180 To Put On (*Induere*)

According to the variety of estates various garments are prepared. Certainly, the life of man is turned between two states, namely, fault and grace; between two fortunes, prosperity and adversity; between two lives, active and contemplative. In the state of fault man puts on the hair shirt of penitence in sign of sorrow, just as the woman who has lost her husband puts on mourning clothes and the soul which has lost its spouse Christ through sin, Gen. 37[:34]: Jacob missing his son Joseph “put on sackcloth, mourning for a long time.” And in the Psal. [34:13]: “When they were troublesome to me, I was clothed with haircloth.” But, alas, because many men put on the pompous garment of pride, like that rich man in Luke 16[:19]: “Who was clothed in purple and fine linen.” And from this that follows of Eccli. 13[:1]: “He that has fellowship with the proud, shall put on pride.” Just as wool puts on the color of the dye.

¶ The example is in Lucifer.

Second, in the state of grace the undergarment of constancy against the attack of the enemy who mostly places himself against the deserter according to that of Eccli. 2[:1]: “Son, when you come to the service of God, stand in justice and in fear, and prepare your soul for temptation.” Just as soldiers put on arms against their enemies, Eph. the last [6:11-12]: “Put on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling, is not” add only “against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness.” Truly the beginning is to put on arms against our enemies. In general it is to concern oneself for the tricks which are noted there as the ambushes of the devil, the great tumult there as flesh and blood. Fortitude is put there against the princes and powers, the magnitude of the engagement there against the spirit of wickedness, the height of the pre-eminence because it is in the heavens. Therefore, the total is that of Luke last chapter [24:49]: “Stay in the city till you be endued with power from on high.”

Third, in the state of adversity put on the sack cloth of penitence against intemperance like pilgrims unless they put on a warm cloak against wind and rain, Prov. 31[:25]: “Strength and beauty are her clothing.” In truth beauty is strength lest in rebelling we go on fighting, in tolerating we overcome, in doing nothing we vanquish, Isai. 51[:9]: “Put on strength, O you arm of the Lord.”

¶ Double is the arm of the Lord, truth and goodness upon which the intellect and emotion of man lean upon, but alas, because on the other hand some put on the toga of wrath and malice, Psal. [108:18]: “He put on cursing, like a garment.”

¶ Fourth, in the state of prosperity one puts on the woolen garment of mercy for the delight of the poor, just as the rich man in his banquets, the trees in their blossoms and fruits, Colo. 3[:12]: “Put on, as the elect of God, the bowels of mercy, benignity.” Because Matt. 5[:7]: “Blessed are the merciful: for they shall obtain mercy.” Wherefore in Psal. [64:14]: “The rams of the flock are clothed.” Superiors and the rich are clothed with mercy and the valleys are abundant with fruit, that is, the poor with the fruit of alms.

¶ The example of the predatory birds. And swimming stags[[1]](#endnote-1) in turns make a change of place with those not swimming, but alas because some on the contrary put on the dark cloud of avarice, Isai. 50[:3]: “I will clothe the heavens with darkness,” that is, prelates with avarice.

Fifth, in the state of the active life they put on themselves the clothing of justice just as the ministers put on more secular garments in opposition of their lords, Psal. [131:9]: “Let your priests be clothed with justice: and let your saints rejoice.” And Ruth 3[:3]: “Wash yourself” with the washing of penitence “and anoint yourself” with the oil of grace, “and put on your best garments,” namely, the exercise of justice, “and go down to the barn floor” that you may use the bread of the Eucharist. But alas because some are clothed externally but not internally because they have a cape without a tunic, against whom Prov. the last chapter [31:21]: “All her domestics are clothed with double garments,” because internally with the fur of cleanness, externally with the purple of acrimony, but alas because on the contrary some put on a polluted tunic of lust, Job 7[:5]: “My flesh is clothed with rottenness,” that is, lust, “and the filth of dust,” that is, unclean affections, “my skin is withered,” not having the honor of grace and the contraction is from good work.

Sixth, from the state of contemplative life man clothes himself with an honest mantle of conversation in an example of fraternal edification, Rom. 13[:12-13]: “Let us put on the armor of light. Let us walk honestly, as in the day.” It is shameful for a nobleman to wear old and short garments, Eph. 4[:23-24]: “Be renewed in the spirit of your mind: And put on the new man, who according to God is created.” Finally these put stoles on the body and the soul. As far as the soul, Eccli. 15[:5]: “She shall clothe him with a robe of glory,” and Isai. [61:10]: “He has clothed me with the garments of salvation,” and [1] Cor. 15[:53]: “The corruptible must put on incorruption; and this mortal must put on immortality.” But on the contrary some put on the confusion of scandal and ignominy, Psal. [108:29]: “Let them that detract me be clothed with shame.” And you clothe them with confusion, as in Job 8[:22]: “They who hate you, shall be clothed with confusion,” namely, confounded from all sides, namely, from above on account of the pain of the damned, from below on account of the stink of the place, from in front on account of the harshness, from behind on account of perpetuity, from right and left on account of the horrible society.

1. Cf. Pliny, *Natural History* 8.50.114 (LCL 353:82-83): maria trameant gregatim nantes porrecto ordine et capita inponentes praecedentium clunibus vicibusque ad terga redeuntes

They cross seas swimming in a herd strung out in line with their heads resting on the haunches of the ones in front of them, and taking turns to drop to the rear…. [↑](#endnote-ref-1)