

St. Vincent Ferrer -- Sermon on the Last Judgment

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Douay Translation of Luke 21:25-28

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves;

26 Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved;

27 And then they shall see the Son of man coming in a cloud, with great power and majesty.

28 But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand.

Our sermon will be on today's gospel, which consists entirely in the doctrine and instruction of Jesus Christ Himself. In this gospel He warns us of the great evils and tribulations which are to come at the end of the world, and tells us of the signs which will precede His coming in judgment. This subject will, I think, be of service to us. Let us begin with the Hail Mary.

"There will be signs in the sun and in the moon and in the stars." By study of Holy Scripture and by factual experience we know that when any great and heavy affliction is about to come on the world, often some warning sign is shown in the sky or in the upper air. And this happens by the mercy of God, so that people forewarned of impending tribulation by means of these signs, through prayer and good works, may obtain in the tribunal of mercy a reversal of the sentence passed against them by God the judge in the heavenly courts; or at least by penance and amendment of life, may prepare themselves against the impending affliction.

So, before the coming of any great mortality, phantom battles are seen in the sky; before famine there are earthquakes; and before a country is laid waste dreadful portents are seen. We are told of the terrible signs shown to the Jews for a length of time before the destruction of Jerusalem under Antiochus. "And it came to pass that through the whole city of Jerusalem for the space of forty days there were seen horsemen running in the air, in gilded raiment armed with spears like bands of soldiers. And horses set in ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armor, and of harness of all sorts," (2 Macc 5:2,3). After this, Antiochus plundered the temple and slew the Jews. Therefore we read in Exodus: "And shall multiply signs and wonders in the land of Egypt," (Ex 7:3).

Now among all afflictions, three of the greatest and most terrible are shortly to come upon mankind: first, the affliction of Antichrist, a man but a diabolical one; second, the destruction by fire of the terrestrial world; third, the universal judgment. And with these tribulations the world will come to an end. Therefore, according to the rule of divine Providence, as set out above, before these three, there will be warning signs in the heavens, in the sun and in the moon and in the stars, as is set out in our text.

The first affliction to come on the world in a short space of time is the advent of Antichrist, a diabolical man, who will bring distress on the whole world as is implied in today's gospel where it is said: "And upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves."

In my text there are four clauses in which we are warned of the four ways in which Antichrist will deceive Christians. The first clause is this: "There will be sign, in the sun." You must know that in Holy Scripture Christ is called the Sun, and this is because, by the evidence of your own eyes, the sun is among the most beautiful of the creatures made by God. Taking the word etymologically, we have: S-O-L (Super omnia lucens), "Shining above all things." In the same way, Christ is more beautiful than all the saints, and shines above them all in the brightness of glory, not only inasmuch as He is God, but also as man. And as all the stars receive their light from the sun, who depends on nothing for its own brightness, so all the saints receive from Christ the brightness of glory, strength, sanctity, wisdom, understanding and influence. This is the reason why Christ is called the Sun, and under the same name of "Sun" God the Father sent Him into the world, saying: "But unto you who fear my name the Sun of justice shall arise" (Mal 4:2). This is not said of the natural sun. For the Church says in praise of the Virgin Mary: "For thou art happy, holy Virgin Mary, and most worthy of all praise, for out of thee has arisen the Sun of Justice, Christ, Our Lord."

The first clause tells us that there will be signs in the sun in the time of Antichrist; that is, there will be signs in Christ, and the precise sign is given by Saint Matthew saying: "The sun will not give its light." Such darkening does not happen with regard to the sun itself, for it is not in the nature of the sun to be darkened in itself. But by the interposition of clouds and vapor between the sun, and the earth the sun appears to be obscured. In the same way, in the time of Antichrist, the Sun of justice will be obscured by the interposition of temporal goods and the wealth which Antichrist will bestow on the world, inasmuch as the brightness of faith in Jesus Christ and the glow of good lives will no longer shine among Christians. For, lest they should lose their dominion, temporal rulers, kings and princes will range themselves on the side of Antichrist. In like manner, prelates for fear of losing their dignities, and religious and priests to gain honors and riches, will forsake the Faith of Christ and adhere to Antichrist. Now he will be a veritable man, but so proud that, not only will he desire to have universal dominion in the whole world, but will even demand to be called a god, and will insist on receiving divine worship. This we may gather from the second Epistle of Saint Paul to the Thessalonians (2:3): "For unless there come a revolt first, and the man of sin is revealed, the son of perdition, who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God, spewing himself as if he were a god."

This will come about because Antichrist by the ministry of demons will possess all the gold and silver of the earth and seas, and pearls and all the precious stones that are in the world. As we read in Daniel (11:43): "And he shall have power over the treasures of gold and silver and all the precious stones of Egypt." With this wealth he will gather together in arms all the nations of the world, to fight against those who oppose him. As we read in the Apocalypse (20:7): "He shall go forth and seduce the nations which are over the four quarters of the earth, Gog, and Magog; and shall gather there together to battle the number of whom is as the sand of the sea."

Observe that he will seduce the peoples, that is, with gold and silver and honors; Gog which signifies "hidden," and Magog which signifies "that which is disclosed," because both hidden and open evil are on his side. Then temporal lords and ecclesiastical prelates, for fear of losing power or position, will be on his side, since there will exist neither king nor prelate unless he wills it. For the same reason, religious, priests and laity will also uphold him. "There will indeed be signs in the Sun of justice, for then it will be obscured in the hearts of Christians, since from those hearts it will not give forth the light of Faith; all preaching of a better life will cease, owing to the interposition of the vapor and clouds of temporal goods. As we are told in Daniel (11.39) : "He will multiply glory and will give them power in many things and divide up the earth at his pleasure."

I am asked why God permits this error among Christians, since He is God and the strongest cannot stand against Him? I answer by a dictum of theology taken from the Book of Wisdom (11:17) : "By what things a man sinneth, by the same also is he tormented." How do the peoples of the world sin against God today? They sin in order to gain honors, dignities and riches. Therefore, by honors, riches and dignities, God permits that Antichrist shall deceive them. If therefore you do not wish to be deceived, now with all your hearts condemn and despise all earthly goods, and long for those of heaven, considering that the goods of this world are transitory and empty, while heavenly and celestial goods are eternal. In this way you will be strong. Saint John gives this counsel: "Love not the world nor the things that are in the world. If any man loves the world the charity of the Father is not in him. And the world passeth and the concupiscence thereof" (1 Jn 2:15-17).

The second clause says that there will be signs in the moon. You must understand that in the Holy Scriptures the moon signifies our holy Mother the Universal Church, which implies the world-wide union of Christians; for when men speak of the Church, they do not speak of the material building, or the stone and the walls which compose it, but of that gathering of the faithful under one Head, which is the Church in reality. The Church is signified by the moon and its five phases: first there is the new moon, then the waxing moon, next the full moon, to be followed by the waning moon, and lastly the old moon.

The Church passes through these phases. The new moon signifies the Church of Christ in His own time; and as the new moon when first seen is like a bow-shaped thread with two horns following the sun, so the Church in the time of Christ had at first only two horns: Andrew and Peter who followed Christ. The waxing moon typifies the twelve Apostles, then the seventy-two disciples, then the three thousand converted by Peter on the day of Pentecost and so on. The full moon typifies the acceptance of the Gospel of Christ in every part of the world, in every kingdom and province. David says (Ps: 18.5) : "In the whole world their sound is gone forth, and their words to the ends of the earth."

