JOHN WICLIF, D.D.

From a Picture in the Possession of the Duke of Dorset.

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THE NEW TESTAMENT,
TRANSLATED FROM THE LATIN,
In the Year 1380,
BY JOHN WICLIF, D. D.
TO WHICH ARE PREFIXED,
MEMOIRS OF THE LIFE, OPINIONS, AND WRITINGS
OF
DR. WICLIF;
AND
AN HISTORICAL ACCOUNT OF THE
Saxon and English Versions of the Scriptures,
PREVIOUS TO THE OPENING OF THE FIFTEENTH CENTURY.

BY
THE REV. HENRY HERVEY BABER, M. A.
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TO

THE REVEREND SPENCER MADAN, D. D.

PREBENDARY OF PETERBOROUGH, AND RECTOR OF IBSTOCK, LEICESTERSHIRE,

THIS VOLUME IS INSCRIBED,

IN TOKEN OF GRATITUDE

FOR HIS REPEATED ACTS OF KINDNESS,

AND OF RESPECT

FOR HIS TALENTS, CHARACTER, AND VIRTUES,

BY HIS

MOST OBLIGED AND OBEDIENT SERVANT,

HENRY HERVEY BABER.
In republishing the following old English translation of the New Testament, I have not been actuated by that senseless attachment to the past, which attributes excellence to every thing which has escaped the devastations of time; my admiration of the vestiges of antiquity has been excited, not as I beheld them contributing merely to gratify an unprofitable curiosity, but as I became persuaded of their utility to add to the substantial stores of real knowledge. Among the remains of this valuable kind, I think Dr. Wiclif's version of the Scriptures deserving the highest rank. Impressed therefore with this conviction, I was induced to engage in a republication of this illustrious Reformer's translation of the New Testament; a production which I conceive will prove eminently useful in helping to the better understanding of that sure word of Truth, revealed to mankind in the covenant of grace. It is universally allowed, that difficulties of one kind or another frequently occur in the books of Holy Writ, which require extensive erudition, and much patient industry to resolve them. Among the variety of methods to which the biblical scholar resorts to ascertain the sense of passages, whose import is doubtful, and whose interpretation is intricate, a reference to the several versions which have been made of the Sacred Volume is one, which has been frequently attended with the happiest success; for no translator of the Oracles of God was ever aided by that unerring
guidance which directed their original penmen, not only prejudice and passion will oftentimes intervene and obscure the plainest things, but even ability and learning will be perplexed in their exposition of those sentences which are hard to be understood. By consulting therefore sundry versions of the Bible, passages, which have been rendered dark through the biased judgment of some, will frequently become luminous from the better apprehension of others. But the utility of this version is not confined to the theologian alone, the work will moreover be found deserving the attention of the English philologist, who is careful to trace the gradual formation of his vernacular tongue, and the history of its progress through its important changes. The monuments of our language, in its earliest stages, are by no means numerous. Those of them that are preserved in MSS. are written in a character which few have the patience to decipher, and most of those that are printed have been, on account of their excellence, eagerly purchased and are reluctantly parted with. By means of the present republication there will be given a facility of access to one of the best of our early writers, whose "undefiled English" would alone have entitled him to the commendations of posterity had not such praise been eclipsed by that greater glory which he hath acquired, as the precursor of our temperate and effectual reformation. I would gladly have extended my labours by giving to the world Wiclif's version of the Old as well as of the New Testament, (a work which no man hath yet had the courage to attempt,) and hence have wiped away a reproach which a learned foreigner* hath, with too much reason, cast upon England, but as my fortune is by no means commensurate with my zeal, I must, I fear, relinquish even the most distant hope of ever engaging in such an honourable employment.

Having thus given a brief account of the motives by which I have been urged to publish this volume, I will now proceed to inform the reader what he may expect from its contents. There are few persons, who, upon perusing the works of

* Fabricius after mentioning Wiclif's version of the Bible thus expresses himself—"mirum vero est, Anglos eam versionem tam dis neglectisse, quam vel linguas causa ipsius in pretioso desebeat."

an illustrious character, do not desire to know something more of him than is com-
monly to be learnt from his writings; to gratify so reasonable a curiosity I have pre-
fixed some Memoirs of the Life, Opinions, and Writings of Dr. Wiclif. When I
compare this production with the magnitude of my subject, I am well aware how im-
perfect it is; but had I indulged my inclinations and gone as far as my materials
would have allowed me, I should have greatly transgressed the limits prescribed to a
work which is not intended to form the prominent part of this volume. However,
in the sketch which I have drawn, I flatter myself, that I have delineated with fide-
licity the great outlines of my Author's character, and exhibited him to the reader as,
what in very truth he was, the most extraordinary man of the period in which he
flourished, and the best benefactor to mankind. To the Life of Dr. Wiclif is added
an historical account of the Saxon and English versions of the Scriptures which have
been made previous to the fifteenth century. In this part of my work, I persuade
myself, that the reader will find a more correct statement than any that hath yet ap-
ppeared of the earliest translations of the whole or of particular portions of the inspired
writings; I have further given an account of the manuscripts in which they continue
to exist, and of the printed editions of them which have been hitherto published.

The only portion of Dr. Wiclif's translation of the Scriptures which hath ever yet
appeared in print was published in the year 1731, by the Rev. John Lewis, minister
of Margate, in the county of Kent. As the edition of the New Testament
contained in this volume, professes to be a correct reprint of Mr. Lewis's, it will be
a satisfaction to the reader to know what manuscripts were used by that Editor for
his work. The text of Mr. Lewis's edition was taken from two manuscripts; one of
which was his own, and the other the property of Sir Edward Dering, Bart. of
Surrenden-dering, in Kent. From the former he transcribed, for the press, the four
Gospels; from the latter, the Epistles, the Dedic of Apostlis, and the Aopolapis.
The transcript was collated by the learned Dr. Daniel Waterland, Master of Mag-
dalen College, Cambridge, with ten manuscripts deposited in different libraries at
Cambridge, and afterwards compared by Mr. Lewis, with specimens, purposely selected, of six of the most curious manuscripts in the University of Oxford. At the end is "a table of the pistlis and gospels of the newe testament unto seynt Andrewes euyn," transcribed by Mr. Lewis from his own copy, and after the table some of the lessons and pistlis of the oolde law that ben rad in the chirche after the Use of "Salisbury:" these were extracted by Dr. Waterland from the Pepys MS. of the N.T. in Magdalen College, Cambridge. The volume closes with an explanation of obsolete words in Dr. Wiclif's New Testament. This Glossary, which was originally composed by Mr. Lewis, I have corrected and considerably enlarged.
MEMOIRS

OF THE

LIFE, OPINIONS, AND WRITINGS

OF

JOHN WICLIF, D.D.
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JOHN WICLIF, D. D.

JOHN DE WICLIF* is conjectured to have been born about the year 1324, in the parish of Wiclif, a village upon the banks of the river Tees, near Richmond, in Yorkshire. The rank and station of his parents, where or how he obtained the common rudiments of learning, and what was the character of his childish years are particulars of which no accounts are preserved. History first meets with him a commoner of Queen's College, a seminary of learning in Oxford, then just founded by Robert Eaglesfield, Confessor to Philippina, Queen of Edward II. He soon removed from hence to Merton College, where he is recorded to have been a probationer. This society was then distinguished for ranking in its numbers some of the most learned men of the age.† Here Wiclif industriously availed himself of the high advantages he enjoyed, and

* If it should be objected to me that I have deviated from the common method of spelling my author's name, I have to observe, that I have instances of sixteen different ways in which writers have spelt this name; if it should be further inquired why I have given the preference to the orthography here adopted, my answer is, that I found it so spelt in the oldest document in which my author's name is known to appear, viz. in the instrument which nominated him one of the embassy to meet the Pope's delegates in 1374. Vide Rymer Fœdera An. 48. Edw. III.

† The following eminent characters, were, at this period, the ornament and pride of Merton College. Walter Burley, tutor to Edward III. William Occam; Thomas Bradwardine, afterwards Archbishop of Canterbury; these men, on account of their skill in the niceties of school divinity, were distinguished by the names of the plain Doctor, the singular Doctor, and the profound Doctor. John Gatesden, an eminent physician; John Etswood, and William Rede, afterwards Bishop of Chichester, celebrated astronomers; Simon Merfham and Simon de Lapi, Archbishops of Canterbury.
by close application, coupled with considerable talents, he made himself master of all the fashionable learning of his time. Before the sun of true science had arisen, the abstruse, but exact works of Aristotle were considered as the inlet to all knowledge: with these, by the help of Latin interpreters and commentators, he was most intimately acquainted. Being thus prepared to encounter the intricacies of scholastic divinity, he applied himself to this litigious sort of theology with such happy success, that he easily became a most subtle, and indeed an unrivalled disputant. From the schoolmen he proceeded to the study of the law, which at that period was a very important branch of an university education, and was cultivated with the greatest assiduity by those who were ambitious of the highest honours of the church and state. To these laborious acquirements he not only added an extensive knowledge of the Latin fathers, but also of all those celebrated authors who had lived nearer his own time. Wiclif, in his active and zealous pursuit of literature, did not confine his studies to those branches of knowledge which at that period were the common object of all scholars, he moreover diligently pursued the scriptures, and was singularly well versed in them. This rare accomplishment procured him the honour of being ranked among the most eminent doctors of his time, by the title of the Evangelic Doctor.

Before the year 1360, Wiclif’s walk in life had been confined to the retired and silent paths, which learning loves to haunt. An event now happened which allured him from his privacy, and afforded him an opportunity of exhibiting his extraordinary talents, and of avowing his new opinions. The mendicants,† or begging friars had, from a very early period of their establishment in Oxford, been involved in continual disputes with the chancellor and scholars, in consequence of their unremitting endeavours to trespass upon the statutes and privileges of the University, and to establish an exempt jurisdiction. The Popes, among many other immunities,

* In Wiclif’s age the Greek tongue was a neglected and an almost forgotten language, not only in England, but in Europe in general; even in the fifteenth century, any one acquainted with this tongue was considered as possessing a singular accomplishment. The restoration of this valuable language in Europe was occasioned by the following circumstance. Constantinople having been taken by the Turks about the year 1453, the Greeks were dispersed. To the voluptuous shores of Italy they fled for shelter and protection. Hither they imported, and here they interpreted their ancient writers. The flourishing state of learning in Italy attracted thither ingenious persons from every nation. The most celebrated Englishmen who studied there, were Grocyn, Latimer, Linacre and Selling, the restorers of Greek literature in their native country.

† The monastic orders, in consequence of ample revenues, having degenerated from their primitive austerity and giving themselves up to indolence, became unwilling and unable to execute the purposes of their establishment. The Roman church, not receiving that support which it needed, to promote its ambitious views, introduced a new order of religious, who being destitute of fixed possessions, by the severity of their manners, a professed contempt of riches, and an unwearied perseverance in the duties of preaching and prayer, might restore respect to the monastic institution, and recover the honours of the church. These were the four orders of mendicants, commonly denoted the Franciscans, the Dominicans, the Carmelites and the Augustines. The first establishment in England, of the Dominicans, was at Oxford, in 1221: the Franciscans at Canterbury. These two were the most eminent of the four orders. Warton’s Hist. of Poetry, Vol. i. Sect. ix.
had allowed these monks the liberty of the education of the youth and the people in general; the friars, availing themselves of their privilege, embraced every opportunity in opposition to the interests of the University, of tempting the younger students to desert the college for the convent. They had practised their inveigling arts with so much success, that many parents, fearing to send their children, as in former times, to the University, trained them up to occupations in life which needed not the aid of scholastic learning, nor the ornament of academical honours. Oxford in happier times flourished in such a degree, that it could count within its walls thirty thousand students, but, owing to the above-mentioned practices of the monks, that number had been reduced to six thousand. To remedy this ruinous evil the chancellor called a convocation, and a statute was passed, enacting, that no youths should be received by the friars into their orders, till they had attained the age of eighteen years. In this contest Wyclif stepped forth as an advocate in the cause of the University, and manfully attacked the monks for their seductive practices with a freedom of speech to which they were little accustomed, as well as with a severity of censure which they justly merited. His reproofs ended not here. The support of the mendicants depending, in a great measure, upon what they procured by begging, they justified a practice, which was the fundamental rule of their orders, by appealing to the scriptures and therein to the examples of Christ and his apostles, who, they asserted, lived upon the solicited support of others. The lawfulness of such begging was at this time a subject much controverted. Amongst the opponents to a practice so prejudicial to the welfare of society, and which the scriptures had been shamefully perverted to maintain, Wyclif enlisted and distinguished himself by several well written tracts against "able beggary."

