

CHAPTER VI

Concerning a Doubt which I Proposed to the Lord Regarding the Doctrine Contained in these Chapters, and the Response to It.

72. In regard to the significance of the doctrine contained in the last two chapters a doubt occurred to me, and I have often heard and been informed by learned persons that the same is discussed also in the schools. The doubt was as follows: If the principal motive of the Incarnation of the Word was to make Him the Head and the Firstborn of all creation (Col. 1:15), and through the hypostatic union with his human nature to communicate his attributes and perfections to the predestined in a manner befitting his grace and glory, and if to assume flesh capable of suffering and dying for men was his secondary motive, then if these assumptions are true, how is it that there is such a diversity of opinion in regard to it in the holy Church? The most common assumption is the eternal Word descended from heaven expressly for the purpose of redeeming men through his most holy Passion and Death.

73. This doubt I proposed humbly to the Lord, and His Majesty deigned to respond to me regarding it, giving me a very great comprehension and light by which I knew and understood many mysteries which I am not able to explain, since the words of the Lord by which He answered me include and signify so much. These words were as follows: “My spouse and dove, hear; for as a Father and Teacher I desire to respond to thy doubt and instruct thee in thy ignorance. Know that the principal and legitimate end of the decree which I had in view in resolving to communicate my divinity in the hypostatic union of the Word with his human nature was the glory which would redound to my Name through this communication, and also that which was to redound to the creatures capable thereof. This decree would without doubt have been executed in the Incarnation even if the first man had not sinned, for it was an express decree, substantially independent of any condition. Therefore the intention of my will, which was primarily to communicate Myself to the soul and humanity of the Word, was to be efficaciously fulfilled. This was conformable to the justice and rectitude of my works, and though it was subsequent in its execution it was nevertheless antecedent in my intention. If I waited before sending my Onlybegotten it was because I had resolved to prepare for Him beforehand a holy and select congregation of the just who, presupposing the fall of mankind, would be like roses among thorns, that is, sinners. Foreseeing the fall of the human race I determined by an express decree that the Word would come in a form capable of suffering and death for the Redemption of his people, whose Head He was to be. Thus my infinite love for man could be so much the more known and manifested, and a just satisfaction would be rendered to my equity and justice; for if he who was to be first in existence was a sinner, He who was to be first in dignity would be the Redeemer (I Cor. 15:21). Thus also men would come to know the gravity of sin, and love one and the same Creator, Vivifier, Redeemer and Judge of all mortals. I also desired as it were to compel them to make a proper return of gratitude and love. Refusing to punish them without reprieve as I have punished the apostate angels, but pardoning them and looking upon them with mercy, I offered them an opportune remedy by executing the rigor of my justice upon my onlybegotten Son (Rom. 8:32), and reserving for man the kindness of my great mercy.

74. “And in order for thee to better understand the answer to thy doubt, remember there is neither any succession of time in my decrees, nor any need of it in order to understand and execute them. Those who say the Word became incarnate in order to redeem the world say well, and those who say He would have become incarnate also if man had not sinned likewise say

well, only it must be understood in the right way; for if Adam had not sinned, Christ would have descended from heaven in that form which would be suitable to the state of man's innocence; but since Adam sinned, I resolved by the secondary decree that He would be made of passible nature, since foreseeing sin it was proper for it to be repaired in the way in which He has done it. And since thou dost desire to know how the mystery of the Incarnation would have taken place if man had preserved the state of innocence, know that the human substance would have been essentially the same as now, only it would be clothed with the gifts of impassibility and immortality such as my Onlybegotten possessed after his Resurrection and before his Ascension. He would live and converse with men, the hidden sacraments and mysteries would all be manifest, and many times would his glory shine forth as happened once in his mortal life (Mt. 17:1); in that state of man's innocence He would have become manifest to all men in the same manner as He once showed Himself to the three Apostles in his mortal state. All those on the way to heaven would see the great glory of my Onlybegotten; they would be consoled by conversing with Him, and they would place no obstacle to his divine workings, for they would be without sin. But all this was impeded and spoiled by the guilt of sin, and thus it was proper for Him to come in passible and mortal nature.

75. "The existence of different opinions regarding these sacraments and other mysteries in the Church arises from the fact that I manifest and give light concerning one set of mysteries to some teachers and illumine others concerning other mysteries, for mortals are not capable of receiving all the light. It is not expedient for the knowledge of all things to be given to one man as long as men are viators, and also in the state of comprehensors they obtain them in parts and according to the state and the merits of each. But the plenitude of all gifts is due only to the humanity of my Onlybegotten, and to his Mother in proper proportion. The other mortals receive it neither entirely, nor is it always given so clearly as to assure them altogether. Therefore they must acquire it by means of study and the use of letters and science. There are also many truths revealed in Holy Scriptures, and to some men light is given from above. Yet as I leave most men to work by their natural light, it must follow that they understand these mysteries in different senses, and that there exist different explanations and different meanings regarding the different passages in Scripture, for each adheres to his opinion according to his understanding. Many have a good intention, and the light and truth is essentially one, though it is made use of with diversity of judgment and inclinations, and thus some adhere to these teachers, others to those, and so controversies arise among them.