The waning moon typifies the inability of men to preserve what the Apostles had acquired. In the first place, the Church was lessened by the loss of the whole of India, by means of him they called John the Presbyter; the second, Assyria by means of one of their tyrants; the third, Africa by means of Mahomet; the fourth, the Greeks under their Emperor Constantine; the fifth, the Armenians with their king; the sixth, the Georgians with a certain pseudo-prophet; the seventh, the bad example of the Christians led by a certain heresiarch [*Probably the Waldenses whom*

Vincent evangelized in the Alpine countries. We do not know the name of the individual heresiarch]; the eighth, the Italians with Bartholomew of Bari; the ninth, the French with Peter of Candia.

The old moon, because the horns are reversed, typifies that the Church is no longer in the state in which Christ founded it. Christ founded the Church in great lowliness and poverty; now all this is turned round to pride, pomp and vanity, as may be easily seen in every rank of the Church. Mercy and liberality are changed into simony, usury and rapine; chastity becomes licentiousness, uncleanness and corruption; the brightness of virtue is changed into envy and malignity; temperance has become gluttony and voracity; patience has given place to anger, war and divisions among the peoples; diligence is superseded by negligence. Nothing is now left to make matters worse but an eclipse which is caused by the interposition of the earth between the sun and moon such as only occurs at full moon. As Isaiah says in 59:2: "Your sins have put a division between us." In the time of Antichrist, the Church, typified by the moon, will be eclipsed; because then she will not give her light, since Christians will no longer work miracles by reason of their sanctity; but Antichrist and his followers will work miracles, not true miracles, but false ones having the appearance of true miracles, in order that they may deceive the people. As Saint John says in the Apocalypse (13:13) : "And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men," that is, balls of fire, such as it is within the power of the devil to send down, if God should permit this and does not prevent him; as we read in Job (1:16) : "And while he was yet speaking another came and said: A fire of God fell from heaven and striking the sheep and the servants hath consumed them." O! The wonder of the people, this will be the downfall of many.

You must know that Antichrist will perform other prodigies by the power of demons, and these will be true miracles according to the nature of things in themselves, but false in regard to the definition of miracle (i.e. by the power of God). For he will cause both images and babes of a month old to speak. The followers of Antichrist will question these statues or babies, and they will make answer concerning this lord who has come in the latter times, affirming that he is the savior. The devil will move their lips and form the words they utter when they declare Antichrist to be the true savior of the world; and in this way he will cause the destruction of many souls.

And the Church, typified by the moon, will perform no miracles.

Some say that such phenomena are not real miracles in the sense that raising the dead to life is a real miracle. I can give concrete examples of the dead being apparently raised to life, but such are only phantoms. For instance, in the same way as Christians raise dead people in the Name of Our Lord Jesus Christ, so your dead father or mother may appear to speak to you; but in these latter times Christians will not be able to work similar miracles. Christ has warned us of these false miracles and signs, saying: "There will arise false christs and false prophets." That is to say, the sons of Christians who have already made shipwreck of their faith owing to the gifts of Antichrist. As Saint Matthew says (24:24) : "And they will show great signs and wonders in so much to deceive, if possible, even the elect. Behold I have told you beforehand."

Suppose someone should ask: Why does Christ permit these works of destruction of Christianity by the devil? I answer according to the rule of Theology: "By what things a man

sinneth, by the same also is he tormented." Since the people of the world sin against God by having recourse to the works of the devil, such as divination and fortune telling in their necessities—for instance, in order to find things they have lost, or to obtain health or children, instead of laying their needs before the omnipotent God—therefore God permits them to be deceived by the works of the demons.

If you do not wish to be deceived, then place the whole of your faith and confidence in the name of Jesus Christ., and refuse to acknowledge any miracle unless it is worked in that same name; and so you will be strong against seduction. David says (Ps 39:5) : "Blessed is the man whose hope is in the name of the Lord; and who hath not regard to vanities and lying follies." The name of the Lord is Jesus. "And thou shalt call His name Jesus," (Lk 2:21). If you should receive any wound or hurt you should sign it devoutly with the Sign of the Cross.

Antichrist arrogates to himself every other name of Christ, but as many of the saints tell us, he flies from the name of Jesus. Therefore, for that reason, the name of Jesus should receive the greatest respect from all Christians. Moreover, all the names of God, according to Saint Thomas Aquinas, should be honored in a sevenfold manner. Because the name of God is great it is to be feared; because it is holy it should be venerated; because it is sweet it should be savored in meditation; it is strong to save; rich in mercy; efficacious in impetration; and hidden in order to be discovered and known. He says also that the name of the Son of God is also the name of the father in a threefold way: for by it he is honored, invoked and manifested. He also says that in all the names given is also signified the name of Jesus, which is the sign of salvation, and therefore exceedingly to be honored.

The third clause says that there will be signs in the stars. In the Sacred Scriptures "star" signifies "light-giving"; and so it is the appellation of Masters, Doctors, and Licentiatees in Theology. This signification is found in Daniel (12:3) : "And they that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity." In these stars, that is learned men, there will be signs in the time of Antichrist; because, as Christ says in the Gospel of Saint Matthew (24:29) : "Stars shall fall from heaven"; and this is the third combat waged by Antichrist, that of disputation. Then stars, that is the learned, shall fall from heaven, that is, from the truth of the Catholic Faith. The disputations of Antichrist with the learned will be based entirely on the text of the Old Testament, and these doctors, so far from being able to answer him, will not even be able to speak. Then the stars, the masters, will fall from heaven, that is from the heights of the Faith. For, according to Daniel (11.36) : "And the king, Antichrist, will do all according to his will and will lift up and magnify all against God, and against the God of Gods he will speak great things;" that is, the matter of his blasphemies will be insoluble so far as men are concerned.

You may ask again why Christ allows this, that those who defend the Faith should fail so utterly? I answer that Christ allows this for two reasons: first, according to the rule of theology: "By what things a man sinneth, by the same is he tormented;" and this follows from the fact that masters and teachers no longer care for study of the Bible, but prefer the study of the poets and other profane works.

The second reason why Christ permits this, is because of the scandalous and wicked lives and the many sins of learned men; for in the case of many of them, the greater their knowledge the greater also is their sin and the worse their consciences; for they are proud, puffed-up, wine-bibbers and the rest. He who can bind a lioness can easily bind a sheep; if therefore the devil can hold in chains the minds of the learned by reason of their evil lives, how much easier is it for him to bind the sheep that is their tongues—so that they cannot speak. The ignorant are in much better case, for knowledge puffeth up, if therefore you wish to be strong, embrace the counsel of the Apostle Paul (1 Cor 2:5) : "That your faith might not stand on the wisdom of men but on the power of God." Reasoning and disputation are good for strengthening the intellect, but not for fortifying belief, since faith must be held from the motive of obedience, because Christ Himself has commanded us, announcing the gospel which the Apostles preached and Holy Mother Church has ordained. Therefore, O Lord, I believe.

