]
Tantum uero abest, ut iustitiam, quae proprium CHRISTI donum est, diligant, ut etiam deprecentur et fastidiant.	But it is so far from the case that they love righteousness, which is the proper gift of Christ that they even deprecate and disdain it.[322]
a CHRISTI itaque spiritu duntaxat decor omnis cum fidei, tum actionum illarum quae pietatem referunt, originem habet.	And so, only from the spirit of Christ does all the splendor, both of faith and of those actions that reflect piety, have its origin.
Neque alio in fonte tam preciosum piscari par est unionem, praeter quam in illo, de cuius plenitudine nos omnes accipimus.	Nor is it fitting that such a precious pearl/ union be fished in another fountain, except in that one, from whose plenitude we all receive. [John 1.16]
Is CHRISTUS est, per quem solum reconciliati sumus Deo, dataque est nobis potestas filios Dei fieri, quae perfectissima est diuinae in nobis imaginis instauratio.	This is Christ, through whom alone we have been reconciled to God, and power was given to us to become sons of God, which is the most perfect restoration of the divine image in us.
Nam quicquid uirium amissum fuit in nobis per Adam, nobis denuo conciliatum est in CHRISTO, cuius nos membra sumus, ipse caput.	For whatever strength was lost in us through Adam, it has been restored to us once more in Christ, whose members we are, he himself the head.
Fieri ergo non potest, ut quispiam quantumuis in caeteris excellens, ad illas amplexandas operationes, atque animi conceptus moueatur, qui Deo sint digni, absque CHRISTO, quo uigorem suppeditante ac uires, iusta fit anima, et ad promerendum Deum idonea.	Therefore, it cannot be that anyone, however much excelling in other respects, should be moved to embracing those operations and concepts of the mind, that are worthy of God, without Christ, by whose supply of vigor and strength, the soul is made just and fit for meriting God.
Quocirca si quae iusta sunt agere instituit, non iam id agit, ut iusta efficiatur, sed quoniam iusta iam est in CHRISTO, in quo ipsa uiuit unius facta cum illo, ut dixi, spiritus.	For which reason if she [i.e. the soul] has resolved to do those things which are just, she does not do them now so that she may be made just, but because she is already just in Christ, in whom she herself lives, having been made, as I said, of one spirit with him.

[321] Quo modo restituta fuit homini similitudo Dei. (How the similarity of God to man was restored.)
[322] Iustificatio merum donum Dei est. (Justification/ Forgiveness of sin is a pure gift of God.)

Oro, num ignis, quia calefacit et urit, ideo id agit, ut ignis efficiatur, an potius, quia ignis iam est, et urit et calefacit?	I ask: does fire, because it heats and burns, do so in order that it might be made fire, or rather because it already is fire, does it both burn and heat?
Sic iustus, de quo nunc loquitur Ioannes, propterea iustitiam sectatur ac diligit, non quo iustus fiat, sed quoniam iustus est in CHRISTO, ac per	Thus the righteous man, of whom John now speaks, pursues and loves righteousness for this reason: not that he may become righteous, but because he is righteous in Christ, and through
{87.b} CHRISTUM ad tam sublimem assumptus est gradum, ut iustus merito uocari possit et sit, proindeque ad actiones illas aptus, quae christianum decent hominem, nempe CHRISTO annexum, de cuius operibus sic asserit Propheta: Opera manuum eius ueritas et iudicium.	{87.b} Christ has been taken up to such a lofty rank that he may deservedly be called, and is, righteous and hence apt for those actions which befit a Christian man, namely, one joined to Christ, concerning whose works the Prophet asserts thus: The works of his hands are truth and judgment.[323] [Psalm 110.7]
Ergo qui facit iustitiam, ut inquit Ioannes, iam iustus est, sicut et ille iustus est, CHRISTUS nimirum, qui ad hoc uenit in mundum, ut reformata Dei imagine in homine, mundi principem subiugaret, technasque eius dissolueret, et, quae hic opera diaboli antonomatice appellantur, peccata omnino a debiti syngrapha deleret.	Therefore, he who does righteousness (as John says) is already righteous, just as he also is righteous, namely Christ, who came into the world for this, so that with the image of God restored/ reformed in man, he might subjugate the prince of the world, and undo his tricks, and might completely erase sins from the promissory note, [sins] which here are called antonomastically the works of the devil.
Vide quid inferat:	See what he infers:
3.8.2. In hoc apparuit filius Dei, ut dissoluat opera Diaboli.	**3.8.2. For this the son of God appeared, so that he may undo the works of the Devil.**
In superioribus uitam aeternam, quae erat apud Patrem, apparuisse nobis asseruit Ioannes, nunc idem ferme uitam ipsam filium Dei nuncupans repetit. At ipsam audiamus uitam, quae sui ad nos accessus causam exponens sic ait.	In the above [passages] John asserted [that] eternal life, which was with the Father, appeared to us, now he repeats almost the same [thing] calling life itself the son of God. But let us hear life itself, which, explaining the reason for its approach to us, says thus:
Ego lux in mundum ueni, ut omnis qui credit in me, in tenebris non maneat. Se lucem uocat CHRISTUS, ut pote qui	I have come into the world as light, so that whoever believes in me may not remain in

[323] Homo an iustus sit, anteaquam opus aliquod iustum operetur, an ex iusta operatione iustus evadat. (Whether a man is just before he has performed some just work, or the just man emerges from the just activity.)

errorum tenebras, noctemque peccati suo expectato dispulerit aduentu.	darkness.[324] Christ calls himself light, as one who has driven away the darkness of errors, and the night of sin by his awaited arrival.[325]
Tantum non desit fiducia, in portu sumus. Venit enim CHRISTUS non ut mundum perderet, sed ut seruaret, dirigeretque ad Deum, a quo imprudentissime recesserat, itaque procul aufugerat, ut ne memoriam quidem paternae domus retineret. adeo profundae obliuionis aeternorum comes est peccatum.	If only trust be not lacking, we are in port.[326] For Christ came not to destroy the world, but to save it, and to direct it to God, from whom it had most imprudently withdrawn, and had fled so far away, that it retained not even the memory of the paternal house: to such an extent is sin the companion of a profound oblivion of eternal things.
At lux e coelo exoriens, factusque homo hominis effector suum sibi asseruit opificium, antea quidem nobilissimis adumbratum liniamentis, uerum postea	But light rising from heaven, and the maker of man having become man, claimed for himself his own workmanship, which had previously been outlined with the most noble lines, but afterwards
{88.a} superinductis aliis a daemone obscuratum, peneque exoletum.	{88.a} with other [features] superimposed, by the devil, [was] obscured and almost obliterated.[327]
Luce igitur illa adueniente, quam modo uitam, modo filium Dei, modo splendorem gloriae, atque figuram substantiae Patris appellari legimus, cessere tenebrae, desiitque errorum nox, morsque subinde, stipendium nimirum, atque autoramentum peccati, exterrefacta occubuit.	Therefore, with that light coming, which we read is called now life, now the son of God, now the splendor of glory and the figure of the Father's substance, the darkness yielded and the night of errors desisted, thereupon death, the wages, no doubt, and the reward of sin, thoroughly terrified, succumbed.[328] [Hebrews 1,3]
Atque hunc in modum peruicacissimi hostis opera, tanquam orsus araneoli tenuis, ut ait quidam, dissoluta sunt, castrisque illius direptis, lux nostra exuuiis onusta, ad solem, a quo nunquam abierat, remigrauit.	And in this manner, the works of the most obstinate enemy were dissolved, like the delicate web of a small spider, as a certain man says [Vergil, *Culex*, v.2], and with his camp plundered, our light, laden with spoils, returned to the Sun from which it [the sun/ Christ] had never departed.
Hinc dona dedit hominibus, ut inquit	Hence he gave gifts to men, as Paul says

[324] Cur CHRISTUS in terris vivere voluit. (Why Christ wished to live on earth.) [Also 81b and 89b.]
[325] CHRISTUM lucem esse quomodo definitur. (How Christ is defined to be light.)
[326] Tantum non desit fiducia: in portu sumus. (If only trust be not lacking: we are in port.)
[327] *Concilio non defuturos patres, multo minus Deum. (The fathers will not be absent from the council/ union, much less [will] God.) [This index entry does not seem to apply on p. 87.b where it is listed, but does apply on p. 91.b.]
[328] Mors fuit peccati autoramentum. (The wages of sin was death.)

Paulus, diuina quidem illa et praeclara. Inter quae illud excellentissimum omnium uidetur, quod	[Ephesians 4.8], indeed those divine and illustrious [gifts], among which, that one seems the most excellent of all, because
3.9. Omnis, qui natus est ex Deo, peccatum non facit, quoniam semen ipsius in eo manet, et non potest peccare, quoniam ex Deo natus est.	**3.9. Everyone who is born of God does not commit sin, because his seed remains in him, and he cannot sin, because he has been born of God.**
Ex Adam quidem nascimur filii irae, ex Deo renascimur filii adoptionis, in CHRISTOque diuini uerbi semine procreamur.	From Adam indeed we are born children of wrath, from God we are reborn children of adoption, and in Christ we are created from the seed of the divine word.[329]
Ideo eousque nos quidem peccatis abstinebimus, quoad in nobis felicissimum istuc semen (quod uerbum Dei esse, atque in illum fidem arbitramur) perseuerauerit.	Therefore, we will indeed abstain from sins just so long as that most blessed seed (which we believe is the word of God, and faith in him*) perseveres in us.[330]
Quod si tamen uel ipsis uocatis, sanctis, nempe Dei filiis, peccare contigerit, lapsus hi erunt maiorem partem et tenues, et uenia digni.	But if nevertheless even with those very ones having been called, saints, namely, the sons of God, it should happen that one sin, these lapses will be for the most part both venial and worthy of pardon.
Sint etiam graues, quid tum? emergent actutum a luto.	Suppose the [sins] are grave, what then? They will emerge immediately from the mud/ mire.
Imo cum peccant, ui pene inuita animi peccant, et absque peccati studio et amore labuntur.	Rather, when they sin, they sin with an almost unwilling force of mind, and without eagerness and love of sin, they slip.[331]
Quod illos minime agere uidemus, qui consulto dataque opera, atque affectu ad uitia contaminato et peruio delinquunt, cupiuntque legem non esse, aut qui poenas	Which we see those [people] doing not at all, [those] who do wrong deliberately and intentionally, and with a disposition tainted by and pervious to vice, and who wish the law did not exist, or those who solicit a blind judge
{88.b} exigat caecum iudicem, quo liberius peccare possint, expetunt.	{88.b} to exact penalties, so that they might be able to sin more freely.
Plurimi sane refert, quo quis animo delinquat. Dei quippe filii peccati ferme odio peccant: caeteri autem amore ac	Surely it matters most of all with what mind one does wrong.[332] After all, the sons of God sin almost with a hatred of sin, but others with

[329] Ab Adam nascimur filii irae, a Deo autem filii gratiae. (From Adam we are born children of wrath, but from God, children of grace.)
[330] Semen Dei in nobis quale. (The seed of God in us: what it is.)
[331] Vi fere invita animi peccant sancti. (Holy minds sin with an almost unwilling force.)
[332] Plurimi refert quo quis peccet animo. (It is of the greatest interest with what intention/ mind someone sins.)

studio.	love and eagerness.
Quare hi raro resipiscunt ad uitam: illi uel in ipso praeuaricationis lapsu, miseriam execrantur suam iccirco, quod semen Dei in se habent insitum.	Wherefore the latter rarely come back to life; the former, even in the very lapse of prevarication curse their own wretchedness, for the reason that they have the seed of God implanted in themselves.
Quod quidem semen praeter illud, quod diximus, CHRISTI spiritum esse hi sentiunt, quibus ipsa etiam peccata, nedum res caeterae, cooperari solent ad uitam.	Indeed that seed, beyond what we have mentioned, these people feel is the spirit of Christ, for whom even the sins themselves, not to say other things, are accustomed to work together toward life. [Romans 8.28]
Qui fieri potest, ut anima uere in CHRISTO non tantum per baptismum, quantum per uitae innouationem regenerata, motus illos suos, atque affectus coelestibus assuetos ardoribus, in flammis diutius peccati commorari sinat?	How can it be, that the soul truly regenerated in Christ, not so much by baptism as by the renewal of life, would allow those motions and affections of its own, accustomed to celestial ardors, to linger longer in the flames of sin?
Sunt qui peccatum in hoc loco pro defectione a fide accipiunt. quae profecto tanti est momenti, ut peccati nomen antonomatice sibi uendicet.	There are those who in this passage take sin as a defection from faith. Which assuredly is of such importance that it claims for itself the name of sin antonomastically.[333]
Ita CHRISTUS mundi tarditatem in credendo notans, peccati nome interposuit dicens: Cum uenerit ille, nempe spiritus Dei, arguet mundum de peccato, et de iustitia, et de iudicio.	Thus Christ, noting the world's slowness in believing, introduced the name of sin, saying: When he comes, namely, the Spirit of God, he will convict the world of sin, and of justice, and of judgment. [John 16.8]
de peccato quidem, quia non crediderunt in me.	Concerning sin, indeed, because they have not believed in me.
Quare ex Deo nati tametsi patrem nonnunquam peccando offendunt, non tamen usque eo a benignissimo deseruntur Patre, ut per infidelitatem desperationemque ab ipso penitus desciscant.	For which reason, those born of God, even if they sometimes offend their father by sinning, are still not forsaken to such an extent by the most benevolent Father, that through infidelity and despair they utterly revolt from him.
Caeterum per infidelitatem delinquere quempiam arbitramur, cum semel quis agnitam, receptamque ueritatem reiicit, impugnatque, ac, si potest demolitur.	Moreover, we judge somebody to commit offense through infidelity, when once anyone rejects an acknowledged and accepted truth, and fights against [it] and, if he is able, demolishes [it].
Diuus Augustinus hic peccatum intelligit charitatis fraternae laesionem, ob ea, puto, quae mox sequuntur, nimirum ex	St. Augustine understands sin here as an injuring of brotherly love, on account of these [things] I think, which soon follow, without

[333] Peccati vox quid signet in Ioanne. (What the word *sin* signifies in John.)

	doubt
{89.a} Deo illum non esse, qui non diligit fratrem suum.	{89.a} he who does not love his brother is not from God.
Quomodo igitur cumque accipias,	Therefore, however you may interpret [sin],
3.10.1. In hoc manifesti sunt filii Dei, et filii diaboli.	**3.10.1. In this are made manifest the children of God and the children of the devil.**
Peccant quidem utrique, sed hi leuius, grauius illi, qui non possunt non letaliter errare ac labi.	Both indeed sin, but the latter more lightly, the former more gravely, who cannot but go astray and slip lethally.
Non modo peccata illis, ut sentit Augustinus, cooperantur ad mortem, sed etiam ipsae omnino illorum fiunt in peccatis orationes.	Not only do sins, as Augustine perceives, work together toward death for them, but even their prayers themselves become sins altogether. [Psalm 109.7]
Hi profecto malum in se ultro alunt uirus, foedas nimirum, diutinasque ad prauitatem suggestiones, immissionesque per angelos malos, quibus turpissimum in modum assentiuntur, illi autem sanctissimo eo nituntur semine, quo caput serpentis contritum iri longe ante praedixit Deus.	Actually, the latter willingly nourish venom within themselves – namely, foul and long-lasting suggestions toward depravity and insertions/ immissions through evil angels, to which they assent in a most shameful manner; but the former rely on that most holy seed, about which God predicted long ago that the head of the serpent would be crushed.[334] [Genesis 3.15]
Verum neque sic suapte sponte a Deo auersis ac perditis coelestes desunt aculei, non benignissimi Patris afflatus, non radii, non lenti illi gradus ad ultionem, atque ad aucupandam poenitentiam longanimitas.	In truth, even so, celestial goads are not lacking to those who by their very own choice are turned away from God and lost; nor the breath of the most kind Father, nor [his] rays, nor those slow steps toward vengeance, and [his] forbearance for seeking penance.
sed ferrei facti, ultroque diuinae obluctantes munificentiae, scienter prudenterque sese morti perpetuae deuouent.	But having become iron-hard, and deliberately struggling against divine munificence, knowingly and purposely they devote themselves to perpetual death.
In hoc itaque Dei filii a filiis diaboli sunt dissimiles ac diuersi, quod illi uel leuiter a spiritu Dei sancto admoniti, e uestigio manum porrigunt attrahenti.	And so in this the children of God are dissimilar and different from the children of the devil, because the former, having been even lightly cautioned by the holy spirit, immediately extend a hand to one drawing them in.

334 Dissimilitudo filiorum Dei, ac filiorum diaboli, cum peccant utrique. (The difference between the sons of God and the sons of the devil when both sin.)

hi uero ne ardentibus quidem exusti facibus, calorem sentiunt, sed fixi et pertinaces in iam concepto perdurant consilio, atque in malis deliberatione.	But the latter do not feel the heat even when scorched by burning torches, but remain fixed and persistent in the plan already conceived and in the deliberation on evil [deeds].
Non certe titulus, non fons, non religio haec extera, Dei filios ab aliis (postquam a paleis nondum secretum est triticum in area domini) discernunt, uerum probitas, ac tum in Deum, tum in proximum, et pietas, et dilectio. Etenim,	Certainly not a label, not a font, not this outward religion distinguishes the children of God from others (since the wheat is not yet separated from the chaff on the threshing floor of the lord) but probity, and both piety and love toward both God and neighbor.[335] And indeed,
3.10.2. Omnis qui non est iustus, non est ex Deo,	**3.10.2. Everyone who is not just, is not of God,**
{89.b} **et qui non diligit fratrem suum.** **3.11. Quoniam haec est annuntiatio, quam audistis ab initio, ut diligatis alterutrum.**	{89.b} **and he who does not love his brother.** **3.11. For this is the announcement which you heard from the beginning, that you love one another.**
Magnus Paulus simulac Romanorum ecclesiam de his, quae altissimo uelata erant mysterio, edocuisset, indeque ad morum informationem descendisset, iussissetque suum cuilibet persolui debitum: Cui tributum, tributum: cui uectigal, uectigal: cui timorem, timorem: cui honorem, honorem: mox intulit.	Great Paul, as soon as he had instructed the church of the Romans concerning these things, which had been veiled in the deepest mystery, and then had descended from there to the forming of morals, and had ordered that what is owed be paid to each: Tribute, to whom tribute [is due]; tax, to whom tax [is due]; respect, to whom respect [is due], honor, to whom honor [is due]; next he added:
Nemini quicquam debeatis, nisi ut inuicem diligatis. nam qui diligit proximum, legem impleuit.	Owe no one anything, except that you love one another; for he who loves his neighbor, has fulfilled the law. [Romans 13,8]
Ac post facto uno omnium, tanquam aceruo praeceptorum Dei, in eo cuncta nodo ac uerbo recapitulari, consummarique asseruit dicens: Diliges proximum tuum sicut teipsum.	And afterwards, having made one [thing] out of all, as if from a heap of God's precepts, he asserted that all things are recapitulated and summed up in that one node/ knot and word, saying: You shall love your neighbor as yourself.[336]
Id antea docuerat CHRISTUS, cuius	Christ had taught this previously, whose spirit

[335] Quae sint illa, quibus Dei filios a filiis diaboli discernimus. (What are those things by which we distinguish the sons of God from the sons of the devil.)
[336] A CHRISTO vitae nostrae addiscenda est regula. (The rule for our life must be learned from Christ.)

spiritum bene hauserat uas illud mirabile secretorum Dei, cum de se illa diceret: Habeo, inquit, unde glorier in CHRISTO IESU ad Deum.	that wondrous vessel of God's secrets had well-drawn in when he said those things concerning himself: I have, he said, [a source] from where I may boast in Christ Jesus in relation to God. [Romans 15.17]
Non enim audeo aliquid loqui eorum, quae per me non effecit CHRISTUS. Alio item loco: An experimentum quaeritis eius, qui in me loquitur CHRISTUS?	For I do not dare to speak of any of those things which Christ has not accomplished through me. [Romans 15.18] Likewise in another passage: Or do you seek a proof of him who speaks through me: Christ? [2 Corinthians 13.3]
A CHRISTO itaque non solum uis ista amoris, quo omnibus placere in bonum ad aedificationem iubemur, est perdiscenda, uerum etiam totius uitae nostrae ratio ex absolutissima illius doctrina et uita formanda erit.	From Christ, therefore, not only must that power of love be thoroughly learned, whereby we are commanded to please everyone for [their] good/ benefit toward edification, but also the pattern of our entire life will have to be formed from his most perfect doctrine and life. [Romans 15.2]
Ad hoc enim uenit in mundum, ut uetus dilanians mortis chirographum, noua fundaret uitae decreta, innouaretque in Deo quicquid ab Antiquis primi Adae typis degenerauerat.	For he came into the world for this purpose: that, tearing up the old bond/ handwritten document of death, he might establish new decrees of life and renew in God whatever had degenerated from the ancient models of the first Adam. [Colossians 2.14]
Et primum quidem de se immensum illud dedit amoris specimen, cum non sibi placens, ut ait Paulus, improperia exprobrantium tibi, o	And first, indeed, he gave that immense proof of love from/ concerning himself when, not pleasing himself, as Paul says, he willed that the reproaches of those rebuking you,
{90.a} Pater, in se cadere uoluit, maluitque ob aliorum salutem sexcentis atque adeo amplius uitae incommodis et iniuriis esse obnoxius, quam proprio seruiens commodo et gloriae, amissae ouiculae curam negligere.	O Father, should fall upon himself; and he preferred, for the sake of the salvation of others, to be subject to six hundred/ countless, and even many more, of life's inconveniences and injuries, rather than, by serving his own advantage and glory, to neglect the care of the little lost sheep.[337]
Suo pene iure repudiato, se totum dedit pro aliis praedem, peccatumque se fecit, et, quo suam nobiscum communicaret iustitiam, execrationem.	With his own right having been almost repudiated, he gave himself entirely as a guarantor for others, and he made himself sin, and, whereby he might share his righteousness with us, [made himself] a curse. [2 Corinthians 5.21]
Videtur Ioannes partim hoc in loco, partim	John seems, partly in this passage and partly

[337] Cur CHRISTUS in terris vivere voluit. (Why Christ wished to live on earth.) [Also 81.b and 87.b]

in caeteris suis scriptis, illud asserere, pro compertoque habere, neminem, quantumlibet in iustitiae studiis sese exerceat, iusti nomen assequi posse, si omissa proximi dilectione, et cura, totus in caeteris, quae ad religionem spectant, adeo intente occupetur, ut laudem nomenque probi uiri, et sancti se assecutum esse confidat.	in the rest of his writings, to assert this and to hold [it] as certain: no one, however much he may train himself in the pursuits of righteousness, is able to attain the name of a just man, if, having neglected the love and care of a neighbor, he is so intently occupied entirely on other things that pertain to religion that he trusts he has attained for himself the praise and name of an upright and holy man.[338]
Non certe fallitur apostolus. siquidem eo in cardine tota uis fidei uersatur.	Certainly the apostle is not wrong. Accordingly, the whole force of faith turns on this hinge.
Alioquin is qui proximum suum non diligit, nec Deum quidem ueretur.	Otherwise, he who does not love his neighbor does not even revere God.
Si esurierit inimicus tuus, clamat Paulus, ciba illum. Huic'ne parent mandato Vitilitigatores? num plagiarii? dissidiosi? homicidae? raptores? auari?	If your enemy is hungry, Paul cries out, feed him. Do quarrelsome litigators obey this command? Or plagiarists/ kidnappers? The seditious? Murderers? Plunderers? The greedy?
Et qui usuris, et qui hypocrisi cunctas beneuiuendi contaminauerunt leges, eoque in statu Dei religionem posuere, ut iam periculum haud mediocre sit, et pene infamia CHRISTUM sequi, atque officia pietatis exercere?	And [what of] those who by usury and who by hypocrisy have contaminated all the laws of living well, and have placed the religion of God in such a state that it is now by no means a trivial danger, and almost a disgrace/ infamy, to follow Christ and to practice the duties of piety?
Et tamen haec est annuntiatio, quam audistis ab initio, ait Ioannes, ut diligatis inuicem.	And yet this is the message which you have heard from the beginning, says John: that you should love one another.
Hoc est. Non solum ab Euangelii incunabulis id praedicatum fuit, sed etiam a mundi exordio commendatum. Semper enim necessaria fuit amoris lex, ac praecepta.	This means: Not only was this preached from the infancy of the Gospel, but it was even recommended from the beginning of the world. For the law of love was always necessary, and its precepts.[339]
Praeuiderat utique Deus non defuturo, qui imitarentur illius mores, qui ab initio homicida fuit.	Assuredly, God had foreseen that there would not be lacking [those] who would imitate the behavior of him who was a murderer from the beginning.

[338] Nihil agunt homines in salutis negocio, si omissa cura proximi, et dilectione, etiam quaecunque iussit Deus, adimpleant. (Men accomplish nothing in the business of salvation if, having neglected care for a neighbor, and love, even [if] they fulfill all that God commands.)

[339] Semper necessaria fuit amoris lex. (The law of love was always necessary.)

{90.b} Proinde suos semper uoluit nuntios et uates in id potissimum incumbere, ut odium e mundo extirparent, non sererent, non, ut permultos acturos praecognouerat, disseminarent.	And so, he has always wanted his envoys and prophets to apply their attention above all so that they might eradicate hatred from the world, not sow [it], nor as he had foreseen/ foreknown many would do, disseminate [it].
Caeterum qui primus in cruentissima primi homicidii tragoedia assumpsit sibi partes, Cain fuit, homo nimirum sanguinarius, trux, atque terrenarum rerum, unde cuncta illius dimanauit impietas, mire cupidus, et anxius.	Moreover, he who first assumed for himself a role in the extremely bloody tragedy of the first murder was Cain, a man without doubt bloodthirsty, savage, and for earthly things, from which all his impiety flowed, remarkably greedy and anxious.
Quare commodum peruersissimi hominis mentionem hic inseruit Ioannes.	For this reason, John inserted an opportune mention here of an extremely perverse man.
3.12. Non sicut Cain, qui ex maligno erat, et occidit fratrem suum. Et propter quod occidit eum? quoniam opera eius maligna erant, fratris autem eius iusta.	**3.12. Not like Cain, who was from the evil one, and killed his brother. And for what reason did he kill him? Because his works were evil, but [those] of his brother were just.**
Malignum hic uocat diabolum, impulsu nanque illius ac suggestione crudelissimus frater fratrem mitissimum interemit.	Here he calls the devil the malignant one, and in fact by the impulse/ incitement and suggestion of that one, an extremely cruel brother killed an extremely gentle brother.
Nec scelere tamen illo contentus, arrogantissimum atque fucatum prae se tulit animum in Deum, cum interrogatus ubinam esset Abel, respondit, nescio. nunquid custos fratris mei sum ego?	And yet, not content with that crime, he displayed an extremely arrogant and deceptive spirit against God, when asked where in the world Abel was, he answered, I don't know. Am I my brother's keeper?
Iam illud quod antea dixerat Deus, arbitrii humani libertatem asserere uidetur.	Now, that which God had said previously seems to assert the freedom of human choice.
Sub te, inquit, erit appetitus eius, nempe peccati, et tu dominaberis illius.	Under you will be its longing, namely, sin's [longing], and you will rule over it. [Genesis 4.7]
Unde sic ex Hebraeo quidam transtulit: In manum tuam tradidi arbitrium fomitis, sed tu dominus illius eris si uolueris, et bonas feceris uias tuas.	Whence someone has translated from the Hebrew thus: Into your hand I have delivered control of the tinder of choice, but you will be its master if you wish and if you make your ways good. [Reference to the controversial translation *arbitrium fomitis* (tinder of choice) by fellow Benedictine Isidoro Chiari, *Vulgata aeditio*..., Venice, Peter Schöffer, 1542, p. 4, available at Google Play Books]
hic quidem oblata uidetur occasio, ut de	Here indeed an opportunity seems to be

arbitrio nonnihil humano edisseramus.	offered so that we might discourse somewhat concerning human choice.
uerum cum haec, atque id genus alia difficillima in mundo nunc maximo fere omnium tumultu controuersentur, operaepretium erit, ea magis intacta praeterire, atque ad concilium uniuersale,	But since these and other most difficult matters of this kind are now being disputed in the world with almost the greatest turmoil of all, it will be worthwhile to pass them by more untouched, and remit [them] to the universal council
{91.a} quod ab omnibus, qui CHRISTI fauent religioni, expectatur, reiicere, quam nos, etiam si uerissima proferamus, in periculum ullo absque fructu dedere.	{91.a} which is awaited by all who favor the religion of Christ, rather than to surrender ourselves to danger without any fruit/ benefit even if we bring forward the truest [things].
Speratur enim illis in comitiis, quae a Dei spiritu cogi optamus, fluctus hosce ingentes et fractos iri sedatum, modo qui expectant sua non frustrentur spe ac desiderio.	For it is hoped that in those assemblies, which we hope to be gathered by the spirit of God, these massive waves will be broken and calmed, if only those who are waiting are not frustrated in their hope and longing.[340]
Tametsi quidem suam Deo Ecclesiam curae esse non ambigimus, foreque non dubitamus, quod ille est pollicitus, qui ab omni remotus est falsitate, atque animi inconstantia: illis tamen, qui CHRISTI spiritu aluntur, quique pacem Ecclesiae, quae seruandorum omnium nutrix est, ac mater, non tantum appetunt, sed etiam propria ipsorum salute libentissime, si aliter redimi nequiret, paciscerentur, mora omnis tarda uidetur ac periculosa.	Although indeed we do not call into question that his Church is a concern to God, and we do not doubt that what he has promised will be, [God] who is removed from all falsehood and inconstancy of mind, to those – who are nourished by the spirit of Christ, and who not only long for the peace of the Church, which is the nurse and mother of all who are to be saved, but would even negotiate most willingly with their own salvation if it [peace] could not be ransomed otherwise – every delay seems slow and dangerous.[341]
Periculosa quidem? cur non mortiferam potius appellem, simul atque agenti fere animam sponsae nullum uideam nisi coactum admoueri remedium? nullam curationem? nullum refrigerium?	Dangerous indeed? Why should I not rather call it deadly, as soon as I see almost no remedy is being applied to the bride [who is] almost breathing her last, except a forced [remedy]? No cure? No refreshment?
Enimuero undae tam tumultuosae sint ortae turbae, atque ad sedandos hos confusissimos opinionum strepitus, uel mora uel tergiuersatio, si interrogor, dicam intrepide ab uniuersali cum omnium, tum illorum maxime, qui rerum potiuntur,	To be sure if I am asked from where such tumultuous waves of upheaval have arisen, and from where the delay or evasiveness for calming these most confused noises of rumors/ opinions, I will say fearlessly that it has emerged from the common deliberation of

[340] Concilium ab omnibus religioni faventibus expectatur. (A council is awaited by all those favoring religion.)
[341] Ecclesia CHRISTI servandorum omnium nutrix est, ac mater. (The church of Christ is the nurse and mother of all [people] to be saved.)

emersisse consilio, quo plerique quae sua sunt, non quae IESU CHRISTI, atque illius sponsae quaerere decreuerunt.	all people, especially of those who hold power, whereby most have decided to seek their own interests, not those of Jesus Christ and of his bride.
Quod si rursus interrogor, cuiusmodi generis ea sint, quae in primis quaerunt fere omnes, respondebo, mundi amorem esse, qui tam alte iam fixit radices in terris, ramosque tam late propagauit, atque umbram, ut (quod de prisco deditionum more factu esse legimus) urbes, agros, terminos,	Because if I am asked again, what sort of things those are which almost everyone seeks above all, I will respond: it is the love of the world, which has already fixed roots so deeply in the earth, and has spread branches and shade so widely, that (as we read was done according to the ancient custom of surrenders) it has claimed for itself cities, fields, borders,
{91.b} aquas, aras, focos, delubra diuina, humanaque omnia sibi uendicauerit.	{91.b} waters, altars, hearths, shrines and all things divine and human.
Et certe postquam tam ampla facta est mundi ditio, ut nihil propemodum aliud inter homines, uel audiri, uel cerni detur, quam uastum quoddam cupiditatum mare, suspicari possumus, Dei spiritum ex aedibus hisce nostris alio demigrasse, statuisseque alias omnino nationes, quae impietatem dediscentes iustitiam faciant, sibique syncerius obediant.	And certainly, since the world's dominion has become so extensive that almost nothing else among men is permitted to be heard or seen than some vast sea of desires, we may suspect that the spirit of God has migrated elsewhere from these dwellings of ours, and has settled upon other nations altogether, which, while [they are] unlearning impiety, may produce justice and obey him more sincerely.
Atqui in id omnes conspirant, persuasumque habent (ut in superioribus quoque diximus, dicemusque in sequentibus, nam quae magis premunt, haud facile silentur) eam omnem turbarum congeriem uel unico Patrum rite euocatorum congressu posse dissolui.	And yet all agree on this and are firmly convinced (as we have also said in the above sections and will say in the following, for the things which press more heavily are not easily kept silent) that this entire heap of disturbances is able to be dissolved by even a single assembly of the Fathers duly summoned.
At Patres interim illos appello, quibus maiorum more et instituto res CHRISTI et Ecclesiae non sua suorumque commoda in tam solennibus expectatisque comitiis tractare sit animus.	But meanwhile I call Fathers those who are of a mind, according to the custom and practice of [our] ancestors, to treat the affairs of Christ and the Church not their own benefits and [those] of their own people, in assemblies so solemn and anticipated.[342]
Ad hunc sane modum non poterit non sic indicto concilio Dei adesse praesentia.	In this way surely the presence of God will not fail to be present in a council thus proclaimed.
potest quidem Deus minori haec omnia digerere apparatu, et absque labore	God can indeed manage all these things with less preparation/ ceremony and accomplish

[342] The Index entry listed for p. 87.b seems to apply here: Concilio non defuturos patres, multo minus Deum. (The fathers will not be absent from the council/ union, much less [will] God.)

perficere. uerum suos uult hisce occasionibus, cuius sint doctrinae et spiritus cognosci antistites, ac ministros.	them without labor. However, on these occasions he wishes his high priests and ministers to be recognized [for] what sort of doctrine and spirit they are.
Necesse enim est illos, ut ait Nazanzenus, undique aurei argenteiue nummi instar circunuerti, ac omni tempore, in omnibusque rebus nihil adulterinum, aut aereum continere, neque in se reconditum habere quod materiae sit deterioris, aut dignum igne calidiori.	For it is necessary for them, as [Gregory of] Nazianzus says, to be turned around on all sides like a gold or silver coin, and at all times and in all things to contain nothing counterfeit or of bronze/ alloyed, and not to have anything hidden within [them] that is of an inferior material, or deserving of a hotter fire.[343] [St. Gregory of Nazianzus, *Orations* 2.10]
haec ille. siquidem Episcopos, aliosque Ecclesiae proceres absque eruditione, rerumque earum gustu atque experientia, quae ad pedes IESU perdiscuntur, uix Patres, qui ad tam necessarium sanctorum	These [words] he [spoke]. Accordingly, bishops and other princes of the Church, without learning and without the taste and experience of those things which are learned thoroughly at the feet of Jesus, I scarcely dare call Fathers, those who
{92.a} conuentum acciri debeant, appellare audeo.	{92.a} ought to be summoned to such a necessary assembly of the saints.
Vocentur, ut lubet, eam ueterum fuisse consuetudinem ac morem non lego.	Let them be called as it pleases [them]: I do not read that this was the practice and custom of the ancients.
Ecquid ab huiusmodi tam male de sponsa sibi credita meritis audire speras, in his maxime locis, in quibus nihil non grauissimum, eruditum, ac sanctitate praeditum, audiri conuenit?	Do you really expect to hear anything from such men so poorly deserving of the bride entrusted to them, especially in these places, where it is appropriate that nothing be heard which is not most serious, learned, and endowed with holiness?
Poterunt, opinor, qui tales sunt, de negociis domesticis, curaque familiari, forsan et de uenatione, asturconibusque, uel disertissime ratiocinari, oeconomicamque Xenophontis profiteri.	Those of such a kind will be able, I suppose, to discourse even quite eloquently on domestic business, on family cares, and perhaps even on hunting and Asturian/ fine Spanish horses, and to teach the *Oeconomicus* of Xenophon.
Verum cum ad ea, quae ad illorum attinent officium, peruentum fuerit, nihil insulsius, nihilue indoctius aut oscitantius audiri datur.	But when it comes to those things which pertain to their duty, nothing more insipid, or nothing more unlearned, or more tiresome is allowed to be heard.
Quare ne risum hostibus, acutissimis illis quidem et doctis moueant, nostrisque pariant confusionem iuxta et dolorem, praetereantur: atque tantisperdum res a	For this reason lest they provoke laughter among [our] enemies, those indeed most sharp and learned, and they produce confusion and pain alike for our own people, let them be

[343] Ecclesiae pastores instar nummi aurei sunt, aut argentei. (The pastors of the church are like gold or silver coins.)

sanctioribus definiantur uiris, ad calculos ne uocentur, hi quorum interest, curent.	passed over; and meanwhile, until such matters may be determined by holier men, let these whom it concerns take care lest they be called to account.
Negocium illud quidem indignum est, quod ab imperitis multo minus a pueris, aut unguento delibutis tractari debeat.	That business is indeed unworthy to be handled by the inexperienced, much less by boys, or those besmeared with ointments.
Robustos enim requirit animos, atque illos tandem, qui Dei spiritu aguntur, non humano et ambitioso raptantur affectu.	For it requires robust minds, and those who in the end are driven by the spirit of God, not carried away by human and ambitious emotion.
Haec de his, qui nulla imbuti doctrina et sanctitate, insignia illa ueneranda religionis, quae integerrimis debentur hominibus, ferre audent, sint dicta.	Let these things be said concerning those who, imbued with no learning and holiness, dare to bear those venerable insignia of religion which are due to men of the greatest integrity.
Nunc de illis, qui se doctrina tantum et literis humanis cum athletis eiuscemodi, qui nullum timent congressum, praeter eum, qui cum afflatis fit numine, posse congredi opinantur, breuiter dicam, doctrinam huiusmodi semper fuisse ornamento conciliis, sed sanctimoniam in primis necessariam: atque adeo necessariam, ut sine	Now, concerning those who think they can join battle only on doctrine and human letters, with athletes/ champions of this sort who fear no encounter except that which happens with those inspired by the divinity, I will speak briefly: learning of this kind has always been an ornament to councils, but holiness is necessary above all, and so necessary, that without it,
{92.b} illa dedecori magis fuerint literae ac detrimento, quam honori et utilitati.	{92.b} letters have been more of a disgrace and a detriment than an honor and an advantage.
Fieri quidem non potest, ut superbus (sic sunt ferme absque Dei spiritu literati) idem non sit et uanus et futilis.	Indeed, it cannot be that a proud man (such are almost always lettered men without the spirit of God) is not at the same time both vain and futile.
Nam coelesti priuatus dulcedine, quae in eo maxime consistit, ut mens in Deo uegeta et erudita nihil tam horreat, quam immoderatam de se persuasionem, doctrina ne solum utetur humana, in re praesertim tanti ponderis, ut Dei est religio?	For, deprived of celestial sweetness, which consists chiefly in this: that a mind vigorous and learned in God abhors nothing so much as an immoderate opinion of itself, will he use only human learning, especially in a matter of such great weight as is the religion of God?
Eam ob rem hi, qui huiusmodi sunt eruditionis antistites, aut uocandi omnino non sunt, aut suspitiose et cum delectu uocandi.	On that account, these men who are high priests of this sort of erudition, either are altogether not to be summoned, or are to be summoned warily and with discernment.
Ingenia quippe humana, nisi fraeno diuini timoris coerceantur, efferatiora sunt, quam ut possint ad ea pertractanda idonea esse, quae nisi candidis, summissisque animis ac	After all, human inclinations, unless they are restrained by the bridle of divine fear, are too ferocious to be able to be suitable to handle these [matters], which it is fitting be handled

Deo per sapientiam annexis, tractari par est.	only by pure and submissive souls, linked to God by wisdom.
Alioqui nunquam uere, quae instauranda sunt, instaurari poterunt; dum hi (quorum interest res Dei collapsas restituere) aut prorsus inhabiles erunt, et propter mundanarum rerum amorem inutiles, aut humanis tantum praesidiis circunuallati, si quid definiri contigerit, irato id Deo definient.	Otherwise, those things which must be restored will never be able to be truly restored, as long as these men (whose business it is to restore the collapsed affairs of God) will be either completely unfit and on account of their love for worldly things, useless, or, hedged in only by human protections, if it happens anything is decreed, they will decree it with God [being] angry.
Et certe in tam exulceratis temporibus ac periculosis, in quibus Dei exercitum pene ad Triarios deuenisse cernimus, Athanasii hic multi, aut Cypriani, aut ter maximi illi Basilus et Chrysostomus cum nostris, tauri nimirum fortissimi, atque ouium CHRISTI arietes insuperabiles, a mortuis excitandi essent.	And certainly in such festering and dangerous times, in which we perceive the army of God to have almost come down to the Triarii/ reached the last line of defense, many an Athanasius here, or a Cyprian, or those thrice-greatest men, Basil and Chrysostom, would have to be raised from the dead [to be] for our sake, evidently the strongest bulls and invincible rams of the sheep of Christ.
Verum neque in tantis calamitatibus, in quas nostra ob flagitia incidimus, non prorsus reliquiae illae nobiles, quae non curuauerunt genua coram Balaal, desiderabuntur.	But yet, even in such great calamities into which we have fallen on account of our disgraceful acts, those noble survivors, who have not bowed their knees before Baal, will not be altogether lacking.
His itaque nixa fibris Ecclesia ad pristinum facile	Therefore, the Church, relying on these fibers/ vital strengths,
{93.a} reuertetur honorem, eritque his formidini, quibus nunc est irrisioni ac sibilo.	{93.a} will easily return to its former honor, and will be an object of dread to those to whom it is now an object of derision and hissing.
Quae uero illa sint, quae uniuersaliter ad priscam fidei morumque normam per Patres reuocari debeant, tritiora iam facta sunt, quam ut mea hominis, qui aliud nunc ago, egeant commemoratione.	However, what those things are, which ought to be universally recalled to the ancient norm of faith and morals by the Fathers, they have now become too commonplace to need mention by me, a man who is currently occupied with other matters.
Tantum quod meum est, dum uixero, efficiam.	I will do only what is my [duty] as long as I live.
Nam istis tacite, quibus cum uiuo, quae uentura sunt, ex his, quae in mundo fieri uideo, praediuinabo, ad rauimque uociferabor, mala omnia membrorum ab ipsis deriuari capitibus, illisque referri acceptum deberi, quicquid delinquunt	For to those with whom I live, I will privately/ quietly prophesy what is to come, from these things which I see happening in the world; and I will cry out to [the point of] hoarseness that all the evils of the members derive from the heads/ leaders themselves: whatever the

populi.	people do wrong must be credited to them.
Unde si quis celerem expetat deformatarum rerum etiam absque conciliis reformationem, expetat et illud, nempe ut populi suis a pastoribus, tanquam a coelestibus Idaeis ac formis suum sibi sumant posthac, quod hactenus facere nequiuere, beneuiuendi modum, ut huc usque ab illis peccandi hausere confidentiam.	Hence, if anyone should desire a swift reformation of these deformed affairs, even without councils, let him also desire this, namely, that the people might henceforth take for themselves from their own pastors, as if from heavenly Ideas and forms, a mode of living well, which they have been unable to do until now, just as until now they have drawn from them the confidence for sinning.
Dicam clarius.	I will speak more clearly.
Sic uiuant seniores ac Patres, ut ipsis uel dormientibus, ex filiis nullus peccare audeat.	Let the elders and Fathers live such that, even while they themselves are sleeping, none of the children would dare to sin.
Atque haec erit repentina uniuersi absque synodis reformatio. Et certe nescio quam uim habere illae possint leges, quae ab ipsis statim uiolantur conditoribus.	And this will be the sudden reformation of the universe without synods. And certainly, I do not know what force those laws can have which are immediately violated by their very founders.
Hoc enim patentiores erunt in illius facie maculae, qui se in speculo contemplatur, quo purius fuerit speculum et splendidius.	For this will make the blemishes more apparent on the face of him who contemplates himself in a mirror, the cleaner and more brilliant the mirror will be.
alioquin a speculari aut turbido aut fracto, quam putas posse reddi imaginem, nisi confusam et obscuram?	In any case, from a reflective pane that is either cloudy or broken, what image do you think can be returned, if not one that is confused and dark?
Da mihi itaque primarios homines, qui eo degant uitae genere, quod Deo probari possit, en subita populorum correctio, en noua mundi facies, en suo sponsa perornabitur decore, Deusque ipse, qui indignabundus a nobis	Give me, therefore, leading men who live that kind of life which may be approved by God: behold a sudden correction of the peoples; behold a new face of the world; behold the bride will be thoroughly adorned with her own beauty, and God himself, who had fled from us indignant,
{93.b} aufugerat, reuertetur, et suos inuiset iterum placatus.	{93.b} will return, and, appeased, will visit his people again.
O si iam mundo posthabito CHRISTUM hi sancte colerent, quibus ea in primis delegata est prouincia, ut terrenarum rerum amore a subditorum cordibus extirpato Dei spiritum inserant, quem in se esse propter longum diuinarum rerum usum et gustum testari iam possent.	Oh, if having already set the world aside, these men would worship Christ in a holy manner, [these] to whom this duty/ province has been assigned in the first place, so that, with the love of earthly things rooted out from the hearts of subjects, they might implant the spirit of God, which they could already testify is in themselves on account of their long

	experience and taste of divine matters.
o si Dei charitas, quae diffusa deberet esse in cordibus nostris, nos sibi totos uendicaret, adeoque ad se raperet, ut nostri cum Paulo de nobis gloriari auderent ad hunc modum pastores.	O, if only the *charitas* of God, which ought to be diffused into our hearts, would claim us entirely for itself, and would so snatch us to itself, that our pastors, along with Paul might dare to boast in this way concerning us:
Gratias, inquit, agere debemus semper Deo pro uobis fratres, quoniam supercrescit fides uestra, et abundat charitas uniuscuiusque uestrum ad inuicem, ita ut nos ipsi in uobis gloriemur in Ecclesiis Dei pro patientia uestra, et fide in omnibus persecutionibus uestris, quas sustinetis in exemplum iusti iudicii Dei.	We ought always to give thanks to God, he said, for you, brothers, because your faith is growing greatly, and the *charitas* of every one of you abounds toward one another, such that we ourselves boast about you in the Churches of God for your patience and faith in all your persecutions which you endure as an example/ sign of the righteous judgment of God. [2 Thessalonians 1.3-5]
Hic profecto non audio tanti uiri ac pastoris pro suis gloriationem in his uersari, quae ad mundi opulentiam spectant, et libidinem.	Here, certainly, I do not hear the boasting of such a great man and pastor on behalf of his own [people] [that] revolves on these things which look toward the wealth of the world and lust.[344]
hic nulla fit mentio adaucti regni, nulla impetrati magistratus, nulla quae ambitionem referat et luxum	Here no mention is made of an enlarged kingdom, none of a procured magistracy, none which would recall ambition and luxury.
Unde, oro, tanta prodiit a maioribus nostris degeneratio?	From where, I pray, has such great degeneration come forth from our ancestors?
Unde a fide illa Patrum feruida, defectio?	From where the defection from that fervid faith of the Fathers?
Unde tam ingens circa res spiritus incogitantia, et segnities?	From where such immense thoughtlessness and sluggishness concerning matters of the spirit?
O mores. Non his quidem rebus fulcitur christiana pietas, quae adeptae periculum est, ne homines desciscere faciant a Deo, aut ita a recto deturbent sensu, ut quicquid agunt, id totum confusissimum sit, atque ferinum.	Oh the morals. Indeed, Christian piety is not propped up by these things which, once obtained, [pose] a danger, lest they might make men withdraw from God, or so topple them from the right frame of mind, that whatever they do is totally confused and beastly.
Adeo letalis ea est ebrietas, quae a nimio mundi affectu, ac tenui de futurarum rerum statu cognitione, ortum habet. Acciti ergo	That intoxication is so lethal, which has its origin from an excessive fondness of the world and a meager knowledge of the state of future things.

[344] Praelatorum gloriatio pro subditis, qualis esse debeat. (What the boasting of prelates for their flock ought to be like.)

{94.a} Patres ad concilium, religionis instaurandae causa, uideant in primis quid potissimum hisce in comitiis quaeri debeat.	{94.a} Therefore, let the Fathers summoned to the council in order to restore religion, see first what should be investigated above all in these assemblies.
Puto pacem id esse et concordiam.	I think that is peace and concord.
hoc est, ut quilibet suo proprio, atque suorum exutus affectu, depositisque tum armis, tum simultatibus ac odiis, in id conueniant, ut una omnino inter omnes sit mens, cor unum, anima una, atque unum prorsus consilium, et ad legendas fidei merces, dissipatas nimirum, atque in uastissimo opinationum sectarumque pelago fluctuantes, deliberatio.	This means that having laid aside his own attachment and [that of] his people, and having laid down arms and rivalries and hatreds, they may come together in this, so that there may be altogether one mind among all, one heart, one soul and by all means one council/ plan, and a deliberation toward gathering up the [salvaged] goods of faith, scattered to be sure, and fluctuating in a vast sea of suppositions and sects.[345]
Hoc enim seposito fundamento ac neglecto, frustra omnia quantumuis elaborata fore pronuntio.	For with this foundation laid aside and neglected, I declare that all things, however much they have been labored over, will be in vain.
Non est quidem tam parum sui compos, qui non praeuideat ea in cassum cogi concilia, in quibus de profligandis erroribus, atque abigendis a Dei uinea feris, decerni debet, absque CHRISTI spiritu, qui adeo pacis amans est atque concordiae, ut se in illorum medio, qui in sui essent congregandi nomine, fore praedixerit, quamlibet rarus is futurus esset coetus.	There is indeed no one so little master of himself that he does not foresee [that] those councils are being assembled in vain, in which it must be decreed concerning the conquering of errors and the driving away of wild beasts from God's vineyard, without the spirit of Christ, who is loving of peace and concord to such an extent that he foretold he would be in the midst of those who would be congregated in his name, however small/ infrequent that union would be.
Quapropter maxima illa erit concilii dignitas, autoritasque praeclara, et uere digna Deo synodus, ubi qui aderunt, nihil aliud quaerent, quam CHRISTI gloriam, atque illius religionis augmentum.	Wherefore that dignity of the council will be greatest, and its authority illustrious, and the synod truly worthy of God, where those who will be present will seek nothing else than the glory of Christ, and the increase of his religion.[346]
Id praecipue antiquos Patres suis in consessibus quaesiuisse tum legimus, tum res ad uota illis successisse non tam gaudemus, quam ne diuersa nobis	Not only do we read the ancient Fathers especially sought that in their councils, but also we do not so much rejoice that things have succeeded according to their wishes, as we fear

345 Quae in conciliis potissimum tractari oporteat. (What [matters] above all ought to be treated in councils.)
346 Concilii dignitas in quibus maxime rebus versatur. (In what things the dignity of a council is chiefly engaged.)

contingant ob male affectos quorundam animos, metuimus.	that hostile things may befall us because of the ill-intentioned minds of certain people.
Tentanda nihilominus sunt omnia in fidei causa. forsan quod frigide coeptum est calidiorem sortietur exitum. Dona quippe Dei sunt absque poenitentia.	Nevertheless, all things should be tried for the sake of faith. Perhaps what was begun coldly will obtain a warmer outcome. After all, the gifts of God are without repentance. [Romans 11.29]
Tantum qui accersuntur, nihil secum afferant, quod non sit Christi.	Only let those who are summoned bring nothing with them that is not of Christ
{94.b} Nonne domos hi habent, ubi suam manducent coenam? habent suas libidines, suas cupiditates, suam ambitionem. domi habeant, nec coenam domini interturbent.	{94.b} Do these men not have homes where they may eat their own supper? [1 Corinthians 11.22] They have their own lusts, their own desires, their own ambition. Let them keep [these] at home, and not disturb the Lord's supper.[347]
Caeterum de his, quae, ut diximus, in tam expectata synodo erunt tractanda, habiti iam sunt conuentus, priuati tamen, atque inter paucos, utinam secundum Deum, atque illius ergo religionis.	Moreover, concerning these things which, as we have said, will have to be dealt with in such a long-awaited synod, meetings have already been held, private ones, however, and among few, if only according to God and for the sake of his religion.
Nos interim ab omni hominum uel metu, uel fauore liberi, ne suam deserat Ecclesiam altissimus, lacrymis et orationibus nostram testabimur erga Deum fiduciam.	We, meanwhile, free from all fear or favor of men, will testify to our trust toward God with tears and prayers, lest the most high desert his Church.
Is quidem sum, qui malim centies mori, quam inter illos uiuere, qui athei omnino sunt: proinde scelerati illius aemulatores, qui cum ex maligno esset, ut inquit Ioannes, occidit fratrem suum, nec aliam ob causam, nisi quod facta illius essent maligna, fratris autem sancta.	I am indeed that kind of man who would prefer to die a hundred times rather than to live among those who are altogether atheists, hence emulators of that wicked man who, since he was from the evil one, as John says, killed his brother, and for no other reason than that his own deeds were evil, while his brother's were holy.[348]
Causa igitur odii fuit uitae dissimilitudo. Vterque enim suum exprimens parentem, quod suum fuit praestitit.	The cause of the hatred, therefore, was the dissimilarity of [their] way of life. For each one, representing his own parent, exhibited what was his own.
Is quidem, ut pote Dei filius, uitae innocentiam: ille malitiam et liuorem, tanquam qui ex patre diabolo esset, qui primum occidit hominem, in quo omnes	This one [i.e. Abel], indeed, inasmuch as a son of God, [exhibited] innocence of life: that one [i.e. Cain], malice and envy, as one who was from the devil father, who first killed man, in

[347] Cuius conditionis hi esse debent, qui ad concilium vocari possint. (Of what condition/ status these people ought to be who are called to the council.)
[348] Quam ob causam Cain fratrem occidit. (For what reason Cain killed his brother.)

peccauerunt, iccirco morti obnoxii facti uix nati intereunt.	whom all have sinned: for this reason, having been made liable to death, scarcely born, they perish. [Romans 5.12]
Ideo res est apertior, quam ut multis probari debeat, inuidum hominem et malignum, Cain scelestum imitari, ac Iudam.	Therefore, the matter is too obvious to need to be proven to many, [that] an envious and malicious man imitates wicked Cain and Judas.[349]
Nec minus forsan a primo illo homicida occisus fuit CHRISTUS, quam a secundo. Nanque agnum occisum fuisse ab origine mundi legimus.	And perhaps Christ was slain no less by that first murderer, than by the second. For we read that the lamb was slain from the origin/ foundation of the world.
Abel enim quem uanitatem interpretantur, CHRISTI typum bellissime expressit, cuius crux amentia et uanitas a mundi sapientibus semper est habita, atque (uti res nihili solent) derisa. Quare ut ille	For Abel, which [name] they interpret as vanity, expressed the type of Christ most beautifully, whose cross was always held to be madness and vanity by the wise men of the world, and was (as matters of no account usually are) derided.[350] Wherefore he,
{95.a} omnium profligatissimus non tulit innoxium, ita Dei filium IESUM non tulit peruersa Iudaeorum soboles, quae crudelissimo infecta liuore, eo tandem prorupit insaniae, ut CHRISTUM suum benefactorem, ac Patrem, ad mortem raptum, tanquam anathema iugularet.	{95.a} that most profligate of all men, could not endure the innocent one, so the perverse offspring of the Jews did not endure Jesus, the son of God, [offspring] which, infected with the most cruel envy, at last burst forth into such madness, that they butchered Christ, their benefactor and Father, dragged to death as an accursed thing/ anathema.
Hinc alius clamat apostolus: Vae illis qui in uia Cain abierunt.	For this reason another apostle cries out: Woe to them who have gone off in the way of Cain.[351]
Puto uiam Cain hic intelligi non tantum quod inuidus esset, et, unde mors fratris secuta est, malitiosus ac saeuus, quantum quod terrenis rebus addictus, nihil prae se ferre poterat, quod crassum non fuerit, terrenum, sordidum, ferum.	I think that the way of Cain here is understood not so much because he was envious and also wicked and savage, from which the death of his brother followed, as because addicted to terrestrial things he was able to manifest nothing that was not coarse, earthy, sordid, wild.
Iccirco agricola a Mose fuisse scribitur.	For this reason it is written by Moses that he was a farmer.
Etenim pinguissimum eum esse animum,	And indeed it is necessary that the spirit/ soul

[349] Cain ad Iudam imitantur invidi et maligni. (The envious and the wicked imitate [everyone from] Cain to Judas.)
[350] Crux CHRISTI semper stultitia habita est a mundi sapientibus. (Christ's cross has always been considered foolishness by the wise people of the world.)
[351] Vae illis esse, qui in via Cain ambulant. (Woe be to those who walk in the path of Cain.) [Jude 11.]

qui in his ultro libenterque uersatur, quae ad culturam corporis attinent, necesse est; Rari hi sunt, qui curas has sordidas ambientes, quaerentesque, ad frugem aliquam spiritus peruenire possint.	be most thick which willingly and gladly turns about in these things which pertain to the cultivation of the body; rare are these people who, going around and seeking these sordid cares, can arrive at any fruit of the spirit.[352]
Imo eo improbiores quotidie ex his fiunt plerique, quo illo semel affecti ueneno, a suauitate spiritus longius euagantur.	Rather the majority of them become daily more wicked from these things, once affected by that poison, the further they wander from the sweetness of the spirit.
Memini equidem me puerum adhuc, et rudem in hac sancta in qua nunc uiuo familia, questum esse, meum ad diuina studium propter demandata mihi mundanarum rerum negotia intercipi ac turbari.	For my part, I remember [that] when I was still a lad and inexperienced in this holy family in which I now live, I complained [that] my zeal for divine things was being interrupted and disturbed on account of the business of worldly affairs entrusted to me.
(quis hoc uere monachus non exhorrescit?)	(Who [as] a monk truly does not shudder at this?)
Responsum tunc mihi fuit a quodam illa in arena consummatissimo. Heus tu puer, inquit, quid trepidas?	A response then was given to me by someone most consummate/ accomplished in that arena. Hey you, boy, he said, why are you shaking?
An te clam est, necessario quosdam qui huiusmodi iaciant aleam deligendos?	Or is it unknown to you [that] certain men must necessarily be chosen to cast a die of this sort/ play the game?
Veruntamen uae illis, quibus istuc contingit. Tunc, fateor, exhorrui, consiliumque haud poenitendum, ut res cunque caderent, cepi.	Even so, woe to those to whom that happens. Then (I confess) I shuddered, and took a decision not to be repented of, however things might turn out.
Eo nunc fruor in domino, abdoque me	Now therefore, I enjoy the fruits of that [decision] in the lord, and I hide myself
{95.b} etiam atque etiam in dies secretius, maloque Abel partes sequi, quam illius fratris, qui ideo purissimum occidit iuuenem, quia bonus erat, et amicus Dei. Quocirca	more and more secretly day by day, and I prefer to take the side of Abel, rather than of his brother, who killed the most pure youth for this reason: because he was good and a friend of God. Wherefore:
3.13. Nolite mirari fratres, si odit uos mundus.	**3.13. Do not wonder, brothers, if the world hates you.**
Atqui euidens istud est signum, nos Deo	And yet that is an evident sign we are dear to

[352] Eos pinguissimum habere animum necesse est, qui in curis libenter occupantur terrenis. (Those who gladly occupy themselves with terrestrial concerns, must have a very thick mind/ soul.)

charos esse, cum sumus inuisi mundo, mundusque nobis. hoc est, cum nulla nobis cum illo pactio est, ac foedus.	God, when we are hateful to the world, and the world to us.[353] This means, when we have no pact and alliance with it.
Nam ex diametro, quod aiunt, simul pugnant Dei amor, et amor mundi.	Now diametrically, as they say, love of God and love of the world fight together.
Eam ob rem ualde hi errant, qui Dei religionem profitentes, eatenus tamen in incoepto gradiuntur itinere, quatenus a mundo non impetuntur.	On account of that thing/ this issue these people err greatly who, professing the religion of God, nevertheless advance on the journey begun only so far as they are not assailed by the world.
Cupiunt quidem hisce soluti curis, quae Deum adimunt, CHRISTO coniungi, sed ea tamen lege, ne quid controuersiarum subeant.	Indeed they desire, having been released from these cares which take God away, to be joined with Christ, but yet on this condition that they undergo no controversy.
Ii mihi conari uelle uidentur, ut uno penitus tempore et uiui sint et mortui.	These seem to me to wish to endeavor to be at entirely the same time both alive and dead.
Ideo non inanis illa fuit Seruatoris assertio, qua docuit fieri nequaquam posse, ut Deo pariter et Mammonae seruiatur.	Consequently, that assertion of the Savior was not in vain, by which he taught that by no means could it happen that one serve God and Mammon equally. [Matthew 6.24]
Orto enim CHRISTO in terris, subita et irremediabilis fuit indicta lis et pugna inter mundum et coelum: Inter delitias carnis, et illas, quae in spiritu colliguntur.	For once Christ had arisen on earth, a sudden and irremediable lawsuit and fight was declared between the world and heaven, between the delights of the flesh and those which are gathered in the spirit.
Vtrum'uis elige, simulac utrunque simul coire nequit.	Choose whichever you wish, since both cannot come together simultaneously.
Etenim mundus occidit CHRISTUM, et tu adeo tener es ac delicatus, imo tam pauidus: dicam etiam, tam procax atque ingratus, ut illum habere uelis amicum, qui tuum interemit dominum ac Patrem?	And indeed, the world killed Christ, and [yet] you are so tender and delicate, rather so timid, I might even say so impudent and ungrateful, that you wish to have [as a] friend, that [world] which has slain your lord and Father?
Crudelia forsan illius extimescis uulnera?	Perhaps you take fright at his harsh wounds?
At uide quid de se egregius ille contestetur Pugil.	But see what that eminent Fighter testifies concerning himself. [1 Corinthians 9.26]
Ego (inquit) stigmata domini IESU in corpore meo porto. Rursum illud. Per legem legi mortuus sum, ut Deo uiuam.	I (he says) carry the stigmata of lord Jesus in my body. [Galatians 6.17] Again, that [saying]: Through the law I died to the law so that I might live to God. [Galatians 2.19]
{96.a} Caeterum quae suis pollicetur mundus, audire non pigeat.	{96.a} Moreover, let it not irk one to hear what the world promises to its own [people].

