111 Lord (*Dominus*)

This name, Lord, is appropriate to the three persons in the Trinity according to the triple etymology.[[1]](#endnote-1) For lord (*Dominus*) is said as if giving threats (*dans minas*) and thus it agrees to the Father, Mal. 1[:6]: “If I be a master, where is my fear?” And 1 Kings 2[:6]: “The Lord kills and makes alive.”

¶ Again, it is said that Lord (*Dominus*) as if giving a hand (*dans manus*), admitting Apo. 19[:16], who had “on his garment written: King of Kings, and Lord of Lords.” Wherefore Peter going out into the perilous sea cried out, Lord, help me. Wherefore, Jesus extending his hand took hold of him, Matt. 14[:29].

Third Lord (*Dominus*) is said as giving a service (*dans munus*),[[2]](#endnote-2) and thus it fits to the Holy Spirit, since it is pleasing, Act. 2[:21]: “Whosoever shall call upon the name of the Lord, shall be saved.” The figure of the effect of his invocation is treated in 3 Kings 18[:38], where Elias called upon his name and descending fire devoured the holocaust. But the prophets of Baal calling upon the name of their god, and they did nothing, so at the invocation of the name of the true God descended the fire of the Holy Spirit upon the heart perfused with the water of devotion. These three persons are not three lords, but one Lord, 1 Cor. 8[:5-6]: “There be gods many, and lords many, yet to us there is but one God, the Father,” etc.

¶ Again, Eph. 4[:5]: “One Lord, one faith, one baptism.” We ought to serve this Lord alone and be held because “no man can serve two masters,” Matt. 6[:24]. This one is the only true Lord who has no need in his servant, but his servant needs that one, according to Augustine, *De vera innocencia*.[[3]](#endnote-3) Wherefore, Isidore says, book 14 of the *Etymologies*, c. 34,[[4]](#endnote-4) that Octavian when he was Caesar and emperor disapproved to be called lord, nor did he permit his sons to call him lord. Wherefore, Augustine, in book ten, c. 10, *Super Genesim*,[[5]](#endnote-5) says it was necessary that man, placed under the Lord, should be prohibited from somewhere, so that for meriting it the Lord would be promoting the virtue of obedience, since disobedience is the greatest vice of man, he wanted to use his power. It is not, therefore, whence man might know to treat the Lord himself, unless something would be imposed on him.

¶ Now, therefore, the Lord expects the fulfillment of his commandment about which in the end he expels disturbed reason for to know the Lord is to be doing his judgments, Psal. [9:17], for sometimes there is solace and sometimes “he executes judgments: the sinner has been caught in the works of his own hands.” For the Lord does not attend only to the mouths or hearts of his servants but to their works. For if the heart of the sinner is discordant from the works of his hands, he will be understood as a sinner because Christ says, Matt. 7[:21]: “Not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven: but he that does the will of my Father.” Behold here what it says, [Matt. 19:24], it is not “easier … to enter into the kingdom” without the brother.

¶ Again, Paul says to the Lord, Act. 9[:6]: “Lord, what will you have me to do?” He does not say there, What do you want me to say? It is read in 3 Kings c. 19[:9-12], that Elias standing in the mouth of his cave saw first a great and strong wind overturning mountains, and breaking rocks, but “the Lord is not in the wind. And after the wind an earthquake: the Lord is not in the earthquake. And after the earthquake a fire: the Lord is not in the fire, and after the fire a whistling of a gentle air,” that is, a light blowing of the wind, and there the Lord, thus spiritually. The Lord is not in the wind from above, about which Isai. 25[:4]: “The blast of the mighty is like a whirlwind beating against a wall.” But the Spirit of the Lord is distributed “good and sweet,” Wis. 12[:1]. Nor is the Lord in the earthquake of avarice about which, Isai. 24[:19-20]: “With trembling shall the earth be moved; and shall be removed as the tent of one night.” So also concerning the utterings of the avaricious.

¶ Nor again is the Lord in the fire of the wrathful, about which 2 Mach. 2[:7], Antiochus breathed fire into the Jews, but the Lord is in the whistle of the humble, and this against the spirit of pride.

¶ However, how ought the Lord treat temporal things, Seneca teaches to his servant, *Epistula* 47,[[6]](#endnote-6) Treat your inferiors as you would be treated by your betters. Again Chrysostom, *Super Matthaeum*, homily 22,[[7]](#endnote-7) lords owe their servants love, Col. 4[:1]: “Masters, do to your servants that which is just and equal: knowing that you also have a master in heaven.”

¶ Again, God can truly be said to be a Lord. First on account of the plenitude of his power, Matt. last chapter [28:18]: “All power is given to me in heaven and in earth.” From Exod. [15:3]: “Almighty is his name.” Wherefore, Augustine in his *Enchiridion*,[[8]](#endnote-8) not on account of anything else is he called almighty, except he can do anything he wants, nor by the will of any creature can the effect of his will be impeded.

