353 To Stand (*Stare*)

Fighters are accustomed to stand in a duel, pleaders in a judgment, and the ministering in obeying.

Concerning the first, Eph. 6[:10-11]: “Be strengthened in the Lord, and in the might of his power. Put you on the armor of God, that you may be able to stand,” etc.

Concerning the second, Luke 17[:12]: “There met him ten men that were lepers, who stood afar off.”

Concerning the third, Eccli. 2[:1]: “Son, when you come to the service of God, stand in fear.”

Again, just men ought to stand for five reasons.

First, for serving the Lord reverently, Eccli. [47:11]: “He set singers before the altar.”

Second, for resisting temptations, just as fighters stand in fights, Eccli. 2[:1]: “Son, when you come to the service of God, stand in justice and in fear.”

¶ Third, for seeking the right way, Jer. 6[:16]: “Stand on your ways and see and ask for the old paths.”

¶ Fourth, for guarding the underlings, just as a watcher stands at the gate, Haba. 2[:1]: “I will stand upon my watch.” And Isai. 21[:8]: “I am upon the watchtower of the Lord, standing continually.”

¶ Fifth, so that he may hear the sentence of the judge, just like one cited to the courthouse stands, he does not sit, Rom. 14[:10]: “We shall all stand before the judgment seat of Christ.” And “then shall the just stand with great constancy against those,” [Wis. 5:1].

¶ Again, we read that they hardly stand but badly on account of five about which they are guilty.

First, by reason of place, that is, of sin, in which the unclean stand, Psal. [1:1]: “Blessed is the man who has not walked in the counsel of the ungodly, nor stood in the way of sinners.” By no means would the defiled approach there, Gen. 19[:17]: “Neither stay in all the country about.”

Second, by reason of time, in which the idle stands when the voyager has a great deal to accomplish, Matt. 20[:6]: “Why stand you here all day idle?”

Third, by reason of cause, that is, of fault, on account of which the culpable continue, Lev. 19[:16]: “You shall not stand against the blood of your neighbor,” much less against the blood of your own.

Fourth, by reason of the status of an acquaintance in which he stands. For more culpable is he who sins from other’s knowledge than the one who is ignorant, Luke 18[:11]: “The Pharisee standing, prayed thus with himself.”

Fifth, by reason of the person who stands in sin more, for, he is guilty who stands against his friend than another further off, Psal. [37:12]: “My friends and my neighbors have drawn near and stood against me.”

¶ But it is to be noted here that just as a man who is in a struggle sometimes stands and sometimes falls, so we who in the present struggle with temptations are wrestled down, because when one way recedes another invades. However, whoever is that one “To his own lord he stands or falls, Rom. 14[:4]. Wherefore Gregory, homily 10 *Super Ezechielem* the second part,[[1]](#endnote-1) a square stone stands equally, in whatever part it is turned. So therefore whoever in prosperity is not lifted up, in adversity is not broken, is not drawn to evil by persuasions, is not recalled from the good by vituperations, he is a square stone, and stands in the present through faith,” which taken away it is necessary to fall, Eph. 6[:13]: “Take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect.” Therefore, stand girded. A boy while he is weak cannot perfectly stand without an aid, but when he would be perfect, with that taken away, he will stand well. So, we cannot stand without the help of faith, Psal. [35:13]: “They are cast out and could not stand.” Wherefore Jerome, *Epistola* 13,[[2]](#endnote-2) the role of the sinners is to lie, that of the just is to stand. Therefore, it is read in many places that the sons of Israel when they withdrew from the law of God could not stand before their enemies, Jos. 7[:12]. And it follows Abraham because he was faithful “stood before the Lord,” Gen. 18[:22]. Similarly, Elias, 3 Kings 17[:1]. Never does it happen that a good circle is made with the compass unless one foot stands firm in the center, so the present life runs in the way of a wheel, James 3[:6]: “It inflames the wheel of our nativity.” Therefore, let the foot of our faith stand in God who is the center. Gregory, *Moralia* 17,[[3]](#endnote-3) they who love temporal things, in no way can they stand, because they put to flight those on whom they rest.

Again, the same, book 8,[[4]](#endnote-4) no one can love moving things and make them immoveable, Ezech. first chapter [1:18]: “The wheels had also a size,” because even if a man would be turned under the wheel of fortune in this world. When it is absent not even it has the stature and immediacy of God. For, Gregory, upon the same place, *Homilia* 6,[[5]](#endnote-5) the first part, to stand for life is congruent to good working. For by Paul [1 Cor. 10:12] it is said, “He that thinketh himself to stand, let him take heed lest he fall.” And otherwise thus to stand in the Lord Christ. Wherefore Gregory, *Super Ezechielem*, the second part, the first homily,[[6]](#endnote-6) there we stand, where we fix the eyes of the mind. Wherefore also the Hebrew people liberated from Egypt, each in the doorway of his tent was standing because the mind liberated from the servitude of the devil ought to stand in the doorways wishing to be with God outside the tabernacle of his flesh.