[353] Certissimum benevolentiae Dei erga nos, et mundi odii, signum. (A very clear sign of God's benevolence toward us, and of the world's hate.)

Crapulam, credo, libidines, scortationes, iocos, risus, ludos, delitias, plumas, ocium, atque altricem scelerum omnium ambitionem, fauoremque ad dignitates, ad ultiones, ad opes, ad arma.	Excessive drinking, I believe, lusts, fornications, joking, laughter, games, delights, feather-beds, leisure and ambition – the nurturer of all crimes, and favor for honors/ high offices, for vengeance, for wealth/ power, for arms.
Et demum post mollem hunc uitae cursum, et sospitem, quem ab omni fore immunem calamitate promittit, pro extremo dat stipendio, ac more ducis liberalissimi congiario, inferorum ignes.	And lastly, after this soft and safe course of life, which [the world] promises will be immune from every calamity, it gives as a final wage and by way of a special gift in the manner of a most generous leader: the fires of the underworld.
Contra sic suos munit in terris CHRISTUS, esurie scilicet, siti, egestate, aerumnis, laboribus, angustiis, exiliis, morbis, aegritudinibus, uitae duritate, cruce tandem, et ea quidem perenni hoc in mundo, et cruenta.	In contrast, Christ arms his [people] thus on earth, namely with hunger, thirst, want, tribulations, toils, dire straits, exiles, diseases, illnesses, the hardness of life, and lastly with the cross, and that indeed everlasting in this world, and bloody.
At post haec omnia pro gratuito se totum dat autoramento, quae uita est aeterna, et beata.	But after all these things he gives his whole self as a free enlistment bonus, which is life eternal and blessed.[354]
Ergo non graue sit, id uitae tantillum in huius generis amaritudine transigere, quae, praeterquam quod illis suauissima esse soleat, qui carnem iam suam crucifixerunt cum uitiis et concupiscentiis, uitam illam parit, de qua sic senex noster.	Therefore, let it not be burdensome to spend that tiny bit of life in bitterness of this sort; which [bitterness], besides the fact that it is usually most agreeable to those who have already crucified their flesh with vices and concupiscence, begets that life about which our elder [writes] thus:
3.14.1. Nos scimus quoniam translati sumus de morte ad uitam, quoniam diligimus fratres.	**3.14.1. We know that we have been transferred from death to life, because we love [our] brothers.**
Vita corporis humani est anima, uita animae spiritus Christi. quem qui obtinet, mundo quidem mortuus est, Deo autem uiuit.	The life of the human body is the soul, the life of the soul is the spirit of Christ. He who obtains him is indeed dead to the world, but lives to God.
Atque hac sane uita hi omnes animantur, qui fratrem pro quo mortuus est CHRISTUS diligunt.	And surely all these who love a brother for whom Christ died are animated by this very life.[355]

354 Quid mundus suis polliceatur, quid Deus suis. (What the world promises to its own [people], what God [promises] to his.)
355 Vitae illius, qua CHRISTI spiritu animamur, ratio et definitio. (The nature and definition of the life of that one, by which we are animated by the spirit of Christ.)

In hoc enim totam uitae illiusmodi uim, qua in Deo uiuitur, positam esse uoluit CHRISTUS, ut se inter se uicaria prosequerentur beneuolentia homines, tantumque illi placuit	For Christ willed that the entire force of that kind of life by which one lives in God be placed in this, that men should pursue one another with reciprocal benevolence; and so much
{96.b} is modus perueniendi ad Deum, ut ad ipsos quoque hostes nobisque infestos protendi iusserit. Diligite, inquit, inimicos uestros.	{96.b} did that mode of reaching God please him, that he ordered it to be extended even to our enemies themselves and those hostile to us. Love, he says, your enemies.
ab amore igitur illo, quo tum in Deum, tum in proximum tendimus, uita ea proficiscitur, de qua ita CHRISTUS: Qui credit in me, etiam si mortuus fuerit, uiuet.	Therefore, from that love, with which we strive both toward God and toward our neighbor, that life proceeds, concerning which Christ [said] thus: He who believes in me, even if he has died, will live. [John 11.25]
Viuet, inquam, in uite illa aeterna ac beata, tanquam palmes uiuus et ferax, ex qua, omnis uita originem habet atque incrementum.	He will live, I say, in that eternal and blessed vine, like a living and fruitful shoot, from which all life has its origin and growth.
Hoc proinde medio ex morte ea, qua Deo extinguitur anima, ad uitam qua in Deo beati sumus, transferimur.	So then, by this means, we are transferred from that death by which the soul is extinguished to God, to the life by which we are blessed in God.
Vide porro quid benignissimus asserat magister. In hoc, ait, cognoscent homines, quod mei discipuli eritis, si dilectionem ad inuicem habueritis.	Furthermore, see what the most kind master declares: In this, he says, [all] men will know that you are my disciples, if you have love for one another.
Ergo ex hoc cognoscimur argumento ac symbolo, an simus CHRISTI discipuli, filii nempe Dei: Hoc est, a mortis tyrannide exempti, et ad spem uitae perpetuae translati, si fratres diligimus.	Therefore, by this proof and symbol we are known, whether we are disciples of Christ, children of God, to be sure, this means, exempted from the tyranny of death and transported to the hope of perpetual life, if we love the brethren.[356] [1 John 3.14]
Qui certe diligit, bene illi, quem amat, et uult, et facit, quod proprium uiui hominis munus est, atque opus.	He who really loves, both wishes well and does [well], to that one whom he loves, which is the proper duty and work of a living man.
Huius quidem corpus animae beneficio et uegetat, et uiuit, anima uero, CHRISTI spiritu, iccirco beata, quoniam illius spiritu agitatur, qui aeterna est felicitas, atque omne bonum.	The body of this [man] indeed both flourishes and lives by the benefit of the soul, but the soul by the spirit of Christ, [and] for this reason is blessed, because it is driven by the spirit of him who is eternal happiness and every good.
Ego, inquit, uitam aeternam do illis, et non	I, he said, give them eternal life, and they will

[356] Symbolum cognoscendi CHRISTI discipulos. (A symbol for recognizing the disciples of Christ.)

peribunt in aeternum. Quid illud ad Patrem?	not perish in eternity. What about that [utterance] to the Father?
Ego, ait, in eis, et tu in me, ut sint consummati in unum.	I, he says, in them and you in me, so that they may be consummated in one. [John 17.23]
Ex his sane, nisi prorsus ferrei sumus, uidere licet, quod ubi non est charitas, ibi spiritus non est CHRISTI, hoc est, uita animae.	From these [words] surely, unless we are utterly made of iron, one may see, that where *charitas* is not, there the spirit of Christ is not, this means, the life of the soul.[357]
Siquidem	Accordingly,
3.14.2. Qui non diligit, manet in morte.	**3.14.2. The person who does not love remains in death.**
{97.a} Sit is quidem ea ornatus uirtute fidei, qua, ut diximus, montes transferat.	{97.a} Let such a one indeed be adorned with that virtue of faith by which, as we have said, he might move mountains.
sit eruditus, sit sacris millies imbutus, sit sacerdos, sit pontifex, etiam si lubet maximus, si suum odit proximum, mortuus est, tametsi uitam in sinu fortunae felicissimam degere uideatur.	Let him be learned, let him be imbued a thousand times over with sacred matters, let him be a priest, a pontiff, even the Supreme Pontiff, if you like: if he hates his neighbor, he is dead, even if he appears to lead an extremely happy life in the lap of fortune.[358]
Et cum mortuus is uere sit, nihil penitus, quod non sit morte dignum, imo ipsissimum mortis pabulum, aut cogitare, aut agere unquam poterit.	And since he is truly dead, he will never be able to think or do anything at all that is not worthy of death, or rather [even] the very food of death itself.
Num censemus leuem esse culpam fratrem odisse? Expende quid inferat apostolus.	Now do we suppose it a trivial fault to hate a brother? Weigh what the apostle adds:
3.15. Omnis qui odit fratrem suum, homicida est, et scitis quoniam omnis homicida non habet uitam aeternam in se manentem.	**3.15. Everyone who hates his brother is a murderer: and you know that no murderer has eternal life abiding in himself.**
Cum uaria sint mortis genera, quibus mutuo collatis, eum, qui intulit, capitis arcessunt leges, illius hic tantum meminit, quod, licet a legibus, quae raro animum quamuis nefarium punire solent, dissimuletur, in Dei tamen conspectu grauissimum est, ac	Although there are various kinds of death, which when compared with each other, the laws prosecute him who inflicted [death] for capital offenses, here [John] mentions only that one because, although overlooked by the laws (which rarely are accustomed to punish a

[357] Ubi non est charitas, ibi non CHRISTI est spiritus, vita scilicet animae. (Where there is not *charitas* there is not the spirit of Christ, to be sure, the life of the soul.)
[358] Qui non diligit, manet in morte. (He who does not love remains in death.)

mulcta dignum.	mind, however wicked), still it is most grievous in the sight of God and worthy of a penalty/ punishment.
Esto, non strinxit ferrum quispiam, non aconita miscuit, non in aliquem ense grassatus est, aut arcu petiit praetereuntem ex insidiis; si odit, iam apud Deum homicidii agitur reus.	Granted, someone has not drawn a weapon, has not mixed monkshood/ wolfbane, has not set upon anyone with a sword, or with a bow sought a passerby from ambush: if he hates, in the presence of God he is already put on trial for murder.
Et quemadmodum de illo, qui uiderit mulierem duntaxat ad concupiscendum eam, definitum est a CHRISTO quod iam moechatus sit in corde suo, quandoquidem quod in se fuit, fecit.	And, just as concerning that man who has looked at a woman merely for lusting after her, it was determined by Christ that he has already committed adultery in his heart, seeing that, what was in his power, he did. [Matthew 5.28]
Ita qui odit quempiam, maleque illi uult, corde iam homicidium, quod re ipsa facere non potuit, perpetrauit, facturus tamen si sibi licuisset.	Thus, he who hates anyone and wishes him harm has already committed murder in his heart, which he could not do in actual fact, yet would have done if it had been permitted to him.
Duplex enimuero hic mihi homicidium signari arbitror: alterum quidem, quo quis hominem affectu menteque iracunda et fera interimit: alterum	For indeed, I judge that a double murder is here indicated to me: one, indeed, by which a person slays another with passion and a wrathful and savage mind; but the other
{97.b} uero quo se ipse. Atque utrunque ab uno deriuatur fonte, odii nimirum ac simultatis.	{97.b} by which he slays himself. And both derive from a single source, namely, from hatred and enmity.[359]
Unde commodum additum est, quod homicida non habet uitam aeternam in se manentem.	Hence it is added aptly, that a murderer does not have eternal life abiding in him.
Frater quidem uitam hanc sexcentis alioquin expositam periculis, tuis amittere potest sicis atque insidiis, recuperaturus tamen feliciorem in die domini, quam tu, qui perpetrato homicidio iam uita priuatus es aeterna.	Indeed, a brother otherwise exposed to six hundred/ countless dangers may lose this life by your daggers and ambushes; nevertheless he is about to recover a happier [life] on the day of the lord than you, who, having perpetrated homicide, are already deprived of eternal life.
qua sane iactura nihil homini contingere potest calamitosius.	Surely nothing more calamitous can befall a man than that loss.
Et tamen parricidarum, sicariorum, lanistarum, atque adeo illorum, qui uenena misero alicui et incauto infundant, tam	And yet, so great and hidden is the number of parricides, assassins, trainers of gladiators, and even of those who pour poisons into some

[359] Omnis qui odit fratrem suum homicida est, quomodo intelligitur. (Everyone who hates his brother is a murderer: in what way this is understood.)

amplus est numerus, et occultus, ut ne quidem in abditioribus tuarum aedium conclauibus tutus uiuas.	wretched and unsuspecting person, that you cannot live safely even in the most secluded chambers of your own house.
Quot iam, uidimus innocentes, uel opum uel haereditatum uel propriae interdum uxoris aut filiae causa, istiusmodi fati genere absumptos?	How many innocent people have we already seen taken away by a fate of this kind, whether for the sake of wealth, or inheritances, or sometimes even of one's own wife or daughter?
quot familias conspeximus desolatas? quot uiros? quot foeminas uel in ipsis templorum adytis occisas cernimus?	How many families have we observed desolated? How many men? How many women do we see slain even in the very sanctuaries of the temples?
Vidimus haec, inquam, olim, et fleuimus, uidemusque etiamnum peiora, continuisque experimur periculis, quam nulla sit apud complures futurae uitae consideratio.	We have seen these things, I say, in the past, and we wept, and even now we see worse things and we experience by continual dangers how there is no consideration among many for a future life.
Si quis enim praecellit in literis, in armis, in facultatibus, in honoribus, in ipsa demum religionis defensione ac tutela, caueat, oro, ab inuidorum ensibus, aut ueneno.	For if anyone excels in letters/ scholarship, in arms, in resources, in honors, finally, in the very defense and guardianship of religion, let him beware, I pray, of the swords of the envious, or of [their] poison.
Iam sunt (malum) qui etiam inter orbis primates hanc profiteantur lanienam, faciliusque aconitum, aut pertritum adamantem commiscent poculis, quam cocus sal solet esculentis, aut omentum permiscere.	Already there are those (alas) even among the leading men of the world who profess this butchery, and who mix monkshood/ wolfbane or crushed diamond into cups more easily than a cook usually mixes salt or fat into food dishes.
Et haec quidem omnia a christianis ob tantulam huius uitae usuram, ac principatus ambitum in christianos. Quae sane lues ea instincta	And indeed all these things, [are done] by Christians against Christians for the sake of such a small enjoyment of this life and for the ambition for power. Which plague, surely, has been stirred up
{98.a} est ui ac furore, ut ipsos quoque sublimioris uitae professores, si non ad gladios et uenena, ad extremas tamen et inextinguibiles interdum adigat simultates atque odia.	{98.a} by such force and fury that it drives even the very professors of a higher life, if not to swords and poisons, yet to extreme and sometimes inextinguishable rivalries and hatreds.
Amentes quidem illos, si qui sunt tales, et incogitantes, qui perpetuis uitae suae incommodis, uanoque labore et seruitute, nihil aliud quam sempiternam sibi comparant mortem, ac damnationem.	Madmen, indeed, are those men, if there are such men, and thoughtless, who by the perpetual hardships of their own lives, and by vain labor and servitude, procure for themselves nothing other than everlasting death and damnation.[360]

[360] Improbi religiosi suo illo coacto servitutis iugo, nihil aliud quam damnationem

Ecquis hic non fleat? Vertant, uertant, inquam, oculos ad CHRISTI exemplum, cuius se uitae aemulatores uideri uolunt.	Who would not weep here? Let them turn, let them turn, I say, their eyes toward the example of Christ, whose emulators of life they wish to seem.
Is quidem tam efficaciter ardenterque nos amauit, ut obliteratis odiorum causis, quae multae in nobis erant, et ponderosiores, quam ut uiuere mereremur, mortem ipse obierit immeritam pro illis, qui acerrimi illius erant hostes.	He indeed loved us so effectively and ardently that, with the causes of hatred obliterated, which in us were many, and weightier than that we should deserve to live, he himself underwent an undeserved death on behalf of those who were his most bitter enemies.[361]
At quam patens illius fuerit, sitque in praesentia amoris signum, ex consequentibus intueamur.	But how open the sign of his love was, and is at present, let us consider from the following [words]:
3.16. In hoc cognouimus charitatem Dei, quoniam ille animam suam pro nobis posuit, et nos debemus pro fratribus animas ponere.	**3.16. In this we have recognized God's love, because he laid down his life/soul for us, and we ought to lay down our lives/ souls for our brothers.**
Maiorem certe hac dilectionem nemo unquam habuit, ut pro amicis quis suis uitam profuderit.	Certainly no one has ever had greater love than this, that someone should pour out [his] life for his friends.
Hinc Paulus: Commendat, inquit, charitatem suam Deus in nobis, quoniam cum adhuc peccatores essemus, secundum tempus CHRISTUS pro nobis mortuus est.	Hence, Paul: God commends his *charitas* in us, because since we were still sinners, at the appointed time, Christ died for us. [Romans 5.6-8]
Quid commendabilius? quid praeclarius, quam si quis suo pro inimico, atque illo quidem sceleratissimo, mortem oppetat cruentam?	What is more commendable? What more honorable, than if someone should go to meet a gory death for the sake of his enemy and indeed for that most wicked [enemy]?
Sic egit CHRISTUS pro nobis non solum impiis, uerumetiam illius hostibus, itaque illi infestis, ut cum eo Gigantum more congredi, atque in illum superbiae turrim, molemque ingentem arrogantiae	Thus Christ acted on behalf of us, who were not only ungodly but also his enemies, and so hostile to him that we did not fear to contend with him in the manner of the Giants, and to construct against him a tower of pride
{98.b} struere non uereremur.	{98.b} and an enormous mass of arrogance.
Vix enim pro iusto, nempe eo, qui undequaque uirtutum trophaeis ornatus sit, quis moritur, inquit Paulus.	In fact scarcely for a just man, namely, one who is decorated on all sides with the trophies of virtues, does anyone die, said Paul.

acquirunt aeternam. (Shameless clerics by their forced yoke of servitude, acquire nothing other than eternal damnation.)

[361] CHRISTI charitas amplissima fuit, quando pro sceleratis mortuus est. (Christ's *charitas* was greatest when he died for the wicked.)

Pro bono forsan, hoc est, pro illo, qui quempiam affecit beneficiis, quis audeat mori.	For a good man perhaps, this means, for that one who has bestowed favors upon someone, one might dare to die.
Istud quidem haud insolens esset, beneficiarium pro benefactore uelle occumbere. id fert natura, quod de iusto solum ulla absque officii in alterum exhibitione uix dici potest.	That, indeed, would by no means be unusual for a beneficiary to wish to meet death for a benefactor. Nature dictates this, which can hardly be said of a merely just man, without any exhibition of dutiful service toward another. [Romans, 5.7]
Verum CHRISTUS, quo nobilissimum de se erga nos charitatis praeberet specimen, essetque exemplum posteris, quid sua in religione potissimum requireret, non pro iusto quidem homine, non pro bono, non pro beneficiorum memore et grato, sed pro impio, pro iniquo, pro hoste, pro ingratissimo omnium animante mortuus est.	But Christ, in order that he might provide a most noble proof of his *charitas* toward us, and might be an example to descendants of what he requires above all in his religion, died not only for a just man, nor for a good one, nor for one mindful of benefits and grateful, but for the impious, for the unjust, for the enemy, for the most ungrateful creature of all.[362]
Obserua quomodo de lotione pedum edisserens magister, ad totius nos uitae suae imitationem ac filum prouocet, suoque exemplo alliciat: Exemplum, inquit, dedi uobis, ut quemadmodum ego feci uobis, ita et uos faciatis.	Observe how the master explaining in detail about the washing of the feet, calls us forth to the imitation and thread/ fiber of [his] whole life, and entices [us] with his own example: I have given you an example, he said, so that as I have done for you, so you also should do.
Prius enim dixerat: Scitis quid fecerim uobis? hoc est. Non ignorare debetis, quantum me cuiuslibet naturae, quantum imbecillitati, quantum indigentiae, attemperauerim.	For he had said earlier: Do you know what I have done for/ to you? This means: You ought not to be ignorant of how much I have adapted myself to the nature of anyone at all, how much to weakness, [and] how much to indigence.
Unde si cum iniuriosis posthac et tyrannis uobis erit negotium, a me discere potuistis, quid in causa consimili uobis agendum sit.	Hence, if hereafter you will have business with the injurious and tyrants/ oppressors, you have been able to learn from me what must be done by you in a similar case. [John 13.15]
Ad haec non nihil interdum concupiscentiarum appetitionumque, tum opum, tum dignitatum, uestros solicitabit animos, lactabit'ue spe falsa mundus, aut libidine uosmet ulciscendi, quonam uestrum tunc erit effugium?	Furthermore, now and then no small amount of lusts and appetites – now for power, now for status – will disturb your souls; or the world will entice you with false hope, or with the desire of avenging yourselves; to whatever end then will your refuge be?
aut unde tanta in conflictatione animorum petenda erit instructio? a me certe. uos	Or from where, in such a great collision of souls, should instruction be sought? From me,

[362] Vix pro iusto quis audet mori, quomodo intelligit Paulus. (There is hardly anyone who dares to die for a just person, how Paul understands [this].) [Romans, 5.7.]

uocatis me, magister, et domine: et bene	certainly. You call me teacher and lord, and you speak rightly,
{99.a} dicitis, sum etenim.	{99.a} for indeed I am.
Verum enimuero id parum erit, nisi et uos e regione ut discipulos dociles ac morigeros praestiteritis.	But in truth, that will be of little value, unless you, on the other hand, will have shown yourselves as docile and compliant disciples.
Scitis quid fecerim uobis? scitis quae in terris uestrum ad exemplum gesserim? scitis quam mitis semper fuerim? quam patiens?	Do you know what I have done for/ to you?[363] Do you know what I have done on earth for your example? Do you know how mild I have always been? How patient?
quam a mundo derisus? quam ob gloriam Patris, meae propriae contemptor?	How derided by the world? How, for the glory of the Father, a despiser of my own [glory]?
Et demum non nescire potuistis, quae res me potissimum de coelis ad terras inuisendas protraxit, amor nimirum mei figmenti, ac Patris charitas.	And finally, you could not fail to know what thing especially drew me forth from heaven to visit the earth, namely the love of my own creation, and the *charitas* of the Father.
Si ergo laui pedes uestros ego dominus et magister, et uos debetis alter alterius pedes lauare.	If therefore I, the lord and teacher, have washed your feet, you also ought to wash the feet of one another.
Diuus hic Chrysostomus obstupescens clamat: Quem nam fastum hoc non tolleret? quam temeritatem, quam elationem non deprimeret? qui sedet super Cherubin, proditoris pedes lauit.	Here St. Chrysostom, dumbstruck, cries out: What arrogance indeed would this not remove? What audacity, what exaltation would it not keep down? He who sits above the Cherubim, has washed the feet of the traitor.
Tu homo terra et puluis effereris ac intumescis? Merito hic clamat tantus uir suae, opinor, tempestatis supercilio offensus.	You, man, earth and dust, are you puffed up and do you grow tumid? Justly such a man cries out here, offended, I suppose, by the arrogance of his time/ era.
Quid si nostra uidisset?	What if he had seen ours?
Quid si praesenti uixisset aetate, in qua non Arium, aut Pelagium, aut Manichaeum, partem nimirum perexiguam orbis, et uix multis cognitam desciscere a fide cernimus: sed ipsam totam omnino religionis machinam ita nutare uident omnes, ut plane uel ipsae diuinare possint uetulae, quid malis futurum sit agricolis?	What if he had lived in the present age, in which we see not an Arius, or a Pelagius, or a Manichaean, no doubt a very small part of the world, and scarcely known by many to defect from the faith, but everyone sees the entire fabric itself of religion waver so, that obviously even old women themselves are able to divine what will become of the evil farmers? [Matthew 21.33-41]
Qui nam quaeso pro fratribus eodem quo nos cruore ac morte comparatis nostras	How indeed, I ask, will we give our souls for brothers purchased by the very same blood

[363] Scitis, quid fecerim vobis? quomodo intelligendum contra superbos. (Do you know what I have done for you? how this should be understood in reply to the haughty.) [John 13.12.]

dabimus animas, qui illos tum fama, tum facultatibus, tum uita ipsa, si possumus, expoliamus?	and death as we were, [we] who strip them now of their reputation, now of their resources, now, if we are able, of life itself?
Verior haec est definitio, quam quae glossematis, ac scholiis induci debeat, nos scilicet ad fratrum nostrorum salutem tutandam, ita paratos esse debere, ut (si opus fuerit) mori pro illis non formidemus, quemadmodum	This definition is truer than one which must be introduced by glosses and scholia, namely, that we ought to be so prepared to guard the safety of our brothers, that (if it should be necessary) we would not be afraid to die for them, just as
{99.b} CHRISTUS ultro morti pro omnium uita se tradidit.	{99.b} Christ willingly handed himself over to death on behalf of the life of all.
Atque id quidem tunc factum fuit propter immensam aeterni patris charitatem, qua impellente eo infortuniorum deuentum est a purissimo illius agno, ut eas data opera subiret calamitates ac poenas, quae ipsissimis debebantur latronibus ac pyratis.	And this indeed was then done on account of the immense *charitas* of the eternal Father, by the driving force of which his most pure Lamb came to that extremity of misfortunes, so that he intentionally underwent those calamities and punishments which were owed to the absolute worst robbers and pirates.
Exemplum sane cum omnibus, tum his maxime necessarium, qui in uicem CHRISTI succedunt in terris, glorianturque se esse pastores gregis dominici, cum tamen nihil minus agere prae se ferant quidam, quam ut Dei oues eo, quo conuenit, pascant edulio.	Surely an example necessary not only for all, but especially for these who follow in place of Christ on earth and boast that they are shepherds of the lord's flock, although certain men nevertheless openly display anything but feeding the sheep of God with that food with which it is fitting.
Se ipsi nunc solum alunt nostri pastores, ac suos.	Now our pastors nourish only themselves and their own [people].[364]
Quanquam ne suos quidem uere, cum ea minime sit naturalis, germanaque ouilis Dei pastio, illud tantummodo pecuniis, honoribus, agris, aedificiisque innumeris et prouentibus, concupiscentiarum scilicet atque errorum fomentis infarcire, sed uitae uerbo in primis, morumque integritate ac fide.	Although not even [do they nourish] their own truly, since this is not at all the natural and authentic feeding of God's sheepfold: to stuff that [sheepfold] only with money, honors, lands, and countless buildings and revenues, clearly the kindling of lusts and errors, instead of with the word of life above all, and with integrity of character and faith.
Id potissimum in antistite animarumque curatore requirimus, ut sanctus adeo sit, et in Dei lege eruditus, quod ab ipso tanquam a re diuina, quicquid ad bene sancteque uiuendum desiderari potest a subditis, abunde extrahatur.	This above all we require in a high priest and a curator of souls, that he be so holy and learned in the law of God, that from him as if from a divine thing, whatever can be desired by [his] subjects for living well and in a holy way, may be abundantly drawn out.[365]

[364] Se ipsi nunc alunt solum nostri pastores; ac, caeteris omissis, suos. (Our pastors now nourish only themselves, and, ignoring all the rest, their own people.)
[365] Quae maxime a curatore animarum requiruntur. (What [things] are most required of

Caeterum res eorum, ac facultates non propriae illorum sunt, sed Christi. quare illis impartiendae sunt cumprimis, qui CHRISTI mores in terris referentes, nihil ultra, quam quod necessarium est ad usum uitae, uel quaerunt, uel expetunt.	Besides, their things and their resources are not their own, but Christ's, for which reason they must be shared first of all with those who, representing the character of Christ on earth, either seek or long for nothing beyond that which is necessary for the use/ exigency of life.[366]
Dona uero illa splendida, et conuiuia, quae fiunt, a ministris ecclesiae, ullo absque delectu ac iudicio, ut intemperans illorum fert animus, et ambitio, furta sunt a sinu pauperum abrepta. nam illa quae sua	But those splendid gifts and banquets – which are held by the ministers of the church without any discrimination and judgment, as their intemperate mind and ambition carry them – are thefts snatched away from the breast of the poor. For they pour out
{100.a} minime sunt effundunt.	{100.a} those things which are by no means their own.
De honesto rerum usu et temperato, haud loquor modo, sed de prodigioso quorundam luxu, ac nimia in effundendis dissipandisque rebus alienis proteruia, haec pauca commemorare uolui, quo non ignorent praesules bona illa tum coenobiorum, tum hospitalium, tum beneficiorum, ut uocant, pinguium, atque episcopatuum pauperum omnino esse, ac miserorum; se autem ministros, siue ephoros et episcopos uocare libeat, non dominos, non principes, non tyrannos, non decoctores.	By no means am I speaking only of the honest and temperate use of things, but I wished to call to mind these few things concerning the prodigious luxury of certain men, and the excessive shamelessness in pouring out and dissipating the property of others, so that prelates may not be unaware that those goods, both of monasteries, and of hospitals and fat benefices, as they call them, and of bishoprics, belong entirely to the poor and wretched; however, they themselves [are] ministers, or if it pleases one to call them ephors/ overseers and bishops, not masters, not princes, not tyrants, not profligates.
Qui tales sunt, talemque sibi arrogant autoritatem, atque iniecta ui legibus tum diuinis tum humanis imperium, uix amant nisi quos suae esse factionis, aut patriae, aut consanguinitatis, nouere.	Those who are such, and who arrogate to themselves such authority and dominion with force inflicted on both divine and human laws, scarcely love except those whom they know to be of their own faction/ party, or of their own country, or of their own blood.
Tantum porro abest, ut animas ipsi proprias pro subditorum salute erogent, ut uitae etiam illis necessaria uel crudelissime subtrahant, uel ita parce demetiantur, ut uix eis uiuere liceat.	Furthermore it is so far from the case that they themselves expend their own souls for the salvation of [their] subjects, that they even most cruelly take away from them the necessities of life, or so sparingly measure [them] out, that they can scarcely live.

a caretaker of souls.)

[366] Facultates ecclesiae quorum sint in primis. (The resources of the church: to whom they belong above all.)

Verum hi audiant,	But let these hear,
3.17. Qui habuerit substantiam huius mundi, et uiderit fratrem suum necessitatem habere, et clauserit uiscera sua ab eo, quomodo charitas Dei manet in eo?	**3.17. He who has substance of this world, and sees his brother having a need and closes his entrails/ bowels to him, in what way does God's *charitas* abide in him?**
Substantiam hic appellat apostolus fortunas facultatesque mundi copiosas. Nam si ille, cui eae suppetunt, pauperum indigentiae subuenire non uult, qui ex tenuioribus unquam subueniet?	The apostle here calls substance the abundant fortunes and resources of the world. For if that man, for whom these things are at hand, is unwilling to relieve the poverty of the poor, who among those of more tenuous means will ever provide relief?
Sic res se habent nunc mundi. sic ita inualuit generatim auaritia. sic amor proprius.	Thus now is the state of affairs in the world. Thus in this way has avarice generally grown in intensity. Thus is self-love.
sic Dei contemptus, ut equi nobis curae sint magis, aut canes, aut assentatores, aut aurum ipsum terra obrutum, quam ipsa CHRISTI membra, quibus indigentibus uelint nolint hi debentur, qui iccirco tam copiosis a Deo ditati sunt bonis	Thus the contempt of God [has grown in intensity], so that horses are of greater concern to us, or dogs, or yes-men, or gold itself buried in the earth, than the very members of Christ, indigent, to whom these [goods] are owed, whether these [wealthy] men like it or not, who for this reason have been enriched by God with such abundant goods and honors,
{100.b} atque honoribus, ut in se parce, in alios uero effuse benigni sint et liberales.	{100.b} that they might be frugal toward themselves, but effusively kind and generous toward others.
Non hic usum iterum adimo cuilibet statui consentaneum, sed luxuriem aufero et auaritiam.	Here again I do not withdraw the appropriate use [of resources] for whichever status, but I take away luxury and greed.
Alia certe utendarum rerum in rege consideranda est ratio, alia in magistratibus, in dynastis, in priuatis ciuibus, in mercatoribus, in mechanicis.	Certainly, one standard for enjoying/ using things in a king must be considered, another in magistrates, in potentates, in private citizens, in merchants, and in artisans/ laborers.
Sed longe alia in his, qui praesunt ecclesiis ac coenobiis. His enim suus a lege cum ueteri tum noua, concessus est usus, et is quidem commodus et immunis.	But another far different [standard] in those who are in charge of churches and monasteries. For to these men, by both the old and new law, use [of resources] has been granted and that indeed suitable and exempt [from taxes/ penalties].
Si quid ultra, pauperum id totum esto et miserorum. At quid de meis hic loquar hominibus?	If there's anything more, let that all be the property of the poor and the wretched. But why should I speak here of my own men?

Ut enim in communi commodo satis diuites sunt, ita in priuato lege quadam maiorum laudabili tenues.	For just as they are sufficiently rich in communal property, so in private by a certain laudable law of their ancestors, they are poor/ diminished. [*Rule of St. Benedict*, ch. 33-4]
et nisi uniuersali fere omnium direptioni forent obnoxii, quemadmodum natura liberales sunt, ita eos uideres in pauperes et hospites profusiores.	And unless they were subject to the universal plundering of almost everyone, as they are by nature generous, so you would see them [being] more profuse toward the poor and guests.
Verum ubi potentium siti, seu, ut ipsi uocant, necessitati satisfacere coguntur, eos nonnunquam praetereunt, quibus in primis suum debent ministerium.	However, when they are driven to satisfy the thirst, or, as they themselves call it, the necessity of the powerful, they sometimes pass by those to whom especially they owe their own ministry.
Et huic sane extraordinariae, coactaeque illorum seruituti, atque cum iniuria tranquillitatis nostrae inquietudini, adhibendum esse fraenum quis non uideat?	And to this surely extraordinary and forced servitude of theirs, and to this unrest, which occurs with injury to our tranquility, who would not see that a curb must be applied?
quis sancti ocii cupidus ac quietis non id quaerat?	Who, longing for holy peace and quiet, does not seek that?
Alioqui satius mihi esset, qui animi pacem rebus caeteris antepono, ut antro aliquo inclusus, aut in solitudinem quampiam arenosam proiectus ingenuis uacarem exercitationibus, Deoque fruerer, quam nostros uidere praesules, nosque omnes pariter, omissa ueteri nostrae professionis tranquillitate, continuis angi curis.	Otherwise, it would be better for me who prefer peace of mind to other things, so that shut up in some cave, or cast into some sandy solitude, I would be free for noble exercises, and would enjoy God, rather than seeing our prelates, and likewise all of us, with the ancient tranquility of our profession abandoned, distressed by constant worries.
Vix aliter nunc agi posse uideo.	I see that it can hardly be done otherwise now.
Eo quippe iam nostra deuenit ob frequentem, ut dixi, coenobiorum depopulationem,	Consequently, inasmuch as our way of life and the unrest, as I have said, owing to the frequent plundering of monasteries,
{101.a} uitae ratio, et inquietudo, ut qui pacatiori sunt animo inter nos, mallent tantilla separatim, ex communi istiusmodi fortunarum copia, contenti portione, frui Deo, quam tot inter diuitiarum strepitus ac fragores, uel esurire, uel adeo acerbe ab exteris uexari, ut neque Deo, neque mundo seruire illis integrum sit.	{101.a} have now come to such a point that those of us who are of a more peaceful character would prefer to enjoy God separately, content with a small portion from the common abundance of such possessions, than to go hungry amidst so much racket and noise of riches, or to be so bitterly harassed by outsiders, that it is not permitted for them to serve either God or the world.
At uero ut caeteris christianorum uulneribus celerem optamus curationem, sic nostris quoque non defuturos Patres	But truly as we wish for a rapid healing of the wounds of other Christians, so we also hope that our Fathers will not neglect [our wounds].

speramus.	
Modus autem compendiarius et breuis, atque ad id, de quo nunc loquimur, idoneus, qualis sit, tametsi non nescio, mea tamen non interest dicere, hominis nullius profecto in mundo neque ordinis, neque numeri. Id uero serio triumpho.	Moreover, the quick and direct mode, and for that which we are now discussing, although I do not know what it may be, suitable, still, it is not of interest to me to say, as of a man certainly of no rank or account in the world. In truth, I seriously rejoice in that.
Sed ad rem iam coeptam redeo. Nemo sane mihi asserat se uitam pro fratre facile impensurum, si nummis illi, aut pane forsan opitulari grauabitur.	But I return to the matter already begun. Surely no one should claim to me that he would readily spend his life for a brother, if he begrudges helping him with money, or maybe bread.
Oro, quid Dei ecclesiae afferre potest commodi, addo et honor, si reiecta egenorum cura, muri aulaeis suppariisque aut peristromatis obtendantur uersicoloribus, uel pario crustati lapide parietes, colossaeis perornentur statuis ambitioso in pegmate collocatis?	What benefit, I pray [you], and I add, [what] honor, can [it] bring to the church, if, having rejected care of the needy, walls are spread with tapestries and draperies or multicolored hangings, or partitions veneered with Parian marble, are greatly adorned with colossal statues set upon an ostentatious framework?
Haec quidem ut non uitupero, si modum habent, ita uirtutum in primis, ac subditorum habenda est ratio: ne nostra duntaxat sequentes studia atque appetentias interdum effraenes, cogamus subditos, aut fures esse, aut maxima inquietudine animorum et murmuratione, uel prorsus suo a statu deficere, uel eo uiuere uitae genere.* [sic, 1555, a comma]	Indeed, as I do not find fault with these things, if they have moderation, so first of all regard must be had of virtues and of subjects, lest, by following only our own pursuits and sometimes unbridled desires, we force our subjects either to be thieves, or, with the greatest unrest and grumbling of minds/ spirits, either to fall entirely from their station, or to live in that kind of life,
quod neque Deo, neque hominibus probari possit.	which can be approved by neither God nor men.
Ergo si fratrem uictu, uestituque, aut tecto egentem uideris, nec illius inopiae tu, cui amplae suppetunt	Therefore, if you, for whom ample resources are at hand, see a brother lacking food, and clothing, or shelter, and you do not succor his poverty,
{101.b} facultates, nulla motus clementia subueneris, qui credi potest, ueram in te esse charitatem?	{101.b} moved by no clemency, how can it be believed that true *charitas* is in you?
Succurrit iudaeus iudaeo, ethnicus ethnico, tu christianus CHRISTO algenti, fameque in paupere periclitanti non succurris?	A Jew helps a Jew, a pagan a pagan, you Christian, do you not help Christ shivering from cold and in peril from hunger in the poor man?
Si fratrem me appellas, et nullum edis fraterni affectus argumentum, derisio est mera, atque mentita bonitas. Re enim et	If you call me brother, and produce no evidence of brotherly affection, it is mere derision, and counterfeit goodness. For

effectu istius generis affectus patere debet, non uerbis tantum, apparatuque isto futili ac inani promissionum.	affection of this kind must be manifest in reality and in practice, not with/ by words alone and with/ by that futile and empty display of promises.
Itaque	And so
3.18. Filioli mei non diligamus uerbo, neque lingua, sed opere et ueritate.	**3.18. My children, let us not love with word and tongue/ speech, but with deed and truth.**
Claudere uiscera (quod pene exciderat mihi aliis intento) seu aperire in scripturis, pro effectu charitatis benignitatisque praestitae, aut negatae, sumi solet.	To close the entrails (which had almost slipped my mind – intent on other things) or to open [them] in scripture, is usually accepted for the effect/ manifestation of *charitas* and mercy, whether offered or denied.[367]
Caeterum necessitatis nomen non solum extremam illam inopiam atque egestatem signat, qua qui affecti sunt, intereant necesse est, nisi quis eat suppetias, sed etiam indigentiam simpliciter at pauperiem: ne ex auaris quispiam hinc suam obducat duriciem, ueletque inclementiam, asserens necessitate duntaxat extrema laborantibus succurrendum esse.	Moreover, the name of necessity designates not only that extreme scarcity and poverty with which those who are affected must die, unless someone comes to help, but also simply indigence and poverty, lest anyone of the greedy based on this should cover over his hardness, and veil his inclemency/ rigor, asserting that help must be given only to those suffering from extreme necessity.
hoc est, cum exhalare coeperint animam.	This means when they have begun to breathe their last/ exhale [their] soul.
Videant ii, quam nullius memoraturus sit necessitatis huiusmodi, quae mori cogat hominem, dominus IESUS suo in iudicio: Esuriui, inquit, sitiui, infirmus fui, ac caetera id genus nonnulla, quae mutuae indicia sunt charitatis, et fidei in Deum.	Let them see how the Lord Jesus will make mention in his judgment of no necessity of this kind which compels a man to die: I was hungry, he says, I was thirsty, I was sick, and several other things of that kind, which are indications of mutual *charitas* and faith in God.
Cum porro charitas, ut intellexit Paulus, non quaerat quae sua sunt, sed quae aliorum, actio illa perfecta esset, si quis bonis suis omnibus erogatis CHRISTO, his nempe, qui sanctis moribus ac patientia suam cohonestant feruntque	Since, moreover, *charitas*, as Paul understood, does not seek what things are its own, but those of others, that action would be perfect if anyone – having distributed all his goods to Christ, namely, to those who honor and bear their poverty by holy habits and patience –
{102.a} tenuitatem, nudum dominum nudus ipse sequeretur.	{102.a} himself naked, would follow the naked lord.
Verum quia non omnes tam arcanum	But because not all people grasp such an

[367] Aperire et claudere viscera quid. (To open and to close the entrails: what [it means].)

capiunt uerbum, paucique sunt, qui istuc perfectae dilectionis imitari uelint exemplum, quod minoris est uirtutis ab omnibus, quibus adsunt diuitiae, requiritur.	arcane word, and few are those who wish to imitate this example of perfect love, that [example] which belongs to a lesser virtue is required from all those who possess riches.
Si quidem illud, quo facile carere non posses, non impartiris: at saltem quae supersunt, quaeque ad luxum suppetunt, ne impartiri graueris.	If indeed you do not share that which you could not easily be without, yet at least do not be reluctant to share those things which are superfluous, and which are sufficient for luxury.
Petit nudus, et is quidem frater, abs te uestem, petit panem, petit tectum, petit tantillam suae miseriae refocillationem.	A naked man, and he indeed a brother, begs from you clothing, begs bread, begs shelter, begs for just a little relief from his misery.
quid causas nescio quas illi pro ueste aut cibo aut tecto impingis?	Why do you thrust I don't know what excuses on him instead of clothing, or food, or shelter?
Iam contempsisti CHRISTUM, si nescis, in misero illo. Darem, inquit auarus, si casta haec esset mulier, quae petit, aut uir ille probus.	You have already despised Christ, if you don't know it, in that wretched man. I would give, says the miser, if this woman who begs were chaste, or if that man were upright.
Non refert, ait Chrysostomus, cui des, modo quae erogas, intuitu eroges CHRISTI.	It does not matter, said Chrysostom, to whom you give, provided that what you distribute, you distribute with your gaze on Christ.
Neque periculum est interim, ut frequenter hubertimque tua elargiens inopibus fontem exhaurias, quod cauit orator ethnicus, benignitatis.	Nor meanwhile is there a danger that, by frequently and abundantly bestowing your [goods] upon the needy, you might exhaust the fountain of kindness, which the pagan orator warned against.[368]
Superuacaneus is est in re christiana timor. siquidem qui iussit pauperibus opem ferri, suppeditabit et fonti suas deriuationes.	That is a needless fear in a Christian matter. Accordingly, he who commanded that aid be brought to the poor will also supply to the fountain its own streams.
Tantum id expetit, ne de re non nostra auari simus, libenterque illa ueris dominis distribuamus, quae quoniam nostra minime sunt, diu nobiscum esse non possunt.	He asks only for this: that we not be greedy concerning that which is not our own, and that we willingly distribute to the true owners those things which, since they are by no means ours, cannot be with us for long.
Quantum hic nobis clamandum esset, Domine auge in nobis fidem.	How much must we cry out at this point: Lord, increase faith in us.
Nam ab huiusce in nobis parcitate et absentia affectus omnes impuros ac brutos, tum praesertim pusillanimitatem istiusmodi uitiosam oriri credimus.	For we believe that from the sparseness and absence of this [faith] in us all impure and brutish affections, and then especially that sort of defective pusillanimity, arise.
Re itaque, non gerris, non lingua solum,	And so by the thing itself, not by trifles, nor by

[368] Eleemosynas abunde esse largiendas. (Alms are to be given abundantly.)

praestanda haec est fraterna beneuolentia, atque amor reciprocus.	the tongue alone this brotherly kindness and reciprocal love must be manifested.[369]
Caeterum (ueritate) CHRISTUM	Moreover, by [the word] *truth*, understand Christ,
{102.b} intellige, ad quem tanquam ad certissimum scopum nostrae omnes dirigendae sunt operationes.	{102.b} toward whom, as toward a most certain target, all our operations must be directed.
Nam qui se ueritatis studiosos esse prae se ferunt, hoc est, qui synceram profitentur erga alios charitatem, id muneris se habere a CHRISTO non dubitent, imo ipsum eundem cor nostrum ad illud mouere inflammareque, ac tandem ipsummet id agere, persuasum habeant. nam	For those who show themselves to be devoted to the truth, this means, those who profess sincere *charitas* toward others, let them not doubt that they have this gift from Christ, rather, let them be convinced he himself moves and inflames our heart toward that [gift of charitas] and finally that he himself does it, for:
3.19. In hoc cognoscimus, quod ex ueritate sumus, et in conspectu eius suadebimus corda nostra.	**3.19. In this we know that we are of the truth, and we will persuade our hearts in his presence.**
Nihil felicius puro conscientiae testimonio. contra nihil infelicius impuro et contaminato.	Nothing is happier than the pure testimony of [our] conscience. Conversely, nothing is unhappier than an impure and contaminated one.[370]
Hoc enim perpetuis exagitamur pauoribus, illo autem auspicatissimum in modum a Deo pendemus, in eoque laeti uiuimus, expectantes beatam spem, et aduentum gloriae magni Dei.	For by the latter [impure testimony] we are shaken up by constant terrors, but by the former [pure testimony] we depend upon God in a most auspicious manner, and in him we live joyfully, awaiting the blessed hope and the coming of the glory of God the great. [Titus 2.13]
Suadebimus, inquit, corda nostra. Seu, persuadebimus, ut diuus legit Augustinus, cordi nostro. Est enim Graecis suadendo flectere.	We will urge/ advise, he said, our hearts. Or, we will persuade, as St. Augustine reads, our heart. For to the Greeks, to bend [someone] is [done] by urging.
Hinc Paulus ad Galatas scribens, Modo (inquit) homines persuadeo, an Deum? Nonnulli legunt, custodimus: polletque perinde ac, satisfacimus cordi nostro.	Hence, Paul writing to the Galatians: Am I now (he says) persuading men, or God? [Galatians 1.10] Some read, we maintain, and this has the same force as, we satisfy our heart.
At tu uide, quid secum afferat quietis ac	But you, see what rest and confidence a soul

[369] Charitatis mutuae indicia. (Signs of mutual *charitas*.)
[370] Nihil felicius purae conscientiae testimonio. (Nothing is more blessed/ fortunate than the testimony of a pure conscience.)

fiduciae, bene sibi conscius animus: Si re, inquit, ipsa et ueritate, fratres dilexerimus, tunc tuti erimus, conscii nimirum nos iuste in Dei conspectu uersatos esse.	well-aware in itself brings with it: If, he said, we will love our brothers in actual fact and in truth, then we will be secure, being aware no doubt that we have conducted ourselves justly in the sight of God.
Quid hac persuasione iucundius? quid huiusmodi beatius testimonio?	What is more pleasant than this persuasion/ conviction? What is more blessed than a testimony of this kind?
Ergo ex pura minusque fucata dilectione, secura, plenaque confidentiae in conspectu benignissimi Patris nostra efficitur conscientia, qua sedata, pignus fit actutum in nobis uitae aeternae per fidem illam, qua	Therefore, from a pure and less feigned love, our conscience is made secure and full of confidence in the sight of the most kind Father; and once calmed, it immediately becomes in us a pledge of eternal life through that faith by which,
{103.a} iustificati pacem habemus ad Deum.	{103.a} having been justified, we have peace toward God.
hoc est, eiectis a cordibus nostris tum legis, tum iudicii Dei pauoribus, saeuaque illa a nobis propulsata errorum, superstitionumque laniena, quieta uiuimus conscientia, tantique facimus animi tranquillitatem, quanti sua isti regna, et mundi delitias, et commoda.	This means: once the terrors both of the law and of God's judgment have been ejected from our hearts, and that savage butchery of errors and superstitions has been repelled from us, we live with a quiet conscience, and we value the tranquility of the soul as much as those [contemptible] men value their own kingdoms, and the delights and advantages of the world.
Certe cum quis fratrem se candido affectu diligere, ac re iuuare propter Dei spiritum in se habitantem nouerit, se quoque legem uniuersam eodem spiritu Dei opitulante, seruare posse confidit.	Certainly, when someone knows he loves his brother with sincere affection and helps him in deed because of the spirit of God dwelling in him, he is also confident that he can keep the universal law, with that same spirit of God helping.
Qui enim sic diligit, legem seruat, uiuitque in Deo: qui uero secus, manet in morte, ut noster asserit apostolus. Vtrumuis igitur elige, simul ac per CHRISTI uirtutem tui factus es iuris.	For he who loves thus, keeps the law and lives in God, but he who [does] otherwise, remains in death, as our apostle asserts. Choose, therefore, whichever [path] you wish, as soon as you have been made your own master by the power of Christ.
Caue tamen, Dei spiritum, quem in te esse per CHRISTUM non ignoras, in turpitudinem aliquam peccati relapsus, irrites, eoque adigas iracundiae, ut qui antea cum uiro innocente innocens erat, cum sancto sanctus, tua postea offensus leuitate, atque ad mundum transfugio, te deserat, eumque tuo maximo sentias exitio cum peruerso peruersum factum.	Beware, however, lest you provoke the spirit of God, whom you are not unaware is in you through Christ, having relapsed into some turpitude of sin, and drive him to such a point of anger that he, who was previously innocent with an innocent man, holy with a holy man, afterwards, offended by your frivolity and by your defection/ flight to the world, should desert you, and you perceive, to your own

	greatest ruin, [that] he has become perverse with the perverted.
Tunc sane ad alteram tantummodo partem tu ex te arbitrium inclinare poteris, nempe ad uitium, ad turpem vitam, ad mortem: In altera uero inhabilis prorsus effectus corrues, postquam expulso CHRISTO, atque a te tua culpa alienato, illud de te non immerito dici audies, quod diabolus stet dextris tuis, qui haud multo prius cum propheta canere consueueras: Dominus a dextris est mihi, ne commouear.	Then indeed you will be able to incline your choice from yourself only to the other side, namely to vice, to a shameful life, to death: but on the other [side], having become utterly unfit, you will fall, after Christ has been expelled and alienated from you by your own fault, you will hear this said of you, not without reason, that the devil stands at your right hand, [you] who not long before were accustomed to sing with the prophet: The Lord is at my right hand, lest I be moved.[371] [Psalm 16.8]
Ex nostrae itaque dilectionis mensura ad proximum, cuius sit quispiam uirtutis in hac periculosa mundi arena dignosci poterit,	And so from the measure of our love toward our neighbor, it will be able to be discerned of what sort of virtue someone is in this dangerous arena of the world
{103.b} probabiturque a Deo, aut reiicietur, ex huiusmodi notione, quae a propria manat conscientia, ipsis (ut ait Paulus) cogitationibus inuicem accusantibus, aut defendentibus in die domini:	{103.b} and he will be approved by God, or rejected, from a recognition of this kind which flows from his own conscience, with his very thoughts (as Paul says) alternately accusing or defending one another on the day of the Lord. [Romans 2.15]
3.20. Quoniam si reprehenderit nos cor nostrum, maior est Deus corde nostro, et nouit omnia.	**3.20. Because if our heart condemns us, God is greater than our heart, and he knows all.**
Cor hic pro ui illa interiori et certa, quam quidam sui notitiam, alii conscientiam appellant, sumi debet.	Heart here ought to be understood as that interior and certain force which some call knowledge of oneself, and others conscience.
Ea siquidem illi est uirtus indita, ut quantumlibet quis suos celet cordis recessus, haec falli nequeat.	Accordingly, such a virtue/ power is implanted in it, so that however much someone may hide the recesses of his heart, this [conscience] cannot be deceived.
Quod si ita est, ut quilibet in se ita esse experitur, de Deo certe secretorum omnium cognitore id multo magis sentiendum esse fatebimur.	But if this is so, as everyone experiences it to be so in himself, we will certainly admit that this must be believed much more regarding God, the knower of all secrets.
Qui fieri potest, ut qui cor ipsum effinxit quae in corde sunt ignoret?	How can it be that he who fashioned the heart itself is ignorant of what [things] are in the

[371] Arbitrium ad malum liberum per se non ad bonum, absque Dei ope. (Choice by itself, without the help of God, [is] for evil not for good.)

	heart?
Si cor igitur humanum, rem scilicet tantillam et tenuem, nihil eorum, quae cogitamus, latere potest, latebit'ne Deum, qui longe maior est corde nostro et conscientia?	Therefore, if nothing of what we think can lie hidden from the human heart, a thing certainly so small and delicate, will it lie hidden from God, who is far greater than our heart and conscience?
Quare non est, quod quispiam simulator et duplex imposturam fieri posse Deo arbitretur, putetque diuinos oculos, qui nusquam non adsunt, fucosam illam suam ac mentitam non intueri dilectionem.	Hence, there is no reason that any pretender or two-faced man, should think that a deception can be committed against God, or think that divine eyes, which are present everywhere, do not look upon that bogus and feigned love of his.
Id ferme in usu nunc est apud complures, ut simulata beneuolentia, quemuis decipiant. Reprehenderit, quidam legunt, Condemnauerit.	This is now almost in practice among many, so that by feigned benevolence they may deceive whomever. He will have rebuked, some read, He will have condemned.
Et est sensus. Si cor nostrum, rem omnino cum Dei magnitudine comparatam nihili, fallere haudquaquam possumus, quin nos ac iuxta insyncerae simulataeque arcessat dilectionis, Deum'ne omnia scientem fallere nos posse censebimus?	And [this] is the meaning: If we can in no way deceive our heart, a thing altogether insignificant compared to the magnitude of God, without it accusing and likewise arraigning us [on a charge] of insincere and feigned love, will we think that we can deceive God, who knows all things?
Ergo quo tutam, confidentemque reddamus in illius conspectu, qui alta a longe cognoscit, conscientiam, non diligamus	Well then, in order to render our conscience safe and confident in the sight of him who knows haughty [things] from afar, let us not love
{104.a} uerbo (ut inquit Ioannes) et lingua, sed opere et ueritate.	{104.a} in word (as John says) and tongue, but in deed and truth. [Psalm 137.6]
Vtcunque enim cor perplexe, qui mos est simulatorum, suos inuoluat, tegatque maeandros ac sinus, maior est Deus, quam sit cor nostrum, et nouit omnia. Ad haec,	For in whatever way the heart may intricately cover and hide its own twists and hollows, which is the practice of pretenders, God is greater than our heart and he knows all things. Furthermore:
3.21. Charissimi si cor nostrum non condemnauerit nos, fiduciam habemus ad Deum.	**3.21. My dearest ones, if our heart does not condemn us, we have confidence toward God.**
Ex eo enim quod quis se intime nouit, persuasumque habet se propter spiritum CHRISTI, cuius uirtutem experitur ac dulcedinem, in Dei sortem uocatum esse, atque proinde ad tam excelsum euectum	For from the fact that someone knows himself intimately, and is persuaded that on account of the spirit of Christ, whose power and sweetness he experiences, [that] he has been called into God's own lot, and has therefore

esse uitae gradum et perfectionem, ut cum apostolo illud diuini amoris plenissimum de se posse dicere confidat: Viuo ego iam non ego, uiuit autem in me CHRISTUS: audet nescio quid aliud egregium, et excellens, nempe fiduciam ulla absque haesitatione, quae ab impuris cordis affectibus oriri solet, in Deo ponere.	been raised to so exalted a step and perfection of life, that with the Apostle he trusts he can say of himself that [statement] most full of divine love: I live, yet now not I, but Christ lives in me: he dares I don't know what else excellent and outstanding, namely, to place in God a confidence free from any hesitation which usually arises from the impure affections of the heart. [cf. Galatians 2.20]
Etenim in speculo diuini amoris, unde omnem suam hauriunt pulchritudinem animae et cognitionem, intuetur se Deo, tam immoto firmoque per gratiam adhaesisse proposito; ut tametsi rem tantam, ut est Deus, non ita, ut conuenit, diligit, nihil tamen illius anteponat amori; imo nihil omnino dignum amore iudicet, quod aut Deus non sit, aut ad Deum pertrahat.	For in the mirror of divine love, from which souls draw all their beauty and knowledge, [the person God is living in] beholds himself as having adhered to God through grace with such an unshakeable and firm resolve, that even if he does not love so great an entity/ thing, as is God, not such as is fitting, he nevertheless prefers nothing to his love, rather, he judges nothing at all worthy of love which either is not God, or does not draw [one] to God.
Quid (inquit) mihi est in coelo, aut quid uolui super terram? Deus cordis mei, et pars mea Deus in aeternum.	What (he says) is there for me in heaven, or what have I desired on earth? The God of my heart, and God is my portion/ part forever.
Vides'ne indubitatam in sanctissima uatis anima fiduciam? uides quomodo nihil iam seu in coelis, seu in terris cupiat, quod Deus non sit?	Do you not see the unhesitating confidence in the most holy soul of the prophet? Do you see how he now desires nothing, either in heaven or on earth, that is not God?
Qua de re Paulus cuncta, ut CHRISTUM lucrifaceret,	On account of which matter Paul cried out that he held all things as dung,
{104.b} pro stercore se habuisse clamabat, peripsemaque mundi se reputans et aborsum prae CHRISTO, atque illius amore, uel quae in coelis, uel quae in terris agunt, inferiora diuina omnino esse dilectione arbitrabatur.	{104.b} so that he might gain Christ, considering himself the filth of the world and an abortion before Christ, and with love of him, he thought that either the things which exist in heaven or which are on earth are altogether inferior to divine love. [1 Corinthians 4.13; Philippians 3.8]
Unde in admirabilem illam summae erga CHRISTUM fiduciae et amoris prorupit exaggerantiam:	From which he burst forth into that admirable exaggeration of supreme trust and love towards Christ:[372]
Certus sum (inquit) quia neque mors, neque uita, neque angeli, neque principatus, neque uirtutes, neque instantia, neque futura,	I am certain (he says) that neither death, nor life, nor angels, nor principalities, nor powers, nor present nor future [things], nor force, nor

[372] Fiducia et amor uno proficiscuntur passu ad Deum. (Trust and love proceed with one pace toward God.)

