258 Oblation (*Oblacio*)

To offer an oblation pleases God by reason of the one offering. If the one offering is clean as far as himself, like food prepared by a clean hand is more pleasing, [2] Paral. 34[:30]: “The priests and the Levites,” the holy men offered holocaust, “in the house of the Lord.”

Again, if thus the man is just to his neighbor, Eccli. 35[:8]: “The oblation of the just makes the altar fat.”

Again, if he is devout as to the Lord, as a sweet song pleases greatly, Psal. [65:15]: “I will offer up to you holocausts full of marrow, with burnt offerings.” On the other hand, an oblation displeased by reason of the one offering. If the one offering is unclean as for himself as is evident concerning the offering of the prostitute and concerning the service of the leper, Isai. 1[:13, 15]: “Offer sacrifice no more in vain,” and it follows, “for your hands are full of blood,” that is, sin.

Second, if one is wrathful as far as one neighbor, as it is not a gift of an enemy, Matt. [5:23]: “If therefore thou offer your gift at the altar, and there you remember,” etc.

Third, if one is undevout as far as God, because according to the Apostle [2 Cor. 9:7], he is not pleased with what comes “with sadness, or of necessity.” Isai. the last chapter [66:3]: “He that offers an oblation,” namely, without devotion, “as if he should offer swine's blood.”

¶ Again, an oblation is evident by reason of the material if it happens from one’s own goods and not from another’s, Eccli. 7[:35]: “Offer to the Lord the gift of your shoulders, and the sacrifice of sanctification.” And chapter [14:11]: “If thou have anything, offer to God.”

Second, if it is choice and pure and not deformed, Num. 18[:29]: “All the things that you shall offer of the tithes, shall be the best and choicest things.”

¶ On the other hand an oblation displeased by reason of material, if another’s goods are offered, Eccli. 34[:24]: “He that offers sacrifice of the goods of the poor, is as one that sacrifices the son in the presence of his father.”

Second, if it is deformed, that is, of worse quality, Eccli. 35[:14]: “Do not offer wicked gifts.”

Third, if it is unclean as stench displeases the sense of smell, Deut. 23[:18]: “Thou shalt not offer the hire of a strumpet.” Luke 23[:36]: “The soldiers” crucifying him, “offering him vinegar.”

Third, oblation pleases by reason of form, as if it is offered in due order, namely, that man first offers himself and then his goods.

¶ Again, if it done opportunely, that is, if it is done in due time and fitly.

Again, if joyfully and promptly. On the other hand, by reason of form an oblation displeases if it happens inordinately, as if it precedes the consequence, Augustus, Gen. 4[:3]: “Cain offered, of the fruits of the earth,” but not himself first.

Second, it displeases if it happens inopportunely. First, not in due time, as an oblation of penance does not please after death, an allegation does not seem relevant after the sentence, or collection of fruit does not seem timely before maturity. 1 Kings 15[:12], Saul said to Samuel, offer a holocaust to the Lord, but he was rejected by Samuel because he was in haste and he offered before time.

¶ Third, it displeased if it is involuntary. For forced service does not please, Exod. 25[:2]: “Of every man that offers of his own accord, you shall take” the first fruits, as if saying, not from others.

¶ Fourth, an oblation pleases by reason of the end, as if it is done for the honor of God, Matt. 2[:11]: “Entering into the house, they adored him,” and it follows, “they offered him gifts.”

¶ Again, if it is done to destroy the previous sin, Job last chapter [42:8]: “Offer for yourselves a holocaust.”

Third, if it is done to foretell future sin, Job 1[:5]: “Rising up early offered holocausts for every one of them. Lest perhaps,” etc.

¶ On the other hand, by reason of the end an oblation displeases as if it happens to the honor of idols, for the vindication of injuries, for having an abundance of temporal goods, Prov. 21[:27]: “The sacrifices of the wicked are abominable, because they are offered of wickedness.” Therefore, then man has a triple substance: corporal, spiritual, temporal, from whichever of these he ought to offer to God.

Concerning the first, Psal. [65:15]: “I will offer up to you bullocks with goats,” that is, the body with the senses. Miche. 6[:6]: “I offer to the Lord that is worthy, wherewith shall I kneel.”

Again, concerning the second, Psal. [50:19]: “A sacrifice to God is an afflicted spirit.”