158 Grace (*Gracia*)

Grace is commended in many ways, because it is the nourishment of innocence, because just like the body does not live without food, so neither does the soul without grace, 1 Cor. 15[:10]: “By the grace of God, I am what I am.” Again, grace is the instruction of ignorance, for, just as the eye is directed by the light, so the soul by grace, Tit. 2[:11-12]: “For the grace of God our Savior has appeared … instructing us.”

¶ Again, it is the cleansing of evil. Just as the rays of the sun cleanses the air of darkness, so grace cleanses the soul, Rom. 3[:24]: “Being justified freely by his grace.” It is the ornament of indecency. Just as a fitting habit ornaments the body, Eccli. 32[:3]: “Receive a crown as an ornament of grace and get the honor of the contribution.”

Again, it is a stay for inconstancy, Heb. last chapter [13:9]: “It is best that the heart be established with grace.” Again, it is a reinforcement of insufficiency. Just as the strong helps the weak leaning on himself, so grace helps the tempted, 2 Cor. 12[:9]: “My grace is sufficient for thee.”

¶ Again, as a seasoning of eloquence. Just as salt seasons food, so grace seasons the word, Psal. [44:3]: “Grace is poured abroad in your lips.” And Col. 4[:6]: “Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man.” Again, an alleviation of annoyance. So, the morsel comforts the needy, 2 Tim. 2[:1]: “You therefore, my son, be strong in the grace.”

¶ Again, it is the foundation of friendship. Prov. 22[:11]: “For the grace of his lips shall have the king for his friend.” Again, Eph. 4[:7]: “But to every one of us is given grace.” Thence it can be noted that grace is given for three purposes. For living well as far as oneself, Act. 10[:45]: “The grace of the Holy Ghost was poured out upon the Gentiles also.”

Second, for teaching well as far as one’s neighbor, 1 Pet. 4[:10]: “As every man has received grace, ministering the same one to another: as good stewards of the manifold grace of God.”

Third, for bringing forth graces as far as God because of this the Apostle Paul encourages each to minister well and communicate the grace received, [2] Cor. 6[:1]: “We … do exhort you, that you receive not the grace of God in vain.” That one received grace in vain who neglected to bring the accepted grace to its due effect, against which 1 Tim. 4[:14]: “Neglect not the grace … which was given to you.” For God by himself set a certain hour in human nature against grace he judged to pour in, as if, if for then he refused to receive, hardly might he receive it afterwards, the example in *Libro narracionum,[[1]](#endnote-1)* concerning the concubine contrite and converted, and again relapsed. Therefore, it is written, Eccli. 5[:8]: “Delay not to be converted to the Lord and defer it not from day to day.”

Again, according to Augustine, *Contra Faustum*, book 15,[[2]](#endnote-2) grace is always good, just as the sun is always good, either to weigh down suffering eyes or to massage the healthy. Wherefore, also grace helps for implementing law to which humility helps much for maintaining, James 4[:6]: “God resists the proud and gives grace to the humble.” Just as in a well of deeper things water breaks out more quickly, so in a heart humbler grace breaks out more quickly, Prov. 12[:2]: “He that is good, shall draw grace from the Lord.” However, these three graces do three things in us, because it represses temptation, imprints love, and brings to glorifications.

¶ Concerning the first, 2 Cor. 12[:9]: “My grace is sufficient for you,” namely, for keeping in check, namely, temptation. And Act. 15[:11]: “By grace … we believe to be saved.”

Concerning the second, 2 Cor. 9[:8]: “God is able to make all grace abound in you,” etc.

¶ Concerning the third, that through grace we may have glory, Rom 6[:23]: “The grace of God, life everlasting.” And in the Psal. [83:12]: “The Lord will give grace and glory.” Just like the prince reconciled to a man after an offence. First, he admits him to grace then to court and domestics, so spoke the Apostle to Tit. 3[:7]: “Being justified by his grace, we may be heirs, according to hope of life everlasting.” According to Augustine, *De gracia et libero arbitrio*, the first book, chapter 13,[[3]](#endnote-3) he says by grace we are called to God, we are freed from sins, we prepare for merits through grace by which we arrive at eternal life, 1 Pet. last chapter [5:10]: “The God of all grace, who has called us into his eternal glory in Christ Jesus, after you have suffered a little.”