neque fortitudo, neque altitudo, neque profundum, neque creatura alia poterit me separare a charitate Dei, quae est in CHRISTO IESU domino nostro.	height, nor depth, nor any other creature, will be able to separate me from the *charitas* of God, which is in Christ Jesus our Lord. [Romans 8.38-9]
Haec sane non nisi a flagrantissimo diuini amoris domicilio, ut erat cor Pauli, prodire potuere.	Surely these things could not have come forth except from a most burning abode of divine love, such as was the heart of Paul.
Quid, inquit, Tyrannorum iras et gladios mihi minantur? quid arrogantes scribarum pharisaeorumque calumnias atque dolosas opponunt artes, quando neque angeli ipsi, neque supernae quantumuis nobiles ac Deo proximae potestates me a Dei amore diuellere unquam poterunt?	Why, he says, do they threaten me with the wrath and swords of tyrants? Why do they set opposite [me] the arrogant calumnies and deceitful arts of the scribes and Pharisees, when neither the angels themselves, nor the heavenly powers, however noble and close to God, can ever tear me away from the love of God?
Ad significandum suum constantissimum amorem ad CHRISTUM hisce usus est hyperbatis apostolus, alioqui fieri non potest, ut angeli sancti a Deo separent homines.	To signify his most constant love for Christ the apostle used these transposed words/ hyperbata, otherwise it is not possible [for it] to happen that holy angels separate men from God.
Adeo enim non separant, ut operam etiam assiduam, qua Deo illos concilient, impendant. Nusquam non adsunt nobis fidissimi illi custodes.	They are so far from separating that they even expend constant effort with which they may reconcile them/ men to God. Those most faithful guardians are never absent from us.
Haec pauca de amore illo, quo in Deo anima requiescit, huc attexere libuit propterea, quod eo ex fonte spem animae totam erga Deum atque fiduciam deriuari hi bene norunt, qui altissimis assueti contemplationibus in diuina caligine (sic illam uocat Dionysius)	These few things about that love, by which the soul rests in God, I have been pleased to add here, because they know well that from that source the soul's entire hope and confidence toward God are derived, those who, accustomed to the most profound contemplations, are immersed in divine darkness (thus Dionysius calls it).
{105.a} immerguntur. Unde ex illis quidam: Solus, inquit, amor Dei animam ad ueram perducit spem et confidentiam, quam quidem nulla uirtus, quamuis magna et diuina, sine amore dare unquam poterit.	{105.a} Whence a certain one of them: Only the love of God, he says, leads the soul to true hope and confidence, which indeed no virtue/ power, however great and divine, will ever be able to give without love.
Et tamen nihil tam necessarium esse ad assequendam uitae perfectionem existimo, quemadmodum spes est, ac fiducia in Deo.	And yet I think that nothing is so necessary for the attainment of the perfection of life as is hope, and trust in God.
Quocirca concludi id posset, neminem unquam, licet in uirtutum, addo et contemplationum, studiis se se exerceat, ad sublimem illum fiduciae sensum, qui tam necessarius est in christiano, ut absque illo	Wherefore it could be concluded that no one ever, although he may train himself in the pursuits of virtues, and I add, of contemplations, can arrive at that sublime sense of trust, which is so necessary in a

frustra omnino fiant, quaecunque in re salutis molitur, deuenire posse: nisi Deum prius, atque ante omnia diligat, omniaque in Deo.	Christian, that without it, whatever things he undertakes in the matter of salvation become altogether in vain, unless he loves God first and before all things, and all things in God.
Secus uero, quomodo impurus auari animus, aut libidinosi, aut factiosi, illius'ue, qui praensationibus magis quam ocio, altoque silentio in Deo et quiete delectetur mulcta illa carebit horrenda, qua cor affectum nihil cogitare iam potest, quod turpe non sit, atque ullo sine effugio desperatum? causa uero?	But otherwise, how will the tainted mind of a miser, or of a lustful or seditious man, or of that man who quietly takes pleasure in soliciting favor more than in ease and in deep silence and tranquility in God, escape that horrible penalty, by which an affected heart is now able to think of nothing that is not shameful, and without any escape, desperate? But, [what is] the cause?
quoniam terrenarum rerum cupidinem, faecemque libidinum, et ambitionem Dei amori praeposuit.	Because he has preferred the desire for terrestrial things, and the dregs of libido and ambition to the love of God.
Diuinae quippe bonitatis ignarus, illis potissimum innixus est rebus quas ardentius, quam Deum, imo quas solas contempto Deo dilexerat, efflictimque deperierat.	After all, ignorant of divine goodness, he has relied chiefly on those things which he had loved more ardently than God, or rather [those] which alone he had loved in contempt of God and [for which] he had pined away desperately.
Cum multa itaque requirantur in anima, quorum praesidio ad Deum tuto, fidenterque confugere debeat, dilectio in primis id iure omni sibi uendicat.	And so, since many things are required in the soul, by the protection of which it ought to flee safely and confidently to God, love claims this for itself above all by every right.
nunquam enim fiduciam in illo pones, quem non amas.	For you will never place trust in him whom you do not love.
rursum audebisne unquam Deum, quo tua remittat debita, noxasque condonet, interpellare, si fratrem ipse tuum, imo conseruum, membrumque de membro (ut ait Paulus) corporis CHRISTI	Again, will you ever dare to call upon God, so that he may remit your debts and pardon your faults, if you yourself pursue your own brother, rather, your fellow-servant, and member of a member/ limb for limb of the body of Christ (as Paul says)
{105.b} amaro persequeris animo, premisque quam maxima potes saeuitia, si quid in te peccauerit?	{105.b} with a bitter soul and crush him with the greatest cruelty you can, if he has sinned against you in anything? [1 Corinthians 12.12-27]
Qua fronte? qua confidentia tu a Deo postulas, quod ipse tuo negas proximo?	With what cheek? With what confidence do you demand from God that which you yourself deny to your neighbor?
Certe si id agis, nonne e uestigio tua reclamabit conscientia, arguetque te amentiae, ac totam adimet exorandi quod	Certainly if you do this, will your conscience not instantly cry out against you, and charge you with madness, and take away all the

oras fiduciam?	confidence of obtaining what you pray for?
Petis quidem a Deo, ut pactum seruet: Dimitte (inquis) debita nostra. Iuste id, opinor, et debitum. Verum tu interim quid?	Indeed you ask from God that he keep the pact: Forgive (you say) our debts. I suppose you do this justly, and as something due. But meanwhile you [do] what?
Praestas'ne conditionem? ille, quae est eius incomprehensibilis bonitas, se tua obliteraturum debita benignissime pollicitus est, sed ea conditione, si tu fratri prius ex animo condonaueris iniurias et peccata.	Are you satisfying the condition? He, such is his incomprehensible goodness, has promised most kindly that he himself will blot out your debts, but on this condition: if you first pardon the injuries and sins of your brother from your heart.
Si cupis igitur seruari a Deo foedus tecum initum, tu serua conuentionem in foedere pollicitam.	Therefore, if you desire the pact entered into with you to be kept by God, you: keep the covenant promised in the pact.
Re, inquam, serua et effectu, non uerbis illis tuis fucatis et indignatione grauidis: Remitto quidem quicquid in me deliquit proximus, uerum iniuriarum non sum immemor.	Keep [it], I say, in reality and in effect, not with those feigned words of yours, heavy with indignation: I do indeed forgive whatever my neighbor has committed against me, but I am not forgetful of the injuries.
Dic sodes, quid sibi uolunt haec?	Tell [me], please, what do these things mean?
Memoria certe offensionum, pallorque in aduentu illius, quem pro hoste habes, sermo durus, amarus, irrisorius, mordax, residentis adhuc odii in animo indicia sunt indubitata.	Certainly the memory of offenses, and pallor at the arrival of him whom you regard as an enemy, speech hard, bitter, derisive, biting, [these] are indubitable signs of hatred still residing in the soul.[373]
Atque adeo id magis, si pro re nata ueniam imploranti subsidiumque denegaueris.	And that even more so if, as the occasion arises, you deny pardon and assistance to one imploring.
Ergo nunquam Deum nobis speremus propitium, affuturumque, si nostris nos fratribus, inter quos hi etiam censendi sunt, qui nobis male uolunt, defuerimus.	Therefore, let us never hope that God will be favorably inclined and ready to help us if we fail our brothers, among whom even those who wish us ill must be counted.
Pacata itaque nostra hunc in modum cum Deo conscientia, eodemque ipso haesitationem omnem ab animo auferente, fiduciam habemus ad Deum, hoc est, securi, confidentesque sumus coram Deo.	And so once our conscience has been pacified by God in this way/ mode, and with him himself removing all wavering from the mind, we have confidence toward God, this means, we are secure and trusting before God.
3.22. Et quicquid petierimus, accipiemus ab eo:	**3.22. And whatever we ask from him, we will receive,**
{106.a} **quoniam mandata eius custodimus, et ea quae sunt placita**	{106.a} **because we keep his commandments, and we do those things**

[373] Odii mutui signa. (Signs of mutual hatred.)

coram eo, facimus.	**that are pleasing before him.**
Videtur hic Ioannes uelle ostendere causam, ob quam a Deo nostris in orationibus exaudimur, illius esse praeceptorum custodiam et obseruationem, cum magis consentaneum uideretur dicere, nos ideo diuinas adimplere iussiones, quoniam a Deo adiuti et accensi, non solum ad ea petenda, quae nobis utilia sunt et commoda, edocemur, uerum etiam illa ipsa, spe minime uacillante ac fide, impetramus.	Here, John seems to wish to show that the cause for which we are favorably heard by God in our orations is the keeping and observation of his precepts, although it would seem more appropriate to say, that we fulfill divine commandments for this reason, because having been helped and inflamed by God, we are not only taught to ask for those things which are useful and advantageous for us, but we even obtain those very things with hope and faith not at all vacillating.
Vtrunque enim uerum. nam nisi benignissimus Deus mitteret (ut inquit Paulus) spiritum filii sui in corda nostra, clamantem Abba, Pater, quid, quod nobis conduceret, uel optare, uel ab eo petere unquam auderemus?	In fact both are true. For unless the most kind God sent (as Paul says) the spirit of his son into our hearts, crying Abba, Father, what would we ever dare either to desire or to beg of him that might be advantageous to us?
Ab illius ergo spiritu edocti, ad eum prouocamur affectum et ardorem, ut cum ineffabili, cum immenso, cum incomprehensibili, cum in profunda, horrorisque plenissima, commorante lucis caligine, imo in luce ipsa infinita et mirabili, colloquia miscere non timeamus.	Having therefore been thoroughly taught by his spirit, we are called forth to that affection and ardor, so that we do not fear to share conversations with the ineffable, with the immense, with the incomprehensible, when we dwell in the profound and most terrifying fog of light, rather, in the light itself, infinite and marvelous.
Hinc noster a mundi illecebris euulsus amor deliiatur [sic, deliciatur] in Deo, spes acuitur, atque ad actiones illas, quas (ut ait apostolus) Deus praeparauit, ut in illis ambularemus, prostrata erigitur uoluntas, consanescitque per CHRISTUM: cuius ope etiam imparia nostris uiribus aggredi, tentareque non formidamus.	Hence our love, uprooted from the enticements of the world, delights in God; hope is sharpened, and toward those actions which (as the Apostle says) God prepared so that we might walk in them, the prostrate will is raised up and becomes healed through Christ, by whose aid we do not fear to undertake and attempt things even unequal to our strength.
Ecquis unquam Dei praecepta se seruare posse absque illius, qui iussit, spiritu iactabit? Quis fidem? quis charitatem?	Is there anyone who will ever boast that he can keep the commandments of God without the spirit of him who commanded? Who [will boast of] faith? Who [of] *charitas*?
quis dona illa admiranda sapientiae, consilii, fortitudinis, scientiae, pietatis, ac Dei timoris se posse assequi arbitrabitur sine spiritu fidei, charitatis, consilii, fortitudinis, scientiae, pietatis, ac ignis illius	Who will believe that he can attain those admirable gifts of wisdom, counsel, fortitude, knowledge, piety, and the fear of God, without the spirit of faith, *charitas*, counsel, fortitude, knowledge, piety, and of that

{106.b} consumentis, qui Deus est?	{106.b} consuming fire, who/ which is God?
Non quia tot sint spiritus, quot dona, haec loquor: sed quoniam haec operatur unus, atque idem spiritus, diuidens singulis, non sicut nostra nonnunquam praepropera, et temeraria uoluntas appetit, sed sicut ipse uult.	I do not speak these things because there are as many spirits as there are gifts, but because one and the same spirit works these things, distributing to each individually, not as our sometimes hasty and rash will desires, but as he himself wills.
Nouit enim Deus suum figmentum, nouit sua uasa, nouit quid unicuique impartiendum sit.	For God knows his creation/ creature, he knows his vessels, he knows what must be imparted to each one.
Etenim si nondum in te spiritus Dei est, adiuuat nihilominus, incitat, urget, utque fidelis sis et bonus, admonet.	And indeed if the spirit of God is not yet in you, he nonetheless encourages, arouses, urges and, so that you may be faithful and good, advises [you].
Sin adest, teque iam bonum possidet, te seruat, atque, ut ad omne opus bonum paratus sis uires suppeditat. Id enimuero negotium uendicat sibi charitas, qua praesente non modo in Deum credimus, aut fiducia erigimur, sed etiam in eo, quae est summa animarum perfectio, delectamur.	But if it is present and already possesses you [who are] good, it preserves you and supplies strength so that you may be prepared for every good work. To be sure *charitas* claims for itself that task: when it is present we not only believe in God, or are raised up by trust, but we also delight in him, which is the highest perfection of souls.
Tunc sane sponte nos nostra uiam mandatorum Dei currimus, ut inquit Dauid, cum per charitatis effusionem ac flammam dilatat ipse cor nostrum.	Then surely of our own accord we run the path of God's commandments, as David says, when he himself enlarges our heart through the outpouring/ effusion and flame of *charitas*.
Verum \tantae\ est erga homines bonitatis pientissimus Pater, ut suas ipsius praeceptiones ab ipso magis quam nostro studio ac labore seruatas, perinde remunerare solitus sit quasi nostrae omnino fuerit uoluntatis ac uirium, ea seruasse, quae sine ope Dei ac fauore seruari nequeunt.	But the most affectionate Father is of such great goodness toward men, that he usually rewards his own precepts, kept by him rather than by our own zeal and labor, just as though it had been entirely a matter of our own will and strength to have kept those things, which without the help and favor of God cannot be kept.
Unde concentus quidam mirabilis et diuinus inter Dei gratiam et arbitrium humanum ab his auditur, qui se aliquid iam esse in Deo per CHRISTUM et sentiunt et fatentur.	Whence a certain extraordinary and divine harmony between the grace of God and human choice is heard by those people who both feel and confess that they are now something in God through Christ.[374]
Hunc diuus non ignorauit Bernardus, cum absque libero arbitrio non esse quod seruari posset asseruit, neque absque gratia unde.	St. Bernard was not ignorant of this, when he asserted that without free will/ choice there is nothing that can be saved, nor without grace

[374] Concentus admirabilis inter Deum et arbitrium hominis. (Admirable harmony between God and the human choice.)

	[anything] whereby [it can be saved]. [Bernard, *De gratia et libero arbitrio*]
Fatendum proinde erit posse nos omnia, nedum mandata Dei exequi, in eo, qui nos uocauit, asciuitque ad uitam per CHRISTUM.	So it will have to be acknowledged that we can do all things, not to mention carry out the commandments of God, in him who called us and adopted us to life through Christ.
{107.a} Quare studio istiusmodi nostro, atque in curriculo mandatorum suorum alacritate delectatus Deus, nos audit, quando ea, quae placita sunt illi, tum facimus, tum postulamus.	{107.a} For this reason God, delighted by our zeal of this sort and by [our] alacrity in the course of his commandments, hears us, when we both do those things which are pleasing to him and ask [for them].
Ideo perpetua quadam sibi inuicem alternatimque succinunt harmonia et sponsus et sponsa, Deus et anima, misericordia et miseria, mors (ut sic loquar) et uita.	For that reason, both the bridegroom and the bride, God and the soul, mercy and misery, death (if I may speak so) and life, sing together in a certain perpetual harmony reciprocally and alternately.
O certe mysterium, connubiumque his duntaxat cognitum, qui in mundo sunt, et de mundo minime sunt, ut suos omnino esse uoluit discipulos et amicos CHRISTUS.	Oh, a mystery certainly, and a marriage known only to those who are in the world, and are not of the world at all, as Christ wished his disciples and friends to be entirely his own.
Non possum quidem nostram hic non execrari consuetudinem in mundo, nostros contaminatos mores, nostram ad diuina duriciem, ad terrena facilitatem, propensionem, conatum.	Indeed I cannot but execrate here our customary practice in the world, our contaminated mores, our hardness towards divine things, [and] toward earthly things [our] aptitude, propensity and impulse.
Infelix ego homo, quis me e tetro hoc adimet tandem seruitutis gurgustio? Gratia enim Dei (non dubito) per IESUM CHRISTUM.	[What a] wretched man I am: who will rescue me at last from this hideous hovel of servitude? The grace of God, in fact (I do not doubt) through Jesus Christ. [Romans 7.24-25]
Sed iam illud uidendum, quomodo quicquid petierimus, impetraturi sumus, cum multa petant homines, quae non impetrant.	But now this must be seen: in what way we are to obtain whatever we ask for, since men ask for many things which they do not obtain.
Puto equidem dominum IESUM hunc soluisse nodum, cum dixit: Quaecunque petieritis Patrem in nomine meo, dabit uobis.	For my part, I think Lord Jesus resolved this knot when he said: Whatever you ask the Father in my name, he will give to you.
Absolutissima haec est finitio, quod qui aliquid in CHRISTI nomine postulat, indubitanter accipit.	This is a most absolute/ unconditional definition, that he who asks for anything in the name of Christ undoubtedly receives [it].
Qui uero secus rogat, aut non obtinet, aut suum ad exitium et damnationem, quo in eo illud prophetae locum habeat, absorpti sunt in beneplacitis eorum, obtinet.	But he who asks otherwise [*secus*], either does not obtain [it], or obtains [it] to his own death and damnation, so that in his case that passage of the prophet may apply: they are swallowed

	up/ absorbed in things well-pleasing to them. [misquote of Psalm 141.5-6]
Caeterum in nomine CHRISTI petere ac orare nihil aliud esse definiunt Patres, quam in CHRISTO Dei unigenito orare, hoc est, illum per omnia Patri aequalem censere, credereque nihil Patrem nobis gratiarum	Moreover, the Fathers define to ask and to pray in the name of Christ to be nothing other than to pray in Christ, the only begotten son of God, this means, to consider him equal to the Father in all respects, and to believe that the Father bestows no graces upon us,
{107.b} elargiri, quod filius una cum utriusque spiritu non elargiatur, eumque subinde tanquam uerum Patris filium uereri, colere, atque eum in omnibus induere, ut nos hortatur apostolus dicens: Induite dominum IESUM CHRISTUM.	{107.b} which the son together with the spirit of each does not bestow, and consequently to revere and cherish him as the true son of the Father and to put him on in all [things], as the apostle exhorts us, saying: Put on the lord Jesus Christ.[375] [Romans 13.14]
Etenim qui stragula ampla aliqua, aut pallio (ut fere sunt, exempli causa, cardinalitiae uestes illae purpureae ac solennes, quas passim etiam ab illis, qui nullius sunt nominis ac numeri, expeti quaerique uidemus) cooperitur, quoquo uersum se uertit, aut obambulat, nihil omnino aliud, praeterquam uestem illam undecunque effluentem, undantemque prae se ferre potest: imo si quae insunt homini maculae, beneficio togae occuluntur.	And indeed whoever is covered by some ample garments or a cloak (as generally are, for example, those purple and solemn cardinalate robes, which everywhere we see aspired to and sought after even by those who are of no reputation or rank), wherever he turns around or walks, he can display nothing else at all except that garment flowing and billowing on every side; on the contrary, if any stains are present in the man, they are hidden by the benefit of the toga.
Ita sunt hi, quibus CHRISTUS pro tegumento est, ac ueste: Unde si quid agunt, cogitant'ue, aut loquuntur, quid putas? id omne illis est CHRISTUS.	Thus are those, to whom Christ serves as a covering and a garment: Wherefore, if they do, think, or speak anything, what do you think? To them all that is Christ.
Hoc est, in actionibus, in moribus, in uerbis, in ipsis quoque intimis cogitationibus nihil aliud quam CHRISTUM induunt ac referunt.	This means, in their actions, in their mores, in their words, and also in their very inmost thoughts, they put on and reflect nothing else but Christ.[376]
Si quid interim peccare illis contigerit et labi, non uestem quidem, ne foedae appareant pustulae, abiiciunt.	If meanwhile it should happen to them to sin and to slip in anything, they do not indeed throw away the garment, lest foul pustules appear.
sed hoc illi arctius inhaerent, quo maius emerserit periculum, ac nota turpior.	Rather, the greater the danger that has emerged and the more shameful the mark, the more closely they cling to this [garment].
Id sane ingens huiusce uestimenti beneficium praeuidit propheta cum	Surely the Prophet foresaw this immense benefit of this garment when he exclaimed:

375 Quid sit in CHRISTI nomine petere. (What it is to ask in God's name.)
376 CHRISTUM induere quomodo intelligimus. (How we understand, *to put on* Christ.)

exclamauit: Beati, quorum remissae sunt iniquitates, et quorum tecta sunt peccata.	Blessed are they whose iniquities are forgiven, and whose sins are covered.
Quo'nam (oro) tectorio? CHRISTI nimirum cruore ac morte.	By what sort of covering, I pray? No doubt, by the blood and death of Christ.
Sentis quanam uestis ratione uestiti debeant esse hi, qui a Patre in nomine filii quidpiam exorare cupiant?	Do you perceive with what manner indeed of clothing these [men] should be clothed who desire to implore something from the Father in the name of the son?
Atqui de hoc toto precandi genere alium intellexisse apostolum arbitror, cum dixit: Omnia quaecunque facitis,	But yet concerning this whole kind of praying I think the apostle meant something else when he said: Whatever you do,
{108.a} in nomine domini facite.	{108.a} do in the name of the Lord. [Colossians 3.17]
Verum illud, quod in lege cautum fuit antiqua, terrere nos debet: Bestia (inquit) quae tetigerit montem, lapidabitur.	But that which was commanded in the ancient law ought to terrify us: The beast (he says) that touches the mountain will be stoned.[377]
De anima haec illa dici reor, quae immundis nondum exuta affectibus, audet se se diuinis insinuare cum Deo colloquiis, ab eoque illa poscere, quae puris solum communicantur animis.	I reckon these things are said concerning that soul which, not yet stripped of its unclean affections, dares to insinuate itself into divine conversations with God, and to request from him those things which are communicated only to pure souls. [Hebrews 12.20]
Adeo enim quae talis est, non fit uoti compos, ut pro temerario illo etiam ausu mulctam, et hanc sane horrendam letalemque referat.	For [a soul] which acts such is so far from getting what it prays for, that it even brings back a penalty for that brash daring, and this [penalty] is surely horrendous and lethal.
Lapides porro, qui quasi pro meriti compensatione istiusmodi debentur bestiae, puto cor durum esse, ac mentem reprobam.	Furthermore, stones which are owed to a beast of this sort as if in compensation for its merit, I think are a hard heart and a base mind. [Hebrews 12.20, as above]
quam profecto calamitatem suis imprecatum fuisse hostibus prophetam iudico, cum ait: Contritio et infelicitas in uiis eorum.	Which calamity I judge the prophet certainly invoked upon his enemies, when he said: Destruction/ Contrition and misery are in their pathways. [Psalm 13.3]
A constanti igitur ac firma praeceptorum Dei custodia is in nobis accenditur affectus, a Dei uidelicet ipsius gratia exorsus, quo nihil omnino aut facere aut cogitare uelimus, quod illi non probetur, quodque ab amore eo non proficiscatur, quo nos aeternorum desiderio per sanctum eius	Therefore, from the constant and firm keeping of God's commandments, that affection is kindled in us, arisen clearly from the grace of God himself, by which we wish to do or think nothing at all that is not approved by him, and which does not proceed from that love by which we are kindled by a desire for eternal

[377] Quid sit bestiam montem tangere et lapidari. (What it means for a beast to touch the mountain and be stoned.) [Hebrews, 12.20.]

spiritum accendimur, illique unimur.	things through his holy spirit, and are united to him.
Quoniam, inquit, mandata eius custodimus, et ea, quae sunt placita coram eo, facimus: iccirco, quicquid petierimus, accipiemus ab eo.	Because, he says, we keep his commandments, and we do those things which are pleasing before him, for this reason, whatever we ask, we will receive of him.
Hic uides necessariam prorsus esse ad conciliandum nobis Dei spiritum, et gratiam, obedientiam, promptumque ad exequendas diuinas iussiones animum.	Here you see that obedience and a mind ready for executing the divine commandments are utterly necessary for winning over to us the spirit and grace of God.
Quae tamen omnia Dei munera sunt, ne tu quasi non acceperis imprudens glorieris.	Still all these things are gifts from God lest you, unthinking, boast as if you had not received [them].
Vult sane Deus, quae uniuersalis est eius uoluntas, ut in re salutis non nihil quod nostrum sit, afferamus.	Surely God desires, which is his universal will, that in the matter of salvation we should bring something that is our own.[378]
Nostrum tamen ideo, quoniam quod suum est, id nobis, ne penitus sine meritis	Still, it is ours for this reason: because what is his own, that he gives to us so effusively, lest we should be found entirely without merits,
{108.b} inueniamur, ita effuse donat, ut nostrum omnino sit et dici debeat.	{108.b} so that it is altogether ours and ought to be called [ours].
Cum quidem suum donauit nobis filium Pater, donauit etiam omnia, quae spectant ad filium, cuius nomen IESUS est, cuius natura pietas, cuius uirtus amor, pax, salus, gaudium.	When indeed the Father gave his own son to us, he also gave [us] all things that pertain to the son, whose name is Jesus, whose nature is piety, whose virtue/ power is love, peace, salvation, joy.[379]
Quare si salus nobis contigerit, si pax, si robur, si Dei charitas, si uita, haec omnia nobis per CHRISTUM, qui rebus hisce omnibus abundat, contingunt.	For this reason, if salvation comes to pass for us, if peace, if strength, if God's *charitas,* if life, all these things come to pass for us through Christ, who abounds in all these things.
De plenitudine quippe illius nos omnes, quamuis perfecti et excellentes, abunde accipimus.	After all, from his fullness we all, however perfect and excellent, receive abundantly.
Alioquin sine CHRISTO nostra omnis uoluntas, nostrum arbitrium, uires denique nostrae omnes animi atque conatus, sicci essent riuuli, imo coenosi, et uitiorum sordibus oppleti.	Otherwise, without Christ, all our will, our choice, lastly all our mental strength and exertions would be dry streams, or rather muddy [ones], and filled with the squalor of vices.
Tantum porro abest, ut diuinae absque illius	Furthermore it is so far from the case that we

[378] Vult etiam nostrum nescio quid Deus in re salutis interponi. (God even wishes something of ours to be introduced in the matter of salvation.)
[379] CHRISTI nomen IESUS est. (Jesus is the name of Christ.)

ope parere possimus uoluntati, ut reluctemur etiam ultroque detractemus, si quid quod nostrae imbecilli conducat ualetudini, praecipiatur.	can obey divine will without his help, that we reject and voluntarily refuse, if anything is commanded that would benefit our weak health.
Bona igitur omnia in nobis operatur CHRISTUS, mala uero nos ipsi.	Therefore, Christ works all good things in us, but we ourselves [work] evil things.[380]
At iam, ne longius euagemur, quae uis potissimum sit praeceptorum Dei, atque illius uoluntatis cognitio, uidendum erit.	But now, lest we wander too far away, it will have to be seen above all what the power of God's commandments may be, as well as the knowledge of his will.
3.23. Et hoc est mandatum eius, ut credamus in nomine filii eius IESU CHRISTI, et diligamus alterutrum, sicut dedit mandatum nobis.	**3.23. And this is his commandment, that we believe in the name of his son Jesus Christ, and that we love one another, just as he gave us the commandment.**
Obserua hic duos, oculos ne dicam sponsae, an pedes, nescio, fidei nimirum ac dilectionis.	Observe here two [items], whether I should say the eyes of the bride or rather the feet, I don't know, evidently [the eyes and feet] of faith and love.
Non est quidem tam ardua atque obscura in diuinis nubes, quam hisce ornata oculis ac pedibus anima non penetret atque assequatur.	Indeed, there is no cloud in divine matters so arduous and obscure that a soul adorned with these eyes and feet might not penetrate and reach it.[381]
De quorumque dignitate ac efficacia non nihil et nos in supra dictis, ut dedit dominus, attigimus,	And concerning the dignity and efficacy of these [i.e. eyes and feet/ faith and love], we also have touched upon some things in what was said above, as the Lord has granted,
{109.a} diximusque mandatum de diligendo proximo tam gratum Dei fuisse unigenito, ut suum proprium inter caetera esse uoluerit, decreueritque in illud, sicuti in perfectissimum salutis nodum totam uim legis, praeceptorumque desinere.	{109.a} and we have said the commandment about loving one's neighbor was so pleasing to God's only begotten son that he wished it to be his own distinctive one among all the rest, and he decreed that the entire force of the law and of precepts should terminate in it, just as into the most perfect knot of salvation.
Hic certe consilium non habet locum. mandatum quippe est a Patris corde profectum, tamque hominibus necessarium, ut Ioannes non uereatur dicere: Qui non diligit, manet in morte.	Here certainly counsel has no place. After all, it is a commandment, having proceeded from the heart of the Father, and so necessary for men, that John is not afraid to say: He who does not love remains in death.

[380] CHRISTUS bona omnia in nobis operatur, nos vero mala. (Christ performs all good things in us, but we [perform] the bad.)

[381] Duo sponsae oculi, seu pedes, fides est, et charitas. (The two eyes of the bride, or feet, are faith and *charitas*.)

Nec sane istiusmodi abhorret a natura dogma et definitio.	And surely dogma and a definition of this sort do not shrink from nature.
Siquidem cum Deus amor sit, illud necessario contingere opus est, eum, qui non amat, absque Deo esse, qui uita est animae.	Accordingly, since God is love, necessarily that needs to come to pass: he who does not love, is without God, who is the life of the soul.
Ergo praecipua uis est legis dilectio ea, qua pudicissimo perseuerantique mouemur affectu erga fratres per Deum in CHRISTO, qui adeo nostri amans fuit, ut mortem pro nobis uiuificandis non detrectauerit.	Therefore, the special force of the law is that love, by which we are moved with the most chaste and persistent affection toward our brothers through God in Christ, who was so loving of us that in order to give us life he did not recoil from death.
Quod, oro, maius dilectionis signum ab amico praestari unquam potuit? amor itaque occidit CHRISTUM.	What greater sign of love, I pray [you], could ever be tendered by a friend? And so, love killed Christ.[382]
At Daemon, spiritus utique ut sagax, et acutus, ita in inferendis uulneribus non solum astutus et dolosus, uerum etiam indefessus carnifex, ac lanio, eo acrius in nos insurgit, quod nos cernit in his libenter uersari, quae pacis sunt, quibusque nos inter nos sedulis fouemus obsequiis.	But the Demon, a spirit by all means as shrewd and sharp, so in inflicting wounds not only astute and deceitful, but also a tireless executioner and butcher, surges up all the more fiercely against us because he sees us willingly engaged in these things that belong to peace, and by which we nurture one another with assiduous devotion.
Contra, ob nullam aliam tam insolenter exultat uictoriam, quam cum sparsis iurgiis, accensisque odiorum flammis, amorem mutuum uidet extinctum.	On the other hand, he exults over no other victory so insolently as when, with invectives hurled about and flames of hatred kindled, he sees mutual love extinguished.
Iam illud maximum nostrae est imperfectionis indicium, cum aut leui plerunque, aut nulla interdum occasione tam necessarium inter homines foedus abrumpitur, uiolatur charitas, ac Deus, res tanta scilicet et formidabilis, contemptis illius mandatis,	Now, that is the greatest sign of our imperfection when, either for a mostly trivial reason or sometimes for no reason at all, the covenant so necessary among men is broken, *charitas* is violated, and God, a reality so great and formidable, with his mandates despised,
{109.b} negligitur, irritaturque et nostris a congressibus atque tractandarum rerum apparatibus et diffinitionibus arcetur.	{109.b} is neglected, and irritated and kept away from our encounters and from the preparations and determinations of matters to be discussed.
Permagna haec est confidentia et audacia. Et certe iustissimus fuit Dauidis pauor, quando consideratis nostris in Deum iniuriis exclamauit: Non egredieris Deus cum uirtutibus nostris.	Very great is this confidence and audacity. And certainly David's terror was most just when, with our injustices against God having been considered, he exclaimed: You will not go forth, God, with our armies/ virtues.

[382] Amor occidit CHRISTUM. (Love killed Christ.)

Quid horribilius audiri potest? Quod certius futuri interitus praeludium expectamus?	What more horrible can be heard? What more certain prelude to future destruction do we expect?
Tantine turpissimus et furens aut irae, aut libidinis, aut ambitionis aestimandus est affectus, ut Deum a nobis eximat?	Is the most base and furious emotion, either of anger or of lust or of ambition, to be esteemed so much that it takes God away from us?
Vidi ego aliquando coetus hominum haud in caeteris aspernandos, Res item publicas alioqui honestissimis ornatas dotibus, ad uerbum solum inconsulte prolatum, seu ad leuissimam illatae iniuriae suspicionem, ad arma, atque ad tantos excitari tumultus ac strepitus, ut mare dixisses ui effera uentorum ab imo reuolutum fundo horrendum in modum furere ac mugire. Quid tum putas?	I have at times seen gatherings of men, by no means to be disdained in other things, likewise states otherwise distinguished with most honest endowments, at a single word rashly extended, or at the slightest suspicion of an injury inflicted, roused to arms and to such great tumults and rackets, that you might have said the sea, rolled back from the lowest depths by a savage force of winds, was raging and bellowing in a horrible manner.[383] What do you think then?
Gestit Daemon laetitia inenarrabili, moreque ouat triumphantium, qui capta praeda (ut inquit Esaias) diuidunt spolia.	The Demon leaps with unspeakable happiness, and exults in the manner of those celebrating a triumph who (as Isaiah said), once the booty is captured, divide up the spoils. [Isaiah 9.3]
Num censes illis, qui tales sunt, Dei fidem, qua IESUM esse CHRISTUM, uitam quippe nostram, atque uitalem unctionem et salutem, honori esse posse, an irrisioni?	Do you really think that for those who are such, faith in God, by which Jesus is Christ, by all means our life and vital anointing and also salvation, can be for an honor or for a derision?
Certe qui CHRISTI sunt, ut omnes esse debent, CHRISTI honorem non modo rebus hisce exteris et caducis anteponunt, sed etiam ipsi uitae propriae ac saluti.	Certainly those who are of Christ, as all should be, prefer the honor of Christ not only to these external and transitory things, but even to their own life and salvation.
Caeterum quo alio indicio, Qua significatione alia, et argumento nostrum ostendemus erga Deum uel studium, uel contemptum, nisi illo, quo in custodiendo sermones eius, uel studiose, uel neglecte afficimur, et mouemur? Qui illius	Moreover, by what other indication, by what other signification and proof will we show either our zeal toward God, or [our] contempt, if not by that [way] in which we are affected and moved in keeping his words either diligently or negligently?
Qui illius	He who
{110.a} seruat praecepta, in CHRISTI nomine ullo absque dubio credit.	{110.a} keeps his commandments, believes in the name of Christ without any doubt.
hoc est, illius fidit promissionibus, illique, quo res cunque obueniant, innititur, fertque acceptum, si quid unquam CHRISTI	This means he trusts in his promises, and no matter how things may turn out, relies on him and credits it [to him], if he is conscious of

[383] Odiosorum hominum effigies. (A portrait of hateful men.)

maiestate dignum se egisse sibi conscius est.	ever having done anything worthy of the majesty of Christ.
Ex hac porro aequa animi temperatura et quiete amor nascitur in nobis ac desiderium imitandae illius uitae: qui lenissimo cum esset animo et miti, nihil aliud suis mandare potuit filiis quin lene fuerit, mite, atque amoris plenum.	Furthermore, from this even temper and peace of mind, love is born in us and the yearning for imitating that life: since [Christ] was of the most gentle and meek disposition, he could command nothing else to his children except that it be gentle, meek, and full of love.
Hinc mirabili inflammata ardore anima ac face spiritus, in CHRISTO tanquam in purissimo diuinitatis speculo intuetur, hauritque scientiam illam mundo incognitam, qua sine errore de ima hac in proximos dilectione et charitate in altissimam transit diuini ardoris caliginem.	Hence, the soul, inflamed by a wonderful ardor and by the torch of the spirit, gazes upon Christ as if into the purest mirror of divinity, and drinks in that knowledge unknown to the world, by which it passes without error from this lowest love and *charitas* for its neighbors into the highest darkness of divine ardor.[384]
e' qua sol ipse CHRISTUS dominus, amor uniuersi et pax, suos exerens radios, ita nostros occupat animos et illustrat: ut praesumamus et nos homunculi cum ipso pariter, quicquid sumus, uiuimusque, ad aliorum commodum et salutem impendere.	From which [darkness] the sun, Christ the Lord himself, the love of the universe, and peace, casting forth his rays, so occupies and illuminates our souls, that even we little men, may presume to expend, together with him, whatever we are and [however] we live, to the benefit and salvation of others.
Tale est de amore CHRISTI mandatum, haec illius sanctio. haec iussio, haec uoluntas, sic ipse egit in terris.	Such is the commandment of Christ concerning love, this is his decree. This his command, this his will, he himself acted thus on earth.
3.24.1. Et qui seruat mandata eius, in illo manet, et ipse in eo.	**3.24.1. And he who keeps his commandments, remains in him, and he in him.**
Benignissimus magister et dominus CHRISTUS IESUS homo et Deus, qui iccirco uenit in mundum, ut omnis qui credit in eum non maneat in morte: imo ut uitam habeat, et abundantius habeat, ne in discernendo statuendoque amoris termino aut modo diutius caecutiremus, nostrae breuiter subueniendum esse ignorantiae decreuit, cum	The most kind master and lord, Christ Jesus man and God, who, for this reason, has come into the world, so that everyone who believes in him might not remain in death, but rather might have life, and have [it] more abundantly, lest in distinguishing and establishing the limit and mode/ measure of love we should further grope blindly, he resolved that our ignorance must briefly be relieved, when he said,
{110.b} ait: Hoc est praeceptum meum, ut diligatis inuicem.	{110.b} This is my commandment, that you love one another.
Id scio o domine, in idque et dies et noctes	I know it, lord, and I bend my attention to it

[384] CHRISTUS purissimum divinitatis lumen. (Christ is the purest light of divinity.)

incumbo.	night and day.
Verum in eligendo fine ac modo, hallucinor.	But in choosing an end and a mode/ measure, I lose my mind.
haud me certe praeterit, tuum id esse mandatum, et istud quidem necessarium, ut nos inuicem mutua prosequamur charitate, diligamusque, ut tuus inquit dilectus, alterutrum.	It does not escape me at all, that this is your commandment, and indeed such a one is necessary, that we pursue one another with mutual *charitas*, and we hold each other dear, as your beloved [John] says, one to another.
Modus uero qualis sit, ac diligendi ratio et consilium, me fugit omnino: adeo tua in discutienda uoluntate hebes sum ac segnis.	But what the mode may be, and the reason and plan for loving, escape me altogether, to such an extent that in examining your will, I am dull and sluggish.
Audi o tarde. id uolo, id uult simul et Pater, ut diligatis inuicem. Modum ne quaeris?	Listen, O slow one. I will it, and likewise the Father wills it, that you love one another. Aren't you seeking a mode?
Sicut ego dominus uester et magister dilexi uos.	As I your lord and master have loved you.[385]
En uestri amoris terminus. en modus. en ratio. nihil praeterea: Exemplum enim dedi uobis, ut quemadmodum ego feci, ita et uos faciatis.	Behold the goal of your love. Behold the mode. Behold the method. Nothing more: For I have given an example to you, so that just as I have done, so too you may do.
Ego quidem meo in amore nihil aliud quaesiui, quam Patris gloriam, ac mundi salutem.	Indeed I, in my love, have sought nothing else than the glory of the Father and the salvation of the world.
sic uos inter uos exercete dilectionem.	Thus you, among yourselves, practice love.
Non certe affectus adimo naturales, nec tollo naturae uim et legem, quin potius prostratam erigo, peneque obliteratam innouo dilectionis formam: quae talis est, ut primas sibi arroget partes Dei honor, rei postea amatae commodum et salus.	I do not of course remove natural affection, nor do I eliminate the force and law of nature, but rather, I raise up and restore a prostrate, almost obliterated form of love, which is such that the honor of God arrogates to itself the primary role, afterwards the advantage and salvation of the thing loved.[386]
salus, inquam, illa in primis, quae sit animarum.	Salvation, I say, that which is specifically of souls.
Quod si affectus solummodo humanos, et naturales admisissem, nunquam sane crucis amaritudinem neque ego hausissem, neque aliis, uti antidotum illis necessarium, propinassem.	Because if I had admitted only human and natural affections, surely I would never have swallowed the bitterness of the cross, nor would I have tendered [it] to others as an antidote [drink] necessary for them.
Sic itaque sino suos habere affectus in amore naturam, ut ultra tamen	And so, I thus allow nature to have her own affections in love, yet in such a way that it still

[385] CHRISTUS exemplum dilectionis. (Christ, an example of love.)
[386] Vera dilectionis forma quae sit. (What the true form of love is.)

progrediatur, in eum scilicet amoris causas refundens, a quo tam suaues extraxit delitias, ut amor est et charitas.	proceeds further, namely pouring the causes of love back into him, from whom she [nature] has drawn such sweet delights, as are love and *charitas*.
Qui sic amat, in Deo manet, et Deus in eo.	He who loves thus, remains in God and God in him.
O altissimum atque	O most lofty and
{111.a} imperscrutabile diuini amoris mysterium, quod cum uerso animo et contemplor, in memet illico relapsus, totus cohorresco, atque in ipso primo inquisitionis limine deficio.	{111.a} inscrutable mystery of divine love, which, when I turn it over in [my] mind, and contemplate it, having instantly lapsed back into myself, I shudder all over, and falter on the very threshold of the inquisition.
Quid? nonne aeternum Patrem humani generis salutem pluris quam filii uitam fecisse uidimus, ubi tam charum pignus in hominum gratiam occidi passus est?	What? Did we not see the eternal Father to have valued the salvation of the human race more than the life of his son, when he suffered such a dear pledge to be killed for the sake of men?
Vide quid hac de re scribat Ioannes. Sic, inquit, Deus dilexit mundum, ut filium suum unigenitum daret. Ecce animae humanae pretium.	See what John writes concerning this matter. God so loved the world, he says, that he gave his only begotten son. Behold the price of the human soul.
Oro, quid in nundinis atque emporiis dignius censeri solet, pretium ne, quo quid emitur, an ipso comparata res pretio?	I pray [you], in trade-fairs and marketplaces, what is usually reckoned more valuable, the price with which something is bought, or the thing procured by that very price?
Ad haec rimanda quis idoneus?	Who is suitable for examining these things?
uerum alia ratio est crucis IESU, qua homo a iugo atque hasta assertus est mortis et peccati, alia ea, qua in distrahendis utitur mercibus uel mercator uel proxeneta. Sed de his alias.	However, one thing is the account/ reason of the cross of Jesus, by which man was released from the yoke and spear of death and sin, another is that which either a merchant or a broker uses for selling off goods. But about these things another time.
Age nunc de unione illa, qua Deus fit animae statio, atque idem per diuinarum praeceptionum custodiam et possessor, et possessio, uideamus, ut ea uideri possunt, quae profundissima obtecta sunt nube in Deo.	Come now, let us consider that union by which God becomes the abode of the soul and likewise, through the keeping of divine commandments, both the possessor and the possession, as far as those things can be seen which are hidden in God by the deepest cloud.
Tam arcta quidem ea est copula inter Deum et animam, ut ferme idem sit in illis et habere et haberi, tenere et teneri.	Indeed that bond is so tight between God and the soul, that it is almost the same for/ in them to have and to be had, to hold and to be held.[387]

[387] Qua ratione Deus fiat animae statio, atque anima Dei. (By what means God becomes

Tenet, ait Bernardus, sponsa sponsum pio affectu ac fide: tenetur autem potentia et misericordia.	The bride holds the bridegroom, says Bernard, with pious affection and faith, however, she is held by [his] power and mercy. [Bernard, on the Song of Songs, 3.4]
Nam procul dubio nisi prius potenti atque adeo misericordi teneretur illius amplexu, praeoccupataque Dei benignitate ac luce, sic occultis ueluti subterraneis aquarum tubulis ablueretur spiritus donis: ut illud de se merito dicere non uerereretur, Tenui eum, nec dimittam, donec introducam illum in domum matris meae, sponsa sponsum	For without a doubt, unless she were first held by his powerful and even compassionate embrace, and taken beforehand by the kindness and light of God, [and unless] [her] spirit were thus washed by the gifts as if by hidden underground tubes of water, so that she would not be afraid to say this about herself deservedly: I held him and I will not let him go until I introduce him into my mother's house, the bride
{111.b} nunquam tenere ualida esset.	{111.b} would never be strong [enough] to hold her bridegroom.
Nam prius dixerat: Num quem diligit anima mea uidistis? qua sane percontatione uult sponsa suum intelligi affectum, atque amoris incendium ad sponsum.	For earlier she had said: Have you seen him whom my soul holds dear? By which inquiry surely, the bride wishes her affection and the burning of her love for her bridegroom to be understood.
O amor praeceps, clamat Bernardus, uehemens, flagrans, impetuose, qui praeter te aliud cogitare non sinis, fastidis caetera, contemnis omnia praeter te, te contentus.	Oh precipitous love, Bernard proclaims, vigorous, ardent, impetuous, which does not let you think about anything beyond yourself, you disdain all the rest, you scorn everything beyond yourself, content with yourself.[388]
Perinde enim de suo quaerit amatore amans, quasi de re cunctis obuia et nota.	For the lover inquires about her beloved in the same way, as if about a matter that is obvious and known to all.
Sic illi agere consuescunt, qui ardenter amant, ut fere illa fuit lamentabilis Mariae ad sepulchrum inquisitio: Tulerunt (inquit) dominum meum, et nescio ubi posuerunt eum, si tu sustulisti eum, dicito mihi.	Thus are those people accustomed to act who love ardently, as was almost that lamentable inquiry of Mary at the tomb: They have taken away my Lord, and I know not where they have laid him; if you have carried him away, tell me.
Iam diximus ex uerbis CHRISTI uniuscuiusque amorem ad Deum e syncera praeceptorum illius obedientia, non tantum ex rerum coelestium notitia, comprehendi,	We have already said from the words of Christ that the love of each person toward God can be understood and made manifest from the sincere obedience of his precepts, not only

the station of the soul, and the soul of God.) [Statio: "veteribus dictus Coetus, sive conventus fidelium in Ecclesia" (said by the ancients, Intercourse, or the gathering of the faithful in Church) DuCange, http://ducange.enc.sorbonne.fr/STATIO].

[388] Ardentis amoris in anima erga Deum signa et effectus. (The signs and effects in the soul of ardent love toward God.)

palamque fieri posse.	from the knowledge of heavenly things.
Promulgata nanque diuinarum praeceptionum lege, iactum pariter fuit amoris fundamentum, siue, ut expressius dicamus, data omnibus fuit, quo quilibet in Deum affectu moueretur, se se ostendendi occasio.	For when the law of divine precepts was promulgated, the foundation of love likewise was laid, or, to say it more explicitly, an opportunity was given to all for revealing themselves, by which anyone you please might be moved in affection toward God.
Proinde qui seruorum more, ut olim fuit Iudaeorum natio, praecepta uitae audiunt, contremiscunt subito, ac suam nequeunt non significare animi demissionem ac diffidentiam. Non loquatur, inquiunt, nobis Deus, ne forte moriamur.	So then, those who in the manner of servants, as once the nation of Jews was, hear the precepts of life, immediately tremble all over, and cannot help but manifest the dejection and distrust of their soul. Let not God speak to us, they say, lest perchance we die.
Vide segnem animam, seruilibusque onustam affectibus, et cui bellissime conuenire arbitror: Non poterit uulgus ascendere in montem Sinai. llud quoque Mosis: Estote parati in diem tertium, et ne appropinquetis uxoribus uestris.	See the sluggish soul, burdened with servile affections, for whom I believe [this] is perfectly appropriate: The common folk will not be able to ascend Mount Sinai. Also that [precept] of Moses: Be ready on/ for the third day, and do not go near your wives. [Exodus 19.23; 15]
Sed aliud omnino ueri filii est institutum, aliud audita Patris uoluntate	But the disposition of a true son is altogether different: once the Father's will has been heard,
{112.a} consilium, alia mens, alius animus.	{112.a} his counsel is different, his mind is different, his spirit/ character is different.
Quid ille? Audiam, inquit, quid loquatur in me dominus Deus, quoniam loquetur pacem, nempe aeternam cum Patre reconciliationem.	What of him? I will hear, he says, what the lord God will speak in me, for he will speak peace, namely, eternal reconciliation with the Father.
Dicam audacius, eo filium maiori debere erga Patrem affici dilectione, quo maiora sunt ac sublimiora quae iubet fieri.	I will say more boldly: the greater and more sublime are the things which he commands to be done, the greater is the love with which the son should be moved toward the Father.
Non illum quidem fugit ab amore illud parentum immenso prodire, cum quid imperant ad illorum salutem attinens, quos unice diligunt: ueluti sunt ut plurimum filii, qui non solum ad obediendum parentibus intenti sunt; atque, quaecunque obueniant, accincti et parati, uerumetiam ex praestita sibi occasione et materia suam significandi erga parentes dilectionem ac pietatem, miro afficiuntur oblectamento et laetitia.	Indeed it does not escape him that [this command] proceeds from the immense love of parents, when they command anything pertaining to the safety of those whom they love uniquely, just as for the most part are children, who are intent not only on obeying their parents, and, whatever may happen, are girded and prepared, but truly, from the opportunity and material presented to them for expressing their love and devotion/ piety toward their parents, they are moved with wonderful delight and joy.

Quae sane res utriusque arguit uoluntatis, parilitatem, Patris uidelicet iubentis, ac filii obtemperantis.	Which fact surely proves the correspondence of the will of both, namely of the Father who commands, and of the son who obeys.
Quod utique in seruis, atque illis, qui empti, ut aiunt, de lapide ad oculum seruiunt, non inuenitur.	Which is by no means found in slaves, and in those who, having been bought, as they say, from the [auction] block, serve when under observation.
Siquidem hi natura fugaces infidique ac duri, praecepta non esse, quo licentius peccare possent, appetunt.	Accordingly these, being by nature flighty, unfaithful and hard, desire that there be no precepts, so that they may sin more freely.
Secus filii, quibus nihil tam iucundum esse potest in uita, quam ex amantissimi progenitoris praescripto pendere ac uiuere.	Children [act] otherwise, for whom nothing in life can be as delightful as to depend and live by the prescription of a most loving ancestor.
Ergo Dei mandatum ueluti quidam est lapis lydius, aut incusus, cuius attritu quanti aestimari debeat anima, atque illius erga Deum charitas, ostenditur.	Therefore, the commandment of God is like a certain Lydian stone, or chiseled stone, by the rubbing of which is shown how much the soul and its *charitas* towards God ought to be valued.[389]
Ut enim probaret uos, inquit Moses, uenit Deus. Vide igitur quam uerissima sit Ioannis assertio.	For God came in order to test you, said Moses. See then how very true is the assertion of John:
Qui seruat, ait, mandata eius, in illo manet, et ipse in eo, per uoluntatum nimirum parentis atque imperantis uniformium qualitatem.	He who keeps his commandments, says [John], abides in him [i.e. God], and [God] himself in him, through the uniform quality of the wills, without doubt, of the commanding parent.[390]
Nam quemadmodum Deus incomprehensibilem in modum atque	For just as God works our salvation in an incomprehensible and hidden way,
{112.b} occultum nostram operatur salutem, sic nos illius nostra in re cooperatores effecti, nihil tam cupimus, quam quomodo nostra illi probetur uitae ratio, quae in eo maxime uersatur, ut nihil omnino eorum, quae imperat detrectantes aut refugientes, in illum per sanctissimam illius uoluntatis obedientiam atque consensionem tendamus: dicamusque cum Paulo, Nostra conuersatio in coelis est, hoc est, in conspectu Patris, cuius charitate spiramus, et uiuimus, tuti sumus.	{112.b} so we, having been made his co-workers in our affair, desire nothing so much as [that] our way of life may be approved by him, which hinges chiefly on this, that rejecting or fleeing nothing at all of those things he commands, we strive toward him through the most holy obedience and consent of his will, and may say with Paul, Our conversation/ way of life is in heaven, this means, in the sight of the Father, by whose *charitas* we breathe, and live, [and] are safe. [Philippians 3.20]

[389] Dei mandatum quasi lapis est lydius et incusus. (The commandment of God is, as it were, a Lydian stone/ touchstone and a chiseled stone.)
[390] Dei ac hominis una fit per amorem voluntas. (The will of God and of man becomes one through love.)

3.24.2. Et in hoc scimus, quod manet in nobis ex spiritu, quem dedit nobis.	**3.24.2. And in this we know, that he remains in us by the spirit, whom he gave to us.**
Ut enim absque Dei spiritu et afflatu in uia nutamus iustitiae, lassescimusque supini, sic in delectu rerum atque notitia hebescimus, et caecutimus.	For as without the spirit and inspiration of God we waver in the path of justice and supine/ passive, grow weary, so in the discernment and awareness of things, we grow dull and blind.
Res quippe Dei ea praeditae sunt maiestate ac excellentia, ut nisi per illius spiritum, cuius res illae sunt, innotescant, nostraeque attemperentur ignorantiae, suo manent in fastigio, ac sublimitate.	After all, those things of God are endowed with such majesty and excellence, that unless they become known through his spirit, whose things they are, and are adapted to our ignorance, they remain on their own summit and sublimity.
Nam Dei spiritus lux est et lampas, e cuius splendore ea, quae de Deo cognosci possunt, tum cognoscimus, tum in illorum amore et desiderio inardescimus; adeoque illis arcte copulamur, ut coelestes magis homines, quam terreni et mortales appareamus. Hincque illud supremum omnium ortum habet, quod una prorsus inueniatur uoluntas Dei et hominis.	For the spirit of God is a light and a torch by whose splendor we both know those things which can be known concerning God and we catch fire with the love and desire for them, and we are coupled to them so closely, that we seem to be more heavenly men than terrestrial and mortal. And that supreme state of all has its origin from this: that the will of God and of man are found to be utterly one.[391]
Unde non sine mirabili mysterio illud fere in fine uisionum Ioannis fuit auditum.	Hence, not without a wonderful mystery, this was heard almost at the end of John's visions:
Et spiritus et sponsa dicunt, Veni. Et qui audit dicat, Veni. spiritus nanque, ut ait Paulus, loquitur mysteria.	And the spirit and the bride say, Come. And let him who hears say, Come. [Revelation 22.17] For the spirit, as Paul says, speaks mysteries.
Felices animas ac beatas, quae a sancto possessae spiritu, suum possident possessorem.	Happy and blessed souls who, possessed by the holy spirit, possess their own possessor.
De his sane intellexit apostolus, quando suos adhortans Corinthios,	Surely the apostle referred to these [things], when, exhorting his Corinthians,
{113.a} tale protulit de illis elogium: Templum Dei sanctum est, quod estis uos.	{113.a} he brought forth such a tribute concerning them: The temple of God is holy, which you are.
Quare non iniuria spiritum sanctificationis ab ipso dictum legimus.	For this reason we read that not unjustly the spirit of sanctification was spoken of by him

[391] Dei spiritus lux est, ac lampas, qua illustratae animae, unius fiunt voluntatis cum Deo. (The spirit of God is light, and a torch by which enlightened souls become of one will with God.)

	[i.e. Paul].[392]
natura enim sanctus est, ex se omnia quae sancta sunt, sanctificans, adurens, ad purumque emundans, et Deo concilians.	For he is holy by nature, sanctifying from himself all things that are holy, burning and cleansing [them] to purity, and reconciling [them] to God.
Is etenim, quae sacrosancta illius est ueritas, testimonium perhibet spiritui nostro, quod sumus filii Dei: quod idem penitus est cum illo, de quo nunc loquitur Ioannes, scimus, inquit, quod manet in nobis (unctio scilicet) ex spiritu, quem dedit nobis CHRISTUS, cuius nomen IESUS est, seruator utique, ac praes pro illis, quos suos ab aeterno fore praeuidit per spiritum sanctum suum, qui et rectus propterea appellatur, quoniam filios et amicos, ne in circuitu cum impiis ambulent recta ad Deum ire condocefacit. Amen.	For he, which is his sacrosanct truth, bears witness to our spirit that we are the children of God, which is exactly the same as that of which John now speaks: we know, he says, that he remains in us (namely, the unction) from the spirit whom Christ has given to us, whose name is Jesus, by all means the savior and guarantor for those whom he foresaw from eternity would be his own [people] through his holy spirit; and who for this reason is also called upright, because he thoroughly trains children and friends to go by a straight [path] to God, lest they walk about in circles with the wicked. Amen.
{113.b}	{113.b}
IN CANONICAM IOANNIS I. **CAPUT IIII** **4.1. Charissimi nolite omni spiritui credere, sed probate spiritus, si ex Deo sint.**	**On the First Canonical [Epistle] of John** **Chapter 4** **4.1. Dearest ones, do not believe in every spirit, but test the spirits, whether they are from God.**
Solet scriptura spiritum Dei quibusdam uocibus tanquam suis coloribus exprimere, seu magis de illo utcunque ratiocinari: solet et nequam spiritum.	Scripture is accustomed to express the spirit of God with certain words as if in its own colors, or rather to reason about it one way or another, and it is also accustomed [to express] the wicked spirit.
Legimus enim spiritum in Saule malum, legimus et spiritum mendacem in ore prophetarum, legimus spiritum uertiginis, spiritum pythonicum, spiritum fornicationis, spiritum nequam, spiritum immundum, spiritum Satanae, spiritum huius mundi, spiritum tumidum, elatum, superbum, et spiritum erroris.	For we read of an evil spirit in Saul [Samuel 16.14-23], we read also of a lying spirit in the mouth of the prophets [1 Kings 22.19-23], we read of a spirit of giddiness [Isaiah 19.14], a pythonic spirit [Acts 16.16], a spirit of fornication, a wicked spirit, an unclean spirit, the spirit of Satan, a spirit of this world, a tumid spirit, raised up, proud, and a spirit of

[392] Dei spiritus cur spiritus sanctificationis a Paulo nuncupetur. (Why the spirit of God is called the spirit of sanctification by Paul.)

	error.[393]
Contra uero spiritus Dei sanctus, spiritus Patris appellatur, itidem et filii.	But conversely, the holy spirit of God, is called the spirit of the Father, likewise of the son.
Unde Paulus: Si quis, inquit, spiritum CHRISTI non habet, non est eius. Proinde ut diuersus est in donis, sic uaria sortitur nomina in scripturis.	Whence Paul: If anyone, he says, does not have the spirit of Christ, [that person] is not his. [Romans 8.9] Hence, as it is diverse in gifts, so is it allotted various names in scripture.
est enim Dei digitus, est Paracletus, nempe consolator, et aduocatus. nam ipse postulat pro nobis gemitibus inenarrabilibus.	For it is the finger of God, it is the Paraclete, the consoler, of course, and the advocate, for it itself pleads for us with indescribable groans.
Ad haec dicitur et rectus, princeps, bonus, adoptionis spiritus, ac demum ipsa est charitas, nexusque amoris, et gluten, quo Deo unimur.	Furthermore, it is called upright, principal/ prominent, good, the spirit of adoption, and finally it is *charitas* itself, and the nexus of love and the glue by which we are united to God.
Siquidem Pater in illo per CHRISTUM et in CHRISTO omnia operatur, omnia fouet, omnia uiuificat, permeat, nutrit, beatque illa tandem omnia, quae uitae in Deo absconditae nequaquam expertia sunt.	Accordingly, the Father performs all things in it and through Christ and in Christ, [the spirit] cherishes all things, revitalizes all, permeates, nourishes, and lastly, blesses all those things which are by no means devoid of the life hidden in God.
Haec nimirum ea est unctio, de qua sic noster senex in antedictis: Vnctionem,	This is no doubt that unction, concerning which our elder [writes] in the preceding passage: Unction,
{114.a} inquit, habetis a sancto, et nostis omnia.	{114.a} he said, you have from the holy one, and you know all things. [1 John 2.20]
Ecquid nouum? quid insolitum tibi afferri opinaris, cum Dei spiritum uim eam dici audis in anima, qua delibuta, nihil tam est in diuinis arcanum, quo non amore saltem, uel penetret, uel pennis illis, de quibus sic Dauid, Pennae columbae deargentatae, peruolet?	Is there anything new/ strange? What do you suppose is conveyed to you, [that is] unusual when you hear the spirit of God called that force in the soul, anointed/ besmeared with which, nothing is so arcane/ hidden in divine matters that it does not, at least with love, either penetrate it or fly through [it] on those wings, about which David [says] thus, the silvered wings of the dove? [Psalm 67.14]
Argenti nomen nonnunquam pro puro Dei uerbo, synceraque fidei doctrina usurpant scripturae, quemadmodum auri nomine charitatem intelligunt et sapientiam. Quae sane omnia ab ipso Dei spiritu oriri nemo	Scriptures sometimes adopt the name of silver for the pure word of God and the sincere doctrine of faith, just as by the name of gold they understand *charitas* and wisdom.[394] Surely there is no one who doubts that all

[393] Spiritus sancti appellationes variae. itidem et spiritus nequam. (Various appellations of the Holy Spirit. Likewise of the wicked spirit.)
[394] Donum Sapientiae. (The gift of Wisdom.)

est qui ambigat.	these things arise from the very spirit of God.
Unde non absque ingenti diuinarum rerum cognitione disertissimus uatum ita de CHRISTI spiritu concionabatur: Requiescet super eum, nempe florem Iesse (hic erat CHRISTUS) spiritus domini, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et replebit eum spiritus timoris domini.	Hence, not without vast knowledge of divine things, the most eloquent of prophets used to preach thus concerning the spirit of Christ: The spirit of the Lord will rest upon him, namely, the budding rod/ flower of Jesse (this was Christ), the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, and the spirit of the fear of the Lord will fill him. [Isaiah 11.1-3, with alterations]
Hisce enim spirituum, ut sic loquar, nominibus uult Esaias omnes dotes Spiritus sancti, atque adeo gratiarum omnium plenitudinem in felicissimam CHRISTI animam prouenisse.	For by the names of these spirits, so to speak, Isaiah means [that] all the gifts of the holy Spirit, and even the fullness of all graces came forth into the most blessed soul of Christ.[395]
Agite dum et nos nonnulla de istiusmodi spiritus appellationibus, ac donis, ad piorum aedificationem cum uerecunde, tum breuiter attingamus.	Come then, let us also touch upon some of the appellations and gifts of this kind of spirit, both modestly and briefly, for the edification of the pious.
DONUM id quidem, quod sibi primum in recensendo gratiarum ordine in CHRISTO, locum uendicat, in notitia et gustu summi boni, quod Deum esse fatemur, positum est: uersaturque in purissimo ipsius Dei cultu ac religione, qua potissimum his innititur fulcimentis, quod homo abiectis mundanarum rerum cupiditatibus, totus in Deum feratur, in illumque	That Gift, indeed, which claims for itself the first place in the enumeration of the order of graces in Christ, is placed/ counted in the knowledge and taste of the supreme good, which we confess to be God, and revolves around the purest worship and religion of God himself, which [religion] is based chiefly on these supports: that man, having cast off the desires of worldly things, is entirely carried toward God, and while transferring to him
{114.b} quicquid uel foris uel intus est, transferens, nihil'que praeter eum aut colens, aut diligens, omnia ipsius agat causa et intuitu, qui solus amandus est atque adorandus.	{114.b} whatever is either without or within, and worshipping or loving nothing besides him, [that man] should do all things for his sake and regard, who alone is to be loved and adored.[396]
Quae sane regula est Deum ex toto corde, tota anima, tota mente, totaque uirtute diligendi: Nec sibi aliud uult spiritus, cum his utitur exaggerationibus, quam ut Deum ulla sine amoris diuisione, aut interiorum affectuum pugna, deamemus.	Which surely is the rule of loving God with [one's] whole heart, whole soul, whole mind, and with all [one's] strength: Nor does the spirit, when it uses these exaggerations, wish for anything else than that we should dearly love God without any division of love, or conflict of interior affections.