¶ Second, he is said to be the Lord on account of the rectitude of his judgment, Isai. [11:3]: “He shall not judge according to the sight of the eyes,” etc. [Psal. 118:137]: “SADE. You are just, O Lord: and your judgment is right.”

Third, on account of the multitude of subordinates, Philip. [2:10]: “In the name of Jesus every knee should bow.” Wherefore also in this name the Lord can suitably be noted as the height of preeminence because one looks to the Lord because he is the most prudent for discerning, most powerful for protecting, most clement for indulging. Concerning the first, 1 Cor. 4[:4]: “But he that judges me, is the Lord.” Concerning the second, Psal. [26:1]: “The Lord is the protector of my life: of whom shall I be afraid?” Concerning the third, Joel. 2[:13]: “Turn to the Lord your God: for he is gracious and merciful.” Therefore, the Lord ought to be obeyed in his precepts, honored in his indulgences, feared in his judgments.

¶ Again, the Lord (*Dominus*) is said as if giving threats (*dans minas*) as for as sinners whom he terrifies, Psal. [7:13]: “Except you will be converted, he will brandish his sword,” etc. Again, the Lord (*Dominus*) is said as if giving a hand (*dans manus*) which are to the penitents whom he helps, Psal. [92:17]: “Unless the Lord had been my helper, my soul had almost dwelt in hell.” Again, the Lord (*Dominus*) is said as if giving a service (*dans munus*) as for as those persisting whom he rewards, Eph. 4[:8]: “Ascending on high, he led captivity captive; he gave gifts to men.”

1. Hugh of Pisa, *Derivationes* D 82 [6] (2:345): Item a domus hic **dominus**, quia domui presit; quod autem dicitur dominus quasi dans minas vel quasi dans munus, scilicet servitium, vel quasi domus nutus, ethimologia est, non compositionis ostensio; sicut ethimologis est quod dicitur dominus quasi domans manus; .... [↑](#endnote-ref-1)
2. Cf. Siegfried Wenzel, *Latin Sermon Collections from Later Medieval England*, Cambridge: University Press, 2005), p. 56, n. 9: Pro secundo patet per ethimologiam: dicitur enim “dominus” quasi “dans munus,” and ideo honorabilis, vel “dans minas,” et ideo timendus. [↑](#endnote-ref-2)
3. Augustine, cf. Gulielmi Hornii, *Poemata ad Wilhelmum III, magnae Britanniae regem* Epigrammatum lib. Xvi (Roterdam: Bernardun Bos, 1709), p. 519: Servus eget Domino mage (vanos aufer honores) / Quam Dominus servo: solus utrumque probat. [↑](#endnote-ref-3)
4. Isidore, *Etymologiae* 9.3.17 (PL 82:343): Dum autem idem Octavianus jam Caesar et imperator appellaretur, vel Augustus, postea vero dum ludos spectaret, et pronuntiatum esset illi a populo ut vocaretur et Dominus, statim manu vultuque averso, indecoras adulationes repressit, et Domini appellationem, ut omen, declinavit, atque insequenti die omnem populum gravissimo edicto corripuit, Dominumque se post haec appellari, ne a liberis quidem suis permisit. [↑](#endnote-ref-4)
5. Augustine, *De Genesei ad litterarm* 8.6.12 (PL 34:377): Oportebat autem ut homo sub Domino Deo positus alicunde prohiberetur, ut ei promerendi Dominum suum virtus esset ipsa obedientia, quam possum verissime dicere solam esse virtutem omni creaturae rationali agenti sub Dei potestate; primumque esse et maximum vitium tumoris ad ruinam sua potestate velle uti, cujus vitii nomen est inobedientia. Non esset ergo unde se homo Dominum habere cogitaret atque sentiret, nisi aliquid ei juberetur. [↑](#endnote-ref-5)
6. Seneca, *Epistula* 47.11 (LCL 75:306): sic cum inferiore vivas quemadmodum tecum superiorem velis vivere.

Treat your inferiors as you would be treated by your betters. [↑](#endnote-ref-6)
7. (Pseudo-)Chrysostomus, *Opus imperfectum in Matthaeum* Homilia 22.6 ex cap. 8 (PG 56:751): Domini ergo servis debent amorem. [↑](#endnote-ref-7)
8. Augustine, *Enchiridion ad Laurentium* 96 (PL 40:276): Neque enim ob aliud veraciter vocatur omnipotens, nisi quoniam quidquid vult potest, nec voluntate cujuspiam creaturae voluntatis omnipotentis impeditur effectus. [↑](#endnote-ref-8)