395 Will (*Voluntas*)

Because the will of God is the first and right rule of all other wills, therefore they who follow their own will error by intraction. Therefore, Christ taught the faithful to pray, Matt. 6[:10]: “Your will be done.” According to the Philosopher,[[1]](#endnote-1) an element which is immediately conjoined to heaven is moved by the motion of heaven, that in truth which is moved by the heaven. So spiritually the will of Christ was totally joined to God. Therefore, totally it was moved by God. Therefore Matt. 26[:42] it is said, “If this chalice may not pass away, but I must drink it, your will be done.” But our mind is not connected in this way to God. Therefore, as much as possible it ought to be moved according to God. Wherefore Jerome in the *Epistola* ad Celana,[[2]](#endnote-2) is there ever someone so proud, either to be able to seem ungrateful, that to live against his will, from whom you receive this same will. Wherefore Bernard, in his *Sermo* for the vigil of the Lord’s birth,[[3]](#endnote-3) I say to all of you that the proud is lifted above the proper measure. God wants his will to be done, namely, and the proud man wants entirely his will to be done. But God only in these matters that reason approves, the proud man in truth both without reason, and contrary to reason. Wherefore Augustine, *Super Genesim*, book 8, c. 22,[[4]](#endnote-4) it cannot be done without will, sometimes it is summed up gratuitously, as Judges 5[:9]: “O you that of your own good will offered yourselves to danger.” Now there is no danger, not even when one’s own will is joined to the will of God, so that he may follow it or against it. He wishes not but that will which wholly his own is perilous. Wherefore Bernard,[[5]](#endnote-5) take away one’s own will, and there will not be a hell, Prov. 29[:15]: “The child that is left to his own will brings his mother to shame.” And Ose. 10[:6]: “Israel shall be confounded in his own will.” Concerning matters ruled by the will, Chrysostom say, *Super Mattheum imperfectum*, homily 45,[[6]](#endnote-6) the will is remunerated rather than the work which is by grace. I think he set up the reward of cold water because by the end of work whereby he renders the reward to the will. Therefore, it is to be known that the will of God as for us is triple: precept, community, and consolation.

Concerning first Thess. 4[:3]: “This is the will of God, your sanctification.” Although sanctification or love of charity does not happen expressly in the law of the intention of the precepts. It is however for the principal intention of the law maker who in every precept intends this. Wherefore Augustine, *De verbis Domini,* sermon 1, c. 2,[[7]](#endnote-7) perhaps it is delightful to inebriate yourself, scripture says, don’t. It is delightful to talk nonsense, scripture tells you, don’t. It is delightful to be an adulterer, scripture says, don’t. And so on with the rest of the sins. Augustine, *Super Genesim,* book 8, c. 10,[[8]](#endnote-8) the first and greatest vice for one’s ruin is to use one’s own will, and the name of this vice is disobedience.

Again, Augustine, *Epistola* 31,[[9]](#endnote-9) out of the qualities of one’s own will, there are no spaces of times, for making right what evils are threatened. Otherwise, a greater sin would be considered, to throw down a tree. Because if there were a great delay, and many blows it would kill the man. Because it happens with one blow and a brief time. When there are two adversaries to each other and one has the other in his power he compels him according to his will and takes away from him his liberty, unless a superior puts his hand against them both, but now it is said Gal. 5[:17]: “For the flesh lusts against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would.” However, the spirit is in power of the flesh because it is in its kingdom. However ever planet is more powerful in its house or in its dwelling. And every prince in his land. Therefore, this flesh draws back against the spirit lest it be able to exercise its will. Therefore, so other remedy opposes unless it returns to the superior, namely, God who can restrain the will of both. Augustine, in the book *83 Questionum,* question 68,[[10]](#endnote-10) no one can desire, unless advised by God, Philip. 2[:13]: “it is God who worketh in you, both to will and to accomplish, according to his good will.” The example for this water is moved by a double motion, namely, downwards according to its nature which is heavy, and upwards according to its heavenly nature, that is, according to the power of the heat of the sun. Wherefore clouds and rains are generated, so our will which is slippery just like water is moved downwards according to its nature, but because it is moved upwards, this is from the gift of God. Wherefore Chrysostom, *Super Mattheum*, homily 63,[[11]](#endnote-11) it is one thing to desire, and another to wish. Not to desire, it is of passion, however, to wish is of the judgment. For often we desire what we do not wish. If therefore the will does not assent to the desire, the desire alone does not damn, but makes it more glorious.