The fourth clause tells us: "And on earth distress of nations by reason of the confusion of the roaring of the sea and of the waves." Behold these are the tortures which Antichrist will inflict, and on the earth distress of nations by reason of the confusion of the roaring of the sea and of the waves. That is the preparations for battle, the sanding of the arena before the combat, which will be the work of the lords who are already on the side of Antichrist; because then no one will dare to name Christ nor the Virgin Mary under pain of death; and the waves are those of torments which have never in the past been so dreadful as those which will be inflicted by Antichrist. In Saint Matthew, Christ warns us (24:21): "For there shall then be great tribulation such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved; but for the sake of the elect those days shall be shortened." We read in the Apocalypse (17:10): "And when he shall come he must remain a short time," The Doctors in general say that Antichrist will reign for three and a half years only; which is the measure of a thousand and two hundred days and ninety days; "and from the time when the continual sacrifice shall be taken away and the abomination unto desolation shall be set up, there shall be one thousand two hundred and ninety days" (Daniel: 12:11).

If I am asked why Christ permits the Christians to be so terribly persecuted, I answer : "By what things a man sinneth, by the same also is he tormented." Because now, at the present time, people are offending God by wars, divisions and false flattery, by feuds and duels, so Christ permits them to be torn in pieces and slain by Antichrist. If therefore, you do not wish to be slain and destroyed, be at peace and concord now with everyone, according to the counsel of the Apostle: "Have peace with all men; revenge not yourselves, my dearly beloved; but give place to wrath, for it is written : "Revenge is mine, I will repay, saith the Lord" " (Rom 12:18).

The second evil or retribution will be the conflagration of the earthly world which is mentioned in the second part of the gospel of this Sunday: "Men withering away for fear and expectation of what is to come on the whole world; for the powers of heaven will be moved."

After Antichrist has been slain by lightning on Mount Olivet and his death has been made widely known through out the world, this our earth will exist for forty-five more days; I do not say years, but days. This is clearly to be seen in Daniel (12:11) : "And from the time when the continual sacrifice shall be taken away and the abomination of desolation shall be set up, there

shall be one thousand, two hundred and ninety days. Blessed is he that waiteth and cometh unto the one thousand, three hundred and thirty-five days."

The Doctors say that these forty-five days will be given by God for the conversion of those who have been seduced by Antichrist, but Antichrist will have left behind him so great riches and pleasure that hardly any of the nations will be converted to the Faith of Christ. For there is no savior but Christ, and yet they will not be converted.

Then in the four parts of the earth, east, and west, and north, and south, fire will blaze forth by thee divine power, and as it presses forward, the whole world in succession will be set on fire until nothing of the other three elements will remain. Then, when men are made aware of the tumult and the fire and see the lightnings bursting forth from it, they will wither away for fear of the fire, and expectation of eternal damnation. The Apostle Paul, in the epistle to the Hebrews (10:27) says of this: "But a, certain dreadful expectation of the judgment and the rage of a fire shall consume the adversaries."

"For the powers of heaven shall be moved." This is said to imply that the fire has no natural cause, as some people erroneously imagine, for they say that for forty years before the consummation of the world it will not rain. This fire, however, comes from the rigor of divine justice and acts through the ministry of angels, as it is shown in the saying: "For the powers of heaven shall be moved." This fire comes down, likewise, for the purification of the other three elements—earth, air and water—which have been infected and corrupted by the sins of men. Concerning this, David says (Ps 96:3): "A fire shall go before him and shall burn his enemies round about. His lightnings have shone forth to the world; the earth saw and trembled. The mountains melted like wax at the presence of the Lord; at the presence of the Lord of all the earth."

You understand how sinners are the enemies of Christ; but why do they say, "and shall burn his enemies round about," when the good as well as the bad will be destroyed by the fire? The good and the friends of God will die in the fire it is true, but they will die without pain or suffering; but the wicked and God's enemies will die in the greatest pain and torment. Therefore, the enemies of God are named.

Saint Thomas Aquinas speaks beautifully of this when he says that this last fire, inasmuch as it precedes the Judgment, will act as an instrument of God's justice. It will also act like natural fire, inasmuch as, in its natural power, it will burn both wicked and good and reduce every human body to ashes. Inasmuch as it acts as an instrument of God's justice, it will act in different ways with regard to different people. For the wicked will suffer intensely through the action of the fire, but the good in whom nothing is found which must be purged away will feel no pain from the fire, just as the three children felt nothing in the fiery furnace, although the bodies of these others will not be preserved as were those of the three children. And this will come to pass by the divine power, that without pain or suffering their bodies will be resolved into ashes.

But the good in whom there is some stain to be purged away will feel the pain of this fire, more or less according to the merits of each. But they will be swiftly purged for three reasons. The first reason is that in them little evil is found, for they have been already in great measure purged by

the preceding tribulations and persecutions. The second is that the living will voluntarily endure the pain; and suffering willingly endured in this life remits much more quickly than suffering inflicted after death. This is seen in the case of the martyrs, for if, when they came to die, anything worthy of purgation was found, it was cut away by the pruning knife of their sufferings. And the sufferings of the martyrs were short in comparison with the pains of purgatory. The third reason is that the heat of the fire gains in intensity what it loses through the shortness of the time. But in so far as the fire is active after the judgment its power only extends over the damned, since all the bodies of the just will be impassible.

"This is a serious thought for those who will not do penance. In that last day, how greatly the temporal lords and prelates of the Church will desire to do penance when they see the fire. But then such repentance will avail them nothing, because they are acting not from charity, but from servile fear. Therefore, do penance now, forgive injuries, make restitution of any ill-gotten goods, live up to and confess your religion; and let priests obtain breviaries. If it were certain that in a short time this town was going to be destroyed by fire, would you not exchange all your immovable goods for something that you could take away with you? So it is with the world, which in a short while is to be destroyed by fire. Therefore place your hearts in heaven, and your lips by speaking with reverence of God, and your works by doing good. This is Christ's counsel, saying: "Lay not up to yourselves treasures on earth where the rust and moth devour and thieves break in and steal." Notice the word "rust," which is Antichrist, and "moth," which is fire, for these will devour all.

The third evil will be the tribulation of the universal Judgment which is mentioned in the third part of this gospel. "Then shall they see the Son of Man coming in the clouds with great power and majesty." After the destruction of the world by fire, Christ the Lord Judge, with the Virgin Mary and all the saints, will come to the judgment seated on a throne in the air. And the Archangel Michael will cry with a loud voice, saying: "Arise, ye dead, and come to judgment."

Then suddenly, by the divine power, all the dead, both good and wicked, will arise, children will rise with grown people and all will be gathered to the judgment. Even those who died in their mother's womb will be there, as Saint Thomas teaches, to accuse those through whose fault they died without Baptism. And the age at which all will rise will be thirty years.

Christ Himself says concerning the General Judgment: "When the Son of Man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His Majesty. And all the nations shall be gathered together before Him; and He shall separate them one from another as the shepherd separates the sheep from the goats; and He shall set the sheep on His right hand and the goats on His left" (Mt 25:31-33). And the creed of Saint Athanasius: "At Whose coming all men must rise with their own bodies; and it will be rendered to every man according to his own deeds; those who have performed good works will go into eternal life, and those who have done evil into eternal fire."

