Worcester F 80 Distinctiones

218 Rest (*Requies*)

Rest is double. One is apparent and non-existent and therefore false. Another is apparent and existing and therefore true. Concerning the first, note that to rest seems to the pilgrim as neglectful as when the lethargic are in sleep, Eccle. 4[:6]: “Better is a handful with rest, than both hands full with labor, and vexation.” But truly there is no rest than affliction when one immediately purges, Prov. 6[:9-11]: “How long will you sleep, O sluggard?” up to, “armed.” Second, the voluptuous in delights, just as a bird eats having its foot in the snare, Luke [12:19]: “My Soul, you have many goods,” etc. But it is not resting that the sexual appetite torments, Prov. 7[:10-11]: “A woman talkative and wandering, not bearing to be quiet.” The example of Delilah [Judges16:4].

¶ Third, those covetous in riches, just like the one suffering from dropsy in drink who from these thirsts more, Eccli. 11[:18-19]: “There is one that is enriched by living sparingly, etc., up to “alone.” But it is not resting rather cupidity worrying, Eccle. 2[:23]: “All his days are full of labors and miseries,” etc.

¶ Fourth, those proud in honors, just as bears climbing trees for honey, being swollen fall in ruin, Isai. 7[:21]: “Syria has rested,” that is, above, “upon Ephraim,” that is, fruitful. But it is not rest that ends in ruin, just as neither dust profits in the deep sea, Isai. 13[:21]: “Wild beasts shall rest there, and their houses shall be filled with serpents.”

¶ Fifth, the wrathful in revenge, just as those attacked by an asp[[1]](#endnote-1) seek to rest and thus they die, Eccle. 7[:10]: “Anger rests in the bosom of a fool.” But it is not rest, rather fury keeps in motion, Isai. 57[:20]: “The wicked are like the raging sea, which cannot rest.”

¶ Sixth, the slippery in filth, as a pig in muck, fire in ashes and however it does not burn, Jer. 48[:11]: “Moab has been fruitful from his youth and has rested upon his excrement.” But it is not true rest as to be defiled in so much dung, Jer. 16[:13]: “You shall serve strange gods day and night, which shall not give you any rest.”

¶ True rest is found to be double: in the present and in the future. That of the present causes many things. First, cleanness of heart, Gen. 18[:4]: “Wash your feet.”

¶ Second, modesty of the mouth, with the wind ceasing the sea grows quiet, Prov. 29[:9]: “If a wise man contends with a fool,

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he shall find no rest.” The tongue is in a slippery place; therefore the evil one is unquiet, James 3[:8]:

¶ Third, innocence of work as virtue rests in the middle, Psal. [114:7]: “Turn, O my soul, into your rest.”

¶ Future rest is commended by five ways of which the contraries are unquiet. They are fear, work, need, uselessness of evil, and society. But glorious rest has five opposite conditions. For there is security without fear, [2] Kings. 19[:33]: “Come with me that you may rest secure with me in Jerusalem.” Second, most restful without labor, Apo. 14[:13]: “From henceforth now, says the Spirit, that they may rest.” Isai. 32[:18]: “My people shall sit in the beauty of peace.” Third, most sufficient without defect, Job 36[:16]: “The rest of your table shall be full of the fatness.” Fourth, eternity without end, Psal. [131:14]: “This is my rest for ever and ever.” Fifth, most agreeable without anything harmful, Eccli. 24[:15]: “In the holy city likewise I rested.”

1. Cf. Lucan, *Pharsalia* 9.700-704 (LCL 200:556-557): Hic quae prima caput movit de pulvere tabes Aspida somniferam tumida cervice levavit. Plenior huc sanguis et crassi gutta veneni Decidit; in nulla plus est serpente coactum.

   In this land the blood, when it first stirred a head above the sand, sent up the asp whose swollen neck puts men to sleep; in no snake is more poison condensed; for more blood and a drop of clotted venom fell down here. [↑](#endnote-ref-1)