Worcester F 80 Distinctiones

159 God created a new thing (*Nouum faciet Deus*)

/fol. 270ra/

“God created a new thing upon the earth,” [Jer. 31:22]. New sometimes in sacred scripture is called renewing as there [John 13:34]: “A new commandment I give unto you.” When it is called renewing as there [Apoc. 21:5]: “Behold, I make all things new.” Sometimes it is called recent as there [Matt. 9:17] no one puts “new wine into old bottles.” Sometimes it is called unaccustomed as there [Mark 16:17] “they shall speak with new tongues.” Sometimes it is called farther away as there [Luke 14:9] then he begins “with shame to take the lowest place.” Sometimes it is called miraculous as there [Eccli. 36:6]: “Renew your signs and work new miracles.” In all these ways God made over a new earth because he is new in the person of the mother and virgin, new in nature, marvels, and signs, new in grace of agreement and money.

¶ He made it so and new in his mother because the virgin brought forth a man, a star, a sun; the daughter the father at the same time in one mother and daughter, genitrix and handmaid.

¶ Again, new in progeny because the lord was made the servant, the eternal a boy, the exalted a small one, the immense the local, the simple the composite.

¶ Again, he made it new as a sign because a star appeared greater. Augustus saw the virgin in heaven.[[1]](#endnote-1) A fountain of oil poured forth the entire day. The temple of peace fell.[[2]](#endnote-2)

¶ Again, he made it new in a way because now and never before a man was born from a woman without a man. And just as three persons are in the unity of the divine substance, so he made it that there are three substances in the unity of a person, namely, flesh, soul, and deity. Again, he made it new in agreement because in the womb he joined the divine and the human. Again, he made it new in name. For he was called Jesus according to the divine nature, Christ according to the human nature, and Emanuel according to both. And this was suitable as mediator between God and man, and each would be of nature. And thus, neither part would be suspect, so now he is similar in one rich and poor, priest and sacrifice, judge and advocate. He called himself and he heard himself.

¶ Again, he made it new in the least: because God was made man, as man became God. God was made a servant so that man would become free.

1. Cf. John Capgrave, *The Solace of Pilgrims: A Description of Rome, Circa AD 1450*, ed. C. A. Mills (Oxford: University Press, 1911): pp. 40-41, n. 2 (p. 40): “Hoc pro certo erit, domine imperator: Iudicii signum tellus sudore madescet, E coelo rex adveniet per secla futures. Scilicet in carne presens, ut iudicet orbem.” Et cetera que secuntur. Ilico apertum est celum, et maximus splendor irruit super eum. Vidit in celo quandam pulcerrimam virginem super altare, puerum tenentem in brachiis; miratus est simis et vocem dicentem audivit: “Haec ara filii dei est”….. [↑](#endnote-ref-1)
2. Cf. Innocent III, *Sermones de sanctis* 2 (PL 217:457): Fons olei per totum diem de taberna emeritorum largissimus emanavit; signans quod ille nasceretur in terris, qui unctus erat oleo prae consortibus suis (Psal. XLIV). Templum Pacis funditus corruit.

Cf. Orosius, *Historia* 6.20 (PL 31:1054): in diebus ipsius fons olei largissimus, sicut superius expressi, de taberna meritoria per totum diem fluxit. Quo signo quid evidentius, quam in diebus **[Col.1054A]** Caesaris toto orbe regnantis futura Christi nativitas declarata est;

Cf. *Fasciculus morum* 3.15 (p. 238): Item prout habetur in *Cronica* fratris Martini de Ordine Predicatorum, ipso die nativitatis Christi trans Tyberim de taberna emeritoria fons olei de terra emanavit ac per totum diem largissimo rivulo fluxit. [↑](#endnote-ref-2)