Worcester F 80 Distinctiones

227 Sanctification (*Sanctificatio*)

Sanctification is assumed for threefold reasons. For removing from sin, as there, Rom. 6[:22]: “Being made free from sin, and become servants to God, you have your fruit unto sanctification.”

¶ Second, it is assumed for dedication to divine worship, Exod. 40[:9]: “Take the oil of unction and anoint the tabernacle with its vessels, that they may be sanctified.”

¶ Third, for confirmation in good, thus John and others confirmed in grace are said to be sanctified, Jer. 1[:5]: “Before you came forth out of the womb, I sanctified you.”

¶ In this way the Church is said to be sanctified in the laity when they are cleansed from sins. In clerics when by the Lord they were delivered by his worship. In prelates when they are confirmed. Concerning the first, Num. 31[:23]: “All that may pass

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through the fire, shall be purified by fire, but whatsoever cannot abide the fire, shall be sanctified with the water of expiation.” This was the sanctification of the commoners signifying that through the water of baptism and the fire of penitence anyone can be saved and ought to be purged from original and actual sin, Psal. [65:12]: “We have passed through fire and water,” etc.

¶ Concerning the second, it is said concerning Aaron in person of the clerics, Eccli. 45[:4]: “He sanctified him in his faith, and meekness, and chose him out of all flesh.” In faith as for God, in meekness of patience as for our neighbor, separated from the flesh as for himself. And just as the sanctified Church is not devolved further to another use than to the divine, so neither should these revert further to sin, but [1 Thess. 4:4]: “That everyone should know how to possess his vessel in sanctification.”

¶ Concerning the third, Exod. 19[:22]: “The priests that come to the Lord, let them be sanctified,” that is, let them be confirmed in good because they are columns for upholding others.

¶ In figure of this triple sanctification three kinds of animals were offered in the tabernacle, Num. 15[:3]. The ox which fits the labor of the laity. The lamb which expresses the simplicity of the religious. The ram is the leader in the flock which fits to the rule of the prelates.

¶ And note that for sanctification many things should move us. First, the will of God should move us, for if insensitive things as the elements obey the nod of God, and the weak the voice of the physician so that for a time they may be healed corporally, why not more man to the voice of God so that he may be sanctified, [1] Thess. 4[:3]: “For this is the will of God, your sanctification.” Second, the call of the Lord, if the birds obey the voice of their lord, much more men should obey the voice of God, [1] Thess. 4[:7]: “For God has not called us unto uncleanness, but unto sanctification.” Third, the example of a saint. For the disciple imitates the master, the painter, Lev. 19[:2]: “Be holy, because I am holy.”

¶ Second, the value of the material itself ought to move us to sanctification which ought to be sanctified which is the human soul itself, is it not a rational creation, the spiritual house of God, the spiritual bride of Christ.

¶ Concerning the first, if the sow wallows, if the dog returns to its vomit, it is no wonder since they are irrational, but if the daughter of the king, namely, the soul is fouled, it is shameful. Therefore, Jos. 7[:13] it is said, “Sanctify the people” for me. He does not say the flock, Eccli. 2[:20]: “They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls.”

¶ Concerning the second, it would be shameful to make of the temple of God a dung pile,

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of the image of God an idol, Psal. [92:5] “Holiness becomes your house.”

¶ Concerning the third, noble people of the world want to have a family, Luke 1[:75]: “In holiness and justice before him.” Therefore, because God wants to have his house in which to rest his family which serves him, and such is the soul. It is fitting that the soul be holy, but alas because in Ezech. 28[:18] it is said, “You have defiled your sanctuaries by the multitude of your iniquities.”

¶ It is to be known that man sanctifies one way, God another. For man is sanctifies with disposition and ministerially, and this is by the word of prayer, [1] Tim. 4[:5]: “For it is sanctified by the word of God and prayer.” God however sanctifies effectively or causally and this is a pleasure of his election. For whomever the Lord elects, he is holy.