Worcester F 80 Distinctiones

185 Peace (*Pax*)

Peace, “For he is our peace, who has made both one,” Eph. 2[:14]. Before the coming of Christ there were three walls of enmity. First between God and man. Second between man and angel. Third between man and man. And because man through disobedience offended God. Through his fall he set back the angelic restoration. Through true rites he separated himself from man. For seeing the ceremonies of the gentiles, he cultivated idolatry, and despised the rite of the other.

¶ But Christ coming, our peace, made both one because he destroyed the evils of the enmities and joined concurrently the walls in himself as the corner stone. So that for the future there would be one flock and one shepherd, he took away sin and reconciled man to God, repaired the fall

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and reconciled man to the angel, and he destroyed the rites and reconciled man to man. Therefore, he restored according to the Apostle, those things which are in heaven and those which are on earth. Because of this the multitude of the heavenly army sang, Luke 2[:14]: “Glory to God in the highest,” that is, the angels, “and on earth peace to men,” that is, to the Jews and gentiles. It is for this that he was born God and man so that peace would be reformed between God and man. He was born in the crib of the cow and the ass because peace between God and gentile was reformed by these deeds. The dominator came to the holy temple to the material temple about which it was said forty and six years he would build the temple. Again Psal. [47:10]: “We have received your mercy amid your temple.

¶ Again peace is the language of heaven, the benefit of Christ, the footprint of God.

¶ Concerning the first that peace is the language of heaven is evident through a triple sign. For Christ spoke that when he came from heaven, after his resurrection, John 20[:19]: “Peace be to you.”

¶ Again thus spoke the angelic citizens, Luke 2[:14]: “On earth peace to men.” Again, the apostles, Matt. 10[:12]. Luke 10[:5]: “Into whatsoever house you enter, say, Peace be to this house.”

¶ Concerning the second, Christ commissioned peace as a precious precondition to his disciples and friends, apostles, John 14[:27]: “Peace I leaved with you.”

¶ Concerning the third, Prov. 3[:17]: “All her paths are peaceable.” These paths are three ways of friendship, namely, internal peace which is said to be of the breast, Colos. 3[:15]: “Let the peace of Christ rejoice in your hearts.” Fraternal peace, which is said to be of time, Rom. [12:18]: “If it be possible, as much as is in you, have peace with all men.” Peace on high which is called eternity, Isai. 32[:18]: “My people shall sit in the beauty of peace.” Or thus there is the triple peace of time, the breast, and eternity. First is of the breast, Psal. [72:3]: “I had a zeal on occasion of the wicked, seeing the prosperity of sinners.” Second, it is of the just, Psal. [118:165]: “Much peace have they that love your law.” The third is of the blessed, Isai. 32[:18]: “My people shall sit in the beauty of peace.”

¶ First the peace to be despised is that which is disgraceful because it is figured in [1] Kings 11[:2]: Naas wanted to federate himself with the sons of Israel except he would gouge out “their right eyes.”

¶ The second which is false, Isai. 48[:22]: The heart of the wicked is like the sea in turmoil, and it follows, “there is no peace to the wicked, says the Lord.” This is the peace of Judas saying, [Matt. 26:48]: “Whomsoever I shall kiss, that is he, hold him fast.” Or the peace of Joab, [2] Reg. 20[:9]: who said, “God save you, my brother.”

¶ Again the third because it is uncertain, [1] Thes. 5[:3]: “When they shall say, peace and security, then shall sudden destruction come upon them.” The example of the rich man, Luke 12[:16] and Eccli. 41[:1]: “O death, how bitter is the remembrance of you to a man that has peace in his possessions.”

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The second peace is of the breast. For man makes war against God through offense, against his neighbor through injury, against himself through fault. Therefore, he ought to have peace toward God, Luke 2[:14]: “And on earth peace to men of good will.” And Job [9:4]: “Who has resisted him, and has had peace?” Concerning peace toward one’s neighbor, it is said in Eph. 4[:3]: “Careful to keep the unity of the Spirit in the bond of peace.” Concerning peace toward oneself, Matt. 5[:9, 8]: “Blessed are the peacemakers,” etc. Because the movements of the flesh are asleep. This much comes for the mortification of the flesh. For as long as the flesh can rebel, it never rests.

¶ The example concerning the evil woman who even was thrown into water reviled her husband and after a while by sign when she could not speak, Prov. [30:21]: “By three things the earth is disturbed, and the forth it cannot bear,” etc., explain there first the peace which is had toward God through obedience. Second toward one’s neighbor through poverty because according to Seneca,[[1]](#endnote-1) men would live most quietly if it were not for these two pronouns, mine and yours.

1. Seneca, Cf. Publius Syrus, Sententiae: Quietissime viverent homines, si hec duo pronomina tollerentur de medio, meum et tuum. http://www.thelatinlibrary.com/syrus.html [↑](#endnote-ref-1)