¶ Again, it is free to such an extent that it is the mistress of its acts, nor is it force from its object, just as the intellect is accustomed to being forced by demonstrations. Therefore, this alone among the powers of the soul is judged by God. Thence it is that Ptolemy says[[12]](#endnote-12) that a wise man is dominated by the stars, because by his will he can be free to avoid those things to which the stars dispose.

Again, Augustine says,[[13]](#endnote-13) he completed all things, he who did what he could. For the perfect will of doing is reckoned as done.

Again, Pope Leo in a *Homilia* says,[[14]](#endnote-14) there is no one who does not have some portion of benevolence. For none is thought small, who is great of soul. Greater are the expenditures of rich, than of the poor, but the fruit does not stand apart from the work, where there is the same feeling of the worker.

Quintilian reports, in the first book of the *Declamationes*,[[15]](#endnote-15) because a certain woman was delivered of twins, of whom the father loved the elder, the mother in truth the younger one. Once upon a time the elder having become ill, the father asked about his health at the physician, and it was responded, the elder could not live unless the younger died. The mother accused the physician of cruelty, the father accused her of impiety. However, the younger was killed and the elder was saved. By this way, the mother is the will of the man continuing the love of the world. Of which the first, God the father loves more. The second, this will. But the love of God when it becomes sick it cannot get well unless the second love is extinguished.

1. Aristotle, *Physics* 4.5 212b12-18 Barnes 1:361): But (2) other things are in place indirectly, through something conjoined with them, as the soul and the heaven. The latter is, in a way, in place, for all its parts are: for on the orb one part contains another. That is why the upper part is moved in a circle, while the All is not anywhere. For what is somewhere is itself something, and there must be alongside it some other thing wherein it is and which contains it. But alongside the All or the Whole there is nothing outside the All, and for this reason all things are in the heaven; for the heaven, we may say, is the All. [↑](#endnote-ref-1)
2. Jerome, *Epistola* 148.4 (PL 22:1206): Quid enim unquam tam superbum, quid vero tam ingratum videri potest, quam adversus ejus vivere voluntatem, a quo ipsum vivere acceperis? quam illius praecepta despicere, qui ideo aliquid imperat, ut causas habeat remunerandi? [↑](#endnote-ref-2)
3. Bernard, *In vigilia Nativitatis Domini* 4.9 (PL 183:104): Dico enim vobis quod non tantum ille, sed et omnis superbus extollitur supra Deum. Vult enim Deus fieri voluntatem suam, et superbus vult fieri suam. Jam videtur aequalitas: sed attende male congruam proportionem. Deus quidem in his tantum quae ratio approbat, suam vult fieri voluntatem: superbus vero et cum ratione, et contra rationem. [↑](#endnote-ref-3)
4. Augustine, *De Genesi ad litteram* 8.14.31 (PL 34:384): Nec fieri potest ut voluntas propria non grandi ruinae pondere super hominem cadat, si eam voluntati superioris extollendo praeponat. [↑](#endnote-ref-4)
5. Bernard, *In tempore Resurrectionis* 3.3 (PL 183:290): Cesset voluntas propria, et infernus, non erit. In quem enim ignis ille desaeviet, nisi in propriam voluntatem? [↑](#endnote-ref-5)
6. (Pseudo-)Chrysostom, *Opus imperfectum in Matthaem* Hom. 26 ex cap. 10.38 (PG 56:769): Voluntas enim remuneratur, non opus: quia voluntas ex nostro arbitrio procedit, opus autem per gratiam Dei consumatur. [↑](#endnote-ref-6)
7. Augustine, *De Scripturis* 109.3.3 (PL 38:637): Verbi causa, forsitan delectat te inebriari: dicit tibi, Noli. Delectat te spectare et nugari: ille dicit tibi, Noli. Delectat te adulterari: dicit tibi sermo Dei, Noli. In quibuscumque peccatis volueris facere voluntatem tuam, dicit tibi, Noli. Adversarius est voluntatis tuae, donec fiat auctor salutis tuae.

