189 Judgment (*Judicium*)

Judgment is found to have many meanings. For a certain thing is to be feared and that is divine judgment. However that judgment is to be feared on account of the ministry of our case. For against God nothing will be just, Job [25:4] I know that man can be “justified compared with God.” Therefore Psal. [142:2]: “Enter not into judgment with your servant.” Second on account of the evidence of the truth, the robber not being able to hide his theft fears for himself, Dan. 7[:10]: “The judgment sat, and the books were opened,” that is, of conscience. Third on account of the uncertain end, Rom. 11[:33]: “O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments!” And in Psal. [35:7]: “Your judgments are a great deep.” Fourth because of the severity of the judgment, because every neglected appeal, and every showing favor of persons he will judge concerning all, Eccle. last chapter [12:14]: “And all things that are done, God will bring into judgment.”

¶ Second, judgment is human and that is to be shattered because something is to be done, and something is to be avoided. Concerning avoiding it is said in Matt. 7[:1]: “Judge not, that you may not be judged.” And in judgment this is fourfold. First is infidelity against God such at one following his sight he judges with a bad knowledge such that the stars are small if human knowledge without faith judges badly about things not seen, of such a kind is the virgin to be acted upon to bring forth God, Osee 10[:4]: “You shall make a covenant” with a lie.

Second, the judgment of perversity is to be avoided against oneself by which, namely, man judges for the flesh against the spirit the lethargic one judge for sleep, Isai. 5[:7]: “I looked that he should do judgment, and behold iniquity.” Because they judge for what is pleasing to them, just as boys do, Psal. [57:2]: “If in very deed you speak justice: judge right things, you sons of men.”

Third, the judgment of crookedness against one’s neighbor is to be avoided by which man judges the richer to be better, images more covered with gold to be holier, James 2[:2-4]: “For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man,” etc. up to “Do you not become judges of unjust thoughts?” But the Lord does not so judge, Isai. 11[:3] c.: “He shall not judge according to the sight of the eyes,” etc., those shall not judge thus in the Psal. [143:13]: “Their storehouses full, flowing out of this into that.” But as the eye sees other members but not itself, thus some judge others’ defects, but their own little, Rom. 2[:1]: “Wherefore you are inexcusable, O man, whosoever you are that judges,” etc.

¶ Fourth, a judgment of rashness is to be avoided against the due way, so that a man that lacks reference usurps the office, Rom 14[:4]: “Who are you that judges another man's servant?” It is a marvel concerning such ones that seem little from far off and not great up close.

Again, there is another human judgment to be made by man. And first of man himself in confession just as the sick man reveals his illness to the physician, Psal. [36:30]: “The mouth of the just shall meditate wisdom: and his tongue shall speak judgment.”

Again, in the Psal. [105:3]: “Blessed are they that keep judgment, and do justice at all times.” And 1 Cor. 11[:31]: “But if we would judge ourselves, we should not be judged.”

Second, concerning our neighbor in correction, Psal. [93:2]: “Lift up yourself, you that judge the earth.”

Third, concerning God in giving thanks in meditation, just as the poor man relates the benefits done for him, Isai. 5[:3]: “Judge between me and my vineyard.” And Isai. 43[:26]: “Put me in remembrance,” so that we may judge.

Again, some judgment is to be put off and that is in reproaching anyone, 1 Cor. 4[:3]: “But to me it is a very small thing to be judged by you, or by man's day.” For man does no harm to lose one chess piece while he plays at the game.

Again, it is read that judgment is fourfold. For judgment is of a mental examination and that is continually to be exercised as much as possible if it is not necessary to fear the last judgment for himself here, [1] Cor. 11[:31]: “But if we would judge ourselves, we should not be judged.” thus David judged himself when he said in Psal. [118:121]: “I have done judgment and justice.” Certainly judgment in the examination of conscience and justice in the execution of penance, thus that of John 12[:31] is verified: “Now is the judgment of the world: now shall the prince of this world be cast out.” For now it is for the health of the body, the fitness of time, and the means of work, 2 Cor. 6[:2]: “For he saith: In an accepted time have I heard thee; and in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now,” etc. Nor is this against that of 1 Cor. 4[:3]: “Neither do I judge my own self.” For man ought not to judge himself but to suppose himself as a sinner. Wherefore nothing subjects me that I am conscious of, namely, the good. Therefore, the Psal. [18:13] asks: “From my secret ones cleanse me, O Lord,” but alas because we freely judge other consciences and neglect our own, but such judgment is damnable because there equity is cast down, 1 Cor. 4[:5]: “Judge not before the time.” For the time does not observe who perverts the order of the law, who judges another conscience concerning hidden things.

