Worcester F 80 Distinctiones

8 To Walk (*Ambulare*)

To Walk. [Ephes. 5:8]: “Walk then as children of the light,” which is befitting if one preserves sincerity in their affections. With respect to the heart be not carnal and soft to strive for the truth in your words. With respect to the mouth be not false and sweet for deceiving honesty. In works be not useless in persevering.

¶ Concerning the first, Psal. [83:13]: “Them that walk in the law of the Lord.” Therefore, you will not deprive them of good things who walk in innocence. Gal. 5[:16]: “Walk in the spirit, and you shall not fulfill the lusts of the flesh.” This is against those about whom Philip. 3[:18]: *“*For many walk, of whom I have told you often,” etc.

¶ Concerning the second, [3] John [1:3]: “They were exceedingly glad when the brethren came and gave testimony to the truth.” Again Psal. [130:1]: “Neither have I walked in great matters,” that is, against those about whom Jer. 7[:4]: “Trust not in lying words, saying: The temple of the Lord.” They are to be resisted by the example of Paul to the Eph. 4[1]: “I therefore, a prisoner in the Lord, beseech you that you walk worthy.”

¶ And note

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that some walk through the wide way of sin, others through the narrow way of penitence, Matt. 7[:13]: “Enter in at the narrow gate: for wide is the gate, and broad is the way that leads to destruction.” They are led on the walk on the broad way by an intended sense, and therefore dangerous. For what is corrupted in part tends more to corruption than to well-being. Thus, the body that is corrupted aggravates the soul and irritates it and draws it through vain and noxious things to death, Job 21[:13]: “They spend their days in wealth.”

¶ And this one is easily fooled with a false argument because the receive the appearance not the existence, the way not however of life according to that of Prov. 16[:25]: “There is a way that seems to a man right: and the ends thereof lead,” etc. A fish sees the meal not the hook, therefore. Eccli. 18[:30]: “Go not after your lusts but turn away from your own will.”

¶ Thence concerning the monkey that seems beautiful to himself as far as when he looks at himself in a mirror. Thus, the stupid sinner is pleased with himself until he compares himself to the way of just men. Others are led by a company and therefore he is more imperiled. For water becomes muddy from the mixture of earth. And a leprous man is taken out of society more by a firm movement against the movement of nature. Thus, man to evil from an evil society, Prov. 1[:15]: “My son, walk not with them.” Nor wish for foreign women that lead to salacious sin, Prov. 7[:21]: “She entangled him with many words,” etc. The example concerns that one who went to the gallows on account of his society, Psal. [83:11]: Therefore “I have chosen to be an abject in the house,” etc.

¶ The third ones are led by instinct to the controversy, and these are most perilous. For thus the wolf leads the flock erring by the excitement with his tail. And the crow [drops] the nut from on high to break it, so the devil does to the sinner, Prov. 16[:29]: “An unjust man allures his friend: and leads him into a way that is not good.” Walking through the narrow way of penitence they are led by triple guidance, namely, human, angelic, and divine. The human happens through prelates and preachers, [Psal. 67:28]: “The princes of Juda are their leaders.” But alas because in Matt. 15[:14]: “And if the blind lead the blind, both will fall into the pit.” Wherefore Bernard, Ridiculous, monstrous, is the blind scout, the mute prayer, the unknowing leader, the disabled runner. But it is said to Peter, Luke 5[:4]: “Launch out into the deep,” etc.

¶ Others are led by angelic guidance and these are better led, Tob. 5[:15]: “I will conduct him,

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and “bring him back” safe. But also, because the angels were conquered, Jer. 51[:9]: “We would have cured Babylon,” which was in us, “but she is not healed,” because she did not want it, “let us forsake her,” as far as domestic protection, because he was not dull. Again, Christ walked in the world in his incarnation. Just like a shepherd seeking his lost flock. Luke 15[:4]: “What man of you that has a hundred sheep.”

¶ Second, through the world in association. Just as a shepherd before his flock to the pasture. John 10[:4]: “He goes before them,” in word and example.

¶ Third outside the world in suffering just as the Lord went, however the price for redeeming his servant, John 19[:28]: “Jesus knowing that all things,” etc. “I go to him that sent me,” [John 7:33]. And note three things are accustomed to impede lest man should come to the homeland: intent if there is error, torpor of the person, and hatred of the homeland. On the other hand, three things help as if man has the leader of men, if he endures the labor of life, if he is moved to the love of the homeland.

¶ Again the way of gain is the imitation of Christ, which certainly has three things: free access, a hard advance, and a prosperous success. And because we are travelers and not householders, we require a leader lest we err, light lest we stumble.