Worcester F 80 Distinctiones

284 Christ (*Xpc* [*Christus*])

Christ is compared to light. For just as light has purity in substance, beauty in form, height in site of origin, utility in effect of work. So, Christ is purest light because he is without the darkness of fault, [1] John [1:5-7]: “God is light, and in him there is no darkness,” etc. up to “he cleanses.”

¶ Again he is the most beautiful light on account of the plenitude of grace, Wis. 7[:29]: “He is more beautiful than the sun, being compared with the light, he is found before it.

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Again, he is the most suitable light on account of the union of humanity with deity. For a man cannot be lifted higher than to be God, Wis. 7[:26]: “He is the brightness of eternal light,” etc.

¶ Again, he is the most useful light on account of the diffusion of wisdom, Isai. 49[:6]: “I have given you to be the light of the Gentiles.” And Isai. 9[:2]: “The people that walked in darkness, have seen a great light.” Let us strive, brothers, to participate in this light so that it may be for each of us pure through sanctity as for oneself, beautiful through honesty as for the world, sublime through devotion as for our neighbor. This light is the son of God that came veiled by the incarnation just as light in a lantern, John 12[:46]: “I am come a light into the world.” John 1[:5]: “The light shines in darkness.” Hidden by the passion like a lamp under a bushel, Hab. 3[:4]: “His brightness shall be as the light,” etc. “There is his strength hid.” Revealed by preaching like the day through a mirror, Act. 26[:17-18]: “I send you, to open their eyes, that they may be converted from darkness to light.” Zach. 9[:9], Expect the final remuneration, Osee 6[:5]: “My judgments shall go forth as the light.” Then the Lord will be in the light forever.

¶ Again Christ is said to be a rock on account of three matters. First by reason of solid support, Isai. 28[:16]: “Behold I will lay a stone in Sion, a corner stone.” Second by reason of active damage because a rock harms the attacking one or vice versa, Matt. 21[:44]: “Whosoever shall fall on this stone.” [Dan. 2:34]: “This stone was cut out of a mountain without hands,” that is, from the virgin without the work of a man. “This struck” the kingdoms of the world. Third by reason of passive cutting because a stone is not made a corner stone unless by cutting, so neither is Christ unless by his passion, Psal. [117:22]: “The stone which the builders rejected,” etc.

¶ Again Christ is compared to a lion on account of three matters. Because of his clemency because he spares those prostrate. Thus, Christ is to the humble and confessing. Second because his tail deletes his tracks. Thus, Christ does his secrets up to the final judgment when all things will be naked and open. Third because he permits the overthrown captives to be

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repatriated. Thus, Christ does for the contrite.

¶ Again Christ is said to be a flower, Isai. [11:1]: “A flower shall rise up out of his root.” Sometimes he is said to be a fragrance, [2] Cor. [2:14]: “He manifests the odor of his knowledge by” the son because by the fragrance. Sometimes we recognize a thing which we do not see. So, we arrive through the incarnation into the recognition of divinity. Sometimes he is called splendor, Heb. [1:3]: “Who being the brightness of his glory.” Sometimes he is called the word, John 1:1]:

¶ “In the beginning was the Word.” We see that the flower from a tree, the fragrance from the flower, the splendor from the moon, the word from the mind, come forth without exterior agency. Therefore, it is no marvel if Christ came forth from the virgin without the seed of man.

¶ The devil on account of diverse properties is called by diverse names of animals, namely, by the names of birds on account of pride and haughtiness. By the names of beasts on account of violence and oppression. By the names of reptiles on account of cleverness and deception. By the names of fish on account of lust and outpouring.

¶ An example of the first therefore he is called a bird according to that, [Matt. 13:4]: “The birds of the air came and ate them up.” That and he is called by the specified word *partridge,* as in Jer. [17:11]: “hath hatched eggs which she did not lay.” Again, he is called [Job 40:10]: “Behemoth,” that is, from the monster, Psal. [73:19]: “Deliver me not up to beasts the souls that confess to you.” And in a specific word he is called a lion. Wherefore the apostle, [1 Pet. 5:8]: “Your adversary the devil, as a roaring lion, goes about.” And he is called a wolf. Wherefore in John [10:12]: “And the wolf catches.” Again, he called a serpent. Wherefore Isai. [27:1]: “In that day the Lord shall visit leviathan the bar serpent.”

¶ Again he is called a snake and a dragon. Again, he is called a fish as in Tob. [6:2]: Who wanted “to devour him.”

¶ And he is called a great whale. And in all these he is called Satan, that is, the adversary, he is called Belial, that is, the apostate or perverter, or without the yoke he is called the devil as well, that is, the accuser or the one falling.