Worcester F 80 Distinctiones

244 Christ was Standing (*Stabat Christus*)

Christ was standing to preach so that he might be better heard, just like one proclaiming an edict of the prince, John 7[:37]: “And on the great day of the festivity, Jesus stood,” etc. In which it is suggested the eminence of life in the preacher, Isai. 40[:9]: “Get up upon a high mountain, you.”

¶ Second, in the visitation of the apostles, so that recreating he may be recognized, just as a shepherd in the middle of his flock, John last chapter [21:4]: “Jesus stood” in the midst of his disciples where it is suggested that a prelate ought to be a person impartial and keep himself equally toward his subordinates, just as the middle stands equal

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from the extremes, [1] Kings 10[:23]: “Saul stood in the midst of the people.”

¶ Third, he stands at the door of the heart so that he may confer graces, just as the rays of the sun offer themselves at the window, Apo. 3[:20]: “Behold, I stand at the gate, and knock.” In which the defect is on the part of man if he does not have grace, as it is said, Wis. 6[:15]: “He that awakes early to seek her.”

¶ Fourth, he stands amid the persecution of the faithful bearing aid, Act. 7[:55]: “Behold, I see the heavens opened.” Where it is suggested that in God we must confide, Psal. [90:15]: “I am with him in tribulation.”

¶ Fifth, he will stand in the execution of judgment so that he may more forcefully bear, just as threshing wheat, Isai. 3[:13]: “The Lord stands up to judge.” In which it is suggested the fear of the sinners because he strikes them incurably.

¶ Again, just men ought to stand for five reasons. First, for serving the Lord reverently, Eccli. [47:11]: “He set singers before the altar.”

¶ Second, for resisting temptations, just as fighters stand in fights, Eccli. 2[:1]: “Son, when you come to the service of God, stand in fear.”

¶ Third, for seeking the right way, Jer. 6[:16]: “Stand on your ways and see and ask for the old paths.”

¶ Fourth, for guarding the underlings, just as a watcher stands at the gate, Haba. 2[:1]: “I will stand upon my watch.” Isai. 21[:8]: “I am upon the watchtower of the Lord, standing continually.”

¶ Fifth, so that he may hear the sentence of the judge, just like one cited to the courthouse stands, he does not sit, Rom. 14[:10]: “We shall all stand before the judgment seat of Christ.” And “then shall the just stand with great constancy against those,” [Wis. 5:1].

¶ Again, we read that a man stands but badly on account of five about which they are guilty. First, by reason of place, that is, of sin, in which the unclean stand, Psal. [1:1]: “Blessed is the man who has not walked in the counsel.” By no means would the defiled approach there, Gen. 19[:17]: “Neither stay in all the country about.”

¶ Second, by reason of time, in which the idle stands when the voyager has a great deal to accomplish, Matt. 20[:6]: “Why stand you here all day idle?”

¶ Third, by reason of cause, that is, of fault, on account of which the culpable continue, Lev. 19[:16]: “You shall not stand against the blood of your neighbor,” much less against the blood of your own.

¶ Fourth, by reason of the status of an acquaintance in which he stands. For more culpable is he who sins from other’s knowledge than the one who is ignorant, Luke 18[:11]: “The Pharisee standing, prayed thus with himself,” etc.

¶ Fifth,

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by reason of the person who stands in sin more, for, he is guilty who stands against his friend than another, Psal. [37:12]: “My friends and my neighbors have drawn near and stood against me,” etc.

¶ Again fighters are accustomed to stand in a duel, pleaders in a judgment, and the ministering in obeying. So we ought to be like ones resisting the enemy, like assisting judges, like one serving the father.

¶ Concerning the first, Eph. 6[:10-11]: “Be strengthened in the Lord, and in the might,” etc., up to “the deceits of the devil.” Concerning the second, Luke 17[:12]: “There met him ten men that were lepers, who stood afar off.” Concerning the third, Eccli. 2[:1]: “Son, when you come to the service of God,” etc.