The University, in testimony of their gratitude for his zealous defence of their privileges, as well as in compliment to his splendid abilities, elevated him, in the year 1361, to the dignity of master of Balliol College.* In the same year he was presented by his college to the living of Fillingham,† in the county of Lincolnshire, which he afterwards exchanged for that of Luggershall, in Wiltshire. In the year 1365, Simon de Islip, Archbishop of Canterbury, appointed him Warden of Canterbury-hall,‡ in Oxford. This house of learning had been lately founded by the munificence of Archbishop Islip for the benefit of a warden and eleven scholars, part of whom were to be regulars and part seculars. Henry de Wodehall, a monk of Christ Church, Canterbury, had the honour of being appointed by the Archbishop himself, the first warden of this institution. Wodehall being hasty in his temper, and warmly attached to the order to which he belonged, imprudently rushed into the disputes which he found existing at Oxford. His turbulent spirit was ever involving the University in fresh broils, and cherishing division in the society over which he presided. The Archbishop, who saw with regret, the design of his new foundation frustrated by the impetuosity of Wodehall, ejected him and three of

† Nichols's Leicestershire. Latterworth.  
‡ The site of this Hall is now occupied by that part of the extensive and magnificent buildings of Christ Church, called Canterbury Quadrangle.
the monks, and placed in their room the master of Balliol College and three seculars. This honour was conferred upon Wiclif on December 14, 1365, and how much he was indebted to his virtues and his talents for his preferment, his letters of institution to his office of warden shall testify. In these he is styled "a person in whose fidelity, circumspection, and industry, his grace very much confided, and on whom he had fixed his eyes for that place on account of the honesty of his life, his laudable conversation, and knowledge of letters."* Wiclif's enjoyment of this honour was but of short duration. Upon the demise of Islip, which happened in April, 1366, Simon Langham, Bishop of Ely, was raised to the See of Canterbury. The new Archbishop being a monk, those of that order, who had been so lately expelled from Canterbury-hall, let not slip so favourable an opportunity of petitioning to be restored to their former situations. Langham, influenced by his partiality to the order to which he belonged, rather than considering how unjust, and impolitic too, it was to set aside the very act of a founder, deprived Wiclif and his associates of the posts they occupied. The friends of Wiclif strenuously advised him to appeal to the court of Rome against so violent a proceeding. Urban V. at that time sat in the Papal chair. Inclined as he was, to support the interests of the mendicants, to whom the Roman See owed its greatest obligations for the arrogant authority it maintained, and the fatal mastery it exercised, yet, aware of the solid grounds on which Wiclif's appeal was founded, he did not venture to come to an immediate decision; for the appearance of justice, therefore, a cardinal was commanded to examine the merits of the case. Whilst the appeal was under deliberation, an event took place that increased the prejudices which the apostolical court had already begun to conceive against Wiclif, and was probably instrumental in bringing his cause to an adverse issue. The circumstance alluded to is this: soon after Edward III. had ascended the throne, he had the courage to refuse to pay that homage, which the Roman Pontiffs demanded of the kings of England, ever since its exaction from the cowardly King John. In the year 1366, Pope Urban admonished this prince, that if the customary homage was not paid within a time prescribed, he should cite him to his court, there to answer for the default. The intrepid Monarch laid the haughty message before his Parliament, to which they speedily returned this spirited answer: "That forasmuch as neither King John, nor any other King, could bring this realm or kingdom, in such thralldom and subjection, but by common asent of Parliament, the which was not done; therefore, that which he did, was against his oath at his coronation, besides many other causes. If, therefore, the Pope should attempt any thing against the King, by process or other matters in deed, the King, with all his subjects, should with all their force and power resist the same."† The Pope was not without advocates to defend his claim: but there was one, a monk, who, above all others, had written in support of the church, with so much ingenuity, that his book had made a strong impression upon the minds of those who had perused it. To this Wiclif published a reply, penned with such superior ability, that he most successfully refuted the argu-

ments of his adversary, and proved beyond any further dispute, the illegality of the homage required by the Pope, from the King of England. This defence spread the fame of its author's talents before the court in general, and procured him the distinguished notice of the Duke of Lancaster in particular. As Wyclif's name increased in good report and esteem in his own country, his interest in proportion, declined in the court of Rome, so that in the year 1370, the cause that he and his associates had there at issue, was terminated against them.  

The chair of the Professor of Divinity, falling vacant in the year 1372, Wyclif was elected by the chancellor and regents of the University to fill this important station. The scholastic theology, which was taught at this period, was a species of divinity which obscured the excellence, and perverted the utility of that sacred science. By the introduction of this jargon of the schoolmen, philosophical abstraction and subtlety, had superseded that unaffected simplicity and engaging plainness, with which the primitive teachers of Christianity explained the doctrines of salvation. The schoolmen, infatuated by the philosophy of Aristotle, perplexed truth, instead of elucidating it; banished useful knowledge; encouraged a false taste of learning, and, which was still more to be lamented, by pursuing with zeal and pertinacity, unprofitable inquiries, and endless cavils, they extinguished, by degrees, the spirit of piety towards God, and that of peace amongst each other. Whilst such a sort of theology was taught in the schools, little, which could promote the best interests of mankind, could be expected from the pulpit. The ancient method of preaching was either by postillating or declaring. The postillator conveyed instruction to his audience by taking a large portion of scripture, which he explained sentence by sentence, and, as he proceeded, made such practical inferences from each sentence, as it suggested. The preacher, who adopted the method termed declaring, announced, or declared, the subject upon which he was about to discourse, without prefacing his sermon with a text of scripture. Each of these methods of instruction, must, unequivocally, be pronounced, well

*A statement of the whole proceedings in this case, is still extant among the MSS. in Lambeth Palace library. It is to be seen in MS. No. 104, detailed under the following heads.

Lis Rome agitata inter Joannam Wicelum et H. de Wodehall, Monachum pro officio custodis Aulse Cantuarematis in Ac. Oxon.

Edw. III. Diploma sententiam Pontificiam de ejectis sula Cant. Secularibus et restitutes monachis sententiam confirmans.

Expositio cause pro parte M. T. Wiceli in causa Aulse Cantuarematis coram Urbano Papa.

Expositio cause pro parte Archiepiscopi et Monachorum coram Pontifice.

Commissio cause Andruini Cardinali per Urbanum Papam.

Historia processus et judicii ab Andruino facti.

Sentententia ab Andruino lata, 1369.

Urbani Bulla, Andruini sententiam confirmans anno, Pontiff VIII. [Inibi Wicelun dilectum filium societ.]

Thomas Southam Archidiono Oxon. mandatum ad J. Wicelum ejunque socios; jubens sula Cant. exceedere, et omnia illius bona monachis tradere.
calculated to promote the sacred cause of religion, if the preacher employ them to inculcate that rational and heaven-born faith, which, at the same time that it enlightens the understanding, mends the heart: but for scriptural truths they substituted, in the dark ages of literature, a superstitious credulity, which benumbed the mind, and rather tended to encourage immorality than to check it. The traditions of men, false miracles, and legendary tales, which were as destitute of truth, as they were repugnant to reason, were continually introduced in all their pulpit discourses, to confirm or illustrate their assertions, and that principally with a view to support the mummary of a corrupted church, or to advance the secular interests of the monastic orders. By those who had imbibed the spirit of school divinity, a method was adopted, which, however advantageously it might exhibit the ingenuity of the preacher, contributed but little to improve the hearer. A text of some portion of Holy Writ was selected to announce the subject of the discourse; this, by the help of a subtle logic, then in vogue, which had all the intricacies of this science without its solidity, they divided and subdivided so minutely into various particulars, that it would be difficult to say whether they most raked their own inventions, or distracted the minds of their auditors.

Wyclif being elevated to an office which enabled him to diffuse with authority that refugent light which had already beamed upon his own mind, and to expose whatever errors his penetration and learning might discover, theology, the queen of sciences had now much to hope from a professor of his eminent character and transcendent qualifications. He began the exercise of his professorship with exceeding great judgment. His good sense taught him that long established customs and deep-rooted principles were not to be removed all at once. "At first," to use the words of an ingenious biographer,* "he thought it sufficient to lead his adversaries into logical and metaphysical disquisitions; accustoming them to hear novelties and to bear contradiction. Nothing passed in the schools but learned arguments on the increase of time, on space, substance, and identity. In these disquisitions he artfully intermixed, and pushed, as far as he durst, new opinions in divinity; sounding as it were the minds of his hearers. At length, finding he had a great party in the schools, and that he was listened to with attention, he ventured to be more explicit, and by degrees opened himself at large."

The Professors lectures attracted by their celebrity, a vast concourse of pupils, and the discretion which he used in the detection, and exposure of error, worked; though at first with a slow, yet a certain effect upon the reflecting and disinterested part of his audience, and eventually disposed them, to embrace the doctrines which he taught. He was no less admired in the pulpit than in the schools. The characteristic of his style, as a preacher, was simple energy: he amused not the more learned part of his congregation with the subtleties of scholastic disputation, nor did he entertain the meaner sort with panegyrics on saints, and delude them with accounts of false miracles. The subject matter of his sermons, was,

* Gilpin’s Lives of Wyclif and his Disciples.
generally, the doctrines and duties of religion: upon these divine matters, he discoursed with perspicuity, and pressed them weightily upon his hearers: he would, occasionally, descant upon the corruptions of the church, and the profiscacy of the clergy, and the usurpations of the Pope: upon such themes, though he preached with exceeding warmth and vehemence, yet he argued with a strength of reasoning, which for the most part flashed conviction on the minds of his auditors. His tenets, enforced by a commanding eloquence, and recommended by the unimpeachable integrity of his life, procured him a great number of followers composed of persons in all ranks of life.

Wiclif's fortune and reputation at this time went hand in hand together. The services he had rendered the crown, by defending it against the humiliating demands of the Pope, enjoyed their well-merited reward, by his being presented in 1374, to the valuable living of Lutterworth, in the county of Leicester. In the same year he experienced a further mark of royal favour by being sent, in conjunction with the Bishop of Bangor and others, upon an embassy to the Pope, to treat concerning the liberties of the church of England. The tyranny of the Roman Pontiff was every day becoming so intolerable, that the Parliament were making frequent remonstrances against his accumulating acts of oppression. Among the many grievances under which this country laboured none seemed to teem with consequences more fatal to the kingdom than the state of the church preferments. Edward was not a prince addicted to the slavery of the See of Rome; keeping, therefore, as he did, a vigilant and a jealous eye over Papal usurpation, he had already decreed several laws against provisors. The Pope, however, by one crafty pretence or another, was continually disposing of the ecclesiastical benefices and dignities without any regard had to the rights of those in whom they were vested, and not only aliens, who knew not the language, and were unacquainted with the habits and customs of those, over whom they were appointed spiritual guides and pastors, but even boys, who were themselves under the discipline of pupillage, were presented to these usurped preferments: hence the service of God was neglected, religion began to droop, and the churches with their appurtenances to dilapidate and to be ruined. The embassadors sent to treat concerning the liberties of the church met the Pope's Nuncio at Bruges. After a variety of conferences, which, with occasional interruptions, lasted nearly two years, it was concluded, that, for the future, "The Pope should desist from making use of reservations of benefices, and that the "King should no more confer benefices by his writ quare impedit." Whilst the interests of

* Pat. 48 Edw. III.
† Stat. 35 Edw. III. st. 6. 27 Edw. III. st. 1. c. 1. 38 Edw. III. st. 1. c. 4.
and st. 2. c. 1—4.

In these statutes, it is severally enacted, that the court of Rome, shall present, or collate, to no bishoprick, or living in England; and, that, whoever disturbs any patron in the presentation to a living, by virtue of a Papal provision, such provision, shall pay fine and ransom to the King at his will; and be imprisoned till he renounces such provision: and the same punishment is inflicted on such as cite the King, or any of his subjects, to answer in the court of Rome. Blackstone's Comment. Book IV. c. 8.

the church were being discussed abroad, Wyclif was nominated to the prebend of Auste, in the collegiate church of Westbury, in Gloucestershire. He is said* to have been again employed in a diplomatic character, being delegated with several barons of this realm, to the court of the Duke of Milan. Of the occasion of this embassy, and of the time when he was sent, we are equally ignorant.

