Worcester F 80 Distinctiones

230 The Blood of Christ cleanses (*Sanguis Christi emundat*)

“The blood of Christ will cleanse our consciences from dead works,” Heb. [9:14].

¶ Three things are noted, valor, number, and respect, there the blood of Christ [1] Pet. [1:18]: “You were not redeemed with corruptible things as gold or silver, from your vain conversation,” etc. Empty is the first which does not confer the strength of support, of such kind are delights. A candle having too much tallow quickly is extinguished. So, one pawned by delights. Again, vain is that which does not confer the plenitude of contentment, of such kind are riches, vinegar truly is cold and then provokes appetite. Again, vain is that which does not afford rest to the possessor, of such kind are honor. Wind enclosed in the bowels of the earth agitates the earth, thus ambition, Psal. [4:3]: “Why do you love vanity, and seek after lying?”

¶ Second it is noted the elegance of the work to be exercised there cleans the consciences, for Psal. [50:9]: “You shall sprinkle me,” O Lord, “with hyssop, and I shall be cleansed,” that is, by the humility of penance and thus I will be cleansed. Isai. [1:18]: “If your sins be as scarlet, they shall be made as white as snow.”

¶ Third it is noted the honor of wickedness is to be feared there from the works of death, Psal. [33:22]: “The death of the wicked is very evil.” Nothing horrifies man more than death. Therefore, Aristotle says,[[1]](#endnote-1) the last terror is death. But one sinning mortally incurs a triple death frequently. One of nature which is in separation of the body and the soul and it is evil. Just as is evident in the *Vitae patrum*,[[2]](#endnote-2) concerning that one who wanted to know the end of good and evil men. Another is the death of grace and that is worse by which God is separated from the soul. The third is of glory and that is the worst by which everything is separated forever from God and from the saints.

¶ Concerning the first, Psal. [17:5]: “The sorrows of death surrounded me,” that is, the punishments of mortal sickness, “and the torrents of iniquity troubled me,” that is, the multitudes of sin which then I might see, “the sorrows” of hell “surrounded me,” that is, the torments which then appeared by which they preoccupied me, the snares “of death,” that is, the demons.

¶ Concerning these four, man commonly at the last is occupied, that is, concerning the torments of infirmity which he feels, concerning the memory of sins which he committed, concerning the torments of hell which then are shown,

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and concerning the horror of the demons who then are apparent.

¶ And note that the deadly works consist in the heart, in the mouth, and in work. And these signify the three deaths which Christ sustained in the house, in the gate, and in the tomb. Sin of the heart kills just as cardiac fever or poison. The sin of the mouth just like an abscess which sometimes in its disruption shuts off the passage of air. Wherefore man suffocates. The sin of work kills just like a sword. We must cleanse the sin of the heart by contrition, Psal. [18:13]: “Who can understand sins?” Sin of the mouth by confession, Psal. [103:1]: “You have put on praise and beauty.” Sin of work through satisfaction, Luke 11[:41]: “Give alms, and all things are clean unto you.” Christ shows this in his sweat against the first. In the opening of his side against the second. In the extension of his hands against the third.

1. Aristotelem, III Ethicorum, capitulo 13, terribilissimum in hac vita est mors. [↑](#endnote-ref-1)
2. *Vitae Patrum, c*f. Cicero, *De finibus bonorum et malorum.* [↑](#endnote-ref-2)