

The day of judgement.

he bringeth hym to hys dome. Herfore seyeth the wise man. Sonne, thinke on thy last day, and thou shalt neuer sinne. Therefore I rede that thou thinke, that thou shalt geue reconing of thy bayly. I sayd also, that there shall be another doome, to the which all men shall come together, and this shall be *vnauerfall*. And right as to the other dome, euery man shall be cleped with these three sunnours: so to this dome all this world shall be cleped with three generall clepers. And right as the other three messengers tell a mans end, so these tell the end of the world. The first cleper is the worldly sicknes, the second cleper is feblenes, and the third is the ende. The sicknes of the world thou shalt know by charitie a cooling. His elde and febles thou shalt know by tokens fulfilling, and hys end thou shalt know by Antichristes pursuing. First I sayd, thou shalt knowe the worldes sicknes by charitie a cooling. Clerkes that treate of kynde fayne: that a bodie is sicke, when his bodily heate is to lite, or when his vnkindly heate is too muche. Sythe then all mankynde is one bodye, whose kindly heate is charity (that is loue to God and to our neighbors) vnkindly heate is lustfull loue to other creatures. When therefore thou seest that the loue of men to Godwarde and to their neighbour is litle and faynt, and the loue of worldly thynges and lustes of the flesh is great and feruent: then wit thou well, that vnkindly heate is too great, and kindly heate is too litle. That this be acknowlich of this sicknes, I may proue by autoritie of Christ. For he himselfe gaue them as a signe of the drawing to the ende of the world: For that wickednes shall be in plense, charitie shall acoole. Therefore when thou seest charitie this litle in the worlde and wickednes encrease, know well, that this world passeth and hys welth, and that this somner is come. And thus seyeth Saint Poule, Wit ye well, that in the laste dayes shall come perilous times, and there shall be men louing them selfe, that is to say, their bodies, couetous by pride, vnobedient to father and mother, vnkynnd fellows, withouten affection, withouten peace, blamers, incontinent, vnmylde, withouten benignitie, traytours, rebels, swelling, louers of lustes more then of God, hauing a lykenes of pietie, and denying the vertue thereof. And these flee thou. If thou seest the people busied wyth such conditions, wyt thou well that the firste sunnour warneth all the world, that the day of reconing draweth towards.

Math. 21.

1. Tim. 3.

The second Sunnour, that warneth all the world, is elde or age of the world and hys feblenes, and sheweth tokens fulfilling. But I know wel, that we be nought suffisaunt to know the times other the whyles that the fader in traicte hath put on hys owne power, to shew certainly the day, yeere, other houre of this dome, sith this knowleche was hid fro the priuey Apostles of Christ, and fro Christs manhode as to shew it to vs. Natheles, we inough by autoritie of holy writ, wyth reasons, and expositions of Saints, well and openly shew, that thys day of wrath is nygh: But yet least any man sey in hys hert as it is written of folie baylies, that they shall seien, my Lord, that is, tarieth to come to the dome, and vppon hope hereof he taketh to smite seruantes and hynen of God, eate and drinke and make him dronk: I shall shewe that this day is at the hond, howe ny neuertheles, can I not seie ne wole. For if Poule sayd now for a thousand and three hundred yeer, and passed moe: we ben thilke, into whome the endis of the worlde ben come, much rather may we seie the same that been so much neere the end than he was. Also S. Chrystome sayth: thou seest ouer all darkenesse, and thou douteist that the day is go, first on the valey is darknesse when the day draweth downward: whan therefore thou seest the valey I derked, why douteist thou whether it be nigh euen, but if thou see the sunne so lowe that derknesse is vpon the hilles, thou wolt seie doutles, that it is night. Right so, if thou see first in the seculars and the lewd christen men begynneth derknesse of sinnes and to haue the maistrise, it is token that this world endeth. But whan thou seest priests that ben put on the high toppe of spiritual dignities, that shulden be as hilles abouen the commune people in perfite luing, that derknesse of sinnes hath taken them, who douteth that the world nis at the end. And also Abbot Ioachim in exposition of Ieremye, seyeth: Fro the yare of our Lord 1200. all times beth suspect to me, and we ben passed on thys suspecte time nigh 200. yeare. Also mayden Hyldegare in the booke of her prophetic the third partie, the xj. vision, the vij. chapter, meuth thys reason. Ryght as on seauen dayes God made the world, so in 7000. yeare the world shall passe. And right as in the sixt day man was made and fourmed: so in 6000. yeares he was brought ageine and reformed. And as in the seauenth daye the world was full made, and God left off hys working, right so in the 7000. yeare, the number of them that shullen be saued shall be fulfilled, and rest shall be to Seintes full in bodye and soule. If that it be so as it seemeth to followe of this maydens words, that 7000. in passing of the world accordeth to seauen dayes in hys making it, see what lacketh that these 7000. yeares ne beth fulfilled. For if wee reken the number of yeeres fro the natuities of Christ, to the yeares fro the beginning of the world, to Christ, and thou wolt folowe Autyne, Bede, and Orosie, and moit pro-

Luke. 12.

1. Co. 10.

Christofom.

