Worcester F 80 Distinctiones

215 Kingdom is triple (*Regnum triplex est*)

Kingdom is triple. One is inside us which we must conserve.

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Another is against us which we must avoid. Another is above us which we must desire.

¶ The first of these is our soul about which, Luke 17[:21]: “Behold the kingdom of God is within you.” And it is that kingdom which is very dear to God. For when he lost that through our sin he came down from heaven into the world where he suffered many adversities, Luke 19[:12]: “A certain nobleman went into a far country.”

¶ And certainly this kingdom now redeemed through Christ which we have the necessity to conserve well because continually the world attacks it with the concupiscence of the flesh and of the eyes, according to that of Luke 21[:10]: “Nation shall rise against nation, and kingdom,” etc. Therefore, we remember that Apo. 1[:5-6]: “Who has loved us and washed us from our sins in his own blood. And has made us a kingdom to God.”

¶ The second kingdom which is against us, is the world which we must avoid because it is dark, Apo. 16[:10]: “And his kingdom became dark.” Again, because the duration is brief, Job [14:5]: “The days of man are short.” Again, nothing is carried away from this kingdom, Dan. 4[:28]: “Your kingdom shall pass from you.” For these reasons it ought not to be loved.

¶ The third kingdom which is above us we ought to follow and that is heaven, about which Matt. 5[:3]: “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” This kingdom was ours, but we lost it by our sin. Therefore, we must plead something for it if we must recuperate it. The example of King Cleomenes[[1]](#endnote-1) who placed three thrones for deciding some case. So, because he could appeal from the first to the second, from the second to the third, in which no one was condemned, unless he was too wicked.

¶ Again, God has three thrones, namely, throne where it is dangerous for us to plead, because there it is pled through a brief concerning right choice that we are justified. For Mark 10[:14] it is said that “of such is the kingdom of the heavens.” But if we assert this, it can be alleged against us that we have justly lost that kingdom through such works which the Apostle showed, Gal. 5[:19-21]: “Now the works of the flesh are manifest, which are fornication, uncleanness,” etc., up to “they shall not obtain the kingdom of God.” Therefore, it is doubtful to litigate in that curia, according to that of the Psal. [9:5-6]: “You have sat on the throne, who judges justice. You have rebuked the Gentiles, and the wicked one has perished.” Therefore, it is safer to appeal to the second throne which is wisdom, about which Heb. 1[:8]:

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“Your throne, O God, is for ever and ever.” Where we can plead by a brief of recent dispossession. For when the boy is baptized the habit of faith is given to him through which he is placed in possession of the kingdom of heaven, James 2[:5]: “God loves the poor in this world, rich in faith and heirs of the kingdom of heaven which God has promised to them that love him.” But if we plead there, it is to be feared lest a wise judge should say that brief has no value because at the time of baptism we were placed in possession but under condition. If we renounce the devil and his pomps. But who is that one who keeps that pact. And certainly, violators of the pact will not have the kingdom, according to that, Luke 9[:62]: “No man putting his hand to the plough, and looking back, is fit for the kingdom of heaven.” Because of this it is safer to appeal to the throne of mercy where we must plead by a brief of the death of the ancestor, that is, of Christ who acquired that by a double law, namely, by hereditary law, because a legitimate heir of the father and the law of purchase by his passion. We however are heirs and coheirs of Christ, Rom. 8[:17]: “Heirs indeed of God, and joint heirs with Christ.” By that brief, quickly it shuts out the seeking devil, by which law he sold the kingdom of God. Christ responds in so far as he is the Son of God by hereditary law, he possesses that. But as far as he bought it with his blood, he could sell it as coheirs with Christ.

1. Cleomenes, [↑](#endnote-ref-1)