Worcester F 80 Distinctiones

281 This Life (*Vita ista*)

Christ lived this life three ways. For he lived by begging so thus he attracted the love of poverty. So, the eagle provokes his chicks to flying by flying before them. He who flies, however, is elevated from the earth. However, the man Christ despised earthly goods to show us they are to be despised. Therefore, he little valued the scribe who wanted to follow him on account of his riches, Matt. 8[:20]: “The foxes have holes,” etc. Psal. [68:30]: “I am poor and sorrowful.” Again, see the poor. Bernard,[[1]](#endnote-1) if you want to be the best merchant, a famous lender, give to your neighbor what you cannot retain to receive what you will not be able to lose, give a little so that you may receive a hundredfold, give earthly possession to receive heavenly inheritance.

¶ Second Christ preached to

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to attract to the labor of piety, Matt. 4[:19]: “Come after me, and I will make you to be fishers.” The church certainly is like the ship of Solomon,[[2]](#endnote-2) which sought the gold of obedience for the sake of ductility, silver of good reputation for the sake of clarity, elephant teeth of sonority, that is, the ivory of continence for the sake of bright whiteness, bread of honest conversation for the sake of exterior beauty, monkeys of good emulation for the sake of good imitation, Jer. 2[:31]: “See ye the word of the Lord.”

¶ Third he tolerated to leave behind to leave after him an example of patience and humility. If the king put his hand to carry stones and timbers to the structure, immediately his servant would carry them for him or with him. Christ suffered for cleaning us from sin. Therefore, we must resist against sin up to the shedding of blood just like Christ, Heb. 12[:1]: “Laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us,” etc. Lam. 1[:12]: “O all ye that pass by the way, attend, and see.” Who is so insolent who is not humbled, so religious who is not provoked, so wrathful who does not soften, so wicked who does not contain it. Hear the passion of Christ. For when the passion of Christ came, splitting rocks, moving the earth, opening sepulchers. Because therefore everything that can be diverted needs a rule. However, we are diverted in actions and words. In actions we have Christ, the chooser of poverty, the preacher of truth, the carrier of the cross, Can. 3[:11]: “Go forth, and see king Solomon in the diadem,” etc. Augustine says that here each ought to live well, so that it may be given to him always to live. For if it is not given to one always to live well, what good does it to one to live a brief time? Therefore, they are said not to live well, who neither know the end of living well or despise it. And just as the human body cannot live without the spirit, so neither can the soul without the divine spirit, because the spirit is that which vivifies the flesh, however it does no good. Therefore, rather, if the spirit does not assist, one does not live, because now not as man lives, but as a brute, and so much more unhappy than a brute, how much worse is he to abuse reason than to lack reason, Dan. 4[:13]:

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“Let his heart be changed from man’s and let a beast's heart be given him.” Such a one does not live but is driven by a demon. Like a dead body taken up by a devil, Rom. 8[:10]: “The body indeed is dead, because of sin.” Apo. 3[:1]: “You have the name of being alive: and you are dead.” Again, men would live most quietly except one says two words, mine and yours. Therefore, take away mine and yours and now there will be no arguments. But today that has life, Osee 4[:1]: “There is no truth, in the land.” And Jer. 5[:5]: “These have together broken the yoke more,” etc. Wherefore also the life of the worldlings is well compared to a line whose extremes are two points, namely, to be born and to die. Therefore, whatever man accepts between these two points is divisible but not the last one. Thus, it is concerning the life of the sinner.

1. Bernard, cf. Alanus de Insulis, *Summa de arte praedicatoria*, 6 (PL 210:124C): Vis esse mercator optimus, foenerator egregius et prudens mercenarius? Da quae non potes retinere, ut consequaris ea quae non potes amittere, da modicum ut consequaris centuplum; da alienam possessionem, ut consequaris aeternam haereditatem. [↑](#endnote-ref-1)
2. According to the Vulgate *Queste del Saint Graal* and *Estoire del Saint Graal*, this biblical King of Israel learned that [**Galahad**](https://nightbringer.se/nightbringer/a_galahad.html) - the end of his lineage - would surpass all others in prowess and piety. Solomon, at the urging of his wife, decided to construct a magnificent ship in order to let Galahad know that his coming had been foretold. … Analogs to the Ship of Solomon are known in early Celtic mythology. One is also found in the non-Arthurian lay of *Guigemar*. [Nightbringer.se](https://nightbringer.se/nightbringer/a_solomon.html) [↑](#endnote-ref-2)