 [↑](#endnote-ref-7)
8. Augustine, *De Genesi ad litteram*, 8.6.12 (PL 34:377): primumque esse et maximum vitium tumoris ad ruinam sua potestate velle uti, cujus vitii nomen est inobedientia. [↑](#endnote-ref-8)
9. Augustine, *Epistolae* Sex Quaestiones contra paganos expositae 4.26 (PL 33:381): Ex qualitatibus quippe voluntatum, non ex temporum spatiis, sive recte facta sive peccata metimur. Alioquin majus peccatum haberetur, arborem dejicere quam hominem occidere. Illud enim fit longa mora, ictibus multis; hoc uno ictu, brevissimo tempore: pro quo tamen exigui temporis tam grandi peccato, si perpetua deportatione homo puniretur, etiam mitius cum illo actum, quam dignus fuerat, diceretur; quamvis in spatio temporali longitudo poenae cum brevitate facinoris nullo modo sit comparanda. [↑](#endnote-ref-9)
10. Augustine, *De diversis quaestionibus 83,* 68.5 (PL 40:73): Et quoniam nec velle quisquam potest, nisi admonitus et vocatus, sive intrinsecus, ubi nullus hominum videt, sive extrinsecus per sermonem sonantem, aut per aliqua signa visibilia; efficitur ut etiam ipsum velle Deus operetur in nobis (Philipp. II, 13). [↑](#endnote-ref-10)
11. (Pseudo-)Chrysostom, *Opus imperfectus in Mattheum* Hom. 52 ex cap. 25 (PG 56:929): sciendum est quod aliud est concupiscere, aliud velle. Concupiscere, passionis est, velle autem arbitrii. Frequenter enim concupiscimus etiam quod nolumus. Si ergo concupiscentiae non consentit voluntas, concupiscentia sola non damnat, magis autem et gloriosiorem facit virginitatis coronam. [↑](#endnote-ref-11)
12. Ptolemy, cf. John Duns Scotus, *Quaestiones super secundum et tertium De anima* Quaestio 11.12 ed. C. Bazan, et al. (Washington, D.C.: The Catholic University of America Press, 2006), p. 93: Unde dicit Ptolemaeus in *Almagesti*,16 quod sapiens dominatur astris, id est, dispositioni causatae a corporibus caelestibus, et hoc per libertatem arbitrii et rectum iudicium rationis passiones refraenantis.

16[dictio 5; cf. Thomas, *Summa theol.* I q. 115 a. 4 ad 3 (V 544b): “Unde et ipsi astrologi dicunt quod ‘sapiens homo dominatur astris’, inquantum scilicet dominatur suis passionibus”; *Summa theol.* I-II q. 9 a. 5 (VI 81b): “Sed tamen ut Ptolomaeus dicit in Centiloquio, ‘sapiens dominatur astris’: scilicet quia, resistens passionibus, impedit per voluntatem liberam, et nequaquam motui caelesti subiectum, huiusmodi corporum caelestium effectus.”

<https://books.google.com/books?id=TUkQAQAAIAAJ&printsec=frontcover&dq=scotus,+Quaestiones+super+secundum+et&hl=en&sa=X&ved=2ahUKEwjple2M_fjkAhVKCKwKHeAtDy8Q6AEwAHoECAEQAg#v=onepage&q=scotus%2C%20Quaestiones%20super%20secundum%20et&f=false> [↑](#endnote-ref-12)
13. Augustine, *Sermones de tempore* 142.8 (PL 39:2025): Omnia enim complevit, qui quod potuit fecit: quia voluntas perfecta faciendi reputabitur pro opere facti. [↑](#endnote-ref-13)
14. Leo I, *Sermones* 40.4 (PL 54:270): nemo est qui non aliquam possit exsequi benevolentiae portionem. NULLI enim parvus est census, cui magnus est animus; nec de rei familiaris modo mensura miserationis pendet aut pietatis. Numquam merito caret, etiam in tenui facultate, bonae voluntatis [Col.0271A] opulentia. Majora quidem impendia sunt divitum, et minora mediocrum; sed non discrepat fructus operum, ubi idem est affectus operantium. [↑](#endnote-ref-14)
15. (Pseudo-)Quintilian, *Declamatio Major* 8: Gemini, quibus erat mater et pater, aegrotare coeperunt. consulti medici dixerunt eundem esse languorem. desperantibus reliquis promisit unus se alterum sanaturum, si alterius vitalia inspexisset. permittente patre execuit infantem et vitalia inspexit. sanato uno accusatur pater ab uxore malae tractationis.

<https://www.thelatinlibrary.com/quintilian/quintilian.decl.mai8.shtml> [↑](#endnote-ref-15)