The sheep are the good and the goats are the wicked. Christ will say to the sheep on His right hand: "Come, ye blessed of My Father, possess ye the Kingdom prepared for you from the foundation of the world." To the goats on His left He will say: "Depart from Me, ye cursed, into everlasting fire which was prepared for the devil and his angels."

The wicked will go into eternal punishment, the just into eternal life. But for the rest, no one will dwell in this world, because those things which are transitory and finite have passed away in their finite condition; movement has passed away.

Therefore, the Church in the person of every Christian makes petition in the Office for the Dead: "Deliver me, O Lord, from everlasting death, in that tremendous day when the heavens and the earth are moved, when Thou shalt come to judge the world by fire."

prophetia. Apoc. 6. Vidi, & ecce equus alb⁹, & qui sedebat sup eū habebat arcum, & data est ei corona. Nota, equus albus significat castitatem, & puritatem predicatoris, cui datur corona singularis in paradiso ratione predicationis, Rō, quia sicut miles cui rex commisit castrum in terra inimicorum, lucratur coronam si ipsum bene custodit & fideliter, singularem tamen coronam meretur miles qui non solum custodit castrum sibi commissum fideliter, immo scaramussando & bellando acquirit regi multa alia castra inimicorum. Ita in pposito deus comisit cuilibet nostrū castrū proprii corporis positū inter inimicos vt ipsum custodiam⁹ fideliter, & ex hoc meremur coronam in paradiso, sed singularem coronam meretur predicator, qui fideliter custodit castrum proprii corporis regi Christo & ipsum prudenter gubernat, & vltra hoc predicando acquirit Christo multa castra. i. pccōres qui sunt castra diaboli, de p̄mio & aureola doctorum & predicatorum in 4. serm. di. 49. & q. 5. & di. 33. q. 3. art. 3. Decimum signū dicitur capricorn⁹, vt rōne vt supra hoc figurat illū statū in quo lum⁹ modō, quātū populus Christian⁹ cōsuevit esse vni⁹ cornu ex vnico papa, sicut vnicornis cornu habet vnicū, s. Christi vicarium, modō aut̄ habet tria cornua, i. tres papas, cōsiliū Constantiē. Iann. No. de bestia quā vidit Dan. 100. 7. quē habebat cornua, 10. inter quā exiuit cornu paruulum & c. sup. quā dicūt omnes glosā ordinariā, & doctores qd̄ ista quarta bestia figurabat imperium Romanum quando iam est diuisum in 10. partes, nec potest intelligi de diuisione dominij temporalis, quia iam diu perditum est, sed intelligitur de diuisione dominij ecclesiastici, qd̄ iā nūc diuisum est in decem partes siue diuisiones.

Prima est Indorum sub presbitero Ioanne.

Secunda est Assyriorum sub Aquino quodam tyrano.

Tertia est Africanorum sub Machometo.

Quarta est Græcorum sub imperatore Constantino.

Quinta est Armeniorum sub eorum rege.

Sexta est Georgianorum sub quodam pseudopropheta.

Septima est Arrianorum documenta sub quodam haresiarcha.

Octaua est Italicorum sub Bartholomeo Barense.

Nona est Gallicorum sub Petra de Candia.

Decima verò pars populi catholici est Hispanorum sub domino

Benedicto nostro, vicario Iesu Christi.

Iste decem diuisiones simul iam stant, ita q̄ possumus di. In fortitudine nostra assumptim⁹ nobis cornua. Amos. 6. scismatici. 2. 2. q. 39. p̄ totum, & ibidem ar. 1. ad. 4. Scismatici propriè dicuntur qui propria potestate & intentione seperat se ab vnitate ecclesie, reuētes subesse papæ communicare membris ecclesie. Vndecimum est aquarium eadem ratione, & figurat. 11. statū mundi huius futurum post mortem

Qui dicitur, s. scismatici.

tem Antichristi, quia tunc sol iustitiæ erit in aquario: nam tunc omnes generationes infidelium baptizabuntur. O qualis pressura erit Omnes ad baptismum, non sufficient clerici, nec compadres, nec cōmatres, gentium nec partim & matrina: tunc cōplebitur prophetia Ezech. 36. Tollam generatō quippe vos de gentibus, & congregabo vos de vniuersis terris, onces aut̄ & adducam vos in terram vestram scilicet ecclesiam militantem te finem & effundam super vos aquam mundam, & mundabimini ab omnib⁹ mūdi ba inquinamentis vestris, & ab vniuersis idolis vestris mundabo vos. p̄ti⁹ a. Duodecimum & vltimum signum dicitur p̄ces, eadem ratione. Et buntur. signat duodecimum statum huius mundi futurum, scilicet finē mundi, & diem iudicij, quia tunc sol iustitiæ scilicet Christus erit in piscibus, quando ad instar piscatorum qui extrahunt sagenam de mari, & eligunt bonos pisces, & malos proiciunt. Sic modō ecclesia militans quæ est sagena continens bonos pisces & malos, scilicet Christianos, trahitur continuè, & in die iudicij erit vsq; ad littus, tunc eligentur boni pisces, scilicet personæ deuotæ, humiles, pccnites, & ibunt ad gaudium paradisi, mali autem pisces, id est mali Christiani indeuoti, impccnites, ibunt in ignem inferni æternū. De hoc ad litram dicit Christus, Simile est regnum cælorum, glos. ecclesia militans sagene missa in mari, & ex omni genere piscium congregata, quam cum impleta esset educetes, & secus litus sedentes elegerūt bonos in vasa sua, malos autem foras miserunt: sic erit in consummatione seculi, exibunt angeli, & separabunt malos de medio iustorum, & mittent eos in caminum ignis, ibi erit fletus & stridor dentium. Matt. 13. Modō scitis totum statum mundi, & prouidentiam diuinam & gubernationem mundi, eccē quare dicit thema, erunt signa in sole. Si autem volumus loqui de effectibus, dicitur, erunt signa in signis. Si autem volumus loqui de causa, dicemus. Erunt signa in sole. Ex iuxta istum modum predicauit ego. Et sic patet q̄ finis mundi est prope. Patet Sermo.

De eadem dominica. Sermo tertius.



Erunt signa in sole, & luna, & stellis, Luc. 21. Sermo noster erit de sancto Euangelio hodierno q̄ totum est doctrina, & instructio Iesu Christi, auisando nos de magnis malis, & tribulationibus venturis in fine mundi, & de signis quæ erunt ante eius aduentum ad iudicium. Crede quod erit materia nobis utilis, & cetera. Erunt signa & cetera. Pro huius verbi declaratione, & materiæ predicandæ introductione sciendum est, secundum quod inuenitur in scriptura diuina, & patet experientia sensuali, quādo aliqua magna, & grauis tribulatio est in hunc mundū ventura, communiter ostenduntur aliqua signa p̄nūtiatua in cælo, vel in aère, & hoc fit ex misericordia dei, vt scilicet gentes prouidentes per signa tribulationem futuram, per orationes & bona