¶ Fifth the truth of that is put to the test, Isai. 59[:14]: “And judgment is turned away backward, and justice has stood far off: because truth has fallen down in the street, and equity could not come in.” Therefore judgment is prohibited in John [7:24]: “Judge not according to the appearance.” Third because authority is usurped, Rom. 14[:4]: “Who are you that judges another,” condemn yourself.

¶ Here also note that just as a receptacle receiving liquid forms it according to the figure of itself not according to the form of what is received, thus men often judge concerning others, not according to the truth of the matter in itself, but according to their own estimation and according to feebleness of their conjecture. The impatient one judges another for what he himself is impatient. Second judgment is a universal condemnation or a resolution about which Eccli. 41[:5]: “This sentence is from the Lord.” Universal because namely, “We all die, and like waters we fall down into the earth,” l2 Kings [14:14].

¶ This judgment is to be expected also because we cannot escape this judgment. Therefore, it is necessary that we work while it is day, Gal. 6[:10]: “Therefore, while we have time, let us work good to all men.” And according to the counsel of wisdom, Eccli. 18[:19]: “Before judgment prepare yourself for justice.” No justice of merits cures one of death. If therefore you will be good “Fear not the sentence of death,” Eccli. 41[:5]. Let it be considered that the circumstances of death and the hour of death are uncertain, on account of which death ought to be expected. Wherefore Bernard,[[1]](#endnote-1) death is not to be compared to miseries, not respected as riches, nor family, for age, except that in the elderly it is at the doors, in youths it lies in ambush.

¶ Third judgment is penal affliction and that is to be remembered because it is the fire of purgatory which according to Augustin on Psal. 119,[[2]](#endnote-2) it is more severe than any penalty of this life, for there are purged “the filth of the daughters of Sion,” that is, what can be cleansed of the souls, “by the spirit of judgment, and by the spirit of burning” Isai. 4[:4]. David feared this judgment when he said [Psal. 142:2]: “Enter not into judgment with your servant.” O great is the ingratitude to know that we who are dear labor in such affliction of which we are held by goods and places and that one does not rescue us as much as he might. That of Job 19[:21] has called to us: “Have pity on me at least you my friends.” Because they sigh, lament, and cry out that of the Apo. [6:10]: “How long, O Lord (holy and true) do you not judge and revenge our blood on them that dwell on the earth?”

¶ The fifth judgment is the final examination and that is to be feared continually by the one standing under divine justice. It is necessary to give at the resurrection of the dead also an examination of merits and the proportion of rewards. Scripture predicts the certitude of this judgment under a threefold time: future, present, and past. Concerning the first, Isai. 3[:14]: “The Lord will enter into judgment with the ancients of his people,” namely, the apostle and apostolic men. Concerning the second, James last chapter [5:9]: “Behold the judge stands before the door.” Concerning the third, Dan. 7[:10]: “The judgment sat, and the books were opened,” that is, the hearts were made manifest. Note here about the triple book of God, namely, conscience, scripture, and creation which God will open against those to be judged.

Concerning which see below Chapter [201] Book (*Liber*).

Concerning this judgment the Apostle says, 2 Cor. 5[:10]: “We must all be manifested before the judgement seat of Christ.” Behold the edict of the citation which is universal without exception: all of us personally without a go-between must give clear evidence without concealment inexcusably without evasion presently and without delay, because before the tribunal of Christ so that each one will reveal what he has done while in the body. Certainly this examination will be feared when for each idle word reason will be rendered, especially when there is none. There will be a triple indefatigable accuser, namely, the devil, God himself, his own conscience, her personal angel, but also the judge will be so inflexible that neither will he be constrained by fear since he is the most power, nor seduced by error since he is the most wise, nor will he be embarrassed by shame since he is the most innocent, nor corrupted by a gift since he is the most rich. What therefore will we do for these. Certainly what the steward of iniquity does, Luke [16:9]: “Make unto you friends of the mammon of iniquity.”

