Worcester F 80 Distinctiones

56 To the Lord God (*Domino Deo*)

To the Lord God is owed fear because of his highest power, he is owed honor because of his greatest wisdom, and he is owed love because of his greatest good. Man shows this fear efficaciously in himself in three ways. First if he deletes past sins quickly, just as a thief for fear of the judge throws away his thieving. For there is a fear like an antidote, expelling the poison, Eccli. 1[:27]: “The fear of the Lord drives out sin.” Because he who is without fear cannot be justified. Thus, the beaver[[1]](#endnote-1) throws away his genitals which are natural to him lest he be caught by the hunters, how much more ought man throw away the sins which are harmful to nature, after they have been condemned by the judges, Psal. [118:120-122]: “Pierce my flesh with your fear,” in contrition, “for I am afraid of your judgments. I have done judgment,” in confession, “and justice,” in satisfaction, “give me not up to them at slander me, those that calumniate me.” But alas because truly it can be said that of Jer. 2[:19]: “Know and see, that it is an evil and bitter thing for you, to have left the Lord your God.”

¶ Second if one guards prudently against future sins, just as the child for fear of the rod, Prov. 16[:6]: “By fear of the Lord men depart from evil.” But alas, Psal. [54:20-21]: “Because they have not feared [God], he has stretched forth his band to repay.:

¶ Third if he [suffers] adversities patiently, Psal. [146:11]: “The Lord takes pleasure in them that fear him and in them that hope in his mercy.” For what does not please God is fear without hope because it goes before desperation, nor hope without fear because it rises to presumption. But alas because many sustain grave things for the world, but little for God, the silent courtesan quietly sustains the questions of her adulterer, but is clamorous at the words of her husband, Psal. [13:3]: “There is no fear of God before their eyes.”

¶ Second man honors God in a triple manner.

¶ First holy work as for himself, Psal. [28:1-2]: “Bring to the Lord glory and honor, bring to the Lord the offspring of rams,” that is, the works in imitation of the apostles, Matt. 5[:16]: “So let your light shine before men,” etc. The holiness of his subjects is an honor of the prelate, the hanging of a son is the disgrace of the parent. Therefore, today the Lord can say concerning many that of John 8[:49]: “I honor my Father, and you have dishonored me.”

¶ Second with merciful compassion toward our neighbor who for Christ restores the poor. Christ, namely, reckons the deed, Prov. 14[:31]: “He that has pity on the poor, honors him.”

¶ Third with a right intention toward God, as, namely, he does not ascribe to himself, but God, Psal. [113:9]: “Not to us, O Lord, not to us, but to your name.” The example in Joab and David 2 Kings 24[:3], but this happened by the humble, Eccli. 3[:21]: “Great is the power of God

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alone, and he is honored by the humble.” But alas because the proud say that of Deut. 32[:27]: “Our mighty hand, and not the Lord has done all these things.”

¶ Third that man loves his God is a triple sign. First is the detestation of vices for he who loves God hates the opposite, Psal. [96:10]: “You that love the Lord, hate evil.” Matt. 6[:24]: “No man can serve two masters.” Second is the implementation of the commandments. True friendship is to wish this and not wish that, John 14[:15]: “If you love me, keep my commandments.” Deut. 10[:12]: “And now, Israel, what does the Lord your God require of you,” etc. But alas because of the Psal. [118:126]: “It is time, O Lord, to do, they have dissipated your law.” The third is expectation of rewards. A friend hopes and confides in a friend, Psal. [30:24]: “Love the Lord, all his saints, for the Lord will require truth,” etc. But alas because Psal. [77:22]: “They believed not in God and trusted not in his salvation.”

¶ In this word, Lord. Note the preeminence hidden beneath the letters, because it looks to the Lord what is most prudent for discerning, most powerful for protecting, most fervent for redeeming, and most fervent for indulging. Concerning the first, [1] Cor. 4[:4]: “But he that judges me, is the Lord.” Concerning the second, Psal. [26:1]: “The Lord is the protector of my life, of whom shall I be afraid.” Concerning the third, Psal. [30:6]: “You have redeemed me, O Lord, the God of truth.” Concerning the fourth, Joel 2[:13]: “Turn to the Lord your God for he is gracious.”

¶ Note that God can truly be said your Lord on account of the plenitude of his power, yours on account of the rectitude of his judgment, yours on account of the multitude of his subjects. Concerning the first, Matt. the last chapter [28:18]: “All power is given to me.” And for example, his name is omnipotent. Wherefore Augustine in the *Enchiridion,[[2]](#endnote-2)* for no other reason is he called almighty, except that he can do anything that he wants, neither by the will of any creature whatsoever is the effect of his will impeded. Concerning the second, Isai. [11:3]: “He shall not judge according to the sight of the eyes. Concerning the third, Phil. [2:10]: “In the name of Jesus ever knee [should bow],” etc.

¶ Thus note that God or the Lord is incomprehensible in disposing on account of the profundity of his wisdom. He is inflexible in examining on account of the equity of his justice. He is favorable in having mercy on account of the abundance of his clemency. Concerning the first [2] Reg. [14:20]: “You lord, O king, are wise,” just as Augustine says. Concerning the second Psal. [118:137]: “You are just, O Lord, and your judgment is right.” Concerning the third of your wisdom you have mercy on all, [Wis. 11:25]: “And you hate none of the things which you have made.

1. Laurence Moulinier. La castration dans l’Occident médiéval. Autour de la castration : de l’adultère à la chirurgie régulatrice, Jan 2009, POitiers, France. pp.189-216.

   Sicut castor abicit genitalia que sunt sibi naturalia ne comprehendantur a venatore, quanto plus debet homo abicere peccata que sunt nature lesiva », cité par F. Morenzoni, « Les animaux exemplaires dans les recueils de Distinctiones bibliques alphabétiques du XIIIe siècle », dans J. Berlioz, M. A. Polo de Beaulieu dir., L’Animal exemplaire au Moyen Age, Ve -XVe siècle, Rennes, 1999, p. 171-190, p. 177

   [La castration dans l'Occident médiéval (hal.science)](https://shs.hal.science/halshs-00706874/document) [↑](#endnote-ref-1)
2. Augustine, *Enchiridion* 96 (PL 40:276): Neque enim ob aliud veraciter vocatur omnipotens, nisi quoniam quidquid vult potest, nec voluntate cujuspiam creaturae voluntatis omnipotentis impeditur effectus.

   Cf. *De civitate Dei* 21.7 (LCL 417:42-43): Qui certe non ob aliud vocatur omnipotens nisi quoniam quidquid vult potest,

   He is assuredly called almighty for no other reason except that he can do whatever he wishes. [↑](#endnote-ref-2)