Worcester F 80 Distinctiones

120 A lamp is said to be a preacher (*Lucerna dicitur predicator*)

A lamp can be called a preacher, Psal. [131:17]: “I have prepared a lamp for my anointed.” Gloss[[1]](#endnote-1) John [the Baptist] the precursor giving witness to Christ, namely, by making the witness in his conception, by placing a lit candle within in the infusion of his soul, by lighting a candle in his satisfaction, by revealing [the light] in his nativity, by placing upon the candelabrum in the execution of his office.

¶ Again a lamp is said to be faith because it directs man in this life that he may have knowledge of it, Psal. [118:105]: “Your word is a lamp to my feet,” O Lord. Second it is said to be hope through which man considers prevention, Matt. 6[:22] and Luke 11[:34]: “The light of your body is your eye. If your eye be single,” right intention to one God, “your whole body,” that is, the assemblage of works, “will be lightsome.” And just as the lamp shining by illuminating through the joy of reward in hope, Luke 15[:8]: “What woman having ten groats,” that is, merits for the observance of the ten commandments, “if she lose one groat,” through a transgression of one commandment, “does not light,” with the fire of penance, “a candle,” of confidence, “and seek diligently,” through works of mercy, “until she finds” the original grace or greater.

¶ Again, a lamp can be called a prudent man, 2 Kings 21[:17]: “You shall go no more out” with us to battle, lest “you put out the lamp of Israel.”

¶ Again the candelabrum is the just man whose conscience is called a lamp, [2] Paralip. 13[:11]: “There is with us the candlestick, and the lamps thereof, to be lighted always in the evening, that is, the zeal of the just man against injury. Thus Phinees, [Num. 25:11], thus John, [Joan. 1:15], about whom John 5[:35]: “He was a burning light,” with the zeal of justice, “and a shining light,” with word of doctrine.

¶ Again the light of the lamp is guarded by the witness lest it be extinguished. Thus, virtue by the perseverance of fortitude. Wherefore concerning the strong woman, it is said in Prov. 31[:18]: “It shall not be put out in the night” namely, of adversity, “her lamp,” namely, of fortitude.

¶ Note here also concerning the seven lamps which Moses had [installed] in the tabernacle, Exod. 25[:37], because they can be applied to the

/fol. 255ra/

seven virtues. Again, some prepare a material lamp, some follow it, some extinguish it. The wise prepare it, the voyagers follow it, the thieves extinguish it lest the evil works may be seen.

¶ Again a lamp is a vessel for containing, conserving, and communicating. Therefore, it ought to be according to itself empty, continuous, and clear. Empty certainly through contents, lest it contain anything inside that would impede the light. Continuous on account of the conservation of the light, lest through rivulets anything entering would extinguish the light. Clear on account of the community of the light, so that namely, its body should be thin because however much quicker so much the more it is impeded. So, a holy man ought to be empty from sin, namely, mortal, having no impediment to grace. Because in vain he resorts to the name of Christian who follows Christ the least, according to Augustine, *De doctrina.*[[2]](#endnote-2) He says what good does it do you to be called what you are not, and you usurp another’s name for yourself. It is laughable who says he is his servant to whom he feigns.

¶ Second, a lamp ought to be closed lest anything enter through the breaks lest the light be extinguished. So, the soul ought to close the senses against the wind of vanity, against the water of desire, Jer. 9[:21]: “For death is come up through our windows,” that is, through the five senses. Our body is like a perforated ship easily sinkable if it is not watched over. Therefore, concerning broken men, it is said that of Prov. 24[:20]: “The lamp of the wicked shall be put out.” And note that an extinguished lamp yields smoke, makes a stink, and consumes itself. And so forth.

¶ Third, a lamp ought to be transparent, so that it may better pour forth light. This happens through transparency, fuel, and covering.

1. Glossa ordinaria Psal. 131:17: marg.| CORNU. AUGUSTINUS. Ecclesie altitudo spiritualis que carnem excedit Christus cui Ioannes lucerna paratur unde subdit paravi lucernam Christo meo hec lucerna est Ioannes qui illum ostendendo predicat dicens hic est qui baptizat. Qui Ioannes precurrens Christum nuntiat homines baptismo assuefaciens viam preparat verbo ipse est enim preco verbi paranimphus sponsi lucerna Christi hinc est quod in diebus privatis unus cereus ante evangelium defertur hic est Ioannes qui Christum precessit predicando baptizando. In festivis diebus duo cerei precedunt per quod signatur quod bini et bini missi sunt apostoli ad predicandum in Iudeam ante Christi mortem et resurrectionem. [Glossae Scripturae Sacrae-electronicae (Gloss-e) (cnrs.fr)](https://gloss-e.irht.cnrs.fr/php/editions_chapitre.php?id=liber&numLivre=26&chapitre=26_131) [↑](#endnote-ref-1)
2. Augustine, *De vita Christiana* 1 (PL 40:1033): quod nomen ille frustra sortitur, qui Christum minime imitatur. [↑](#endnote-ref-2)