Worcester F 80 Distinctiones

99 Judgment is multiplex (*Iudicium est multiplex*)

Judgment is multiplex because a certain one is a judgment for the evil only, another for the good alone. Some are for these evil and those evil simultaneously. The first in addition is double because some are to be damned. The second of the damned. The first is correction. The second is proscription.

¶ First, as for the first note it would be proper according to every law that the delinquent be corrected and punished, Jer. 46[:28]: “Fear not, because I am with you, neither will I spare you in judgment.” The example of the father who beats his son lest he commit worse.

¶ Concerning the second judgment which is without hope of redemption, [1] Esdr. 7[:26]: “Whosoever will not do the law of your God, and the law of the king diligently, judgment shall be executed upon him,” whether in death, or in exile, whether in condemnation of his substance, or in prison.

¶ And this proscription takes place on this man, Apo. [14:7]: “Fear the Lord, and give him honor, because the hour of his judgment is come.” And affliction will follow that judgment, Job 20[:25]: “The terrible ones shall come upon him,” etc.

¶ Again judgment of the good only is double, satisfaction and examination. The first is

/fol. 247vb/

penitential, the second is innocent. Concerning the first Jer. 5[:1]: “Go about through the streets of Jerusalem, and seek in the broad places thereof, if you can find a man that executes judgment, and I will be merciful unto it.” But it is not sufficient to be emended, unless the will is present for not sinning, with the will of continuing penitence, Amos 5[:15]: “Hate evil, and love good, it may be God may have mercy on you.” But nothing of that judgment ought to lack affliction, Psal. [37:9]: “I am afflicted and humbled exceedingly. Concerning the judgment of examination and probing by which God assesses his, although they are just, Psal. [24:1]: “Judge me, O Lord, because I have walked in my innocence.” Note how the cub is beaten in front of the lion. Jer. 49[12]: “Behold they whose judgment was not to [drink of the cup],” etc.

¶ Concerning the common judgment for the good and evil. Note that it is double, particular and general. First in resolution, second in resurrection. The first is because the judgment of the dead spares no one, rather all are tribune to him, Eccli. 38[:23]: “Remember my judgment, for also it shall be so for you.” Just as litigants concerning the end of the case until the sentence is executed, so we are uncertain of our merits, but after the sentence we will know. Therefore, beware of this judgment, because there is no showing favor of persons nor of gifts, Eccle. 12[:1]: “Remember your creator in the days of your youth, before the time of affliction comes,” etc.

¶ Again there is the general judgment, concerning this Eccli. 18[:19]: “Before judgment prepare justice for yourself.” Apo. 20[:12]: “I have seen the dead, great and small, and the books were opened, and the dead were judged by those things, according to the works.”

¶ About the general judgment, note four signs which will be sent forth, which are as if a final summoning. Second the writings which will appear are as if a sentence of execution.

¶ Concerning the first of the fifteen signs[[1]](#endnote-1) put forward which Jerome says[[2]](#endnote-2) are to be found 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,” etc. Wherefore Jerome[[3]](#endnote-3) whether I will eat or drink, or do anything else, etc. Job 31[:14]: “What shall I do when” I shall rise to judgment?

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

/fol. 248ra/

the scars, and the stigmata. Again, 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.” Among the vain sayings, Matt. 12[:36]: “That every idle word that men shall speak,” etc. Again, the insane works, Eccle. the last chapter [12:14]: “All things that are done, God will bring into judgment.” Again, the book of life,[[4]](#endnote-4) the secrets will be made manifest, 1 Cor. 4[:5]: “Judge not before the time; until the Lord come.” 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 case 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,” etc. Second the multitude of the assembly, Matt. 25[:32]: “And all nations shall be gathered together before him,” etc., because the men of the world, the angels of heaven, and the demons of hell. Second 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, it will do no good, Prov. 6[:34]: “Because the jealousy and rage of the husband will not spare in the day of revenge.”

¶ About the deeds which follow, note three, 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, etc. Second, the powerlessness and weakness of the reprobates, because there will be no way of escaping. For According to Augustine, above will be the angry judge.[[5]](#endnote-5) Below the infernal chaos, etc. Therefore, it is said in Apo. 9[:6]: “Men shall seek death, and death shall fly from them.” Third, the lack of helpers, then Christ who is accustomed to be merciful will laugh at the damnation of the evil, Prov. 1[:26]: “I also will laugh in your destruction.” Similarly, also the saints who previously exposed themselves for the brothers, then they will help no one, Psal. [57:11]: “The just shall rejoice when he shall see the revenge.” Again [Psal. 74:3]: “When I shall take a time, I will judge justices.”

¶ Again, God will come to judgment terribly. For the great noise will come first, just as the heralds before the king, Psal. [49:3]: “A fire shall burn before him,” etc. And then just as it is had in [2] Cor. 5[:10]: “For we,” without exception, “must all,” personally without a procurator, “be manifested,” evidently without hiding, but inexcusably without evasion, “before the judgment seat

/fol. 248rb/

of Christ,” being present without delay, “that everyone may receive,” etc.

1. 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-1)
2. Jerome, cf. Peter Damian, *Opusculum Quinquagesimum Nonum: De Novissimis et Antichristo* 4: Signa praecedentia judicii diem ex S. Hieronymi sententia (PL 145:840-842).

Cf. Pseudo-Bede, *Excerptiones patrum* (PL 94:555): Quindecim signa, quindecim dierum ante diem judicii, invenit Hieronymus in annalibus Hebraeorum. Prima die eriget se mare in altum quadraginta cubitis, super altitudines montium, et erit quasi murus, et amnes similiter. Secunda die descendent usque **[Col. 0555C]**ad ima, ita ut summitas eorum vix conspici possit. Tertia die erunt in aequalitate, sicut ab exordio. Quarta die pisces et omnes belluae marinae, et congregabuntur super aquas, et dabunt voces et gemitus, quarum significationem nemo scit nisi Deus. Quinta die ardebunt ipsae aquae ab ortu suo usque ad occasum. Sexta die omnes herbae, et arbores sanguineum rorem dabunt. Septima die omnia aedificia destruentur. Octava die debellabunt petrae adinvicem, et unaquaeque in tres partes se dividet, et unaquaeque pars collidet adversus alteram. Nona die erit terrae motus, qualis non fuit ab initio mundi. Decima die omnes colles et valles in planitiem convertentur, et erit aequalitas terrae. Undecima die homines exibunt de cavernis suis, et current quasi amentes, nec poterit alter respondere alteri. Duodecima die cadent stellae et signa de coelo. Decima tertia die congregabuntur ossa defunctorum, et exsurgent usque ad sepulcrum. Decima quarta die omnes homines morientur, ut simul **[Col. 0555D]**resurgant cum mortuis. Decima quinta die ardebit terra usque ad inferni novissima, et post erit dies judicii. [↑](#endnote-ref-2)
3. Jerome, in James of Voragine, *The Golden Legend* chap. 13: The fourth [day] is dread of the coming judgment and doom, whereof Job saith: I have feared and doubted God as men dread the waves of the sea in their great rage and tempest. And St. Jerome saith thus: Sive comedam sive bibam, etc. As oft as I eat or drink or that I do any other thing, alway me seemeth that I hear the sound and the voice crying: Arise, ye dead men, and come to the doom and the judgment. [Golden Legend: The Circumcision (christianiconography.info)](https://www.christianiconography.info/goldenLegend/circumcision.htm) [↑](#endnote-ref-3)
4. 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-4)
5. At this point F 128 continues: Just as it was said above in the same chapter [188 Judge (*Judex*)]. [↑](#endnote-ref-5)