¶ Again it is read concerning the two judgments against the man for the sin of promulgating of which the first was threatening and execution demanded in kind in paradise. And whatever day you shall eat you will die a death, but in the passion of Christ this judgment was mitigated. Another judgment was consummated in the flood, Gen. 6[:17]. There was another mitigation because the opportunity of the soul was for Saul. But the third judgment, namely, the final will be universal in which there will be no mitigation. In which four things stand in order: the convocation of the dead, the accusation of the perverse, the separation of the damned, and the invitation of the saved.

In English thus, “**A common calling, a rueful witting, a doleful chiding, a blissful rewarding**.”

Concerning the first, [1] Thess. 4[:15]: “With the voice of an archangel, and with the trumpet of God, the Lord himself shall come down from heaven, and the dead shall rise.”

¶ Concerning the second,[[3]](#endnote-3) three authentic writings have been opened against sinners: The book of the passion of our Lord*,* The book of life.In the first of which are contained the lamentations of the flesh and the woe.The second book, namely, conscience, will contain three chapters, namely, thoughts, words, and deeds, Matt. 12[:36], concerning “every idle word that men shall speak, they shall render an account for it in the day of judgment.” And Eccle. last chapter [12:14]: “And all things that are done, God will bring into judgment.”

¶ Third the book of life will be opened, that is, Christ by whose power the secrets of consciences will be revealed of one to the other, 1 Cor. 4[:5]: “Until the Lord come, who will make manifest the counsels of the hearts.”

¶ Concerning the third, Matt. 13[:49]: “The angels shall go out and shall separate the wicked from among the just.” Now we do not have time for emending, but afterwards God will take time into his hand, Apo. 10[:6]: “The angel swore that time shall be no longer.” There were the weaknesses of the condemned because according to Anselm,[[4]](#endnote-4) to hide will be impossible, to feign intolerable. Revealed on the right are sins accusing; on the left, demons torturing; inside the conscience burning; outside the whole world on fire.

¶ Concerning the fourth, Matt.25[:34]: “Then shall God say to the chosen: Come, blessed of my Father.” When therefore Isaias says concerning God that “He shall bring forth judgment to the Gentiles,” Isai. [42:1]. Sons of the advocate will hear this because he does not deceive God.

¶ Tyrants will hear this because they do not entreat God, Wis. 6[:8]: “Neither will he stand in awe of any man's greatness.” The rich will hear this because they do not corrupt that one, Prov. 6[:35]: “Nor will he accept for satisfaction ever so many gifts.” Therefore the judgment of God is to be feared because just as much now the mercy of God is extended, then just so much justice will reach out. Wherefore it will be sometimes concerning the spiritual sun just as now it is concerning the sun of the evil. For the sun passes from Cancer into Leo, from Leo into Virgo, from Virgo into Libra. Thus, our Lord in the beginning of the world was as if in the highest sign Cancer, the fervent when out of his most fervent love he created Adam to his image and likeness and to participate in his glory. But with man sinning our sun passed from that fervent one up to Leo because by ancient torments he exercised the law, just as Leo of terrible judgments, namely, by drowning the world and Sodom and “a man gathering sticks on the sabbath day,” Num. 15[:32]. But finally through the incarnation it passed into Virgo and was made more disposed to mercy.

¶ For where before he had said the soul which had sinned was warned by this, Ezech. 32[:11], afterward he said “I desire not the death of the wicked, but that the wicked turn from his way.”

¶ Behold when our lion is chastised in the way which a lion is accustomed to be chastised for striking a cub. Rather our lion seeing that the cub, that is, man is beaten too much for the sin of our first parent not only grows gentle to the striking of the cub, but he himself the cub is pleased that he be beaten for us and thus when it grows more light by dismissing the adulteress without punishment, John 8[:3-11]. But in truth he finally passes into Libra when with the greatest exactitude he examines our thoughts and works, Isai. 28[:17]: “I will set judgment in weight, and justice in measure.” Wherefore Gregory, *Moralia,* book 9,[[5]](#endnote-5) thus God considers our ways as he numbers our exits and our smallest thoughts and slightest words which wound us by use, by his unexamined judgment they may not remain. Behold what God says exists in the book of Deuteronomy 32[:23]: “I will heap evils upon them, and will spend my arrows among them.” Of which, the first arrow will be the calling to judgment; the second the debate; the third the determination. Concerning the first John 5[:28]: “All that are in the graves shall hear the voice of the Son of God.”