Dr. Wyclif had long suspected that its own temporal aggrandisement, and not the sacred cause of religion was the end and aim of those who had exclusively assumed the government of Christ's church upon earth. The intercourse he had had with the delegated authorities of the Pontificate during his residence abroad, gave him ample opportunities of diving into its projects, of unravelling the intricacies, and detecting the sinister views of its policy. By the force of his penetration, he at once discovered a large portion of those corruptions in faith and practice, of which later ages have been convinced in consequence of the multiplied discussions they have since occasioned amongst mankind. It is now that his lectures in the schools, and his discourses in the pulpit, abound with more vehement invective than heretofore, against the abuses of Popery. He reproves in the harshest language, the profligate lives of the clergy of all descriptions, and impugns with the utmost freedom of speech, the unscriptural doctrines they inculcate. In rebuking the former, he did not confine his charges to their pride, their avarice and their idleness, he moreover taunts them with their ignorance, their hypocrisy and eye-service, i.e. with keeping back the wholesome words of sound doctrine and reproof, through fear of obstructing their own immediate temporal advantages: even he, who under the sacred name of Holy Father, commanded the veneration of mankind, escapes not the bitterness of his censures, for he brands this exalted personage with the opprobrious titles of "Antichrist, the worldly Priest of Rome, the most cursed of clippers and purse kervers." In his attacks upon the corruptions of the church, the most envenomed shafts are sent forth against those diabolical articles of faith, which are wickedly supported for the base purpose of enriching the Apostolic See at the expence of the eternal welfare of immortal souls. Reproofs expressed in the mildest terms generally incur displeasure, and some times hatred, but censure, conveyed in such acrimonious language as Wyclif, in his honest indignation, used, was certain to beget the most marked expressions of abhorrence, from those who were swayed by interest, or fascinated by bigotry, to maintain the mistaken sentiments they professed: hence trouble and persecution soon began to assail this primitive reformer. Complaints were now formerly made to the Pope, and nineteen† offensive articles, unfairly extracted from his lectures and writings, were exhibited against him. His holiness, who lent a willing ear to the charges preferred, in his impatience to overwhelm a formidable innovator, issued several mandates,† all bearing the same date, viz. June 11, 1377, to Simon Sudbury, Archbishop of Canterbury, and William Courtney, Bishop of London, the purport of which was to cause

John Wiclif to be apprehended, and to be kept in sure custody until they received from Rome further commands: he wrote also to King Edward himself, soliciting his co-operation with the prelates, in the extirpation of the heresies of Wiclif, and intreating his endeavours to bring the heretic to condign punishment. Those infirmities which are inseparable from declining life, having now assailed Edward, this Prince, willing to withdraw himself from the cares of royalty, had resigned the administration of affairs into the hands of his son, the Duke of Lancaster. This nobleman shielded Wiclif against the Papal mandates to the bishops; for, as yet, no act was in force which could empower a prelate to imprison, without the King's consent, any one who was deemed by Holy Church an heretic. The Apostolical Father, in addition to the bulls which he had issued, dispatched likewise a Nuncio to the University of Oxford, accusing them of lukewarmness in the cause of Holy Church, and commanding them, under the severest penalties, to deliver up their Divinity Professor to the Archbishop of Canterbury, and the Bishop of London. So strong was the attachment of the University to Wiclif, that they dared to hesitate whether they should receive the Nuncio, and if he was received, which is doubtful, the injunctions, of which he was the bearer, were totally disregarded. The little devotion which Oxford paid to the commands of a power unused to opposition, incensed exceedingly the Bishop of London, a complete zealot in the Pontifical cause. This prelate determined to silence the Reformer, persuaded Archbishop Sudbury to join him, in citing Wiclif to appear before them at St. Paul's London, within thirty days. It happened that between the day of his citation, and the day of his appearance, Richard II. who had lately ascended the throne of England, held his first Parliament, in which (on account of a threatened invasion from France) an important question was debated, viz. whether the kingdom of England might, upon a pressing occasion, lawfully detain the treasure of the realm although the Pope required it on pain of censures, and by virtue of obedience due to him. Many discordant opinions having been given, the discussion was at length terminated by an universal consent to refer the resolution of the question to Dr. Wiclif, who was esteemed the best casuist of his time. Though the fire of persecution had begun to rage, and the Papal thunders were threatening him with ruin, yet was he not deterred from answering the question in the affirmative, drawing his conclusions from the law of nature, and the gospel. From the former, he argued upon the principles of self-preservation, from the latter, he contended that the Pope could not challenge the property of the kingdom, but under title of alms, and, consequently under the pretence of the works of mercy, according to the rules of charity: but in case of necessity alms ought utterly to cease, otherwise the kingdom itself may fall into ruin under the pretence of charity.

Upon the day appointed for Wiclif to appear at St. Paul's to account for his doctrines, he went thither accompanied by the Duke of Lancaster, and Lord Percy, Earl Marshal of England. The occasion of this synod had brought together so vast a concourse of people

about the church, that it was with difficulty, and not without some tumult, that Wiclif and his noble protectors could pass through the crowd. When the Bishop of London saw, contrary to his expectations, Dr. Wiclif enter the court supported by personages of so elevated rank and great authority, his malevolent feelings were highly excited, and hurried away by the impetuosity of angry passion, he addressed Lord Percy in terms so haughty and insulting, that the lofty spirit of Lancaster was provoked to answer the Bishop with a tart reply. A fierce dispute ensued, which is thus reported by Fuller, the ecclesiastical historian.∗

"Bishop Courtney. Lord Percy, if I had known, what maisteries you would have kept in the church, I would have stopp'd you out from coming hither.

"Duke of Lancaster. He shall keep such maisteries here, though you say nay.

"Lord Percy. Wiclif, sit down, for you have many things to answer to, and you need to repose yourself on a soft seat.

"Bishop Courtney. It is unreasonable that one cited before his ordinary, should sit down during his answer. He must, and shall stand.

"Duke of Lancaster. The Lord Percy his motion for Wiclif, is but reasonable. And as for you, my Lord Bishop, who are grown so proud and arrogant, I will bring down the pride, not of you alone, but of all the prelacy in England.

"Bishop Courtney. Do your worst, Sir.

"Duke of Lancaster. Thou bearest thyself so brag upon thy parents,† which shall not be able to help thee, they shall have enough to do to help themselves.

"Bishop Courtney. My confidence is not in my parents, nor in any man else, but only in God, in whom I trust, by whose assistance I will be bold to speak the truth.

"Duke of Lancaster. Rather than I will take these words at his hands, I would pluck the Bishop by the hair out of the church."

The latter words, spoken in a low tone, were overheard by the by-standers, and a violent commotion ensued. The Londoners took the part of Courtney, declaring aloud, that they would oppose, even with their lives, any insult offered to their Bishop. The tumultuous conduct of the populace obliged the delegates to break up the court, without proceeding to the examination of Wiclif. This synod having been rendered abortive, Dr. Wiclif was summoned a second time, by the same prelates, to appear before them at Lambeth. He obeyed the citation, and when they began to question him respecting his sentiments, he gave in to his judges a written explanation of the articles, which had been objected to him as heretical. There were grounds for apprehension that the prelates, who were sitting in judgment upon this undaunted Confessor, would treat him harshly. This occasioned Sir Lewis Clifford to enter the assembly, and in an authoritative tone to command these spiritual judges to desist from proceeding to any decision against Dr. Wiclif. Some say that Sir Lewis acted thus by command of the Queen Mother,‡

∗ Church Hist. B. IV. Cent. XIV.  † His father, Hugh Courtney, Earl of Devonshire.  ‡ Joanna, Dowager of Edward the Black Prince, and Mother of Richard II. the reigning King.
others relate that he was emboldened to do so from his conviction of the support he should receive from the vast concourse of Londoners, partisans of Wiclif, who were collected about the court. This absolute order of Clifford’s, together with the menaces of the people, who were heard exclaiming without, that they would not see Wiclif ill-treated, so appalled the prelates, that they immediately dismissed the Reformer with only admonishing him not to repeat any more, either in the schools or the pulpit, his obnoxious doctrines. How little he regarded the injunction of the Bishops, his future conduct will sufficiently testify.

Early in the year 1378, Gregory XI. died. Bartholomew de Pregnano, Archbishop of Barri, succeeding to the chair of St. Peter, assumed the name of Urban VI. The new Pontiff conducted himself with so much arrogance and severity, that he lost the affection of many of his subjects, and even provoked a large portion of the College of Cardinals to withdraw their allegiance from him, and to elect to the Pontificate, Robert, Count of Geneva; who, upon his elevation to the apostolic chair, styled himself Clement VII. This double election gave an incurable wound to Popery. Whilst the ecclesiastical rivals were contending with the utmost vehemence for dominion, and were pronouncing upon each other the dreadful sentence of excommunication, the thinking part of the people were disgusted with their indecent violence, and began to entertain less reverence for that authority, which these contending vicars of Christ equally claimed, and equally abused. The high importance of this event, to the civil and religious interests of mankind, escaped not the acumen of Wiclif. Having a new and irrefragable argument afforded him against that power which had so long domineered over the sentiments, and insulted the reason of mankind, his talents and his zeal were alike excited, and he sent forth into the world, immediately, two tracts, the one upon “the Schism of the Roman Pontiffs,” the other upon “the Truth of Scripture.”

Dr. Wiclif generally visited the University once every year to discharge the duties of his professorship. Soon after his arrival at Oxford, in the year 1379, he was seized with an alarming illness. The friars, thinking that his course was now nearly terminated, and wishing to regain the reputation which they had lost, by the exposure they experienced from this illustrious confessor, encouraged a hope that Wiclif, under his present deplorable circumstances, might be induced to revoke what he had said and taught to their great disparagement. To effect this purpose, a solemn deputation, consisting of a friar of each of the mendicant orders, was sent unto him. The delegates were admitted into his presence, and, after he had given them a patient hearing, he ordered his attendant to raise him up on his pillow, when, with a severe countenance, and in a firm tone he exclaimed, “I shall not die but live, and still further declare the evil deeds of the friars.” The deputies, little expecting such a reply from a man whose spirit they had hoped was only now hovering over its earthly tabernacle, retired confounded, and the object of their disappointed hopes lived to execute his menace. As soon as he recovered from his sickness he pursued his work of reformation with unabating vigour.
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Having uniformly acted upon a system wisely planned and vigorously pursued, he now entered upon some of the higher objects of his work of reformation. His next opposition to the progress of error, was publishing the Bible in the vernacular tongue.

It was necessity which first occasioned the scriptures to be generally received throughout the western world in a Latin version; there being no other language, intelligible to an European, in which the books of Holy Writ were translated, when Christianity was first planted in our quarter of the globe. As the Latin tongue became a dead language, the Romish hierarchy were too crafty to encourage any translation of the sacred volume which would place the key of Divine knowledge in the power of the people. They plainly saw, that as long as they had the keeping of this treasure in their own hands, they could impose upon mankind, for doctrines of revelation, whatever articles of faith they pleased, and thus pursue their schemes of interest, with less fear of contradiction. Wiclif, who saw the advantage they enjoyed, and had detected their abuse of it, had long been persuaded that if ever the prejudices which had fastened themselves upon mankind, were to be effectually loosened, it must be by laying the Bible open to the people. To effect this, he had from an early period of his life devoted his various learning, and all the powerful energies of his mind, and at length by intense application on his own part, and with some assistance from a few of the most learned of his followers, he had the glory to complete a book, which, alone, would have been sufficient to have procured him the veneration of his own age, and the commendations of posterity. To prepare the world for this production, he not only asserted, both in his sermons and his writings, the necessity, and pleaded, with great force of argument, the right of the people to read the scriptures in the vernacular tongue, but, moreover reprimanded with much severity those, who ought to watch over the church for good, as wickedly withholding, through secular motives, this pearl of inestimable price from mankind in general. Having used every means that his bold and prolific genius suggested, and that his industry could accomplish for creating a longing desire in the people to consult the inspired records of their religion, he published in the year 1380, the translation of the Old and New Testament. The appearance of the scriptures in an English dress exasperated and alarmed the favourers of the polity of the Roman Catholic church. They were vexed to see a volume now open to every man, which would erect him into a judge between the doctrines of the church, and the opinions of Wiclif; and as they meditated upon the consequences which might follow from the people at large having it in their power to read and determine for themselves, with respect to matters of religious faith and practice, they trembled for the fate of that colossal power, which had been hitherto so successfully raised upon the credulity and ignorance of mankind. In consequence of this production, the Reformer was assailed by the prelacy with angry menaces, and by the inferior clergy with the most plentiful abuse; but as he had a spirit too high to be dismayed by the one, and an object too grand, to be affected by the other, he steadily pursued his purpose with unwearied activity, and made, without delay, a new assault upon their miserable superstition: it was directed against transubstantiation,
the most revered doctrine of a Romanist. Puschaime Radbert,* a French monk, who flourished in the ninth century, is recorded to have been the first person who maintained this dogma, so singular in the history of human opinions. It was introduced into England by Lanfranc, Archbishop of Canterbury, about the middle of the eleventh century;† and the lamentable ignorance of the times favoured its progress; for in proportion as the reasoning powers of the mind are cramped, passion has the freer scope, and religious passion, uncontrolled by reason, runs into enthusiasm and superstition, as naturally as rivers direct their course to the ocean. The idea of a crucified God present to the senses, must be owned to be grand and affecting, and when pressed upon an ignorant and devout mind, is almost certain of being received. The Romish hierarchy, ever vigilant to turn to their own advantage the weaknesses of mankind, encouraged a tenet, which they saw calculated to create an unbounded reverence for the priesthood, by exalting the people’s notions of their spiritual power, and at length got it generally received by the church, in the thirteenth century,‡ when it was acknowledged and confirmed by the third Lateran council. Dr. Wiclif first disclosed his opinions upon the doctrine of the real presence, in his lectures at Oxford, in the year 1381.§ As soon as he had thus declared his sentiments he published them under the title of “Sixteen Conclusions,” and offered to defend them publicly in the schools. This proposal Dr. William de Berton, then Chancellor of the University, opposed; for, knowing that there was no one equal to Wiclif in disputition, he feared that the Professor’s triumph over his opponents would strengthen his party, which at this time consisted of some of the most distinguished of his academical brethren, and hence gave a more extensive currency to the doctrines which the Chancellor wished to suppress. In his efforts to silence the Reformer, and to arrest the progress of his opinions respecting the eucharist, he persuaded twelve of the Doctors of the University to join him in signing a programma, which forbade any academical member to hold or defend the same doctrine, under pain of imprisonment, and suspension from all scholastic acts. Against this severe condemnation Dr. Wiclif appealed, not to the Pope, for he had denied his authority in such matters, but to the King in Parliament. The cup of hope which he now held, was soon dashed from his hands, for this august assembly rejected his petition, and the Duke of Lancaster admonished him to submit, in these matters, to his ecclesiastical superiors. As long as Wiclif’s aim in his opposition to the church of Rome, seemed to be no more than to knock off the spiritual fetters with which the civil power was shackled, he met with a ready support from those who conducted the government of the country, but when he began to unfold the more important objects of his gigantic plan, the statesmen of those days deemed it perhaps politic to give him no countenance in opinions which were purely theological. The hierarchy, who saw with malevolent delight their formidable opponent in this instance publicly discomfited by the state, now ventured to summon him before an ecclesiastical court.


