Worcester F 80 Distinctiones

143 The Mountain which is (*Mons qui est*)

The mountain which is, according to Rabanus, *De naturis*,[[1]](#endnote-1) a swelling rising from the earth. It signifies eminence of life and elevation of the mind and particularly in the preacher to whom it agrees from his office in life and science to provide for others. In figure of this thing, Moses received the law on the mountain [Exod. 19:3]. Elias on the mountain heard the divine response [3 Kings 19:8]. The savior on the mountain taught his disciples [Matt. 5:1],

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because just as it is said in the Psal. [103:6]: “Above the mountains shall the waters stand,” that is, above the preachers eminent in life and customs they rest in the salutary doctrine. And note that we find the Lord descending from the mountain, as in Matt. [15:29]: “Going up into a mountain,” as Matt. 5[:1]: “Jesus seeing the multitudes, he went up into a mountain.” [Matt. 15:29], sitting on the mountain, John 6[:3]: “Jesus went up into a mountain, and there he sat with his disciples.” The first mountain is of fault. The second is of grace. The third is of glory. The first is said to be of Egypt. The second of Olivet. The third of Lebanon. In the first, evil is to remain because it is a place of sterility and indigence, [2] Reg. 1[:21]: “You mountains of Gelboe, let neither dew, nor rain,” etc. Gelboe is interpreted as the act of wanting, Psal. [82:14]: “O my God, make them like a wheel.” For there is neither the dew of devotion nor the rain of compunction.

¶ Second, there is the place of corruption and pestilence, Jer. 51[:25]: “Behold I come against you, you destroying mountain, which corrupts the whole earth.” For you confuse the outsides, the interior you corrupt.

¶ Third, it is a place of sedition and enmity, Deut. 1[:43]: “Swelling with pride, you went up into the mountain.” In another mountain, it is pleasant to rest, because there is a place of abundance, amenity, and security.

¶ Concerning the first, Isai. 25[:6]: “the Lord shall make unto all people in this mountain, a feast,” where it will be evident that that feast will be noble, because the Lord will make it universal, because it will be delectable for all the people, because it will be “of fat things full of marrow.”

¶ Concerning the second, Jer. 31[:23]: “The Lord bless you.”

¶ Concerning the third Exod. 15[:17]: “You shall bring them in, and plant them in the mountain of your inheritance.” But before we come to this mountain of glory, we must first ascend into the mountain of grace in which the Lord is read to have ascended for three reasons. For praying, Matt. 14[:23]: “Having dismissed the multitude, he went into a mountain alone to pray.” For the transfiguration, Matt. [17:1-2]: “He took unto him Peter and James, and John,” he ascended into the mountain, “and was transfigured.” For teaching, Matt. 5[:1]: “Seeing the multitudes, Jesus went up into a mountain.”

¶ Again, the mountains can be called rich, because they are more eminent than other things, Psal. [103:8]: “The mountains ascend, and the plains descend.” Again, because they are more given to rage than others, Psal. [143:5]: “Touch the mountains and they shall smoke.”

1. Rabanus Maurus, *De Rerum Naturis* 13.1 (PL 111:359): Montes sunt tumores terrarum aptissimi dicti quod sint eminentes, quidam autem ex propriis causis uocati sunt, ex quibus notandi sunt qui opinione maxime celebrantur. [↑](#endnote-ref-1)