& bona opera sententiam dei contra illos in curia cælesti datâ retio care obtineant in curia misericordie, vel saltē per pœnitentiâ & vitæ emendationē, se preparēt cōtra vêturâ tribulationē, ideo cōmuniter atē mortalitates solēt apparere cōgressus, & atē fames terræmot⁹, & atē terrarū vastatiōes terribiles visiones. Dicuntur hęc signa terribilia præostēta Iudeis per multū tēpus atē desolationē ciuitatis Ierusalē, & tēpli. Contigit autē per vniuersam Hierosolymorū ciuitatē, videri diebus 40. per aëra equites discurrētes, auratas stolas habentes, & hastas quasi cohortes armatas, & cursus equorū per ordines digestos, & cōgressiones fieri cominus, & scutorū motus & galeatorum multitudinē gladijs districtis, & telorū iactus, & aureorū armorum splendorē omniq̄ue generis loricatorū, quapropter omnes rogabant mōstra in bonum cōverti. post hoc Antiochus interfecit populū, & depredatus fuit tēplū. 2. Machab. 7. Ideo. Ex od. 7. Ego multiplicabo signa, & ostenta mea in terra. Modò tres magne, & omnium grauisimæ tribulationes sunt in breui in hoc mūdo venturæ terribiles. Prima erit tribulatio Antichristi hominis diabolici. Secunda erit conflagratio mundi terrenalī Tertia erit tribulatio iudicij vniuersalis. Et in his tribulationibus finietur iste mundus, ergo secundū regulam diuinæ prouidentie prius declaratâ ante hęc erunt signa prænūntiantia in cælo, in sole & luna & stellis, vt dicit nostrū the. ad litteram, patet thema. Prima tribulatio in breui grauisima in hoc mundo ventura erit tribulatio Antichristi hominis diabolici qui tribulabit totum mundum: quæ subtiliter tãgitur in principio Euang. cum dicitur, Erunt signa in sole, luna & stellis, & in terris pressura gentium præ confusione sonitus maris, & fluctuum. In hoc textu sunt quatuor clausulæ in quibus tanguntur quatuor modi, quos tenebit Antichristus ad decipiēdū Christianos: Prima clausula est ibi. Erunt signa in sole. Sciē. q̄ in sacra scriptura Christus dicitur sol: ratio, quia vos videtis ad oculū q̄ de pulchrioribus creaturis corporalib⁹ à deo creatis ē sol, in quo sunt tres litere, s. o. i. i. sol sup omnia lucens, secūcū etymologiam: sic Christ⁹ est pulchrior omnib⁹ sanctis, & lucet sup omnes in claritate glorie, nō solū inquātū deus, sed etiā inquātū hō. Et sicut oēs stellæ recipiūt claritatē à sole, & ipse eā à nullo recipit, sic oēs sancti recipiūt à Christo claritatē gloriæ, sanctitatē, virtutē, sapiētiā & intelligentiam, & inflūētiā: ecce ratio quare Christus dicitur sol, & nōie solis pmissit ipsum deus pater mittere in mūdo. dic. Vobis timētibus nomen meū orietur sol iustitiæ, nō dicit sol naturæ, Mal. 4. Item ecclesia dicit in laudē virginē Mariæ. Felix nam q̄ es sacra virgo Maria, & omni laude digna quia ex te ort. est sol iust. Christus deus noster. Dicit ergo prima clausula q̄ tpe Antichristi erūt signa in sole, i. in Christo, quæ autē erūt ista signa, declarat Mat. di. sol. obscurabitur non in se, sicut nec sol naturæ obscuratur in se, sed ex

Tres
grauissi
matribu
lationes
qua nos
emanent.

Anti-
christus
trifariā
tentā
bit.

sed ex interpositiōe vaporū, & nubiū videtur nobis obscurari, sic tēpore Antichristi sol iustitiæ obscurabitur ex interpositiōe bonorū, diuitiarū tēporaliū quæ dabit Antichrist⁹: intātū q̄ claritas fidei Iesu xpi, & bonæ vitæ nō lucebit in Christianis, quoniā domini tēporales, reges, & p̄cipes, &c. ne amittāt dominū, statū erūt cū Antichristo. Idē Prelati ne amittāt dignitates, religiosi & presbiteri, vt habeāt honores, & diuitias, dimittēt fidē Christi & adhærebūt Antichristo, q̄ erit ver⁹ hō: sed ita supbus, q̄ nō solū debet velle hab. dominū vniuersale totū mūdi, sed etiā dicetur De⁹, & faciet se adorare, vt deū. Auct. reuelabitur vt homo peccati fili⁹ pditionis q̄ aduerfatur, & extollitur supra oēs q̄ dicitur De⁹, aut q̄ colitur, ita vt in tēplo dei sedeat, ostēdēs se tāq̄ sicut de⁹. 2. Thef. 2. vide ibidē in postilla pulcherrima S. T. sed qualiter ad hoc pueniet, dic q̄o Antichrist⁹ misterio demōnū habebit oēs aurū, & argētū terræ & maris, & margaritas, & lapides pretiosos mūdi. Auct. Dominabitur thesaurorū auri & argenti, & in omnib⁹ pretiosis Aegypti, i. mūdi. Dā. 11. in fine. Cū his cōgregabit oēs gētes armorū mūdi ad pugnādū cōtra oēs sibi cōtrarios. Auct. Seducet gētes quæ sunt super 4. angulos terræ Gog & Magog, congregabit eas ad preliū, quorū numer⁹ ē sicut arena maris. Apoc. 20. Nō seducet gētes, s. auro, argēto, & honoribus. Gog. i. tectū, & Magog, i. detectū. quia tā tecti quā detecti, i. occultē mali, & manifestē erūt cū eo, tūc domini tēporales & prelati ecclesiastici timore perdē di regnū, vel prelacionē, statim erūt cū eo, quia null⁹ erit rex, nec Christ⁹ nisi quos ipse volet. Ceteri autē, vt religiosi, & presbiteri, & laici, vt habeāt, &c. statū erūt cū eo: tūc erūt signa in sole, s. iustitiæ, quia obscurabitur in corde Christianorū q̄ nō dabit claritatē fidei: cessabit prædicatio melioris vitæ ex interpositione vaporū & nubiū. i. bonorū tēporaliū. Auct. Multiplicabit gloriā, & dabit eis potestatē ī multis, & terrā diuidet gratuito, i. ad suū placitū. Dā. 11. Questio quare de⁹ permitteret istū errorē in Christianitate, cū sicut de⁹, & homo potētissim⁹, &c. Responfio p̄ quādā regulā theologie quæ dicit, Per quæ quis peccat p̄ hęc & torquetur. Sa. 11. Per quæ peccāt gētes hodie in hoc mūdo cōtra deū, p̄pter honores habendos, diuitias, & dignitates, &c. i. deo permittet de⁹ q̄ tūc decipiantur ab Antichristo, honorib⁹, diuitijs, &c. Si ergo tūc nō vultis decipi, modò in cordib⁹ vestris cōtēnatis & despiciatis bona terrenalīa, honores &c. & appetatis bona cælestia, cogitādo q̄ bona hui⁹ mūdi sunt trāsitoria, & vana & cælestia seu spiritalia, æterna: & sic eritis fortes. hoc cōsiliū dat B. Ioh. Nolite diligere mūdū neque quæ in mūdo sunt, quoniā trāsit mūd⁹ & cōcū piscetia ei⁹. 1. Ioh. 2. Secūda clausula dicit, Erūt signa in luna. Sciēdum q̄ in sacra scrip. luna sig. sanctā matrē ecclesiā vniuersalē, seu vniuersitatē Christianorū, quia quādo hō noīat ecclesiā, nō loq̄tur hō de lapidib⁹ & parietib⁹, sed de cōgregatiōe fidelīū q̄ dicitur ecclesia & eccl. signifi-