¶ “O how terrible” that voice will be to the evil one, Eccli. 9[:25]. Just as the roar of the lion, so the anger of the king. And Amos 3[:8]: “The lion shall roar, who will not fear?”

¶ The nature of the lion is that it terrifies the other beasts by its roar, but it brings to life its own cubs. So in judgment Christ will terrify the evil, but his own he will comfort. The second arrow of the debate when that will be said of Matt. 25[:42]: “I was hungry, and you gave me not to eat.” And thus of the rest of the works of mercy, Joel 3[:2]: “I will gather together all nations, and will bring them down into the valley of Josaphat: and I will plead with them there.” Therefore how will the sinner stand when he will see himself accused, the judge angered, and + the trespass witnessed. And certainly the heavens and earth shall accuse him, Job 20[:27-28]: “The heavens shall reveal his iniquity, and the earth shall rise up against him. The offspring of his house shall be exposed,” that is, whatever was lying hidden in his conscience. And Wis. [5:21]: “The whole world shall fight with him against the unwise.” If therefore when Christ said to the formless servant, “I am he,” John 18[:6] the enemies fell down backwards as it will be terrible in judging, Job 26[:14]: “Seeing we have heard scarce a little drop of his word, who shall be able to behold the thunder of his greatness?” How intolerable this debate is, Apo. 6[:16]: “And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that sits upon the throne.” And Luke 23[:30]: “Then shall they say to the mountains: Fall upon us.”

Again, when God gave the law on the mountain to the people they were terrified “Saying to Moses: Speak thou to us … let not the Lord speak to us, lest we die,” Exod. 20[:19]. If therefore for this reason the voice of the one giving the law caused them terror, how terrifying will it be in carrying through the completion of the law, Job 26[:14]: “We have heard scarce a little drop of his word,” etc., as above.

Again, Augustine on that of *Johannis* 18[:6]:[[6]](#endnote-6) “They went backward and fell to the ground.” What will he do when he comes as judge, who did this when giving himself up to be judged? What will be his power when he comes to reign, who had this power when he came to die? Sometimes judgment proceeds according to the deeds and then it is well; sometimes according to things alleged.

In the judgment of God merciful hearts are of more value than witty words, etc., as above in the same chapter [188 Judge (*Judex*)]. Because there one will be judged and not according to things evilly alleged.

¶ The third arrow will be the decision when that of Matt. 25[:41] will be said, “Depart from me, you cursed, into everlasting fire,” etc., about which fire Job [24:19] says, “Let them pass from the snow waters to” the color of wine. Wherefore someone says, O how cruel will those eyes be that pour out so many tears as the ocean has drops of water. Fire generates smoke, smoke provokes tears, tears strengthen the fire, so because it cannot be extinguished, just as the smith sharpens something slowly in the fire by sprinkling on water. O death how you sweeten what was so bitter. They will desire only you, who hated only you.[[7]](#endnote-7) Apo. [9:6]: “Men shall seek death, and death shall fly from them,” just as animals in eating grass do not pull up the roots but gather the tops so that they might grow again, so the damned thus die that again they may return to life, Psal. [48:15]: “Death shall feed upon them.” But there are many who wish to believe until they feel concerning such things. Augustine,[[8]](#endnote-8) Woe, woe to whom it is given to feel rather than to believe. The first woe is on account of the lack of every delight. The second woe is on account of the presence of every unpleasant thing. This is the wound of the third arrow which never shall be healed, 2 Kings [1:22]: “The arrow of Jonathan never turned back.”

Again, concerning the final judgment,[[9]](#endnote-9) four matters are noted, namely, signs which are sent in advance which are as if a publication of witnesses. Third the words which are said which are as if the defining promulgation of the sentence. Fourth the deeds which follow are as if the execution of the sentence. Concerning the first of the fifteen signs[[10]](#endnote-10) preceding the day of judgment as Jerome says[[11]](#endnote-11) are to be found in the questions of the Hebrews and in the annals of the Hebrews, 1 Thess. 4[:15]: “ The Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God.” Job 31[:14]: “What shall I do when” I shall rise to judgment?