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with the confident hope that he must retract his heresy. Upon the day appointed he appeared in Oxford, where the court was held, and read, in Latin, before several bishops, the Chancellor of the University, and a great number of doctors the extorted confession. The majority of the assembly appearing satisfied with Wiclif's explanation of his opinions respecting the doctrine of the "real presence," the court was obliged to dismiss him without censure. The Chancellor and some of the monks, however, considered the confession rather as a vindication (as in truth it was,) than a recantation of his sentiments: as soon as it was published, they therefore attacked it singly, shooting against it arrows dipt in reproaches and invective. Their weapons fell blunted against him; he persevered in his opinions and continued to add daily to the list of his disciples not in the University only, but in the kingdom in general.

There broke out in 1581, an extensive and alarming insurrection occasioned by an oppressive tax lately imposed on the people. The insurgents, headed by one Wat Tyler, marched in prodigious force to London, where they perpetrated the most flagitious enormities. Among the numerous victims to the brutal fury of the populace was the unfortunate Sudbury, Archbishop of Canterbury. Wiclif and his followers are charged by the monkish historians, with having been partly instrumental in fomenting this rebellion; but that this is an aspersion invented by the enemies of the Protestant cause to sully its doctrines, and to blacken the reputation of its abettors, is abundantly apparent from hence, for had it been in the power of the persecutors of the Reformer, to have fastened upon him so foul an accusation, they most cheerfully would have availed themselves of this sure method of crushing the man, whose ruin they were contriving by any and every means they could devise. In defence of the espousers of Wiclifism let it be remarked, that among those who most suffered either in their property or persons were many, who were notorious for their adherence to the cause of reformation: a circumstance this which would not have happened, had the disciples of Wiclif favoured these turbulent proceedings.

Courtney, Bishop of London, aspired to the See of Canterbury, and he was successful in his ambition. This prelate entertaining the most profound respect for the doctrines and discipline of Holy Church regarded every species of innovation with a jealous and a fearful eye, and was unwearied in his endeavours to silence or ruin the innovator. The novel doctrines of Dr. Wiclif had by this time met with so favourable a reception among his countrymen, that even Popish* writers confessed that nearly half the people were Lollards.† Impatient as the new Archbishop was to exert, against the increasing proselytes, that addition of power with

* Knyghton de event. Ang. Col. 2663, 2665.
† Many writers are greatly mistaken in their opinion concerning the origin of the term Lollard. Pope Gregory XI. (in a bull bearing date 1377, and sent to Oxford for the purpose of getting Wiclif given up to the custody of the Archbishop of Canterbury, &c.) laments that the University are so indolent as to suffer trees to spring up among the pure wheat, of the illustrious field of their learned seminary. "Lollium inter putum triticum campi gloriosi studii vestri per quamdam desidiam eit ignaviam permittitis pullulare." Hence
which he was now armed, yet, being delicately exact in the observation of forms, he restrained himself in the exercise of his high authority, till he should receive from the Pope the consecrated pall, which was the sign of his being confirmed in his Archiepiscopal jurisdiction. The primates first act against Dr. Wiclif, was to call a court composed of the superior clergy, and of some civilians, for the purpose of examining the heresies of Wiclif and his followers. This perhaps, the reason why our canonist Lyndwood says, that the Lollards derived their name from the Latin word _lolium_. To this derivation of the term, Chaucer seems to allude.

_This Loller here wol prechen us somewhat,_

_He wolde sowen som dificulthe,_

_Or springen cockle in our clese corne._

_Prol. to the Shipman's Tale. Ed. Tyrwhitt._

Others have assented, that the Lollards were so called from Walter Lollard. But here, through mistake, they have appropriated a name to an individual, which was applied indifferently, to various religious communities. Walter _the_ Lollard was a German divine, (a leader and champion of the Beghards, upon the Rhine,) who was, by a sentence of the inquisition, burnt as a heretic, at Cologne, in the year 1322. The probable and most satisfactory account of the origin of the term in question, is to be found in Mosheim's Ecclesiastical History, (Cent. xiv. p. 2. c. ii. and v.) the substance of which is as follows.

The term _Lollard_ is compounded of an old German word, _lalen_ or _lallen_, and _hard_ a termination frequent in ancient Dutch words. _Lalen_, or _lallen_, signifies to sing with a low voice. We use the word in the English tongue, with very little variation in its form, and in nearly the same signification, for one sense of our word _lull_ is, "to compose to sleep by a pleasing indistinct sound." A _Lollard_ or _Lollhard_, in its original acceptation, therefore meant a singer of song in general. In process of time, it became more limited in its meaning, and was applied exclusively to religious singers; for the devotees of the middle ages, spending a large portion of their time in chanting the praises of God, in divine songs, were in the common popular language, called _Lollhards_. Upon this, the word _Lollhard_, acquired the same meaning as the word _Beghard_, which denoted a person remarkable for piety; for in all the old records, from the eleventh century, these words are synonymous: so that all who are styled _Beghards_, are also called _Lollhards_, and there are precisely as many sorts of the former as of the latter. Those who in modern times, the monks called _Lay-brothers_, were formerly named _Lollhard Brethren_. The _Brethren of the Free Spirit_, an enthusiastic sect, which originated in the thirteenth century, are by some styled _Beghards_, by others _Lollhards_; and the _priests of the community_, are frequently called _Lollhard Brethren_. Walter, who was burnt at Cologne, is by some called a _Beghard_, by others a _Lollhard_, and by others a _Minorite_. The Franciscan _Tertiaries_, who were remarkable for their prayers, and other pious exercises, often go by the name of _Lollards_. The _Celtic Brethren_, or _Alxians_, whose piety was very exemplary, did no sooner appear in Flanders, about the beginning of the fourteenth century, than the people gave them the title of _Lollards_. A particular reason, indeed, for their being distinguished by this name was, that they were public singers, who made it their business, from motives of compassion and piety, to visit and comfort those who, being infected by pestilential disorders, were shamefully neglected by the clergy, and to take care of the interment of those who were cut off by them; on which occasion, they sang a dirge over them, in a mournful and indistinct tone, as they carried them to the grave. The same reason that afterwards changed the word _Beghard_ from its primitive meaning, contributed also to give, in process of time, a different signification to that of _Lollard_, even its being assumed by persons that dishonoured it. For among these _Lollards_, who made such extraordinary pretences to piety and religion, and spent the greatest part of their time in meditation, prayer, and
convocation was held in May, 1382, at the monastery of the preaching friars, London. The promulgator of the new opinions was cited to appear before it, but this he refused to do, alleging his privilege, which, as he enjoyed an official situation in the University, exempted him from episcopal jurisdiction. His non-appearance, however, did not prevent the court from debating upon a list of conclusions, pretended to have been taken from the writings of the Reformer and his disciples. At the very moment of time in which they had entered upon their deliberations, it so happened that an earthquake shook the monastery. The coincidence of circumstances so dismayed the majority of the assembly, that thinking, for the instant, such a very unusual occurrence, could be nothing less than a mark of the Divine displeasure at their proceedings, they had nearly broke up without accomplishing the purpose of their meeting, when the Archbishop, possessing greater presence of mind, allayed their fears by persuading them that “if the earthquake meant any thing it portended the purging of the kingdom from “heresies; for, as there are included in the bowels of the earth air and noxious spirits, and “they are expelled in an earthquake, and so the earth is cleansed, but not without great “violence: so there were many heresies shut up in the hearts of reprobate men, but by the conf “damnation of them, the kingdom has been cleared, but not without irksomeness and great “commotion.”* By this ready and ingenious explanation he quieted their fears, and disposed their minds to attend to the business upon which they were assembled. After they had compared the conclusions under debate with what was then accounted the standard of orthodoxy, they condemned some of them as heretical and censured others as erroneous. The objectionable doctrines together with the sentence of the court upon them, being published in the University by the command of Courtney, Dr. Wiclif vindicated himself against this condemnation, and exposed the mean arts they had practised in misrepresenting his sentiments and charging him with opinions which none but a madman could be capable of avowing, viz. “that “God ought to obey the devil,” and such like absurdities. The primate was exceedingly in-
caused when he found his power evaded and his sentence despised, he, therefore, now turned
his thoughts towards more compulsory measures. With this view he brought a bill into par-
liament, whereby it was provided, "that the Kings commissions be made and directed to
"sheriffs, &c. according to the certificates of the prelates, to be made in the chancery from
"time to time, to arrest all such preachers as preach sermons containing heresies and noto-
"rious errors, as more plainly is found and sufficiently proved before the Archbishop of
"Canterbury, and the bishops, &c. &c. specially assembled for this cause, and also their
"authors, &c. to hold them in arrest and strong prison, till they will justify them according
"to the law and reason of Holy Church." As soon as the bill had passed the Lords, the
Archbishop proceeded upon it; whereupon the Commons petitioned the King that the act
should be disannulled, because it was procured without their consent. Courtney was by no
means discouraged by the frequent disappointments he experienced; his mind, fertile in expe-
dients, and bold in executing them, immediately devised other means of accomplishing his
determined purpose. Knowing that his Sovereign was a weak Prince, he applied with success
to Richard II. for his royal letters patent addressed to the Chancellor and scholars of Oxford,
commanding them, within seven days receipt of these letters, to banish Wiclif and others from
the University, and to seize all writings which favoured his doctrines. The disputes at this
time ran so high in Oxford, between the disciples and the opponents of Wiclif, that many
students carried, concealed under their gowns, offensive weapons, to avenge the cause of their
party wherever they heard anything alleged against it. The Chancellor, upon receiving the
royal letters patent, endeavoured to excuse himself from obeying the King’s commands, stating,
that not only his own life, but that even the peace of the University would be considerably en-
dangered by his compliance. But the Archbishop, deaf to every remonstrance which militated
against his determined purpose, was peremptory in his order that the King’s instructions be
obeyed. Upon this, Dr. Wiclif, to avoid the storm which menaced him, was obliged to quit
for ever the University of Oxford; and with what emotions may be in some degree imagined,
when we view him reflecting that he should perambulate, no more its silent cloisters, which
had witnessed the earliest and most tranquil stages of his life; that he should preside no more
over its celebrated schools, where with unshackled boldness he had delivered to admiring
multitudes those enlightened doctrines, which have rendered him illustrious amongst mankind;
that he should visit no more its revered edifices, which still continued to be the abode of his
happier disciples and friends.

Whatever satisfaction Courtney might derive from the consideration that he had hushed the
voice of heresy in Oxford, and had compelled to retreat before his power, the man whose

* Bishop Gibbon’s Codex Jur. Eccles. Ang. p. 399.  † This bill, which had never any legal authority,
still exists in our statute book, (vid. stat. at large. 5 Ric. II. stat. 2. c. v.) but the act of repeal, being suppressed
by the artifices of the prelates of these times, has never appeared in print.  ‡ Cotton’s Abrig. 6 Ric. II.
‡ Wood’s Annal. in Ann.
principles he abhorred, and whose abilities he dreaded, still incomplete must he have thought
his triumph, as long as there remained to Wiclif, a vigorous mind, and an unsubdued spirit;
and so he found it.

The contest between the rival Popes still subsisting, Urban VI. resorted to different wea-
pons, and more violent measures, than either he himself, or his rival, had hitherto adopted.
Having now for a long time, poured forth in vain the most dreadful anathemas, he was deter-
minded to have recourse to a more substantial mode of warfare, by bringing the contest to an issue
by the force of arms. With this view an army and contributions were solicited in England,
where Urban was acknowledged as the lawful successor of St. Peter; and to those who
abetted, either by personal service, or pecuniary aid, the cause of this Pope, the most plenary
indulgences and pardons, were profusely granted. The enlightened Wiclif, animated by
the strong indignation which throbbed in his honest bosom, upon viewing religion, which
inculcates forbearance and peace, so scandalously abused, he resumed his pen, and thus cen-
sured the Pope, upon the subject of the war in which he was engaged: "The seal or banner
of Christ on the cross, that is token of peace, mercy, and charity, for to see all Christen
men, for love of twae false priests, that ben open antichrist, for to meytene their worldly
state, to oppress Christendom worse than Jews weren against Holy Writ, and life of Christ
and his apostles." Accordingly he asks, "why wole not the proud priest of Rome grant
full pardon to all men for to live in peace, and charity, and patience, as he doth to all men
"to fight and slee Christen men?"*

The wrath of the Pope being excited by such acrimonious reproof, he summoned the author
of it to appear before the apostolical tribunal at Rome. Wiclif wrote to Urban upon the subject,
and pleaded his health, (having lately had an attack of palsy) as his excuse for being spared
so long and perilous a journey. It is most probable that the exasperated Pontiff would not
have accepted this excuse, and have suffered Dr. Wiclif to have descended in peace into the
silence of the grave, had he not now viewed him rather as an object of contempt than terror;
for his enfeebled frame and shattered constitution, at this time, betrayed evident signs that the
days of his earthly sojourning were hastening to a close. Within two years of his first attack,
he was again the victim of palsy. This insidious disease, seized him on December 28, 1384,†
whilst he was attending divine service, in his church, at Lutterworth, and, on the third day
after, it put a period to the valuable life of this great and good man. His body was buried in
the chancel of his church, and there mouldering laid till his enemies, actuated by the most
contemptible malice, violated the sanctuary of death. This indecent act, was occasioned by a
degree of the council of Constance,‡ in the year 1415, when, after 45 articles of Wiclif's
doctrines had been condemned, he himself was pronounced, in the name of the council, to

* Great sentence of curse expounded, c. xvi.  † Narratio de morte subitane Joannis Wycliffe scripta
Constance, v. i. p. 231.
have died an obstinate heretic, and his bones were ordered to be dug up, if they could be distinguished from the bones of the faithful, and thrown upon a dung-hill. The brutal sentence was not put in act till the year 1428, when Pope Martin V. commanded Fleming, Bishop of Lincoln, to execute the decree of the council. His remains were, accordingly, disinterred, then burnt, and afterwards cast into the Swift, a streamlet which ran by Lutterworth. It is not now possible to ascertain whether any monument was ever erected to his memory: if any, it perished with the spot of his internment, for, doubtless, was destroyed by the same hands which tore his body out of its awful depository.*

The doctrines of Wyclif were not buried with him. Soon after he began to publish his opinions, they spread with a rapidity little less than miraculous,† and continued to do so, both at home and abroad,‡ for many years after his death. So general was their reception among mankind, that they were in some degree fostered by the countenance of royalty;§ many of the ablest and most skilful courtiers avowed themselves the abetters of the Reformer;‖ the

* Fuller observes, in his Church History, (Book iv, p. 171.) that "though Wyclif had no temple, he had none to worship, such as it was, which a monk (Walsingham, vid. Upodigma Neustile, p. 242.) affected him, and that "it was no vescue, thank the straw, not of sinners, but satisfaction, for no finding out worse expressions."