significatur per lunam, & quinq; stat⁹ in quib⁹ fuit ad instar lunæ quæ
 1. est noua, 2. crescens, 3. est plena, 4. est minuta, 5. est gyrata seu versa-
 talem cursum facit ecclesia Christianorum. 1. fuit noua, s. tempore
 Christi. & sicut quando luna est noua, videtur 1. quasi filium cornu-
 tum, & habens cornua, & sequitur solem, sic ecclesia tempore Chri-
 sti fuit, primò habes duo cornua, i. duos apostolos solum, s. Andream
 & Petrum, qui sequebantur Christum. 2. fuit crescens, quando Chri-
 st⁹ habuit 12. apost. & 72. discipulos, deinde fuerunt. 120. deinde tria
 milia &c. Tertio fuit plena, q̄a in omni parte mundi, regno, & pro-
 uincia fides Christi fuit recepta. Dauid, In omnem terram exiuit so-
 nus eorum. &c. Quarto fuit minuta, quia nescierunt conseruare q̄
 sancti apostoli lucrati fuerant, primo fuit minuta per totam Indiam
 per illum, qui dicitur presbiter Iohannes. Secundo in regno Assyrio-
 rum per vnum tyrannum. Tertio in regno Africanorum per Macho-
 metum. Quarto Græcorum cum imperatore Constantino. Quinto
 Armeniorum cum eorum rege. Sexto Georgianorum, cum quodã
 pseudopropheta. Septimo per Arrianorum documenta cum quodã
 hæresiarcha. Octauo Italicorum cum Bartholomeo Barēnsi. Nono
 fuere seducti Galli cum Petro de Candia. Quinto modo est gyrata
 seu versa, quia modo iam non est in illo statu ecclesia in quo Chri-
 st⁹ eam fundauit. Ecclesiam Christus fundauit in magna humilitate &
 paupertate, modo iam totum versum in superbiam, pompã, & vani-
 tatem, vt patet in quolibet statu. De misericordia & liberalitate cõ-
 uersa est in symoniam, vsuram, rapinam, &c. De castitate in luxuriã,
 immunditiã, & corruptionem. De claritate in inuidiam, & maligni-
 tatem. De temperantia in gulam, & voracitatem. De patientia in iram,
 & guerram, & diuisiones. De diligentia in negligentia, solum restat
 vt eclipsetur q̄ sit per interpositionem terræ inter ipsam & solẽ, vt
 fit in plenilunio. Auctorit. Peccata vestra diuiserunt inter me & vos.
 Ecclesia eclipsabitur tempore Antichristi vt luna, q̄a tunc luna, i. ec-
 clesia non dabit lumen suũ Matt. vigesimo quarto, tunc q̄a nullũ fa-
 cient miracula Christiani quantumcunq; sint sancti, sed Anti-
 christus, & sui facient miracula, non tamen vera, sed tantum apparen-
 tia, & falsa ad decipiendum gentes. De quibus Ioan. Apoc. decimo-
 tertio, dicens, quod facient ignem descendere de celo, id est de
 sphaera ignis: quia hoc potest facere diabolus deo non impediẽte, &
 permittente, sicut fecit iam antiquitus ad comburendũ oues Iob, vt
 habetur ibid. i. cap. O quõ gentes hic mirabũtur, hic cadẽt multi.
 Nõ qd' Antichrist⁹ faciet aliqua vera miracula quo ad naturam rei
 virtute dæmonium, sed falsa quo ad rationem miraculi. de hoc 1.
 Iobi com. quæstio. 11. 6. artic. 4. secundo faciet loqui imagines, & pueros vni-
 us mensis. dic practicẽ quõ interrogabunt imagines vel pueros, vt
 dicant veritatẽ de illo domino q̄ venit nouissimus an sit saluator, &
 diabolus

Quo ig-
 ne diabo-
 lus oues
 Iobi com-
 busit.

& diabolus mouebit labia sua, & formabit verba sic dicendo, quille
 est verus saluator mundi, hic cadent multi. Et luna, i. ecclesia, nullum
 faciet miraculum. Si dicatur ab aliquo, illa miracula non sunt vera s.
 suscitare mortuos, sicut fecit dominus Iesus Christus, Dic practicẽ
 quõ fidei suscitabunt mortuos patre tuum, & matre tuã, &c. & dicẽt
 idem vos faciatis in nomine vestri Iesu Christi. Christiani nõ pote-
 rũt facere. De his fallis miraculis & signis auisauit nos Christus di-
 cẽs, Surgent pseudochristi, & pseudoprophete, i. filij Christianorũ
 qui perdididerunt iam fidem, corrupti donis Antichristi, & dabunt
 signa magna & prodigia, vt in errore inducãtur, si fieri potest etiam
 electi. Ecce prædixi vobis. Mat. 24. Quomodo si dicatur, quare Chri-
 stus permittet ista opera diaboli in destructionem Christianitatis?
 Responso iuxta regulam theologiã, Per quã quis peccat, per hæc
 & torquetur. Sapie. 11. Et quia gentes mudi operibus diabolicis pec-
 cant cõtra deũ, recurrendo ad diuinos, sortilegos cõtra deum in ne-
 cessitatibus suis, scilicet pro rebus perditis, pro filijs habendis, pro
 sanitate obtinenda, cum tamẽ deberent recurrere ad deum omni-
 potẽtem, ideo permittet deus, vt tunc operibus dæmonũ decipiantur,
 qui ergo tunc noluerit decipi, ponat totam suam spẽ, & confidentiã
 in nomine Iesu Christi, &c. & nolle miracula aliqua nisi fierẽt in no-
 mine Iesu, & sic eritis fortes. De hoc Dauid. Beat⁹ vir cui⁹ est nomẽ
 domini spes eius, & non respexit in vanitates, & insanas falsas. psal.
 29. Nomen domini est Iesus. Lucã. 2. Vocatum est nomẽ eius Iesus.
 Dic practicẽ quõ debet poni super plagã deuotẽ cum signo crucis.
 Antichrist⁹ assumet omnia alia nomina Christi, sed hoc nomẽ Iesus
 persequetur, vt dicunt plerique sancti. Ideo per oppositũ hoc nomẽ
 Iesus debet à Christianis maximẽ honorari quando nominatur in
 ecclesia inclinando caput, vt patet extra lib. 6. c. decet &c. quia aliã
 quodlibet nomen dei est honorandum septupliciter secundũ Sati-
 tho. & Esai. 56. quia cõest magnum ad timẽdum, sanctum ad veneran-
 dum, dulce ad meditandum, copiosum ad miserandum, efficax ad in-
 petrandum, virtuosum ad saluandum, & occultum ad sciendum. Esai.
 30. dicit quod filius dei est nomen patris tripliciter, scilicet quod
 honoratur, inuocatur, & manifestatur, & 3. part. quæstio. 37. art. 2. di-
 cit quod in omnibus nominibus quæ ponuntur Esa. 7. 8. & 9. signifi-
 catur hoc nomẽ Iesus, quod est significatiuum salutis, ergo & maxi-
 mẽ honorandum. Tertia clausula dicit, Erunt signa in terra. In sacra
 scriptura stellæ clarẽ lucẽtes, dicuntur literari, sicut Magistri in theo-
 logia, Doctores & Licentiati. Auctõritas. Qui ad iustitiam erudiunt
 multos, quasi stellæ in perpetuas æternitates. Dan. 12. in his stellis, id
 est literatis, erunt signa tempore Antichristi, quia stellæ cadent de
 celo, vt dicit Christus Mat. 24. & hoc in tertio bello Antichristi, s.
 disputationis. Tunc stellæ, id est, literati cadent de celo, id est à ve-
 ritate