¶ Concerning the second, note that there three authentic writings will be opened: the book of the divine passion, the book of conscience, and the book of life.

¶ Concerning the first, Matt. 24[:30]: “And then shall appear the sign of the Son of man in heaven,” that is, the cross, the nails, the lance, the crown of thorns, the scars, and the stigmata.

¶ Concerning the second, the book of conscience will contain three which are unclean thoughts, Wis. [1:9]:

¶ “For inquisition shall be made into the thoughts of the ungodly.”

Again, the vain sayings, Matt. 12[:36]: “That every idle word that men shall speak, they shall render an account for it in the day of judgment.”

Again, the insane works, Eccle. the last chapter [12:14]: “All things that are done, God will bring into judgment.”

¶ Concerning the third, the book of life,[[12]](#endnote-12) the secrets will be made manifest, 1 Cor. 4[:5]: “Judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts.”

¶ Concerning these three books it is said in the Apoc. 20[:12]: “The dead were judged by those things which were written in the books.” Concerning the third, that is, concerning the things to be said, note three things, namely, the magnitude of the cause because it will not be concerning money but concerning damnation or perpetual salvation, Matt. 25[:46]: “And these shall go into everlasting punishment: but the just, into life everlasting.” Second the multitude of the assembly, Matt. 25[:32]: “And all nations shall be gathered together before him,” etc., because then there will be before him the men of the world, the angels of heaven, and the demons of hell.

¶ Third, the inflexibility of the one judging, Mal. 3[:2]: “Who shall stand to see him,” etc. For if all the saints call for one of the damned, like that one of Prov. 6[:34]: “Because the jealousy and rage of the husband will not spare in the day of revenge.”

¶ About the deeds which are to be noted, note three, namely, the multitude and power of the ministers, because it is said in Matt. 25[:31]. The angels will show and separate the evil in the midst of the just. Second the powerless and weakness of the reprobates, because there will be no way of escaping.

Because according to the author above, there will be the angered judge, etc. Just as it was said above in the same chapter [188 Judge (*Judex*)].

Third, the lack of helpers, For Christ then who was accustomed to be merciful will be cruel, Prov. 1[:26]: “I also will laugh in your destruction.” Similarly, the saints who before showed themselves as brothers then will help no one, Psal. [57:11]: “The just shall rejoice when he shall see the revenge.”

Again, because God will come to judgment with a great sound just as heralds precede the call, Psal. [96:3; 49:3]: “A fire shall go before him, and” … “A fire shall burn before him.”

Again, it is to be considered concerning human judgments what is said, 2 Paral. 19[:6]: “The Lord said: Take heed what you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you.” Therefore the judge ought to consider that as for as nature the judge and the one to be judged are equal, Job 31[:15]: “Did not he that made me in the womb make him also?” Wherefore Augustine in the *Sententiis* of Prosper,[[13]](#endnote-13) truth does not take away mercy nor the reverse, For if you would judge for mercy against the truth, or the reverse, you will not walk in the way of the Lord, in which mercy and truth meet each other.

Again according to the naturalists,[[14]](#endnote-14) man will not judge well about a thing seen unless each eye meets at the one point of seeing, so there is not a right judgment unless mercy and truth concur, Prov. 3[:3]: “Let not mercy and truth leave thee.”

Again, Isidore, *De summo bono*, book 3, c. five.[[15]](#endnote-15) Everyone who judges rationally carries a balance in his hand, he carries mercy and justice in each weight so that with a just balance he may correct something by equity, he may indulge something by penitence. Wherefore Isai. 28[:17]: “I will set judgment in weight, and justice in measure.” The example, the prudent physician does not give bitter medicine with a mixture of sweetness. In the example of Christ, Jer. 9[:24]: “I am the Lord that exercises mercy, and judgment, and justice.” Psal. [100:1]: “Mercy and judgment I will sing to you, O Lord.” The figure for this in Moses who was the most mild, Num. 12[:3]. A rod was thrown down by him not a staff, Exod. 4[:2]. And the mark of God manna is adjoined to the rod, Heb. 9[:4]. And Luke 10[:34], the Samaritan poured on his wounds “oil and wine,” that is, mercy and judgment for correction. And Augustine, *De civitate,* book 9, chapter 6,[[16]](#endnote-16) shows in how much peril are the judges of men saying, how should we think about the judgments of those who cannot see into the consciences, so that they sometimes torture innocent people and let go the guilty?

