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unde & Abraham Genesis. xviii. Cum quesuisset a domino si parceret ciuitati Sodomorum pro decem iustis non fuit ausus de minori numero querere ulterius. Et ideo quod subditur. Et non inueni tunc licet viros iustos in numero sufficienti. Iniquitas enim ciuitatis & regni ut dicit Lira erat nimis grauis ex multiplicitate enormitate & diuturnitate ut patet ex prophetiis. Et ex. iiiii. R. & paralip. ii. Per talem modum dicitur communiter non est vir in ciuitate quando sunt ibi pauci viriles & animosi. Ideo subditur vindicta cum dicitur. Et effudi super eos indignationem meam id est effundam capiendo preteritum pro futuro propter certitudinem predestinationis. Sic ergo & nunc erit quia iniquitas non est unius regni vel nationis. Sed omnium regnorum ac nationum totius mundi est modo nimis grauis ex multiplicitate: enormitate: & diuturnitate ut patet ex supra dictis & magis in processu reuelationis sancte Birgitte.

¶ Obiectio quedam de religiosis viris.

¶ Capitulum Quindecimum.

Sed posset alius obiecere multos esse religiosos in mundo utriusque sexus in quibus adhuc utique sperandum est quod sunt multi iusti pro quibus deus possit pergere mundo. Ad hoc respondeo absque preiudicio sensus melioris. quod & deus generaliter conqueritur super omnes status religiosorum & secularium ut patuit superius capitulo undecimo. Et etiam ex regula Saluatoris. Idem etiam saluator conqueritur quod iam uinece religiosorum & religionum omnes arent. Et quod sunt in eis ualde pauci palmites id est iusti qui fructum portant & cum maxima difficultate propter habundantiam spinarum id est malorum. Et ideo quasi & ut ita dicam coactus propter