¶ Again,[[4]](#endnote-4) note that sometimes it is said grace freely giving and that is God, sometimes it is said the sign of grace, as it is prophecy, sometimes the give of grace as it is the power of performing miracles. Again, freely given as it is to sing or preach surpassing well and things of this kind, not all graces are given to one, rather according to the Apostle [1] Cor. [12:4]: “Now there are diversities of graces.” But grace making one pleasing is given to each one, not according to the capacity of their natures, but according to the effort which the soul exhibits for receiving. Therefore, it happens and very often because he who has natural frailties looks more for perfections, infused if he exhibits a greater effort for receiving, but if the effort be equal on both parts he receives more who has better natural capacities and it is said this grace making one pleasing, because[[5]](#endnote-5) without that no one would merit nor profit in good, nor arrive to glory, because in it is founded the root and it provides our merits, deservedly no one can merit it with condign merit but congruent merit. Certainly, this habit is merited of itself. An increase in the way as when he sets out into the fatherland.

¶ Again,[[6]](#endnote-6) this grace is called operating and cooperating, that is, going before and following, of which the first, according to Augustine,[[7]](#endnote-7) prepares the will of man so that it may wish well, the second helps lest it wish in vain.

1. *Liber narrationum de diversis visionibus et miraculis*

a manuscript collection, *Liber narrationum de diversis visionibus et miraculis*, which itself is part of MS. Troyes 946 from the Abbey of Clairvaux collection.

https://en.wikipedia.org/wiki/Linquo\_coax\_ranis [↑](#endnote-ref-1)
2. Augustine, *Contra Faustum Manichaeum* 15.8 (PL 42:312-313): Ergo lex semper est bona; sive obsit inanibus gratia, sive prosit plenis gratia, semper est bona: sicut sol semper est bonus, quia omnis creatura Dei bona est (I Tim. IV, 4), sive dolentibus oculis noceat, sive sanos mulceat. [↑](#endnote-ref-2)
3. Augustine, *De gratia et libero arbitrio ad Valentinum* 1.1 (PL 44:881): ut Dei gratiam qua vocamur ad eum et a nostris malis meritis liberamur, et per quam bona merita comparamus quibus ad vitam perveniamus aeternam. [↑](#endnote-ref-3)
4. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 5.3 (8:170a): Praeter predicta dicitur gratia gratis dans, scilicet Deus. Item gratia gratiae signum, ut est prophetia, et potestas faciendi miracula. [↑](#endnote-ref-4)
5. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 5.3 (8:170a): Tertio dicitur gratia proprie, scilicet donum divinitus datum ad merendum: quod quidem donum gratia gratum faciens appellatur. Sine ista gratia nullus potest mereri, nin in bono proficere, nec ad gloriam perventire. [↑](#endnote-ref-5)
6. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 5.3 (8:170a): Gratia gratum faciens distinguitur in operantem et cooperantem. Gratia operans dicitur praeveniens, et incipiens, ac liberans, quia peccatum expellit. Gratia cooperans dicitur subsequens, et perficiens, ad adjuvans, quia liberum arbitrium adjuvat, et ei cooperatur in merito. [↑](#endnote-ref-6)
7. Augustine, *De gratia et libero arbitrio ad Valentinum* 4.9; 17.33 (PL 44:887; 901): Homo ergo gratia juvatur, ne sine causa voluntati ejus jubeatur. … Et quis istam etsi parvam dare coeperat charitatem, nisi ille qui praeparat voluntatem, et cooperando perficit, quod operando incipit? Quoniam ipse ut velimus operatur incipiens, qui volentibus cooperatur perficiens. [↑](#endnote-ref-7)