Worcester F 80 Distinctiones

165 Oblation pleases God (*Oblatio placet Deo*)

An oblation pleases God if the one offering is clean as far as himself, like food prepared by a clean hand, [2] Paral. 30[:15]: “The priests and the holy Levites offered holocausts in the house of the Lord.”

¶ Again, if he 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, 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 or the person with leprosy, Isai. 1[:13, 15]: “Offer sacrifice no more in vain,” and it follows, “for your hands are full of blood.”

¶ Second, if one is wrathful as far as one neighbor, as the gift of an enemy does not please, Matt. [5:23]: “If therefore thou offer your gift at the altar,” etc. Third, if one is undevout

/fol. 271vb/

as far as God, because he is not pleased with what comes [2 Cor. 9:7] “with sadness, or of necessity.” Isai. the last chapter [66:3]: “He that offers an oblation,” etc.

¶ Again, by reason of the material an oblation is pleasing if it happens from one’s own goods and not from another’s, Eccli. [14:11]: “If thou have anything, offer to God.” Second, if it is choice and not deformed, Num. 18[:29]: “All the things that you shall offer of the tithes, shall be the best and choicest things.” Third if it is clean and pure, Num. 28[:31]: “You shall offer them all without blemish.”

¶ 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 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. If it is done opportunely, that is, if it is done in due time and fitly, namely, if joyfully and promptly.

¶ On the other hand, by reason of form it displeases if it happens inordinately, as if the consequence precedes the antecedent, Gen. 4[:3]: “Cain offered, of the fruits of the earth,” but not himself first. Second, if it happens inopportunely, as an oblation of penance does not please after death, an allegation after the definitive sentence, or collection of fruit before time, [1] Kings 15[:12], Saul said, offer “a holocaust to the Lord,” but he was rejected because he was before time. Third, 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 the Lord, Matt. 2[:11]: “Entering into the house, they adored him.” Second, 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 forestall future [sin], Job 1[:5]: “Rising up early offered holocausts for every one of them. Lest perhaps.”

¶ 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.”

¶ Again, then man has a triple substance: corporal, spiritual, temporal, from whichever of these he ought to offer spiritually to God because they are temporal, Psal. [65:15]: “I will offer up to you bullocks with goats,” that is, the body. Miche. 6[:6]: “I offer to the Lord that is worthy,

/fol. 272ra/

wherewith shall I kneel.” The soul, Psal. [50:19]: “A sacrifice to God is an afflicted spirit.”