[395] Donorum Spiritus sancti enarratio. (Exposition of the gifts of the Holy Spirit.)
[396] Donum Timoris. (The gift of Reverence.)

Quam quidem amoris efficaciam sensisse prophetam arbitror, quum suam alioqui uagam alloquens animam, sic ait: Benedic anima mea domino, et omnia quae intra me sunt nomini sancto eius.	Indeed I believe that the prophet felt this efficacy of love when, addressing his otherwise wandering soul, he says thus: Bless the Lord, my soul, and all things that are within me, [bless] his holy name. [Psalm 102.1-2]
Caeterum mens, quae tanquam regina in nobis praesidet, intra nos est: itidem et ratio, arbitrium, uoluntas, intellectus, et cor appetentiarum utique domicilium, et sedes.	Moreover, the mind which like a queen presides over/in us, is within us: likewise also reason, choice, will, intellect, and the heart, by all means the abode and seat of the appetites.
Haec omnia in unum collecta hominem, quem interiorem appellamus, Deo seruire facimus, nec in alio suum occupare amorem permittimus, quod Deus non sit.	All these things gathered into the one man whom we call the interior man, we make serve God, and we do not allow [them] to engage his love in anything else which is not God.
Atque hunc in modum exta illa nostra, quod iubet lex, et intestina lota aqua, quin et reticulum iecoris atque adipem et sanguinem, receptaculum nimirum originemque concupiscentiarum ac libidinis, adolebimus super altare in holocaustum et odorem suauissimum domino.	And in this manner, we will burn those entrails of ours, as the law commands, and the intestines washed with water, rather [we will burn] even the membrane/ caul of the liver, and the fat and blood, no doubt the receptacle and origin of desires and lust, on the altar as a burnt offering/ holocaust and a most sweet odor to the Lord.
Talis propemodum illius est effigies sapientiae, de qua nunc loquimur, donum scilicet altissimi, descendens a Patre luminum, cuiusque radices non a naturae quidem humanae, aut rationis, aut studii quoque nostri et conatus beneficio dependent, sed a Deo: Nam omnis sapientia a Deo est.	Such is nearly the image of that wisdom, of which we are now speaking, namely, the gift of the most high, descending from the Father of lights, and whose roots depend not indeed on human nature, or reason, or even on the benefit of our effort and impulse, but on God: For all wisdom is from God.
Cuius porro sapientiae finis amor est, atque consensio per assiduas contemplationes cum illo, in quo sumus,	Furthermore, the end of this wisdom is love, and harmony/ consensus, through constant contemplations with him in whom we are,
{115.a} uiuimus, et mouemur.	{115.a} we live and move. [Acts 17.28]
At quemadmodum id primum donorum in contemplatione maxime uersari uoluerunt Patres, sic intellectus donum in cognitione.	But just as the Fathers wished this first of the gifts to be chiefly engaged in contemplation, so [they wished] the gift of understanding [to be engaged] in knowledge.
Unde non ignoranter illud oratum fuit a propheta: Da mihi intellectum, et scrutabor legem tuam.	Hence not ignorantly was that [prayer] prayed by the prophet: Give me understanding, and I will search out your law.
Istiusmodi certe dono carent hypocritae (quanquam et caeteris) illique, qui exterioribus nimis superstitiose addicti ritibus, ac legis literae, nihil quod idem non	Hypocrites certainly lack a gift of this kind (although also others), and those who, too superstitiously attached to external rites and the letter of the law, can handle nothing in

crassum sit, tractare animo possunt.	their minds that is not crass.
Atque hi uelamen super cor habere dicuntur ab apostolo, carnalesque uocantur et caeci.	And these are said by the apostle to have a veil over the heart, and are called carnal and blind.
De his (puto) sensit dominus IESUS cum dixit: caeci. quod enim maius est, donum, an altare quod sanctificat donum?	Lord Jesus was referring to these (I think) when he said, [You], blind men: for what is greater, the gift, or the altar that sanctifies the gift? [Matthew 23.19]
Illud rursum. Duces caeci excolantes culicem, camelum autem glutientes.	That [saying] again: Blind leaders straining out a gnat, but swallowing a camel. [Matthew 23.24]
Obserua procerum Iudaeorum (ne dicam de aliis) oculos lusciosos, atque ad diuina hebetes.	Observe the eyes of the Jewish noblemen (lest I speak of others), dim-sighted and sluggish to divine things.
Veh uobis, inquit, qui mundatis quod deforis est calicis, intus autem pleni estis rapina et immunditia. Pharisaee caece.	Woe to you, he says, who clean what is outside of the cup, but inside are full of plunder and uncleanness. You blind Pharisee.
Hos sane, qui tali affecti sunt bonarum rerum orbitate, ut uidentes non uideant, ultroque caeci in meridie lippitudinem diligant, ac sponte quae Dei sunt ignorent, haudquaquam dixero coelesti huiuscemodi donatos esse suauitate spiritus, qua anima perfusa innouataque, nihil quod mundum sapiat, appetit, aut intelligere elaborat: Imo uero notitiam omnem, quae supra se non sit, aut se dignior, refugit, ac ueluti rem a sua nobilitate degenerantem auersans, reuelata facie (ut inquit apostolus) domini gloriam speculatur, in eandemque transformatur imaginem a claritate in claritatem, tanquam a	These indeed, who are affected by such a deprivation of good things that seeing, they do not see, and willingly blind, they love bleariness at midday, and of their own accord are ignorant of the things of God, I would by no means say are endowed with this sort of heavenly sweetness of the spirit, by which the soul, imbued and renewed, desires nothing that tastes of the world or labors to understand [it], but rather, it shuns all knowledge that is not above itself or more worthy than itself, and turning away as if it were a thing degenerating from its own nobility, it contemplates the glory of the lord with its unveiled face (as the apostle says), and is transformed into the same image from brightness to brightness, as if
{115.b} domini spiritu, cuius munus est praecipuum uigor intellectus et claritas, mentis nimirum fax et lumen illud, quod a Patre luminum deriuari descendereque alius scribit apostolus.	{115.b} by the spirit of the lord, whose chief offering is vigor of understanding and clarity, evidently the torch of the mind, and that light which another apostle writes is derived and descends from the Father of lights. [2 Corinthians 3.18; James 1.17]
Hoc donum profecto, ut diuus inquit Hieronymus, ignorauit Aristoteles, nesciuit Demosthenes, ac demum quotquot ex nostris etiam, qui humanis in inquisitione diuinorum nituntur rationibus, carnales scilicet homines, ut illos uocat apostolus, ac uentres pigri, non percipiunt ea, quae Dei	This gift, certainly, as St. Jerome said, Aristotle was ignorant of, Demosthenes did not know, and finally however many of our own people who rely on human reasons in the investigation of divine things, namely, carnal men, as the apostle calls them, and idle bellies, do not perceive those things that are of God:

sunt: stultitia enim sunt illis, et non possunt intelligere.	for [these things] are foolishness to them, and they cannot understand.[397] [1 Corinthians 3.2-3; Titus 1.12]
At tu mihi considera, quam sapienter sub una duo haec munera collocentur copula. Alterum plane sine altero manere posse quis unquam dixit?	But consider for me how wisely these two offerings are placed under one bond. Who ever said that one could clearly exist without the other?
Dempta etenim ab anima charitate, qui uerissimus est Dei cultus ac religio, sapientia uidelicet illa, quam in primo hoc dono requirimus, quid prophetias hausisse? quid omnia nouisse mysteria proderit?	For with *charitas* taken from the soul, which is the truest worship and religion of God, namely that wisdom which we seek to know in this first gift, what will it profit to have drunk in prophecies? what will it profit to have known all mysteries? [1 Corinthians 13,2]
Soli itaque a Dei spiritu illustrati hisce cum caeteris, quae sequuntur, ditantur donis: quae quidem propterea dona nominantur, quoniam a gratuita Dei bonitate potissimum, non ab humano studio aut arbitrio deriuantur.	Therefore, only those enlightened by the spirit of God are enriched with these gifts, along with the others that follow, which indeed are called gifts because they are derived chiefly from the freely given goodness of God, and not from human endeavor or choice.
Nunc ad tertium, necessarium illud quidem in doctrina CHRISTI, munus describendum descendamus.	Now let us descend to the third favor to be described, necessary indeed, in the doctrine of Christ.
ID consilii donum est, a magni utique consilii angelo, in electorum animas gratuito demissum, et quod iudicio cumprimis nititur uoluntatis: atque in delectu amplectendarum rerum adeo non errat, ut reluctante plerunque humano consilio, et iudicio, quod rebus naturaliter affixum exteris nihil omnino, quod suis non conducibile sit commodis et gloriae, quaerit, caeteros	This is the gift of counsel, freely sent down into the souls of the elect by the angel of great counsel, and which relies chiefly on the judgment of the will, and in the choice of things to be embraced is so far from erring that – with human counsel and judgment for the most part resisting, which naturally attached to external things, seeks nothing at all which is not conducive to its own advantage and glory –
{116.a} quoque ab erroribus huiusmodi liberet, atque ad Deum recta ire doceat.	{116.a} it also frees others from errors of this kind, and teaches them to go straight to God.
et, ut quidem per sapientiae donum quam suauis sit dominus gustatur, per intellectumque uidetur, ita per consilii munus discernimus et iudicamus.	And, just as indeed by the gift of wisdom how sweet the Lord is tasted, and through understanding he is seen, so by the gift of counsel we discern and judge.[398]
Verum quoniam largitiones hae sunt diuinae, et gratis nobis concessae, summa quidem animi demissione atque humilitate ab illo, qui dat omnibus affluenter, et non	But since these bounties are divine, and freely granted to us, they are to be sought with the utmost dejection and humility of mind from him who gives abundantly to all and does not

[397] Donum Intellectus. (The gift of Intellect.)
[398] Donum Consilii. (The gift of Counsel/ Judgment.)

improperat, petendae sunt: orandusque nobis est Deus, ut quemadmodum suae sapientiae nobis tantillum largitus est gustum, addo et notionem, sic bonam, quo illi (ut par est) obtemperare possimus, infundat uoluntatem.	reproach; and God is to be prayed to by us, that just as he has bestowed on us a little taste of his wisdom and, I add, knowledge, so he may instill good will, whereby (as is fitting) we may be able to obey him.
Is enim proprie afflatus ad consilii donum attinet: quo sane corrupto, qui sudor noster iste mucidus iactabitur?	For that very inspiration properly belongs to the gift of counsel, surely once corrupted, what will that musty sweat of ours boast about?
Corde quidem in Deo accenso, atque spontanea in illius obsequio uoluntate, coelestes in nobis aluntur immissiones, ac dona: non uisibilibus istis nostris duntaxat corporeis actionum ambagibus sine fide, rerumque illarum cognitione et gustu; quae, quoniam occultae sunt in Deo, hisce externis, ut possumus, adumbrare nitimur et sacramentis, et ritibus.	Indeed with a heart set on fire in God, and a spontaneous will in deference to him, heavenly inspirations/ immissions and gifts are nourished in us, not merely by these visible, bodily convolutions of our actions without faith, and [without] the knowledge and taste of those things, which, since they are hidden in God, we strive to shadow forth, as best we can, by these external sacraments and rites.
Adeo ne tam crasso uiuitur animo et socordi, ut nostra nobis admodum prodesse posse aut sacramenta, aut opera, existimemus,si in operibus et sacramentis aliud quidpiam, quod Dei non referat honorem, expetiuerimus?	Is [life] lived with such a coarse and sluggish mind that we judge our sacraments or works can be of any benefit to us, if in those works and sacraments we have sought out something else which does not relate to the honor of God?
Esto, arseris pro commodo proximi, atque in miserorum gratiam tuas omnes effuderis facultates, quid tum?	Suppose you have burned for the benefit of your neighbor, and have poured out all your resources for the benefit of the wretched, what then?
Quid putas tibi tuum istuc allaturum emolumenti consilium absque pace animi, nisique tibi illud iri Deo probatum persuaseris, et ultro actiones illas, quae propterea bonae sunt, quia Dei munere	What do you think that counsel of yours will bring you of benefit without peace of mind, and unless you are convinced that it will be approved by God, and you spontaneously offer to him those actions which are good for this reason:
{116.b} dantur, ei obtuleris?	{116.b} because they are given by the gift of God?
Spiritus enim sanctus, qui gratiarum omnium est autor, spiritus libertatis est, non necessitatis (ut inquit Paulus) et tristitiae.	For the holy Spirit, who is the author of all graces, is the spirit of freedom, not of necessity (as Paul says) and sadness. [2 Corinthians 9.7]
Qua de re hi ualde errant inter nos, qui cum coactam seruiant seruitutem et sordidam, nempe mundo magis, quam Dei religioni ac pietati deditam, se tamen inter Dei seruos connumerari gaudent, eoque pascuntur	On this point, those among us are greatly mistaken, who, although they serve a forced and sordid servitude, namely, one devoted more to the world than to the religion and piety of God, rejoice nevertheless [that] they

titulo: Nihil ultra.	themselves are counted among the servants of God, and they feed on that title: Nothing more.
Dono quippe consilii, quod recta et libera fulcitur uoluntate atque electione, nudati, nihil prorsus, quod inuitum non fit et seruile, uel agere, uel cogitare idonei sunt.	After all, stripped of the gift of counsel, which is supported by a right and free will and choice, they are capable of doing or thinking utterly nothing that is not done unwillingly and servilely.
Quocirca miserrimum illum uitae esse statum iudico, et inquietissimum, in quo iis uiuere contigerit: quandoquidem illum, quae uirtutibus, donisque spiritus, quo carent, ornare nequeunt, foedis deturpant moribus, inquietantque libidinibus, et quicquid est pacis et candoris fastu demoliuntur intolerabili, atque ambitione.	For which reason I judge that state of life in which it has happened for them to live to be most miserable and most restless, since they cannot adorn it with the virtues and gifts of the spirit which they lack, they defile it with foul manners, and disturb it with lusts, and whatever there is of peace and purity they demolish with intolerable pride and ambition.
Verum id non mediocre afferre solet piis animis solatium, quod dominus (ut praedixit Dauid) dissipat consilia gentium, uana scilicet ac impia: Consilium autem domini manet in aeternum.	But yet this is wont to bring no small consolation to pious minds, that the Lord (as David foretold) dissipates the counsels of the nations, of course vain and ungodly; the counsel of the lord, however, endures forever. [Psalm 33.10-11]
Dei porro fuit consilium atque sui sanctissimi spiritus donum, cum acti impulsique CHRISTI discipuli a principibus sacerdotum, ne in nomine IESU quenquam docerent, intrepide suum illis exposuere consilium dicentes: Oportet nos magis Deo obedire, quam hominibus.	Furthermore, it was the counsel of God and the gift of his most holy spirit, when the disciples of Christ, having been driven and compelled by the chief priests not to teach anyone in the name of Jesus, fearlessly exposed their own plan/ counsel to them, saying: We must obey God rather than men.
Hinc Deus ipse in Esaia, consilium, ait, meum stabit, et omnis uoluntas mea fiet. Contra, humanum illud fuit consilium, prorsusque a Deo alienum, cum consilium inierunt, ut refert Matthaeus, aduersus IESUM.	Hence God himself says in Isaiah, My counsel will stand, and all my will shall be done. On the contrary, that counsel was human, and utterly alien to God, when they took counsel, as Matthew relates, against Jesus.
Id absque dubio facinus omnium scelestissimum	This, without a doubt the most heinous of all crimes,
{117.a} non latuit prophetam, quando praecognitis Messiae cruciatibus ac morte, sic ipsum suos exprimentem angores atque hostium suorum insidias introducit.	{117.a} did not escape the prophet, when, with the sufferings and death of the Messiah foreknown/ foretold, he thus introduces him expressing his own anguish and the snares of his enemies.
Consilium (inquit) fecerunt in unum dicentes: Deus dereliquit eum, persequimini et comprehendite eum quia non est qui eripiat.	They took counsel (he says) as one, saying: God has abandoned him: pursue and seize him, for there is no one who may rescue him. [Psalm 71.10-11]

Verum quid sponsa? quid suis in recensendis bonis, aut donis quoque, in medium affert?	But what of the bride? What does she make known in recounting her goods, or also [her] gifts?
Num suum decorem? num gratias? num uires? Audi quid consilii capiat: Testimonia, inquit, tua, meditatio mea est.	Is it her beauty? Is it her graces? Is it her strength? Listen to what counsel she takes: Your testimonies, she says, are my meditation. [Psalm 119.24]
Sanctissima profecto exercitatio, dignaque uiro illo, qui egressus fuerat ad meditandum in agro inclinata iam die.	A most holy exercise indeed, and worthy of that man, who had gone out to meditate in the field, the day having already declined.
Caue tamen, o anima, ne in electione fallaris. Non erro prudens. siquidem consilium meum iustificationes tuae o Deus.	Beware, however, O soul, lest you be deceived in your choice. Being prudent, I do not err. Accordingly, my counsel is your justifications, O God.
En consilium uitale, de quo ita legimus, Consilium illius sicut fons uitae.	Behold the vital counsel, of which we thus read, His counsel [is] as a fountain of life.
Tutissima certe haec est uia, Dei legem ac uerbum omissis carnalium hominum consiliis, quae fraudulenta sunt (ut ait Salomon) et inconstantia, pro consiliariis habere.	This certainly is the safest way, to have the law and word of God as counselors, having laid aside the counsels of carnal men, which are fraudulent (as Solomon says) and inconstant.
Ita enim uersum illum transferunt ex Hebraeo. Testimonia tua delectationes meae, uiri consilii mei.	For they translate that verse from the Hebrew thus: Your testimonies [are] my delights, the men of my counsel.
hoc est, mei consultores, et quibus cum uiuo familiares, tuae sunt praeceptiones: Cum his loquor, in his delector, hos consulo, atque his utor familiarissime.	This means, your precepts are my counselors, and those acquaintances with whom I live: I speak with these, I delight in these, I consult them, and I enjoy them most intimately.
Sed de his plura ac fusius nostris in commentariis in psalmos dicta sunt.	But about these much more has been said, and more diffusely, in my commentaries on the psalms. [Folengo, *Commentaries on the Psalms*, 1543, *passim*]
Nunc ad fortitudinis donum explicandum uertatur stylus.	Now let my pen be turned to explicating the gift of fortitude.
Erro. Imo potius qui id muneris nobilissimi nobis immeritis impartitur, is ipse sui muneris uirtutem et naturam dilucidet, atque ut tum huius, tum caeterorum capaces simus, sic nostram excolat mentem, ac sibi copulet, ut uasa merito misericordiae nuncupari	I err. Rather, preferably, may he himself who bestows that most noble gift upon us undeserving ones, clarify the virtue and nature of his own gift; and so that we may be capable of this and of the others, may he so cultivate our mind and unite [it] to himself, that we may be worthy to rightly be called
{117.b} ualeamus.	{117.b} vessels of mercy.
Ab illo etenim quicquid gratiarum infundi solet e coelis, et opperimur, et ne in	For whatever graces are wont to be poured out from heaven by him, we both await, and lest

expectatione deficiamus, atque propterea ad nos conuersi, nos tantum et nostra consideremus, coelestem oramus Patrem ac dicimus: Fiat misericordia tua domine super nos, quemadmodum sperauimus in te.	we fail in our expectation, and for this reason, having turned to ourselves, we consider only ourselves and our own things/ concerns, we pray to the heavenly Father and say: Let your mercy, O lord, be upon us, just as we have hoped in you.
Nostrum quidem lumen, nostra iustitia, nostra animae purgatio ac uita, abs te est o CHRISTE.	Our light indeed, our righteousness, our purification and life of the soul are from you, O Christ.
Sunt sane aliquid haec omnia per te, nihil uero omnino sine te.	All these things are indeed something through you, but nothing at all without you.
Unde si quid, quod probitatem referat, uel agimus, uel cogitamus, uel scribimus, uel praedicamus, id tui sanctissimi spiritus donum esto.	Therefore, if we do anything that reflects probity, whether we act, or think, or write, or preach, let it be a gift of your most holy spirit.
Tantum illud oro, ne in amplexandis radiis tuis illis munificentissimis, quibus solem oriri facis super bonos et malos, tanquam truncus sim inanimis, et saxum.	I pray only this, that in embracing those most munificent rays of yours, with which you make the sun rise upon the good and the bad, I may not be like an inanimate trunk, and a stone.
Ex te nanque, scio, mea omnis proficiscitur salus, a me autem perditio.	For from you, I know, all my salvation proceeds, but from myself, perdition.
Ex qua re, ut in filiorum numerum acciri, cooptarique ualeam, cor meum alioqui durum et intractabile, punge, moue, discute, stimula, trahe tandem, ac, si uis, coge.	Wherefore, so that I may succeed in being invited and elected into the number of sons: poke, stir, shake, goad, draw/ pull and, if you wish, force my heart, otherwise hard and intractable.
Nam tuo absque uigore, e uitis huberrima gratiarum ac feracissima, quid possunt surculi? quid palmites? quid gemmae? quid excisi ab radice malleoli?	For without your vigor, from the most abundant and fertile vine of graces, what can shoots do? What the sprouts? What the buds? What the cuttings excised from the root?
Felix enimuero nostra conditio, simulac particeps illius factus est Deus.	For indeed our condition is happy, as soon as God has been made a partaker of it.
Alias forsitan uariis purificabantur expiationibus homines ac uictimis, nunc CHRISTO solum opus est.	At other times perhaps men were purified by various expiations, and victims, now there is need of Christ alone.
Nunc CHRISTUM duntaxat expetimus, in CHRISTO aspicimus, a CHRISTO pendemus, per CHRISTUM denique solum seruari credimus, asserimusque cum Ecclesia per fidem iustificari homines in CHRISTO. Tantum	Now we seek only Christ, we look to Christ, we depend on Christ, finally we believe that through Christ alone we are saved, and we affirm with the Church that men are justified in Christ by faith. Only let us present to him
{118.a} sincera illi cordis exhibeamus penetralia, caeterum suus non deerit decor fidei ac fructus.	{118.a} the sincere depths of our hearts, still, the beauty and fruit of faith will not be lacking.

Verum plusquam humanis hic opus est uiribus, atque animo in re tanta praesertim, ut est pertinax ad assequendas diuinas inspirationes propositum, infracto et robusto.	But yet here there is need of more than human strength, and of a mind unbroken and robust, especially in such a great matter, so that a resolve to achieve divine inspirations is steadfast.
Secus, nec desides, nec inconstantes, neque illos, qui praetextu religionis trahunt iniquitatem, ut queritur Esaias, in funiculis uanitatis, et quasi uinculum plaustri peccatum, sua in academia, atque palaestra diu tolerat spiritus: cuius praecipuum id munus est, ut in iam concesso perseueretur consilio: quo a nobis, ut illius praescripsit artifex, in supradictis effigiato, de dono alio, quod in arduis difficillimisque uersatur rebus, nunc dicamus.	Otherwise, the spirit does not long tolerate in his own academy and training arena the sluggish, nor the inconstant, nor those who, as Isaiah complains, under the pretext of religion, drag iniquity in cords of vanity, and [drag] sin almost as if it were a cart rope; [the spirit] whose particular function is this: that one should persevere in the counsel already conceded; with this [i.e. the counsel] having been formed by us, as its creator prescribed in the above [passage], let us now speak about another gift which deals with arduous and most difficult matters. [Isaiah 5.18]
HOC sane dono ecquid non possumus in eo, qui nos confortat?	Surely with this gift, is there anything at all we cannot do in accordance with him who strengthens us? [Philippians 4.13]
Iccirco quidem donum fortitudinis ab Esaia dicitur, quoniam qui istiusmodi donati sunt munere, nihil tam arduum est, atque humanis impar uiribus in mundo, quin inuicto superent animo, et contemnant.	Indeed, for this reason it is called the gift of fortitude by Isaiah: because those who are endowed with this kind of gift, nothing in the world is so difficult and unequal to human strength but that they overcome and disdain it with an invincible spirit.[399]
Ideo nullis cedunt illecebris, nullisque perturbantur aduersis, secundis'ue insolescunt.	Therefore, they yield to no enticements, and are disturbed by no adversities, nor do they grow insolent with successes.
quaecunque accidant siue prospera ea sint, siue contraria, eo tolerant risu, quo solent res praestigiatorum ludicrae ac uanae rideri.	Whatever things may happen, whether favorable or contrary, they tolerate [these] with that laughter with which the ludicrous and empty deeds of prestidigitators are usually laughed at.
Iam alto diuinoque conceperunt animo mundi plausum aut iram perinde esse, ac sunt plumae uentorum ui excitae, in sublimique per aerem sublatae, aut ampullarum lusiones per stagnum aliquod colludentium.	Now, with a mind deep and divine, they have conceived that the applause or anger of the world is just the same as feathers stirred up by the force of winds, lifted up on high through the air, or the play of bubbles cavorting in a pond.
Quid his inanius? Sic sunt res mundi, instabiles sane, caducae, uitreae, nihili.	What is more inane than these? Such are the things of the world, unstable surely, transitory,

[399] Donum Fortitudinis. (The gift of Fortitude.)

	glass-like, worthless.
At tanti nihilominus a plerisque illas aestimari uideo, ut uel ipsos doleam religionis	But nevertheless I see that they are esteemed so highly by most people, that I grieve that even the very professors of religion
{118.b} professores ad tam stupidam deuenisse futurarum rerum obliuionem, ut perpaucos experiaris, qui mundi ardentius uanitatem ac lusum non diligant et sectentur, quam res Dei solidas et aeternas.	{118.b} have come to such a senseless forgetfulness of future [i.e. eternal] things, that you would find very few who do not love and pursue the vanity and sport/ illusion of the world more ardently than the solid and eternal things of God.
Hinc ortum puto (non mihi succenseant) quod qui honorati magis esse deberent, ac propter religionis opinionem uenerabiles, ludibrio sint uulgo habiti atque irrisioni.	From this, it has arisen, I think (let them not be angry with me), that those who ought to be more honored and venerable on account of the reputation of religion, are held in mockery and derision by the common people.
De his (opinor) suis in threnis praedixit Hieremias, quando ait. Peccatum peccauit Hierusalem, propterea ludibrio exposita est.	Concerning these [men] (I believe), Jeremiah prophesied in Lamentations when he said: Jerusalem has sinned a sin, for this reason she was exposed to mockery. [Lamentations 1.8]
O iudicium Dei formidabile, sed ob callum in transgressionibus obductum pene derisum.	O the formidable judgment of God, but on account of a callus formed over [the mind] in regard to transgressions, almost derided.
Audiat, audiat praeuaricatrix filia Sion. Omnes qui (haud multo prius) glorificabant eam, spreuerunt illam.	Let the rebellious/ treacherous daughter of Zion hear, let her hear: All those who (not long before) were glorifying her, have despised her.
Cur id quaeso? quia uiderunt ignominiam eius. Ipsa autem? gemens, sed sero, conuersa est retrorsum.	Why is this I ask? Because they saw her shame. But what of her? Groaning, but too late, she has turned backward. [Lamentations 1.8]
Vide quid inferat tantus uates. Expandet (inquit) manus suas, et non erit qui consoletur eam ex omnibus charis eius.	See what such a [great] prophet advances/ introduces: [Zion] will spread out her hands, and there will be no one who will console her among all her loved ones/ lovers. [Lamentations 1.17]
Et merito: nam falsos secuta amatores, abiit in regionem longinquam, quaerens quidem panem, sed non erat qui frangeret ei, porcorum nimirum siliquis assuetae: Et tandem meretrix facta est dilecta contempto sponso.	And rightly so, for having followed false lovers, she went off into a faraway region, seeking at least bread, but there was no one who would break [bread] for her, [she being] no doubt accustomed to the husks of swine. And at last, the beloved has become a harlot, with [her] spouse despised.
Ac, ne multa, sordes eius in fimbriis eius.	And, lest I [say] many things, her filth is in her skirts.
Sic itaque illis contingere necesse est, qui suapte sponte e Dei tentoriis ad mundi	And so, it necessarily befalls those thus who, of their very own choice, flee from the tents of

fidem transfugiunt.	God to the faith/ allegiance of the world.
Qui mundus cum natura uarius sit confususque, ac sui dissimilis, suos absque dubio milites iisdem ipsis, quibus ipse ornatus est, adornat artibus, illisque induit uestibus quae undecunque scissae sint, uetustae, quibusque nouus assui nequeat pannus, ac reponi.	Since that world is by nature diverse and confused and at odds with/ unlike itself, it undoubtedly equips its soldiers with the same skills/ arts with which it is adorned itself, and clothes them with old garments that are torn on every side, and onto which a new patch cannot be sewn and restored.
hoc est, mundi deliciis inescati, atque, unde omnis oritur uirtutum gratiarumque	This means, enticed by the delights of the world, and attached to ambition from which arises every destruction of virtues and graces,
{119.a} excidium, ambitioni affixi, nihil quod probitatem spondeat, aut agere, aut mente cogitando assequi idonei sunt.	{119.a} they are suited for doing nothing that promises probity, or for grasping [anything] by cogitating with the mind.
Quocirca cuncta in illis euersa bene uiuendi disciplina, contemptisque sancti spiritus monitis ac donis, non queunt non infelicissimum in modum suis in actionibus errare, labi, ac mulierum more desides esse, atque elumbes.	For which reason with all the discipline of good living overturned in them, and, with the admonitions and gifts of the holy spirit despised, in their most unfortunate manner/ mode, they cannot help but err in their actions, slip away, and in the manner of women be sluggish and feeble.
Secus alii, quibus quaecunque afferas commoda et uoluptates, stomachantur, fastidiuntque omnia, quae spiritus oblectamenta, addo et uirtutem animi, quod proprium fortitudinis munus est, non referant.	[It is] otherwise for others: no matter what comforts and pleasures you bring them, they are fretful and disdain everything: they do not appreciate those delights of the spirit, and I would add, the virtue/ power of the mind, which is the characteristic gift of fortitude.
Siquidem ad fortitudinem hanc admirabilem, ut diximus, attinet, non in delitiis quantumuis immensis, aut in aduersis laboriosissimis, a iam infuso consilii dono discedere, atque animum relaxare.	Accordingly, it pertains to this admirable fortitude, as we have said, not to depart from the gift of counsel already infused, or to relax the mind in delights however immense or in the most troublesome adversities.
Donum certe nobis, qui in castris domini militamus, necessarium, si quod aliud.	A gift certainly necessary, as much as any, for us who fight in the camp of the lord.
Et quod, ut uere sic strictim ac breuiter depinxit CHRISTUS, quando connumeratis suorum aerumnis et angustiis, quae obuenturae illis erant, qui pie uiuere cuperent: atque subinde ad eorum addito solatium, quod Patris spiritus pro illorum concionaturus esset salute in conciliis et synagogis, sic rem absoluit.	And that [gift], as Christ truly summarily and briefly described [it] so, when the afflictions and straits of his people had been enumerated, which were to come to those who desired to live piously, and having immediately added for their solace, that the spirit of the Father would preach before them in councils and synagogues, he thus concluded the matter.
Qui autem perseuerauerit usque in finem,	But he who will have persevered until the end,

hic saluus erit.	this one will be saved. [Matthew 24.13]
Quasi diceret dominus: ad tot superanda incommoda et infortunia magno uobis opus est animi robore, magno nixu, magna fortitudine, magna perseuerantia.	As though the lord were saying, for overcoming so many hardships and misfortunes, you have need of great strength of mind, great exertion, great fortitude and great perseverance.
Verum nolite timere, ego uici mundum. Oro, quid ad demonstrandam suam erga nos solicitudinem, ac tum doni istius, tum largam caeterorum effusionem et benignitatem expressius dici potuit?	But do not be afraid, I have conquered the world. I pray, what could have been said more expressly to demonstrate his solicitude toward us, and not only of that gift, but also the large effusion and bounty of the remaining [gifts].
Nouerat enim quam debiles humanae forent	For he knew how weak human powers would be,
{119.b} uires, quam flaccidae, quam remissae, quam languidae, quamue inconstantes.	{119.b} how flaccid, how relaxed, how languid, or how inconstant.
Eam ob rem fortissimum prius debellauit inimicum, armaque illius diripuit, quam manus illum cum tam charo pignore, ut est homo, conserere sineret.	For this reason, he first defeated that most powerful enemy and stripped him of his weapons before he allowed him to engage in combat with such a precious pledge as is man.
Prostratus itaque fuit mundi princeps a CHRISTO in terris mortali. quid postea ab immortali in coelis?	Therefore, the prince of the world was made prostrate by Christ, when [he was] a mortal on earth. What afterwards [will be done] by [him] the immortal in heaven?
Si cum adhuc inimici Dei essemus, ut ait Paulus, tam amplam sui erga nos amoris significationem dedit, multo sane magis reconciliati, salui erimus in uita ipsius: qui propterea mortuus est, quo uita mortuis restituta, mortem autori mortis inferret: unde ascendens in altum, captiuam duxit captiuitatem, deditque dona illa, de quibus nunc ratiocinamur, suis electis, ad consummationem sanctorum in opus ministerii, in aedificationem corporis CHRISTI.	If, while we were still enemies of God, as Paul says, he gave such an ample sign of his love towards us, much more surely, having been reconciled, will we be saved in his life; he who died for this purpose, that, with life restored to the dead, he might bring death to the author of death, whence, ascending on high, he led captivity captive, and gave those gifts concerning which we are now discussing, to his elect, for the perfecting of the saints for/ unto the work of the ministry, for/ unto the edifying of the body of Christ. [Ephesians 4.12]
Hi sunt effectus donorum spiritus: hic ignis ille ac flamma, quae iccirco missa est e coelis, ut ardeat, utque his qui in domo sunt, nempe filiis, lumen afferat.	These are the effects of the gifts of the spirit: this is that fire and flame which for this reason was sent down from heaven so that it might burn and so that it might bring light to those who are in the house, namely to the children.
Iam illud uidendum est, quomodo in ipsis recensendis donis, consilium cum fortitudine coniugat Esaias.	Now, this must be seen: in what way Isaiah, in enumerating the gifts themselves, conjoins counsel with fortitude.

Sapienter id quidem, ut caetera. Vix enim utile illud potest esse consilium, cui desit uirtus animi et fortitudo, quae et ipsa per se, nisi per consilium sustentetur, collabat, et deficit.	That is indeed wisely [done], as is the rest. For that counsel can scarcely be useful, which lacks virtue of mind and fortitude, and which itself by itself, unless supported by counsel, collapses and fails.
Optimum quidem fuit Petri consilium et deliberatio, cum a magistro admonitus hunc ad modum: Amen dico tibi, quia tu hodie in nocte hac priusquam gallus uocem dederit, ter me es negaturus: Respondit: Et si oportuerit me simul commori tibi, non te negabo.	The counsel and deliberation of Peter were indeed excellent, when, admonished by his master in this way: Amen I say to you, that you, in this night, today, before the cock has crowed twice, you will renounce me three times. He answered: Even if it will be necessary that I die together with you, I will not deny you. [Mark 14.30-31]
Verum constantia illi defuit animi, quando non ab armato milite ac minaci, sed a foemina, ancilla	But he was lacking constancy of mind, when asked not by an armed and threatening soldier, but by a woman,
{120.a} uili et inermi requisitus, an CHRISTI esset discipulus, negauit dicens: Neque scio, neque noui quid dicas.	{120.a} a paltry and defenseless handmaid, whether he was a disciple of Christ, he denied [it] saying, I neither know nor understand what you are talking about.
Illam ne uero fortitudinem, an temeritatem appellabimus, quae nulli, quod firmum sit, innixa consilio, in quaeuis fertur amens pericula?	Shall we really call that fortitude, or rather rashness, which, relying on no counsel that is firm, is carried mindless into whatever dangers?
Sanctissime igitur et necessario duo haec simul dona copulantur: quibus insuper duo alia uno sub iugo, quo suo gradiantur impetu rotae spiritus, annectuntur, scientiae scilicet ac pietatis.	These two gifts, therefore, are most sacredly and necessarily joined together: to which, moreover, two others are joined under one yoke, by which the wheels of the spirit may advance with their own momentum, namely, of knowledge and of piety.
SED de scientia primum, quam scientiam sanctorum in scripturis uocari legimus utpote quae in summi boni inquisitione caute prudenterque, ne uel parum trepidet, ac erret, tandiu uersatur, extractis quodammodo a diuinis archetypis bene uiuendi formis, ad eam se attemperet agendi uiuendique rationem, ut nulli grauis sit, multis uero utilis, et grata.	But first, concerning knowledge, which we read in scriptures is called the knowledge of the saints, inasmuch as it is engaged cautiously and prudently in the search for the highest good, lest it should falter or err even slightly, until, having in a sense extracted patterns for right living from divine archetypes, it shapes/ adapts itself to such a standard of acting and living that is onerous to no one, but truly useful and pleasing to many.
Omnibus omnia, clamat Paulus, factus sum, ut omnes facerem saluos. Quotus enim quisque est, ex optimatibus praesertim ecclesiae, qui haec dicere queat?	All things to all men, Paul cries out, I have become, that I might save all men. For how few are there, especially among the eminent men of the church, who can say these things?
Possunt quidem omnia in suos, ut ipsi	Indeed they are able [to do] all things against

ferunt, sed utinam ut seruent, non ut mactent.	their own people, as they themselves claim, but would that they would save and not slaughter [them].
Vix quasi per transennam intueor quid sibi uelint gigantes isti super terram. Quis noster, inquiunt, dominus est?	I can scarcely see through a lattice, as it were, what these giants wish for themselves upon the earth. Who, they say, is our lord?
Labia nostra a nobis sunt. Opto ut unius sint labii sermonumque eorundem, quemadmodum in primis fuit conditarum rerum exordiis humanum genus, sed in domino, sed in his, quae pacis sunt atque ornatus sponsae, ne Dei aedes ex eorum dissidiis et lasciuia, Babel fiant et Babylon.	Our lips are our own. [Psalm 11.5] I pray that they might be of one language and of the same speech, just as the human race was in the first beginnings of created things, but in the Lord, and in these [things] which belong to the peace and adornment of the bride, lest from their discord and lasciviousness the house of God become a Babel and a Babylon.
Qui tales sunt, pascentes nimirum semetipsos, ut ait Ezechiel, non greges domini, scientiam quidem habere possunt, sed	Those who are such, feeding themselves no doubt as Ezekiel says, not the flocks of the lord, may indeed have knowledge, but
{120.b} humanam, sed turgidam, sed inflantem, non illam, de qua sic dominus in Hieremia: Pascent, inquit, uos scientia et doctrina.	{120.b} it is human [knowledge], but turgid [knowledge], but puffed up [knowledge], not that about which the Lord [spoke] thus in Jeremiah: They will feed you with knowledge and learning. [Jeremiah 3.15]
Ad operationes igitur eas attinet istius generis scientia, quam spiritus donum esse asseueramus: quarum finis sit non tantum prouidere bona, ut inquit Paulus, coram Deo, sed etiam coram omnibus hominibus: cuiusque perfectio est charitas, finis uero pax, et gaudium in Spiritu sancto.	Therefore, knowledge of this kind pertains to those operations which we assert to be a gift of the Spirit: the end/ goal of which is not only to provide good things, as Paul says, before God, but also before all men: its perfection is *charitas*, but its end/ goal [is] peace and joy in the holy Spirit.[400]
Talis est enim naturaliter scientiae istiusmodi uis et scopus, quemadmodum sapientia tota in contemplatione posita est, in agnitione intellectus, consilium in deliberatione, fortitudo autem in rerum labentium despicientia et contemptu.	For such is naturally the power and aim of this kind of knowledge, just as wisdom is entirely placed in contemplation, understanding in recognition, counsel in deliberation, whereas fortitude in the disdain and contempt of things slipping away.
sic de spiritus donis sentiunt scribuntque sanctiores.	The more venerable write thus concerning the gifts of the spirit.
Iam gratuito huic muneri, quo bonum agere, malumque declinare, atque in medio nationis prauae, commode prudenterque conuersari ac iuste condocefiunt homines, annexa est pietas.	Now, to this free gift, by which men are thoroughly taught to do good and to avoid evil, and in the midst of a wicked nation to conduct [themselves] suitably and prudently and justly, piety has been attached.

[400] Donum Scientiae. (The gift of Knowledge.)

Hoc donum sane mirabile, tam exercentibus se in negocio euangelico est utile, ut Paulus ferme aliis, quae ad exercitamenta spiritualia faciunt, omissis, sic suum hortetur discipulum.	This gift surely wonderful is so useful to those exercising themselves in the work of the gospel that Paul, with almost other things that contribute to spiritual exercises omitted, exhorts his disciple thus:
Exerce teipsum ad pietatem: nam exercitatio corporalis ad modicum utilis est, pietas autem ad omnia ualet.	Exercise yourself toward piety, for bodily exercise is useful to a small extent, but piety is good for all things.
Et est pius ille affectus, ac motus animi, quo quis Dei causa ad bene merendum de proximo, qui cum uiuit, accenditur.	And pious is that affection and movement of the mind by which, for God's sake, one is kindled to deserve well of a neighbor, who lives with [him].
Non illum praeterit ad sanctificationem eos uocari, quotquot ab aeterno trahuntur Patre, et ne diuinis resistant monitis, aptantur: ad illasque ordinantur actiones, quarum usu ac frequentia Deum in subueniendo proximis demereri possunt.	It does not pass him by that as many as are drawn from eternity by the Father are called to sanctification, and are adapted so that they do not resist divine admonitions: they are directed toward those actions, by the use and frequency of which they can please God by assisting their neighbors.
Felicissime is quidem Deo foeneratur, qui,	Extremely happy indeed does one lend to God, who,
{121.a} ut inquit, Dauid, miseretur et commodat.	{121.a} as David says, has mercy and lends/ accommodates. [Proverbs 19.17; Psalm 37.26; 112.5]
[Note: The 1546 text (available as a digital image through the Bavarian State Library) has 8 wrongly numbered pages starting with what should be page 121; the original header is CAPUT III. 113.]	[Note: The 1546 text (available as a digital image through the Bavarian State Library) has 8 wrongly numbered pages starting with what should be page 121; the original header is CAPUT III. 113.]
Unde qui huiusmodi donati sunt a Deo affectu, pii uulgo appellari soliti sunt, ipsaque actio atque habitus benefaciendi proximo, pietas: quanquam id nomen tum uerius, tum profundius acceptum, cultum illum potissime, quem Deo debemus prae se fert.	Hence, those who have been gifted by God with a disposition of this kind are generally used to being called pious by common people, and this very action and habit of doing good to one's neighbor, [is called] piety; although that name, understood both more truly and deeply, exhibits above all that worship which we owe to God.
Atque hunc in modum pietas non erit a dono sapientiae diuisa. ecce, inquit Iob, pietas est sapientia.	And in this way, piety will not be separated from the gift of wisdom. Behold, says Job, piety is wisdom.
Graecis est θεοσεβεια/ *theosebeia*, cultus scilicet Dei, ac religio. Sed de hac tota omnino ratione pietatis non hic loquimur, uerum de illa, quae in exercitio, ut diximus,	For the Greeks, it is *theosebeia*/ devoutness, namely the worship of God and religion. But we are not speaking here at all about this whole category of piety, but about that which,

atque affectu subueniendi proximis est posita.	as we said, consists in the practice and the disposition of assisting one's neighbors.[401]
De hac, puto, sensit CHRISTUS, cum superstitiosi populi religionem (melius dicerem supercilium) demoliens, nouam induxit litandi formam, Misericordiam, inquit, uolo et non sacrificium.	Concerning this [piety], I think, Christ meant: when demolishing the religion (I might better say, the haughtiness) of a superstitious people, he introduced a new form of making offerings, I want compassion, he said, and not sacrifice. [Hosea 6.6; Matthew 9.13; 12.7]
Qua sane praeceptione a communi hominum uita et consuetudine, ablata, nulla esse poterit in terris CHRISTI religio, nulla sancte syncereque uiuendi effigies, nulla forma, nullum ne uestigium quidem pietatis.	Surely with such a precept removed from the common life and custom of men, there could be no religion of Christ on earth, no image for living in a holy and sincere manner, no model, not even any trace of piety.
Qua qui imbutus est, acceptas facile condonat iniurias, tacet lacessitus, parcit, non queritur, non capitis arcessit quempiam, non diem suo criminatori dicit, parque pari in iudicio haud refert: sed quodam se modo nactum occasionem benefaciendi etiam hostibus laetatur, quaeritque si qua possit ratione uel ipsos sibi infestissimos conciliare beneficiis calumniatores.	He who is imbued with that [piety], easily condones assaults received: having been harassed, he keeps silent, forbears, does not complain, does not invoke capital [punishment], does not set a day [in court] for his accuser, and by no means returns like for like in court, but rejoices he has obtained some occasion for doing good even to his enemies, and seeks if there could be any procedure to reconcile to himself even his most hostile accusers.
Caeterum in alios quam benignus, sit ac pius, ex iam praedictis intelligi potest.	Moreover, one can understand how kind and pious he is toward others, from what has already been said.
Si quidem suos in aduersarios tam largus est et facilis, censebimus ne illum non miseris quibusque subuenire, uictumque impartiri egenis, nudis, quibus se tegant uestes,	If indeed he is so generous and good natured toward his adversaries, won't we suppose that he assists all the wretched, and shares victuals with the destitute and, with the naked clothes with which to cover themselves,
{121.b} [original page 113.b] atque oppressis effugium?	{121.b} and a refuge for the oppressed?
Totam hanc pietatis rationem breuissimo conclusit hortatu apostolus romanis scribens: Quae pacis, inquit, sunt sectemur, et quae aedificationis sunt (nempe corporis CHRISTI) inuicem custodiamus.	The apostle writing to the Romans enclosed this whole nature of piety with a very brief exhortation: Let us pursue what things make for peace, he says, and let us preserve what things make for mutual edification (of Christ's body, of course). [Romans 14.19]
Unde, oro, tam ponderosa emersere litium querelarumque uolumina? Unde libelli isti	From where, I pray, have such heavy volumes of lawsuits and complaints emerged? From

[401] Donum Pietatis. (The gift of Piety.)

insidiarum falsarumue indices accusationum?	where those legal briefs of ensnarements or catalogues of false accusations?
Unde apud iudices tanta in disquirendis iudiciis dirimendisque discordiis, ac placandis partibus uel dissimulatio uel caecitas? Quo illa, de qua nunc disseritur, abiit pietas?	From where among judges, in regard to investigating lawsuits and dissolving disagreements and reconciling factions, [is there] so much either dissimulation or blindness? Where has that piety gone, concerning which now it is being discussed?
Quo affectus illi suaues et christiani concesserunt modestiae, patientiae, lenitatis, ardorisque promerendi nobis Deum ob benefacta ad omnes?	Where have they gone, those sweet and Christian affections of modesty, patience, gentleness, and the ardor of meriting God for our good deeds toward all?
Haec omnia e terris iandudum emigrarunt, eoque peruenere, ubi sator aeternus istiusmodi dudum agnitae a patribus sationis, modo turpissimum in modum ignoratae neglectaeque a filiis, uiuit beatus, quoque nemo unquam, nisi iisdem ipsis incedat, quibus ipse incessit uestigiis in terris profectus est.	All these have long since emigrated from the earth, and have arrived there, where the eternal sower of this kind of sowing, long since acknowledged by the fathers, now in a most shameful manner unknown and neglected by the sons, lives blessedly; and to where no one has ever set out on earth, unless he treads in the very same footsteps in which [Christ] himself [set forth] on earth.
Quare diligentior, quam hucusque factum est, nauanda nobis est opera, ne nos, qui christianam profitemur disciplinam, chimaeram aliquam immanem et informem, a dextris Dei sedere in excelsis imaginemur.	For which reason we must exert ourselves more diligently, than has been done up until now, lest we who profess Christian teaching, imagine some sort of huge and deformed chimera to be sitting on the right hand of God on high.
Quod si Dei filius, quo erroneum, fugitiuumque reuocaret seruum, ad hasce terras nostras impias descendit, tyranni nihilominus, aut parricidae, aut alii aliis huiuscemodi infecti criminibus, quandiu sua in sorde perdurant a CHRISTI corpore mundissimo sunt alieni, nullaque illis pars esse potest in regno Dei.	But if the Son of God, in order to recall an erring and fugitive slave, descended to these impious lands of ours, nevertheless tyrants, or parricides, or others infected with other crimes of this kind, as long as they continue in their filth, are alien to the most pure body of Christ, and no part can belong to them in the kingdom of God.
Purissimae sane naturae Deus est, iccirco puros sibi delegit suorum bonorum haeredes, hoc est, ab omni mundanarum	Surely God is of the purest nature, for this reason he has chosen for himself pure heirs of his goods, this means, [heirs] free from
{122.a} [original page 114.a] rerum contactu et amore liberos.	{122.a} all contact with and love of worldly things.
Qui sic suam instituunt uitam, in CHRISTI merito cooptantur familiam, atque (uoce utor ueteri) corporaturam. Caeteri autem fere hostes illius sunt.	Those who establish their lives thus, are rightly co-opted into the family of Christ, and (I use the old word) into the corporal structure. The rest are practically/ almost his enemies.

Et haec de ui illa coelesti, qua alter alterius ob mutua pietatis officia CHRISTI membra efficimur, sint dicta.	And let these things suffice concerning that heavenly power, by which, on account of mutual duties of piety to one another, we become members of Christ.
Nunc de ultimo spiritus munere nonnihil, et breuiter.	Now something concerning the last gift of the spirit, and briefly.
IS timor est.	This is fear/ reverence.
Donum sane postremum ordine, sed ex quo tamen primum suum auspicatur exordium.	A gift surely last in order, but from which nevertheless the first [i.e. wisdom] takes its own beginning.
nam initium sapientiae timor est domini, qui et ipse, ut donum proxime positum, bimembris est.	For fear of the Lord is the beginning of wisdom, which itself also, like the gift placed next [to it] [i.e. understanding], is twofold.
Alter quidem ad filios pertinet, alter ad seruos.	One indeed pertains to sons, the other to servants.
Vterque tamen laudabilis, modo id genus timoris, quo aeque ac serui plagas metuimus, suos aliquando exeat limites, atque ad metum illum, qui filiis conuenit ingenuis, transeat.	Still, each is laudable, provided that this kind of fear by which just like servants, we dread blows, sometimes exceeds its own limits, and passes over to that fear which is fitting for free-born sons.
Vnde summa illa esset miseria, culpaque propemodum inexpiabilis, Deum semper uti tyrannum, non Patrem a nobis haberi.	Hence that would be the greatest misery, and an almost inexpiable crime, for God to always be regarded by us as a tyrant and not a Father.
Qui istiusmodi afficiuntur terrore, ut legis minas exhorrescant magis ac poenas, quam reuereantur filiorum more legislatoris praesentiam, hi proculdubio peccare mallent: sed timent legem, timent flagra, timent iratum dominum, quem crudelem tanquam exactorem (ut diximus, [sic, no close parenthesis] carnificemque inexorabilem tum fugiunt, tum ne esset quoque, quo effraenatius peccare possent, appetunt.	Those who are affected by such terror that they shudder more at the threats and punishments of the law than they revere the presence of the lawgiver in the manner of sons; these without a doubt prefer to sin, but they fear the law, they fear the lashes, they fear the irate master, whom they now flee as a cruel taskmaster (as we have said) and an inexorable executioner, now they even desire he would not exist, so that they might be able to sin in a more unbridled manner.
Verum etsi poenarum formidine, Deique uindicis intuitu, a peccatis quomodocunque abstinent, Dei tamen ipsius iustitiam latenti quodam modo fateri uidentur, creduntque, unde exordium habet sapientia, comminanti iudici.	But even if with fear of punishments and the gaze of an avenging God, they abstain from sins in some way or another, still they seem to acknowledge the justice of God himself in a certain hidden way, and they believe the threatening judge, from which wisdom has its beginning.
Hincque suauitati spiritus, quam format charitas, pedetentim	And hence, becoming accustomed step by step to the sweetness of the spirit,
{122.b} [original page 114.b] assuescentes,	{122.b} which *charitas* shapes, they begin to

incipiunt amare, quod haud multo prius oderant, dulcescit Deus, atque proinde fastidiunt peccatum, execrantur, resipiscuntque tandem ad uitam.	love what they had hated not long before, God grows sweet, and consequently they disdain sin, curse it, and at last come back to life/ recover their senses unto life.
Et quo magis accenditur in illis charitas, eo efficacius deferuet usus peccati, tandiuque incoepto instant operi, quoad perfecta charitas foras mittat timorem huiuscemodi seruilem.	And the more *charitas* is kindled in them, the more effectively does the habit of sin cool down, and for so long do they press on in the work begun, until perfect *charitas* casts out this kind of servile fear.
Seruus certe, ut uoluit CHRISTUS, non manet in domo, filius autem manet.	Certainly, as Christ willed, the servant does not remain in the house, but the son remains.
Obserua utriusque seruitutis differentiam in Paulo: Seruiamus illi, ait, in nouitate spiritus, non in uetustate literae; quanquam seruo sensato, ut inquit Salomon, seruiunt liberi.	Observe the difference of each kind of servitude in Paul: Let us serve him, he says, in the newness of the spirit, not in the oldness of the letter; although, as Solomon says, free men serve a wise servant.
Sed id genus seruitutis ad filios magis spectat quam ad seruos illos, quos Deum tanquam iratum dominium metuere diximus.	But this kind of servitude pertains more to sons than to those servants, whom we said fear God as an angry master.
De his porro illud arbitror dictum, seruus uerbis non potest erudiri. Talem seruum, seruum nequam appellat CHRISTUS.	Furthermore, concerning these, I think this was said: a servant cannot be taught by words. Such a servant Christ calls a wicked servant.
De ingenuiori autem, quem sapientem a Salomone uocari legimus, sic Paulus: Seruum domini non oportet litigare, sed mansuetum esse ad omnes, docibilem, patientem, cum modestia corripientem eos qui obtrectant ueritati.	But of the more noble [servant], whom we read is called wise by Solomon, Paul [said] thus: The servant of the Lord must not quarrel, but be gentle to all, [be] teachable, patient, chastising with meekness those who disparage the truth. [cf. 2 Timothy 2.24-5]
Hic mihi obiter intuere, quomodo aliorum etiam censores, domini seruos appellat Paulus, non dominos seruorum, et oppressores, non plagiarios, non carnifices, atque illos quidem, qui haud amplius modestia, ut uult Paulus, et mansuetudine, sed turbido iracundoque animo, ac uultu truculento et minaci, suos corrigunt subditos.	Here, notice with me in passing how Paul calls even the censors of others, servants of the lord, not masters of servants and oppressors, not kidnappers, not executioners, and indeed [not] those who no longer correct their subjects with modesty, as Paul prefers, and gentleness, but with a troubled and angry mind/ spirit, and with a truculent and threatening countenance.
Quis pacato similes ferat animo pastores?	Who can bear such shepherds with a peaceful mind?
Sic nonnunquam ingenuissimi male habentur serui Dei a stultis, ut est adagium, liberis.	Thus sometimes the most noble-minded servants of God are badly treated (as the adage is) by foolish free men.
Est et aliud timoris genus	There is also another kind of fear,

{123.a} [original page 115.a] reprehensibile, ac turpe illorum, qui nulla consiliorum Dei habita ratione, res timent humanas commodi duntaxat intuitu proprii, aut suorum.	{123.a} reprehensible and shameful, among those who, with no consideration taken of the counsels of God, fear human things solely for the sake of their own advantage, or that of their own people.
Is timor quantumlibet naturalis sit, seu potius corruptae naturae additamentum et poena, tamen quatenus a Dei iustitia deflectit, atque illius fiduciae et amori aduersatur, superuacaneus est, et a seruatore prohibitus: Nolite, inquit, timere eos, qui occidunt corpus.	No matter how natural this fear may be, or rather an addition and punishment of a corrupt nature, still insofar as it deviates from God's justice and is opposed to trust and love of him, it is superfluous and forbidden by the savior: Do not, he says, be afraid of those who kill the body.
Alio item loco: Nolite soliciti esse dicentes, quid manducabimus? aut quid bibemus? Haec inquit, gentes inquirunt.	Likewise in another passage: Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' These things, he says, pagans/ Gentiles seek.
Hae scilicet, quibus siue quidpiam ament, siue timeant in mundo, nihil praeter mundum cogitant.	These/ Those, namely, are the ones whose minds, whether they love or fear anything in the world, conceive of nothing except the world.
Age iam de nobiliori timoris membro aliqua dicamus.	Come now, let us say some things about the nobler member/ part of fear.
HUNC castum, filialemque uocant expositores, et quem totum in affectu illo positum esse uolunt, quo quis diuinae adeo amans est iustitiae, ac honoris, ut mori malit, quam Dei non uereri praesentiam, quam ubique esse minime ambigit.	THIS, the expositors call chaste and filial, and they want it to consist entirely in that affection by which one is so fond of divine justice and honor that he would rather die than not revere the presence of God, which he does not at all doubt to be everywhere.
Unde si quid, quod uitiosum sit ac turpe a mundo obiici illi contigerit, id subito suum in emissarium, tanquam confractum spiculum, retorquet, trepidatque continue, ne aliquo propter uiolatam a se legem, foedusque cum Deo percussum, impingat.	Hence, if anything flawed or shameful happens to be hurled at him by the world, he immediately hurls it back at its sender like a broken spear; and he is continually anxious lest he stumble anywhere on account of violating the law and the covenant struck with God.
Nulla illi de poenis cogitatio, aut metus, sed pura quadam motus erga Deum tum persuasione tum reuerentia, nihil tam cupit, quam (si sic de Deo loqui fas est) quomodo gratificari quid illi ualeat.	He [the nobler member/ part of fear] has no thought or fear of punishments, but moved by a certain pure conviction and reverence toward God, desires nothing so much as how he might be able to please him (if it is permissible to speak thus of God) in some way.
Quapropter Deum ut Patrem non solum amat, uerum etiam summa iunctaque cum trepidatione fiducia ueneratur.	Wherefore, he not only loves God as Father, but also venerates him with the utmost trust joined with trepidation.

