Worcester F 80 Distinctiones

259 Christ Came (*Venit Christus*)

Christ came like a lord to his servants, like a teacher to his students, like a physician to the sick.

¶ Concerning the first, princes newly raised are accustomed to come to their land for receiving homage, John 16[:28]: “I came forth from the Father and am come into the world.” This is noted how much Christ loved men that he left heaven to come to them. But lest men excuse themselves from ignorance, therefore Christ sent ahead servants to warn about his coming, Mal. 3[:1]: “He shall come to his holy temple, the Lord of hosts.” Some however did not want to receive him, nor do him homage, John 1[:11]: “He came unto his own, and his own received him not.” Here the iniquity of the Jews is evident who at the coming of the king they would not admit him to his own castle, or if they received him in the first coming, afterwards they rejected him when in his passion. In a comparable way the evil Christians do who in a way admit him but after Christmas or after Easter shamefully they expel him. He said who throws out more shamefully than not admitting the stranger. Wherefore it is a marvel how such expellers otherwise dare to seek from Christ such things by which Christ can respond that which he suddenly responded to those seeking him in the help of his father. But also some do the worst, because they receive the enemy of Christ, that is, the devil in place of Christ almost through the whole year together with the Easter of the Lord, John 5[:43]: “I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.”

¶ Second, he came as a teacher to his student, Dan. 10[:14]: “I have come to teach you.” It is evident what kind of things he taught while he was here. And yet daily he comes for teaching, John 12[:46]: “I am come a light into the world; that whosoever believes in me, may not remain in darkness.”

¶ But alas because some cannot submit to the teaching of this light, they are like the wolf that does not heed the barking of the dogs at night and that flees the light, John 3[:20]: “For every one that does evil hates the light, and comes not to the light, that his works may not be reproved.” Wherefore it is to be feared for such ones who

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are dead or near to death because they could not suffer the light. Just like the false merchants who take their cloth from the light. But it is a marvel that such ones flee from the light, Christ, when he himself comes to call not for vengeance but for mercy, Luke 5[:32]: “I did not come to call the just but” the sinful, he loves more the cuckoo than money. And the balky horse flees the saddle and kills the rider, John 3[:19]: “The light is come into the world, and men loved darkness rather than the light.”

¶ Third, he came like the physician to the sick. Wherefore Augustine,[[1]](#endnote-1) he came to us, the great physician, because everywhere the great were lying sick. Truly Christ is the physician, because not only of the bodies but of the souls, Mark 1[:14]: “Jesus came into Galilee” and they wished him to cure the sick and he cured them, where his great mercy is evident because he cured enemies over friends, [1] Tim. 1[:15]: “Christ came into this world to save sinners, of whom I am the chief.” But he even raised a man from the dead if they wished to approach, according to that of Matt. 8[:7]: “I will come and heal him.” But alas because many more freely receive the killer than the physician, the poison of fault than the medicine of penitence, John 10[:10]: “The thief cometh not, but for to steal, and to kill, and to destroy. I have come that they may have life.” And he does this through a long diet.

1. Augustine, *Sermo* 175.1.1 (PL 38:945): Si venit de coelo magnus medicus, magnus per totum orbem terrae jacebat aegrotus. Ipse aegrotus genus humanum est. [↑](#endnote-ref-1)