Theolo-
 gicã re-
 gula

ritate fidei catholicæ. Dic practicam disputationis nuntiorū Antichristi: cum literatis erit solum de textu biblię veteris testamenti, & literati non poterūt respondere, imò nec loqui, tunc stelle id est magistri cadent de celo, id est de altitudine fidei. Auct. Et faciet iuxta voluntatem suam rex. s. Antichristus. & eleuabitur, & magnificabitur contra omnem Deum, & aduersus Deum deorum loquetur magna. i. insolubilia quantum ad homines. Dan. 11. Quæstio, quare Christus permittit hoc q̄ illi qui habet defendere fidē, cadent, &c. Responso, q̄ hoc permittet Christus duplici ratione. Prima iuxta regulam theologiæ, per quæ quis peccat &c. quia modò ferè nullus magister curat de biblia, sed de poetis, &c. Secunda ratio est dolorosa, & mala vita, & peccatis literatorū, quia vt in pluribus, quātò sunt maioris scientiæ, tātò sunt peioris cōscientiæ, vel sunt superbi, elati, ebriosi, &c. Qui ergo potest ligare lecnam, bene potest ligare ouē, si ergo diabolus iam mentes tenet ligatas literatorū propter eorum prauam vitā, quid mirum si tunc potest ligare ouē. i. linguā ne possint loqui. Multò melius fuisset talibus q̄ fuissent ignorantes, quia scientia inflat. 1. Cor. 8. vt patet in multis doctoribus medicis, &c. Si ergo vultis esse fortes, teneatis consiliū apostoli dicentis. Fides vestra non sit in sapientia hominū. Cfundata, sed in virtute Dei. 1. Cor. 2. Rationes & argumenta bona sunt ad confortādum intelligentiā, sed non ad firmandum credentiā. Amb. Tolle argumenta, vbi fides queritur. Quoniā fides tenenda ex obedientia, quia Christus ipsam nuntiauit, & Apostoli ipsam prædicauerunt, & sancta mater ecclesia ordinauit. Ideo credo Domine, &c. Quarta clausula dicit. Et in terris pressura gentium præ cōfusione sonitus maris, & fluctuū. Ecce hic tormenta antichristi quæ dabit, & in terris pressura gentiū præ cōfusione sonitus maris, & fluctuū. i. præconisationes, quas facient tunc domini qui iam erunt cū antichristo, quia nullus audebit Christum, nec virginē Mariā nominare sub pœna mortis. & fluctuum. i. tormentorū quæ nunquā fuerunt ita terribilia, sicut erunt illa quæ antichristus dabit. De hoc iam auisauit nos Christus, Erit tunc tribulatio magna qualis nō fuit ab initio mūdi vsq; modò nec fiet, & nisi abbreviati fuissent dies illi non fieret salua omnis caro: sed propter electos abbreviabitur dies illi. Mat. 24. No. breuiabitur. Apoc. 17.

Quādiu antichristus regnabit. Cum venerit oportet illum breuē tēpus manere. Dicit Doct. cōmuniter q̄ antichristus regnabit solū tribus annis cū dimidio qui faciunt dies mille ducentos & nonaginta. de hoc vide Dan. 12. & Lyrā. ibidē. Si dicatur quare Deus permittet q̄ Christiani ita trucidentur &c. respondeo iuxta regulā theologiæ, Per quæ quis peccat, per hæc & punietur. Quia modò gentes peccant contra Deū, per guerras & diuisiones, & blāditates, & scindūt se gladijs, occidendo se mutuo. Ideo permittet Christus q̄ tunc scindantur & occidantur ab Antichristo.

christo: si ergo tunc non vultis scindi, modò cū omnibus habeatis pacem & concordiam, iuxta consiliū Apostoli dicentis. Cū omnibus hominibus pacē habete, non vos defendētes charissimi. i. vindicantes, sed date locum iræ. Scriptū est enim. Mihi vindictā, & ego retribuā dicit Dominus. Ro. 12. & Deu. 32. Secundū malum siue retributio erit conflagratio mūdi terrenalis quæ tūgitur in secūda parte Euāgelij. Arescētibus hominib⁹ præ timore & expectatione quæ superueniet vniuerso orbi, nā virtutes celorum mouebuntur. Quia mortuo antichristo à fulgure in mōte Oliueti, & diuulgata ei⁹ morte per mūdū, inūdus iste solū durabit 45. diebus. Non dico annis, sed 45. diebus, vt clarè inuenitur Dan. 12. A tēpore quouſque ablatū fuerit iuge sacrificiū & posita fuerit abominatio in desolationē dies mille ducenti nonaginta. Beatus qui expectat & peruenit vsque ad dies mille 335. Dicunt hīc sancti doct. q̄ illos 45. dies dabit Deus, ad conuersionē & penitentiā his qui per Antichristū fuerint seducti, sed tot erunt diuitiæ & delitiæ ab Antichristo dimissæ, q̄ vix gētes conuertentur ad fidē Christi: nō enim est alius saluator nisi Christus, non tamen conuertentur ad bonā vitā. Tūc in quatuor partibus mūdi scilicet Oriente, Occidente, Aquilone, & Meridie virtute diuina accendetur ignis: dic modū, & totū mūdū inflamabit successiuē & nihil elementatū remanebit in mūdo. Tunc quando gentes sentiet tumultum ignis, & videbunt fulgura ab ipso procedentia, & currentia, & discurrentia, &c. arescētibus hominibus præ timore, scilicet illius ignis, & expectatione, scilicet dānationis æternæ &c. De hoc dicit Apostolus. Terribilis namque est expectatio iudicij, & ignis emulatioq; consumptura est aduersarios Heb. 10. Nam virtutes celorum mouebuntur. Hoc dicitur ad innuendum q̄ ille ignis nō veniet naturaliter, vt aliqui falsē opinantur dicendo q̄ antē annos 40. non pluet &c. sed ille ignis veniet rigore diuinę iustitiæ & ministerio angelorum, quod ostenditur ibi, nā virtutes celorum mouebuntur. Et ille ignis descendet ad purgandū alia tria elementa, quæ ex peccatis hominum sunt infecta & corrupta. De illo dicit Dauid, Ignis ante ipsum præcedet & inflamabit in circuitu inimicos eius. Alluxerunt fulgura eius orbi terre, vidit & cōmota est terra. Montes sicut cera fluxerunt à facie Domini, à facie Domini omnis terra. Psal. 96. Nota inimicos eius. Dic quomodo peccatores sunt inimici Christi. Sed quare dicit q̄ inflamabit inimicos, cum tam boni quam mali morientur in illo igni. Ratio, quia boni & amici Dei morientur in illo igne, sed sine pœna & dolore, sed mali & inimici morientur cū maxima pœna & dolore. Ideo solū nominat inimicos Christi. No. pulchrè de hoc 4. scri. di. 47. ar. 6. q. 5. & 3. & 1. q̄ ignis ille si naturalis cōflagrationis quantū ad hoc q̄ iudiciū præcedet, aget vt instrumentum diuinę iustitię, & iterū per virtutē naturalē ignis, quā-

