Worcester F 80 Distinctiones

274 A Bond the Devil seeing (*Vinculum videns diabolus*)

A bond. The devil seeing some escape the bond of desire, inclination, and difficulty, adds a triple rope which is broken with difficulty. For he ties the feet with affection, the neck with producing, and the hand with working. Concerning the first, Psal. [149:8]: “To bind their kings with fetters.”

Concerning the second, because [Isai. 52:2]: “Loose the bonds from off your neck, O captive.” Mark 7[:35]: “The string of his tongue was loosed,” etc.

¶ Concerning the third, John 11[:44]: Lazarus was “bound feet and hands with winding bands.” Wherefore just as Sampson easily broke the bonds as if flax, so the bonds are broken by the penitent easily when he repents the bonds of sin, Psal. 115[:16-17]: “You have broken my bonds, I will sacrifice to you,” etc. But the Lord has general, spiritual, particular, and singular bonds. The first bonds are general justice. The second of penitence. The third of abundance. The fourth of friendship. And unhappy is that one whom not so many bonds do not coerce.

¶ First are the bonds of the precepts, but these marvelously are broken by man on account of which God was conquered, Jer. 2[:20]: “Of old time you have broken my yoke, you have burst my bands, and you said: I will not serve.”

¶ And lest this be understood concerning children he added, Jer. 5[:5]: “I will go therefore to the great men, and I will speak to them: and behold these have together broken the yoke more and have burst the bonds.” Second bonds are of penance which freely go under the foot, the neck, and the shoulder, that is, the will, the word, and the effect, so thus they may escape the bonds of the devil, Eccli. 6[:25]: “Put your feet into her fetters.” But alas because that is verified concerning many, Luke 8[:29] he was tied with bonds, he was held in, and he could not go for that, etc.

¶ Third are the bonds of the counselors by which man inhibits himself, not only from their superfluities, but also from permitted matters, Ezech. 3[:25]: “O son of man, they shall put bands upon you.”

¶ Fourth are the bonds of friendship, Osee 11[:4]: “I will draw them with the cords of Adam, with the bands of love.” Col. 3[:14]: “But above all these things have charity, which is the

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bond of perfection.”

¶ Again, in the dead are certain bonds of venial deformity, certain bonds of temporal punishment, and certain bonds of weary delaying. Concerning the first, Psal. [115:16-17]: “You have broken my bonds.” This happens through prayer, Jud. 15[:14]: “As the flax is wont to be consumed at the approach of fire.” Concerning the second, Eccli. 6[:31]: “Her bands are a healthful binding.” Because we have liberated such afflicted ones, we have helped them, their patrons. And in this it is true what is commonly said, he who prays (*orat*) for another works (*laborat*) for himself.[[1]](#endnote-1) Concerning the third, Job 39[:5]: “Who has sent out the wild ass free, and who has loosed his bonds?” The wild ass (*Onager*) which is an ass of the forest figures the soul afflicted in purgatory, which is freed at least after the judgment because the journey is not the place of purgatory.

1. Cf. D. Radulphi Ardentis Pictavi, *Homiliae* 1.43 (PL 155:1485): Et qui pro alio orat, pro seipso laborat. [↑](#endnote-ref-1)