

Date and exhibite the Sermon as it was spoken before the Pope.

A copy of a Sermon made before Pope Urbane. 5. the fourth sonday in Aduent 1364. by Nicholas Orem.

A Sermon made, before the Pope. Esay. 56. The worlde decided into two sorts of men before the incarnation of Christ.

Iuxta est salus mea, vt veniat, & iustitia. &c. That is: My sauing health is neare at hand to come, and my righteousnes to be reuealed. &c. Esay. 56. After the sentence of S. Paule Rom. 2. and in diuers other places, before the Natiuity of Christ: the whole world was decided into two sorts of men, the Iewes and Gentils. The Iewes who wayted for the opening of the dore of Paradise, by the blood of the Sauior to come. The Gentiles who yet sitting in darckenesse were to be called to light, and to be iustified by fayth, as is written. Rom. 5.

This saluation pertaining both to the Iew and Gentile. God promised before time to the Fathers by the Prophets, to stirre vp the desire thereof in their hartes the more: and to encrease theyr firme hope and fayth in the same. As first in Mich. 6. the voyce of the Lord cryeth: Health and saluation shall be to all men which feare my name. And Esay. 46. I will geue in Sion saluation, and in Ierusalem my glory. &c. with diuers such other places like. And forso much as hope in many times which is deferred, doth afflict the soule, and conceiue wearinesse of long deferring: He therefore prophesying of the nearenesse of the comyng thereof sayeth moreover. Esay. 14. his time is neare at hande to come. Also Abacuc. 2. He will come and will not tary, with many such other places moe. So then the holy Fathers being in Limbo, looked & hoped that he should bring out them that were bound, and which in the house of prison sat in darckenesse, as is read Esay. 41. Then the time drew on in which came the fulnesse of the Gentiles, and in which the Lord would declare the riches of this mistery being hidden from the world, and from generations. Col. 1. Wherefore the Lord in this text doth both certify our fathers of the comyng of our Sauior, and doth comfort them touching the nearenesse thereof, and also teacheth the iustification of the Gentils by fayth approaching now neare at hand, according to the words of my text, Iuxta est salus mea. &c. Which words were fulfilled the, what time the Lord did manifest his saluation, and did reueale his righteousnes in the fight of all the Gentiles. And is decided in 3. partes. Of which the first speaketh of the nearenesse of his comyng, where is sayd, Iuxta est salus. &c. The second concerneth the mistery of the Aduent of Christ and his incarnation, where he sayth: Vt veniat. &c. Thirdly is considered the feuerity of God, his terrible reuenging iudgement to be reuealed, where he sayth: Vt reueletur. &c. which is to be expounded of his primitiue iustice: whereof speaketh Amos the 5. saying: And iudgement shall be reuealed like a flood, and righteousnesse like a strong stream. Wherefore for our contéplation let vs receiue with ioy the solemnities of his holy vigile, the word I say of God the father; that is, Christ. To whom it is sayd Esay. 49. I haue geuen thee to be a light to the Gentiles, and to be my saluation, through the ends of the world. Agayne Esay. 46. My saluation shall not slacke. &c.

As touching the nearenes thereof, it is in these dayes opened to vs by the gospell, where we read in S. Math. When the virgine Mary was disposed vnto Ioseph, before they did come together: she was found with childe by the holy Ghost. By this it was euident to vnderstand, that our sauior ought shortly to proceed out of the chaste wombe of the virgine, according as the Prophet dyd foretell, saying: Behold a virgine shall conceiue and bring forth a sonne. &c. For like as the grape when it waxeth great and full, is neare to the making of wine; and the floure when it shooteth abroad, it halleth to the fruit: So the saluation of the world in the swelling and growing of the virgins wombe, began to draw nigh to mankinde. For then appeared the grace and benignity of our Sauior, when his mother was found to haue in her wombe by the holy Ghost as is declared in that as followeth by the Angell saying for that which is borne of her, is of the holy Ghost.

Touching the 2. part of that which is sayd, vt veniat: this may be applied to the contéplation of the mistery of Christes comyng in the flesh. Whereof speaketh Aggeus the Prophet 2. He shal come, who is desired and looked for of all nations. &c. Albeit the same also may be applied to the second Aduent, spoken of the 3. of Esay. The Lord shall come to iudgement &c. In memoriall whereof, the 4. sonday was dedicate, in the olde time of the fathers: And of this day of iudgement is writte in the Prophet Sophon. cap. 1. The day of the Lord is neare: great & mighty it is, approaching at hande & wondrous thour. &c. And albeit not in it selfe, yet it may be expouided in tribulations that go before, as preambles vnto the same: as Greg. saith: The last tribulation is preuented with many & sundry tribulations going before, although the end of al be not yet.

Wherefore now comyng to the 3. part of my sermo or theam, let vs see of those tribulations that go before the last comyng of Christ, if there be any such tribulation approaching nigh at hand, whereof this last part of my theame may be verified, where is sayd:

vt reueletur, that my righteousnes shal be reuealed to wit the righteousnes primitiue, that righteousnesse may be brought, and the Prophecy of Daniel fulfilled Dan. 9. Concerning which matter, 4. things here come in order to be declared.