Quādiu mundus manebit antichristo mortuo

Varia erit effectus ignis quo tribus mundus cōsumetur

tum pertineat ad virtutem naturalem ipsius simul aget in bonos & malos qui viui reperientur vtrorūque corpora in cinerem resoluendo, in quantum verò aget, vt instrumentum diuinæ iustitiæ, diuersimode aget in diuersos quantum ad sensum poenæ. Mali enim per actionem ignis cruciabuntur, boni verò in quibus nihil purgandū inuenietur, omnino nullum dolorē sentient: sicut nec pueri senserunt in camino Dan. 3. quamuis eorum corpora nō seruetur integra, sicut puerorū seruata fuerunt: & hoc diuina virtute fieri potest vt sine doloris cruciatu resolutionem corporis patientur. boni verò in quibus aliquid purgandum reperietur, sentient cruciatum doloris ex illo igne, plus vel minus pro meritorū diuersitate, & illi subito purgari poterūt propter tres causas. Vna est quia pauca purganda in eis inueniuntur, cū terroribus & persecutionib⁹ precedentib⁹ fuerint purgati. Secūda est quia viui & voluntarij sustinebunt poenā. Poena autē in hac vita voluntariē suscepta, multo plus purgat quā poena post mortē inflata: vt patet in martyrib⁹: quod si quid purgandum in eis inuenitur passionis falcē tollitur, vt Aug. dicit, cū tamē poena martyrum breuis fuerit, in comparatione ad poenam quæ in purgatorio sustinetur. Tertia est quia calor ille recuperabit in intensiōe quantum amittit in temporis abbreviatione. Sed quantum ad actum quē post iudicium ignis ille habebit, in damnatos tantum aget, quia omnes boni habebunt corpora impassibilia. Moraliter nota hic contra illos, qui nolunt facere poenitentiam: modò quod domini tēporales, quod prælati ecclesiastici, &c. tunc vellent facere quando vidēbunt ignem, sed nihil valebit, quia non charitate sed timore seruii fiet. Dic practicē de quolibet statu, ideo modò faciatis poenitentiam, remittatis iniurias, restituatis ablata, seruare religionem vestram, cōfiteamini, clerici ematis breuiaria. Quoniam si essetis certi quod ista villa deberet in breui cōburi, quid faceretis? nunquid mutaretis omnia bona vestra? sic est de mundo isto in breui comburendo. Ideo mittatis corda vestra in cælum, & oēs loquēdo de Deo, cum reuerentia & opera bona faciendo. Hoc consilium est Christi dic. Nolite thesaurizare thesauros in terra, vbi erugo, & tinea demolitur, & vbi fures effodiunt & furantur. Matth. 6. Nota vbi erugo & tinea, i. antichristus & ignis deuorabūt omnia. Tertium malū erit tribulatio iudicij vniuersalis, quæ tēgitur in tertia parte euāgelij ibi. Tūc videbunt filiū hominis venientem in nube cum potestate magna & maiestate. Dic practicē quō post mundi conflagrationem Christ⁹ domin⁹ iudex cū virgine Maria, & cum omnibus angelis & sanctis descēdet ad faciendum iudicium sedens in throno in aëre: & archangelus Michaël clamabit voce magna dicens, Surgite mortui, venite ad iudicium. Tunc subito virtute diuina resurgent omnes mortui, tam boni quā mali, etiā pueri resurgent, adulti, & oēs congregabuntur ad iudi.

ad iudicium, etiam illi qui mortui fuerunt in vtero matris, vt di. S. Tho. ad accusandum illos quorum culpa mortui sunt sine baptismo, & oēs resurgent in ætate 30. annorum: vt suprā patuit in primo sermone primæ dominicæ aduentus. de isto iudicio vniuersali dicit ipse semet Christus. Cū venerit filius hominis in maiestate sua & omnes angeli eius cū eo, tunc sedebit super sedē maiestatis suæ & congregabuntur ante eū oēs gentes, & segregabit eos ab inuicem, sicut pastor segregat oues ab hœdis, & statuet oues quidē à dextris eius, & hœdos autē à sinistris. Mat. 25. Athanasius, Ad cuius aduentum omnes homines habent resurgere cum corporibus suis, & reddituri sunt de factis proprijs rationem, & qui bona egerunt, ibunt in vitam æternam: qui verò mala egerunt, in ignem æternū. Dic quæ sunt oēs & qui sint hœdi, & quomodo dicit Christus his qui erunt à dextris? Venite benedicti patris mei &c. Hœdis autē qui erunt à sinistris dicit. Discedite à me maledicti &c. & ibunt hi. scilicet mali in supplicium æternum: iusti autē in vitam æternā. Mat. 25. Et de cetero nullus habitabit in isto mundo, quia habito sine cessant ea quæ sunt ad finem, & habito termino cessat motus. Ideo ecclesia, in persona cuiuslibet Christiani dicit orādo, Libera me Domine de morte æterna in die illa tremēda quando cæli mouēdi sunt & terra, &c. Deo grat.

De eadem Dominica. Sermo IIII.



Berunt signa in Sole & Luna & Stellis. Luc. 21. Euang. hodiernum non declarat quæ signa erunt ista, sed Ioannes cui Christus reuelauit declarat ista signa. Apoc. 8. dic. Ecce terremotus magnus factus est, & sol factus est niger tanquam saccus cilicinus, & Luna tota facta est sicut sanguis, & stellæ ceciderunt de cælo super terram, sicut fuscus emittit grossos suos cū à vento magno mouetur, & cælum recessit sicut liber inuolutus. In his quinque clausulis ponit. Beatus Ioannes signa terribilia quæ erunt tempore Antichristi, de quibus dicit thema propositum. Erunt signa in sole &c. Prima clausula dicit, ecce terremotus factus est magnus. Ecce hic subiugatio humanalis, quia ille maledictus Antichristus subiugauit omnē terrā diuersis modis. Ideo dicit. Ecce terremotus factus est magnus. Et loquitur de futuro ac si iam fuisset præteritum propter certitudinem prophetiæ: quia sicut præteritum non potest esse non præteritum, sic istud impossibile est non euenire. Antichristus subiugauit sibi omnes generationes mundi. Primò Iudæos quos decipiet dic. quod ipse est Messias promissus in lege, & recipiet circumcisionem, & exprimitur ob statim Iudæi sequentur eū dicendo, Viuat viuat, iste est noster Messias, quia sicut cæcus postquam amisit bordonē seu ductorē suū nihil aliter per se potest. sic populus Iudæicus postquam amisit bordonē suū, id est Christum Messiam verum ipsum negādo, de quo tamē