76. "One of the reasons why the opinion that the Word came from heaven mainly for the sake of redeeming the world is more common can be partly explained because the mystery of the Redemption with its object has already been consummated and has been mentioned so often in Scriptures, thus causing it to be better understood and manifested; on the contrary, the impassibility of Christ was neither executed nor decreed absolutely and expressly. All that pertained to this state remains concealed and nobody could be sure of it except those particular ones whom I select for the reception of that light and for the revelation of this decree of my love for man. And although this would certainly be capable of moving men if they would ponder over it and penetrate it, yet the decree and the work of his Redemption from sin is more powerful and efficacious to move them toward some acknowledgment and return of my immense love, for this is the end which prompts my works. Therefore I fittingly provide that these motives and mysteries be kept especially before the mind and be more frequently expounded. Take notice also that in one work two results can well be intended when one of them is conditional. Thus it was that the Word would not have descended in passible flesh if man had not sinned, and if he

would sin He would come in a body capable of suffering; whichever would happen, the decree of the Incarnation would not be left unfulfilled. I desire the sacraments of the Redemption to be recognized and esteemed, and for mortals to bear them in mind always in order to render Me the proper return; but just as much do I desire mortals to recognize the Word as their Head and as the final cause of all creation and of all the rest of the human race, for conjointly with my own kindness his formation was the principal motive for giving existence to creatures. Hence He should be honored not only because He has redeemed the human race, but also because He furnished the motive for its creation.

77. “Also take notice, my spouse, that very often I permit and dispose differences of opinions among the doctors and teachers. Thus some of them maintain what is true, and others, according to their natural disposition, defend what is doubtful. Others still again are permitted to say even what is not true, though not in open contradiction to the veiled truths of faith which all must hold. Some also teach what is possible according to their supposition. By this varied light truth is traced and the mysteries of faith become more manifest. Doubt serves as a stimulus to the understanding for the investigation of truth; for this reason controversies of the teachers have an honest and holy cause. They are also permitted so after such diligent studies of great doctors and the learned, it shall become known that in my Church there is knowledge which can make them eminent in wisdom above all the worldly wise; that there is above them One who is the corrector of the wise (Wis. 7:15), namely Myself, who alone knows all and comprehends all, who weighs and measures without ever being measured or comprehended (Ib. 9:13); that men, though they may search my judgments and testimonies ever so much, cannot attain them unless I give the understanding and light (Job 32:8), who am the beginning and the Author of all wisdom and knowledge. I desire men, in acknowledging all this, to give Me praise, exaltation, confession, supremacy and glory forever.

78. “I desire also the holy doctors to acquire for themselves much grace, light and glory by their earnest, laudable and sacred study, and the truth to be more and more clearly detected and purified, and be traced to its source. By humbly investigating the mysteries and the admirable works of my right hand they come to be partakers of them and of the bread of the understanding, the Holy Scriptures (Ecclus. 15:3). I have shown great providence in regard to doctors and teachers, although their opinions and doubts have been so diverse and for such different ends. Sometimes for my greater glory and honor, and sometimes for earthly purposes, they are permitted to dispute and contradict each other, and there is a great inequality in the manner in which they have proceeded and do proceed to show their emulation and earnestness. But with all this I have directed, governed and enlightened them, giving them my protection in such a manner that the truth may be investigated and clearly manifested. The light has spread out and many of my perfections and wonderful works have been made known, and the Holy Scriptures have been interpreted according to high standards, which has been very pleasing to Me. For this reason the fury of hell, with inconceivable envy (and much more in these present times), has raised its throne of iniquity, pretending to engulf the waters of the Jordan (Job 40:18) and obscure the light of holy faith by heretical doctrines, and seeking to sow its false seeds by the help of man (Mt. 13:25). But the remnant of the Church and its truths are in most perfect order; the faithful Catholics, although much involved and blind in other respects, nevertheless hold the truths of faith and its holy light without diminution. I call all men with fatherly love to share this happiness, yet few are the elect who choose to respond to my call (Mt. 22:14).

79. “I also desire thee to understand, my spouse, how well my providence disposes things in such a way that the teachers, by the diversity of their opinions and by their own diligent exertion

and study, scrutinize more deeply my testimonies and thus lay bare the marrow of Holy Scriptures to wayfaring men. But it would be very pleasing to Me and in harmony with my service if learned persons would extinguish and do away with pride, envy, and ambition after vain honors, as well as all the other passions and vices which are engendered by them, and all of the bad seed which they sow in such pursuits; yet I do not root out this bad seed at present so the good may not be rooted out with the bad” (Mt. 13:29). All this the Lord spoke to me, and many other things which I cannot make manifest. May His Majesty be eternally blessed, who without disdain the insignificance of so insipid and useless a woman deemed it proper to enlighten and satisfy my ignorance in so bountiful and merciful a manner. May all the blessed spirits and the just of the earth give Him praise and thanksgiving without end!