Ita donum est ultimum spiritus, quod castae comparat uxori Augustinus: timorem uero alium seruilem	Thus it is the last gift of the spirit which Augustine compares to a chaste wife: but the other, servile fear, [he compares]
{123.b} [original page 115.b] impudicae atque adulterae.	{123.b} to an unchaste and adulteress [wife]. [Augustine treats this issue in various works: *Tractates on the First Epistle of John*, 43.8.7, *Homily* 9.7; *Expositions on the Psalms*, 19.9]
Casta, inquit, timet, ne discedat uir, adultera, ne ueniat.	The chaste woman, he says, fears lest her husband depart, the adulteress, lest he come.
Illa timet, quia amat, eius optans praesentiam quem amat: Haec timet, quia adhuc nequitiam amat plus quam maritum.	The former fears because she loves, desiring the presence of him whom she loves; the latter fears because she still loves wickedness more than her husband.
Proinde grauis illi est mariti praesentia, cui si speraret occultum fore, committeret adulterium.	Therefore, the presence of her husband is grievous to her, from whom if she hoped it would be hidden she would commit adultery.
Illa odit crimen, etiam si sciat perpetuo id posse latere, trepidat tandem atque ardet, ut officio respondere queat.	The former [chaste woman] hates crime, even if she knows that it can remain hidden forever; in the end she trembles and burns, so that she is able to respond to her duty.
Lepida profecto analogia, ac digna tam eximii uiri ingenio.	A charming analogy indeed, and worthy of the genius of such a distinguished man.
Haec habui a Patribus, quae breuiter de septiformi gratia dicerem, quae ut in CHRISTO copiosissima extitit, sic perpetuis ad nos per CHRISTUM descendit irrigationibus.	I have received these things from the Fathers, that I might speak briefly concerning the sevenfold grace, which, as it existed most abundantly in Christ, so it descends to us through Christ in perpetual outpourings.
Nunc enimuero ad literae seriem, a qua libenter istiusmodi aberraui digressiuncula, redeo.	Now to be sure, I return to the sequence of the epistle, from which I deviated willingly with a little digression of this sort.
Nolite, ait, omni spiritui credere, sed probate spiritus, si ex Deo sint.	Do not, he says, believe every spirit: but test the spirits, whether they are from God.
Iam sacer dixerat apostolus ex mutua inter homines charitate, qui spiritus CHRISTI effectus est ac donum, deprehendi posse, an Dei filii uere essent, an fucate.	The holy apostle had already said that from the mutual *charitas* between men, which is the effect and gift of the spirit of Christ, it can be grasped whether they were truly the sons of God or deceptively.
post ad id significandum aliud adduxit argumentum, ex professione fidei IESU CHRISTI.	After that, he introduced another argument to signify this, from the profession of faith in Jesus Christ.
Qua breuibus descripta, ad charitatem iterum celebrandam, scopum nimirum totius epistolae, reuertitur.	Having described this in a few words, he goes back to celebrating *charitas*, the aim no doubt of the whole epistle.

Iam diximus nullum omnino neque fidei neque recte factorum, neque uirtutum reliquarum fructum posse rite percipi absque charitate: sal id est uniuersale rerum omnium, quae ad spiritum attinent.	We have already said that no fruit at all, neither of faith, nor rightly of deeds, nor of the remaining virtues, can be properly reaped/ perceived without *charitas*: that is the universal salt of all things that pertain to the spirit.
Proinde insulsa ea omnia esse oportet atque inutilia, quae agunt homines, etiam in ipsa religionis defensione ac testimonio, si desit charitas, si desit amor, si desit CHRISTI spiritus,	So then, all those things that men do, even in the very defense and testimony of religion, must be tasteless and useless, if *charitas* is lacking, if love is lacking, if the spirit of Christ is lacking,
{124.a} [original page 116.a] qui autor neutiquam odiorum est, sed mutuae conciliator beneuolentiae.	{124.a} who is by no means the author of hatred, but rather the conciliator of mutual benevolence.
Verum cum et mundus suos habeat spiritus, et hos quidem uarios, fallentes, de diametroque cum Dei spiritu depugnantes, iccirco caute admonuit Ioannes explorandos esse spiritus, an Dei essent, uel ne.	But since the world also has its spirits (and these indeed various) deluding and diametrically fighting against the spirit of God, for this reason John cautiously warned that spirits must be explored/ tested to see whether they are of God or not.
et id quidem difficillimum omnium est iudicium.	And that, indeed, is the most difficult judgment of all.
Quare in his facilis est error, ni Deus prudentiam illam suppeditet, quam Paulus uitam appellare consueuit ac pacem.	For which reason error is easy in these things, unless God supplies that prudence which Paul was accustomed to call life and peace.
Nam prudentia huiusmodi dos est propria spiritus Dei, quo afflante quid non in secernendarum rerum delectu conspicimus?	For prudence of this kind is an endowment proper to the spirit of God, with him breathing [on us], what do we not discern in the selection of things to be distinguished?
Et si quidem unquam fuit opus diuina hac luce, nunc nostra maxime opus est tempestate, in qua quilibet fere suos particulares habet spiritus.	And indeed if there was ever need of this divine light, it is needed most of all in our own time, in which nearly everyone has his own particular spirits.
sed maior pars errabundos, pauci stabiles atque regioni fauentes.	But the majority are wandering, few are stable and supporting their territory.
Ne igitur cuiuis spiritui assentiamur, uocemusque lucem tenebras, quid moneat, attendamus.	Therefore, lest we assent to any spirit whatsoever, and call light darkness, let us pay attention to what he warns.
4.1.2. Multi prophetae exierunt in mundum. [Vulgate: pseudoprophetae]	**4.1.2. Many prophets have gone forth into the world.** [Vulgate: pseudoprophetae]
Quocirca maximum adhibendum est nobis studium, ne in delectu erretur.	For which reason, the greatest effort ought to be applied by us, lest error be made in the

	selection.
Nam mens humana eo praedita est ingenio ac ui, ut cui primum adhaeserit opinioni, ab illa non facile dimoueatur.	For the human mind is endowed with such an innate talent and power, that it is not easily moved away from that opinion to which it has first clung.
Felix quae optimae.	Happy [the mind] which [clings to] the best.
Ecquid putas unde hae nostrates ortae sint haereses? unde sectae? unde seditiones, ex quibus iam uniuersi concutiuntur labefactanturque religionis cardines, ac pene fides nutat?	From where do you think these heresies of ours could have arisen? From where the sects? From where the seditions, by which all the hinges/ the universal hinges of religion are already shaken and made unsteady, and faith almost wavers.
A proprio sane priuatoque uniuscuiusque sensu et spiritu.	Surely, from the personal and private sense and spirit of each person.
Et tamen si ad unum omnes perconteris, neminem ferme, qui non CHRISTI sensum ac spiritum se profiteri attestetur, audies.	And yet, if you investigate all to a man, you will hear almost no one who does not testify that he himself professes the sense/ judgment and spirit of Christ.
Adeo in quassatum debacchantur parietem uel ipsi arcae domini	To such an extent even the very makers of the lord's ark rage against
{124.b} [orignal page 116.b] fabricatores.	{124.b} a battered wall. [Psalm 62.4]
Hos quidem prophetas ab apostolo uocari audis, a nobis uero imperitos, fucatos, planosque doctores atque antistites.	Indeed you hear these [men] called prophets by the apostle, but by us, unskilled, deceitful and phony teachers and high priests.
Quorum quidem imposturam eo difficiliorem cognitu ducimus, quod multo ea est imbuta dicendi lepore, et suauitate, forsan et (quod periculosius censeri solet) innocentiae, tum morum sanctissime informatorum specie, atque opinione obducta.	We consider their imposture all the more difficult to recognize, because it is imbued with much charm and sweetness of speech, perhaps also (what is usually considered more dangerous) covered over by the appearance and reputation of innocence, and of the most sacredly formed morals.
Hi, ait senex sanctus, exierunt in mundum. Optima profecto, ac uti uera, sic ingeniosissime tecta asseueratio.	These [men], says the holy elder, have gone out into the world. Certainly an excellent assertion, and just as it is true, so it is most ingeniously hidden.
Id uult Apostolus, quod tametsi humana hi nonnunquam sint praediti doctrina, atque ingenio minime obtuso, in mundum tamen exierunt: hoc est, In id totis incumbunt neruis, quo mundi gloriam aucupentur, turbasque, quibus imponi haud est difficile, sibi concilient, Deo interim contempto, et quia ad illorum conniuet culpas, irriso.	The apostle means this: that although these men are sometimes endowed with human learning and a minimally obtuse intellect, still they have gone out into the world, this means, they bend all their sinews toward this, whereby they may hunt for the glory of the world, and win over to themselves the multitudes, whom it is not at all difficult to deceive, with God in the meantime despised and, because he

	overlooks their faults, mocked.
Num censes ab istiusmodi spinarum genere (sic illos uocat CHRISTUS) posse uuas colligi? aut a tribulis ficus? Quare ne diutius a scopo aberretur, uide quid de notione utriusque spiritus afferat Ioannes.	Do you think that grapes can be gathered from thorns of this kind (as Christ calls them)? Or figs from thistles? For which reason, lest you stray any further from the goal, see what John brings forward about the notion of both spirits.
4.2.1 In hoc cognoscitur spiritus Dei.	**4.2.1. In this the spirit of God is recognized.**
Cognoscite spiritum Dei, transferunt e graeco. Sed in quo obsecro?	Recognize the spirit of God, they translate from the Greek. But in regard to what, I pray?
An quia tecta fucosaque quorundam ingenia in superioribus detexisti uir sancte, iam aperta facta est illorum notitia?	Is it because you, holy man, have uncovered the hidden and disguised inclinations of certain men in the passages above, that the knowledge of them has now been made public?
in eandem certe relabimur difficultatem, nisi clarius edisseras. Audi,	Surely we slip back into the same difficulty unless you explain more clearly. Listen,
4.2.2. Omnis spiritus qui confitetur IESUM CHRISTUM in carne uenisse, ex Deo est. **4.3. et omnis spiritus qui soluit IESUM, ex Deo non est.**	**4.2.2. Every spirit that confesses Jesus Christ to have come in the flesh, is from God.** **4.3.1. And every spirit that dissolves/ undoes Jesus, is not from God.**
Iam quasi (si sum ineptus) per cancellos	Now, almost as if through lattice work (if I am foolish)
{125.a} [original page 117.a] intueor quid sit, quod hactenus intueri efflagitabam.	{125.a} I regard what it is, which I have hitherto been demanding to see.
Ergo cui persuasum est IESUM CHRISTUM um olim per prophetarum uaticinationes ad salutem uniuersi promissum, iam tandem quo sua fungeretur legatione in terris, humano assumpto corpore aduenisse, remque ualidissime uti Pater iusserat, perfecisse, ex Deo is est.	Therefore, whoever is convinced that Jesus Christ – once promised to the universe by the prophecies of the prophets for salvation, has now at last come to earth, having assumed a human body in order that he might fulfill his mission, and has most effectively accomplished the work just as the Father had commanded – is from God.
Contra qui CHRISTUM diuidit, soluitque, humanam scilicet naturam illi tribuens solum, diuinam adimens, aut semihominem illum effingens, is ex Deo non est.	On the other hand, whoever divides and dissolves Christ, namely, attributing to him only a human nature, taking away his divine nature, or making him a half-man, is not from God.
Nam cum in CHRISTO duabus ex naturis una effecta sit persona, atque adeo arcte	For since in Christ from two natures one person was made, and even so tightly one

una, ut magis unum sit factum Deus et homo, quam una omnino res sit in homine et corpus et anima, quonam hos furore percitos dicemus, qui tam inseparabilia separare posse sibi persuadent?	[entity] that God and man have been made more one than body and soul are altogether one thing in man, by what madness will we say these [men] are driven, who convince themselves they can separate such inseparable things?
Certe illorum spiritus, quo instincti id aggredi non reformidant, ex Deo minus est, sed ex Antichristo, ex mundo, ex daemone maligno.	Certainly the spirit of those men, roused by which they do not shrink from undertaking this, is not at all from God, but from the Antichrist, from the world, from the malignant demon.
4.3.1. Et hic est Antichristus.	**4.3.2. And this is Antichrist/ the Antichrist.**
Ex graeco planius. Hic est ille Antichristi: nempe spiritus, quo superiori respondeat particulae, et omnis spiritus qui soluit IESUM ex Deo non est. Mox infert, Hic est ille spiritus Antichristi.	From the Greek it is clearer: This is that [spirit] of the Antichrist, namely the spirit, so that it may correspond to the preceding clause: and every spirit that dissolves/ undoes Jesus is not from God. He then adds: This is that spirit of the Antichrist.
Ille dico spiritus nequam, blasphemus, mendax, semperque CHRISTI spiritui repugnans et contradicens, quo acti quidam, scindunt haud secus Dei filium, atque solent res mundi corporeas scindere ac partiri.	I say that wicked spirit, blasphemous, lying, and always fighting against and contradicting the spirit of Christ, driven by which, some men split the Son of God scarcely otherwise, than they are accustomed to split and divide the corporeal things of the world.
Hi profecto dominum IESUM neque diligunt, neque proinde cognitum habent, rebus nimirum corporeis, ratiocinationibusque duntaxat humanis addicti, atque propterea coelestium ab	These men, certainly, neither love lord Jesus nor consequently have they recognized him, addicted no doubt to physical things and to human reasonings only, and therefore are most removed from the sight
{125.b} intuitu remotissimi.	{125.b} of heavenly things.
Unde illos haud libenter audimus, qui tametsi CHRISTUM tum uerbis, tum doctrina, tum ritibus quoque a pietate minime abhorrentibus, fateri uidentur, sic tamen uiuunt, quasi nullius fuerit CHRISTUS pietatis inuentor et salutis.	Hence, we by no means listen willingly to those who, although they seem to confess Christ both in their words and in their teaching, and also in rituals not at all shrinking back from piety, still live in such a way, as if Christ had been the founder of no piety or salvation.
Si quidem suis faueret ineptiis, si opes terrenas, si diuitias, si uoluptates, si mundanum polliceretur dominatum atque imperium, o nihil illis potius esset.	If indeed he favored their absurdities, if he promised earthly wealth, if riches, if pleasures, if worldly dominion and empire, oh, nothing would be preferred by them.

Verum quoniam omnium horum docet contemptum, atque ad ferendam crucis ignominiam prouocat, definitque sua passim in doctrina benignissimum magister felicitatem hominum in futuro seculo iri expectatum: hunc negant, hunc sua ad flagitia conniuentem faciunt, hunc habent ostentui: tantum abest, ut promissum eum olim humani seminis redemptorem fateantur.	However, since he teaches contempt for all of these, and calls [them] forth to bear the ignominy of the cross, and here and there in his doctrine the most kind teacher defines [that] the happiness of men is to be expected in the future world, this [man] they deny, this [man] they make conniving in their own scandals, this [man] they hold merely for show: it is far from the case that they acknowledge him as the once promised redeemer of the human race.
Sic dirimunt indiuisibilem, spernunt amabilem, illumque, qui perenniter cum Patre uiuit beatus, e coelis, quantum in illis est, deturbant.	Thus they break apart the indivisible [one], they despise the lovable [one], and the one who lives eternally blessed with the Father, as far as is in them, they topple from heaven.
Sic insaniunt homines, et obbrutescunt. Sic tandem hi agere consuescunt, qui Antichristi agitantur spiritu.	Thus do men go insane, and become brutish. Thus, finally, do these men become accustomed to act, who are agitated by the spirit of Antichrist.
4.3.3. De quo audistis quod uenit, et nunc iam in mundo est.	**4.3.3. About whom you have heard he is coming, and is already now in the world.**
Putant quidam particulam (qui soluit IESUM) a piis quibusdam graecis additam contra haereticos.	Some people think the clause *who dissolves/ undoes Jesus* was added by certain pious Greeks against heretics. [cf. 4.3.1]
Nam illis omissa uoce, soluendi, haec est lectio: Omnis spiritus qui confitetur IESUM CHRISTUM in carne uenisse, ex Deo est, et omnis spiritus qui non confitetur IESUM CHRISTUM in carne uenisse, ex Deo non est, et hic est ille Antichristus, de quo audistis quod uenit.	Thus, for those men with this expression *soluendi* [dissolving] omitted, this is the reading: Every spirit that acknowledges Jesus Christ to have come in the flesh, is from God, and every spirit that does not acknowledge Jesus Christ has come in the flesh is not from God, and this is that Antichrist, about whom you have heard that he is coming.
Audistis (inquit) tum a me, cum ab aliis, eundem ipsum	You have heard (he said) both from me and from others [that] the very same
{126.a} [original page 118.a] Antichristi spiritum uenturum.	{126.a} spirit of Antichrist will come.
Imo quo uos cautiores reddam, iam nunc uenit, uersaturque inter illos, qui carnis cupiditatibus suapte uoluntate affixi, Dei spiritus an sit, ignorant.	Rather, in order to make you more cautious, he has already come now, and is moving among those who, having been attached to the desires of the flesh by their very own will, do not know whether he is a spirit of God.

De illiusmodi Antichristi mancipiis nonnulla et nos in superioribus, prout dedit CHRISTI spiritus, disseruimus.	We have also discussed some things concerning such slaves of the Antichrist in the above passages, just as the spirit of Christ granted.
Antichristi, ait, multi facti sunt, qui tamen e nobis exiere. Vtinam exierint.	Many Antichrists, he says, have been made, who nevertheless went out from us. Would that they had gone out.
Hoc dato, neminem fere inuenies, qui CHRISTUM soluat, sed integre pieque eum ipsum fatebitur nostra ad abolenda e mortis chirographo debita suffecisse solum, quemadmodum solus is unus est, qui Deus sit et homo.	Given this, you will find almost no one who dissolves/ undoes Christ, but [everyone] will fully and piously confess that he himself alone sufficed for abolishing our debts from the bond of death, just as he alone is the one who is God and man.
Alii item asserunt literam hanc totam, ut nos legimus, in uetustioribus olim extitisse exemplaribus, sed ab haereticis deprauatam, quin potius, ne suae officeret impietati, expunctam.	Others likewise assert that this whole text, as we read [it], existed once upon a time in older copies, but was corrupted by heretics, or rather, erased, lest it impede their own impiety.
Quorum sane opinationi, quandoquidem assertionis uocem in re praesertim dubia, non admittunt Nestoriani, assentior.	Surely, I agree with their opinion, since the Nestorians do not admit the wording of the assertion, especially in a disputed matter.
CHRISTO nanque Deo et homini uel diuinitatem, uel humanam conditionem, aut redimendorum hominum tum potentiam, tum uoluntatem uelle adimere, non minoris id est periculi, quam si omnino Deum non esse, qui res moderetur humanas, deneges.	For to wish to take away from Christ as God and man, either divinity or the human condition, or both the power and the will of men to be redeemed, is of no less danger than if you should altogether deny there is a God who governs human affairs.
Venit itaque iam Antichristus, agitque in his, qui CHRISTI doctrinae non tam uerbis, quam uitae dissolutione ac turpitudine obsistunt.	Therefore, the Antichrist has already come and is acting in those who oppose the doctrine of Christ not so much with words as with the dissoluteness and filthiness of their lives.
Sint hi quamlibet in caeteris excellentes, si a CHRISTI abhorrent uita, iam Antichristi illius inquinatissimi, quem in fine mundi uenturum esse non dubitamus, alunt spiritum, quantumque in se est, sedem illi uel in sacratioribus templi sancti Dei partibus, adornant. At	However excellent these men may be in other respects, if they shrink from the life of Christ, they already nourish the spirit of that most defiled Antichrist, whom we do not doubt will come at the end of the world, and as much as lies in them, they groom his seat, even in the more sacred parts of the holy temple of God. But
{126.b} [orignal page 118.b]	{126.b}
4.4.1. Vos ex Deo estis filioli, et uicistis eum.	**4.4.1. You are from God, little children, and you have vanquished him [i.e. the Antichrist].**

Amabilem profecto admonitionem, dignamque tanto Patre et Episcopo, cui mos sit plane diuinus mollia inter aspera in sua doctrina commiscere, itaque res rebus attemperare, uerbaque uerbis assuere, ut austerus ne magis sit in contumaces, an in obsequentes benignus, nescias.	Certainly a lovely admonition, and worthy of so great a Father and Bishop, whose habit is clearly divine: to commingle soft things with harsh in his teaching, and thus to accommodate things to things, and to sew words to words, so that you would not know whether he is more austere towards the unyielding or kind towards the compliant.
Ita sunt praesules ac Patres, qui spiritu nequaquam ducuntur Antichristi, sed Dei.	Such are the prelates and fathers, who are by no means led by the spirit of Antichrist, but [by that] of God.
Vicistis (inquit) eum. Quem? Antichristum ac mundum. Et id quidem per CHRISTUM, qui habitat in uobis.	You have overcome him (he says). Whom? The Antichrist and the world. And that indeed through Christ, who dwells in you.
Graeci legunt, Eos, pseudo utique prophetas, malignosque diuinae legis interpretes.	The Greeks read *Them*, [meaning] false prophets, surely, and the evil interpreters of divine law.
Non est, ait, quod faecem hanc mundi sordidam pertimescatis, quoniam ex Deo estis.	There is no reason, he says, that you should dread these filthy dregs of the world, since you are of God.
Caeterum qui ex Deo est, iam uicit mundum.	Moreover, he who is of God has already overcome the world.
Vos quidem, scio, imbecilliores estis, quam ut congredi cum tam pugnaci atque eodem insuperabili debeatis hoste. Verum confidite,	You, indeed, I know, are too weak to have to engage with such a combative and likewise insurmountable enemy. But have confidence,
4.4.2. Quoniam maior est qui in uobis est, quam qui in mundo.	**4.4.2. Because greater is he who is in you, than he who is in the world.**
Vos, inquit, ex tam cruento certamine uictores euasistis.	You, he says, have emerged victorious from such a bloody struggle.
at ne id quidem uestra actum est industria et studio, Spiritui certe illi per CHRISTUM in uobis commoranti, referri acceptum id totum par est, quod uicistis.	But not even that was done by your own industry and diligence; it is certainly right that this whole thing that you have conquered, be considered received from that Spirit dwelling in you through Christ.
Vicit igitur in uobis CHRISTUS omnium fortissimus, non uos natura fragiles, non uestrum in primis arbitrium, non uoluntas, non coelestium contemplationum capax mens.	Therefore, Christ, the strongest of all, has conquered in you, not you who are fragile by nature, not primarily your own choice/ judgment, not your will, not your mind capable of heavenly contemplations.
Rationem non ausim dicere, quae per se	I would not dare to say reason, which in itself

ualde imbecillis est, et ad diuina lusciosa, quanquam et mens ipsa post Adae lapsum maxime.	is very weak, and is dim-sighted toward divine things, although even the mind itself is especially [so] after the fall of Adam.
Nihil tum fuit in homine, quin naufragium fecerit.	There was nothing then in man that did not suffer shipwreck.
At quid de se ille asserat, qui pro	But let what he asserts concerning himself – he who,
{127.a} [original page 119.a] uobis moriens, uos fecit ex acie, conflictuque illo cum peccato ac morte terrifico uictores, in mentem ueniat.	{127.a} dying on your behalf, made you victors from the battle line, and from that terrible conflict with sin and death – come into [your] mind.
Data est, inquit, mihi potestas in coelo et in terra. Quid illud? Ego uici mundum.	Power has been given to me, he said, in heaven and on earth. What about that? I have overcome the world.
Ergo res nobis est ac pugna cum aduersario iam presso et uicto.	Therefore, the matter before us is like a battle with an adversary already crushed and defeated.
Quid itaque perinde gloriaris, quasi tu ex te, proprioque subegeris labore atque arbitratu, tam fortem hostem, uti erat daemon in terris ante CHRISTI accessum ad nos?	Why then do you boast, as if you had, because of yourself, and by your own labor and free will, conquered such a strong enemy as the devil was on earth before the coming of Christ to us?
Infelicissimi profecto omnium fuissemus animantium, si generi huic uostro suis in manibus derelicto nullam is attulisset opem, uenissetque suppetias placatus, qui leo factus, ut inquit quidam, didicit capere praedam, hominemque comedere.	We would certainly have been the most unhappy of all living beings if he had brought no help to this race of ours left to its own hands, and if he [i.e. Christ], having been appeased, had not come to our rescue, he [i.e. the devil] who, having become a lion, as a certain person says, learned to catch prey and to devour man. [Ezekiel 19.3]
Qui quidem homo feralibus Leuiathan dentibus commolitus, planeque pertritus, in stercorosum tam foedae bestiae uentrem iam stercus ipse effectus descenderat.	Which man, indeed, having been ground down by the feral teeth of Leviathan, and utterly crushed, had already descended into the dung-filled belly of such a foul beast, having himself become dung.
Atqui non frustra uisum illud fuit horrendum, in quo fimum edere humanum iubebatur Ezechiel.	But that horrible vision was not in vain, in which Ezekiel was commanded to eat human dung. [Ezekiel 4.12]
Id tamen cibi e spurcissima foedae illius beluae aluo egesti, non detrectauit altissimus, comeditque cibum mortis.	Still, the most-high did not recoil from that [piece] of food voided from the filthiest belly of that foul beast, and he ate the food of death.
quo deglutito, in odoratissimaque suae immensae charitatis uiscera demisso, uitam illam, qua uiuunt animae in Deo, non modo	Having been swallowed and lowered into the most fragrant innards of his own immense *charitas*, he not only restored from destruction

ab interitu reparauit, sed etiam elegantiorem quam prius fuerat, uno edidit partu.	that life by which souls live in God, but he also brought [it] forth more elegant than it had been before, in a single birth.
Nam semel mortuus est CHRISTUS, ut qui uiuunt, non iam sibi uiuant, sed ei, qui pro illis mortuus est. Hinc Paulus clamat, Pretio empti estis.	For Christ died once, so that they who live should no longer live for themselves, but for him who died for them. Hence Paul cries out, You were bought with a price. [1 Corinthians 6.20]
Quasi diceret, Iam uestri haudquaquam iuris facti estis, sed domini illius, qui uos non pollicito, sed praesenti comparauit pretio.	As if he were saying, Now you have become by no means masters of your own, but of that lord who bought you not with a promise, but with a ready price.
Quid? iam abluti estis, iam iustificati estis in nomine domini nostri IESU CHRISTI,	What? You have already been washed, you have already been justified in the name of our Lord Jesus Christ,
{127.b} [orig. 119.b] et in spiritu Dei nostri.	{127.b} and in the Spirit of our God.
Ecquid noster? Vicistis, ait, quoniam maior est qui in uobis est (En ille qui uicit in cruce uictorem) quam qui in mundo (En ille qui uictus a mortuo, uitae dominium amisit.)	What about our [author]? You have overcome, he says, because greater is he who is in you (Behold he who conquered the victor on the cross) than he who is in the world (Behold him who, conquered by a dead man, lost the dominion of life.)
Et tamen hosti ad eum quem diximus modum prostrato nequaquam desunt, qui etiamnum pertinacissime adhaerent, illiusque fouent partes.	And yet for an enemy prostrated in that manner we have described, there is by no means a lack of those who even now cling to him most stubbornly and favor his faction.
4.5. Ipsi de mundo sunt, ideo de mundo loquuntur. 4.6.1. nos ex Deo sumus.	**4.5. They are of the world, therefore they speak of the world. 4.6.1. We are from God.**
De haereticis, horumque simillimis hypocritis hic potissimum fieri mentionem arbitror, quanquam et de caeteris omnino mundo deditis in aede domini, et criminosis.	I think mention is made here chiefly of heretics and hypocrites very similar to them, although also of others wholly given over to the world in the house of the lord, though guilty of crimes.
Hi quidem omnes cum rerum mundanarum cupiditatibus atque ambitioni, ut alii coelestibus incumbunt disciplinis, studeant, in illisque occupentur, non fictam de se dant significationem, se mundi illecebris detineri, atque illius adblandiri persuasionibus.	Indeed, since all these bend their attention to and occupy themselves with worldly desires and ambition, just as others devote themselves to heavenly disciplines, they give an unmistakable indication regarding themselves that they are held fast by the enticements of the world and succumb to its persuasions.
Iccirco de diuinis raro et ficte, de corporeis,	For this reason, they are accustomed to speak

deque sensus oblectantibus, ut assidue, sic ex animo loqui consueuere.	seldom and hypocritically of divine [matters] and of corporeal [matters] and of things delighting the senses, as continually, as from the heart.
Oro, si quem audieris de aucupio, plagisque obtendendis per saltus, aut de canibus in uenatione certis in insidiis collocandis, libenter eloqui, nonne talem hominem uenationi deditum iudicabis?	I pray, if you hear someone speaking gladly about bird-catching, and stretching/ laying traps across the woodland glades, or about assembling reliable dogs in ambushes in the hunt, won't you judge such a man to be devoted to the hunt?
Idem de caeteris disciplinis, uel artibus, uel flagitiis quoque censeri potest. Insaniunt ferme homines hisce in bellis, quae nostra nunc ob scelera continue experimur, commemorandis.	The same thing may be judged about other disciplines, or arts, or also scandals. Men nearly go mad in commemorating these wars, which we now experience continuously on account of our crimes.
Vidi ego aliquando uel ipsos alioqui grauissimos senes ac Patres etiam cum pueris, non modo inter ipsos mutuo de dubiis bellorum euentibus ita irate rixari, ut nihil unquam ineptius, magisque a sua professione alienum uiderim.	I have sometimes seen even old men themselves otherwise most grave, and fathers, not only among themselves mutually, quarrel so angrily even with boys, concerning the uncertain outcomes of wars, that I have never seen anything more foolish and more foreign to their profession.
Tanta nunc est partium eiuscemodi	Of factions of this kind so great is their defense,
{128.a} [original page 120.a] defensio, addo et dissensio.	{128.a} and (I add) dissension.
Quid si audias etiam non paucos, forsan et religiosiores, sic Turcas appetere, ut pene christianae illos poenitere dicas religionis, nisi ex his appareat, qui nostrorum principum insupportabilem obiiciat dominatum, atque calamitosas e uita pauperum erutas exactiones?	What if also you were to hear not a few people, perhaps even the more religious, so longing for the Turks, that you would almost say they regret the Christian religion, unless someone should appear from these, who might expose the unbearable domination of our princes and calamitous exactions wrenched from the livelihood of the poor.
Scilicet a pietatis atque adeo christianae Reipublicae inimico clementiam expectare debent christiani.	Of course, Christians ought to expect clemency from the enemy of piety and indeed even of the Christian Republic.
Turpissimum sane istuc est desiderium, ac spes impia.	That is surely a most shameful desire, and an impious hope.
Non hic tamen tyrannidem aut arrogantissimum quorundam supercilium in magistratibus probare est animus, sed nostram execror indignationem, rerumque nouarum studium, quod eo nos aliquando	Yet here I do not intend to approve the tyranny or the most haughty arrogance of certain people in magistracies, but I denounce our own indignation and zeal for political upheaval/ new things, which sometimes drives

impellit amentiae, ut omni abiecta de Deo confidentia, nihil ultra quam quod oculis cernimus corporeis uel cogitemus, uel spe certa praestolemur.	us to that [point of] madness that, having cast aside all confidence in God, we neither contemplate nor await with certain hope anything beyond what we see with our corporal eyes.
Adeo imbecillis nostra facta est de futuris bonis persuasio ac fides.	To such an extent has our conviction and faith concerning future blessings become feeble.
Quorsum igitur istaec a nobis? ob id quidem, ne illius quempiam fautorem esse factionis dubites, cuius ipse defensor est, ac tum uerbis, tum factis sectae ipsi consentaneis assertor.	So to what purpose these [words] from us? For this reason, indeed, lest you doubt that anyone is a supporter of that faction whose defender he himself is, and both in words and in deeds consistent with the sect itself, [whose] advocate [he is].
Qui mundo fauent, de illiusque libenter ratiocinantur commodis et uoluptatibus, quid anceps es? mundana hi absque dubio contaminati sunt haeresi.	Those who favor the world, and willingly reason about its advantages and pleasures: why are you hesitant? These men are without a doubt contaminated by worldly heresy.
Alii contra coelestibus ornati dotibus, in diuino uersantur lumine, Deoque placidissime fruentes, nullam aliam profitentur in terris factionem, praeter illam, qua unanimes in Deo conquiescunt: quique in mundo cum mundi odio uitam ab omni externarum rerum strepitu remotissimam uiuunt.	Others, on the contrary, adorned with heavenly gifts, dwell in divine light and, enjoying God most peacefully, profess no other faction on earth, except that in which they rest with one mind in God, and who with a hatred for the world, live a life in the world far removed from all the uproar of external matters.
Hi quidem cum Ioanne, ut uere, sic fidenter de se illud attestari possunt: Nos ex Deo sumus.	Indeed these people with John can truly and confidently testify concerning themselves: We are from God.
Felicissima haec est professio, illisque prorsus	This is a most happy profession [of faith], and absolutely
{128.b} [original page 120.b] necessaria, quos summa nunc celebritate cogi ad synodum Tridentinam maxima omnium expectatione (modo non deludamur) inspicimus.	{128.b} necessary for those whom we now observe to be convened in the greatest concourse at the Council of Trent with the greatest expectation of all (if only we are not deceived).
Secus, ne accedant moneo.	Otherwise, I advise them not to approach.
Nam ubi de reformanda Dei religione habenda erunt comitia, nihil plane agent uocati, nisi ex Deo sint, acciti nimirum a CHRISTI spiritu, qui fortior est, quam qui in mundo est, ut uidimus.	For when assemblies are to be held concerning the reforming of God's religion, those called will accomplish absolutely nothing unless they are from God, having been summoned no doubt by the spirit of Christ, which is stronger than the one in the world, as we have seen.
Obserua quanta illis, qui suauissimo CHRISTI ducuntur spiritu (ut eos fore non	Observe from what follows how much confidence and power are entrusted to those

dubito) credita sit fiducia et uirtus ex consequentibus.	who are led by the sweetest spirit of Christ (as I do not doubt those will be).
4.6.2. Qui nouit Deum, audit nos, qui non est ex Deo, non audit nos. In hoc cognoscimus spiritum ueritatis, et spiritum erroris.	**4.6.2. He who knows God, hears us, he who is not from God, does not hear us. In this we recognize the spirit of truth and the spirit of error.**
Necesse est, quod legislator, aut alias Dei uoluntatis interpres, ea praeditus sit doctrina, in spargendoque Dei uerbo liberalitate, ut qui audiunt a gustata iam suauitate spiritus non exhorrescant, sed ardentiores facti, uique diuini uerbi auditi in incoepta iam professione firmati, ea erga eruditores tum beneuolentia, tum opinione afficiantur, ut sibi persuadeant ipsum Deum esse, qui doceat, cum illos aut e suggesto, aut in conciliis et synodis sacram legem interpretantes audiunt.	It is necessary that the legislator, or else an interpreter of God's will, be endowed with such learning and liberality in spreading the word of God, that those who hear do not shrink back from the sweetness of the spirit already tasted, but rather, having become more ardent and strengthened in the profession already begun by the power of the divine word heard, they are affected both by such goodwill and esteem toward [their] instructors, that they may convince themselves it is God himself who teaches, whenever they hear them interpreting sacred law, either from the pulpit or in councils and synods.
Sed hic in primis uita concionibus respondeat.	But here above all a life should correspond to sermons.[402]
Alioquin impure uiuere, et euangelicam uelle etiam inuitis, obtrudere puritatem, haud scio stultum ne sit magis, an ridiculum.	Otherwise, to live impurely, and to wish to thrust evangelical purity even on those unwilling, I hardly know whether it is more foolish or more ridiculous.
Maxima ea est doctoris laus, cum qui audiunt, ex Deo illum esse non ambigunt.	That is the greatest praise of a teacher, when those who hear [him] do not doubt that he is from God.
Sic noster erat Ioannes, sic Paulus, qui de se illud dicere non uerebatur: An experimentum illius quaeritis, qui in me loquitur CHRISTUS?	Such was our John, such was Paul, who was not afraid to say that concerning himself: Do you seek proof of that one who speaks in me: Christ? [2 Corinthians 13.3]
Sic denique omnes erant apostoli, quibus quencunque	Thus, finally, they were all apostles, to whom whatever place
{129.a} [correct pagination resumes] peragrassent locum, illa erat cordi praeceptio.	{129.a} they had traveled through, that instruction was close to their hearts.
Nolite praecogitare quid loquamini, sed	Do not think beforehand what you will declare,

[402] Vita concionibus respondere debet. (One's life ought to correspond to [one's] sermons.)

quod datum uobis fuerit in illa hora, id loquamini.	but whatever has been given you at that hour, declare that.
Num putas concionem illam Petri habitam in templo, tam praeter caeteras et celebrem et eruditam, piscatoris ingenium, an lumen superne infusum prae se tulisse?	Do you really think that sermon of Peter held in the temple – so celebrated and erudite beyond the others – showed itself as the inborn talent of a fisherman, or rather light infused from above?
certe de huiusmodi piscatore sic legi audio, quod Petrus repletus Spiritu sancto loquebatur ad eos, nempe dynastes atque alios populis formidabiles.	Certainly, I hear it read thus about such a fisherman, that Peter, filled with the holy Spirit, spoke to them, namely, the potentates and others who were terrifying to the people.
Qui nouit, inquit Ioannes, Deum (nouit autem quisquis amat) nobis quoque, qui coelestia, qui aeterna, qui Deo digna edocemus, auscultat, sentitque nos a Deo missos: Contraque, qui ex Deo non prodiit, ab illius etiam abhorret doctrina et uita, qui contrario prorsus ab ipsis ordine ac more suorum informat uitam.	He who knows God, says John (whoever loves, also knows [him]) listens to us too, we who thoroughly teach heavenly things, who [teach] eternal things, who [teach] things worthy of God, and, he perceives that we were sent by God; on the other hand, he who has not come from God, abhors even the doctrine and life of that person who shapes [his] life in an order and custom utterly contrary to [that of] his own [people].
Siquidem pro luxu continentiam, pro auaritia benignitatem, pro ambitione ignominiam, pro uoluptatibus mundi contemptum et crucem non solum docet, uerum etiam ita serio praecipit et inculcat, ut ferme nihil aliud suis in praeceptionibus indicare uoluisse uisus sit, quam uiam uitae arctam esse, difficilem, ac plane humi pressis inaccessibilem.	Accordingly, not only does he teach restraint instead of luxury, kindness instead of greed, ignominy/ disgrace instead of ambition, and contempt for the world and the cross instead of pleasures, but also so earnestly instructs and inculcates [them], that he seemed to have wished to point out almost nothing else in his precepts than [that] the way of life is narrow, difficult, and plainly inaccessible to those pressed to the ground.
Haec ignorant qui ex Deo non sunt. et nihilominus hisce et similibus indiciis quinam a Dei spiritu ueraci, quique a doloso gubernantur, dignosci possunt.	Those who are not from God do not know these things. And nevertheless, by these and similar signs, who exactly are guided by the truthful spirit of God and who by the deceitful [spirit] can be distinguished.
Non sunt sane absque optima gerendarum rerum prouidentia spiritus negocia.	The dealings of the spirit surely are not without the best foresight in the administering of affairs.
Tantum uero abest, ut temere inconsultoue quidpiam aggrediamur, ut prudentem quoque adhibeamus, cum quid agendum sit, diligentiam, tum consilium, tum deliberationem.	But it is so far from the case that we should undertake anything rashly and ill-advisedly that we also apply prudent diligence when something must be done, as well as counsel and deliberation.
Attende spirituum selectionem, de qua sic	Consider the choosing of spirits, concerning

supra.	which [it was said] thus above:
Probate spiritus si ex Deo	Test the spirits whether they are from God.
{129.b} sunt. Etenim in capescenda spiritus doctrina illud in primis curandum, ne errores pro rebus certis imbibamus.	{129.b} For in grasping the doctrine of the spirit, we must first take care that we do not imbibe/ absorb errors instead of things that are certain.
Iccirco haud parum quidem interest qualem quis habeat institutorem. Qui aquas a syncero haurit puteo, is tuto bibit, qui a coenoso et immundo, facile periclitatur.	For this reason, it is of no small interest indeed what sort of instructor someone has. He who draws water from a sound well drinks safely, who from a muddy and unclean [well], is easily in peril.
Eundem fere est inuenire morem in his, qui docent alios. Si e puro sanctoque condocefaciunt doctrinae fonte, quae Dei sunt, purus sanctusque infunditur riuus in auditores.	It is possible to find nearly the same pattern in those who teach others. If they instruct what [things] are of God from a pure and holy fount of doctrines, a pure and holy stream is poured into the listeners.
Si a contaminato, en lues errorum, en mors, en orbis confusio.	If from a contaminated [fount], behold the plague of errors, behold death, behold the confusion of the world.[403]
A spiritu porro erroris quid recti? quid, quod lumen praebere possit caecis, expectatur?	What then that is right is expected from the spirit of errors? What that can offer light to the blind?
Id quidem non ignorare possumus, ab huiusmodi tetro spiritu ac pernicioso germina illa mortifera gigni, quae carnis opera a Paulo nuncupari legimus.	Indeed, we cannot be ignorant of this, that from this kind of foul and pernicious spirit those deadly offshoots are born, which we read are termed by Paul works of the flesh.
Cui tamen pars maior hominum, quia blanda, sensusque oblectantia pollicetur, inhaerescit magis, quam illi alteri, de quo tanquam amne lucido salubres eae manant scaturigines, de quibus ita Paulus:	However, the greater part of men clings to this [spirit], because it promises flattering things and [those] delighting the senses, [more] than to that other one, from which, as if from a clear river, flow those salubrious springs of which Paul speaks thus:
Fructus spiritus est charitas, gaudium, pax, patientia, benignitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas.	The fruit of the spirit is *charitas*, joy, peace, patience, kindness, long-suffering, meekness, faith, modesty, temperance, chastity. [Galatians 5.22-3]
Aduersus huiusmodi non est lex. Optime sane. nam lege quomodo indigent humana, quibus dux est spiritus Dei, et comes?	Against [something] of this sort there is no law. Surely rightly [put]. For in what way do human beings, to whom the spirit of God is their guide and companion, need the law?
habeant, qui spiritui erroris adhuc parent	Let those have [the law], who still obey, not

[403] Non parum interest qualem quis habeat institutorem. (It is not of little interest what sort of instructor someone has.)

non inuiti, ab illoque uitae dediscant integritatem.	unwillingly, the spirit of error, and from that [spirit] unlearn the integrity of life. [1 Timothy 1.9]
Nos interea loci quid spiritus sanctus dicat Ecclesiis audiamus.	In the meantime, let us hear what the holy Spirit says to the Churches.
4.7.1. Charissimi diligamus nos inuicem, quia charitas ex Deo est.	**4.7.1. Dearest ones, let us love each other, because *charitas* is from God.**
Haud multo post Deum charitatem esse definit Ioannes cum dicit: Deus charitas est. Unde duobus omnino modis de charitate Dei	Not long after, John defines God to be *charitas*, when he says, God is *charitas*. From this we can infer altogether two modes
{130.a} ratiocinari possumus.	{130.a} concerning God's *charitas*.[404]
Altero quidem, quo dicimus uim illam in Deo esse amoris, qua non tantum nos diligit, uerum etiam id efficit, ut nos quoque inter nos mutua prosequamur beneuolentia et charitate.	By one [mode], indeed, in which we say that the force of love is in God, by which he not only loves us, but also makes it so that we too pursue one another with mutual kindness and *charitas*.
Unde in sequentibus ita ait, Si sic Deus dilexit nos, et nos debemus alterutrum diligere.	Whence, in the following [verses] he says thus, If God so loved us, we too ought to love one another.
Creata haec est charitas, ut eam appellant nonnulli.	This is created *charitas*, as some call it.
Altero autem modo de Deo sic loquimur, ut ipse charitas eadem sit, increata illa quidem et diuina, ut caetera plane, quibus ad naturam Dei utcunque exprimendam uti solemus.	But by the other mode, we speak of God such that he himself is that same *charitas*, that [charitas] indeed uncreated and divine, like the other [attributes] plainly, which we are accustomed to use to express the nature of God in some way.
Atque ea est, qua ipse totus per se amabilis, res omnes, quas summa condidit charitate, et probat, et diligit.	And it is that by which he himself, being entirely lovable through himself, both approves and loves all things which he created with the greatest *charitas*.
Unde non absque arcanorum mysterio uox illa est toties repetita in rerum uniuersalium creatione. Et uidit Deus quod esset bonum.	Hence it is not without the mystery of arcana that pronouncement has been so often repeated in the creation of universal things: And God saw that it was good.
Suum quippe amauit opificium ab initio sapientissimus opifex.	Indeed, the most-wise craftsman loved his own work/ craftsmanship from the beginning.
Sed iam hic mihi animaduerte, quomodo	But now notice here for me how the divine

[404] Duobus modis de charitate Dei ratiocinari possumus. (We can reason about the *charitas* of God in two ways.)

diuinus interpres et theologus (ita illum diuus appellat Chrysostomus) refocillato quasi cursu, rem eandem, ad attingendam quidem stadii metam necessariam, crebro repetit, adducitque assidue in Circi medium et scenae.	interpreter and theologian (St. Chrysostom calls him thus) having refreshed his pace, as it were, frequently repeats the same thing, necessary indeed for attaining the goal of the racecourse, and constantly brings it into the center of the Circus and of the stage.
Etenim facta spirituum digressione, simul et Antichristo tanquam mimo spectatoribus execrato, uix ostenso, declaratoque cui nostram debeamus e tam cruenta concertatione cum mundo uictoriam, ad charitatem iterum celebrandam redit: Diligamus, ait, inuicem.	For indeed, a digression concerning the spirits having been made, and at the same time the Antichrist, like an actor scarcely shown, having been execrated/ hissed off by the spectators, and it has been declared to whom we owe our victory from so bloody a struggle with the world, he returns again to celebrating *charitas*: Let us love one another, he says.
Causam uero mox intulit, Quia charitas ex Deo est.	To be sure, he soon brought forward the reason: Because *charitas* is from God.
Rursus tantilla hac, licet absoluta, non contentus finitione uir sanctus, latiorem aliam ceu supradictorum epiphonema subiungit.	Again, not content with this slight, although absolute/ complete, definition, the holy man subjoins another, broader one, as if an epiphonema/ a pithy reflection of the things said above.
4.7.2. Et omnis qui diligit, ex Deo natus est, et cognoscit	**4.7.2. And everyone who loves is born from God, and knows God:**
{130.b} **Deum.** **4.8. qui non diligit, non nouit Deum, quoniam Deus charitas est.**	{130.b} **4.8. he who does not love, does not know God, because God is love.**
Natiuitas eiusmodi, qua animae per amorem, seu illum, quo a coelesti Patre diliguntur, siue quo ipsae, quasi filiae Sion uagae collectae, illique connubio copulatae, ex Deo nasci feruntur, gratuito infunditur, et quam nihil aliud esse ducimus, quam sui sancti spiritus accessum, atque ignem, quo urente purganteque in eam refunduntur formam et faciem, ut primo illo abiecto ortu, qui ab Adam ueteri prodierat (quod est ex sanguinibus nasci) renouantur in CHRISTO, altero nimirum Adam ac nouo.	A birth of this sort, by which souls are reported to be born from God through love – whether that [love] by which they are loved by the celestial Father, or [that] by which they themselves, like the wandering daughters of Sion [are] collected and connected to him by marriage – is instilled by grace; and which [birth] we consider to be nothing other than the approach of his holy spirit and a fire, by the burning and purging of which they are poured back into that form and shape, so that having cast aside that first birth/ origin, which had come forth from old Adam (which is to be born of bloods/ blood) they are renewed in Christ, no doubt that second and new Adam.
Atque haec omnia gratis. Gratisne inquis? Gratis aio.	And all these things by grace/ gratuitously. Gratuitously, you say? Gratuitously, I say.

alioqui si aut legem, aut merita, aut uires humanas ea in renouatione concurrisse putas, iam mihi turpem deformemque depinxisti animam, non eam, quam purgatam, ex mortuisque experrectam a CHRISTO solo recepimus.	Otherwise if you think either law or merits or human powers cooperated in that renewal, you have already depicted for me a soul shameful and disfigured, not that one which we received, purged and awakened from the dead by Christ alone.
Id totum perfecit negocium CHRISTI sanguis, quo non ambigas absque sanguine, ut citat Paulus, non fuisse remissionem.	The blood of Christ accomplished that whole matter, for which you should not doubt that without blood there was no remission, as Paul cites. [Hebrews 9.22]
Quae quidem remissio ille ortus est felicissimus et aeternus, de quo sic suo in euangelio Ioannes: Et dedit eis potestatem filios Dei fieri.	Which remission indeed is that most happy and eternal birth, concerning which John [wrote] thus in his gospel: And he gave them the power to become sons of God. [John 1.12-13]
Qui uero hi sint, qui tam magnifico donantur ortu a Deo, reor illos esse, quos ex Deo ipse per gratiam nascituros praeuidit.	But who these are, who are given such a magnificent birth by God, I reckon them to be those whom he himself foresaw would be born through grace from God.[405]
Non ex uoluntate, ait, carnis, neque ex uoluntate, seu uoluptate concupiscentiaque uiri, sed ex Deo nati sunt.	Not from the will of the flesh, nor from the will or rather the pleasures and concupiscence of a husband/ man, but they were born from God. [cf. John 1.13]
Hi uere Deum norunt, hi amant, hi (quaecunque accidant) in fide IESU CHRISTI perstant immobiles.	These [people] truly know God, these [people] love and these (whatever things may happen) stand firm, immovable in the faith of Jesus Christ.
Atque haec omnia, ut etiam atque etiam dicam, gratuito.	And all these things, that I may say [it] again and again, [come] by grace/ gratuitously.
Verum quo ardentius tam tui amantissimi diligas Patrem	But in order that you may love more ardently the Father and benefactor of you greatly loved,
{131.a} et benefactorem, illud quoque in mentem ueniat, imo ueluti signaculum aeterno tibi alliga memoratu, figeque animo, quod sicut tua in uocatione ac iustitia, qua gratis iustificatus es per fidem, nihil quod tuum esset requisiuit: unde neque merita, neque uires humanae, ut nuper diximus, in tam excellenti munere, uti est iustificatio, locum habuere: sic dato gratis beneficio, teque per gratiam innouato, iam te uult suum esse tuo in negocio cooperatorem.	{131.a} let this also come to mind, rather, bind it to yourself like a seal in eternal remembrance and fix it in your mind, because just as in your calling and righteousness, by which you were justified freely through faith, he required nothing that was yours, whence neither merits nor human powers, as we recently said, had a place in so excellent a gift as is justification, thus, with the benefit having been freely given and you having been renewed through grace, he now wills you to be

[405] Nativitas nova animae qualis. (What the new birth of the soul is like.)

	his co-worker in your own activity.[406]
Vult quoque id quod prius detrectauerat, nempe tuum studium, tuum conatum, tuum arbitrium, ac tuam, quae antea fuerat rebellis, uoluntatem: Tandem te totum tua in re minime deesse quaerit.	He also wants that which he had previously rejected, namely your zeal, your effort, your choice, and what before was rebellious: your will; lastly, he seeks that you not fail yourself at all in your own work.
Aliter enim a filiis irae (ita eramus ante uocationem) et poenae, quid harum rerum, quae nullae prorsus erant, ab illoque qui ideo gratis iustificatus est, quo arctiori illum sibi Deus deuinciret obligationis nodo, proferri potuit?	For otherwise, what of these things, which were utterly nothing, could have been brought forth by the children of wrath (so we were before our calling) and of retribution, and by him who is for that reason freely justified, so that God might tie him to himself with a tighter knot of obligation?
Ergo qui non diligit, ut senex inquit noster, non nouit Deum, non illius cognouit beneficia, non uocationem, non, unde oriri debet amor, uitam sibi gratis conciliatam.	Therefore, he who does not love, as our elder [i.e. John] says, does not know God, has not known his benefits, nor his calling, nor the life freely procured for him, from which love should arise.
Nanque ipse non tantum nos amat, ut caeteri solent amici, sed et ipsissimus amor est et charitas.	For not only does he love us, as other friends usually do, but also his very own self is both love and *charitas*.
Quod si quis adhuc tam caecus est atque incogitans, ut haec apertissima non uideat, id saltem mecum pertractet animo, expendatque diligentissime, quod nescire flagitium censetur inexpiabile. Quid istuc, oro, est?	But if anyone is still so blind and even unthinking, that he does not see these extremely obvious things, let him at least investigate this with me in his mind, and weigh [it] most diligently, because to not know is thought to be an inexpiable disgrace. What is that, I pray?
4.9. In hoc apparuit charitas Dei in nobis, quoniam filium suum unigenitum misit Deus in mundum, ut uiuamus per eum. **4.10. In hoc est charitas, non quasi nos dilexerimus Deum, sed quoniam ipse prior dilexit nos,**	**4.9. In this the love of God has appeared in us, because God sent his only begotten son into the world, so that we may live through him.** **4.10. In this is love, not as if we loved God, but because he loved us first,**
{131.b} **et misit filium suum propitiatorem pro peccatis nostris.**	{131.b} **and sent his son as propitiator for our sins.**
In his uerbis, nisi prorsus hallucinor, totam mihi uideor deprehendisse salutis humanae rationem.	In these words, unless I am completely delusional, it seems to me I have grasped the whole reason for human salvation.

[406] Ante vocationem nihil nostrum requisivit Deus, post vero vult, quicquid sumus, illi cooperari. (Before [our] calling God required nothing of ours, but afterward, he wants whatever we are to cooperate with him.)

Unde mirari haud satis possum tam necessariam cognitionem in hoc loco, sic leuiter ab expositoribus praeteriri.	Hence, I cannot marvel enough that in this passage such necessary knowledge is so lightly passed over by expositors.
Clara et facilia sunt haec, aiunt quidam ex ipsis.	These things are clear and easy, some of them say.
At mihi contra euenit, homini certe hebeti ac tardo.	But it is the opposite for me, certainly a dull and slow man.
Rerum enim omnium, de quibus nunc fere controuersantur homines, ea difficillima mihi semper uisa est, quae in iustificationis origine et modo uersatur, eoque intricatior apparet, quo hactenus copiosiorem hominum partem ad hunc impegisse lapidem nonnullis est persuasum.	For of all the things about which men are now generally in dispute, that has always seemed to me the most difficult which deals with the origin and mode of justification, and it appears the more intricate, the more some are convinced that, up to this point, the greater part of mankind has dashed against this stone. [cf. Isaiah 8.14, Romans 9.32-33, and 1 Peter 2.8]
Neque tamen hac mihi de re plura scribenda esse iudico, ob multa, sed eo potissimum, quod tum ab aliis, tum a nobis quoque his in commentariis, ac in illis, quae in psalmos ociosi scripsimus, multa sunt dicta, dicenturque a Patribus, religiosissimeque opinor tractabuntur: quibus sane ad concilium accersitis nulla in primis constantior debet esse una conueniendi cura et ratio, quam ut omnes in unam conspirent religionis sententiam, degantque tuto in Deo.	Yet I do not judge that more things ought to be written by me concerning this subject, for many reasons, but especially because, both by others and by me, in these commentaries, and also in those which I wrote on the psalms in my leisure, many things have been said and much will be discussed by the Fathers most religiously, surely with these men summoned to a council, there should first of all be no care or reason for convening more resolute than this: all should harmonize/ conspire in one religious purpose and live safely in God.[407]
Quod uix quidem obtineri posse arbitror, dum tanti ponderis moles nutat adhuc (quod aiunt) in bilance. Dicam interim cum Hieremia, Scio domine quia non est hominis uia eius, nec uiri est ut ambulet et dirigat gressus suos.	Because indeed I think it can scarcely be obtained while a mass of such weight still totters (as they say) in the balance. Meanwhile I will say with Jeremiah, I know, lord, that the way of man is not his own, nor is it man's [doing] that he walk and direct his own steps. [Jeremiah 10.23]
Non iccirco quidem uastissimum illud gratiarum mare Deus misericordiam impartitur homini, quod ipse homo sic uelit aut expetat: sed iam uult, quoniam a Dei clementia motus adiutusque in eo aptatur, ut uelit bonum.	Indeed not for this reason does God bestow mercy, that most vast sea of graces, upon man, because man himself so wills or desires it, but he wishes it now, since moved and aided by God's clemency he is made ready in this, that he might desire the good.
Et certe non hic opus est dissimulatione.	And certainly there is no need here for

[407] Scopus Patrum ad concilium vocandorum, qualis esse debeat. (What the aim of the Fathers to be called for a council ought to be.)

Nemo	dissimulation. Almost no one
{132.a} fere tam sui parum compos est, qui id omnino in se non periclitetur, quod ait Salomon, Praeparatur uoluntas hominis a Deo.	{132.a} is so lacking in self-control, who does not wholly undergo this in himself, in view of which Solomon says: The will of man is prepared by God.
Cuius id proprium esse non nescimus, mentem hominis uagam, a uiaque iustitiae deerrantem admonere, reprehendereque a fuga, et ut se possit colligere, ad inuitantemque gratiam redire, uires ac robur animi suppeditare.	We are not unaware that it is characteristic of him to admonish the wandering mind of man, straying from the path of justice, and to pull it back from flight, and to supply strength and firmness of mind, so that it may collect itself and return to inviting grace.
Tantum homo stimulos illos perpetuos Dei non paruifaciat.	If only man does not belittle those perpetual stimuli/ goads of God.
Quare, inquit, moriemini domus Israel? Reuertimini et uiuite.	Why, he says, will you die, O house of Israel? Return and live.
Itaque qui audit dicat, Venio.	Therefore, let him who hears say: I am coming.
Atque hunc ad modum incipit posse aliquid anima, quae a Deo mota, posse desiderauit.	And in this mode the soul which was moved by God, begins to be able [to do] something it desired to be able [to do].
Haec est origo iustificationis, id salutis initium, nempe gratuita Dei uocatio.	This is the origin of justification, that beginning of salvation, namely, the freely given/ gratuitous calling of God.[408]
Ipse nanque prior dilexit nos, cooptauitque in suos anteaquam id uelle idonei essemus.	For he himself loved us first, and enlisted us into his own [people] before we were fit for willing it.
Si te porro inuocatum quereris, erras.	Then, if you complain that you were called, you are mistaken.
imo id magis doleat tua te sponte in reprobum ita traditum esse affectum, ut ea quae non conueniant (ut ait Paulus) et uelis et facias.	Rather, let this grieve you more: that you, of your own accord, have so surrendered to base affection, that those things which are not fitting, you both desire and do (as Paul says). [cf. Romans 1.27-28]
In hoc est charitas, ait Ioannes, non quasi nos dilexerimus Deum, sed quoniam ipse prior dilexit nos.	In this is *charitas*, says John, not on the grounds that we have loved God, but because he himself loved us first.
Nullo, ait, nostro prouocatus officio, aut merito Deus ita percupide nos amauit, ut filium suum tanquam uenale mancipium pro nobis redimendis exponeret.	Prompted, he says, by no good deed or merit of ours, God loved us so passionately that for the sake of redeeming us he exposed his own son like a slave for sale.
Nos certe a Deo auersi mundum pro Deo habebamus, illiusque delectati lenocinio	Having turned away from God, we certainly were holding the world as God and, delighted

[408] Iustificationis origo. (The origin of justification.)

quae sensum tantummodo alliciebant, sequebamur attoniti.	by its allurement, we followed stupefied those things which enticed the senses only.
Qua de re cum ius suum in nos Deus merito exercere posset, noluit tamen, sed nouum excogitauit amoris genus.	For this reason, although God could have justifiably exercised his right over us, still he was unwilling, instead he devised a new kind of love.[409]
Misit ergo proprium e coelis filium, non illum quidem tanquam paternarum offensionum ultorem, sed uiuam hostiam, uiuum libamen, propitiationemque efficacissimam, et	Therefore, he sent his very own son from heaven, not him indeed as the avenger of offenses [against] the father, but as a living victim, a living libation, and a most efficacious propitiation,
{132.b} pretium pro sceleratis atque illis ipsis sibi infestissimis in illo exoluit.	{132.b} and he paid the price for the wicked and for those very people who were most hostile to himself, through him [i.e. Christ].
Ecquis unquam ad hunc amauit modum? Sic sane fuit, o mundi antistites, Dei charitas erga nostrum genus.	Has anyone ever loved in this way? Surely it was such, O high priests of the world, the love of God towards our race.
Nulla hic auditis compensari merita, nullam uirtutem, nullas oblationes, nullum studium.	You hear of no merits here being compensated, no virtue, no offerings, no zeal.
sola atque una omnino id totum absoluit negotium Dei clementia.	The sole and altogether unique mercy of God completed that whole task.
Quis tam beneuolum non (ut sic dicam) redamaret dominum?	Who would not love in return (so to speak) such a benevolent master?
Illi profecto noster omnis debetur amor, qui filii sanguine iccirco et morte nostram redemit uitam, illi quo deinceps, haud mundo amplius ut prius uiueremus.	To him assuredly all our love is owed, who redeemed our life by the blood and death of his son for this reason, that henceforth we might live for him and no longer for the world as before.
Illius enim facti sumus iuris, qui tanti nos emit, quanti aestimandus est CHRISTI cruor.	For we have come under his jurisdiction/ become his property, he who bought us for as much as the blood of Christ is to be valued.
Caeterum si Deus, qui bonorum nostrorum, ut inquit Dauid, non eget, neque in referenda gratia nostrum requisiuit officium, aut quidpiam exegit operis, tantopere nos ultro dilexit, ut diximus, debemus certe et nos inter nos mutua ad illius exemplum prosequi charitate.	Moreover, if God, who, as David says, has no need of our goods, and who in tendering grace has required no duty of ours, nor exacted any work, has willingly loved us so much, as we have said, we too certainly ought to pursue one another with mutual *charitas* according to his example.
At uide consentaneum ad ea quae dicta sunt additamentum.	But see an addition consistent with those things that have been said.

[409] Amoris magnitudo in Deo erga humanum genus describitur. (The greatness of God's love for mankind is described.)