† The devil's instrument, brochen enemy, popular confusion, heresiva idol, aperoiter miror, achiem breacker, heretical vages, long forger, fetera einus, which at his death despised the Coln, and astonished by the heretick judgment of God, brought forth his wisest soul to the dark mansion of the black shell.


‖ Wyclif's writings, were very soon after their publication, carried into Bohemia, by a Bohemian gentleman, named Remijous, upon his return to his native country, after having studied at Oxford. Coeckeus's Hist. of the Massaics, a.2. "John Huss, the Bohemian martyr, having familiarized with this young man, in reading and perusing these books of Wycliffe, took such pleasure and fruit in reading thereof, that not only he began to defend this author openly in the schools, but also in his sermons; commending him for a good man, an holie man, and heathen man, wishing himself when he should die to be there placed where the soul of Wycliffe should be." Fox's Acts and Mon.

‖ Edward III. employed him, as has already been mentioned in our author's life, in matters of the first importance to the royal prerogative, and to the welfare of the kingdom. Joan, the Dowager Princess of Wales, afforded him protection, when he was arraigned before a court held upon him, at Lesthamb, by sending Sir Lewis Clifford to forbid the court to pronounce any definitive sentence against him. Anne, of Bohemia, Queen to Richard II. a princess always blameless, and always popular, had embraced the principles of Wyclif, and however the mistake from publicly interfering in his behalf, appears constantly to have adhered to his party. John, of Gaunt, Duke of Lancaster, of whom Knighton says, "sempor el [Wicleve] et suis in omnibus suis necessitatis suis invincibili prunidlo afficit, et alter jps et sui in foveam interitis violent coecident." De event. Angl. p. 2847.

† Henry Lord Percy, Earl Marshall of England. John de Montacute, the nephew and heir to the then Earl of Salisbury, whom he afterwards succeeded. "This is that John de Montacute, who was one of the chief of the sect of the Lollards, and the greatest fanatic of them all, being so transported with zeal, that he caused all the
learned were engaged in the defence of his tenets,* and a large portion of the clergy made them the topic of their discourses to the people.†

Many and contradictory are the accounts we have of the opinions of Dr. Wiclif. In his lifetime, he was accused of being the author of doctrines which he had never avowed;‡ and from those sentiments, which he had the honesty to profess, were often drawn the most unwarrantable conclusions. The monkish writers,§ his earliest historians, and his implacable foes, have most wickedly mistated his tenets; and even his Protestant admirers,∥ for want of due information, have imputed to him principles which he never maintained. His opinions, as they

"images that were in the chapel at Schenele, (Shenley, in Buckinghamshire) that had been there set up by the "ancestors of his wife to be taken down and thrown into obscure places, only the image of St. Catharine, in "regard that many did affect it, he gave leave that it should stand in his bake-house." Dugdale Bar. 1. 650. It is further related of him, that for contempt noted in him towards the sacrament in carrying it home to his house, he was enjoined by Rudolph Ergham, Bishop of Salisbury, to make in Salisbury, a cross of stone, in which all the story of the matter should be written, and he every Friday, during his life, to come to the cross barefoot and bareheaded in his shirt, and there upon his knees to do penance for his fact. Vide Chron. Mon. D. Albani, in vit. Ric. II. Sir Lewis Clifford, a gentleman of the household, to the Dowager Princess of Wales. He was a younger son of Sir Roger de Clifford, of Hert and Hertness, in the bishopric of Durham. Sir John Pecke or Peche, son of Sir John Peche, Knight, Warden of the Cinque Ports, and Governor of Carle Castle, in Devonshire. Sir William Nemyle, Sir Thomas Latimer, Sir Richard Sturie, Sir John Oldcastle, called the good Lord Cobham, who was burnt, as a heretic, in St. Gile's-fields, in the year 1418. Sir John Trussel, Sir Reginald de Hylton. Of some of these Knighton observes, "Isti erant et hujus sectae promotores strenuissimi, et propagatores "fortissimi: qui militari cimento amhiebant, ut a rectè credentibus aliquid opprobrii aut damnati propter eorum prophanam doctrinam sortirentur. De event. Anglie, p. 2661.

* His opinions were favoured and vindicated by a very large portion of the members of the University of Oxford. See Lewis's Life of Wiclif, c. 8.

† Wiclif, himself declares, that a third part of the clergy, entertained the same opinions as he did, respecting the sacrament of the Lord's supper. "For I am certaine of the thriddle part of the clergie that defendeth thise "doutis, that is here saide, that they will defend it on paine of her lyf." A confession of Wiclif's, as cited by Knighton, in his history, De event. Anglie, p. 2649.

‡ In a defence, which he wrote in vindication of his sentiments, against the calumnies and misrepresentations of his enemies he says: "such things do they invent of Catholic men that they may blacken their reputation, as if "they held this heresy, that God is the devil, or any other heresy; being consequently prepared by false with "nesses to impose such heresies on true men, as if they were the false inventors of them." MS. in Hyperoo Boff. 163.

§ Knighton, Harpsfield, Walsingham. The errors attributed to Wiclif by the above-mentioned, and other Popish writers, are very numerous. Thomas Netter, commonly called Thomas of Walden, notices 80. In the eighth session of the council of Constance, 45 articles were exhibited against him and condemned. After the condemnation of these, the Archbishop of Genoa, produced a list of 260 others, pretended to be extracted from his works: from this number, 60 articles were selected and condemned, in the fifteenth session of this council. L'Enfant Hist. Coun. Const. vol. 1. John Cocleus gives a list of this reformer's errors which he extends to the number 363. Cocleus. Hist. Hussit. in prolix. tom. 1.

∥ Fox, Melancthon, Luther, Collier, Crosby, Milner.
are represented by those* who have done our proto-reformer the justice to draw them from their only authentic source, viz. his works, are summarily as follows.

This eminent divine, having, for the most part, built the fabric of his faith upon the solid rock of the scriptures, contended that this sacred book contained of itself, a sufficient and perfect rule of Christian belief, and practice;† and laid it down as a first principle, that the "authority of the Holy Scriptures, which is the law of Christ, infinitely surpasses any other "writing, how authentic soever it may appear, because the authority of Jesus Christ, is in-"finitely above the authority of mankind."‡ He extends this principle still further, where he says, that "the authority of the scriptures, is independent on any other authority, "and is preferable to every other writing, but especially to the books of the church of Rome, "of the modern doctors and the Pope's bulls."§ In the Old Testament, he reckoned only "twenty-two books as authentic or canonical,;‖ the remainder he pronounced to be apocry-"phal.¶ His translation of the scriptures into the vulgar language, loudly declares his senti-"ments, respecting the necessity of the people's having it in their power to read, in their own "tongue, the word of God.

* He denied the right of the Pope's interference, in the smallest degree, in temporal matters, "confining his power to spiritual concerns, and that only so far as it was exercised in conformity "with the rules of scripture.** He maintained that the Pope might err, not only in conversation "and life, but also in doctrine;†† and further asserted that he has no more power to excom-"municate any man, than hath another.‡‡

The invisible church he defined to be the universal congregation of those predestinated to life "eternal. §§ This church, he says, is three-fold: one portion of it is triumphant; consisting of

* James, in his "Apologie for Wiclif," a work of extreme rarity. Lewis, in his "Life of Wiclif." From the extracts from Wiclif's works, made by the above authors, and from a laborious perusal of such of his writings as have fallen in my way, I have collected the particulars, which will be found in the following pages, relating to the religious sentiments of Dr. Wiclif.

† Scripture est lex Christi et fidei ecclesiae. Lib. de vii. mortalibus peccatis. Non oportet admittere scientiam vel conclusionem quae non habet testimonium ex scripturis. De verit. Scripturis. Though we had an hundred Popes, and all the friars in the world were turned into cardinals, yet shuld we trow more the law of the gospel than at this multitude. De Blasphemis.

‡ Trialogus, lib. iii. c. 30. § Trialogus, lib. iii. c. 31.


¶ Non oportet ecclesiam militarem illis libris credere tanquam authenticas. De verit. Scripturis.

** De civili dominio. †† He may sin, and no man in the world lighter and grieves these, and indeed they have erred. Lib. de vii. Peccat. mortal. De Blasphemis.

‖ This is asserted, upon the authority of Fox, the martyrologist, who had diligently perused many of Wiclif's writings, and had intended publishing some of the more valuable of this Reformer's treatises. Vid. Wordsworth, Ecclesiastical Biography. Wicilfe.

§§ Sancta ecclesia catholica sit solum universitas predestinatorum. De Ecclesiis.
all the blessed saints in heaven, with Jesus Christ, as their supreme head: another part of it is militant; comprising all the faithful, who are living upon earth: the third part, consists of those departed souls, who, in purgatory, are being prepared for the joys of heaven. His notion of the visible church, was not confused (as some understood it to be) to those who exercised ecclesiastical authority, but to the whole body of nominal Christians. "Holy church, which is the body of Christ, is a net which is not yet drawn to the bryak. Therefore it hath evil men medlyd with good men till the dome in which these shulen be departed fro them."† As parts of this "medlyd" church, he reckons the clergy, secular lords, and commons. "Whereas," he observes, "when men spok of holy chyrche, they understanding anon prelates and priests, mones, canons and frieres, and all men that have crowns, tho' they liven never so cursedly against God's law, and clymen not ne holde secular men of holy church, tho' they liven never so truly after God's law, and enden in perfect charity: but netheless all that shulen be saved in bliss of heaven, ben members of holy church and sono—those ben members of holy church as ben good christen men, that kepeth God's heaste."‡ He declared that the church of Rome was not the head of all churches any more than any other church is; and that Christ delegated no more power to Peter, than to any other apostle. He opposed also the notion, that the Pope was the head of the church,§ and argued with great acumeness against the extravagant authority usurped by the hierarchy.¶

How strenuously he supported the King's supremacy is evident from innumerable passages of his writings, in which he declared that the authority of the civil magistrate, should extend over all orders of men.¶

Though Wiclif makes frequent mention of seven sacraments, ye this notion of those sacraments, which Protestants do not acknowledge to be such, so little accorded with the sentiments of the church of Rome upon this subject, that he was accused by his Catholic enemies, of maintaining

* Christis chyrche is his spouse that hath three partes. The first part is in bliss, with christ head of the chyrche, and conteyneth angells and blessed men that now ben in heuen. The secunde part of the chyrche be seynys in purgatorie, and these synys not of newe, but purgen ther oold synys; and many errors fallen in preying for these synys, sith thi alle ben deede in bodi: Christis wordis may be takyn of hem, sue we crist in sure lyf and late the deede birde the deede. The thridde part of the chyrche, ben trewe men that her lyuen, that shulen be asif in heuen, and lyuen here cristen mennes lyf: and alle thes maken oo chyrche, and heed of his chyrche is crist bothe God and man, and his chyrche is modir to ech man that schal be saaf and conteyneth no membre but oonil men that schal be saued. Of the chyrche of crist and of his membris and of his governaunce. Bib. Reg. 18. B. ix. p. 184. Brit. Mus.