A proper similitude.

Ioachim Maide Hildegare.

bable doctors treating of this matter, are passed now almost, sixe thousand and sixe hundred as it is open in a booke that is cleped *Speculum Iudiciale*. So it suweth, that this last day is more than a halfe a go, if we shulden geue credence to thys maydens reasin: But if we shull lene to the Gospell, than we shall finde in the Gospell of Mathew, that the Disciples axiden of Christ three questions. First, what time the Cite of Ierusalem should be destroyed. The second, what token of hys comming to the doome. And the third, what signe of the endyng of the world. And Christ gaue them no certayne tyme of these thynges when they shoulde fall, but he gaue them tokens, by which they myght know when they drew nyght, and so as to the first question of the destruction of Ierusalem, he sayd: when the Romaines come to beseege that Citie, then soone after she shall bee destroyed.

Math. 24.

Note.

And as to the second and the thirde, hee gaue manye tokens, that is to say: that Realme shall rise against Realme, and people agaynst people, and pestilences and earthquakes, the which we haue seene in our dayes. But the last token that hee gaue, was thys: when yee seene the abomination of elengneffe sayd of Daniel the Prophet, standing on the Sanctuary: then who so readeth, vnderstand. Vpon which text, thus argueth a Doctour in a booke that he maketh of the end of the world. If the wordes of Daniel hauen autoritie (as God sayth that they hauen) it sufficeth of the number of the yeares of the ende of the world, that Daniell hath written. Now Daniell in the twelfth chapter, speaking of thys abomination, putteth betweene the ceasing of the busie sacrifice of the Iewes, the which fell, when by Titus and Vespasianus, Ierusalem was destroyed, and the people of Iewes were disparted into all the world. And thys abomination that Doctours sayne, shall be in the great Antichristes dayes. 1290. Nowe proueth thys Doctour, that a daye must be taken for a yeare, both by autoritie of holy writ in the same place, and in other, and also by reason: So it seemeth to this clerke, that the great Antichrist shoulde come in the 1400. yeare fro the birth of Christ, the which number of yeares is now fulfilled, not fully twelue yeares and a half lacking. And this reason put not I as to shewe anie certayne tyme of hys commyng, sith I haue not that knowledge: but to shewe that he is nyge, but how nygh I wot neuer. But take we heede to the fourth part of the second vision of Saint Iohn, put in the booke of Reuelations, in the which vnder the opening of the seauen seales, is declared the state of the Church, from the time of Christ into the end of the world. The opening of the foure first seales, shew the state of the Church, fro the tyme of Christ, to the tyme of Antichrist and his foregoers, the which is shewed in the opening of the other three seales. The opening of the fyrst seale, telleth the state of the Church in the tyme of the preaching of Christ and of hys Apostles. For the first, that is, the Lyon, gaue hys voyce, that betokeneth the preachers of Christes resurrection and hys ascension. For then yede out a whyte horse, and he that sat vppon hym, had a bow in hys hand, and he yede out ouercommyng to ouercome. By thys whyte hors we vnderstand, the cleane life and conuersation that these preachers haden: and by the bowe, their true teaching, pricking sorow in mens hartes for their sinnes withouten flatteryng. And they wenten out of Iewry that they comen of, ouercommyng some of the Iewes, and maken them to leaue the trust that they hadden in the olde law, and to beleue in Iesus Christe, and shewen hys teachinge. And they wenten out to ouercome the Paynemes, shewing to them that theyr Images were no Gods, but mens woorkes, vnmighty to saue them selfe, or any other, drawing them to the beliefe of Iesus Christe God and man. In the opening of the second seale, there cryed the second beast, that is, a calfe, that was a beast wonted to be slayne, and offered to God in the olde law. Thys sheweth the state of the Church in the tyme of Martyrs, that for their stedfast preaching of Gods true law, shed theyr blood, that is signified by the red hors that went out at thys seale opening: and thys estate began at Nero the cursed Emperour, and dured into the tyme of Constantine the great, that endowed the Church. For in thys tyme, many of Christes seruantes, and namely the leaders of Gods flocke were slayne. For of xxij. Byshops of Rome that were betwene Peter and Siluester the first, I rede but offoure, but that they weren Martyrs for the lawe of Christ. And also in the tyme of Dioclesian the Emperour, the persecution of the Christen men was so great, that in xxx. dayes weren slayne xxij. thousand men and women in diuers countries, for the law of God.

Antichrist to come an. 1400. This sermon ergo was made, an. 1389. Apo. 6.

Expositio. Nero. Constantinus Magnus. Siluester.

The 3. seale.

Expositio.

The opening of the third seale, telleth the state of the Church in time of Heretikis that beth figured by the blacke hors, for false vnderstanding of holy write: for than cryed the third beest that is a man, for at that time was it neede to preache the miltery of Christes incarnation, and his pafion ayenst these eretikis that feliden mis of these pointis: how Christ tooke verreyly mans kynde of our Lady, hym beyng God as hee was bifore, and hys moder beeyng mayden byfore and after. The opening of the fourth seale, telleth the state of the Church in tyme of 3. pointis, that