4.11. Charissimi si sic Deus dilexit nos, et nos debemus alterutrum diligere.	**4.11. Dearest ones, if God loved us thus, we too ought to love one another.**
Surdis'ne canit tibicen spiritus? Quam uereor ut cautibus, stipitibus'ue, nedum surdis hominibus occinuerit tam suauis olor.	Does the piper of the spirit play for the deaf? How I fear that such a sweet swan has not [really] sung to crags and stumps, still less to deaf men.
Verum haec millies nequicquam repetita praetereamus, satisque sit nobis in praesentia admonuisse, quod ut Deum ipsam esse charitatem et credimus et fatemur, et nisi plumbei sumus, experimur, ita odia discordiasque a nequam esse daemone non ignoramus.	But let us pass over these things, repeated a thousand times in vain, and let it suffice for us at present to have made a warning, that just as we believe and confess that God is love itself, and we experience [this], unless we are leaden, so we are not ignorant [that] hatreds and discords are from a wicked demon.
Unde qui ex Deo nati sunt, se mutuo in CHRISTO diligunt. hoc est, eo, quo ipse docuit, reque ipsa praestitit,	Wherefore those who are born of God love one another in Christ. This means, in that way in which he himself taught and prevailed in actual fact/ reality itself,
{133.a} tum modo, tum ratione diligunt.	{133.a} both in method and logic.
Contra qui ex aduersario illius immanissimo dependent, ut ipse quidem et CHRISTUM, et eos qui CHRISTUM imitantur, acerbissimo insectatur odio, ita illi, homines, uel eos maxime qui probitati adhaerent ac religioni.	On the other hand, those who depend on his most monstrous adversary, just as he himself indeed pursues both Christ and those who imitate Christ with the most bitter hatred, so [do] those [men] pursue people, even especially those who adhere to probity and religion.
Sint enimuero, ut uis, illi quos diximus a nequissimo pendere spiritu, uel religiosi, uel praeclarissimis ornati moribus et uirtutibus, si factiosi sunt, atque ob odia et simultates in alios conceptas inquieti, daemones sunt, ut ita dicam, humana induti effigie.	Yes indeed, let those whom we have said depend on the most wicked spirit be, as you wish, either religious or adorned with the most excellent morals and virtues: if they are factious, and because of hatreds and enmities conceived against others, tumultuous, they are demons, as I might say thus, clothed in human form.
talis sane fuit Cain in fratrem, talis in parentem Absalon, talis demum Iudas proditor in CHRISTUM domini: qui porro Dei filius uisibilem se propterea mundo praebuit, quo exemplum dilectionis esset nobis ac forma: quanquam certe	Such indeed was Cain against his brother, such was Absalom against his parent, such, finally, was Judas the traitor against the lord's Christ, [and] he furthermore, the son of God, showed himself visible to the world for this reason, in order that he might be an example and a model of love for us, although certainly
4.12.1. Deum nemo uidit unquam.	**4.12.1. No one has ever seen God.**

Compertior res est, quam ut luce egeat, Deum, uti in sua est natura, neminem unquam oculis uidisse corporeis, nec uidere posse.	It is a fact too well known to require light/ explanation: God, as he is in his own nature, no one has ever seen with bodily eyes, nor is able to see [him].
Sic Deus ipse ad Mosen loquitur: Non uidebit homo faciem meam, et uiuet.	Thus God himself speaks to Moses: Man will not see my face and live.
Non quod facies illa, quae est facies uitae, ut ait Nissaenus, causa sit mortis uidentibus: sed quoniam, tametsi uiuificet natura, eius tamen est, ut omnem cognitionem transcendat.	Not because that face, which is the face of life, as the Nyssene [i.e. Gregory of Nyssa] says, is a cause of death to those seeing [it], but because, even if it gives life by its nature, still it is its [nature] that it transcends all cognition.
In hoc Deus uidetur, ut nunquam respicere ad eum cesses.	God is seen in this: that you never cease to look toward him.
Haec ille. Quod autem legimus Deum nonnunquam uisum a Patribus, ea umbra erat, ac quaedam diuini fauoris, praesentisque numinis attestatio.	These [words] he [spoke]. But what we read: [that] God was sometimes seen by the Fathers, that was a shadow and a certain attestation of divine favor and of present divinity.
Unde illud est celebre: Facie ad faciem locutus est nobis in monte, quod sic intelligitur, Deum scilicet signa illis ita euidentia exhibuisse, ut negari minime	Hence that famous [passage]: Face to face, he spoke to us on the mountain, which is understood thus, namely, that God exhibited signs to them so evident, that it could by no means have been denied,
{133.b} potuisset, quin re uera Deus ipse fuerit.	{133.b} that in reality it was God himself. [Deuteronomy 5.4]
Ita alios alias tropo nimirum usitato in scripturis, Deum, seu aliquam illius gloriam, uidisse affirmamus.	Thus we affirm that others at other times, by a trope no doubt common in the scriptures, have seen God, or some of his glory.
Quod euidentissime a Ioanne declaratum suo in Euangelio legimus, cum illud citans Esaiae, Vidi dominum, ita scribit. Haec dixit Esaias, quando uidit gloriam eius.	Which we read most clearly declared by John in his Gospel when, quoting that [declaration] of Isaiah, I saw the Lord, [John] writes thus: Isaiah said these things when he saw his glory.[410]
Gloriam hic Dei, crucem CHRISTI interpretantur, et mortem, ut alias exposuimus.	Here they interpret the glory of God [to be] the cross of Christ and [his] death, as we have explained elsewhere.
Quapropter cum istiusmodi occurrunt schemata in scripturis, nostra penitus auertenda est mens a crassicie literae, ne Dei maiestatem substantiamque nostris	Wherefore, when [rhetorical] figures of this sort occur in the scriptures, our mind must be turned away entirely from the coarseness of the letter, lest we suppose that the majesty and

[410] Deum vidisse olim facie ad faciem antiquos Patres iudaeorum, quomodo intelligatur. (How it is to be understood that the ancient Fathers of the Jews once saw God face to face.)

hisce moribundis oculis ac lusciosis inspectabilem, nobis obuiam posse esse opinemur.	substance of God can come to meet us to be visible to these moribund and dim-sighted eyes of ours.
An uero aut Paulo, aut Mosi, qui Dei gloriam atque eius faciem uidere cupiens, ab ipso audiuit, Non uidebit me homo et uiuet, ea contigerit praerogatiua, quae nemini unquam, uideant alii.	But whether that privilege was granted to either Paul or to Moses, who, desiring to see the glory of God and his face, heard from him, No man will see me and live, [that privilege] which was never [granted] to anyone, let others see [to it].
Ego interim cum Ioanne illo, qui supra pectus domini IESU in coena recubuit, secretaque hausit coelestia, dicam, Deum nemo uidit unquam.	I, meanwhile, with that [famous] John who reclined upon the breast of the lord Jesus at supper and drank in celestial secrets, will say: no one has ever seen God.
Quod si tamen illum in nobis esse manereque contendis, non contradico, modo id fatearis, corporeis illum aspectibus haudquaquam posse inspici, sed spiritualibus, ac mente, capace quidem coelestium illuminationum, atque acie illa sublimi amoris, qua in ipso ardemus.	But if nevertheless you contend that he exists and remains in us, I do not contradict, if only you admit that he cannot be seen at all by bodily gazes/ aspects, but by spiritual ones, and by the mind (indeed capable of celestial illuminations) and by that sublime keenness of love, with which we burn in him.
His itaque obtutibus, quandiu in carcere hoc tetro animae uiui datur, utcunque cerni potest Dei praesentia: reuelata uero facie, ac sine inuolucro, maiestatem illius contemplari, exutis id iam carne animis seruatur.	And so, by these insights, as long as it is granted to the soul to live in this foul prison, the presence of God can be discerned in some way, but to contemplate his majesty with a revealed face and without a veil, that is reserved for souls already stripped of the flesh.
Quanquam neque illis quidem pro rei magnitudine ac ratione, integre.	Although, indeed, not even for them completely, in view of the magnitude and nature of the thing.
Melius tamen quam nobis, qui mole adhuc inerti sensuum	Nevertheless, better than for us who, still burdened by the mass of the inert senses,
{134.a} grauati, superuestiri cupimus.	{134.a} desire to be clothed over. [2 Corinthians 5.4]
indicia quaedam igitur in nobis insunt efficacissima, quibus an Deus in nobis sit, deprehendi potest.	Therefore, certain very effective indications are inherent in us by which it can be detected whether God is in us.
Sed illud omnium maximum ac magis euidens, si abiectis odiis omnes in CHRISTO dilexerimus.	But that is the greatest of all and more evident: if, with hatreds cast aside, we love/ will have loved everyone in Christ.
Ut enim humana mens aut animus corporeo nequit intuitu uideri, sed suis duntaxat comprehenditur motibus atque actionibus, similiter Deum in nobis esse, non oculis	For just as the human mind or conscience is not able to be seen by a bodily gaze, but is grasped only by its own movements and actions, similarly, we sense that God is in us,

hisce genarum uallo obductis, tectisque ciliorum artificio, sed fraterna ex charitate ac ui illa amoris insigni, quae etiam ad ipsos extendi debet inimicos et immeritos, sentimus.	not with these eyes covered by the rampart of the cheeks and protected by the contrivance of the eyelashes, but with fraternal *charitas* and that remarkable force of love, which ought to be extended even to enemies themselves and those undeserving.
Siquidem absque Dei praesentia nemo sic unquam alium amauit, imo ne se ipse quidem sincere. Ergo	Accordingly, without the presence of God, no one has ever loved another thus, no indeed, not even his own self sincerely. Therefore,
4.12.2. Si diligamus inuicem, Deus in nobis manet, et charitas eius in nobis perfecta est. **4.13. In hoc cognoscimus, quod in eo manemus, et ipse in nobis, quoniam de spiritu suo dedit nobis.**	**4.12.2. If we love each other, God remains in us, and his *charitas* is perfected in us.** **4.13. In this we know that we remain in him, and he in us, because he has given to us of his spirit.**
Felicem reciprocationem, Deum in nobis, nosque in Deo uicissim esse, et id quidem sacro illius spiritu conciliante.	Happy reciprocity: God is in us, and we in turn in God, and this indeed with his holy spirit mediating it/ reconciling [us].
Qui sane spiritus ad eam nos promouens dilectionem et charitatem, quae Deus ipse est, lumen quoddam mirificum in nobis ac rarum notionis plane diuinae infundit: qua cernimus uere illum in anima residere, in qua amor is, qui nullo immoderato imbutus affectu, totus candidus est, et sanctus, resideat.	Which spirit, surely, moving us forward to that love and charitas, which is God himself, pours into us a certain wondrous and rare light, of a clearly divine conception, by which we perceive him to be truly residing in the soul, in which that love resides, which, imbued with no immoderate passion/ affection, is totally spotless and holy.[411]
Huiusmodi quidem dilectionis gradus perfectissimus est, necessarius tamen, si quis alius.	Indeed this sort of degree of love is the most perfect, yet necessary, if ever anything was.[412]
Unde non iniuria perfecta hic charitas a Ioanne dicitur: Et charitas, inquit, eius in nobis perfecta est.	Hence, it is not without reason here that *charitas* is called perfect by John: And his *charitas*, he says, is perfected in us.
Nam benemeritos, et illos, qui gratiam referre possint, beneuolentia prosequi, atque ipsam communibus et usitatis	For to pursue with goodwill the well-deserving and those who are able to return a favor, and to testify to that same goodwill by common and customary duties,
{134.b} officiis testari, uulgare id genus est amoris, communeque nobis cum caeteris e uulgo hominibus, ne dicam ethnicis ac	{134.b} this is an ordinary kind of love, and one common to us with the rest of the people from the horde, not to mention pagans and

[411] Signum efficax agnoscendi, an Deus habitet in nobis. (An effective/ efficacious sign for recognizing whether God dwells in us.)
[412] Gradus quidam excellens fidei. (A certain excellent degree of faith.)

infidelibus.	infidels.
Ad alium proinde amoris gradum, et eum quidem excellentiorem, quam qui angustiis huiusmodi arctari debeat, suos uocauit asseclas CHRISTUS, quando ultro dilexit, quando aduersariis, quando alienis, quando ingratis, quando ipsis suis iratis ac saeuis persecutoribus non destitit suae incomparabilis ad omnes dilectionis indicia impartiri.	So then, to another degree of love, and that indeed more excellent than one which ought to be confined by narrow spaces of this sort, Christ called his followers, when he loved spontaneously, when to adversaries, when to strangers, when to the ungrateful, and when to his own angry and savage persecutors themselves he did not cease to impart the signs of his incomparable love to all.
Talis fuit in CHRISTO amoris uirtus, talis charitas, talis beneuolentiae erga homines significatio.	Such was the virtue/ power of love in Christ, such was the *charitas*, such was the sign of benevolence toward men.[413]
num aliud maius requiri potuit amoris signum ab illo, qui pro te mortuus est?	Could any other greater sign of love be required from him who died for you?
Atqui fortunarum homines, et hi amici, possunt quidem inter sese damnum perpeti, atque subinde resarcire: Sed qui uitam erogent pro inimicis, ut erogauit CHRISTUS, aut nulli, aut rari.	But men of fortune, and these friends, can indeed suffer a loss among themselves, yet immediately after make restitution: But those who would expend their lives for [their] enemies, as Christ expended [his], are either none, or few.
Ergo a domestica charitatis inter nos consuetudine, usuque per spiritum sanctum nobis datum conciliato, cognoscimus, ut inquit Ioannes, quod in Deo manemus, et ipse in nobis.	Therefore, from the domestic custom of *charitas* among us, and the practice brought about through the holy spirit given to us, we know, as John says, that we remain in God, and he in us.
4.14. Et nos uidimus, et testificamur, quoniam Deus pater misit filium suum saluatorem mundi.	**4.14. And we have seen, and we testify, that God sent his son as savior of the world.**
Non multum adeo esset, opinor, Deum fateri suum delegasse filium in terras, nisi et eundem ipsum filium salutem non tantum mundo communiter uniuerso, sed et sibi quilibet particulariter attulisse crederet.	It would not be so much, I suppose, to acknowledge that God dispatched his son into the lands, unless anyone you please also believed that this same son brought salvation not only to the whole world generally, but also to himself particularly.
Ex qua quidem asseueratione illa nascitur admirabilis in anima tum certitudo, tum fiducia, tum maxime consolatio et gaudium, de quo sic Virgo: Et exultauit spiritus meus in Deo. non Deo, inquam, illo solum, cui	From which assertion indeed, there is born in the soul not only that wondrous certitude, but also [that] trust and most of all [that] consolation and joy, concerning which the Virgin [said] thus, And my spirit has exulted in

[413] Qualis fuit in CHRISTO erga homines vis amoris. (What kind of force of love there was in Christ toward human beings.)

	God. Not only in that God, I say,
{135.a} etiam ipsi assurgunt Daemones, ac tremebundi parent illius dicto, sed in Deo salutari meo.	{135.a} to whom even the Demons themselves rise up and, trembling, obey his word, but in God my salvation. [Luke 1.47]
Talem proculdubio persensit in spiritu afflatum apostolus, ac uim fidei, cum illud scripsit, CHRISTUMque appellauit saluatorem mundi.	The apostle no doubt thoroughly felt such an inspiration in [his] spirit, and a force of faith, when he wrote that, and called Christ the savior of the world.
Cum nominat mundum, rem prorsus perditam, atque coelesti parenti odiosam et detestatam intelligit.	When he mentions the world, he understands a thing utterly lost, and to the celestial parent even hateful and detested.
Nos tantae, ait, rei spectatores fuimus, hisce accepimus oculis, audiuimusque.	We were spectators/ eyewitnesses, he says, of so great a thing: we received [it] with these eyes, and we heard [it].
unde de re multifariam a maioribus praedicta, assertaque testimoniis sermonem facimus, testificamurque Dei filium, quo mundum seruaret, ad terras has nostras contaminatissimas descendisse. et ut concludam:	Whence we make a sermon concerning a matter foretold in various ways by our ancestors and asserted by testimonies, and we testify [that] the son of God, so that he might save the world, descended to these terribly contaminated lands of ours. And, so that I may conclude:
4.15. Quisquis confessus fuerit, quoniam IESUS est filius Dei, Deus in eo manet, et ipse in Deo.	**4.15. Anyone who will have professed that Jesus is the son of God, God remains in him and he in God.**
Animaduerte ex supra memoratis, quomodo una omnino sit assertio, CHRISTUM IESUM fateri esse De [sic, Dei] filium, et charitatem Patris haberi.	Notice from the things mentioned above, how it is altogether one assertion: to profess Jesus Christ is the son of God, and the *charitas* of the Father is possessed.
Siquidem ab eodem utriusque assertionis fonte eadem manat conclusio, nos utique in Deo esse, Deumque in nobis.	Accordingly, the same conclusion flows from the same source of both assertions, at any rate [that] we are in God, and God in us.
Sic supra. In hoc (nempe ex dilectione) cognoscimus quod in eo manemus, et ipse in nobis.	So, above [he said]: In this (namely, from love) we know that we remain in him, and he in us.
Modo uero. quicunque confessus fuerit, quoniam IESUS est filius Dei, Deus in eo manet, et ipse in Deo.	However, just now [he says]: Whoever confesses that Jesus is the son of God, God remains in him, and he himself in God.
nihil beatius audiri potest. huc quidem nostra omnia connituntur studia, curaeque euigilant in eo cunctae, ut Deum tandem obtineamus.	Nothing more blessed can be heard. To this indeed all our efforts are directed, and all our cares keep vigil in this, that we may at last obtain God.
Quid si alio nostras diuertimus	What if we divert our thoughts elsewhere?

cogitationes? quid si animum diuinarum rerum participem et capacem, pressum humi detinent nonnulli?	What if some [people] hold back the mind – capable of and sharing in divine things – pressed to the ground?
o insaniam. o curas nequicquam susceptas, o homines (si qui sunt tales) frustra in mundo	O madness, O cares undertaken for nothing, O men (if there are such) born into the world in vain;
{135.b} natos; infelicissimum profecto id est genus crucis, in quo quis maximis ultro confectus curis, atque immensis negociorum, solicitudinumque agitatus intemperiis, nihil praeter mundum cogitat.	{135.b} certainly, that is a most unfortunate kind of torment, in which someone willingly consumed by the greatest cares and by the immense storms of negotiations and solicitudes, thinks of nothing except the world.
Is sane mundum, non Deum, et colit, et uti domicilium sibi sempiternum et immortale habitat.	Surely that one worships the world, not God, and he inhabits [it] as his eternal and immortal abode.
quin potius ab ipso tanquam ab agresti domino, ut ait quidam, et duro habitatur, possideturque mancipium factum fortunae miserandum.	Rather, he is inhabited and possessed by the world itself, as if by a brutish and hard master, as a certain [writer] says, having become a pitiable slave of fortune. [Plato, *Republic*, Book I, 329c, quoting Sophocles]
Ad consimilem se habent modum hi etiam, qui seruitutis Dei praetextu ac religionis mundo seruiunt, illiusque irretiti laqueis, eo trahuntur, ubi turpes sui magis uigent affectus et appetentiae.	These people also hold themselves in a nearly similar mode/ manner who, under the pretext of servitude of God and of religion, serve the world and, entangled in its snares, are drawn there, where their own baser affections and appetites flourish to a greater extent.
Hi quidem charitatem Dei non habentes, neque quanti aestimandum sit redemptionis humanae pondus et grauitas, ne per transennam quidem intuentes, absque fide in Deum uitam degunt quemadmodum inquietissimam, ita flagitiosam, ab omnique pie et sancte uiuendi ratione prorsus alienam.	Indeed, these [people] not having the *charitas* of God, not even glimpsing as though through latticework how much the weight and importance of human redemption should be valued, lead a life without faith in God that is as restless as it is disgraceful, and completely alien to every manner of living piously and devoutly.
Caeterum confessio istiusmodi de CHRISTO, ac fides, qua illius desiderio atque amore flagrantes, ipsum fatemur esse IESUM, eo potissimum tendit, ut confiteamur Deum incomprehensibili motum charitate, filium suum unigenitum ad terras destinasse: non ut illas quidem iudicaret, sed quo foedis ipse, nequissimisque obnoxius iudiciis, homines iam perditos de manu assereret hostili, ut probe exacteque asseruit.	Moreover, a confession of this kind concerning Christ, and the faith by which, burning with desire and love for him, we confess [him] himself to be Jesus, tends above all to this, that we confess that God, moved by incomprehensible love, sent his only begotten son to the lands, not indeed that he might judge the earth, but that he himself, subject to the foul and most wicked judgments, might free from the hand of the enemy men already ruined/ lost, as he rightly and accurately has freed/ claimed [them].*

Unde illud protinus emersit beneficium, quod uictus a contaminatissimi, atque adeo saeuissimi uictoris hasta gratis ereptus, in libertatem filiorum Dei ascitus sit, cooptatusque in illius satellitium et familiam.	Whence that benefit immediately emerged, that the vanquished man, freely snatched away from the spear of a most defiled, and even most savage, victor, was taken up into the liberty of the children of God, and was co-opted into his retinue and household.
Quapropter ex seruis, uilissimaque	For which reason, having been emancipated
{136.a} mediastinorum colluuie emancipatus, non modo liber effectus est, sed etiam filius, et is quidem selectus bonorum coelestium haeres ac possessor.	{136.a} from the slaves/ servants and from the vilest filth of the menials, not only has he been made a free man, but even a son; and he indeed [was made] a chosen heir and possessor of celestial goods.
Qui sic credit, habet testimonium Dei in se, nempe charitatem Patris, qua habita habetur et fides illa, de qua iam diximus nostrum oriri erga Deum amorem.	He who believes thus, has the testimony of God in himself, namely, the *charitas* of the Father, which [*charitas*] having been possessed, that faith too is possessed, concerning which we have already said [that] our love toward God arises.
Ex quo sane dono felicissima ea prouenit uicissitudo, ac reciprocatio, qua mutuis quibusdam amoris stimulis inter Deum et animam fit unum fere et domus et habitator.	From which gift, surely, originates that most fortunate interchange and reciprocation, by which with certain mutual impulses of love between God and the soul, both the house and the inhabitant become almost one.
Hi effectus sunt charitatis, hi stimuli amoris, hi ardores, noti quidem illis tantum, qui ad diuina potiunda munera per coelestes purgantur illuminationes.	These are the effects of charitas, these the impulses of love, these the ardors, known indeed only to those who for the sake of obtaining divine gifts, are purged through celestial illuminations.
At eae foedis nequaquam impartiri solent diuitiae suibus.	But in no way are those riches usually bestowed upon filthy pigs.
4.16.1. Et nos cognouimus, et credidimus charitatem, quam habet Deus in nobis.	**4.16.1. And we have known and we have believed the love, which God has in us.**
Ex supradictis ulla absque haesitatione credi debet illum, qui proximum suum diligit, Deum in se manentem habere: neque aliter fieri posse, quandoquidem Deus ipse amor est.	From what was said above, it must be believed without any hesitation that he who loves his neighbor has God remaining in him, nor can it be otherwise, since God himself is love.
Poterat'ne charitas huberiori commendari elogio, quam ut appellaretur Deus?	Could *charitas* be commended with more generous praise than that it should be called God?
Erant forsitan homines Dei munera	Were there perhaps men who were about to

contempturi, nunquid et Deum etiam?	despise the gifts of God, but would they also despise God?
Tantum'ne scelus non praeuidit apostolus, cum definiuit charitatem esse Deum?	Did the apostle not foresee so much wickedness when he defined *charitas* as God?
imo praeuidit, opinor, futurosque deterrere uoluit obtrectatores, hisce illos ferme praeoccupans uerbis: Video fore aliquando, qui Dei dona contemnentes, donatorem quoque ipsum (scelus inauditum) contemnant. nam Deus charitas est.	On the contrary, he did foresee it, I think, and he wished to deter future detractors, almost preempting them with these words: I see that there will be at some time those who, disdaining the gifts of God, will disdain the giver himself (an unheard-of crime): for God is *charitas*.
At in uoce charitatis non modo dilectionem inter homines mutuam, uerum etiam uirtutes omnes animi, atque	But in the word *charitas*, they wish not only mutual love among men, but also all the virtues and affections of the mind/ soul
{136.b} affectus, quibus Deo gratis reconciliamur, signari uolunt.	{136.b} by which we are freely reconciled to God, to be designated.
Verum in eam dudum deuenimus aetatem, ut illa omnia libenter intueamur, gustemusque medullitus, quae uel summis tacta labiis, uulnus afferunt immedicabile.	However we have long since arrived at that age, when we willingly gaze upon all those things, and taste [them] inwardly/ to the marrow, which things, even if touched with the tips of the lips, produce an untreatable wound.
An Dei munera, munera, inquam, illa quibus antiquos Patres pleno ueluti cornu exhuberasse legimus, in pretio nunc sint, illud est indicio, quod tenuis illorum omnino sit usus.	Whether the gifts of God, those gifts I say, with which we read [that] the ancient Fathers abounded as if from a cornucopia, are prized now, this is the proof: that the use of them is altogether slight.
Neque id quidem benignissimi contingit largitoris, uel inopia, uel auaritia, uel odio ad homines, sed nostra prorsus euenit incogitantia, et iuncto cum segnitie contemptu, bonique fastidio.	Nor indeed does this happen from poverty, or avarice, or hatred toward men on the part of the most kind benefactor, but it comes about entirely from our own thoughtlessness, and from contempt joined with sluggishness, and from disdain for the good.
Nihil non iam diuino anteponunt amori homines, paucis illis exceptis, de quibus sic Esaias:	There is nothing that men do not now prefer to divine love, those few excepted, of whom Isaiah speaks thus:
Relinquentur homines pauci: Terra infecta est ab habitatoribus suis, quia transgressi sunt leges, mutauerunt ius, dissipauerunt foedus sempiternum.	Few men will be left: the Earth is stained by its inhabitants, because they have transgressed the laws, they have altered justice, they have squandered the eternal pact. [Isaiah 24.5-6]
Hic propemodum tempora nostra descripsit Vates euangelicus.	Here the evangelical Prophet has described our times pretty well.
Ita fere nostrae depicta est facies religionis.	Thus the appearance of our religion has been almost depicted.
Ita nostra infecta est terra, ut inquit Dauid,	Thus our earth is so stained, as David said, in

in sanguinibus, in homicidiis, in fraudibus, in omni contaminatione uitae, ac libidine.	bloodshed, in homicides, in frauds, in every defilement of life, and in lust.
Blasphemias enimuero terrificas in Deum quid memorem?	Yes indeed, why should I mention the terrifying blasphemies against God?
Tales quippe sunt, ut tantam in Deo esse mireris tolerantiam, qui eas ferat.	After all, they are such that you would marvel that there is so great tolerance in God, that he would bear them.
Fert tamen patientissime clemens Pater, nostramque quodammodo fert humeris procacitatem.	Still, the merciful Father bears them most patiently, and in a certain way bears our insolence on his shoulders.
Qui uero? quoniam nos diligit, quoniam pro filiis licet ingratissimis adoptauit.	But why/ how [indeed]? Because he loves us, because he has adopted us as his children, even though we are most ungrateful.
Unde non ab re illud adiecit senex: Et nos cognouimus et credidimus charitatem, quam habet Deus in nobis. Nam proculdubio	Hence it was not without reason that the elder [i.e. John] added: And we have known and believed the *charitas* that God has in us. For undoubtedly
4.16.2. Deus charitas est, et qui manet in charitate,	**4.16.2. God is *charitas*, and he who remains in *charitas*,**
{137.a} **in Deo manet, et Deus in eo.**	{137.a} **remains in God and God in him.**
Experimento, ait, cognouimus credidimusque, et factis quoque ipsis (ut potuimus) expressimus Dei charitatem esse in nobis, credendo nimirum in CHRISTUM eius unigenitum, atque illius inhaerendo doctrinae, quae in eo maxime uersatur, ut nos inter nos amemus, quemadmodum ipse nos primus nullis nostris prouocatus officiis, imo potius lacessitus iniuriis, et amauit, et effectus illos mirabiles dilectionis sua in cruce ac morte detexit.	By experience, he says, we have come to know and believe, and also by our very deeds (as far as we were able) we have expressed [that] the *charitas* of God is in us, no doubt by believing in Christ, his only begotten son, and by adhering to his teaching, which is chiefly occupied with this: that we should love among ourselves, just as he himself first – not prompted by any of our good deeds, on the contrary, exasperated by [our] wrongdoings – both loved us and revealed those wonderful effects of his love on his own cross and death.
Quid mirum? ipse amor est.	What wonder? He himself is love.
Et qui, ut conuenit, tum Deum per se, tum homines per Deum, diligit, satis legi facit.	And he who, as is fitting, loves both God for his own sake and men for God's sake, satisfies the law.
Hoc est, Deum, qui purissima atque adeo aeterna est charitas, persancte possidet, ab eoque (uide nobilitatem hominis) uicissim possidetur, cum lex spiritus uitae in Deo nihil aliud sit, quam lex amoris.	This means, he possesses God most sacredly, who is the purest and even eternal *charitas*, and is in turn possessed by him (observe the nobility of man), since the law of the spirit of life in God is nothing else than the law of

	love.[414] [Romans 8.2.]
Verum	But yet,
4.17. In hoc perfecta est charitas Dei nobiscum, ut fiduciam habeamus in die iudicii, quia sicut ille est, et nos sumus in hoc mundo.	**4.17. In this, the *charitas* of God is perfected with us, so that we may have confidence on Judgment Day, because just as he is, we too are in this world.**
De perfecta consummataque suis numeris charitate per Deum in nobis, iam diximus. Id Dei sane, haud nostrum, est opus.	We have already spoken about the *charitas* perfected and consummated/ complete in all its parts through God in us. That is surely God's work, not ours.
Qui Deus iccirco in nobis tam mirificum excitauit praesidium, ut simili cum illo exemplo nihil mundi huius principem in die potissimum iudicii extremo pertimescamus, quemadmodum eum ipse non solum non timuit, sed etiam ualidissime debellauit.	And God, for this reason, has raised up in us such a wonderful defense, so that by an example similar to him/ his own, we might not at all dread the prince of this world, especially on the last day of judgment, just as he himself not only did not fear him, but even most powerfully vanquished him.
Magna tunc erit, opinor, uis illa recordationis cum accersito coactoque ad iudicium illud terrificum uniuerso, perfectae suauissimaeque Dei charitatis in nos exhibitae ob CHRISTI mortem, et cruciatus, in mentem uenerit.	Great then, I believe, will be that power of remembrance when, with the whole world summoned and driven to that terrifying judgment, the perfect and most sweet *charitas* of God shown toward us on account of Christ's death and tortures will come to mind.
{137.b} Fuit sane quidem ut admirabilis, ita maioris in nobis fiduciae effectrix atque excitatrix.	{137.b} Surely just as it was indeed admirable so was it an originator and arouser of greater confidence in us.
Propterea igitur perfecta consummataque fuit erga nos propter CHRISTI mortem Dei charitas, ne non fidentes essemus in conspectu Patris cum semper, tum praesertim, cum dies illa horribilis tanquam extremus scenae actus illuxisset.	For this reason therefore, God's *charitas* towards us on account of Christ's death was perfect and consummated, so that we might be confident in the sight of the Father both always, and especially when that horrible day, like the final act of a scene, should dawn.
Non est, credo, qui ambigat perfectissimum illud extitisse amoris signum in Deo, quando filium suum unicum pro humano genere redimendo occidi uoluit.	There is no one, I believe, who doubts that that most perfect sign of love was displayed in God, when he willed his only son to be killed for the sake of redeeming the human race.
Cui porro tam certum amoris indicium ob oculos assidue uersatur, qui fieri potest ut is, quamuis formidabile pertimescat	Furthermore, how can it be that for whomever such a certain sign of love is swirling before his eyes, should dread the judgment, however

[414] Lex spiritus vitae in Deo, lex est amoris. (The law of the spirit of life in God is the law of love.)

iudicium?	formidable?
Tantum illud auet supremus arbiter, ut quemadmodum ille, ita et nos interim conuersemur in hoc mundo, pure scilicet, caste, atque ea in alios charitate, ut in nos ipse.	The supreme Judge desires only this: that just as he did, so we too should in the meantime conduct ourselves in this world, purely, to be sure, chastely, and with that *charitas* for others that he himself [has] for us.
alioqui a nostro facti dissimiles archetypo, deformataque in nobis imagine Dei per uitae dissimilitudinem, quomodo iratum irritatumque, ac minacem feremus iudicem?	Otherwise, made dissimilar from our archetype, and having the image of God deformed in us through dissimilarity of life, how will we bear an angry, provoked/ irritated, and threatening judge?
En timor ille turpissimus, qui ob male sibi conscium animum in nobis conciliatus, a fiducia, quam erga Deum esse oportet, miserabiliter exhorrescit.	Behold that most shameful fear, which, having been generated in us on account of a mind conscious of its own evil, miserably shrinks back from the trust that ought to be towards God.
Iudicii quidem diuini trepidatio ex inquinata oriri solet ut plurimum conscientia, animoque in flagitiis diutino usu inueterato. Et quidem istiusmodi generis	Indeed trepidation of divine judgement is accustomed for the most part to arise from a sullied conscience, and from a soul hardened in disgraceful acts by long-lasting deep-seated practice. And indeed [for a soul] of this very kind:
4.18. Timor non est in charitate, sed perfecta charitas foras mittit timorem, quoniam timor poenam habet. qui autem timet non est perfectus in charitate.	**4.18. There is no fear in *charitas*, but perfect *charitas* casts out fear, because fear has torment/ punishment: moreover, he who fears is not perfect in *charitas*.**
Cum desides ac oscitantes in his agendis, quae feruentissimum in anima requirunt calorem, perfectionis uocem audiunt in scripturis, oppido perturbantur,	When, sluggish and yawning in performing these [acts/ duties] which require extremely fervid heat in the soul, they hear the voice of perfection in scriptures, they are exceedingly perturbed
{138.a} clamantque sat esse sibi somno in uia iustitiae non penitus obrui.	{138.a} and cry out [that] it is enough for them not to be utterly overwhelmed by sleep in the path of justice.
Hi mihi illud uelle dicere uidentur, CHRISTI uitam, a qua uel paulum aberrare scelus ducimus non exiguum, ipsis etiam attemperatam esse gliribus, quibus ea est natura, ut maiorem anni partem dormiant.	These [people] seem to me to mean [that] the life of Christ, from which to stray even a little we consider no small crime, has been adapted even to dormice themselves, whose nature is to sleep for the greater part of the year;
talis enim persuasio nunquam mihi uisa est probabilis.	for such a conviction has never seemed plausible to me.

Quod si quidem caeteris in disciplinis ac studiis languor aliquis, aut remissio, aut torpor, non improbari penitus debet, in coelestium tamen rerum studio ac exercitatione, quibus animae purgantur in Deo, fiuntque per amorem atque uoluntatis unionem cum illo, deiformes, omnis detestabilis est segnities, uel eo maxime, si ultro assumpta ad tantam impellat oscitantiam et socordiam nonnullos, ut sibi persuadeant uitam illam, quae tum odiis, tum oblocutionibus, tum hypocrisi et ambitione tum auaritia, tum (execrabilis mistura) et psalmis, et ieiuniis, et precationibus, atque aliis id genus fidei, quae nulla in eis est, ornamentis, permista sit, Deo probari posse: illudque in primis curae esse numini, ut sues alat et pantheras.	But if indeed in other disciplines and studies some sort of languor or relaxation or torpor should not be thoroughly condemned, still in the study and practice of celestial matters – by which souls are purged in God, and become, through love and the union of the will with him, deiform – all sluggishness is detestable, even especially for this reson, if, willingly assumed, it impels some men to such drowsiness and sluggishness, that they convince themselves that that life – which is mingled now with hatreds, now with backstabbings, now with hypocrisy and ambition, now with greed, and (an accursed mixture) also with psalms and fastings and prayers, and with other ornaments of that sort of faith which is not at all in them – can be approved by God and this is chiefly a concern to the godhead: that he nourish pigs and panthers.[415]
Ita illos appellare soleo, qui uitae sordidae sunt, ac multiiugis, uel criminum uel uirtutum maculis, una facta tum carnis tum mundi tum spiritus farragine, notati.	Thus I am accustomed to call those who are of a sordid life, and marked with many sorts of spots, whether of crimes or of virtues, once a hodge-podge has been made of the flesh and of the world and of the spirit.
Non eo tamen inficias CHRISTI sponsam polymitam circumamictamque uarietatibus incedere solitam: sed uirtutum, sed gratiarum, sed donorum spiritus, non uitiorum.	Yet I do not deny the bride of Christ is accustomed to go about [herself] embroidered and cloaked in variegated colors, but [woven] of virtues, of favors, of gifts of the spirit, not of vices. [cf. Psalm 45.10, 14]
An censes neglectum charitatis a Ioanne tum laudari, cum ait Timentes non esse perfectos in charitate?	Do you think a neglect of *charitas* is praised then by John, when he says, Those fearing are not perfected in *charitas*? [cf. 1 John 4.18]
Perinde est quasi dicat, mediocritatem in amore mutuo non requiri,	It is just as if he were to say, mediocrity in mutual love is not sought,
{138.b} multo minus contemptum aut desidiam.	{138.b} much less contempt or sloth.
Qui eiusmodi sunt, quique segniter ociantur in uinea domini, ad minimam quanque mortis seu poenarum memoriam, trepidant pauidi, iudiciumque more illorum seruili, qui metu magis dicto utcunque parent, quam reuerentia et dilectione, refugiunt.	Those who are of this sort and who lazily keep leisure in the vineyard of the lord, quake, afraid, at the very slightest reminiscence of death or of punishments, and they flee from judgment in the servile manner of those who obey an order more from fear than from

[415] Torpor in spiritualibus Deo odiosus. (Torpor in spiritual matters is offensive to God.)

	reverence and love.
Cuius sane dilectionis ea est uis potissimum ut omni abiecta formidine ac ignauia, quaecunque iusseris, praesto sit imperanti.	Surely, such is the power of this love above all that, with all fear and cowardice cast aside, whatever you may have ordered, it stands ready for the one commanding.
Hi effectus sunt charitatis, quam consummatam perfectamque in suis requirit CHRISTUS.	These are the effects of *charitas*, which Christ requires [to be] consummated/ complete and perfect in his own [people].
Et qui certe ad eum, quem dixi, modum uel Deum uel homines timet, hoc ipso declarat se nondum muneris istiusmodi assecutum esse terminum et perfectionem, quae eo maior diuiniorque censeri solet, quod ab omni semota est pauoris genere, qui liber non sit, ac uenerationis plenus, ut simili plane metu afficiuntur erga parentes liberi, atque erga natu grandiores, qui minoris sunt aetatis.	And certainly one who fears either God or men in that mode which I mentioned, declares himself by this very [fact] to have not yet attained the end point and perfection of a gift of that sort, which for that reason is generally esteemed greater and more divine, because it is removed from every sort of fear which is not free and full of veneration, as children are plainly affected by similar awe toward their parents, and those of a younger age toward those older by birth.
Id genus timoris a charitate nascitur; unde illi, tanquam surculus uiti, perpetuo inhaerescit.	This sort of fear is born of *charitas*, whence it clings to it perpetually as a shoot to a vine.
Metus uero ille sordidus, qui poenam, siue ob laesam conscientiam tortores in se habet, longe ut diuus inquit Augustinus, ab huiusmodi secretus est amoris suauitate, quippe qui poenarum formidine, horroreque potius iudicii, quam amore ducitur, agitque inuitus si quid mandaueris.	But that sordid fear which has within itself punishment or, on account of a wounded conscience, torturers, is far removed (as St. Augustine says) from the sweetness of this kind of love, inasmuch as one who is led by the dread of punishments and the horror of judgment rather than by love, and he acts unwilling if you command anything.
Unde qui tam humili demissoque sunt animo, illud in primis uerentur, ne parum scilicet exorabilem inueniant clementissimum, qui parum se in alios exhibuerint faciles, atque in condonandis iniuriis liberales.	Hence those who are of such humble and cast down feelings, fear this above all, namely that they might find the most clement one [i.e. God] too little moved by entreaty, those who have displayed themselves too little yielding toward others, and [too little] generous in condoning injuries.
Non audiunt hi quidem CHRISTUM, dicet aliquis. nihil periculosius. at audiant saltem ethnicos, et hos	Indeed these people do not listen to Christ, someone will say. Nothing is more dangerous. But let them at least listen to the pagans, and indeed even these
{139.a} quidem in leuiori genere scribendi occupatos.	{139.a} occupied in a lighter genre of writing.
Sic ex illis quidam. Re ipsa reperi, facilitate	A certain one of those [has written] thus: 'I

nihil esse melius, neque clementia.	have found by experience [that] nothing is better than easiness and leniency.' [Terence, *Adelphi*, 5.4.6-7]
Verum hi ut lubet, sentiant.	But yet let these people think as they please.
4.19. Nos diligimus Deum, quoniam Deus prior dilexit nos.	**4.19. We love God because God loved us first.**
Causa quidem totius nostrae erga Deum dilectionis est ipse Deus, qui prior dilexit nos.	Indeed, the cause of all our love toward God is God himself, who loved us first.
Saxa proinde rudia, et inertia fuissemus ad amorem, nisi diuinus nos amor antea praeoccupasset, suaque perfudisset unctione, qua delibutae animae, ex aspera immitique peruersae consuetutdinis scabricie et duritate, in suauem ac facilem deueniunt morum usum, atque affectuum liberalium, mireque et in Deum et in homines ardentium.[416]	So then, we would have been stones, rough and inert toward love, had divine love not seized us beforehand, and bathed [us] in its unction; souls besmeared with which, from the coarse and ungentle scabbiness/ roughness and hardness of a perverse habit, come to a sweet and easy practice of conduct and of generous affections wondrously ardent both toward God and toward men.
Certe rem nunquam ita eximiam, ut Deus est, amare potuissemus, nisi nos prior ille ad se suo traxisset amore. id munus illius fuit.	Certainly we could never have loved anything as excellent as God is, if he had not first drawn us to himself by his own love: that was his gift.
Sed in amando magna est adhibenda solicitudo et cura, ne Dei amorem ab illo, quo erga proximos afficimur, separemus, ne'ue illud, quod unum esse omnino debet atque impartibile, dissociemus. Eam ob rem	But in loving, great solicitude and care must be applied, lest we separate love of God from that love by which we are affected toward our neighbors, or lest we dissociate that which ought to be entirely one and indivisible. For that reason,
4.20. Si quis dixerit quoniam diligo Deum, et fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum, quem uidet; Deum, quem non uidet, quomodo potest diligere?	**4.20. If anyone has said that he loves God, and hates his brother, he is a liar. For, he who does not love his brother, whom he sees, how can he love God, whom he does not see?**
Id natura quoque comparatum est, ut animantia suum quaeque genus ament, iuuentque obsequiis, et pro re nata subleuent.	This also has been established by nature, that living creatures each love their own kind, and help with kind services and, as the situation arises, lift up/ support.

[416] Causa dilectionis nostrae erga Deum, est ipse Deus. (The cause of our love toward God, is God himself.)

Sed longe alia ratio est diligendi in his, qui CHRISTI uitam aemulantur, quam quae ad pecudes, aut ad communem hominum consuetudinem spectat.	But quite different is the manner of loving in these who emulate the life of Christ, than that which pertains to cattle, or the common practice of men.
A qua tamen non abhorrens Ioannes sic suum format argumentum: Sit aliquis qui se Deum amare asserat,	Yet not shrinking back from this, John forms his argument thus: Let there be someone who asserts that he loves God,
{139.b} non contradicam, modo suum hunc amorem amando proximum testetur. alioqui mendacii temerariaeque assertionis insimulari poterit, cum plane id esse minime possit, Deum scilicet amari, non ita proximum.	{139.b} I will not contradict [him], provided he bears witness to this love by loving his neighbor. Otherwise, he can be accused of a lie and of a heedless assertion, since plainly this is not at all possible, namely [that] God is loved, not so a neighbor.
Nam si fratrem quis suum, eiusdem nimirum naturae consortem, praesentem, conuictorem, et qui cum necessitudinem etiam naturaliter contrahere iubetur, imo sine illo omnis esset inamoena et agrestis uitae consuetudo et cultus, non amat: Deum quem nunquam uidit praesentem, amabitne? Haud reor.	For if anyone does not love his own brother, a partner no doubt of his same nature, a companion, in person, and one who is even naturally prompted/ commanded to form a tight bond, what is more, without whom all social intercourse and refinement of life would be unpleasant and brutish: will he love God whom he has never seen in person? I don't think so.
4.21. Et hoc mandatum habemus a Deo, ut qui diligit Deum, diligat et fratrem suum.	**4.21. And we have this commandment from God, that one who loves God, love his brother also.**
Vanissima profecto nostra esset persuasio, si illum, cuius imperium detrectamus, legesque negligimus, amare nos posse contestaremur.	Extremely vain actually would be our conviction, if we were to profess that we can love him whose authority we reject and whose laws we neglect.
Iussit enim Deus tum se, tum proximum a nobis diligi.	For God has commanded both himself and [our] neighbor to be loved by us.
Quare unum sine altero esse non posse adeo uerum est, ut qui secus opinetur, quam maximo detineatur errore, neque eum aliter in diligendo ad hunc modum obtinere certum est, atque hi solent, qui capedine aliqua rimosa aut cribro aquas ferre adnituntur, casso scilicet labore ac studio. Amen.	For which reason it is so very true that the one cannot exist without the other, that he who might imagine otherwise is held back by the greatest error, and it is certain that he succeeds in loving in no other mode than those usually do who try to carry water in some leaky bowl or sieve, namely with fruitless toil and effort. Amen.
{140.a} **IN CANONICAM IOANNIS I.**	{140.a} **On the First Canonical [Epistle] of John**

CAPVT V. **5.1.1. Omnis qui credit quoniam IESUS CHRISTUS, ex Deo natus est.**	**Chapter 5** **5.1.1. Everyone who believes that Jesus [is] Christ, is born of God.**
Miro nos artificio apostolus ad mutuam hortatur beneuolentiam, et charitatem.	With wondrous skill the apostle urges us to mutual benevolence and *charitas*.
Nam dixerat, acutissimoque asseuerauerat argumento in superioribus, homines hominum gratia natos esse: hoc est, necessario ex communi eiusdem generis conuictu mutuam sibi inuicem debere dilectionem homines.	For he had said, and had asserted with a very sharp argument in the above [passages]: men were born for the sake of men, this means: men necessarily, from the common fellowship of the same species, owe mutual love to one another.
Si (inquit) eiusdem tecum naturae participem, qui cum familiariter conuersaris, imo absque huiusmodi consortio et consuetudine uitam, uiueres insuauem, non amas, Deum, quem nemo unquam hominum uidit, qui amare poteris?	If (he says) you do not love a partaker with you of this same nature, with whom you live familiarly, rather, without fellowship and intimacy of this sort, you would live an unpleasant life: how will you be able to love God, whom no one among men has ever seen?
Nunc uero alio utens lemmate, sic rem absoluit.	But now, using a different premise/ theme, he sums up the matter thus:
5.1.2. Et omnis qui diligit eum, qui genuit, diliget et eum, qui natus est ex eo.	**5.1.2. And everyone who loves a person who begot, will also love the one who is born from him.**
Iam diximus, mysteriumque, ut dedit dominus, aperuimus: Quomodo scilicet qui credit quod IESUS est CHRISTUS, ex Deo is natus sit, nempe per sanctum illius spiritum regeneratus.	We have already spoken, and as God granted, have revealed the mystery: In what way, namely, he who believes that Jesus is Christ, is born of God, regenerated, of course, by his holy spirit.
Cuius afflatu sic in diuinis eruditur, ut in secretioribus quidem atque arcanis diuinitatis penetralibus haerere, multo minus errare labique sinatur.	By whose [i.e. the holy spirit's] breath he is so instructed in divine matters that indeed he is allowed to adhere to the more secret and arcane innermost workings of divinity, [allowed] to wander and to slip much less.
Dei quippe est filius, nedum amicus.	After all, he is the son of God, not to mention, a friend.
At si filius est, num Patrem, atque illos, qui ex eadem secum origine processerunt, non amare poterit?	But if he is a son, will he not be able to love the Father and those who have proceeded with him from the same origin?
Non queunt certe, qui ita prognati sunt, suae non diligere consortes naturae,	Certainly, those who are born thus, are not able not to love consorts/ partakers of their own nature,

{140.b} reformatae quidem in CHRISTO, qui illiusmodi geniturae non modo autor est, sed etiam purificator.	{140.b} [a nature] indeed reformed in Christ, who is not only the author of that sort of birth, but also the purifier. [cf. 2 Peter 1.4]
Aeque igitur ac nos ipsi amandi sunt hi, quos ex Deo natos esse non ambigimus, non tam quidem quoniam fratres sunt, qua quod a Deo nati sunt, iccirco filii.	Therefore, these men are to be loved just as we ourselves are, whom we do not doubt have been born of God, not so much indeed, because they are brothers, as that they were born of God, [and] for this reason are his children.
[5.2. within text]	**[5.2. is incorporated in the text]**
Nam qui per fidem, illam potissimum, qua IESUM esse CHRISTUM persuasi sumus, tanquam maturus partus editur, ex Deo, cui filius effectus est, nasci dicitur.	For he who through faith, especially that [faith] by which we are convinced that Jesus is Christ, is brought forth like a mature offspring, is said to be born from God, to whom he has been made a son.
unde illud omnino necessarium contingere oportet, ut qui Patrem diligit, et eos diligat qui ex illo procreati sunt.	Whence that necessary thing must altogether come to pass, that he who loves the Father also loves those who are procreated from him.
aliter autem non illos unquam amare Patrem dixero, cuius contemnunt filios atque legem, qua mandatur, ut fratres ex Deo quidem genitos ament.	However otherwise I will not have ever said those men love the Father whose sons and law they scorn, by which it is commanded that they love their brothers indeed born of God.
Hoc uno sane indicio, an Dei amantes simus, cognosci poterit, si eius mandata seruauerimus, uel secus.	Surely by this one piece of evidence it will be able to be known whether we are lovers of God: if we will have kept his commandments, or otherwise.
Vide igitur quid suo assuat argumento uir sanctus.	Therefore, see what the holy man weaves into his argument.
5.3. Haec est charitas Dei, ut mandata eius custodiamus, et mandata eius grauia non sunt.	**5.3. This is God's love, that we keep his commandments, and his commandments are not burdensome.**
Grauia minime sunt Dei praecepta, sed amanti, sed illi ipsi, qui ex Deo natus sit.	God's precepts are not at all burdensome, rather to one loving, rather to that very person who has been born of God [they are not burdensome].
Alioqui crux CHRISTI suauissima et leuis, fit non amantibus plumbea, inamabilis, et horrenda.	Otherwise, the cross of Christ, very pleasant and light, becomes leaden, unlovable and horrid to those not loving.
Est'ne in rerum natura tam graue onus et ponderosum, quod amanti leue non uideatur? Atqui absque numero immensas terrificasque obiicit tum mundus, tum	Is there in the nature of things any burden so heavy and ponderous that it does not seem light to one loving? And yet, both the world and the devil throw before [us] immense,

daemon malorum species.	terrifying forms of evil without number.
Quid tum? Tantine esse aut mortem aut uitam existimabimus, ut pio a corde diuinum queant excutere uel amorem, uel sufferendi quiduis malorum pro CHRISTO desiderium?	What then? Will we consider either life or death to be of such importance that they might strip divine love from a pious heart, or the desire for bearing whatever evils on behalf of Christ?
Minatur quis tibi exilium,	Someone threatens you with exile,
{141.a} carceres, cruciatus, proscriptiones, mortem tandem: inferat etiam haec omnia, et alia, si quae sunt horribiliora.	{141.a} prison, torments, proscriptions [and] finally, death: let him inflict all these as well, and others, if there are any more horrible.
Eo enim facilius leuissima istiusmodi tolerabis mundi terriculamenta, quo purius tuum in Deo collocaueris amorem.	For the more purely you have placed your love in God, the more easily you will tolerate the most trivial terrors of this sort of world.
Et si quidem talia, quae natura horrori nobis solent esse ac formidini, fiunt toleratu facilia, quando amauerimus: nunquid asperiora illa censenda erunt atque intoleranda, quae lex amoris imperabit?	And if indeed such things which usually are a horror and dread for us by nature, become easy to tolerate when we will have loved, surely those things which the law of love commands will not have to be considered harsher or more intolerable?
Grauia igitur nequaquam ea sunt mandata, quae sanxit amoris Deus, qui tam ardenter nos diligit, ut nobis tributa sit ab eo potestas illius effici filios, natos nimirum (ut inquit Ioannes) ex Deo per spiritum CHRISTI.	Therefore, those mandates are not at all heavy which the God of love has ordained, who loves us so ardently that the power has been granted to us by him to become his sons, born no doubt (as John says) from God through the spirit of Christ.
Nulla itaque damnatio, non solum formido, potest his esse, qui in CHRISTO sunt,	And so, there can be no damnation, not only no fear, for these people who are in Christ.
5.4.1. Quoniam omne quod natu est ex Deo, uincit mundum.	**5.4.1. Because everything that is born of God, vanquishes the world.**
Vehementissima est nobis cum mundo rixa, ingensque pugna, et periculosa.	Our quarrel with the world is extremely violent, a fight huge and dangerous.
Verum neutiquam timenda est, simul ac longo compertum est usu, quod quicquid ex Deo natum est, uincit mundum, et nos certe ex Deo nati sumus, ergo uincitur a nobis mundus.	But it is not at all to be feared, as soon as it is proven by long experience/ practice, that whatever is born of God vanquishes the world, and we are certainly born of God, therefore, the world is vanquished by us.
Argumentum profecto absolutissimum, ac magis uerum, quam si tricis illis logices cornutis cauillosisque formatum esset, quibus quiduis cuilibet concedere (ni prudens sis) te faciunt.	Certainly a most absolute argument, and truer than if it had been shaped by those horned and quibbling dilemmas of logic, with which they make you concede (unless you are prudent) anything to anyone.
Sed longe alia ratio est argumentandi apud	But the manner of arguing with the apostle of

apostolum CHRISTI, quam apud Sophistas.	Christ is far different from that with the Sophists.
Vincimus itaque mundum (ut centies repetam) quia ex Deo, qui prior illum debellauit, prodiuimus.	And so we conquer the world (as I will repeat a hundred times) because we have come forth from God, who first subdued it.
Unde iam uictum uincimus, superamusque prostratum a Dei filio.	Whence now we vanquish the already vanquished, and we overcome what has been prostrated by the son of God.
Cuius uictoriae et nos consortes effecti, in castris illi fidei	And having been made partners in his victory, we fight for him in the camps of faith,
{141.b} militamus, qui, ut uincere possemus, inuictum pene uicit insuperabilis.	{141.b} who, so that we might be able to conquer, insuperable, vanquished the nearly invincible [world].
At quo armorum genere hi, qui a Deo ortum habent, uincunt mundum?	But with what type of arms do these, who have their beginning from God, vanquish the world?
Quibus, oro, praesidiis? copiis ne bellicis? num tormentis illis, illis inquam tormentis aeneis, quae ad perniciem fratrum nostrorum inuentae, sono ipso terrifico et horrendo mugitus imitantur aethereos? Non puto.	With what defenses? With warlike troops? Surely not with those war engines, those bronze cannons, I say, which, invented for the destruction of our brothers, with that very terrifying and horrendous sound imitate heavenly bellowings? I don't think so.
Doctrinae forsan humanae atque eloquentiae iure haec omni debetur uictoria? tantundem.	Is perhaps this victory owed by any right to human doctrine and eloquence? No more so.
Quid igitur? autoritati ne? num sanguini? num numero? num ordini? nihil minus.	What then? To authority? To lineage/ blood? To rank? To position? Not in the least.
Ecquid tandem? arae? fana? sacramenta? ritus id obtinent? Itidem. At scio unde.	But what finally? Altars? Shrines? Sacraments? Do rites obtain it? Likewise [not]. But I know from where [it comes].
En bona uoluntas, en arbitrium, en ieiunia, en eleemosynae, en assiduae in Dei templo supplicationes et lacrymae.	Behold good will, behold choice, behold fastings, behold alms, behold assiduous supplications and tears in the temple of God.
Neque has ego tanti facio merces. Dicat itaque sacrosanctus et uates et apostolus, definiatque quod illud potissimum telum sit, quo mundus is nobis infestissimus confodi possit, atque occidi.	And I do not hold these rewards of much importance. And so, let the sacrosanct prophet and apostle speak, and let him define above all what that weapon may be, by which that most hostile world may be pierced and killed by us.
5.4.2. Haec est, inquit, uictoria quae uincit mundum, fides nostra.	**5.4.2. This is, he says, the victory which conquers the world: our faith.**
Obserua in primis ut fidem appellet nostram, quae alioqui donum Dei sit.	Observe first of all that he calls faith ours, which in any case is the gift of God.