† Wiclif's works, as quoted by Lewis, in his Life of Wiclif, p. 125.
‡ Id. p. 126.
§ Of Prelates, c. xiv. Great Sentence of Curse explained, c. iii.
¶ Of Prelates, c. xv.
¶¶ The King hath a jurisdiction, and power of the persons of high prelates, and less priestes, and goods of holy church. Great Sentence of Curse expounded, c. xi. Peter and Paul techen Lords ben ordained of God to avenge misdoers and to praise good deeds and good doers. Then the more that a sin is, the more owen Lords to punish it. But the sin of clerks is more than the sin of other lewd men, then Lords owen more to punish sin of clerks then the sin of other men. Of Servants and Lords.
that there were only two sacraments.* The sharpest persecutions to which this champion of Christianity was exposed, were principally brought upon him on account of his daring attack upon the doctrine of transubstantiation, the corner stone of Roman Catholic superstition. His opinion of the sacrament of the Lord's supper was,† that the body of Christ was really and truly in the sacrament in his kind, that is sacramentāliē et figurāliē (to use Wiclif's own expression,) by way of sacrament and figuratively: so John the Baptist figuratively was Elias, and not personally. He further adds, as Christ was together God and man, so the consecrated host was both Christ's body in figure, and true bread in nature; or which is the same true bread naturally, and Christ's body figuratively.‡ In another place he says, "And dammen we this cursed heresie of Anti-christ, and his hypocrites and worldly priests, seying, that this "sacrament is neither bread ne Christ's body, but accidents withouten sujet, and there under "is Christ's body. This is not taught in Holy Writ, but is fully asserst St. Austin, and "holy saints and reason and wit."§ In his attempts to confute this doctrine, by arguments drawn from reason, he lays it down as a first principle, incontestable, and generally received, that God cannot do any thing which is contrary to reason, that he does not destroy a nature innocent as bread is, and that he does not confound the natural knowledge he has given us, without necessity and without reason. From this principle, he draws several conclusions, and this amongst the rest, viz. "That feeling "and tasting being those of our outward senses, which are most to be depended on, the "heresy which gives a dye to the testimony thereof, in the sacrament of the eucharist, cannot "produce any other sacrament than that of Anti-christ."‖ He exposes with a great deal of vivacity and satire, the absurdities which arise from the doctrine of transubstantiation. It is ridiculous, he says, to attempt to impose upon the understanding, contrary to the evidence of the senses, in a manner that would be too gross to deceive rats; namely, to go to persuade people, that bread is not bread, but only accidents or appearances. He further says, suppose that several wafers consecrated, and not consecrated, were jumbled together, unknown to the heretic, he would then be as much at a loss to distinguish the bread from its accident, as we are to distinguish between wafers consecrated, and not consecrated, because consecration is not a thing to be felt. Moreover, it is certain, that what has been consecrated once, cannot be consecrated twice, because in the case an accident would be consecrated, without bread and wine. From hence it appears, that priests can never know, whether they consecrate truly or not. For, if a great quantity of wafers has been consecrated by a priest, immediately

‖ Trialogus, Lib. iv. c. 46. Summar's Apology for Wicliff, c. 7.
§ Of fynesd contemplatif Life.
" Of Trialogus, Lib. iv. c. 5.
as they came from the bake-house, there will be nothing left but the accidents. What cause, therefore, could induce Jesus Christ thus to deprive his disciples of the use of their senses, without any advantage redounding to them for the loss?*

Wiclif is reported by some writers,† to have denied the propriety of infant baptism. His works afford proofs to the contrary. "In time of need a lewd man, (layman) nay a woman "may christen a child with full will to christen it, and with these words perfunctly said. I christen thee in the name of the Fadir, of the Sonne, and of the Holy Ghost."‡

Though he calls confirmation a sacrament, yet he does not esteem it to be generally necessary to salvation.§ He thought in this rite, Anti-christ had invented ceremonies that have no foundation in scripture, such as anointing with oil, and putting over the heads of persons confirmed, a linen hood and veil;‖ he objects also to confirmation being confined to prelates.¶

Established forms of worship, are of the first importance to the very existence of a church, and every particular and national church hath authority** to ordain such ceremonies as, in its wisdom, it may deem necessary, to promote decency and order. As far, therefore, as ceremonies tended to assist devotion, Wiclif commended them, esteeming it "necessary that we "should be led in the way to happiness by some sensible signs."†† But the Romish church having, through corrupt motives, introduced rites which were not only inconsistent with the simplicity of Christian worship, but moreover productive of superstition, be loudly objected to many of its unwarrantable and burthensome forms.‡‡

Church music he spoke against, in the strongest language of disapprobation. He thought it was rather calculated to divert the attention from devout offices, than to excite religious feeling.

"Mattins, and mass, and evensong, placebo, and dirige, and commendation, and mattins of "our Lady, were ordained of sinful men, to be sung with high crying, to lett men fro the sen- "tence and understanding of that that was sung, and to maken men wearey and undisposed to "study God's law. It stirreth vain men to dauncing rather than mourning. And if they "seyen that angels beare God by praise in heaven; seye that we kunnen not that song, but "they ben in full victory of their enemies, and we ben in perilous battle; and in the valley of

* Trialogus, Lib. iv. c. 4, 5.
† Neale's Hist. of the Puritans. Crosby's Hist. of the Anabaptists.
‡ Great Sentence of Curze expounded. Of the 7 Sacraments. Trialogus, Lib. iv. c. 11, 12.
¶ Why that poor priests and lewdmen in time of need may lawfully baptize children, and not confirm them is great wonder amongst men of reason. Therefore to magnifie their state in pride, and charging of christen men they reserved this new confirming (blessing a young child with a rag and oil) to themselves, and putten the more traveile and more worthy and needful sacraments on poor priests: and that in this they shewen their sanctity and worldly dignity. Great Sentence of Curze expounded, c. 6.
** Art. 34. of the church of England.
†† Trialogus, Lib. iv. c. 11.
‡‡ In sacramento Baptismatis et Confirmationis et sacramentis alis ritis infundabiles inventit, et ad onus ecclesie extra fideum scripturae supra fideles subditos cumulavit. Trial. Lib. iv. c. 25.
"weeping and mourning, and our song letteth us fro better occupation, and stirreth us to many "great sins, and to forget ussewse."*

The admission of the doctrine of purgatory, must be confessed to be among Wiclif's errors. In his works that have come down to us, it is manifest that he believed, that men ordained to be finally blessed spirits in heaven, were purged, in an intermediate state, from all the effects of their sins. But he does not, however, seem to allow, that the pains and suffersings of purgatory, may be mitigated or shortened by the prayers of men here on earth, or by the intercession of saints in heaven.†

He thought that the memory of saints ought to be so honoured, that we may be excited to imitate, but not to worship them. He denied the efficacy of their mediation in heaven, asserting that the only mediator between God and man is Christ Jesus.‡

He expressed, in the most unequivocal terms, his disapprobation of the baleful doctrine of pardons and indulgences; for he esteemed them not only unscriptural,§ but as administering to sin.‖ Against sanctuaries he wrote with great warmth, for he says, that "all clerks of our "Lord, semen cursed in this point, for in eccle parish church, a common thief and mansteer "shall be received fourty daies at least; and no law pass on him, to make restitution though

* Of Prelates, c. 11. The choral service was introduced by Osmond, Bishop of Sarum, A. D. 1090. Church music, when it is simple and solemn, is of great efficacy in producing devout affections, and dull must be the ear, and unfeeling the heart, which cannot be moved by it. The abuses which, before the reformation, had crept into this part of religious worship, by the unlimited use of music, full of elaborate passages and unbecoming harmony, is thus described by the pen of Erasmus. "We have introduced into the churches, a certain elaborate and the "trivial species of music, accompanied with a tumultuous diversity of voices. All is full of trumpets, cornets, pipes, "fiddles, and singing. We come to church as to a play house. And for this purpose, ample salaries are expended "on organists, and societies of boys, whose whole time is wasted in learning to sing. These fooleries are become "so agreeable, that the monks, especially in England, think of nothing else. To this end, even in the Bene "dictine monasteries of England, many youths, boys, and other vocal performers, are sustained, who, early "every morning, sing to the organ the mass of the Virgin Mary, with the most harmonious modulations of voice." Annot. in Epist. 1. ad Corinth. c. 14. v. 19.

† If they be dead men, I pray not for them. Liber. diver. Tract. quoted by James's in his Apologie for Wiclif. For now is the time of mercy and time of grace, Id. Eche man shall be desemel of God such as he founden is in the ending of his life, Id.

‡ Prelates diseuyen foul christen men, by fyned indulgences or pardons, and robben them cursedly of their money. For they techen men that for stations of Rome, and for gaining of alms after sinful mens will, they shoold have thousands of years of pardon, and also pardons withoutnumber, to man's understanding. And this pardon is forgiveness or remission of sins, when men be verily contrite for all their sins, by virtue of Christ's passion and martyrdoome, and holy merits of saints, that they did more than was neeneful for their own blis, But this is taught never in all the gospell, and never used in neither Peter, ne Paul, nor any other apostle of Christ. Of Prelates, c. 48.

§ Rich men trusten to flee to heaven thereby withouten pain, and therefore dreden sin the less; and of very contrition and leaving of sin and of doing alms to most sooley men is little spoken of. Again, this fyned pardon is a soill merchandize of Antichrist clerk to magnifien their fyned power and to getten worldly goods and to, make men drede not sin, but sikerly to wallow therein as hoggis. Of Prelates.
"he be of power, and to punish him justly for chastising of other disorders; but after forty
dayes he shall forswere the kings land, and then many times he robbeth more and sleeth more
men in trust of such refute."* Upon this subject, he further observes, that "great houses
of religion such as Westminster, and Beverley, and other chalengan, usen and meytenen this
priviledge that whatever thief or felon come to this holy house of religion, he shall dwell
there all his life, and no man impeach him, though he owe poor men much good, and have
enough to pay it; and tho' he robb and sleeth every night many men out of the franchises, and
every day some men he shall be meyntenent thereto by virtue of this open heresie."†

Wiclif condemned the Romish church, for imposing celibacy on its clergy. The bishops
and priests, he said, of the primitive and eastern churches were married, and he saw no
reason why the priests of the Latin church should not have the same liberty.‡ With respect
to matrimony in general, he entertained some very singular opinions. "Wedlock is needlful
" to save mankind by generation, to the day of dome, and to restore and fulfill the number of
"angels,§ damned for pride, and the number of saints in heaven."

Wiclif is accused of having denied the right of tythes, and of wishing to divest the church of
its just heritage and patrimony. In his time the revenues of the church were enormous, and
hence occasioned, amongst those who enjoyed them, luxurious living, and very corrupt manners.
It was, therefore, against the superfluous wealth with which the church was endowed, by the
misguided piety of the affluent, and the abuse of it, by the proficate ecclesiastics, that this
bold confessor directed his attacks. With respect to tythes, he acknowledges, again and again,
that "it is reasonable that the priest should have a provision, besides the necessaries of food
and raiment."¶ He allows, that "dymes and offerings are God's part," and says, that
"clerks should live on them."** Though he sometimes, indeed, denied the right of monks to
tythes and offerings, yet it was as divided from the proper care of souls;†† for he has observed,
that "the principal cause for which tythes and offerings shulde be paid, was curates teaching
"their parishens in word and example."‡‡ When the priest, therefore, did not perform the
conditions, on which the tythe was his due, then did Wiclif teach, that the laity "in with-
"drawing tythes and offerings, was not so cursed as the curate, for withdrawing of teching in
"word and deed and good ensample." §§

Refusing to take an oath, was another error objected to this great advocate of reformed
Christianity. This railing accusation, arose in the first place, from the simplicity of speech,
which Wiclif and his followers used in their affirmations and negations. It was a fashionable
vice of those times, to swear by the heart, and bones, and nails, and other parts of

* Great Sentence of Curse expounded, c. 20. † Id. † De veritate scripturarum. Of wedded men and wives.
§ It seemed to Dr. Wiclif probable, that so many men should be saved, as there were angels that fell, and men
created, whilst the state of innocence continued. Trial p. 92. §§ Of the Office of Curates, c. 6.
¶ Of Clerks Possessioners, c. 1. ‡‡ Kennet on Improprations.
** Of Clerks Possessioners, c. 25. †† Of the Office of Curates, c. 6.
Christ.* Instead of these blasphemous expressions, Wiclif and his followers were content to enforce, what they wished to be believed, by the simple saying, "I am syker it is soth."† Another ground, upon which this charge was founded, was the objection made by the reformer, to the forms in which oaths were administered. "Lordis and Prelates exciten strongly Men "to do Idolatrye, for they sweren customarily, needlessly, and oft unadvisedly and false, bi "the Membrs of God, by Chryst, and by Sayntis, insomuch that ech Lorde and Prelate "comynly maketh to hymne an Idole of some Seynt, whom he worshipeth more than God. "For comenly they sweren by our Lady of Walsingham, Seynte John Baptist, Seynt Edward, "Seynt Thomas of Canterbury, and such other Seyntis, and chargen more this ooth, then' the "they sweren by the holie Trinitie. And in al thys they honouren more these Seyntis, than "they honouren the holy Trinitie."‡ That he maintained the lawfulness of an oath, when it was used to preserve justice and order in the world, his own words sufficiently declare, where he says, that it is "leeful to swere bi God Almighi in a needeful case, with three circumstances, "in truth, doom, and rightfulness."§

The works ascribed to Wiclif appear, as we peruse the list of them given by his various biographers, || to be very numerous. But the catalogue of his writings, could we collect their scattered remains and examine them, would, I apprehend, be considerably reduced. For it has been the fate of Wiclif’s works, as of those of other writers, ||| that copies of them, in the

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* Wiclif, of Prelates, c. 3. This is further confirmed by the inimitable Chancer, a contemporary with Wiclif, who has thus humourously described, in this particular, the manners of the times in which he flourished.