First concerning the reuealing of tribulation, according to that part of my theame. Vt reueletur. &c.

Secondly, concerning the nearenes of the tribulatio comyng according to the part of my theame. Quia iuxta est. &c.

Thirdly, of the false opinions of some, vpon this part of my theame. Vt veniat &c.

Fourthly, what meanes and consultation we ought to take. Vt iuxta est salus.

As for the first, it is so notorious and so commo in the scriptures that the church should suffer and abide tribulation, that I need not here to stand in alleading any thing touching either the causes to be weid, or the terme to be coniectured thereof. As concerning the which causes, I will geue 2. rules to be noted before, for the better opening of that to follow. The first rule is, that by the 2. kingdomes of the nation of Hebrues, which were in the olde time, to wit, by the kingdome of Israel, whose head was Samaria, is signified in the prophets the erroneous synagoge: And by the second kingdome of Iuda, of whose stock came Christ, whose head metropolitan was Ierusalem, is signified the true Church. And this rule is not mine, but is an authentike glose of S. Ierome, and also is the rule of Origene in the last Homely vpon the olde testament, and is approued by the church.

The second rule is, that by the brodel house and fornication mentioned in the Prophets: is signified simony, and abused dispersions, and promotions of persons vaworthy, for lukers sake, or els for any other partiall fauour, whiche by vnlawfull wayes, by al lawes of the world to come to office and honor. Merx dicitur namque a merendo, that is, for gaine or price is deriued of gaining: For the which gayne or price, that is folde which by nature ought not to be folde. Therefore, to geue any thing for respect of gayne or hier, which ought to be geuen freely for vertues sake, is a kinde of spirituall corruption & as a man would say, an whorish thing, whereof the prophet Esay, complayneth speaking of Ierusalem, and saying: The City which once was faythfull and full of iudgement, how is it now become an whorish city? And in like maner Osee also the prophet. chap. 9. Ierusalem, thou hast fornicated and gone an whoring fro thy God. Thou hast loued like an harlot, to get gayne in euery barne of corne. And in many other places of Scripture, where fornication can not be otherwise expounded.

These two rules thus premised, now let vs marke the Scriptures, and according to the same iudge of the whole state of the Church, both that is past, and that is to come: first intreating of the causes of tribulation to come: secondly of the vicinity of time of the sayd tribulation to come.

And first concerning the itate of the Church, & of causes of tribulation. Thus sayth the Lord in the prophet Ezechiel. 16. cap. speaking to the Church vnder the name of Ierusalem. In the day of thy byrth I came by thee, and saw thee troden downe in thine owne blood. &c. Here he speaketh of the time of the martyrdom of the Church. Then it followeth: After this thou wast clenfed fro thy blood, that wast growne vp, & waxen great: the washed I thee with water, I purged thy blood from thee (speaking of ceasing of persecution) I annointed thee with oyle, I gaue thee change of rayments, I girded thee with white silke, I decked thee with costly apparel, I put rings vpon thy fingers, a chayn about thy neck, Spangs vpon thy forehead, and Earrings vpon thine eares. Thus wast thou deckt with siluer & gold, & a beautifull crowne set vpon thine head. Meruelous goodly wast thou & beautifull, euen a very queen wast thou: For thou wast excellent in my beauty, which I put vpon thee, sayth the Lord God. &c. This prophecy or rather history speaketh of and declareth, the prosperity of the church.

And now heare the corruptio and transgression of the church: for so it followeth: But thou hast put confidence in thine own beauty, and playd the harlot, when thou haddest gotten thee a name. Thou hast committed whoredome with all that went by thee, and hast fulfilled their desires: Yea thou hast taken thy garments of diuers colors and decked thine altars therewith, wherevpon thou mightest fulfill thy whoredome of such a fashion as neuer was done, nor shall be. Which whoredome can in no wise be expounded for carnall, but spirituall whoredome. And therefore, see how liuely he hath paynted out the corruption and falling of the Church.

And therefore followeth now the correction and punishmēt of the Church. It followeth: Beholde, I stretch out my hand ouer thee, and will diminish thy store of fooode, and deliuer thee ouer into the willes of the Philistines, and of such as hate thee: And they shall breake downe thy stues, and destroy thy brodel houses (that is, the place wherein thou didst exercise this wickednesse) they shall strippe thee out of thy clothes: All thy faire and beautifull iuels shall they take from thee, and so let thee sit naked and bare. &c.

Here is playnely to be seene what shall happen to the church

1. Vt reueletur.

2. Vt iuxta est.

3. Vt veniat.

4. Salus.

The first part of the subdiuision.

Two rules to be noted. The kingdome of Israel signifying the false Church.

The kingdome of Iuda signifying the right church.

The 2. rule.

Esay. 1.

Osee. 9.

Five states of the church described.

1. The martyrdom of the Church.

2. The prosperity of the church

3. The corruption of the church

4. The correction of the church.

Ezech. 16.

Diuision.

1. Iuxta est.

2. Vt veniat.

3. Vt reueletur. Amos. 5.

The second part of his theame.

Aggeus. 2.

The third part of his sermon.