

Chapter 1, Lecture 1, D

For we are joined to the higher through faith than the things to which the natural reason pertains, and we cling more surely, inasmuch as the divine revelation is surer than human cognition. He says therefore “*rationalis et intellectualis*” “Reasoning and intellection” because of the things which we naturally know, certain things are known in themselves by us, without any investigation, and properly regarding is intellection; other things are truly known through inquisition and of these is reasoning. He says however “*operationis et vertutis*” “operation and power” because we understand many things through power (of the soul), which we do not seek out through action. Then, when he says “*igitur universaliter* etc.” “therefore universally etc.” he shows what things ought to be taught in this doctrine; and first, he puts forth the proposition; second, he manifests the same; where he says “*nam supersubstantialem scientiam* etc.” “now the supersubstantial science etc.” He concludes this proposition however from premises. For in this and in human sciences it is believed, that principles and conclusions are from the same origin. Thus therefore the principles from which this doctrine proceeds are things which are received through the revelation of the Holy Spirit, and are contained in holy Scripture: this is therefore what he concludes, that someone ought to dare “*dicere, nec etiam cogitare aliquid de occulta deitate supersubstantiali*” “to speak” that is with the mouth “now also to think something about the hidden supersubstantial divine nature” which is over all substances and because of this is hidden to us for whom creatural substances are proportionate for cognition, and through argumentation for speaking, “except things which have been divinely squeezed forth from us from the holy writings” (“*praeter ea quae nobis divinitus ex sanctis eloquiis sunt expressa* which is *exprimuntur per sancta eloquia*”). However he does not say they are signified “in holy writings”, but “from holy writings” because whatever things from these things which are contained in sacred Scripture are able to be called out, they do not belong to another thing from that doctrine (from which

they are drawn out tr.), for such things that are not contained in sacred Scripture are allowed.