1. Bernardus, *De conversione ad clericos* 8.16 (PL 182:843): Quid vero in rebus humanis certius morte, quid hora mortis incertius invenitur? Non miseratur inopiam, non divitias reveretur, non generi cujuslibet, non moribus, non ipsi denique parcit aetati: nisi quod senibus quidem in januis, adolescentibus autem in insidiis est. [↑](#endnote-ref-1)
2. Augustine, cf. Jerome, *Commentariorum in Isaiam,* Liber 2, 4:4 (PL 24:73-74) Et nota quod sordes filiarum Sion laverit spiritu judicii, sanguinem autem Jerusalem, spiritu combustionis. Quod enim leve est, lavatur: quod gravius, exuritur. De quo judicii spiritu, et spiritu combustionis Joannes Baptista in Evangelio loquebatur: Ego baptizo vos in aqua, qui autem post me venit, ipse vos baptizabit in Spiritu Sancto, et igni (Matth. III, 11). Ex quo discimus, quod homo tantum aquam tribuat: Deus autem Spiritum sanctum, quo et sordes abluuntur, et sanguinis peccata purgantur. [↑](#endnote-ref-2)
3. Cf. William de Lancea, *Diaeta Salutis* 9.1 (Opera … Paris: Ludovicus Vives, 1866),(8:248-358); Titulus Nonus: De Generali Judicio; Caput Unicum [8:332a]: “In judicio tria scripta aperientur” Secundo in illo judicio tremendo aperientur scripta, sicut quaedam acta. Et nota, quod ibi aperientur tria scripta solemnia, et authentica, et sine omni calumnia, scilicet liber passionis Dominicae, liber conscientiae, liber vitae. Primo aperientur quasi quaedam acta scilicet liber passionis Dominicae, in quo sunt, scilicet crux, clavi, lancea, corona spinea, et in carne Christi cicatrices, et Christi vulnera, [p. 332b] Aut dicit Chrysostomus, et non erit tunc necessitas accusationis, cum viderit quilibet crucem, et ipsum Christum habentem in corporte suo testimonia passionis. Unde dicitur [Matt. 24:30]: Tunc apparebit filius hominis in coelo. Secundo aperientur libri conscientiae. Et nota, quod liber conscientiarum continebit tria capitula, scilicet cogitationes, quia ut dicitur [Sap. 1:9]: In cogitationibus impii interrogatio erit. Continebit etiam verba et locutiones otiosas. Unde dicitur [Matt. 12:36]: De omni verbo otioso quod locutus fuerit homo, reddet rationem in die judicii. Continebit etiam liber ille facta et operationes, juxta illud [Eccle. 12:14]: Cuncta quae fiunt, adducet Dominus in judicio, pro omni errato, sive bonum, sive malum sit. Bonum, scilicet omissum, et malum commissum. Tercio aperietur liber vitae, id est, Christus, cuius virtute manifestabuntur secreta conscientiarum unius ad alterum, sicut dicit Apostolus [1 Cor. 4:5]: Nolite ante tempus judicare, quousque veniat dies Domini, etc. De istis libris dicitur [Apoc. 20:12]: Judicati sunt mortui ex his, que scripti sunt in libro secundum opera ipsorum. [↑](#endnote-ref-3)
4. Anselm, *Meditationes et orationes* 2 (PL 158:724): O angustiae: hinc erunt accusantia peccata, inde terrens justitia; subtus patens horridum chaos inferni, desuper iratus judex; intus urens conscientia, foris ardens mundus. Justus vix salvabitur; peccator sic deprehensus in quam partem se premet? Constrictus ubi latebo? quomodo parebo? Latere erit impossibile, apparere intolerabile.

 [↑](#endnote-ref-4)
5. Gregory, *Moralia* 21.5.10 (PL 76:195): Ecce bona memorat, nec tamen resecanda mala sine poenitentia relaxat, quia scilicet sic singulorum vias considerat, sic gressus enumerans pensat, ut subtili examine perpendat vel quantum quisque ad bona proficiat, vel quantum ad mala devians suis profectibus contradicat.

Cf. Wenzel / Peraldus: Glossa Ordinaria ad locum, under *Nonne ipse*.