Vult sane Pater aeternus, quandoquidem unius facti sumus conditionis cum CHRISTO, ut sui aeque thesauri consortes haeredesque nominemur, et simus, atque ipse CHRISTUS, quamuis copia differenti.	Surely the eternal Father wills, since we have been made of one condition with Christ: that we should be named, and are, equal partners and heirs of his treasure, just as Christ himself is, although in a different quantity.
Is enim illi naturalis est filius, nos per gratiam et adoptionem, cohaeredes tamen.	For he is his natural son, we by grace and adoption, yet co-heirs.
Eam ob rem quicquid gratiarum obtinemus a Deo, aut si bonis ditamur coelestibus, cooptamurque in consortium filiorum Dei per fidem, cuncta haec nostra iam sunt (ut ait Paulus)	For this reason, whatever graces we obtain from God, or if we are enriched with heavenly goods, and are adopted into the fellowship of God's children by faith, all these are now ours (as Paul says):
{142.a} nos CHRISTI, CHRISTUS autem Dei.	{142.a} we are of Christ, while Christ is of God.
Et Deus (res mira) quicquid est, totus ad nostra attemperatus est commoda.	And God (a wondrous thing), whatever he is, is entirely accommodated to our benefits.
Unde sua in nobis non aliter cognoscit munera, quam si nostra omnino essent, non sua.	Hence he recognizes his gifts in us no differently than if they were entirely our own, not his.
Sed ingratissimus animantium omnium factus est homo, qui ad tantam nonnunquam delabitur proteruitatem atque audaciam, ut praeclarissimis Dei muneribus contemptis, malit usu uitae turpi ac libidinoso feris ipsis syluestribus assimilari, dicique mundi mancipium et seruus, quam filius Dei, quam CHRISTI frater, quam bonorum coelestium haeres.	But man has become the most ungrateful of all creatures, he who sometimes slips down into such impudence and boldness, that having scorned the most excellent gifts of God, he prefers to be likened to woodland beasts themselves in a shameful and libidinous practice of life, and to be called the chattel and slave of the world, rather than a son of God, rather than a brother of Christ, rather than an heir of heavenly goods.
Ad quae quidem bona in primis pura fide, siue, ut apertius dicam, fiducia in Deum libera, minimeque nutanti, peruenire se posse aliquando non ambigat.	Indeed, above all let him not doubt that he can at some time attain these goods in pure faith, or, so that I speak more openly, with free and not at all wavering trust in God.
Ideo (ut hic uides) uictoriam illi ex mundano conflictu acceptam referre non ueretur apostolus.	For that reason (as you see here), the apostle does not fear to credit to it the victory from worldly conflict.
Haec est, ait, uictoria, quae vincit mundum, fides nostra.	This is, he says, the victory which conquers the world: our faith.
hoc est, fide (armatura nimirum Dei) uincitur a nobis mundus, profliganturque aereae potestates ac principatus.	This means, with faith (no doubt the armor of God) the world is conquered by us, and the powers and principalities of the air are overthrown. [Ephesians 2.2]
Sed de fide hic illa dici non arbitror, qua qui interdum imbuti sunt, non solum non	But I do not think that faith is spoken of here, with which those who are sometimes imbued

superant mundum, sed leui aliquando commissa pugna, dant manus hosti.	not only do not overcome the world, but at any time a slight battle has been engaged, they offer their hands/ surrender to the enemy.
Hanc aiunt daemones quoque in se habere, ac contremiscere.	They say that the demons also possess this [faith] within themselves and shudder.
Habent etiam ex nostris illi, quibus mundus ipse imperat, non paret.	They [i.e. the demons] also have among us those to whom the world itself gives orders [and] does not obey.
Qui uero hi sint, aut cuiusmodi sint coloris atque habitus, ex ratione uitae illorum contaminata et fracta deprehendi possunt.	But who these are, or what sort of appearance and character they have, can be detected from their contaminated and broken way of life.
Quare aliud omnino requirimus ad assequenda quae Dei sunt, fidei genus, quod nobis cum daemone, peruersaque hominum multitudine minus commune sit et usitatum.	For this reason, we require an altogether different kind of faith for attaining things that are God's, one that is less practiced and shared by us with the devil and the perverse multitude of men.
{142.b} Hanc fiduciam appellamus, donum quidem ignotum improbis et flagitiosis.	{142.b} This we call trust, a gift indeed unknown to the wicked and disgraceful.
Cuius sane doni potissima ea uis est, ut in his, quae pollicitus est Deus, nequaquam haerere nos sinat.	Surely the chief power of this gift is such that it does not allow us to waver in the least concerning those things which God has promised.
Etenim Deum nunquam pure, ut conuenit, amare poteris, nisi fidem illi prius habueris, eique spe minime dubia adhaeseris.	For you will never be able to love God purely, as is fitting, unless you have placed your trust in him first and have clung to him with a hope that is not at all doubtful.
Alioqui uanus propemodum labor is esset omnis atque exercitatio, Deum, ut ait Bernardus, dies noctesque de peccatorum remissione solicitare, nisi simul quoque credideris remissionem peccatorum te ab ipso obtinuisse.	Otherwise, all that labor and practice would be almost in vain – to petition God (as Bernard says) day and night for the remission of sins – unless you also believe at the same time that you have obtained from him the remission of sins.
Et quidem nunquam me satis intellexisse fateor, quomodo is, qui continuis tanquam excubiis ad assequendum gradum quempiam excellentiorem diuini amoris inuigilat, de his maxime, quae hosce praeuenire gradus solita sunt, animi sit semper dubius ancepsque, ac nutabundus Dei praestoletur reconciliationem.	And indeed I confess that I have never sufficiently understood how one who, as if constantly on guard to attain some more excellent degree of divine love, is always doubtful and hesitant in mind, especially regarding those things that typically precede these steps, and tottering, waits for God's reconciliation.
Nam Deum rogare, illumque suauissimis huiusmodi, cum oras, bonitatis, misericordiae, clementiaeque uocibus appellare, subindeque de illius tum	For to petition God, and to call upon him when you pray, with the sweetest words of this sort: of goodness, mercy and clemency, and then to distrust and to doubt his goodness and

bonitate, tum clementia, tum misericordia diffidere ac dubitare, nonne tuam etiam in dubium uertis factam per CHRISTUM instaurationem et salutem?	clemency and mercy, do you not also cast into doubt your own restoration and salvation accomplished through Christ?
Nonne similis effectus es (ut alius scribit apostolus) fluctui maris, qui uento mouetur et circunfertur?	Have you not become like (as another apostle writes) a wave of the sea, which is moved by the wind and tossed about? [James 1.6]
Imbecillioremne Dei reris esse clementiam, quam tua potens sit miseria?	Do you suppose that God's clemency is weaker than your own misery is powerful?
Dat igitur certo Deus si quid quod nobis dari expediat, rogauerimus, nihil interim, ut inquit idem, haesitantes.	Therefore, God certainly gives if we ask for anything that may be expedient to be given to us, hesitating in no way in the meantime, as the same [apostle] says. [James 1.5-6]
Atque illud est, unde doctrinam hanc didicit apostolus, seruatoris dictum: Quodcunque petieritis Patrem in nomine meo, dabit uobis.	And that is from where the apostle learned this doctrine, the saying of the savior: Whatsoever you ask the Father in my name, he will give to you.
In nomine (inquit) meo, hoc est, spe firma obtinendi rogata.	In my name (he says), this means, in the firm hope of obtaining the things asked for.
{143.a} Quae tamen illis praedita debent esse uitae partibus, quae petitionibus Deo factis respondeant: nihilque, ne unguem quidem transuersum, a CHRISTI uestigiis recedant.	{143.a} Which [things], however, ought to be endowed with those parts of life which correspond to the petitions made to God, and should depart in no way, not even by the breadth of a fingernail, from the footsteps of Christ.
Hisce enim adminiculis fulcitur fides, eaque confidentia, per quam uictores e pugna cum mundo periculosissima discedimus, animatur.	For faith is sustained by these supports, and that confidence – by means of which we emerge victorious from the most dangerous battle with the world – is enlivened/ animated.
Quantum porro debemus CHRISTO, quantum illius cruciatibus, quantum morti, quantum beneficentiae, qui tam stabili nos corroborauit persuasione, ut contra spem spe impauida concipere illa animo audeamus, quae ab ipso solo sperari par sit.	Furthermore, how much do we owe to Christ, how much to his sufferings, how much to his death, how much to his kindness, who has strengthened us with such steadfast persuasion that, with fearless hope against hope, we dare to conceive those things which it is only fitting to hope for from him alone.
Aliter uero CHRISTI clementiae ac meritis, propriae nihilominus existimationis et uirtutis admistione, et fidere, et potiorem quoque, sed non totam tribuere salutis causam, constantis parum est indicium animi, atque de his, quae nobis CHRISTI meritum conciliant, ineruditi.	But otherwise, to trust in Christ's clemency and merits, nonetheless with an admixture of one's own esteem and virtue, and also to attribute the greater but not the whole cause of salvation, is the sign of a mind far from steadfast and, concerning these things which procure for us the merit of Christ, uninformed.
Qui quidem CHRISTUS eam nostris in	Indeed this Christ has implanted in our hearts

cordibus inseuit sui amoris notam, qua signati nil tam humanae inaccessum esse potest rationi, atque ingenio, quin credendo per spiritum sanctum suum ullo absque merito nostro, aut aliorum, obtineamus.	that sign of his love, marked by which nothing can be so inaccessible to human reason and intellect, that we do not obtain [it] by believing through his holy spirit, without any merit of our own, or of others.
Id certe peragit fides, quod nequeunt creata.	Faith certainly accomplishes that which created things cannot.
Unde praeclarissimi huiusce doni excellentiam, imo ipsius datoris CHRISTI IESU benignitatem quis, quantum sat est, laudare admirarique unquam poterit?	Hence, who will ever be able to praise and admire sufficiently the excellence of this most glorious gift, or rather the kindness of the giver himself, Christ Jesus?
At satis utcunque laudant qui in Ecclesiae gremio perseuerantes, solo illo nituntur, qui iccirco IESUS a Deo Patre appellatus est, ut seruet, non perdat, modo nos iri seruatum adeo non dubitemus, ut sic quoque esse persuasissimi, uel ipsa contradicente natura, et mole criminum, et simus, et ita	But they praise him sufficiently in some way who, persevering in the bosom of the Church, depend on him alone, who was called Jesus by God the Father for this reason: that he might save, not destroy, provided we do not doubt we are going to be saved to such an extent that [we] too are thus fully persuaded, even though nature itself and the mound of our sins cry out against it,
{143.b} esse aliis intrepide, constanterque praedicemus.	{143.b} and so we fearlessly and steadily proclaim to others that it is so.
Haec est palma, haec est uictoria, quae uincit mundum.	This is the palm, this is the victory which conquers the world.
Quid hic mussant hypocritae? quid blatterant? quid suam hic mihi obiiciunt, nescio quam, uitae duritatem? quid ullo absque succo spiritus macerationem?	What are the hypocrites muttering here? What are they blathering? Why do they reproach me here with I don't know what hardness of life? Why [reproach me with] maceration/ mortification without any sap of the spirit?
Dicant, obsecro,	Let them say, I pray:
5.5. Quis est qui uincit mundum, nisi qui credit, quoniam IESUS est filius Dei?	**5.5. Who is he who vanquishes the world, if not he who believes that Jesus is the son of God?**
Non est quidem tam aspera diraque procella et aduersitas, aut anceps quoque ac perplexa in doctrina fidei dubitatio, quin firma in CHRISTO fiducia dissoluatur, atque in auras euanescat.	There is indeed no storm or adversity so harsh and dire, nor a doubt so uncertain and perplexing in the doctrine of faith, but that it is dissolved by firm trust in Christ, and vanishes into vapor/ thin air.
Ergo fiducia (ut diximus) uis ea est, non alia, quae uincit mundum, nempe haereticos, prauasque carnis illecebras, bella item, discordiasque iam ita nobis ob	Therefore, trust (as we have said) is that force, not some other, which vanquishes the world; heretics to be sure, and depraved enticements of the flesh, likewise wars and discords,

usum diutinum et consuetudinem, annexas et familiares, ut nullus ferme tam modicus inueniatur hominum coetus, qui secum non dissideat, rixeturque.	already so attached and familiar to us on account of long practice and habit, so that almost no gathering of men is found so small, that it does not disagree and quarrel with itself.
Qualia uero illa sint, quae hostis fidei in nobis a multis iam retro annis disseminauerit, acerbiora sunt, sed tamen notiora, quam ut a me nunc, qui aliud ago, rememorentur.	But of what sort those things are, which the enemy of faith has sown among us now for many years past, they are too bitter and yet too well known to be recounted by me now, who am doing something else.
Haec fuit causa, quae pios principes, atque adeo caeteras una cum Pont. Max. commouit Ecclesiae columnas, ut synodum hanc celebrem, quam passim cogi uidemus, indicerent.	This was the reason which stirred up the pious princes and even the other pillars of the Church together with the Pontifex Maximus/ Pope, so that they proclaimed this celebrated synod/ council, which we see convened here and there.
Faueat CHRISTI spiritus tam piis coeptis.	May the spirit of Christ favor such pious undertakings.
Et certe non poterit non suae praesto adesse sponsae benignissimus dominus, quae propemodum meretricari occoeperat.	And certainly the most gracious Lord will not be able to not be at hand to help his bride, who had almost begun to play the harlot.
nec quidem tam execrabili adulterio impudentissimi defuere lenones ac proci. Dicam apertius.	Nor indeed were the most impudent and the pimps and suitors lacking for such despicable adultery. Let me speak more clearly.
Iam sanguis CHRISTI a christianorum frontibus et facie abstersus,	Now the blood of Christ, wiped away from the foreheads and face/s of Christians,
{144.a} cerussae ac stibio cesserat, desieratque suo a pristino uigore nuda pietas.	{144.a} had yielded to white lead and antimony [i.e. makeup, lightening and darkening], and naked piety had ceased from its former vigor.
In quauis namque re alia, praeterquam in CHRISTO sperabant homines.	For men were hoping in any other thing you please, other than in Christ.
Imo (nefas inexpiabile) CHRISTO excluso, uero nimirum sponso ac legitimo, quid non audebant moechi?	Rather (an inexpiable crime) with Christ excluded, truly the true and legitimate spouse, what did the adulterers not dare?
Quid non superstitionum altores, licitatoresque meritorum, atque humanarum uirium, et satisfactionum negotiatores, mangonesque impudentissimi?	What did the cultivators of superstitions [not dare], and the auctioneers of merits, and the merchants of human abilities and satisfactions, and the most shameless mongers/ slave-dealers?
Vincit igitur mundum, cui persuasum est IESU Dei filium esse, per quem accessum habemus ad Patrem: illeque, qui caeteris omnino rebus et praesidiis, aut omissis, aut	Therefore, he overcomes the world who is convinced that Jesus is the Son of God, through whom we have access to the Father, and who – with all other things and

etiam receptis, sed suum ad profectum attemperatis ei adhaeret.	protections having been either abandoned or even accepted but tempered/ accommodated to his own proper purpose – clings to him [i.e. Jesus].
5.6.1. Hic est, qui uenit per aquam et sanguinem IESUS CHRISTUS non in aqua solum, sed in aqua et sanguine.	**5.6.1. This is Jesus Christ, the one who came by means of water and blood, not in water only, but in water and blood.**
Duo quidem aperta diuini amoris indicia erga homines in adoptione facta per CHRISTUM generi nostro, intercessere.	Two clear signs of divine love towards men have intervened in the adoption made through Christ for our race.
Alterum sane innouationis atque innocentiae gratuito conciliatae, quam per aquam signari ducimus, alterum redemptionis.	One surely of renewal and innocence freely acquired, which we believe to be signified by water, the other of redemption.
Nam cum multis detineremur astricti nominibus, nec ulla esset recuperandae libertatis, ne cogitatio quidem tenuis in nobis, non modo spes: auctione quodammodo facta, ingentique proprii cruoris pretio numerato, per se ulla absque prosonetarum licitatione redemit nos CHRISTUS.	For while we were held bound by many debts, and there was in us not even a slight thought, of recovering freedom, much less hope, with an auction, as it were, having been made, and with the enormous price of his own blood counted out/ paid down, Christ redeemed us by himself without any bidding by brokers.
Unde non iniuria bis sanguinis et aquae hoc in loco fit mentio, ne tanti unquam beneficii memoria excideret.	Hence it is not without reason that mention is made of blood and water twice in this passage, lest the memory of so great a benefit should ever slip away.
Nullus tam ferreus debet esse animus, quem, cum illi uenerit in mentem Deum pro se redimendo fuisse uenditum et	No intellect ought to be so iron-hard that, when it comes to mind God was sold and slain to redeem it,
{144.b} occisum, non suae pudeat pigeatque ingratitudinis, atque ad sectandas iustitiae partes, tum morae, tum desidiae.	{144.b} it is not ashamed and chagrined by its own ingratitude, and by both its own delay and sloth in pursuing the duties of justice.
Videat quam idoneam recuperandarum animarum excogitauerit rationem filius Dei.	Let [him] see what a suitable method for recovering souls the son of God has devised.
Parum illi ferme uisum fuisset sub hasta uenditos redemisse, nisi et sordidos, longoque situ catenarum et carceris afflictos, aqua sui sanctissimi corporis illustrata purificasset, dignosque aeterni Patris aspectu et colloquio reddidisset.	It would have seemed almost a small thing to him to have redeemed those who had been sold under the spear, filthy and afflicted by the long decay from chains and prison, had he not also purified them, with the brightened water of his most holy body, and made them worthy of the sight and conversation of the eternal Father.

Duas res igitur sane quam necessarias in genere humano redimendo concurrisse uideo: lauacrum scilicet ac pretium.	Therefore, I see two things surely very necessary to have concurred in redeeming the human race, namely a washing/ baptism and a price [paid].
illo mundati sumus, isto coempti illo ex contaminatissima Deorum libidinumque cultura exempti, Nitidiores facti sumus ebore antiquo, saphyro pulchriores: uerum isto e durissima duri hostis erepti seruitute, atque hasta, in libertatem non tantum filiorum Dei asserti sumus, sed unius etiam naturae, uitaeque, ac spiritus, cum illius unigenito effecti.	By the former we were cleansed, by the latter purchased, by the former we were released from the most polluted worship of the gods and their lusts: We were made more brilliant than ancient ivory, more beautiful than sapphire, but by the latter we are rescued from the hardest slavery and spear of a hard enemy, and were claimed into the liberty not only of the children of God, but were even made of [one] nature and spirit with his only begotten Son.
Nullum iam potest esse inter Dei filium ac filios hominum discrimen, postquam Deus homo factus est, hoc uno in primis excepto, quod CHRISTUS Dei est filius, unius omnino substantiae cum Patre, nos per gratiam, ut dixi, et adoptionem: atque id quidem ui sanguinis CHRISTI, et aquae illius salutaris, de qua sic legimus in sapientiae libro: Aqua de petra altissimi data est eis.	There can no longer be any distinction between the son of God and the children of men, after God became man, except this one thing above all, that Christ is the son of God, of entirely one substance with the Father; we [are sons] by grace and adoption, as I have said, and that indeed, by the power of the blood of Christ, and of his saving water, of which we read thus in the book of Wisdom: Water from the rock of the most high was given to them. [Wisdom 11.4]
Ergo cuiusmodicunque res illae sint et controuersiae, quibus miserrimum in modum inquietantur nunc homines, illud securissimum censendum est asylum, effugiumque certissimum ac necessarium, si suis diffisi rebus atque opibus mortales, ad unum confugiant CHRISTUM, qui iccirco in aqua et sanguine uenit (ut ait Ioannes)	Therefore, whatever the nature of those things and controversies, by which men are now most miserably troubled, that asylum is to be considered the safest, and the most certain and necessary escape, if mortals, distrusting their own things and riches, flee to Christ alone, who came for this reason in water and blood (as John says)
{145.a} ne non sciremus duo haec remedia, uel sola, nostram ad reconciliationem cum Deo fiendam suppetere, atque adeo suppetere, ut qui diuerticula alia, sua in reformatione, aut amicitia ineunda cum Deo, quaerit, is erret penitus, atque a salutis scopo longe digrediatur.	{145.a} lest we should not know that these two remedies, even alone, are sufficient for our reconciliation made with God, and so sufficient that whoever seeks other alternative ways, with regard to his own reformation, or in entering into friendship with God, errs thoroughly, and deviates far from the goal of salvation.
uerum non omnes CHRISTUM intelligunt, non uim aquarum, non sanguinis, non donorum coelestium efficaciam compertam	But not all understand Christ, nor do they know for certain the power of water, nor of blood, nor the efficacy of heavenly gifts.

habent.	
quam ob rem cuiuis rei potius, quam CHRISTO innituntur pierique [sic, plerique].	For this reason, most people rely on anything rather than on Christ.
alii item sumpta libertatis occasione atque ocii, nulla tam pia sancita est a Patribus institutio, quam non peruertant, ad eumque abutantur usum, quasi CHRISTUS nulla suos teneri lege uoluerit, nisi effraena et temeraria.	Others, likewise, having taken the opportunity of freedom and leisure, [for whom] no institution so pious has been established by the Fathers that they do not pervert and abuse [it] for that purpose, as if Christ wished his people to be bound by no law except [one] unbridled and reckless.
Certe qui a CHRISTI spiritu reguntur, eis etiam qui foris sunt exemplo debent esse modestiae sanctitatisque, non ruinae.	Certainly those who are governed by the spirit of Christ should be an example of modesty and holiness, not of ruin/ collapse, even to those who are outside.
Quod si rem acu (quod aiunt) attigisse sibi uidentur, illud potissimum agant, quod Paulus se egisse profitebatur, cum omnia se factum omnibus, quo omnes lucrifaceret, attestaretur.	But if they think they have hit the nail on the head (as they say), let them make it their goal above all, which Paul professed he had himself done, when he testified that he had become all things to all people, so that he might gain all [people]. [1 Corinthians 9.22]
Eo sane modo sua in integritate eliminatis dissidiorum causis perseuerabit Ecclesia CHRISTI, qui pacis autor est, non, praetextu libertatis, uel turpis ocii, uel dissidii.	In that way surely, with the causes of dissensions eliminated, the Church of Christ will persevere in her integrity; [Christ] who is the author of peace, and not of scandalous idleness or of dissension, under the pretext of liberty.
Alias profecto secum ueniens attulisset merces, si in commutando humanae uitae usu, qui prorsus ferinus erat, aliis etiam praeter illas, quas secum attulit indiguissemus.	Certainly, when coming, he would have brought with him other supplies, if in changing the practice of human life, which was utterly beastly, we had needed others besides those which he brought with him.
Duas quidem protulit, sed ita, ut una alterius esset perfectio.	Indeed he brought forth two, but in such a way that one was the perfection of the other.
Quare a Ioanne illud est additum, Non in aqua solum, sed in aqua et sanguine.	For this reason, that [phrase] was added by John: Not in water only but in water and blood.
Nam uis omnis aquarum huiusmodi uiuentium in baptismo a	For in baptism all the power of living waters of this sort flowed from the blood
{145.b} CHRISTI sanguine promanauit, quemadmodum et caetera quoque promanauere sacramenta, donaque ac merita hominum omnia.	{145.b} of Christ, just as all the other sacraments also flowed forth, and all the gifts and merits of men.
Per aquam enim uenit, ut nos ablueret: per	For he came by water that he might wash us,

sanguinem, ut uitam prius amissam restitueret.	by blood, that he might restore the life previously lost.
Quid etiamnum salutis nostrae modum originemque in dubium uertimus?	Why even now do we cast into doubt/ call into question the mode and origin of our salvation?
Quid nouas nobis effingimus recuperatae uitae causas? noua remedia? nouam doctrinam?	Why do we invent for ourselves new causes of a restored life? New remedies? New doctrine?
Inspice compendiariam istiusmodi rei finitionem.	Look at the concise definition of this kind of matter.
Sanguis, inquit, IESU CHRISTI emundat nos ab omni peccato, qui porro CHRISTUS (quae benignissima illius fuit natura) non his tantum duobus se mundi seruatorem esse prae se tulit indiciis, uerum addidit et sui spiritus attestationem. unde sequitur:	The blood, he says, of Jesus Christ, cleanses us from all sin, and furthermore this Christ (such was his most benign nature) did not only show himself openly to be the savior of the world by these two signs alone, but also added the testimony of his own spirit. Whence it follows:
5.6.2. Et spiritus est, qui testificatur, quoniam spiritus est ueritas.	**5.6.2. And it is the spirit who testifies because the spirit is the truth.**
Sunt qui legunt, Quoniam CHRISTUS est ueritas.	There are some who read, Because Christ is the truth.
sed ad testem spiritum magis (ut opinor) illud referri debet, ut sit sensus.	But that word *truth* ought rather to be referred (as I think) to the Spirit as a witness, so that the sense may be:
Cum ueridicum esse testem oporteat, spiritus, qui non modo uerax est, uerum etiam ipsa est cum Patre ac filio ueritas, de illo, quod delegatus sit a Patre ad salutem uniuersi, testimonium protulit, praesertim cum in specie columbae uisibilis apparens, CHRISTI uerticem ad Iordanis ripas inumbrauit.	Since a witness must be truthful, the spirit, who is not only truthful but is even truth itself with the Father and the son, has brought forth testimony concerning him [i.e. Christ], that he was delegated by the Father for the salvation of the universe, especially when, appearing in the visible form of a dove, he overshadowed the top of Christ's head on the banks of the Jordan.
Vide quid hac de re ipse asserat praecursor. Qui misit me baptizare in aqua, ille mihi dixit, super quem uideris spiritum descendentem et manentem super eum, hic est qui baptizat in Spiritu sancto.	See what the forerunner himself asserts concerning this matter. He who sent me to baptize with water said to me: Upon whomever you see the spirit descending and remaining upon him, this is he who baptizes in the holy Spirit. [John 1.33]
Antea uero dixerat: Vidi spiritum descendentem quasi columbam de coelo, et mansit super eum.	But before that he had said: I saw the Spirit descending like a dove from heaven, and it remained upon him. [John 1.32]
De hoc quippe intellexit testimonio	After all, John understood concerning this testimony,

{146.a} Ioannes, quando spiritum testificatum esse de CHRISTO, quod is esset filius Dei, mandauit literis, ut hic uides.	{146.a} when he committed to writing that the spirit had testified concerning Christ, that he was the son of God, as you see here.
Quapropter hunc quidem eundem esse Dei spiritum, qui unius cum Deo, Deus et ipse, naturae, una cum uerbo de CHRISTI dignitate, atque ad omnes beneuolentia, non raro testatus sit, arbitramur.	For this reason, we think that this is indeed the same spirit of God, who, being of one nature with God, and himself also God, has not infrequently testified, together with the Word, concerning the dignity of Christ and his benevolence towards all.
5.7. Quoniam tres sunt, qui testimonium dant in coelo, Pater, Verbum, et Spiritus sanctus, et hi tres unum sunt.	**5.7. Since there are three who give testimony in heaven: the Father, the Word, and the Holy Spirit, and these three are one.**
Ut enim horum una est natura et deitas, ita una est consensio, uoluntas una, testimoniumque de CHRISTI diuinitate unum. Nec mirum.	For just as there is one nature and deity of these [three], so there is one agreement, one will, and one testimony concerning the divinity of Christ. And no wonder.
Haec sane omnia unus est Deus: semel enim atque iterum Pater, uoce superne audita, CHRISTUM sibi esse filium testatus est.	Surely all these are indeed one God: for once and again the Father, by a voice heard from above, testified that Christ was his own Son.
Verbum autem, cum tot editis miraculis et portentis, e mundo abiens, diuinitatis plenitudinem in CHRISTO Deo et homine fuisse declarauit.	Moreover, the Word, after having performed so many miracles and wonders, while departing from the world, declared that the fullness of divinity was in Christ, God and man.
Hinc Paulus CHRISTUM definitum esse Dei filium per potentiam Romanis scripsit, euangeliumque uirtutem Dei appellauit.	Hence Paul wrote to the Romans: Christ was defined as the son of God through power, and he called the gospel the virtue/ power of God.
At spiritus uel eo, quo diximus, modo, uel cum ad coetum illum discipulorum pauidum, iuxtaque si quid e coelo aduentasset refugii contantem, ignea descendit linguarum forma.	But the spirit, either in that manner which we mentioned, or when toward that group of disciples [which was] terrified and likewise hesitating as to whether any refuge might arrive from heaven, descended in the form of fiery tongues.
Et haec quidem breuiter de testimonio e coelis uiso auditoque, de CHRISTI diuinitate, sint dicta.	And indeed let these things [be said] briefly concerning the testimony seen and heard from heaven regarding the divinity of Christ.
Arcana enim huiusmodi aut leuiter attingenda sunt, aut casto penitus obuelanda silentio.	For arcana/ mysteries of this kind must be touched upon either lightly or thoroughly veiled in chaste silence.
Caeterum, ut de homine quid afferat	Moreover, let us see what John brings forward

Ioannes, uideamus.	as concerning man.
5.8. Et tres sunt, qui testimonium dant in terra. Spiritus, aqua, sanguis. et hi tres in unum sunt.	**5.8. And there are three who give testimony on earth: the Spirit, the water and the blood. And these three are one.**
{146.b} In unum, inquit, conueniunt testimonium, atque horum trium summus est consensus.	{146.b} In one testimony, he says, they converge, and the consensus of these three is the highest.
hoc est, de uno eodemque testificantur CHRISTO, spiritus, aqua, sanguis.	This means, the Spirit, the water, and the blood testify concerning one and the same Christ.
De spiritu humano in CHRISTO qui ultro moriens tradidit spiritum, hic dici scribunt doctiores.	The more learned write [that] it is spoken here concerning the human spirit in Christ, who, while dying willingly, gave up his spirit.
Indicium sane non modo naturae in illo humanae (hominis est spritium habere humanum) sed etiam diuinae, cum illi fuerit integrum ponendi ac iterum assumendi animam, quod proprium diuinae fuit uirtutis.	Surely an indication not only of a human nature in him (it is the nature of man to have a human spirit) but also of a divine [nature], since the choice of laying down his soul/ life and taking [it] up again was entirely up to him, which was characteristic of divine power. [John 10.18]
Porro de aqua et sanguine, quatenus ad sacramentum attinent, iam diximus.	Furthermore, we have already spoken of the water and the blood, insofar as they pertain to a sacrament.
Ad signum autem humanitatis illius demonstrandae, haud parum illud habuit efficaciae, quod e uulnerato iam mortui latere in cruce cruor exiit et aqua, naturae certae humanae significatio, atque adeo ueri hominis in CHRISTO indicium, ut homo'ne uerus fuerit in dubium iam uerti queat nemini, praeter quam ignauo cuipiam Manichaeo, aut Apollinari, aut illis etiam, qui superstitionibus foedisque dehonestantes questibus [sic, quaestibus*] candorem fidei, illum qui emit eos, ut ait Petrus, negant dominum.	However, as a sign of demonstrating his humanity, that [fact] had no small efficacy, [namely] that blood and water came out of the wounded side of the already dead [Christ] on the cross, a sign of an unmistakable human nature, and what is more, an indication of a true man in Christ, so that whether he was a true man can now be cast into doubt by no one, except perhaps by some base Manichaean or Apollinarian, or even by those who, dishonoring the purity of the faith with superstitions and filthy lucre*, deny the master/ lord who bought them, as Peter says. [2 Peter 2.1]
His absque dubio uelamen adhuc super Mosis faciem positum est.	For these people, without a doubt, the veil is still placed over the face of Moses.
Adhuc Marath aquas bibere nequeunt, eo quod amarae sint. adhuc, inquam, cruor illis est in omni terra Aegypti tam in ligneis	As yet they are unable to drink the waters of Marah, for the reason that they are bitter. As yet, I say, there is blood for them in all the land

uasis, quam in saxeis.	of Egypt, as much in vessels of wood as in [those] of stone. [Exodus 15.23; 7.19]
Sed hic mihi tempero, atque ad testimonia fidei IESU CHRISTI redeo, quae siue diuina sint, siue humana, certissima quidem extant et manifesta.	But here I restrain myself, and I return to the testimonies of the faith of Jesus Christ, which, whether they are divine or human, stand out indeed as most certain and manifest.
Verum illa magis, quae a Deo, quam quae ab homine quamlibet in uaticiniis arcanisque praedictionibus excellenti proferuntur. Et quidem,	But those [testimonies] more so, which are brought forward by God, rather than those [brought forward] by man, however excellent [he might be] in prophecies and arcane/ mysterious predictions. And indeed,
{147.a}	{147.a}
5.9. Si testimonium hominum accipimus, testimonium Dei maius est, quoniam hoc est testimonium Dei, quod maius est, quoniam testificatus est de filio suo.	**5.9. If we receive the testimony of men, the testimony of God is greater, because this is the testimony of God, which is greater, because he has testified concerning his son.**
Omnes quidem quotquot ante CHRISTI aduentum prophetae uixerunt, ad hunc sane scopum sua direxere uaticinia, ut in CHRISTO duas praedicerent naturas, illudque suis illis a Dei spiritu commotis diuinationibus obtinerent, ut CHRISTUM crederent posteri, fatereturque Dei pariter atque hominis filium, uenturum illum quidem per aquam et sanguinem.	Indeed, all the prophets as many as lived before the coming of Christ directed their prophecies to this very purpose, that they might predict two natures in Christ, and might obtain [it] by those divinations of theirs, moved by the spirit of God, so that posterity might believe in Christ, and confess he was equally the son of God and man, who would indeed come by water and blood.
illa, qua nostra significaretur ablutio; illo uero, pretium.	By the former, our washing was signified; but by the latter, the price.
Vtrisque tamen uim spiritus addendam esse. Moses enim (ut diuus inquit Bernardus) in aqua, unde nomen accepit, tantummodo uenit, non in sanguine, sine cuius effusione, ut sacra habet lex, non erat remissio.	Nonetheless, to both the power of the spirit must be added. For Moses (as St. Bernard says) came only in water, from which he received his name, not in blood, without the shedding of which, as the sacred law has it, there was no remission.
CHRISTUS autem, cui cruor ille agni celebris Aegyptiorum praeluserat, non in aqua solum, cuius mysterio nostra adumbrabatur innouatio, atque in Deo renascentia, uenit, sed in sanguine etiam, pretio nimirum incomparabili nostrae redemptionis et salutis.	However Christ, for whom that blood of the celebrated lamb of the Egyptians had served as a prelude, came not in water only, by whose mystery our renewal and rebirth in God was/ were foreshadowed, but also in blood, undoubtedly the incomparable price of our redemption and salvation.
Quarum sane rerum praes quidam non	Surely, the holy spirit stood forth as a certain

inefficax, et arra uitae per CHRISTUM recuperatae, sanctus extitit spiritus, qui ut nexus est Patris ac filii indissolubilis, ita sordium humanarum aeternus est purificator, suggestorque bonorum omnium, quorum autor Pater est, nuncius filius.	not ineffectual guarantor of these things and a pledge of life restored through Christ, who, just as he is the indissoluble bond of the Father and the son, so is he the eternal purifier of human filth, and the provider of all good things, of which the Father is the author, the son the messenger.
Atque de his quidem omnibus Ioannes ad ripas Iordanis sedens, non raucum quidem meticulosum'ue aut uafrum praebuit testimonium, sed uere ac intrepide, uti se res haberet, enarrans clamabat: Ego uidi, et testimonium perhibui,	And indeed concerning all these [things] John, sitting by the banks of the Jordan, offered a testimony, not indeed hoarse or timid or crafty, but truly and intrepidly, declaring how the matter stood, he cried out: I have seen, and have borne witness:
{147.b} quia hic est filius Dei. An magnum non fuit tanti uiri testimonium, qui CHRISTUS aliquando est habitus a Iudaeis?	{147.b} this is the son of God. Or was the testimony of such a man not great, [a man] who was at some time held by the Jews to be Christ?
Magna item extitit praecursoris de filio Dei attestatio. Magna prophetarum, magna angelorum. Quid? magna nonne fuit etiam illa hostium humani generis confessio?	Great also stood forth the testimony of the forerunner concerning the son of God. Great [that] of the prophets, great [that] of the angels. What? Was not that confession of the enemies of the human race also great?
Exibant, inquit Lucas, Daemonia a multis clamantia et dicentia, quia tu es filius Dei. Magna quidem sunt haec omnia, sed testimonium Dei cest.	Demons emerged from many [people] (Luke says) shouting and saying: You are the son of God. [Luke 4.41] Indeed all these things are great, but the testimony of God is greater.
Tu es, ait, filius meus dilectus, in te complacui. En uox Patris e coelo audita.	You are, he said, my beloved son, in you I am well pleased. Behold, the voice of the Father heard from heaven. [Mark 1.11]
Itaque si testimonium humanum accipimus, probamusque, num aequum sit plus ponderis autoritatisque Dei habere testimonium, uosmet existimate.	And so, if we receive and approve human testimony, whether it is fair for the testimony of God to have more weight and authority, judge for yourselves.
Caeterum haud multum referre arbitror, utrum literam, ut modo exposuimus, probes, uel secus.	Moreover, I think it does not matter much whether you approve the reading as we have just explained, or otherwise.
Graeci enim totum illud (maius est quoniam) secundo repetitum, non habent. Sic illi. Hoc est testimonium Dei, quo testificatus est de filio suo.	For the Greeks do not have that whole [phrase] (*which is greater because*) repeated a second time. They [read] thus: This is the testimony of God, by which he testified concerning his Son.
Ergo	Therefore,
5.10. Qui credit in filium Dei, habet	**5.10. He who believes in the son of God,**

testimonium Dei in se, qui non credit filio, mendacem facit eum, quia non credit testimonium, quod testificatus est de filio suo.	**has the testimony of God in himself; he who does not believe the son, makes him a liar, because he does not believe the testimony which he has testified about his son.**
Aptius, mea quidem sententia, uertunt, qui, Non credit Deo, uertunt.	More exactly, indeed, in my opinion, they translate, those who translate, He does not believe God.
Certe hi, qui spiritu Dei aguntur, re ipsa sentiunt, quam nullis iam humanis opus sit testibus in causa fidei IESV CHRISTI, de cuius natura et statu tam euidentia sunt Patris testimonia, ut stolidi omnino animi uideatur et amentis quicquam aliud, quam quod edocuit Pater, de filio existimare.	Certainly, these who are guided by the spirit of God, perceive by actual fact, how there is now no need for any human witnesses in the matter of the faith of Jesus Christ, concerning whose nature and state the testimonies of the Father are so evident, that it seems characteristic of an altogether dull and demented mind to consider anything else than what the Father taught concerning the son.
Sint, ut lubet, frequentissima et decantata prophetarum, angelorumque, atque omnium	Let the testimonies of the prophets and of the angels and finally of all men concerning Christ be as
{148.a} tandem hominum de CHRISTO testimonia, quid tum?	{148.a} extremely numerous and oft-chanted as you please, what then?
iam non propter uestram loquelam credimus: ipsi enim a Dei spiritu edocti audiuimus, et scimus, quia hic est uere saluator mundi.	Now we believe, not because of your speech; for we ourselves, having been taught by the spirit of God, have heard and know that this [man] is truly the savior of the world. [John 4.42]
Oro, quod excellentius attulissent unquam de CHRISTO testimonium uel ipsi apostoli, quam pene athei tunc temporis attulerunt Samaritani?	I pray [you], what more excellent testimony concerning Christ did even the apostles themselves ever bring forward, than [that which] the Samaritans, who at that time were almost atheists, brought forward?
Parum sane abfuit, quo minus arcanum illud sponsae de se iactaret gens illa.	Surely, that nation came very close to boasting concerning itself of that secret of the bride. [John 4.1-42]
Introduxit me rex in cellam uinariam. unde anima mea liquefacta est ad uocem dilecti, ita profecto agere consueuit Deus in humanis cordibus ullo absque delectu, cum illi uisum fuerit.	The king brought me into the wine cellar, whence my soul melted at the voice of the beloved, so God assuredly is accustomed to act in human hearts without any distinction, when it has pleased him. [Song of Songs 2.4, 5.6]
Atque id quidem sui sanctissimi spiritus ministerio, qui testimonium reddens spiritui nostro, quod sumus filii Dei, ad	And this indeed by the ministry of his most holy spirit, who, rendering testimony to our spirit, that we are the children of God, elevates

tantam nos eleuat spiritualium rerum cognitionem, ut Patrem ipsum, quem nemo uidit unquam, et uideamus, et (res mira) in cruce CHRISTI ac sanguine degustemus.	us to so great a knowledge of spiritual things, that we both see the Father himself, whom no one has ever seen, and (a wondrous thing) taste [him] in the cross and blood of Christ.
At hic suo contenti succo resides ac ociosi hebescunt, illi etiam, qui tam in malis obduruere, ut ne Dei quidem stimulos sentiant acutissimos, atque afflatus, multo minus plagas terroresque futuri iudicii ac mortis.	But here, content with their own juice, immobile and idle, they become dull, even those who have become so hardened in evils that they do not even feel the sharpest goads and inspirations of God, much less the blows and terrors of future judgment and death.
Non homines, non angeli non humana, non diuina illis satisfaciunt testimonia, non exempla, non lex tota ipsa demum creberrimis de CHRISTO attestationibus grauida et mysteriis, quae ipsum pro debitis uniuersi fore uadimonium pollicentur.	Not men, not angels: not human, not divine testimonies satisfy them, not examples, not finally the whole law itself, pregnant with the most abundant attestations and mysteries concerning Christ, which promise that he would be the surety for the debts of all.
Caeterum, ut cuncta alia praetereamus testimonia, quid sceleratius? quid nefandius auditum unquam fuit, quam Deo optimo maximo testificanti fidem non haberi?	But yet, so that we may pass over all other testimonies, what is more wicked? what more abominable has ever been heard than that no faith is placed in God the best and greatest, when he bears witness?
Num tantam ad impotentiam animi addo et mentis duriciem,	Do we think that anyone could arrive at such impotence of character, and I add, [such] hardness of mind/ heart,
{148.b} deuenire posse quempiam arbitremur, ut Deum ipsum, rem tantam scilicet, et formidabilem, doli mali mendaciique audeat accusare?	{148.b} that he would dare to accuse God himself, namely a reality so great, and formidable, of malicious fraud and falsehood?
Lues haec immedicabilis est, ac fletu digna, uel eo maxime, quod haud raros intueamur, qui, licet exteriori fateantur disciplina et cerimonia, re ipsa tamen ac uita negant CHRISTUM esse IESUM.	This plague is incurable and deserving of weeping, especially for this reason: because we consider those [people] not at all few, who, although they profess with outward discipline and ceremony, still in actual fact and lifestyle deny that Jesus is Christ/ Christ is Jesus.
Hi quidem testimonium Dei non habent in se, sed in ore solum ac moribus fuco, simulationeque refertis.	These indeed have not the testimony of God in themselves, but only in their mouths, and in their behaviors replete with disguise and pretense.
Cum enim alia in re quam in CHRISTO suam statuunt iustitiam et salutem, CHRISTUM Dei esse filium non intelligunt, nempe ob id a Patre missum occisumque, ut omnes qui illius mortis gustum percepturi essent ac meritum, in eum solum crederent, illique, caeteris tanti quantum par est	For when they establish their righteousness and salvation in another thing than in Christ, they do not understand that Christ is the Son of God, namely that he was sent by the Father and killed for this purpose, so that all who were to receive the taste and merit of his death might believe in him alone, and might trust in

mundi aestimatis praesidiis ac legibus, fiderent.	him, with the remaining protections and laws of the world having been valued at only as much as is right.
Tutissima haec est fidei regula, qua facile in CHRISTO reformari possent animae, etiam absque synodis.	This is the safest rule of faith, by which souls could easily be reformed in Christ, even without synods.
Quas tamen nostra hac aetate turbulentissima et confusa, necessarias omnino esse, si quid aliud, ducimus: optamusque, ut iam tandem fessis penitus humanis desideriis, et uotis, in unum pars utraque coeat consessum consensumque, atque in re tanti momenti, ut est salutis humanae definitio, deliberandi iudicium.	Which [synods], nevertheless, in this most turbulent and confused age of ours, we consider to be absolutely necessary – more than anything – and we hope that now at last with human desires and vows completely exhausted, both parties may come together in one assembly and consensus, and also into a judgment of deliberating in a matter of such great importance as is the definition of human salvation.
Res hic CHRISTI agitur, non hominum, quam ob rem ipsius opus est spiritu.	Here the case of Christ is contested, not that of men, which is why there is need of his spirit.
uideant igitur quo hi ducuntur animo, qui aut accersunt, aut undequaque, dissipato iam rumore ac fama, accersuntur.	Therefore, let those see by what mind these men are led, who either summon others or are summoned from all quarters, with the rumor and report already spread about.
Interim uero quae a Patribus audiuimus, fidei dogmata cum teneamus, tum aliis, ne in causa illius, cui uitam quoque propriam debemus, ne dum	But in the meantime, let us not only hold fast to the dogmas of faith which we have heard from the Fathers, [but] let us also preach [them] without any pretense or barbaric fear lest we should be mute in the cause of him
{149.a} sermonem, muti simus, ullo absque fuco, aut metu barbarico praedicemus.	{149.a} to whom we actually owe our very life, not to mention speech.
Insignis sane ea est humani cordis stupiditas, si aut non sentit, quae de IESU Dei filio in se habet per Patris afflatum testimonia: aut nota contemnit.	Notable surely is that stupidity of the human heart, if it either does not sense the testimonies it has within itself concerning Jesus the son of God through the inspiration of the Father, or once recognized, disdains them.
utrunque enim mortiferum, quaenam miseria calamitosior aut infortunium magis horrendum nobis accidere potest, quam si iam in fide decrepiti, quid sit fidei scopus, ignoremus?	For each of the two is fatal: what misery more calamitous, or what misfortune more horrible can befall us, than if, already decrepit in faith, we should be ignorant of what the aim of faith is?
Adhuc ne in ipsis fidei elementis haeremus, caecutimusque?	Are we still stuck in the very elements of faith and are we blind?
5.11. Et hoc est testimonium, quoniam uitam aeternam dedit nobis Deus. et	**5.11. And this is the testimony, that God has given us eternal life, and this life is**

haec uita in filio eius est.	**in his son.**
Argumentum id est acutissimum et diuinum, hinc absit cauillum et uafricies.	That is a most acute and divine argument, let quibbling and subtlety be far from here.
Obserua, inquit, certissimum de CHRISTO testimonium, quod is uere sit Dei filius, idemque Deus atque hominum seruator.	Observe, he says, the most certain testimony concerning Christ, that he is truly the son of God, and likewise God and the savior of men.
Quale oro? Vitam, ait, aeternam donauit nobis Pater, quae tamen uita in illius sita est filio, atque adeo sita, ut sine illo haberi nequeat. imo ipse est uita huiusmodi, qua beati efficimur in Deo.	What kind of [testimony], I pray you? He says, the Father has given us eternal life, which life is nevertheless placed in his Son, and so placed that it cannot be had without him. Rather, he himself is the life of this sort, by which we are made blessed in God.
Unde cum dat Pater, dat non modo uitam ipsam beatam, sed ipsummet quoque filium, qui ipsissima est beatitudo.	Hence, when the Father gives, he gives not only blessed life itself, but also his very son, who is beatitude itself.
Si itaque uita est aeterna in filio, nobisque a Patre per filium conceditur, signum id magnum est ac testimonium, quod ipse cum Patre Deus sit, qui uitam illam impartitur, quae a Deo solo sperari debet.	And so if eternal life is in the son, and is granted to us by the Father through the son, this is a great sign and testimony that he himself is God with the Father who imparts that life, which ought to be hoped for from God alone.
Ex his proinde facilis coniectura fit (haec nunc cernimus in inuolucro) formaturque fides illa in corde humano mirabilis, qua certi sumus, Patre id operante in spiritu, CHRISTUM illius esse filium, apportatoremque salutis ac uitae illius, quam nunc scimus absconditam	So then, from these things an easy inference/ conjecture is made (we now see these things in a veil/ sheath) and that wonderful faith is formed in the human heart, by which we are certain, with the Father working this in the spirit, that Christ is his Son, and the bringer of that salvation and life, which we now know to be hidden
{149.b} esse in Deo, reuelandam postea per CHRISTUM, cum uidebimus eum sicuti est. Ergo	{149.b} in God, to be revealed later through Christ, when we will see him just as he is. Therefore,
5.12. Qui habet filium, habet uitam: qui non habet filium Dei, non habet uitam.	**5.12. He who has the son, has life, he who does not have the son of God, does not have life.**
Clamat e coelis Pater. Ipsum audite. Quid increduli? mundum audite.	The Father cries from heaven. Listen to him. What about the unbelievers? Listen to the world.
Edamus, inquiunt, bibamus, cras enim moriemur. Ex nihilo nati sumus, et posthac erimus, quasi nati non fuerimus.	Let us eat, they say, let us drink, for tomorrow we die. We were born from nothing, and after this we will be as if we had not been born.

O acerbum inquinatissimi animi iudicium. Alios dein audio. hi quidem mitius, sed periculosius.	Oh, the bitter judgment of a most sullied mind. Next, I hear others. These indeed [speak] more mildly, but more dangerously.
Vtcunque, aiunt, foede delinquant homines, modo baptizati sint, CHRISTUM habent propitiatorem.	However foully men may sin, they say, provided that they are baptized, they have Christ as their propitiator.
hoc solo nituntur, in hoc sperant, ad hunc duntaxat confugiunt.	On this alone they rely, in this they hope, to him alone they take refuge.
Nihil sanctius dici potest. Verum cuius instituti tua est uita? cuius temperamenti?	Nothing more holy can be said. But of what sort of conduct is your life? Of what temperament?
modum'ne ullum sic bene persuasus adhibes Dei offensis? dic sodes, quibusnam curis tuus distinetur animus? quibus cor? quibus mens ipsa, capax numinis?	Well-persuaded thus, do you apply any limit to offenses against God? Tell me, please, with what cares indeed is your life force distracted? With what is your heart [distracted]? With what is your mind itself, capable of holding divinity [distracted]?
uide amice. uide ne sit in spiritu tuo dolus.	See, friend. See [that] there not be deceit in your spirit.
haud frigida certe, ac fucosa istiusmodi nutritur confidentia, quae hominem procacem facit et impudentem, Dei filius.	The son of God certainly is not at all nurtured by a cold and false confidence of this kind, which makes a man brash and impudent.
Non hisce pascitur imposturis tantus dominus. quid prodest Deo, si hoc modo (ut ait quidam) iustus fueris? quid frustra deciperis?	So great a lord does not feed on these impostures/ pretenses. What does it profit God if in this way (as a certain man says) you are righteous? Why are you deceived in vain?
Id sensit Hieremias, cum te increpans clamabat. Quid niteris bonam ostendere uiam tuam?	Jeremiah perceived this, when he kept crying out rebuking you: Why do you strive to show that your way is good?
in summa: Tunc uera ea est fidei ratio, si spei fiduciaeque de Deo conceptae respondeat uitae tenor.	In short: Then that is the true nature of faith, if the tenor of [one's] life corresponds to the hope and confidence conceived concerning God.
Caeteroqui Deo te fidere, illique etiam inniti, atque ab eo pendere uelle, sed tuae nunquam corrigere uitae dissolutionem, sit ne animi parum sui compotis, an maligni et peruicacis, haud satis scio.	In other respects, to trust in God, and even to lean on him, and to wish to depend on him, but never correct the dissolution of your life, whether that is the mark of a mind little master of itself, or of one that is malignant and perverse, I do not quite know.
{150.a} Quare danda nobis est opera, obnixeque elaborandum, ne adeo amentes uecordesque efficiamur et stolidi, ut fucum Deo fieri posse opinemur.	{150.a} For this reason, we must work hard and take pains strenuously, lest we become so mindless and senseless and even loutish that we think a trick can be played on God.
Cor enim sedem utique fidei, metitur in	For the heart as the seat of faith, God

primis Deus, uitam deinde exteram, quae cordis innocentiae et testis sit, et indicatrix.	appraises it above all, then external life, which is both a witness and an indicator of the innocence of the heart.
Qui igitur syncero feruntur erga Deum affectu, ea praediti sunt de more integritate, ut facile in se Dei testimonium habere prae se ferant, illi autem mundi.	Therefore, those who are moved by sincere affection toward God, are customarily endowed with such integrity of character, that they easily display the testimony of God within themselves, but those [others], [display the testimony] of the world.
Ideo quaecunque mundus suggerit non praetermittunt sagaces (si Deo placet) homines. Atque haec de utriusque partis testimonio sint dicta.	For that reason, shrewd men (if it pleases God) do not overlook whatever the world suggests. And let these things be said concerning the testimony of both parties.
Caeterum qui habet filium, ut ait Ioannes, habet uitam, habet Deum, habet omne bonum.	For the rest, he who has the son, as John says, has life, has God, has every good thing.
Qui uero non habet filium, neque Patrem habet, neque uitam, neque testimonium illud Dei irrefragabile, quo continuis ueluti stimulis admonemur, CHRISTUM finem illum esse, ad quem labor omnis noster ac studium conniti debeat, in illoque aspicere, a quo uis nostra omnis fidei, qua potissimum seruamur, exordium habet, et incrementum.	But he who does not have the son, has neither the Father, nor life, nor that incontrovertible testimony of God, by which we are reminded, as if by continual goads, that Christ is that end, toward which all our labor and zeal ought to strive, [and we are reminded] to look upon him, from whom all our strength of faith, by which above all we are saved, has its beginning and increase.
Eiusmodi quidem imbuti persuasione, quid uel in ritibus, uel in sacramentis, uel in cerimoniis, uel in ipsis quoque legibus humanis inuenimus, quo multum offendamur?	Imbued indeed with a conviction of this sort, what do we find either in rites, or in sacraments, or in ceremonies, or even in human laws themselves by which we may be greatly offended?
Semel enim Dei charitate animati, in ea, cuiusmodicunque sint hominum leges atque sanctiones, uitam degimus tranquillam, cuius profecto uirtutem non ignorantes, in Deum, humanas tamen haud contemnentes ordinationes, toto ferimur nixu ac studio.	For, once animated by the *charitas* of God, whatever sort the laws and sanctions of men may be, we spend a peaceful life in it, certainly not ignorant of its virtue/ power, yet not disdaining human ordinances, we are carried toward God with all [our] effort and zeal.
Haud nos sane quidem praeterit, hasce Patrum leges atque institutiones fraena quaedam esse temerariis, gradusque nonnullos aliis ad perfectiora, quae	Surely it by no means escapes us, that these laws and institutions of the Fathers are certain reins for the reckless, and several steps for others to more perfect things, which [steps]
{150.b} qui duce Deo sunt assecuti, nihil hisce remorantur impedimentis, quin in Deum ullo absque medio alio transeant.	{150.b} those who have attained under the guidance of God are not at all hindered by these impediments from passing into God without any other intermediary.

Qui enim iam culmen montis obtinuit, quomodo exesas iterum perrepere quaerit crepidines? quid amfractus?	For in what way does he who has already attained the summit of the mountain, seek to crawl again up eroded ledges? Why winding paths?
Ista quaerant imbecilliores, ac lassi.	Let the weaker and the weary seek those things.
Porro mons noster CHRISTUS est, uideant modo qui ad eum suspirant, quibus mons iste obtinendus sit mediis, ne errent: neque decliuia montis iuga, aspera illa quidem et infabricata, ipsum montis apicem plane amoenum et delectabilem appellent.	Furthermore, our mountain is Christ: just let those who sigh for him see by what means this mountain is to be attained, lest they go astray; and lest they call the sloping ridges of the mountain – those [ridges] indeed rough and untreated – the actual summit of the mountain, clearly pleasant and delightful.
Et cum caetera, quae a pietate non solum non retrahunt, sed fauere illi etiam uidentur, per gradus illorum informent passus ad montis uerticem, sola fides unico citoque ea superat uolatu, ad quae alii diutina uix ui perueniunt exercitatione ac sudore non absque fide tamen.	And although other things, which not only do not draw [one] away from piety, but even seem to foster it, shape the steps of those men by degrees toward the peak of the mountain, faith alone, and with a single quick flight surpasses those things, to which others scarcely reach by long-lasting force with exertion and sweat, and yet not without faith.
aliter uero cassus omnis illorum esset conatus.	Otherwise, indeed, all their efforts would be futile.
Hinc puto nonnullos excellentiori, quam sint uulgares homines, ornatos sensu ac spiritu, ad tam sublimem diuinarum illuminationum ascendisse gradum, ut dicerent, eo perfectionis euolare posse animam, atque ad tantam deuenire posse cum Deo unionem, ut nulla detineretur operandi lege, sed suo contenta ardore, atque ecstasi, illius frueretur aspectu libera, et soluta, ad quem alii pie sese exercentes sudantesque peruenire adnituntur.	From this I think that certain people, equipped with a more excellent perception and spirit than common men, have ascended to such a sublime degree of divine illuminations, that they said the soul can soar to that [degree] of perfection, and can arrive at such a great union with God, that it is held back by no law of operating; rather, content with its own ardor and ecstasy, free and unfettered, the [soul] enjoys the sight of him, to which others strive to arrive, exercising themselves piously and sweating.[417]
Istuc enim adumbrauit mysterium Deus, cum peracto sex dierum opificio, requieuit ab omni opere quod patrauerat.	For that is the mystery God foreshadowed that, when, with the labor of six days completed, he rested from every work which he had accomplished.
Tamen ut haec uera sint, in populis adhuc	Nevertheless, although these things may be

[417] Qualis sit illorum sententia, qui asserunt posse hominem ad tam sublimen evehi gradum in Deo, quod nulla detineretur operandi lege. (What is the thinking of those who claim man is able to be exalted to such a sublime position in God, that he could be held back by no law of works/ operating.)* [Final Index entry.]

peccati lege grauatis, iccirco crassioribus addictis affectibus, non sunt spargenda.	true, they should not be scattered among peoples still burdened by the law of sin, for this reason addicted/ given over to coarser passions.
Defaecatiorem quidem requirunt mentem, quam ut plurimum sunt homines, qui	Indeed, they require a more clarified mind than most people have, who
{151.a} sua eo facile dirigunt consilia et studia, ubi spes maior est ocii et libertatis.	{151.a} easily direct their own counsels and efforts to that place where there is greater hope of leisure and liberty/ license.
non hic sane uafram quorundam doctrinam probare mihi animus est, ut doctrinam omnem esse haereticorum duco.	Surely it is not my intention here to approve the cunning doctrine of certain people, as I consider the whole doctrine to be of heretics.
Sed cautionem in his etiam, quae uerissima sunt, propter rudiorum imbecillitatem requiro.	But I require caution even in those things which are most true, because of the weakness of the more unlearned.
Eiusmodi enim sapientia, cuiusmodi actus is est mentis quietissimus, quo anima sine ulla prorsus actione extera in Deo conquiescit, non omnium est, neque omnibus est inuulganda, hisque potissimum, qui in operando diu exercitati, nihil fere ultra.	For wisdom of this kind, of which sort is that quietest act of the mind, by which the soul reposes in God without any external action at all, does not belong to all, nor should it be divulged to all, and especially [not] to these who, having been exercised in working for a long time, [know] almost nothing beyond it.
Saliuae quidem illi ac succo bene operandi assueti, licet non mali sint, eo tamen nondum processere cognitionis ac lucis, ut sibi persuaderi uelint Deum tunc uere apprehendi, et gustari cum animae sudore istiusmodi factorum absterso exantlatoque, in Deo magis quam in se uiuunt.	Indeed, those accustomed to the taste/ saliva and juice of working well, although they are not evil, have still not advanced to such an extent in knowledge and light that they would like to be persuaded that God is then truly apprehended and tasted when – with the soul's sweat of deeds of this kind wiped away and drained out – they live more in God than in themselves.
Ita nonnullos ex nostris sensisse arbitror, sed quia non omnibus idem fuit gustus, quantam uidi ego interim excitari in illos oblocutionum flammam?	I think that some of our people felt this way, but because the taste was not the same for all, how great a flame of reproaches did I see stirred up against them in the meantime?
Camerinam dixisses funditus euulsam, commotamque, ac in templis aulaeorum loco appensam.	You would have said that Camerina had been utterly uprooted and displaced, and hung up in the temples in place of tapestries. [Camerina: see p. 26.b]
Verum ut a leuissimis quorundam ineruditisque, seu mauis zelo Dei parum temperato affectis animis, illiusmodi processit strepitus, sic re diligentius a Patribus intellecta, cito desiit.	But just as that kind of noise proceeded from the most capricious and unlearned minds of certain people, or, if you prefer, of those [minds] affected by a poorly tempered zeal for God, so, the matter having been more carefully

	understood by the Fathers, it quickly ceased.
Dici non potest, quam intemperanter interdum se quidam habeant in diuulgandis aliorum erratis, seu magis propria istiusmodi praetextu nequitia et fatuitate, addo et ignorantia.	It cannot be said how intemperately certain people sometimes conduct themselves in spreading the errors of others, or rather, by their own wickedness and folly, under a pretext of that sort, and I add also, by [their] ignorance.
Hos quidem ut suos amat mundus, fouet, amplectitur, beat eo tandem modo ac nutrit, quo solent armenta lanii, aut anseres in saginario recutiti infarciri iudaei.	These indeed the world loves as its own, it fosters, embraces, and ultimately blesses and nourishes, in that way by which the herds of a butcher are accustomed to be stuffed, or geese in the fattening pen of a circumcised Jew.
At nos, qui aliud beatitudinis	But we who await a different kind of blessedness
{151.b} genus a Deo, quam illi a mundo, praestolamur, quae nostram fulciunt de uenturis fidem, atque expectationem, audiamus: sic enim cum supradictis suum perpetuat sermonem apostolus.	{151.b} from God than they [do] from the world, let us hear what supports our faith and expectation concerning things to come: for the apostle continues his discourse thus with what was said above.
5.13. Haec scribo uobis, ut sciatis quoniam uitam habetis aeternam, qui creditis in nomine filii Dei.	**5.13. I write these things to you, so that you may know that you have eternal life, you who believe in the name of the son of God.**
Mirum quam frequenter sanctissimus hic scriba uerbis huiusmodi, Scimus, Scitis, sua in epistola utatur.	It is amazing how frequently this most holy scribe uses words of this sort, We know, You know, in his epistle.
Non sane id quidem frustra. praecipua nanque ea est fidei uirtus, ut animas suis prius effictas coloribus, fidentes faciat, et ulla absque haesitatione intrepidas, in his maxime pertractandis, quae totam requirunt mentem, et ad diuinas illuminationes transitum.	Surely indeed this is not in vain: for such is the particular power of faith, that it makes souls, fashioned earlier in its colors, confident and without any hesitation, intrepid, especially in treating these matters which require the whole mind and a passage to divine illuminations.
Hic scio nonnullos offendi, qui tum se gratum Deo sacrificium offerre opinantur, cum suis in petitionibus aut precibus aut uotis etiam Deo nuncupandis, nonnihil haerent, petuntque dubii, quod nisi persuasissimis concedi solet mentibus, hoc est, ita de diuina nihil uerentibus clementia, ut quae sibi propter peccati turpitudinem haud dari par sit, ea se Dei misericordia consecuturos nequaquam dubitent.	Here I know that some are offended, who think that they are offering a sacrifice acceptable to God, when expressing their petitions or prayers or even vows to God, they hesitate somewhat, and ask with doubt, for that which is usually granted only to the most convinced minds, this means, to those who fear nothing concerning divine clemency, so that they do not doubt at all that they will attain those things through God's mercy which

	it would scarcely be fitting to be given to them on account of the foulness of sin.
Verum continui, tum ultronei nostri in peccata lapsus hanc superuacaneam pepererunt ambiguitatem, atque illa ipsa, quae Deus in se sperantibus, interposito quoque iusiurando, dare est pollicitus, obtinendi metum.	But our continuous and sometimes voluntary slips into sin have given rise to this superfluous ambiguity, and to a fear concerning the obtaining those very things which God, also by an oath interposed, has promised to give to those who hope in him. [Hebrews 6.13-18]
Rogo, quid sibi uolunt uerba illa Christi? Petite et accipietis, pulsate et aperietur uobis. Certe nudo hic opus est intellectu, non uafro et cauilloso.	I ask, what do those words of Christ mean? Ask and you will receive, knock and it will be opened to you. [Matthew 7.7-8] Here certainly there is need for a naked intellect, not one sly and quibbling.
Absolutissimum istuc est axioma, qui petit, accipit. Quid tu ergo dubius rogas? an quia peccator es, ac Dei hostis?	This is a most unconditional axiom: He who asks, receives. Why then do you ask, doubting? Is it because you are a sinner and an enemy of God?
Num clam te est id proprium	Is it not hidden from you that this
{152.a} Dei esse munus, idque illum in primis cupere, ut ueniam resipiscentibus tribuat, miserosque a miseria subleuet, ac tandem suis illos ornatos donis ad coelum euehat?	{152.a} is God's proper function, and that he desires this above all else, so that he may grant forgiveness to those who repent, and relieve the wretched from their misery, and finally raise them to heaven adorned with his gifts?
Petisne aliud? an quidpiam a Deo aliud efflagitas, quod huc non pertineat?	Are you asking for something else? Or are you demanding something else from God that does not pertain to this?
Nulli dubium, quod quaecunque petiuerimus (sic in sequentibus concludit apostolus) secundum uoluntatem eius audit nos.	It is a doubt to no one that whatever we ask (so the apostle concludes in what follows) he hears us according to his will.
Scelus proinde id esset propemodum inexpiabile, quicquam a Deo petere audere, quod praeter illius esse uoluntatem quis certo sciret.	So then, it would be an almost inexpiable crime to dare to ask anything at all from God that one knew with certainty to be contrary to his will.
At illum in CHRISTI nomine petere arbitramur, qui suis in petitionibus Deo faciendis, nihil aliud molitur, praeterquam aeterni Patris honorem, et eius filii gloriam, quam celebrem tum fore ducimus, cum ea rogantur, quae ut confidentius peti possent, Deus homo factus est, nempe unus ex Adae posteris, peccato excepto.	But we judge that he asks in the name of Christ, who, in making his petitions to God, undertakes nothing else but the honor of the eternal Father and the glory of his son, which we think will be celebrated when those things are asked for, which, so that they might be asked for more confidently, God became man, to be sure, one of the descendants of Adam, exempt from sin.