Our host on his stirrops stood anon,
And said — — — —
Sire Parish Preest, quod he, for Goddess bene
Tell us a tale, — — — —
I see weel that ye lerned men in lore
Can mochet good, by Goddess dignitie.

The Person bia aanswerd, BENE DICITE!
What eileth the man so sinfulfully to swere?
Our Hoste answerd, O Jankin! be ye there?
Now good men, quod our Hoste, herkneath to me;
I smell a Loller in the wind, quod he;
Abideth for Goddess dignis passion,
For we shul han a predication:
This Loller here wol prechen us somewhat,
Nay, by my fathers soules, that shal he nat,
Sayde the Shipman; here he shal not preche;
He shal no Gospel gosen here, ne teche.


† Knyghton de event. Anglice, p. 2706. || Of Prelates, c. 3.
course of their circulation, have lost their original titles and acquired new ones; hence the
same tract is oftentimes found existing in different libraries varietyly described. Again, it
has happened that detached portions, and single chapters, purposely, or by accident, sepa-
rated from the productions of which they originally made a part, have, by persons ignorant of
the relation they once bore to larger works, been described as so many distinct treatises. The
authenticity of the writings said to be Wiclif's, rests upon various evidence. Some are incon-
trovertibly ascertained to be his from the testimony of those historians, who, in recording his
heresies, have sometimes named the treatises, from which the opinions objected to Wiclif, and
condemned by the Romish hierarchy, have been extracted. Many more are fairly attributed
to him from their containing the principles which he was known to avow, treated in the same
manner, expressed with the same freedom and warmth, and sometimes delivered in the very
same language, in which they are to be found in other productions acknowledged to be his.
Some few tracts have been asserted to be his from the circumstance of having the name of
Wiclif ascribed to them, by the transcriber's hand, in MSS. written at the time in which the
reformer lived. The Latin language seems to have been used by Wiclif as the medium in
which, for the most part, he conveyed his sentiments to mankind. His Latinity, indeed,
cannot be commended either for its classical elegance or purity: but in Wiclif's time this
language had ceased to be studied with so much ardour, and cultivated with the same care as
formerly. Englishmen were now beginning to be more attentive to their own tongue. Before
the conquest, the popular language had been invaded by the Normannic.* After that event,
as the Norman Lords increased in power, their tongue became the language of polished
society, of the laws, and of the pleadings in the courts of judicature; Latin was used for the
service of the church, and the general purposes of literature; and the Anglo-Saxon remained
chiefly confined to the commonalty. In the 13th century the popular language began, in
some degree, to recover its rank: the nobles and the higher classes of society did not, as
heretofore, disdain to resort to it as a colloquial tongue, and original works, as well as trans-
lations from the productions of authors, who had written in French, now began to appear in
an English dress. But at this period, it must be allowed, our language was rough and unpol-
lished, and those who wrote in it were authors who possessed few ideas of taste and elegance.
In proportion however as the tyrannical power of the barons declined, and as the paths which
led to honour and distinction became more open to commoners, the English tongue in the
14th century became more general, and its improvement was considerable.

The accessions it had received, and the changes it had experienced within the three last
centuries, (accessions and changes owing to causes which are continually operating upon every
living language, but which cannot be investigated or explained,) were at this period numerous
and striking: for our language as it was now used by the noble and the learned, was consid-
erably enriched by words borrowed from the Roman and French dialects, and much altered

in its pronunciation, its form, and its terminations. Amongst the lower orders of people, however, upon whom refinement makes but slow advances, English, with respect to its great mass, preserved more of its Saxon origin and phraseology. Such was the state of the vernacular tongue at the time in which Wiclif wrote. The reformer quickly discerned the advantage which might be derived from this propitious circumstance, and failed not to cultivate with care and assiduity a language so well calculated for a channel, in which the principles he was strenuous to inculcate, might flow even to the extremities of society. It may be here observed, that when he wished to divulge such sentiments as were level to the comprehension, and necessary for the religious improvement of all ranks of mankind, he appears, upon these occasions, to have written in English: but when he treated of matters of science, or handled subjects more particularly calculated for the attention of the learned among his countrymen, he seems universally to have embodied his ideas, and expressed his opinions in Latin. Should the works of this renowned champion of reformed Religion be thought to contain little to attract the attention of mankind in these days of better information in every branch of science and literature, yet as they are the monuments of his genius, and the original depositaries of a large portion of those principles which first shook the stability of the Church of Rome, and in after times materially contributed to subvert its power in this kingdom, they must ever command the reverence of Protestants. Those of his works written in his vernacular tongue, will moreover be perused with interest and admiration by every one curious in the history of the English language: for Wiclif's English will, I apprehend, be found, upon strict examination, to be more pure than that of contemporary writers. Wiclif, as has been just observed, when he wrote in his native tongue, did it not for the benefit of courtiers and scholars, but for the instruction of the less learned portion of the people. He, therefore, as much as possible, rejected (to use an expression of Robert of Brunne)* "all strange English," that is, all those licentious innovations made upon our language by an influx of French words and phrases, and was studious

* An English writer, who flourished in the beginning of the xviith century. He translated from French into English, the Chronicle of Peter Langtoft, "a work which he undertook not for praise and vain-glory, but with "a design of doing good, so what he proposed had its intended effect. He adapted himself to the capacity of "the vulgar, and did not affect a high flown stile, nor hard words, nor such as were complained of in the stories "of Exceldorn, of Kendale, and of Tristrum." Hearne’s Pref. to Peter Langtoft’s Chronicle, p. xxxv. Robert of Brunne’s reason for engaging in this translation, is thus stated by himself.

I mad noght for no disours,
Ne for no seggers no harpours,
Bot for the luf of symple men,
That strange Inglis can not ken.

Prol. to P. Langtoft.
to express himself in a diction simple and unadorned; at the same time avoiding the charge of a barbarous or familiar phraseology. Whereas, on the other hand, as it was the ambition of the more renowned of his contemporaries to devote their talents to the amusement of men elevated by their rank, and distinguished for their accomplishments, they were careful to adorn their style and improve their language, if not by directly importing fresh words from the more polished languages of the continent, yet by adopting with judicious choice any new term, which had acquired the authority of colloquial usage amongst those, whose notice and protection they were solicitous to procure.

The list of Wiclif's writings is as follows; a list which hath cost me much time and labour to render it, what I presume it will prove to be, much more correct and complete than any heretofore presented to the public. The place where any manuscript work of Wiclif's is to be found, in what language it is written, whether it has been printed, and how often, what is its history and its contents, are particulars which, as often as the means I have enjoyed afforded me an opportunity, I have ever been careful to mention, for the purpose of rendering a catalogue of this sort more useful and interesting than such productions are generally found to be.

*Questiones logicales.*

*Logica de singulis.*

*Logica de aggregatis.*


De propositionibus temporalibus.

De insolubilibus.

De exclusivis et exceptivis.

De causalibus.

De comparativis.

De conditionalibus.

* When no notice is taken at the end of each title of the language in which the tract is written, the reader will consider it as written in Latin.

† Upon such like unprofitable subjects, were men of the finest talents, for the most part, eager to contend in disputation with each other for applause, as the Oxford Annalist shall testify, "As for that general point. much discussed in these times, viz. 'quid sit dare universali a parte rei,' he [Wycliffe] and the learned Walter Burley, agreed, though differed verbaliter, for Burley saith, that tale universale est in quolibet uno singulari, non 'tamen est quodlibet sumum singularum; and Wycliffe, quod est in quolibet uno singulari et est quolibet sumum singulare 'qua est tale universale, quantum ratione communias est id universale, et ratione incommunitas est id singularare.

"The same mind hath Burley, but non verbaliter, for he saith, that universale non est sumum singularare, i.e. ratione "qua est universale non est singularare, &c. and, therefore, Wycliffe's mind was granted, though not according to "words." Wood's Annals, Lib. 1. An. 1384.
De disjunctivis.
De copulativis et relativis. Many of the above tracts appear, from the beginnings of them, as they are recorded by Bale, Tanner, and others, to be detached parts of a treatise upon logic.

Grammaticae tropi.
Metaphysica vulgaris.
Metaphysica novella.
De summâ intellectualium.
De formis idealibus.
De spiritu quolibet.
De speciebus hypotheticis.
De esse intelligibili creatura.
De esse in suo prolixo.
De esse ideali quadratubet. C. C. Coll. Cambr. where it is described under the title, De ideis.
De unâ communis generis essentiâ.
De essentiâ accidentium.
De temporis ampliatione.
De temporis quidditate. In the library of the Cathedral Church at Lincoln (A. 9.) is a part of this treatise, under the title, De tempore.

De physica naturali.
De intentione physica.
De materiâ et formă.
De materiâ celestium.
De raritate et densitate.
De motu locali.
De velocitate motus localis.

Ad quaesita Regis et Concilii. Another title given to this tract is, Determinatio de dominio. It is in the Bodleian library, in Hyperoo, 163. and a transcript from it made by Dr. James, is in Lambeth library: it is printed also by Lewis, in his life of Wiclif. p. 363. It contains Wiclif's reply to a Monk who had written in defence of the demand made by Pope Urban V. upon King Edw. III. for the payment of that homage and tribute money which the court of Rome had first received from King John. Vid. p. xii. of these Memoirs.

Contra mendicitatem validam. In English, in Trin. Coll. Dubl. This is the substance of a disputation held with a Friar, in the presence of the Duke of Glocester, about the begging of people able to work. It is found sometimes described under this title, Ad. Ducem Glocestriæ contra Fratriculum.

Dialogus de Fratribus.
Johannes a rure contra Fratres.
De Charitate Fraterna.

Ad Regem & Parliamentum. This tract is in Latin, in the Brit. Museum, Cott. MS 8. It is in English in C. C. Coll. Camb. with this title, A Complaint to the King and Parliament. The complaint consists of four articles: the first is, that the rule laid down by Christ, in the gospel, for the attainment of salvation is more perfect than that invented by St. Francis, St. Benedict, or any other; the second asserts, that the King has power to punish ecclesiastical persons convicted of certain crimes; the third treats of tythes and offerings; and in the last he shews how Christ and his apostles despised every worldly advantage which presented itself to them, and sought only the spiritual welfare of those to whom they were sent. This tract was published by Dr. James; and is to be found in a little volume of extreme rarity, entitled, "Two short Treatises against the Orders of the Begging Friars." Printed at Oxford. 1608. 4to. A copy of this work is to be seen in the British Museum, and the Bodleian Library.

Against the orders of the begging Friars. This is the second tract in the abovementioned work, published by Dr. James. It is an exposure of fifty errors, maintained by the mendicants, and each error is discussed in a separate chapter. Detached portions of this tract are to be met with under these titles: De otiio et mendicitate; De Fratrum nequitia; De perfectione evangeliæ; Objections of Freers. The three last titles are so many different descriptions of the same thing, viz. the first chapter of Wicliff's treatise against the orders of Friars.

De minoribus Fratribus se extollentibus. This and De perfectione statuum, are the same tract. It is to be found in Bib. Pal. Vind.*

De religione perfectorum. The doctrine of perfection, viz. that a man in this life may attain to so great perfection, as to live without sin, was inculcated by the Mendicants; and they were ever zealous and industrious in their endeavours to persuade mankind, that this state of sinless perfection was only to be attained by enlisting into their orders. Vid. Wicliff against the Orders of Friars. C. 1. "Friars Orders perfiter than Christ's." C. 7. "Traditions of Friars preferred before Christ's Commandments." C. 45. "Friars holier than other men."


De quatuor sectis novellis. Bib. Pal. Vind. This tract is also called De præca-ricatione præceptorum.


De origine sectarum, and de novis ordinibus, are the same tract under different titles. A part of this tract is in the Imperial Library at Vienna, entitled, De sectarum perfidia.

* Consult Denys's Cat. of the Lat. Theol. MSS. in the Imperial Library.
LIFE OF DR. WICLIF.

Impedimenta Evangelizantium. It is in English in C. C. Coll. Camb. entitled, How Antichrist & his clerks foretold pretis fro prechyng of Christis gospel bi foure distertiis. It is also entitled, in the same collection of MSS. Of seyned contemplatif lif, of song, of the ordynal of Salisbury, & of bothes almes & worldly benaymess, of pretis hou bi thes foure the fend lettith hem fro prechyng of the gospel. Speculum de Antichristo, is another title of this Tract.

Dæmonum astus in subvertendâ religione.

De Daemonio meridiano. It is in Bib. Pal. Vind. entitled, Verbum communiter dicendum clero, dominis et populo regni nostri. The power and the possessions of the clergy form the leading subjects of discussion in this Treatise.

De Diabolo Millenario.

De Diabolo et membris, and de Papæ et Fratribus, are the same tract. An English copy is in C. C. Coll. Camb. with this title, Hou Sathanas & his pretis, & his seigned religious casten, bi thre cursed Heresies, to destroie al good bycynge, and meynetyng ale manner of Soune. It is also in the Bodleian library. Arch A. 3649. Six erroneous opinions were charged to Wiclif from this tract. Vid. MS. Twini A. 220. Corp. Christ. Coll. Oxon.