Cf. Nicholas of Lyra, on Job 31:4 *Nonne ipse* (col. 291): "Sicut autem Dominus uniuscuiusque vias considerat, sic gressus dinumerat, ut ne minutissimae quidem cogitationes eius iudicio, ac tenuissima verba quae apud nos usu viluerunt eius iudicio indiscussa remaneant." <http://lollardsociety.org/?page_id=409> [↑](#endnote-ref-5)
6. Augustine, *In Joannis Evangelium Tractatus* 112.3 (PL 35:1931): Quid judicaturus faciet, qui judicandus hoc fecit? Quid regnaturus poterit, qui moriturus hoc potuit? [↑](#endnote-ref-6)
7. Cf. Innocent III, *De contemptu mundi (De miseria conditionis humanis)* 3.9 (PL 217:741): O mors quam dulcis esses quibus tam amara fuisti, te solam desideranter optabunt, qui te solam vehementer abhorruerunt. [↑](#endnote-ref-7)
8. Augustine, cf. *Le Pelerinage de Laurent de Pasztho au Purgatoire de s. Patriec* 1.Prohemium ed. Hippolyte Delehaye, (Bruxelles: Joseph Polleunis, 1908), p. 43: ... dicat Hibernicis quod scriptum est: Ve, etc., quibus prius datum est sentire quam credere

Cf. *Companion to the English prose works of Richard Rolle : a selection* ed. Carl Horstman (Ann Arbor, MI: University of Michigan, Digital Librtary Production Service, 2003) Rolle, *Three Arrows of Doomsday* (2:448): The þridde arwe schal bee an arwe of eendelees dampnyng of alle wykkede men, whan he schal seie to hem: Ite maledicti in ignem eternum qui preparatus est diabolo & angelis eius, þat is: 'Goo ȝe cursede wiȝtes in to euerlastynge fuyre, þe whiche is ordeyned to þe feend and to þe aungelis of him'. This arwe schal wounde hem þat it falleth on so greuously, þat alle þe lechis, phisiciens & surgiens, ne ȝet alle þe creatures in heuene & in eerthe, schullen not mowe heele þe wounde of it. Thanne schal þe opene eerthe swelwe hem down in to helle, wheere þei schullen be turmented with feendis euermore withouten eende. But allas! þeer been, i dreede, ful meny þat neuere wollen bileeue þise þinges eer þei feelen hem. Of whom seith seynt Euseby þus: Ve ve quibus est datum hoc prius sentire quam credere, þat is: 'Woo, woo be to hem to whom it is ȝeuen rather to feele þise þinges þan to bileeue hem'. & þus eendeth þe þridde arwe. [http://quod.lib.umich.edu/c/cme/rollecmp/1:7.12?rgn=div2;view=fulltext](http://quod.lib.umich.edu/c/cme/rollecmp/1%3A7.12?rgn=div2;view=fulltext) [↑](#endnote-ref-8)
9. Cf. William de Lancea, *Diaeta Salutis* 9.1 Opera ed. A. C. Peltier (Paris: Ludovicus Vives, 1866), 8:331a-332a: Post tractatum de fructibus Spiritus sancti, de generali et ultimo judicio est dicendum. Ista est octava Diaeta, scilicet a fructibus bonorum operum, venire ad judicium extremum. De generali judicio quatuor specialiter sunt notanda, scilicet signa quae praemittentur, scripta quae aperientur, verba quae dicentur, et facta quae sequentur. Signa quae praemittentur, erunt sicut quaedam peremptoria citatio. Scripta, scilicet libri, quae aperientur, erunt sicut quaedam acta, et processus recitatio, et testium publicatio. Verba quae dicentur erunt sicut quaedam sententiae promulgatio. Facta quae sequentur, erunt sicut quaedam latae, et promulgatae sententiae executio. “Signa judicium universale praecedentia” [Marco. 13:22] Primo igitur praecedent illud judicium, ut dicitur in Marco, signa sicut quaedam citatio peremptoria, quae signa dicit Hieronymus se reperisse in historiis Hebraeorum. Prima die eriget se mare quindecim cubitis super altitudinem montium, stans in loco suo quasi murus. . . . [↑](#endnote-ref-9)
10. Cf. William de Lancea, *Diaeta salutis* 9.1 (8:332a): Primo igitur præcedent illud judicium ut dicitur in Marco signa sicut quædam citatio peremptoria; quæ signa dicit Hieronymus se reperisse in historiis Hebræorum. [↑](#endnote-ref-10)
11. Jerome, cf. Peter Damian, *Opusculum Quinquagesimum Nonum: De Novissimis et Antichristo* 4: Signa praecedentia judicii diem ex S. Hieronymi sententia (PL 145:840-842). [↑](#endnote-ref-11)
12. Cf. William de Lancea, *Diaeta salutis* 9.1 ed. Ac. Peltier (Paris: Ludovicus Vives, 1866), 8:332b: Tertio aperietur liber vitae, id est, Christus, cuius virtute manifesabuntur secreta conscientiarum unius ad alterum, sicut dicit Apostolus [1 Cor. 4] Nolite ante tempus judicare, quousque veniat dies Domini, etc. De istis libris dicitur [Apoc. 20]: Judicati sunt mortui ex his, que scripti sunt in libro secundum opera ipsorum. [Sententia judicis in die ultima] Tertio, in illo tremendo judicio verba iudicis promulgabuntur, sicut sententia diffinitiva, Unde nota in ista sententia specialiter tria. Primo cause magnitudinem, sive immensitatem, de qua erit illa sententia; quia non erit pecuniae, vel possessionis terrenae, sed damnationis, vel salvationis aeternae. Illi vero quo obtinebunt, mutabuntur ad possessionem hereditatis, quia dicitur [Matth. 25]: Et ibunt hi in supplicium aeternum, illi vero in vitam aeternam. Secundo, nota in isto iudicio auditorum multitudinem, vel curiae solemnitatem, in cujus conspectu reprobi confundantur: totus enim mundus congregabitur, omnes Angeli de coelo, omnes homnines de mundo, omnes Diaboli de inferno, ut dicitur [Matt. 24]: Congregaburntur ante eum omnes gentes, Et ideo est bonum consilium cum homine, qui de jure suo diffidit ante diem sententiae periculos coram sacer-…. [↑](#endnote-ref-12)
13. Augustine, *Enarrationes in Psalmos: In Psalmum 88,* Sermo 1. De primo parte, 25, (PL 37:1130): Non tibi tollat veritas misericordiam, nec misericordia impediat veritatem: si enim per misericordiam judicaveris contra veritatem, aut quasi rigida veritate oblitus fueris misericordiam; non ambulabis in via Dei, ubi misericordia et veritas occurrerunt sibi.

