Worcester F 80 Distinctiones

214 The Kingdom of the Heavens (*Regnum celorum*)

The kingdom of the heavens, one is superior in the fatherland and is called the Church triumphant, about which it is said in Matt. 8[:11]: “Many shall come, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.”

¶ Another is lower on the journey, and it is called the Church militant, about which it is said the angels are present and collect from their kingdom all stumbling blocks.

¶ Another is interior in the soul about which, [Luke 17:21]: “The kingdom of God is within you.”

¶ Another is exterior in Scripture about which it is said, [Matt. 21:43]: “The kingdom of God shall be taken from you and shall be given to a nation yielding the fruits thereof.”

¶ The kingdom of the heavens which is the present Church is double, of clerics and laity. The first, however, God spiritually sold it to himself, Exod. 19[:5-6]: “For all the earth is mine. And you shall be to me a priestly kingdom, a holy nation.” But alas because in the Psal. [45:7] it is said, “Kingdoms were bowed down.” For the princes of the world who should defend it from natural justice and from the oath given in the reception of their knighthood, repress it and oppress it. Nor perhaps because ecclesiastics and the seculars do not come together according to customs. But from the beginning of the world the carnal ones have persecuted the spiritual ones, as [Gen. 4:8] Cain and Abel, [Gen. 17:19], Ismael and Isaac, [Gen. 25:33], Esau and Jacob, then and now, Gal. 4[:29]: “But as then he, that was born according to the flesh, persecuted him that was after the spirit, so also it is now.” Therefore, out of fear and sorrow we can seek that of Luke 11[:18]: “How shall his kingdom stand?” We can seek that same out of stupor, especially when Christ says in Luke 11[:17]: “Every kingdom divided against itself, shall be brought to desolation.” For the kingdom of the Church in this way is divided because hardly one loves another. Sometimes one professed envies another professed, etc. Therefore, it is no wonder if today men of the Church are in contempt and derided. Third, it can be asked, out of stupor, how the kingdom of the Church will stand. For if we consider the ancient state of the Church how it was ruled and regulated by devout men and how to its control now dissolute and undevout men are promoted. We can well sorrow and ask how its kingdom will stand.