Again, Gregory 13, *Moralia*,[[7]](#endnote-7) we cannot have a fixed stay here, whither we are come only to pass on. Because this very circumstance of our living is to be daily passing out of life. Wherefore the *Glossa* says upon that of Eccle. 1[:4]:[[8]](#endnote-8) “The earth stands forever.” The earth made for man remains. What therefore is vainer than when man is lord of the earth he is returned to dust, when the earth was made for him to be in eternity.

¶ Again, we read concerning Christ who was standing to preach so that he might be better heard, just like one proclaiming an edict of the prince stands on high, John 7[:37]: “And on the great day of the festivity, Jesus stood and cried, saying.” In which it is suggested the eminence of life in the preacher, Isai. 40[:9]: “Get up upon a high mountain, you that bring good tidings to Sion.”

Second, he will stand in the midst of the apostles, so that recreating he may be recognized, just as a shepherd in the middle of his flock, John last chapter [21:4]: “Jesus stood on [the shore]” in the midst of his disciples where it is suggested that a prelate ought to be a person impartial and keep himself equally toward his subordinates, just as the middle stands equal from the extremes, 1 Kings 10[:23]: “He stood in the midst of the people.”

Third, he stands at the door of the heart and having knocked, in which it is evident that the defect is on the part of man if he does not have grace, just as Wis. 6[:15]: “He that awakes early to seek her.”

Fourth, he stands amid the persecution of the faithful bearing the poor, Act. 7[:55]: “Behold, I see the heavens opened, and the Son of man standing.” Where it is suggested that in God we must confide, Psal. [90:15]: “I am with him in tribulation.”

Fifth, he will stand in the execution of judgment so that he may more forcefully bear, just as threshing wheat, Isai. 3[:13]: “The Lord stands up to judge.” In which it is suggested the fear of the sinners because he strikes them incurably.

1. Gregory, *Homiliarum in Ezechielem* 2.9.5 (PL 76:1044): Lapis etenim quadrus aeque stat, in quocunque latere fuerit versus. Quisquis ergo in prosperitate non extollitur, in [Col.1044D] adversitate non frangitur, suasionibus ad malum non trahitur, vituperationibus a bono opere non revocatur, lapis quadrus est. Et quasi ex omni latere statum habet, quia casum in qualibet permutatione non habet. [↑](#endnote-ref-1)
2. Jerome, *Epistola* 21.15 (PL 22:386): Peccatorum jacere, justorum stare est. [↑](#endnote-ref-2)
3. Gregory, *Moralia* 17.9.11 (PL 76:16): Stare ullo modo nequeunt, quia ipsa quoque fugiunt quibus innituntur; dumque temporalia diligunt, cum his ex [Col.0016C] temporis volubilitate percurrunt. [↑](#endnote-ref-3)
4. Gregory, *Moralia* 8.42.69 (PL 75:844): Nemo namque valet mobilia diligere et ipse immobilis stare. [↑](#endnote-ref-4)
5. Gregory, *Homiliarum in Ezechielem* 1.6.18 (PL 76:837): Sciendum ergo est quia stare ad [Col.0837B] vitam congruit bene operantis. [↑](#endnote-ref-5)
6. Gregory, *Homiliarum in Ezechielem* 2.1.17 (PL 76:947): Ibi etenim stamus, ubi mentis oculos figimus. [↑](#endnote-ref-6)
7. Gregory, *Moralia* 11.50.68 (PL 75:984): Fixum etenim statum hic habere non possumus, ubi transituri venimus: atque hoc ipsum nostrum vivere, quotidie a vita transire est. [↑](#endnote-ref-7)
8. *Glossa ordinaria*, inEccle. 1:4 Marg.: Generatio preterit, etc. Quid vanius terra manet, facta pro homine et homo terrae dominus in puluerem reducitur, stat autem terra in seculum, non in seculum seculi, quia coelum, et terra transibunt, et ecce noua facio omnia.

   <https://gloss-e.irht.cnrs.fr/php/editions_chapitre.php?livre=../sources/editions/GLOSS-liber29.xml&chapitre=29_1> [↑](#endnote-ref-8)