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Jesus came according to that of Habac. 2[:3]: “For it shall surely come, and it shall not be slack.” Where the word of coming (*veniens veniet*) is doubled. As a sign that his coming is doubled to fourfold. Of which the first is into the world and that is double, because it is through incarnation and through transubstantiation. Of which the earlier is in the womb of the Virgin, for redeeming the captive servant, John 16[:28]: “I came forth from the Father and am come into the world.” But alas there is no one who goes out of the world and comes [John 14:6]: “No man comes to the Father, but by me.”

¶ The second coming is in the hand of the priest, just as the pelican to its chicks, by vivifying and sending, John 6[:56]: “For my flesh is meat indeed.” [1] Kings 4[:7]: “God is come into the camp.” Num. 4[:5]: The ark was commanded to be folded in the veil. In the ark was the golden urn. In the urn was manna. By the veil was the sacramental species signified, by the ark was the body of Christ, by the urn the soul of Christ, by the manna was the divinity. The Philistines held this ark, that is, the demons. Chrysostom,[[1]](#endnote-1) wherever they would see the blood of the Lord the demons would flee when they met the angels. Therefore, to this manna, the Lord supports it, Matt. 11[:28]: “Come to me, all you that labor, and are burdened.”

¶ The third coming is into the human heart and that is double. One through baptismal regeneration, just as the nurse comes with water to bathe the child, [1] John 5[:6]: “This is he that came by water,” namely, of absolution in baptism, “and blood,” of redemption

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on the gibbet, Can. 5[:1]: “Let my beloved come into his garden.” Another through penitential conversion, just as the physician to the sick, Matt. 8[:7]: “I will come and heal him.” But because he does not come to the heart except for love and obedience. Therefore John 14[:23]: “If any one love me,” etc.

¶ The fourth coming is for judgment and that is double. One for the judgment in death, just as the householder to the one doing work, Matt. 24[:44]: “Be you also ready, because at what hour you know not.” Augustine,[[2]](#endnote-2) nothing is more certain than death, etc., Matt. 24[:50]: “The lord of that servant shall come.” The other to the universal judgment just as the winnower at the end of the harvest placing “the wheat into the barn; but the chaff into the fire as it is treated in Matt. 3[:12]. Psal. [49:3]: “God shall come manifestly.” Isai. 3[:14]: “The Lord will enter into judgment with the ancients of his people.”

¶ Again according to Bernard,[[3]](#endnote-3) it is read about the triple coming of Christ, because to men by the assumption of flesh. In men by the infusion of grace. Against men by the retribution of works.

¶ Concerning the first, Gen. 37[:14]: “So being sent from the vale of Hebron, he came to Sichem,” which is interpreted labor. And in truth in this advent he underwent labor, etc. Concerning the second, Can. 5[:1]: “Let my beloved come into his garden,” and in this coming he came to sinners for three reasons. For exciting penance, Luke 5[:32]: “I came not to call the just, but sinners to penance.” Again, for consoling the penitents, John [14:18]: “I will come to you,” [14:3]: “and will take you to myself,” etc. Concerning the third coming against men, Isai. 3[:14]: “The Lord will enter into judgment with the ancients of his people.” And in that coming he will come for three reasons: for separating, for saving, and damning. Concerning all of these, Matt. 25[:31-32]: “When the Son of man shall come in majesty,” etc., “he shall separate them,” for the first, “And he shall set the sheep on his right hand,” for the second, “but the goats on his left,” for the third.

¶ Again, Christ comes by many ways because in the womb of the virgin so that he may become man, Can. 5[:1]: “Let my beloved come into his garden,” in the temple of Jerusalem so that he may fulfill the law, Mal. 3[1]: “And presently the Lord, shall come to his holy temple,” etc. In the fellowship of man so that he may instruct him John 3[:2]: “We know that you are come a teacher from God.”

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On the gibbet of the cross, [Tit. 2:14]: “That he might redeem us,” Psal. [68:3]: “I have come into the depth of the sea,” etc.

1. Chrysostom, [↑](#endnote-ref-1)
2. Augustine, variously attributed to Gregory and Anselm of Canterbury.

   See, Jaska Kainulainen, “Dying Prepared in Medieval and Early Modern Northern Europe,” *edited by* Anu Lahtinen and Mia Korpiola In: [Journal of Jesuit Studies](https://brill.com/view/journals/jjs/jjs-overview.xml) Online Publication Date: 01 Jun 2019 [Dying Prepared in Medieval and Early Modern Northern Europe, edited by Anu Lahtinen and Mia Korpiola in: Journal of Jesuit Studies Volume 6 Issue 2 (2019) (brill.com)](https://brill.com/view/journals/jjs/6/2/article-p338_338.xml?language=en) [↑](#endnote-ref-2)
3. Bernard, *In Adventu Domini* 3.4 (PL 183:45): Triplicem enim ejus adventum novimus; ad homines, in homines, contra homines. cf. *Sermo 5, In Adventu Domini, 1-3:*

   See Chuck Davis, “Column: The Three Advents of Jesus**”** Greenwich Sentinel, [December 6, 2016](https://www.greenwichsentinel.com/2016/12/06/) : Though doctrinally the Church refers to the two Advents of Christ, Bernard de Clairvaux, the 12th century French monk, preached on the three advents of Jesus. Here is a paragraph from his sermon:

   “We know that there are three comings of the Lord. The third lies between the other two. It is invisible, while the other two are visible. In the first coming he was seen on earth, dwelling among men; he himself testifies that they saw him and hated him. In the final coming all flesh will see the salvation of our God, and they will look on him whom they pierced. The intermediate coming is a hidden one; in it only the elect see the Lord within their own selves, and they are saved. In his first coming our Lord came in our flesh and in our weakness; in this middle coming he comes in spirit and in power; in the final coming he will be seen in glory and majesty.” [Column: The Three Advents of Jesus - Greenwich Sentinel](https://www.greenwichsentinel.com/2016/12/06/column-the-three-advents-of-jesus/) [↑](#endnote-ref-3)