Worcester F 80 Distinctiones

213 To Return (*Reddere*)

To return. [Rom 12:16-17]: “Be not wise in your own conceits. To no man rendering evil for evil. Providing good things, not only in the sight of God,” etc. The hypocrites provide good things in the sight of all men and not before God. The imperfect provide something before God and not before men, the sinners neither before God nor before men. Before God and before men, the just and the famous.

¶ A man ought to render to man, the wise man instruction to the ignorant, like the sun renders illumination to the air, 1 Pet. 3[:15]: “Being ready always to satisfy everyone that asks you a reason of that faith which is in you.” He does not speak about the movement of the stars, or the generation of the winds. But being a powerful sustenance to the indigent, just as the mouth gives nourishment to the members, Eccli. 4[:8]: “Bow down your ear cheerfully to the poor and pay what you owe.”

¶ Second an acceptable thing as if owed to him just as the earth renders to the farmer, [4] Kings 4[:7]: “Sell the oil and pay your creditor.” Matt. 18[:28]: “Pay what you owe.”

¶ Third, love for whichever neighbor, because it is the image of God. Each approves naturally his like, Rom. 13[:7]: “Render to all men their dues.”

¶ Again [Rom. 13:8]: “Owe no man anything, but,” etc.

¶ Again, God repays three things, because grace to the penitent to merit, Eccli. 3[:34]: “God provides, namely, good works, for him that shows favor.” Second, for praising congruently, because there is no spontaneous praise in the mouth of the sinner, Soph. 3[:9]: “I will restore to the people a chosen lip,” etc. Third, to the one persevering happily, Psal. [50:14]: “Restore unto me the joy of your salvation.”

¶ Again, God repays glory to the one persevering in good,

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Eccli. 35[:12]: “Give to the Highest according to what he has given to you.” However much he is giving and seven times more he renders to you, Wis. 10[:17]: “God rendered to the just the wages of their labors.” Matt. [20:8]: “Call the laborers and pay them their hire.”

¶ Again, God repays Gehenna to the impenitent, Psal. [93:2]: “Lift up yourself, you that judge the earth, render a reward to the proud.” Deut. 32[:41]: “I will render vengeance to my enemies.” ¶ Again man ought to render honor to the divine persons, Matt. 22[:21]: “Render therefore to Caesar the things that are Caesar’s,” etc. Second the fulfillment of the divine precepts, Prov. last chapter [31:12]: “She will render him,” man to God, “good,” obedience, “and not evil,” faults. Third the acceptance of graces from divine benefits, Eccli. 35[:10]: “Give glory to God with a good heart.” Osee 14[:3]: “Takes away all iniquity, and receive the good, and we will render the calves of our lips.”

¶ Fourth he ought to repay computation for the divine deposits, as the dispenser to the president, Luke 16[:2]: “Give an account of your stewardship,” that is, an agreement for the goods of nature, fortune, and grace. Rom. 14[:12]: “Every one of us shall render account to God for himself.” Matt. 12[:36]: “For every idle word, that men shall speak, they shall render an account for it in the day of judgment.”

¶ Fifth the settlement of promises, just as the guilty to his counselor, Psal. [65:13-14]: “I will pay to you, my vows.” And this ought to be done quickly, Eccle. 5[:3]: “If you have vowed anything to God, defer not to pay it. For an unfaithful and foolish promise displeases him.”

¶ Again, happily, Psal. [115:5]: “I will pay my vows before all his people.” Again, wholly, Eccle. 5[:3-4]: “If you have vowed anything to God, defer not to pay it. For it is much better not to vow, than after a vow,” etc. Again, sometimes evil is returned for good,[[1]](#endnote-1) just as the Jews did to Christ, Psal. [34:12]: “They repaid me evil for good.” And this is perversity, Prov. 17[:13]: “He that renders evil for good, evil shall not depart from his house.” Sometimes they return the opposite, namely, good for evil,[[2]](#endnote-2) just as God did for us, Gen. last chapter [50:20]: “You thought evil against me: but God turned it into good.” And this is charity, Matt. 5[:44]: “Do good to them that hate you.” Third, evil for evil,[[3]](#endnote-3) just as the impatient to their enemy against which, [1] Thess. 5[:15]: “See that none render evil for evil.” And this vindictive and cruel, Rom. 12[:16-17]: “To no man rendering evil for evil.” Fourth, good for good,[[4]](#endnote-4) the just

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God to the just, Psal. [124:4]: “Do good, O Lord, to those that are good, and to the upright of heart.” And on the other hand, the good to God who for benefits received return public praise. And this is of justice and equity, Prov. last chapter [31:12]: “She will render him good, and not evil.” So, Tobias rendered to the angel, Tob. 9[:6]. And Jethro rendered to Moses, Exod. 18[:5].

1. Cf. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 3.17 (8:137b): Sed reddere malum pro bono, est perversitatis, sicut fecit Judas tradendo Christum. [↑](#endnote-ref-1)
2. Cf. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 3.17 (8:137b): Reddere bonum pro malo, est perfectionis, sicut fecit beatus Stephanus, qundo pro inimicis oravit. [↑](#endnote-ref-2)
3. Cf. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 3.17 (8:137b): Notandum quod reddere malum pro malo, est fragilitatis, sicut fecit Joab [2 Reg. 2:27], quando interfecit abner, scilicet interfectorem fratris sui Asael. [↑](#endnote-ref-3)
4. Cf. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 3.17 (8:137b): Reddere bonum pro bono, est aequitatis, sicut fecit Assuerus, quando Mardochaeum honoravit. [↑](#endnote-ref-4)