Eo itaque, ut dicere incoeperamus, lux spectat fidei, eo charitas, eo in aduersis constantia, patientia, aequanimitas, desideriumque supernorum, atque cum primis nostri cognitio et contemptus.	And so, to that, as we began to say, the light of faith tends, to that *charitas* [tends], constancy in adversity, patience, equanimity, and the desire for heavenly things, and above all the knowledge and contempt of ourselves.
Caeterum aeterna beatitudo quam maxima petenda est ueneratione, ac uti res nobis omnino inaccessibilis, per CHRISTI tamen uirtutem ac meritum facta peruia, et facilis, uerecunde, sanctaque animi trepidatione roganda.	Moreover, eternal happiness is to be sought with the greatest veneration, and as something completely inaccessible to us, yet made accessible and easy through the power/ virtue and merit of Christ, it is to be asked for reverently and with a holy trembling of the soul/ mind.
Sed in his etiam tanta est adhibenda humilitas et animi demissio, ut ne ipsam quidem beatitudinem impetrare uelimus, si sic uisum fuerit Deo.	But even in these [areas] such humility and abjection of mind must be applied, that we would not wish to obtain even beatitude itself, if it should seem so to God.
Siquidem si Deum, ut par est, uel quaerimus, uel supra res conditas amamus, ea debemus affecti esse mente, consilioque, ut ne mortem quidem horreamus aeternam, si ita Dei nomen illustratum iri iudicauerimus. Illius	Accordingly, if we either seek God, as is fitting, or love [him] above created things, we ought to be endowed with such a mind and purpose, that we should not even dread eternal death, if we should judge that the name of God would thus be glorified.
{152.b} quippe sumus, qui nos redemit.	{152.b} After all, we belong to him who redeemed us.
Quo circa cum in omnibus, tum maxime in precationibus ac uotis domino stamus aut cadimus.	Wherefore, as in all things, so especially in prayers and vows, to the lord we stand or we fall. [cf. Romans 14.4]
Illud is tantum cupit, ut cum seria potissimum ac salutaria petere decreuerimus, uota illi nostra libere fidenterque aperiamus: credamusque CHRISTUM IESUM uitam illam esse aeternam, ad quam dies noctesque suspirant electi.	He desires only this, that when we have resolved to ask above all for serious and salutary things, we open our vows to him freely and confidently, and we believe Jesus Christ is that eternal life for which the elect sigh day and night.
et quam sane uitam iam praesto nobis esse non dubitemus, simul ut Dei filio credere, atque in illo spem nostram omnem collocare coeperimus.	And surely let us not doubt [that] this life is already at hand for us, at the same time as we have begun to believe in the son of God and to place all our hope in him.
Haec, inquit, scribo uobis. Is totius sermonis mei scopus est.	These things I write to you, he says: This is the aim of my whole discourse.
In id praecipue meis in concionibus incumbo, ut tuti sitis, utque omni reiecta ab animo haesitatione credatis, sciatisque indubitanter uitam iam uobis in manibus	On this especially I bend my attention in my sermons, that you be secure, and that, having rejected all hesitation from [your] mind, you may believe and know without a doubt: eternal

aeternam positam esse.	life has already been placed in your hands.
Vos, inquam, uitam habetis aeternam, qui creditis in nomine filii Dei.	You, I say, have eternal life, you who believe in the name of the son of God.
Nollem (sic me seruet Deus) quae huc usque de certitudine habenda in fidei causa diximus, cuiquam scandalo esse atque admirationi.	I would not want (so may God preserve me) what we have said up until now concerning the having certitude in the case/ cause of faith, to be a scandal and a wonder to anyone.
Diximus, quae nos quotidie experimur. ut alii hac in re afficiantur, nec quaero, nec scribo.	We have spoken [about] what things we experience daily. How others may be affected in regard to this matter, I neither inquire nor write.
Adhaec [sic] qui uerbum illud (scimus) tam frequens apud Ioannem intelligere unquam potero?	Moreover, how will I ever be able to understand that expression *we know* so frequent in John?
Haud multo post sic ait, Scimus quoniam ex Deo sumus.	Not much further on he says thus, We know that we are of God. [1 John 5.19]
Hinc certe cauillationes omnes abesse debent.	Henceforth certainly, all quibbles must be absent.
Et quidem istiusmodi euulsa meo a pectore persuasione, quanam re alia aut ratione, aut studio, pax illa animi, qua sedari solent conscientiae strepitus, et mens in Deum rapi, mihi interdum conciliari poterit?	And indeed, with a conviction of this sort having been plucked from my breast, by what other thing, pray, or by what reason or effort, could that peace of mind – by which the clamors of conscience are usually quieted, and the mind carried off into God – be procured for me now and then?
Num metu illo terrifico iudiciorum Dei, quae dum cogito cohorresco totus et exanimor?	Surely not by that terrifying fear of God's judgments, which things, while I think [about them] I shudder all over and am deflated/ lose consciousness.
Dicam quod in me nonnunquam, tanquam in scena tumultuaria peragi meo	I will say what I sometimes experience to be enacted within myself as if on a tumultuous stage
{153.a} maximo experior periculo.	{153.a} to my own greatest danger.
Si quando enim de IESU CHRISTI gratia et beneuolentia aut dubito, aut non illa, qua debeo, ueneror pietate, tum nullam penitus in me esse pacem sentio, sed terrorem, sed fluctuationem, sed animi langorem [sic], interdumque desperationem, atque ad flagitia procliuitatem.	For if at any time I either doubt concerning the grace and benevolence of Jesus Christ, or I do not venerate [him] with that piety which I owe, then I feel there is no peace deep within me, but terror, but fluctuation, but languor of the mind, and now and then desperation, and a proclivity toward disgraceful acts.
Falli enimuero hic ego possum, at is minime fallitur, qui spirituum discretionem habens, omnia diiudicat, et a nemine iudicatur.	To be sure, I can be mistaken here, but he is not at all mistaken, who, having the discernment/ perspicacity of spirits, adjudicates all things and is judged by no one.

	[1 Corinthians 12.10; 2.15]
Aut nimium itaque fiduciae, quam de Deo concipi oportet, tribuo, aut me prorsus destituit CHRISTI spiritus, quem tamen meis in moribus et actionibus, ne dum in uigiliis hisce meis frigidis ac ieiunis, unicum esse scopum et uolo, et quoad uixero, nullum alium admittam.	And so, I either attribute too much to the trust which ought to be conceived concerning God, or the spirit of Christ completely forsakes me, which [spirit] nevertheless in my conduct and actions, not to mention in these frigid and fasting vigils of mine, I both want to be the unique goal, and I will admit no other as long as I live.
Num poterit sic in se sperantem auersari? num abiicere? num labi sinere? Ut alii opinentur, mea non interest scire.	Surely he will not be able to abandon one hoping in him in this way? Surely he will not cast him aside? Will not allow him to slip away? How others may think, it does not interest me to know.
At nos illud interim compertissimum habemus, et scimus cum Ioanne, quoniam filius Dei uenit, et dedit nobis sensum, ut cognoscamus uerum Deum, et simus in uero filio eius.	But meanwhile we hold that as most certain, and we know with John that the son of God has come and has given us understanding, so that we may know the true God and may be in his true son.
5.14. Et haec est fiducia quam habemus ad Deum, quia quodcunque petierimus secundum uoluntatem eius, audit nos.	**5.14. And this is the trust that we have toward God, that whatever we ask/ will have asked according to his will, he hears us.**
Ergo qui suam ita instituunt uitam, ut semper sordidi sint, et impuri, hi neutiquam cum orant audiuntur, quoniam non secundum Dei uoluntatem orant, quae purissimae naturae cum sit; puros etiam suos uult esse cultores.	Therefore, those who so establish their lives that they are always filthy and impure, these people are by no means heard when they pray, because they do not pray according to the will of God, which, since it is of the purest nature, he wants his own worshipers to be pure also.
Sic Paulus. Haec est uoluntas Dei sanctificatio uestra.	Thus Paul. This is the will of God, your sanctification. [1 Thessalonians 4.3]
Sancti ergo audiuntur, caeteri autem non ita. Sed sanctos interim appello, quos sitire iustitiam definit CHRISTUS.	Therefore, the saints are heard, while not so the rest. But meanwhile I call saints those whom Christ defines as thirsting for righteousness.
{153.b} Iccirco illos beatos uocat, sanctos nimirum ac dignos, quorum precationes exaudiat altissimus.	{153.b} For this reason he calls them blessed: no doubt, holy and worthy, whose prayers the most-high hears favorably.
Id uult Ioannes, huiusmodi scilicet fiduciam nobis a Deo concessam esse, ut quicquid iuxta illius uoluntatem, quae nihil impurum diligit et confusum, rogauerimus, id,	This is what John means, namely, that confidence of this sort has been granted to us by God, so that whatever we will have asked according to his will, which loves nothing

quicquid illud fuerit, impetrare posse non dubitemus.	impure and confused, we should not doubt that we can obtain it, whatever it may be.
Tantum illud curandum, ne aliter quam ille instituit ad orationem accedamus.	Only that must be taken care of, lest we approach prayer otherwise than he has instituted.
actus enim ille simplicissimus, quo Deo per orationis calorem unimur, cum omne execretur inquinamentum, tum praecipue odia detestatur, ac discordias.	For that most simple act by which we are united to God through the warmth of prayer, while it curses all corruption, it especially detests hatreds and discords.
qui ita affectus est (ut cuncti affecti esse debent christiani) ut nihil Dei honori praeferre uelit, quomodo non, quae secundum Dei uoluntatem peti debent, petet?	He who is so affected (as all Christians should be affected) that he wishes to prefer nothing to the honor of God, how will he not ask for those things which ought to be asked for according to the will of God?
Dico uobis, aiebat CHRISTUS omnia quaecunque orantes petitis, credite quia accipietis, et euenient uobis.	I say to you, Christ said, all things whatsoever you ask for in prayer, believe that you will receive [them] and they will come to pass for you.
hic nullam audio celebrari diffidentiam, nullum pauorem, nullam haesitationem. Verum in primis, inquit, quaerite regnum Dei, non uestra commoda, non fortunas, non ultiones, non mundi gloriam, non sanctitatis rumorem ac famam.	I hear no distrust celebrated here, no fear, no hesitation. But first, he says, seek the kingdom of God, not your own comforts, not fortunes, not vengeances, not the glory of the world, not the rumor and fame of holiness.
haec gentes inquirant: uos autem non sic.	Let the Gentiles seek these things, but not so you.
De his porro, quae cum rogantur, a Deo uidentur contemni, sic iudico, quod aut petentibus futura essent, si concederentur, detrimento; aut qui rogant immundi sunt, et peccatores, proindeque uel petunt non petenda, uel non eo, quo peti debent, animo.	Furthermore, concerning those things which, when requested, seem to be disdained by God, I judge thus: that either they would be for a detriment to those asking, if they were granted, or those who ask are unclean and sinners, and therefore either they ask for things which should not be asked for, or not with that disposition.
Quo circa hac in exercitatione haud mediocris nauanda est opera, pro uirilique elaborandum, ne nostris in colloquiis cum Deo habendis inquinatum nobiscum feramus animum, aut si per Dei spiritum mundi effecti sumus, ne illa rogemus,	On account of which, no mediocre effort must be exerted in this discipline/ exercise, and pains must be taken to the best of our ability, lest in holding our conversations with God, we bring with us a sullied mind, or, if we have been made clean by the spirit of God, lest we request those things which,
{154.a} quae impetrata postea exitio nobis futura sint, non saluti.	{154.a} once obtained, will later result in our destruction, and not our salvation.
Quantum certe nobis afferre debent	How much consolation certainly those words

consolationis uerba illa Christi: Pater, inquit, gratias ago tibi, quoniam audisti me, ego autem sciebam, quia semper me audis. Atque haec CHRISTUS in obsequio alieno occupatus.	of Christ ought to bring to us: Father, he said, I thank you, because you have heard me, but I knew that you always hear me. [John 11.42] And these [words], Christ [spoke] while occupied in the service of others.
Vide sis an potissimum id esse debeat in orante membrum, cura uidelicet proximi assidua.	Consider if you will whether that ought to be the most important member/ element in one praying, that is to say, assiduous care for a neighbor.
At quonam illos nomine appellabimus, aut in quo orantium numero atque ordine censebimus, qui cum perpetuis alios afficiant incommodis, uexentque calumniis, atque odiis innocuos, orant tamen, et quo tectior illorum appareat fucus, exomologesi uel usque ad nauseam audientium repetita (crebro enim, ut suam pluribus attestentur animi leuitatem, mutant sacerdotes) rem sacram quotidie faciunt, Christique cruorem, puris tantummodo propinandum animis, impudentissime bibunt?	But by whatever name will we call them or in what number and rank of those praying will we reckon [them], those who, although they afflict others with continual misfortunes, and persecute the innocent with calumnies and hostilities, nevertheless pray; and so that their disguise may appear more hidden, with an exomologesis/ confession repeated even unto the nausea of the listeners (for frequently, so that they may manifest their own levity of mind to more people, they change priests) they celebrate mass daily, and the blood of Christ, which ought to be offered only to pure souls, they drink most impudently?
Hi quidem longa modestissimi IESU abusi patientia, sacrosancta quoque pro leui habent sacramenta, Deique benignitate, sua ad obtegenda flagitia periculosissimum in modum abutuntur.	These indeed, having abused the long patience of most gentle Jesus, also hold the sacrosanct sacraments as trivial, and they abuse the kindness of God in a most dangerous manner to cover up their scandals.
Verum his omissis quid de fiducia in Deum habenda sentiat apostolus, edisseramus.	However, with these things omitted, let us set forth at length what the apostle thinks about having trust in God.
Haec est, inquit, fiducia quam habemus ad Deum, quia quodcunque petierimus secundum uoluntatem eius, audit nos.	This is, he said, the trust that we have in God, that whatever we ask according to his will, he hears us.
5.15. Et scimus quia audit nos quicquid petierimus. Scimus quod habemus petitiones, quas postulauimus ab eo.	**5.15. And we know that whatever we ask for, he hears us. We know that we have the petitions which we have prayed for from him.**
Hic quidam facta supradictorum omnium ueluti summula, sic rem totam absoluit.	Here, a certain [writer], having made as if a little summary of all the things said above, concludes the whole matter thus:
Ergo, inquit, super his tantum plenam nos et indubitabilem iussit ex auditionis habere	Therefore, he says, he has ordered us to have full and indisputable trust only from these

fiduciam, quae non nostris	things being heard, which are not in accordance with our own
{154.b} commodis, nec solatis temporalibus, sed domini congruant uoluntati.	{154.b} advantages, or with our temporal comforts, but with the will of the Lord.
Quod etiam in oratione dominica inserere praecipimur: Fiat uoluntas tua, scilicet, non nostra.	Which we are also commanded to insert in the Lord's prayer: Your will be done, to wit, not ours.
haec ille: nos ad institutum. Obserua quam saepe, ut iam diximus, certitudinis uerbum inculcet apostolus.	He said [these things]; let us [return] to our purpose. Observe how often, as we have already said, the apostle drives home the word of certainty.
Scimus, ait, quia audit nos: scimus quod habemus petitiones, quas postulauimus a Deo.	We know, [John] says, that he hears us; we know that we have the petitions which we have asked from God.
iam illud compertum, ea quae plerunque a Deo rogare debeamus, obscura nobis esse atque ignota, nisi CHRISTI spiritus edoceat.	Now this is ascertained: those things which we ought to ask for the most part from God are obscure and unknown to us, unless the spirit of Christ teaches us.
nam pro salutaribus nonnunquam noxia petere consueuimus.	For instead of salutary things, sometimes we are used to asking for harmful things.
At ille qui nos nostramque miseriam, tanquam oues pastor afflictas, fert humeris, ea suggerere non contatur, quae nobis magis expediunt, et conducunt.	But he who carries us and our misery on his shoulders, like a shepherd [carries] afflicted sheep, does not hesitate to suggest those things which are more expedient and conducive to us.
Ad hunc sane modum, nempe a spiritu Dei sancto edocti si petimus, scimus absque dubio nos iam impetrasse rogata.	Surely if we ask in this mode/way, namely, having been taught by the holy spirit of God, we know without a doubt we have already obtained what we requested.
Scimus, inquit, quod habemus petitiones, quas postulauimus.	We know, he says, that we have the petitions which we have asked for.
Etenim tantae est benignitatis erga suos dominus IESUS, ut nihil quod intertrimento futurum illis sit et damno, rogare sinat.	For lord Jesus is of such kindness towards his own that he does not allow them to ask for anything that will be to their loss or damage.
Et cum quidem utilia suggerit, ea omnino suggerit, quae sua ipse sponte nobis caeteroqui ad amplissimam diuini amoris copiam conniuentibus daturus est.	And indeed when he does suggest useful things, he suggests entirely those things which he himself of his own accord, is going to give to us, [we who are] in other respects closing our eyes to the most ample abundance of divine love.
nam quae impossibilia sunt hominibus, possibilia sunt Deo.	For things which are impossible for men are possible for God.
Dempta itaque huiusmodi ab orante fiducia,	And so, with trust of this kind taken away from

quam tamen uitae morumque integritate ornatam esse uolumus, non uideo quae peti queant a Deo, quae firmis subnixa sint praesidiis.	one praying, [trust] which we nevertheless wish to be adorned with integrity of life and morals, I do not see what things can be asked from God which would be supported by firm defenses.
Clamant passim scripturae salutem animarum in fide IESU CHRISTI sitam esse, tu uero ad congressus illos mirabiles, planeque diuinos cum Deo, absque	Scriptures proclaim everywhere that the salvation of souls is found in the faith of Jesus Christ: do you truly presume to approach those wonderful and clearly divine meetings with God without faith,
{155.a} fide, aut saltem nutanti ac dubio animo accedere praesumes?	{155.a} or at any rate with a wavering and doubtful mind?
Tale quidem periculum non libenter subirem.	Indeed, I would not willingly undergo such a risk.
At unde tam letalis emerserit morbus, luesque generalis adrepserit, fere diuino.	But from where such a deadly disease has emerged and a general plague has crept in, I can almost divine.
Odiis enim contaminati plerique, iniuriarum quoque acceptarum mole memoriaque et se ulciscendi desiderio grauati, qui suis unquam poterunt erratis Deum propitium orando sperare?	For, most people, contaminated by hatred, burdened too by the weight and memory of injuries received and by the desire of avenging themselves, how will they ever be able to hope that through praying God [will be] propitious to their own mistakes?
Tam enim odibilis Deo fit pertinax offensionum memoria, et ultionum libido, ut peccatum id esse ad mortem, nempe irremissibile ac deploratum, definiat Ioannes. Attende quid asserat.	For the obstinate memory of offenses and the lust for revenge become so hateful to God that John defines it to be a sin unto death, namely unforgivable/ irremissible and desperate/ deplored. Listen carefully to what he asserts:
5.16. Qui scit fratrem suum peccare peccatum non ad mortem, petat, et dabitur ei uita peccanti non ad mortem. Est peccatum ad mortem, non pro illo dico, ut quis roget.	**5.16. He who knows his brother is sinning a sin not unto death, let him ask, and life will be given to the one sinning not unto death. There is a sin unto death, I do not mean someone should petition about that.**
Cum quidem praecipuus epistolae huius scopus charitas sit, qua absente moritur anima, facile persuaderi mihi patior de odiis hic agi mutuis.	Since indeed *charitas* is the principal aim of this epistle, lacking which the soul dies, I readily allow myself to be persuaded that here mutual hatreds are being dealt with.
Vult sane apostolus ad mutuam nos teneri beneuolentiam in his maxime, quae ad religionem pertinent, ut sunt fere admonitiones, instructionesque a pio ductae	Surely the apostle wishes us to be held to mutual kindness above all in these things which pertain to religion, as are generally admonitions and instructions guided by a

animo, sed in primis ad Deum pro salute mutua preces atque gemituum oblationes.	pious mind, but first of all, prayers and offerings of groans to God for mutual salvation.
Sint enim quamuis proximi nostri delicta grauia, addo et in alios effera et saeua, modo peracti illum facinoris pudeat pigeatque, nostrae haudquaquam pro illius salute reiiciuntur a Deo precationes.	For although the misdeeds of our neighbor are serious, and I add, even brutal and savage against others, provided that he is chagrined and ashamed of the wrongdoing committed, our prayers for his salvation are by no means rejected by God.
At contra si quem ita memorem tenacemque iniuriarum uideris, ut nullis placari possit remediis, quin in ulciscendis sibi illatis contumeliis eo dirius incrudescat, quo mitius roges, uanae omnino sunt preces, si quas pro tali effuderis desperato.	But on the contrary, if you see someone so mindful and tenacious of injuries that he can be appeased by no remedies, but rather, in avenging the insults inflicted on him, he becomes all the more horribly violent the more gently you entreat: prayers are altogether vain, if you pour out any for such a desperate one.
{155.b} Et sciens quidem et prudens in iam concepta perdurat malitia.	{155.b} And both knowingly and intentionally he persists in the malice already conceived.
Tametsi enim Deus omni peccatorum genere offenditur, mirum tamen quam aegre ferat, si quid data opera et perseueranter in fratrem deliqueris.	For although God is offended by every sort of sin, still it is remarkable how badly he takes it if you have wronged [a brother] in any way on purpose and persistently.
Mirum quam in hoc toto genere ab omnibus ferme peccetur.	It is remarkable how in this whole matter a sin is committed by almost everyone.
Vix inuenias qui fratrem non offendat. Verum facile huiuscemodi delentur notae, quae ab animo plerunque subita ira percito et fragili proficiscuntur, non a maligno et obstinato.	You could scarcely find anyone who does not offend a brother. But marks of this sort are easily erased, which for the most part come forth from a mind stirred up by sudden anger and fragile, not from a wicked and obstinate one.
Multum adeo interest quo quis peccet animo. etenim offensiones quaedam sunt, quae etsi charitatem aliquantisper laedunt, non tamen extinguunt, ut fere illae extinguunt, quibus odia rixaeque, ac perpetuae, uel usque ad tumulum, comitantur discordiae.	It makes a big difference with what mind/ intent someone sins, for indeed there are certain offenses, which, even if they wound *charitas* for a short time, still, they do not extinguish [it], as generally those [offenses] extinguish [it], which hatreds, quarrels and perpetual discords accompany even unto the grave.
quis igitur pro sic turpiter affectis Deum rogare audebit? Est peccatum, inquit, ad mortem. En quo appellat nomine mortalium inimicitias. Non pro illo (scilicet peccato) dico ut roget quis.	Who, therefore, will dare to petition God on behalf of those shamefully inclined thus? It is a sin, he said, unto death. Behold by what term he names the enmities of mortals. I do not say that anyone should pray on behalf of that [one] (to wit, for that sin).

Causam uero qualem affers? quoniam qui ita pertinaci uiuunt animo ac truculento, ut mori malint, quam inulti esse, ac parcere, legem Dei consulto oppugnant, et quantum in se est demoliuntur.	But what reason do you allege? Because those who live with such a stubborn and truculent mind that they would prefer to die rather than go unavenged and extend forgiveness, deliberately oppose the law of God, and as far as it is in them, demolish it.
et ut uixere, sic mortem studiose oppetunt odiorum plenissimam, ac desperatam.	And as they lived, so they deliberately meet a death completely full of hatred, and hopeless.
Homo homini reseruat iram, (clamat Salomon) et a Deo quaerit medelam? ipse cum caro sit, reseruat iram, et propitiationem quaerit a Deo? quis exorabit pro delictis illius?	Man reserves anger for man (Solomon cries out) and yet seeks a remedy from God? Although he himself is flesh, he reserves anger, and seeks propitiation from God? Who will plead on behalf of his misdeeds? [*Ecclesiasticus (Sirach)* 28.3-6]
vide quam indelebile atque omnium grauissimum peccatum sit odiorum tenacitas.	See how the most indelible sin and gravest of all is the tenacity of hatreds.
enimuero si quae hic scribenda essent, mandare literis non exhorrescerem, ampla mihi non deesset dicendorum sylua, densa illa quidem, atque	For indeed, if there were any things that should be written here, I would not shudder to commit them to writing; an ample forest of things to say would not be lacking to me, that [forest] indeed dense, and
{156.a} adeo molesta, ut quaquauersum me uertam, acutissimos inueniam dumos, clauorumque eculeos.	{156.a} so troublesome that whichever way I might turn, I find the sharpest thorns and racks of nails.
His itaque delibatis fateri non graue sit absolutissimum illud esse opus fidei, pro fratre peccante Deum rogare, tantoque id sanctius peragi, quanto ille infirmior est, ac nobis molestior.	And so these things having been touched upon lightly, let it not be burdensome to admit that it is a most perfect work of faith to beseech God for a sinning brother, and this [act] is performed in a more holy way, the weaker he is and the more troublesome to us.
Indicium utique istuc est optime instituti animi, atque in his, quae Dei religionem ornant, affabre eruditi.	This is by all means a sign of a mind excellently trained, and in these things which adorn the religion of God, skillfully instructed.
Illud quoque fatendum, alienorum hic propterea mentionem fieri admissorum, quo nobis haud clam sit quanto armata ea esse debeat robore fiducia, quae non modo nostra, sed etiam aliena queat abolere delicta.	This also should be admitted: mention of others' offenses is made here for this reason, so that it may by no means be hidden from us with how much strength that trust must be armed, which might abolish not only our own misdeeds, but also those of others.
Tantum id auet spiritus, ne, dum oramus, similes simus pelagi fluctibus, qui a uento mouentur, et circunferuntur.	The spirit desires only this, lest while we pray, we be like the waves of the sea, which are agitated by the wind and swirled about.
Qui certe ad hunc orat modum, animo	Certainly, he who prays in this manner, that is

uidelicet naufragante ac procelloso, et propter haesitationem et ambiguitatem fracto, ineptior quidem est, quam ut Dei spiritu obsignari possit: quemadmodum maris fluctus non facile formam recipiunt ullam, eo maxime tempore, quo a uentis exuscitantur, horrendumque in modum perfracti remugiunt.	to say with a shipwrecked and stormy mind, and defeated/ broken because of hesitation and ambiguity, is indeed too unfit to be able to be sealed/ stamped by the spirit of God; just as waves of the sea do not easily assume any form, especially at that time when they are stirred up by the winds and, violated/ broken through in a horrible mode, bellow back.
ita sane mugis potius quam oras, si anceps oras.	Thus, surely, you bellow rather than pray, if you pray wavering.
At nunc alium inquiramus sensum, pertritum quidem illum, atque ab omnibus ferme sic intellectum.	But now let us inquire into another meaning, one that is indeed well-worn, and is thus understood by almost everyone.
Volunt peccatum id esse ad mortem, pro quo sanando nefas omnino sit Deum rogari.	They maintain that to be a sin unto death, for the healing of which it is altogether unlawful for God to be prayed to.
uoluntque illud intelligi, quod alias peccatum in spiritum sanctum nuncupari legimus, quodque definiunt ad illos pertinere, qui CHRISTI fidem iam receptam deserunt, aut ultroneis commaculant superstitionibus, aut CHRISTO penitus reiecto, illius amplius non parent legibus.	And they maintain this to be understood, which we read elsewhere is called the sin against the holy spirit, and which they define as pertaining to those who abandon the faith of Christ already received, or who defile [it] with willful superstitions, or [who], with Christ having been utterly rejected, no longer obey his laws.
Quandiu	Therefore, as long as
{156.b} igitur in uoluntaria perseuerant a Deo defectione, conculcantque, ut ait Paulus, filium Dei, et sanguinem testamenti, in quo sanctificati sunt, pollutum dixerint, spirituique gratiae contumeliam fecerint: Hoc est, gratiam quam in CHRISTO esse norunt refutauerint, perditi omnino sunt, atque ulla sine spe ueniae a Deo repulsi.	{156.b} they persist in a voluntary defection from God and, as Paul says, trample underfoot the son of God and declare the blood of the covenant in which they were sanctified, polluted, and have made an insult to the spirit of grace – this means, they have refuted the grace which they know to be in Christ – they are utterly lost and rejected by God without any hope of pardon. [Hebrews 10.26-31]
De his quidem illud dici existimo in Hieremia: Tu noli orare pro populo hoc, nec assumas pro eis laudem et orationem, et non obsistas mihi, quia non exaudiam te.	Concerning these indeed I think this is said in Jeremiah: Do not pray for this people, nor take up praise and prayer for them, and do not stand before me, for I will not hear you favorably.
Nonne uides quid isti faciunt in ciuitatibus Iuda, et in plateis Hierusalem?	Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? [Jeremiah 7.16-17]
Recedam ab eis, quia omnes adulteri sunt, et coetus praeuaricatorum. de malo ad	I will withdraw from them because they are all adulterers and a gang of prevaricators, they

malum egressi sunt.	have gone from evil to evil. [Jeremiah 9.2-3]
ecce effigies suapte sponte recedentium a Deo iam cognito. en terrifica in illos comminatio, quos impoenitentes uocant, emissa. Non exaudiam, inquit, te.	Behold the image of those departing by their very own choice from a God already known. Behold, a terrifying threat issued against them, whom they call impenitent. I will not hear you favorably, he says.
Caeterum Iudae ciuitas sancta est ecclesia. Plateas uero Hierusalem, loca ea esse reor, in quibus pacem illam sublimem, qua sedatis prorsus appetentiis in animo effraenis, Deum contemplamur, suum habere domicilium par esset.	Moreover, the city of Judah is the holy church. The streets of Jerusalem, however, I reckon to be places in which that sublime peace – by which, with the unbridled appetites in a mind completely calmed, we contemplate God – would be worthy to have its dwelling.
Sed nonne uides, ait, quid isti faciunt? nunquid spelunca latronum facta est domus ista? filii colligunt ligna, et patres succendunt ignem.	But do you not see, he says, what these are doing? Has this house become a den of robbers? [Jeremiah 7.11] The sons gather wood, and the fathers kindle the fire. [Jeremiah 7.18]
atque hunc ad modum et parentum et liberorum uno facto uolumine omnes propemodum in id conspirant, ut polluant templum sanctum Dei.	And in this manner, both parents and children, rolled into one/ made into one volume, almost all conspire in this, that they defile the holy temple of God.
Pro huiusmodi igitur fidei contaminatoribus, ultroque perseuerantibus in malitia, atque ad hostes transfugio, quis nam sedate fidenterque orare unquam poterit?	Therefore, on behalf of defilers of the faith of this sort, who willingly persist in wickedness and with defection to the enemy, who indeed will ever be able to pray calmly and confidently?
non pro his, inquit, roget quis, sed pro illis tantum, quos uel ignorantia,	Not for these, he says, should anyone pray, but only for those whom either ignorance,
{157.a} uel imbecillitas ad casum impulit. Et quidem	{157.a} or weakness has driven to a fall. And indeed
5.17. Omnis iniquitas peccatum est, et est peccatum non ad mortem.	**5.17. All iniquity is sin, and there is a sin not unto death.**
Tanta, inquit, est peccatorum diuersitas, ut in omni quanlibet parua legis transgressione peccatum incurramus.	So great, he says, is the diversity of sins, that in every transgression of the law, however small, we incur sin.
quicquid enim a suprema recedit iustitia, peccatum est. uerum non pauca esse peccatorum discrimina non ignoramus.	For whatever departs from supreme justice is sin. But we are not ignorant that there are not few distinctions of sins.
Est quidem peccatum ad mortem, hoc est, quod admissum affert mortem, et condonari minime solet, ut de his loqui consueuimus, qui semel illuminati, ultro in Spiritum	There is indeed a sin unto death, this means, [a sin] which once committed brings death, and is not forgiven at all, as we are accustomed to speak of those who, once enlightened, are

sanctum iniurii sunt, peccantque de industria, atque ab agnita pridem ueritate sponte deficiunt.	willingly injurious to the holy Spirit, and sin deliberately, and of their own accord fall away from the truth long acknowledged.
Est rursus peccatum non ad mortem, ut fere illa sunt, sine quibus in hoc uiui posse mundo non est qui in seipso non experiatur, atque haec ut perpetratu facilia sunt, ita quotidianis delentur precibus tum nostris, tum caeterorum, quibus cum degimus in fidei communicatione.	There is, on the other hand, a sin not unto death, as those [sins] generally are, without which there is no one who does not experience in himself that it is impossible to live in this world, and just as these are easy to commit, so they are blotted out by daily prayers, both ours, and those of others with whom we live in the communion of faith.
5.18. Sed scimus quia omnis, qui natus est ex Deo, non peccat, sed generatio Dei conseruat eum, et malignus non tangit eum.	**5.18. But we know that everyone who is born from God does not sin, but the generation of God preserves him, and the evil one does not touch him.**
Generationem Dei, gratiam uocat, qua quis suffultus quomodo in morbum aliquem capitalem prolabi poterit?	He calls the generation of God grace, supported by which, how will anyone be able to fall into any mortal disease?
gratia, inquit, Dei conseruat eum, quin et malignus non tangit eum.	The grace of God, he says, preserves him, and what is more, the evil one does not touch him.
hoc est, ne leue quidem commertium cum domino illo maligno et impuris, nempe daemone peccatoque ad mortem habet.	This means, he has not even the slightest dealings with that evil one and with impure things, namely with the devil and with sin unto death.
Cum quis ex Deo se natum esse intelligit, semenque diuinum in filiis Dei per gratiam ingeneratum non aspernatur, perstat in acie intrepidus, nihilque tam horret in uita, quam ut dissimilis suo inueniatur parenti.	When someone understands that he is born of God, and does not despise the divine seed begotten in the children of God by grace, he fearlessly stands firm in the battle line, and nothing in life terrifies him so much as that he be found unlike his parent.
Nam CHRISTUS per quem regenerati	For Christ, by whom we have been regenerated unto life,
{157.b} sumus ad uitam semel mortuus est, ac reuixit non amplius moriturus.	{157.b} died once and lived again, never to die anymore.
ita et nos a tam nobili non degenerantes stipite, mortui semel per baptismum, ad uitamque cum CHRISTO experrecti ac exuscitati, illud ne iterum agemus, propter quid CHRISTO esset iterum moriendum?	And so we also, not degenerating from so noble a stock, having died once through baptism, and having been awakened and raised to life with Christ, shall we do that again, on account of which Christ would have to die again?
Id plane nos uelle significamus, ubi nulla interposita requiete, ad perpetranda scelera	We clearly indicate that we want this, when, with no intervening rest, we are more ready to

promptiores sumus, quam ut ullo diuini timoris fraeno cohiberi posse uideamur.	commit crimes than we seem able to be restrained by any bridle of divine fear.
At tanta felicissimi huius est uirtus seminis, seu gratiae, seu gratuitae regenerationis appellare libeat, ut ea si quis donatus fuerit, uix lubens, ex animoque ad peccatum accedat.	But such is the virtue/ power of this most happy seed, whether it is pleasing to call it grace, or gratuitous regeneration, that if anyone will have been gifted with it, he scarcely approaches sin willingly and from his mind/ the heart.
Cum itaque omnis legis transgressio (ea est iniquitas) peccatum sit, omnes ubique gentium homines in eundem offendant lapidem, danda est opera, simul ut omnibus connaturale antea factum sit ob uitiatam naturam, ut peccent, ne peccatis adeo tenaciter uoluptuoseque inhaereamus, ut absque fiducia ueniae hac ex uita demigrare necesse sit.	Since therefore every transgression of the law (that is iniquity) is a sin, [and] everywhere all men of the nations stumble upon the same stone, effort must be made, even though it has previously become connatural to all to sin due to debased nature, lest we cling to sins so tenaciously and voluptuously that it is necessary [for us] to depart from this life without the trust of pardon.
Hoc peccati genus a morte proficisci, atque in mortem desinere quis non fateatur?	Who would not admit that this kind of sin proceeds from death and ends in death?
quapropter horrendam illam esse legis praeuaricationem ducimus, et mortiferam, cum quis ita in peccatis, illis praesertim, quae in odiorum simultatumque pertinacia, nec non in dura et obstinata defectione a fide, ueritateque cognita uersantur, induruit, ut quemadmodum uiuens implacabilis fuit, sic moriens inexorabilem inueniat iudicem.	Wherefore we hold that transgression of the law to be horrible and deadly, when someone has become so hardened in sins, especially those which revolve/ dwell in the persistence of hatreds and enmities, as well as in a hard and obstinate defection from faith and known truth, that just as he was implacable while living, so in dying he may find an inexorable judge.
Pro eiuscemodi deploratis animis quis Deum roget? ergo pro his tantum orare conuenit, qui in CHRISTI fide atque dilectione uitam cum morte commutauere.	Who would petition God on behalf of deplorable souls of this sort? Therefore, it is fitting to pray only for these who have exchanged life with death in the faith and love of Christ.
Hi quidem quantumuis	These men indeed, however much
{158.a} blande ac saeue a mundi illecebris aut odiis ne firmo adhaereant Deo mentis robore, impetantur a iam tamen concepta de Deo fiducia, persuasioneque et amore, ne pedem quidem secedunt, sed in dies aucti magis in Deo, cum apostolo illud quod sequitur de se quoque dici posse non dubitant.	{158.a} they are attacked seductively and fiercely by the allurements or hatreds of the world, lest they/ so that they might not cling to God with a firm strength of mind, nevertheless do not withdraw even a single foot from the trust, conviction, and love they have already conceived toward God, instead, day by day having grown more in God, they do not doubt that what follows can also be said concerning themselves [together] with the apostle.

5.19. Scimus quoniam ex Deo sumus, et mundus totus in maligno positus est. **5.20.1. Et scimus quoniam filius Dei uenit, et dedit nobis sensum, ut cognoscamus uerum Deum, et simus in uero filio eius.**	**5.19. We know that we are from God, and the whole world is placed in the evil one.** **5.20.1. And we know that the son of God has come, and has given us understanding, so that we may know the true God, and may be in his true son.**
Tria hic narrat apostolus: primum quidem certitudinis persuasionem more suo asserit, deinde mundum totum innumeris obnoxium esse malis replicat, postremo quid e CHRISTI aduentu sperandum fuit aperit.	Here the apostle narrates three [things]: first, indeed, he asserts in his usual way a conviction of certainty, next he repeats [that] the whole world is subject to innumerable evils, finally, he reveals what was to be hoped from the coming of Christ.
De certitudine nonnulla in superioribus et prolixe, et, ut mea fert opinio, necessario diximus, atque illam fuisse Ioannis mentem, nuncque esse ecclesiae existimamus.	Concerning certitude we have said several things above, both at length and, as I am inclined to think, necessarily, and we consider that to have been John's intent and now to be [that] of the church.
Ab huius sane iudicio ac censura pendere tum uolo, tum, si qui sunt, quibus aliter persuasum sit, quibusque propria magis commenta arrident, quam ecclesiae definitiones, ac decreta, tam illorum execror ingenia et nouitates, quam quis alius.	Surely I both wish to depend on the judgment and appraisal of this [church], and – if there are those who are convinced otherwise and to whom their own inventions are more pleasing than the definitions and decrees of the church – I detest their inclinations and innovations as much as anyone else.
Magis quidem ecclesiae, quam ipsis meis alioqui charissimis ac piis parentibus debeor.	Indeed, I am more indebted to the church than to my otherwise most dear and pious parents themselves.
Ab illis enim carnem hanc moribundam accepi, et mundum. Ab ecclesia uero CHRISTUM. cum CHRISTUM dico, bonorum omnium aeternorum copiam cumulatissimam intelligo.	For from them I received this moribund flesh, and the world, but from the church, Christ. When I say Christ, I intend the most accumulated abundance of all eternal goods.
Caro enim per se ac mundus quid insidiarum?	For the flesh by itself and the world: what of traps [do they not hold]?
quid quocunque me uertam non obiiciunt rerum earum, quae ab innocentia me retrahant uitae?	What of those things, whichever way I turn, do they not throw at me, which draw me away from life's innocence?
{158.b} Verum ab istorum fascinatione atque praestigiis me CHRISTUS eximit, qui hac de causa mundum hunc perditum et malignum inuisit, quo nos attonitos, caecutientesque ac stupidos, e tenebris, atraque errorum caligine, ac nocte	{158.b} But Christ releases me from the fascination and delusions of these things, he who for this reason visited this lost and evil world, so that he might draw us, dazed and blinded and stunned, out of the darkness and black fog of errors and night; and he might

extraheret; sensumque dudum, atque intellectum obtenebratum, diraque phantasmatum irruptione confusum, redintegraret; itaque restitueret, ut omisso mundo uerum illum esse Deum, qui in uero habitet, cognosceremus.	make whole again our sense and intellect, long since darkened and confused by an irruption of dire phantasms, and so restore [them], so that, having abandoned the world, we might know that he who dwells in the true [world] is the true God.
Ipse quidem uerus est Deus, uerus est et Pater. uterque uerus atque unus Deus. quandiu enim per fidei doctrinam in Patre sumus, tandiu in eius sumus ac uiuimus unigenito. Siquidem	He himself is indeed the true God, and also the true Father, and each is the one and true God: for as long as we are in the Father through the doctrine of faith, so long do we exist and live in his only begotten son. Accordingly,
5.20.2. Hic est uerus Deus, et uita aeterna.	**5.20.2. This is the true God and eternal life.**
Deus quidem est, quia omnipotens. Verus item, quia unus. atque hic tam potens, tam uerus, tam unicus, ipsa est uita aeterna.	Indeed he is God because he is omnipotent. True, likewise, because he is one. And this [one] so powerful, so true, so unique, is eternal life itself.
Hoc est, ob id uenit in mundum, ut suo concesso lumine, tot inter mundi aduersa nihil aliud quam ipsum met [sic, ipsummet] quaereremus.	This means: for this reason he came into the world so that, with his light granted, amid so many adversities of the world, we would seek nothing other than him himself.
Unde si quid nobis hac in pugna periculosa et cruenta cum mundo succedit ex animo, optatisque potimur, id totum sit CHRISTI, qui Deus est uerus, caetera uero, quae uel in mundo sunt, uel intra nos, et falsa, et caduca, et imbecilla, speramus ne tam uitreis ac debilibus mediis, ut sunt mundi praesidia, aut humanarum uirium, addo et mentium effugia, posse nos aliquando tantas adipisci diuitias, ut est uita aeterna, absque CHRISTO, qui ut fortissimus atque omnipotens est suorum tutor, ita praemium uerum est ac finis?	Hence if anything in this dangerous and bloody battle with the world succeeds to our liking, and we obtain what we wished for, let all that be Christ's, who is the true God; but the remaining things, which are either in the world, or within us, and are false and fleeting and feeble – do we really hope by such fragile and weak means as are the safeguards of the world, or the refuges of human strength, and, I add, of [human] minds, [that] we could at any time obtain such great riches as eternal life without Christ, who, as he is a most powerful and omnipotent guardian of his people, so is he their true reward and goal?
Ipse nanque est uita aeterna, ergo cum CHRISTUM,	For he himself is eternal life, therefore,
{159.a} nostrum esse Deum, nostrum amorem, nostrum arbitrium, nostram uoluntatem, et uolumus, et fatemur, tum uitam eundem esse quoque aeternam, quam nostro amore, nostro arbitrio, nostra uoluntate adire cupimus, fatemur, et	{159.a} we both desire and confess Christ to be our God, our love, our choice, our will, and too we confess and preach that he, the same one, is likewise that eternal life which we desire to approach by/ with our love, our choice, and our will.

praedicamus.	
Ideo si quem uideris sua fide, suis uotis, suis sacramentis, suis uigiliis, suis eleemosynis uitam aeternam quaerere, sed a CHRISTI uita et imitatione abhorrere, hunc dicas toto errare itinere.	And so, if you see anyone seeking eternal life through his own faith, his own vows, his own sacraments, his own vigils, his own almsgiving, but abhorring the life and imitation of Christ, you should say that this man is going astray from the whole path.
Nam nihil aliud aeternam esse uitam ducimus cum Ioanne, quam CHRISTUM ipsum.	For we hold with John that eternal life is nothing other than Christ himself.
Eam ob causam ut quaerat aliam, nullam tamen tam compendiariam et necessariam ad assequendum quod optat inueniet uiam, quam si CHRISTUM induerit.	For this reason even if he should seek another [path], nevertheless he will find none so direct and necessary to attain what he desires, than if he has put on Christ. [Romans 13.14]
Qua re Paulus commemoratis semel quae ad mundum pertinent, illecebris, remedium, quo effraenis illius libido coherceri possit, mox attulit: Induimini, ait, dominum IESUM CHRISTUM, et carnis curam ne feceritis in desideriis.	Wherefore Paul, having once mentioned the allurements that pertain to the world, immediately brought forth the remedy by which that unbridled lust may be restrained: Put on, he says, the lord Jesus Christ, and do not make provision for the flesh in its desires. [cf. St. Augustine's experience with Romans 13.14, *Confessions* 8.12.29]
Hinc, reor, infinitae illae ac multiiuges sectarum opiniones non solum in regionibus ac regnis, sed etiam in paruis oppidulis et uicis emersere nostra hac tempestate, quod CHRISTI uita posthabita per deuia a plerisque erratum sit.	Hence, I reckon those endless and manifold opinions of sects have emerged in this [turbulent] age of ours, not only in regions and kingdoms, but even in small towns and villages, because with the life of Christ disregarded, most people have gone astray through byways.
Etenim dum suam sibi quilibet statuere conantur iustitiam, iustitiae Dei, ut queritur Paulus, non sunt subiecti.	For while they each try to establish their own righteousness for themselves, they are not subject to the righteousness of God, as Paul complains.
Oro, quid nos aliud tam procul a praemonstrata uiae synceritate per CHRISTUM deturbauit?	I pray you, what else has forced us so far from the sincerity of the path shown in advance through Christ?
nonne cruoris eius,unde nostra coorta est iustificatio et meritum, obliuio?	Is it not the forgetfulness of his blood, from which our justification and merit arose?
Esto, uitam speras posse te aliquando beatam assequi, laudo, tuamque non sperno fidem. At tu interim	So be it, you hope you may achieve a happy life at some time; I praise [this] and do not despise your faith. But in the meantime
{159.b} uide quibus id tentas mediis. Si quidem tuae istiusmodi fidei annexus est CHRISTUS, iam tu beatus, quandoquidem	{159.b} see by what means you attempt it. If, indeed, Christ is connected to that faith of yours, you are already blessed, since John

nihil aliud uitam esse beatam atque aeternam definit Ioannes (ut diximus) quam CHRISTUM habere.	defines the happy and eternal life to be nothing other than (as we have said) to have Christ.
Stultissimi sunt igitur homines, qui aeternam uitam efflagitantes, quaerentesque, cuncta fere prius, quam CHRISTUM admittant, periclitantur.	Extremely foolish, therefore, are the men who, while demanding and seeking eternal life, test almost everything before they let Christ in.
unde aut sero, aut nunquam sui fiunt uoti compotes nonnulli ex his maxime, qui totam aetatem in asperitate uitae, legumque priuatarum iugo, alioqui honesto, commacerantes, nihil aliud quam cursum ullo absque prouentu consumunt.	Hence, either too late or never, some of these [men] have their prayers answered, especially of these who – while wasting away/ steeping together their whole lifespan in the harshness of life, and under the yoke, otherwise honorable, of private laws [i.e. monastic] – finish/ consume nothing other than a race without any profit.
Causa? Quoniam neglecta CHRISTI uita, quae in mundanarum rerum despicientia uersatur in primis, suis illis solum delectantur uitae exterae mercimoniis, in illisque conquiescunt.	The reason? Because having neglected the life of Christ, which is engaged first and foremost with contempt of worldly matters, they delight only in those commercial deals of an exterior life, and they rest content in them.
aues'ne, o amice, quae sit uita aeterna tibi exponi? Audi quid de CHRISTO asserat Ioannes, Hic est uerus Deus, et uita aeterna.	Are you eager, O friend, that eternal life be explained to you? Listen to what John asserts concerning Christ. He is the true God, and life eternal.
Vis'ne breuiorem, etiamnum praeter haec tanquam laconismum, audire definitionem?	Do you wish to hear a definition even briefer, beyond these things, a laconism as it were?
Modum uero qualem nobis statuimus? Aut quid, quo tam sublimem nancisci queant uitam, profitebuntur homines? Vitam certe Christi.	But what rule/ mode of life are we to establish for ourselves? Or what will men profess, by which they may be able to obtain a life so sublime? The life of Christ, certainly.
Ergo ipse uia est, et ueritas, nedum uita. Nam ipse uerus est Deus, ut inquit Ioannes, est et lux.	Therefore, he is the path, and the truth, not to mention, life. For he himself is the true God, as John says, and he is also the light.
Imo sol ipse autor lucis, ex qua sensus datus est nobis, ut cognoscamus uerum Deum (is est Pater) et simus, permaneamusque in uero filio eius.	Rather he is the sun itself, the author of light, from which it has been given to us so that we may know the true God (he is the Father), and we may be and remain in his true son.
Siquidem ad ueram diuinorum cognitionem perueniri posse absque Dei luce ac ductu, quis unquam uel sibi, uel aliis persuasit? Ad summam,	Accordingly, who has ever persuaded himself or others that it is possible to come to true knowledge of the divine without the light and guidance of God? In short,
{160.a} ne agam de singulis, CHRISTUS uita ea est, ad quam adipiscendam contendunt hi, qui sanctis Ecclesiae	{160.a} lest I insist on particulars, Christ is that life, for the attainment of which these people strive who, with the holy ordinances

ordinationibus seruatis et decretis, CHRISTO solo nituntur.	and decrees of the Church having been preserved, rely on Christ alone.
Hinc modus attingendi metam, illius est uita.	Hence the rule/ mode for attaining the goal is his life.
Quapropter si uitam aeternam expetimus, quem finem cursus intuebimur?	For which reason, if we aspire to eternal life, what finish line of the race will we look to?
nonne CHRISTUM? Si modum, si uiam, si rationem perueniendi inquirimus, num CHRISTO quidpiam anteponemus?	Is it not Christ? If we look for the rule/ mode, the way, and the system for arriving, will we really place anything at all before Christ?
Errant itaque miserandum in modum qui diuerticula alia quaerentes, aut CHRISTUM praetereunt, aut illa cum CHRISTO necessario coniungunt.	Thus they err in a wretched way/ mode, those who, while seeking other byways, either disregard Christ or they conjoin those [byways] with Christ.
Ipse sane uia est solus, per quam tuto itur ad uitam, cuius autor ipse est, ac summa: imo absque illo nulla esset uita: is unus itaque adorandus, unus quaerendus, unus amandus, quia sine illo non ulla potest esse uia nisi obliqua.	He alone is the way by which one goes safely toward life, of which he himself is the author and the sum, actually, without him there would be no life, and so, he alone must be adored, he alone must be pursued, he alone must be loved, because without him there can be no path if not oblique;
nulla uita nisi misera, nullus amor nisi foedus et exitialis, nullum bonum nisi fictum.	no life if not wretched, no love if not shameful and deadly, no good if not fictitious.
Ergo cum talis sit noster dominus ac Pater,	Therefore, when our lord and father is such,
5.21. Filioli custodite uos a simulacris.	**5.21. Children, guard yourselves from images/ idols.**
Quod de Vero in particula iam dicta edisserunt nonnulli, haud operaepretium mihi admodum uisum est huc afferre.	What some scholars discuss concerning the word *True* in the phrase already mentioned, did not seem to me very worthwhile at all to bring in here.
Nam utrum ex Graecis Deum addas uel ne, quid ad sensum?	For whether or not you add the word God from the Greek [texts], what [does it matter] to the meaning?
Modo enim Patrem, iuxta et filium in uocibus illis (ut cognoscamus uerum Deum, et simus in uero filio eius) intelligamus, sat est.	For, provided we may understand the Father, and equally the Son, in those words (*so that we may know the true God, and be in his true son*), it is enough.
diuus tamen Hilarius hunc ita locum ordinat.	Yet St. Hilary arranges this passage so:
Ut intelligamus uerum, et simus in uero, in filio eius IESU CHRISTO, hoc est, per filium	So that we may understand the true one and be in the true one, in his son Jesus Christ, this

eius IESUM CHRISTUM non solum nouimus uerum, sed et in uero	means, through his son Jesus Christ we not only know the true one, but we are also in the true one.
{160.b} sumus. Et qui certe in uero manet perseueratque, in Deo ipse manet, siquidem Deus solus uerus est.	{160.b} And certainly whoever remains and perseveres in the true one, remains in God himself, since God alone is true.
Ac plus quidem est esse in uero, quam uerum nosse.	And indeed it is greater to be in the true one than to know the true one.
Id fere compertum, partem primam ad Patrem pertinere, postremam ad filium. De quo illud est dictum, Hic est uerus Deus, et uita aeterna.	That is generally established: the first part pertains to the Father, and the last to the son. Concerning whom that was said, This is the true God, and eternal life.
Quanquam non desunt qui et hanc particulam ad Patrem referunt, quem nouimus, in quo et sumus per filium.	Although they are not lacking, those who even attribute this particular/ word to the Father, whom we know, in whom we also exist through the son.
Verum nobis placuit de filio interpretari cum diuo Hieronymo.	In fact, it has pleased us to interpret [this] as concerning the son, with St. Jerome.
Sic ille in Esaiae commentariis. Venit, inquit, filius Dei, et dedit nobis mentem ut cognoscamus uerum, et simus in uero filio eius IESU CHRISTO.	Thus he in his commentaries on Isaiah, The son of God came, he says, and gave us a mind that we might know the true one, and might be in his true son, Jesus Christ.
Iste est uerus Deus, nempe CHRISTUS, et uita aeterna. Sed de his, quae ad sensum parum habent momenti, plusquam satis.	That/ He is the true God, namely Christ, and eternal life. But about these [matters], which have little importance for the meaning, more than enough [has been said].
Nunc quod restat epistolae, decurso iam studio, absoluamus. Filioli (inquit) custodite uos a simulacris. Amen.	Now let us complete what remains of the epistle, [our] study having run its course. Little children (he says), guard yourselves against idols. Amen.
Tametsi enim de deorum cultura, de qua illud est, et adulterabantur in ligno, Ioannem hic intellexisse arbitror, aliud tamen simulacrorum genus etiam, quam sit testaceum, aut ligneum, spectasse credo.	For although I think John understood here concerning the worship of gods, about which that is [written], And they committed adultery/ idolatry with regard to wood, yet I believe he also had in view other kinds of simulacra, than [those of] clay or wood. [Jeremiah 3.9]
Ab illo quidem suae tempestatis idololatras potissimum deterrere uoluit, ab isto uero nostri aeui hypocritas, illosque de quibus cum Sardanapalo is potest esse tumulus, Ede, bibe, lude, post mortem nulla uoluptas.	Indeed from the former he wished above all to deter idolaters of his own time, but from the latter, the hypocrites from this age of ours, and those concerning whom, along with Sardanapalus, this could be their gravestone: Eat, drink, play: after death there is no pleasure. [Alexander's biographers claimed

	that he saw a similar inscription on the tomb of Sardanapalus.]
Hi sane omnes licet neque Veneri, neque Baccho, neque Cereri, fictiles erigunt statuas et simulacra, Venerem se tamen et Bacchum, et Cererem, et si quid turpius excogitauit antiquitas, pro Deo habere spurcissimis atque adeo superbis prae se ferunt moribus.	Surely even though all these people do not erect clay statues and images to Venus or Bacchus or Ceres, nevertheless they openly display by their extremely filthy and even haughty conduct that they hold Venus, Bacchus, and Ceres, and if antiquity devised anything more shameful, as their god.
De his puto sensisse dominum IESUM	Concerning these people, I think lord Jesus
{161.a} in diuitis parabola.	{161.a} was referring [to them] in the parable of the rich man.
Quid faciam (inquit) quia non habeo quo congregem fructus meos?	What shall I do, (he says) because I do not have somewhere I may gather my crops? [Luke 12.16-21.]
Et dixit: Hoc faciam. Destruam horrea mea, et maiora faciam, et illuc congregabo omnia quae nata sunt mihi, et bona mea.	And he said, I will do this: I will destroy my storehouses and I will make bigger [ones], and there I will gather all things that are produced for me and all my goods.
Et dicam animae meae, anima habes multa bona, posita in annos plurimos, requiesce, comede, bibe, epulare.	And I will say to my soul: Soul, you have many good things laid up for many years: rest, eat, drink, feast.
At tu diues auare ac sordide, uide et contremisce ad eam quam de te laturus est sententiam arbiter uniuersi. Stulte, ait, hac nocte animam tuam repetent a te, quae autem parasti cuius erunt?	But you, greedy and squalid rich man, look and tremble at that sentence concerning you which the judge of the universe is about to deliver: Fool, he says, this night they will demand your soul back from you: the things you have prepared, whose will they be?
Nulli dubium quod sic male persuasis nummus deus est, ager item, horreum, penus, equorum seruorumque multitudo, et ipsa demum gemmarum arcula, quemadmodum aliis uel scortum, uel pusio, uel ipsa omnino uxor, pellexue uxoris.	No one doubts that for those so badly persuaded, money is god, likewise a field, a storehouse, provisions, a multitude of horses and servants, and even a little chest of gems, just as for others [it is] either a harlot, or a kept boy, or the wife altogether herself, or a concubine [alongside] the wife.
Cum rem quidem aliquam ita effraene diligis, ut Deum pro illa adipiscenda seu potiunda offendere non uerearis, res ea tibi actutum pro Deo colitur, siue illa sit animata, siue inanimis, ut aurum est, dignitas, magistratus, signa, tabulae, atque id genus alia, in quibus uel ipsi nonnunquam insaniunt religiosiores.	When indeed you love any object/ thing so unrestrainedly, that you do not dread to offend God for the sake of obtaining or possessing it, that thing is worshipped by you forthwith instead of God, whether it be animate or inanimate – as is gold, rank, a magistrate's office, statues, paintings, and other things of this sort, in which even the more religious themselves sometimes go crazy.

Hi quoque, qui ferunt clauem scientiae, ut ait CHRISTUS, Desunt'ne etiamnum idola in mundo?	These too, who bear the key of knowledge, as Christ says: Are idols even now lacking from the world?
Restant hypocritae, quorum Deus propria est existimatio, ac mentita fucosaque sanctitatis aura, et opinio.	The hypocrites remain, whose God is their own reputation, and a feigned and bogus air of sanctity, and [public] opinion.
Sunt et in hoc numero superstitiosi, uiriumque humanarum plusquam par est sagaces (ut sic loquar) metatores.	Also in this number are the superstitious, and the overly keen (as I might say) measurers of human strength. [Seems to refer to Pelagianism: see p. 79.b]
Hi enim uel arbitrium, uel uoluntatem, uel iustitiam propriam et merita non aliter colunt, fereque illis sacra faciunt, atque olim magnae Deae, priscae illae Romanorum	For these people either worship choice or will or one's own righteousness and merits no differently, and almost perform sacred rites to them as once those ancient women of the Romans
{161.b} foeminae adolere thura consueuerant.	{161.b} had been in the habit of burning frankincense to the great Goddess.
O stupidam mortalium ignorantiam. siccine in ipso beato solis limine caecutitur ac erratur?	O stupid ignorance of mortals. Is it thus that one is blind and wanders on the very blessed threshold of the sun?
At iam demum (ut finiam) CHRISTUS lumen est ac sol.	But now at last (that I may finish), Christ is the light and the sun.
Vita rursum, ac uia ad uitam. caetera autem, quae haud parui faciunt homines, uel superflua omnino sunt, uel gradus quidam ad uitam debiles.	Again, [he is] life, and the way to life; however the other things, which men value not at all slightly, are either altogether superfluous, or are certain weak steps toward life.
totum enim robur salutis in ipsa positum est uita, CHRISTO IESU, ne quae debentur partes capiti, membris attribuamus.	For the whole strength of salvation has been placed in this very life, Jesus Christ, lest we attribute to the members/ limbs, the roles/ parts that are due to the head.
Habent nihilominus, et membra suas functiones, suos gradus, sua officia, sed eousque tamen, ne quid capiti derogetur.	Nonetheless, the members/ limbs also have their own functions, their own steps, their own duties, but yet [only] to the extent that nothing be detracted from the head.
Ab ipso quidem sumus, uiuimus, mouemur, alioqui saxa futuri, aut cespites, si uel paulum quidem ab ipso diuelleremur. Amen.	Indeed, from him we exist, we live, we move, otherwise we would be as rocks, or clumps of sod, if indeed we were forced apart from him even a little bit. Amen.
FINIS.	The end.
Series literarum.	Series of letters/ Register of signatures.
* ** ABCDEFGHIKLMNO	* ** ABCDEFGHIKLMNO

PQRSTV.	PQRSTV.
Omnes sunt quaterniones, praeter V quinternionem, et * * duernionem.	All [i.e. sections A-T] are quaternions, except [the final section] V, [which is] a quinternion and ** [the second section of the Index which is] a duernion.
VENETIIS, APUD ALDI FILIOS M.D. XXXXVI.	Venice, the Sons of Aldus [Manutius] press, 1546


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