Prosper of Aquitane, *Sententiae ex Augustino,* 110 (PL 45:1868): Non auferat veritas misericordiam, nec misericordia impediat veritatem. Si enim pro misericordia judicaveris contra veritatem, aut quasi rigida veritate oblitus fueris misericordiam, non ambulabis in via Domini, in qua misericordia et veritas obviaverunt sibi [↑](#endnote-ref-13)
14. Cf. Bartholomeus Anglicus, *De proprietatibus rerum* 3.17 (1505, p. 41b): Aliter enim vnam res semper videretur due propter duos oculos nisi continuarentur ad vndum organum et in quo sit vna vertus fontalis deriuata ad pupillas. He omnia ostendit autur perspective. [↑](#endnote-ref-14)
15. Isidore, *Sententiae* 3.52.4 (PL 83:724): Omnis qui recte judicat stateram in manu gestat, et in utroque penso justitiam et misericordiam portat. Sed per justitiam reddit peccati sententiam, per misericordiam peccantis temperat poenam, ut justo libramine quaedam per aequitatem corrigat, quaedam vero per miserationem indulgeat. [↑](#endnote-ref-15)
16. Cf. Augustine, *De civitate Dei* 19.6 (PL 41:633): qualia putamus esse, quam misera, quam dolenda? quandoquidem hi judicant, qui conscientias eorum, de quibus judicant, cernere nequeunt. Unde saepe coguntur tormentis innocentium testium ad alienam causam pertinentem quaerere veritatem. Quid [Col.0633] cum in sua causa quisque torquetur; et cum quaeritur utrum sit nocens, cruciatur, et innocens luit pro incerto scelere certissimas poenas; non quia illud commisisse detegitur, sed quia non commisisse nescitur? [↑](#endnote-ref-16)