Worcester F 80 Distinctiones

248 Temple (*Templum*)

A temple is understood in scripture in two ways. Sometimes spiritually and sometimes literally. Spiritually it is said sometimes to be the body of Christ in which the plenitude of divinity dwells bodily, John 2[:19]: “Destroy,” that is, you will destroy, “this temple, and in three days,” etc. Again, it is said the mother

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of Christ in which God and man remained for nine months, Mal. 3[:1]: “Presently,” that is, with the dwelling consent of the virgin, “the Lord shall come to his temple,” that is the womb of the virgin, “the Lord of hosts.” Psal. [10:5]: “The Lord is in his holy temple,” that is, in the womb, nor however did he desert heaven because [Psal. 10:5]: “The Lord's throne is in heaven.” And truly it is a holy temple. Because it is founded firmly, upon elevated faith, upon hope as the pavement, upon humility rubbed, upon golden wisdom, upon allowed charity, and upon fecundity.

¶ Again, a faithful servant in whose heart as if in a chorus he is served joyfully, [1] Cor. 3[:16]: “Know you not, that you are the temple of God, and the Holy Spirit dwells in you?” They violate the temple of God who make of it a kitchen of the gluttonous, a brothel of harlots for the lustful, a pigsty for the slothful, a cave of thieves for the avaricious, a field of war for the wrathful, a prison of the damned for the world, a tower of Babel for the proud, [1] Cor. 6[:19]: “Know you not, that your members are the temple of the Holy Ghost.” But alas because it is said, [Psal. 78:1]: “They have defiled your holy temple.” [2] Mach. 6[:4]: “The temple was full of riot and reveling.”

¶ In the temple assumed as material Christ brought about some and sustained some. Through this shaping us and especially the prelates in things to be done and sustained. For Christ in the temple brought about three things. Because he taught, John 18[:20]: “I have always taught in the synagogue, and in the temple.” Again, he corrected, John 2[:15]: “He made a scourge of little cords, and he drove out all from the temple.” Again, he absolved the adulteress, John 8[:2-3]: “Early in the morning he came again into the temple, and they bring unto him a woman,” etc.

¶ Thus also, the prelates ought to be learned in correcting, virtuous in forgiving, and benign in sustaining. For the prelacy is like a sword, but it is in the hand of a fool when it is without discretion. In the hand of a child when it is without correction. In the hand of the madman when it is without benignity. The example of the crow.[[1]](#endnote-1) Again, in the temple Christ sustained many things because he was tempted when they brought to him an adulteress, John 8[:3]: And this they said tempting him. Also, he was blasphemed, John 8[:48]: “Do not we say well that you are a Samaritan?” etc. He was stoned, John 8[:59]: “They took up stones therefore to cast at him.” And note here that when he was tempted, he responded [John 8:6], when he was blasphemed, he sustained it [John 10:33], but when he was stoned, he went out of there, [John 8:59]. So, the prelates should not remain quiet unworthily, nor respond out of pride, nor avenge themselves through violence.

¶ However the temple is the place of dedication for three things, for prayer, Acts 3[:1]: “Peter and John went up into the temple at the hour of prayer.” The example, Luke 2[:36] concerning “Anna, a prophetess.” And [Luke] 18[:10] concerning the pharisee and the publican. Again, for sanctification because there the restorative sacraments are administered and are sanctified, such as baptism and penance, which is figured in Ezech. 47[:1] where “waters came down to the right side of the temple.” Again, for preaching, Act. 5[:20] the angel said to the apostles, “Go, and standing speak in the temple to the people all the words.”

1. Here F 128 adds: that drives people mad, provokes the workers, and sets off the hunting dogs. [↑](#endnote-ref-1)