Worcester F 80 Distinctiones

55 To be Taught (*Docenda*)

Three matters are to be taught. What to beware of, what to be done, and what to be expected. First therefore evils are to be guarded against, just as a teacher of grammar teaches to beware of incongruity, a warrior teaches his follower about strokes, a physician teaches the sick person about harmful things, Lev. 15[:31]: “You shall teach the children of Israel to take heed of” hostilities. Tob. 1[:10]: “From his infancy he taught him to fear God, and to abstain from all sin.” Likewise, to do good. For they teach this to a thing made, namely, to creatures, even irrational ones, because serpents are taught a timely prudence to be armed, ants to be provident, certain birds are taught justice in assisting the powerless ones of their own kind, Job 12[:7]: “Ask

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now the beasts, and they shall teach you, and the birds of the air, and they shall tell you.” Isai. 48[:17]: “I am the Lord that teaches you profitable things.” Second what to expect. Rewards just as a merchant instructs his son about money, Matt. 13[:54]: “He taught them” about the kingdom of God. Dan. 10[:14]: “I am come to teach you what things shall befall your people in the latter days.”

¶ Concerning the form of teaching note that it should be taught fervently and movingly. Just as the sun rotates daily for illuminating, Luke 19[:47]: “He was teaching daily in the temple.” And Act. 18[:24-25] it is said about “Apollo that he taught diligently the things that are,” etc. [2] Tim. 4[:2]: “Preach the word, be instant in season, out of season.”

¶ Second it is to be taught boldly in communicating as a teacher who has the word, like a hammer breaking rock. So the baptizer taught, Matt. 23[:33] and Luke 3[:7]: “You offspring of vipers, who has showed you [to flee],” etc. And Matt. 3[:10]: “Every tree, that does not yield good fruit, shall be cut down.” [2] Tim. 4[:2]: “Reprove entreat, rebuke.”

¶ Third it is to be taught humbly by promising, just like it is promised to the good worker, just like Christ taught, Matt. 5[:3]: “Blessed are the poor [in spirit], for” yours, etc. Psal. [142:10]: “Teach me to do your will, for you are my God,” etc.

¶ Concerning the end and intention of teaching note that it ought to be the son, for a triple reason.

¶ First the conversion of sinners to God, just as teaching the right way leads back the one erring from the straight road, Psal. [50:15]: “I will teach the unjust your ways, and the wicked shall be converted to you.”

¶ Second a strengthening of the just to the good, just as the flowing rays of the sun nourish and fortify the plants, a goad moves the ox, Prov. 9[:9]: “Teach a just man, and he shall make haste to receive it.”

¶ Third is the glorification of the teachers and equally the listeners, [1[ Tim. 4[:16]: “Take heed to yourself and to doctrine. For in doing this,” etc. Eccli. 30[:2]: “He that instructs his son shall be praised in him and shall glory in him in the midst of them of his household,” namely of the good. But note that in teaching, life is required. For teaching without life is like a letter without a seal which does not give faith, Matt. 10[:18], when you stand before kings, etc.[[1]](#endnote-1) For many teach what does not exist, that is, a firm life, but more vain opinions or stories, just like that one who for a long time studied that a fly has many feet and wings and man only has two feet and no wings.

¶ Certainly the good teacher teaches three things, because by the sermons of truth, works of knowledge, and the similitudes of congruity. Therefore

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Christ is to be moved on account of the example, he is to be heard on account of

the teaching, he is to be loved on account of solace and fellowship.

1. ###  Antiphona

Dum steteritis ante reges et praesides,
nolite praemeditari qualiter respondeatis;
dabitur enim vobis in illa hora quid loquamini.

[Dum steteritis ante reges ...nolite praemeditari (gregorien.info)](https://gregorien.info/chant/id/2569/0/en) [↑](#endnote-ref-1)