Worcester F 80 Distinctiones

252 Covenant (*Testamentum*)

Covenant. “The Lord made an everlasting covenant with him,” [Eccli. 45:8]. In a will are required ideal witnesses before whom the attorney arranges the matter and a notary who described the will. So, it was in the will of Christ who not only had five witnesses but all the apostles he acquired for himself. Wherefore it is said, [Act. 1:8]: “You shall be witnesses unto me in Jerusalem.” Before whom not only one heir but all the elect are heirs of God. However, coheirs of Christ concerning whom, Psal. [88:4]: “I have made a covenant with my elect,” that is, the heavenly kingdom. About which it is said in the Gospel, [Luc. 6:20]: “Blessed are the poor, for yours is the kingdom of God.” Again [Luke 22:29]: “I dispose to you, as my Father has disposed to me,” etc. The notary was present, that is, the evangelist who wrote down the will of Christ. This is the everlasting “covenant,” “confirmed” by the death of the attorney, just as it is said to the Heb. [9:17].

¶ Therefore the Old Testament had to “cease” according

/fol. 309ra/

that of Deut. [32:26]. With new things superseding we throw out the old. And in Apo. 21:5] it is said, “Behold, I make all things new.” Wherefore the prophet says, [1 Reg. 2:31]: “Behold the days come and” I will confirm a new covenant upon the house of Juda, etc. But although he has arranged a covenant for all the elect. Principally however for the apostles and their vicars for whom he commissioned the principate of the kingdom, to say, Psal. [49:5]: “Who set his covenant before sacrifices.” For this holy clarity arranged each one of the covenants. This learned scribe in the kingdom of heaven. Here is that innkeeper who for the cure of the wounded conducted for two denarius which he received from the Samaritan. These are the four rivers from the spring of scripture that produced the exposition about which Gen. [2:10] it is said, “A river went out,” etc. Because scripture is derived in four kinds of exposition. Syon, which is interpreted as an opening of the earth designates the historical sense according to which the ancients regarded with longing earthly matters. Phison, which is interpreted as the imitation of the mouth designates the allegorical sense according to which the literal sense is changed into the spiritual. Tigris, which is interpreted as swift designates the anagogical sense for which the intended is sought with a swift intelligence because it treats of a higher level. Euphrates, which is interpreted as fruitful, designates the tropological sense through which the soul is planted in good customs. It increases in virtues; it fructifies in works by these rivers. Blessed Gregory irrigated the paradise of the church, he directed his ark and prepared it, that is, each covenant.

¶ For in the ark there are two, wood and rope, hard and soft holding to each other, and the hard is bent by the soft. Because the Gospel tempers the hardness of the law. And these cohere because the two covenants unite as a wheel in the middle of a wheel. And two cherubim mutually look at each other with their faces turned in propitiation. In the ark blessed Gregory prepared vessels of death against the heretics. So that they may capture the little foxes which demolish the vines, certainly having faces but their tails are tangled in each other. Because of vanity they come together into the same thing.

¶ Again he makes his arrows burning on account of delinquent Catholics like sheep straying, he leads them to the sheepfold with his equipment and arrows free of mortality, as if the quiver held very many. Therefore, the Lord “made an everlasting covenant with him.”