Worcester F 80 Distinctiones

7 Behold the Lamb of God (*Ecce Angus Dei*)

“Behold the Lamb of God.” John [1:29]. A social revelation in a demonstration of the Word. Behold the figural expression in the designation of the lamb, the lamb of spiritual reformation in the divine naming of God. Something that is believed by faith, something that is seen by the eyes, and something that is perceived through the senses.

¶ Concerning the eating of this lamb, four things are to be addressed, namely, time, rite, culture, and advantage. The time was the first month, [Exod. 12:2]; the tenth day, [Exod. 12:3]; the fourteenth of the moon, the hour of evening, [Exod. 12:6].[[1]](#endnote-1) In all these things a mystery lies hidden. For the first month is the reformation of penitence. On the tenth day is the observation of the law. On the fourteenth day of the moon is the exercise of good works. When the hour is evening it is the consummation of perseverance to the last. If you wish therefore to embody the lamb, you should return to the first month to penitence, Eph. 4[:24]: “Put on the new man, who according to God is created.” On the tenth day observe the precepts of the law; on the fourteenth day of the moon exercise good works; at the evening hour finally persevere. For only perseverance crowns among the other virtues. Beware therefore lest there be negligence in preparing, irreverence in approaching, or abuse in receiving.

¶ In the second place, the rite of eating was so that it would not be consumed raw, boiled, fried, nor broken, but the whole entire and the whole roasted by fire, [Exod. 12:9]. He who takes it raw, who does not clear the mind, he approaches irreverently. Wherefore the gloss[[2]](#endnote-2) there he who would receive it boiled does so without devotion. He who takes it broken does so presumptuously.

¶ In the third place, the culture of eating had been so that with shoes on “the feet,” girded reins, with staffs “in hands,” with wild lettuce, [Exod. 12:11, 8].

¶ The moral interpretation,[[3]](#endnote-3) with shoes on the feet is the crushing of concupiscence. In the girding of the reins is the

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 restriction of uncleanness. In the holding of the staff is the quickening of penitence. In the eating of wild lettuce, we dine sumptuously. Therefore, in this David speaks [Psal. 79:6]: the bread “of tears’ out of the remembrance of offence. When Elias [1 Kings 17:2] ate his bread under the care of the raven it was in remembrance of the end. When the crowd in the Gospel [John 6:1-15] ate the barley bread, it was in mortification of the flesh. But also, they set next to this the communion [1 Kings 24:17] of the magnificent King David and the pacified king Saul, two fishes, of which one was for the remission of sins, the other for the pledge of the forefathers.

¶ This bread is heavenly in origin, angelic in sweetness, unifying in benefits. Gedeon [Jud. 6:19] brought a kid boiled with the water of contrition. Moses [Exod. 12:8] brought a lamb roasted with the fire of love. The head of the house [Luke 15:30] prepared the fatted calf with the fatness of devotion. But also, with the blood of this lamb they should mark the posts and lintels. From which the fourth and last doublet of the results follows: the consternation of the enemy and the comforting of the citizens.

¶ Again the lamb is of the flock of the king of the law. The first Samuel [1 Kings 10:1-17] in Maspha asking for signs. The second the children of Israel [Exod. 12:7] sprinkled the painted posts and lintels in Ramesses. Third they sacrifice [Apoc. 7:14] who wash their robes in the blood of the lamb.

¶ Again the lamb is said to be the just man who offers himself to God as a holocaust according to that of Exod. 12[:5]: “It shall be a lamb,” the just man is a lamb through the humility of obedience, “without blemish,” of pride, “a male,” through the virility of perseverance, “on one year,” through the meadow of innocence.

1. Cf. Rupert Tuitiensis, *Super Mattheum* 10.13 (PL 168:1541): Sane primus mensis apud Hebraeos Nisan, apud nos dicitur Aprilis, quem ita secundum legem propter rationem Paschae observamus, ut lunatio, cujus quarta decima dies in ipso aequinoctio vel post aequinoctium evenerit, ipsa mensis primus habeatur. Ad vesperam illius diei, quando luna plenissima est, Agnus mystico ritu immolabatur, et comedebatur cum azymis panibus et lactucis agrestibus. [↑](#endnote-ref-1)
2. *Glossa ordinaria* Exod. 12:8, Edent carnes:  Gregorius: carnes assate sunt, quia scilicet qui carnes aqua coquit dissolvit. Ignis vero sine aqua excoquendo roborat. Carnes vero agni ignis coxit, quia eum vis passionis ad resurrectionem valentiorem reddidit, atque ad incorruptionem roboravit. Sed sola Redemptoris sacramenta percepta ad veram solennitatem mentis non sufficiunt, nisi bona opera iungantur. [Glossae Scripturae Sacrae-electronicae (Gloss-e) (cnrs.fr)](https://gloss-e.irht.cnrs.fr/php/editions_chapitre.php?id=liber&numLivre=04&chapitre=04_12) [↑](#endnote-ref-2)
3. *Glossa ordinaria* Exod. 12:8 (PL 113:218): Cum lactucis, etc. (GREG., ibid.) Lactucae agrestes valde amarae sunt, etc., usque ad ut dispensari omnia per Spiritus sancti potentiam sciat. ...

Cingulus vero modestia est et diligens vivendi ratio, quae nos monet ad necessitatem, non ad voluptatem, rebus uti. Baculus quo feras repellimus, et nonnunquam sustentamur, spes est. Ex igne autem solum cibus nobis propositus est, quoniam fides, quae per cibum illum significatur, ardentissima esse debet, nihil humidum aut labile possidens. [↑](#endnote-ref-3)