Worcester F 80 Distinctiones

187 Sin is serious (*Peccatum grave est*)

Sin is serious because the serpent himself does the torment. “It is not for the wicked to rejoice says the Lord”[[1]](#endnote-1) [Isai. 48:22]. For just as it is said in the book of Wisdom [11:17]: “By what things a man sins, by the same also he is tormented.” For what are delights for a man to sin, to God they are instruments for punishing. For pride swells, avarice pricks, envy gnaws, anger burns, gluttony enlarges, lust dissolves, lying binds, they all stain a man.

The three enemies inflict such things on us, the world, the flesh, and the devil. The world is like the siren that drowns the sailors through this sea of the world. The flesh is like Delilah it extinguishes when it flatters. The devil is like a lion that kills violently. These three deceive the careless with false sophistries. When the world proposes secular blandishments. When the flesh takes up illicit desires. When the devil shuts us up with eternal torments. The world furnishes the wood, the flesh prepares the fire, the devil blows and ignites. Against the first it is said [1 John 2:15-16]: “Love not the world, nor the things which are in the world. For all that is in the world, is the concupiscence,” etc. Against the second it is said [1Pet. 2:11]: “I beseech you as strangers and pilgrims, to refrain from carnal desires which war.” Against the third it is said [Eph. 6:16]: “Take the shield of faith, wherewith you may be able to extinguish,” etc.

1. Bernard of Clairvaux, *Sermones de diversis*, 19.2 (PL 183:590): Nemo enim est qui gaudere non velit. Non stabit et non erit istud; quia sicut non est pax impiis, sic nec gaudere impiis, dicit Dominus (Isa. XLVIII, 22; LVII, 21). Non sic impii, non sic. [↑](#endnote-ref-1)