De Papâ Români and de dimensione Paparum, the same tract. An English copy is to be found in the Bodleian library. N.E. B. 2. 4. and in Trin. Coll. Dub.

De pervertis Antichristi dogmate.

De necutiis Papâ. In English in C. C. Coll. Camb. entitled, Hou antichrist and his clerks traveilen to destroie holy writ, and to make Cristen men unstable in the faith, and to settle here grounds in devils of helde.


Defenso contra impitos.


THE LIFE OF


*Contra P. Stokes.* Stokes was a Carmelite. "He was commanded by the Archbishop of Canterbury, to publish at Oxford, the condemnation of the conclusions of Wiclif and his followers, which were examined by the court held at the Preaching Friars. Stokes was afterwards attacked by Huss.

*Responiones ad Argumenta Monachi de Salley.*

*Contra Monachum Dunelmensem.* An answer to Ughtred Boltin, a Monk, who had written several tracts against Wiclif.

*De unitate Christi.*

*De uno Salutis Agno.*

*Christus alius non expectandus.*

*De humanitate Christi.*

*De defectione a Christo.*

*De fide et perfidii.*

*De fide sacramentorum.*

*De fide Evangelii.*

*De ecclesiâ catholica, and de fide catholica,* are the same tract. In Lambeth library. MS. 1056. It is a transcript made by Dr. James, from an ancient copy deposited in the Bodleian library.

*De ecclesiâ catholica, and de ecclesiâ dominio,* are the same tract. It is to be seen, in English, in the British Museum. Bib. Reg. 15 B. ix. entitled, *Of the Chirch of Crist,* and of hir Membris, and of hir Gouernaunc.


*De ultimâ etate ecclesie.* Trin. Coll. Dub. It is an attack upon the corrupt manners of the clergy, and the usurpations and exactions of the Pope. This is one of Wiclif’s earliest productions, as it is conjectured to have been written in the year 1356.

*Constitutiones ecclesie.*


*De censuris ecclesie.*

*De sacerdoto Leuítico.*

*De sacerdoto Christi.*

*De statuendis pastoribus ad pleblem.*

*De stipendis ministrorum.* In English. C. C. Coll. Camb.

*Speculum cleri.* Dialogus.

*De prælatiâ et eorum officiis.* In English. C. C. Coll. Camb.

*De obedientiâ pralatorum.* In English. C. C. Coll. Camb. entitled, *Hou Men owen obeshe to Prelates, drede curse, and keep law.*

*De ordine sacerdotali.*

*De non saginandis sacerdotibus.*
De ministrorum conjugio.
Cogendi sacerdotes ad honestatem.
De clericis possessionariis. In English. C. C. Coll. Camb. entitled, Of Clerks Posses-
sion他又.
De clericorum ordinatione. In English in C. C. Coll. Camb. entitled, For the Ordre of
Presbythe.
De hypocriticarum imposturis. In English, in Trin. Coll. Dublin. It is a discourse in
12 chapters, against the hypocrisy of the clergy. An imperfect copy is to be seen in
C. C. Coll. Camb.
De 33 erroribus curatorum, and De peinientiis iniquendiis, are the same tract. It is in
English in C. C. Coll. Camb. entitled, Hou the office of curats is ordeyned of God.
Pro egentibus presbyteris. In English in C. C. Coll. Camb. with this title, Whi pore
Presist have none benefice. It is to be found printed in the Life of Wiceliff, by Lewis.
De versutiis pseudocleri. Four errors were charged to Wiceliff from this tract. MS. Twinl.
A. 222.
De ritibus sacramentorum.
Determinatioones eucharisticae.—Determinatioones Magistri J. Wickhyyff contro Carmelitum
Kyningham.—Ad rationes Kyningham. These are various descriptions of the same trea-
tise. It is to be found under the first title in the Bodleian library, Mus. 163, under
the second title in C. C. Coll. Camb. and among the Wharton MSS. in Lambeth library.
Kyningham was a Carmelite Friar, and a Provincial of the order in England and Ireland.
This tract was written to confute a pretended miracle, which was performed at the church
of the preaching Friars, in London, for the purpose of supporting the doctrine of transub-
stantiation. In Knyghton de Event. Anglice, p. 2650, will be found, a history of the
imposition.
Confesio de eucharistia. It is also entitled, De fide eucharistica. The occasion which
called for this confession, may be known by referring to page xxvi of these “Memoirs of
the Life of Dr. Wiceliff.” The confession itself may be seen in “Lewis’s Life of Wiceliff,”
p. 272.
De quidditate hostie consecratae.
De quintuplici Evangelio.
Determinatioones quaedam. Probably the same as determinationes eucharisticas.
De Trinitate.
De excommunicatis absolvendis.
MEMOIRS OF THE

**Distinctiones rerum Theologicarum.**
**De fonte errorum.**
**De duobus generibus hereticorum.** Bib. Pal. Vind. The persons here denominate heretics, are those who have contracted the guilt of either simony or apostacy.
**De falsatoribus legis divinae.**
**De quatuor interpretationibus.** Bib. Pal. Vind.
**Super impositis articulis, and Socii argumentum contra veritatem, are different titles given to the same tract.** Bib. Pal. Vind.
**De immortalitate animae.**
**Ceremoniarum Chronicorum.**
**De cessatione legatis.** Among the works of Bishop Grosseteste there appears a tract under this title.
**De dilectione.**
**De citationibus frivolis et aliis versutis Antichristi.** Bib. Pal. Vind.
**Concordantiae Doctorum.**
**De contrarietate duorum dominorum.**
**De lege divinae.**
**De sex pagis.** Bib. Pal. Vind. A treatise upon the relative duties.
**De exhortatione novi Doctoris.** Bib. Pal. Vind. This is conjectured to be an exercise performed for the degree of Doctor in Divinity.
**De necessitate futurorum.**
**De operibus spiritualibus.**
**De operibus corporalibus.**
**De ordinaria Laicorum.**
**De ordine Christiano.** Bib. Pal. Vind. Twelve opinions subversive of the power of the Pope were extracted from this book. MS. Twini. A. 218.
**De purgatorio piorum.**
**Positiones variae.**
**Replicationes et positiones.**
**De praestitio ad beatitudinem.**
**De quaternario Doctorum.**
**De religiosis privatis.**
**De studio lectionis.**
**Speculum secularium dominorum.** Bib. Bod. Arch. A. 3849.
**De servitute civili.**
**Super salutatione angelica.** In English in the British Museum, Harl. MSS. 2585. entitled, *Ace Maria.*
**Theologia placita.*
LIFE OF DR. WICLIFF.


In prophetiam Hildegardis. St. Hildegardis was born of a noble family, in 1098, in the county of Spasheim, in the Lower Palatinate of the Rhine, and was educated from the eighth year of her age, in a monastery under the care of a pious nun, her relation. She became abbess of the monastery of mount St. Rupert, near Bingham, upon the Rhine, where she died in the 82d year of her age. She was a woman endowed by nature with great talents, which she had had considerably improved by education; she was moreover remarkable for her fervour in religious duties, and pretended to heavenly visions. Her prophetic visions were examined and approved by St. Bernard, and confirmed by Pope Eugene III. in a council held in the year 1148.* Her sagacity enabled her to foresee, that the Romish clergy would eventually loose their temporal possessions, if they persisted in abusing them to the encroaching on the civil government. On this prediction of St. Hildegardis, it is probable that this tract of Wiclip's is a comment.

De questionibus variis contra clerum. In English in Lambeth library, Cat. MS. 151. Another copy in the same library, No. 30. MS. called Quesitones xxvi.

De modo orandi. In English in the Bodleian library, Laud C. 3. and in the British Museum, Cott MSS. Titus D. xix. It is also called, De duodecim impedimentis praecationum, or, the twelve lettings of prayer. A short prologue is prefixed to this treatise. The twelve hindrances to prayer are, "sin; doubting; asking the things we ought not to ask; the unworthiness of those we pray for; evil thoughts; despising of God's law; hardness of soul; increasing of sin; suggestion of the devil; littleness of desire; impatience in him that prayeth; want of perseverance in prayer."

De virtute orandi.


Conclusiones suis, cum responsione suâ. These conclusions contain the errors with which he was charged by the Pope's delegates; and the written answers he returned, in a paper which he delivered in to the court at Lambeth, before which he was cited to appear in the year 1378. The conclusions, with their answers, are printed in Walsingham Hist. Ang. pp. 206, 207, 208, and a translation of them in English is to be seen in Lewis's Life of Wiclip, p. 55. He presented another paper upon this occasion to the Parliament, entitled, Ad Parliamentum Regis, or responsio aequalis ad Bullam. It differs materially from the paper presented to the delegates. This tract is quoted as Wiclip's, by Lord Chief Justice Coke, in the 5th book of his Reports, and is printed in Lewis's Life of Wiclip, p. 318.

MEMOIRS OF THE

Summa Theologica. This title appears in a very ancient manuscript catalogue of Wyclif's writings, which is in the Imperial library at Vienna. The work here called Summa theologica, is described as consisting of twelve chapters, the titles of which are as follows:


Epistola de Episcoporum erroribus. It is also entitled, Octo in quibus seducuntur simplices, and de seductione simplicium. A copy of the treatise is in English in C. C. Coll. Camb.

Epistola ad Papam Urbanum VI. A Latin copy is preserved in the British Museum, Cott. MSS. and it is printed in Lewis's Life, p. 283, from an English version in Fox's Acts and Monuments.


Epistola ad simplices sacerdotes. In this short epistle Wyclif maintains these three points: 1st. That priests should have a sufficient temporal provision made for them, which they should enjoy as long as they may continue to deserve it. 2dly. That priests should not be multiplied in number beyond what the necessary offices of religion require. 3dly. That they should be industrious in the discharge of their duties, particularly that of preaching; a duty most scandalously neglected by the clergy in those times. A MS. copy of this epistle is in the British Museum. Bib. Reg. 17 B. xvii.

De octo questionibus propositis discipulo. Bib. Pal. Vind. It is a letter upon the subject of tythes.

De Animâ. A part of this Treatise is in the British Museum, Bib. Reg. 7 B. iii. entitled, De incarnacione verbi.


† In the Imperial library at Vienna, are two copies of the treatise, "De dominio." It consists of three books: the 1st. De dominio civilis, the 2d and 3d, "De dominio divino." From the book "De dominio civilis." 44 errors were extracted by the Catholics. MS. Twini. A. 280. There is an English version of the two books, "De dominio divino," in Trin. Coll. Duli.

† A copy of the treatise "De veritate scripturae," is in the Bodleian library, Arch. A. 3021, 32.

§ 24 erroneous opinions were objected to Wyclif from this tract. MS. Twini. A. 217.
De virtutibus et virtutibus. It is a very short tract, in English, in the British Museum. Cott. MSS. Titus D. xii. upon various points of practical duty, classed under the following heads: The seven works of mercy, bodily and goosly; five bodily virtues; five goosly goosly: the cardinal virtues; three goosly virtus; septem mortalitas peccata. In Bibl. Reg. 7 A. xvi. is another copy of this tract, which varies considerably from the former; in some instances the chapters are abridged, in others the language considerably altered, a liberty very common with the transcribers of those times. This MS. varies from the preceding in another respect, as it treats of the vii sacramentis, vii sacramentis consenete to symne; in thegins that wened to man.

Pauper rusticus; Confessio derelicti pauperae; and the Pore caitif, are various titles of the same book; which may with propriety be called, "The Poor Man's Library." It is a volume of small tracts, written in English, for the purpose of instructing the lower orders of the community in the most useful precepts of the Christian religion. The author in his introduction thus speaks of his work: "This tracts compiled of a pore caitif, and nedi of goosly help of all Cristen peple, bi the great merci and help of God, schal tech this symple meen and wommen, of good wille, the ryst way to heusene; if thee wol bise beque to have it in mynde, and woldere yere ater, without multiplication of manye bookes, &c." After this preface follows a discourse on belief, introducing the Apostles' Creed,† which is commented upon; next, the ten commandments,‡ with a comment also, and with an appendix, shewing that the decalogue is fulfilled in the love of God and our neighbour; to this tract the author has prefixed a prologue: then follows the Pater noster, with its prologue and comment; to this succeed seinte sentencis exciting meen and wommen to heasene desir;§ this tract is followed by virtuous, patience; of Temptation; the chartre of heaven; ‖ of goosly bateste; the name of Jesus; the love of Jesus; the desire of Jesus; the effect of manis will; acti and contemplatif lyf;** the mirrour of maydens, in 5 chapters, with the prologue on chastity. At the conclusion of the mirror are these words, "here endis this book that is cled the Pore caitif."

† These were technical divisions in the religion of those times, as may be seen in the constitutions of ABP, Pecchom, where it appears that it is ordeyned and decreed by "holy cychre, that evry curate haung cure of soule, shall shewe, and declare unto his paryshshoue fyrmes in the yeares, the xiii articles of the fygyth, "the x commandementes of our Lorde God, the vii werkes of mercy, the vii deedly symne, with the branches thereof, the vii pryncepal vertues, and the vii sacramentes of holy cychre, with other thyngez neccessarie as "shall appere hereafter.

Examenetum Curatorum.

‡ It is also called In symbolum fidei.

§ Observatioz pie in deces praeceptorum, is another title of this commentary. There is a Latin version of this tract in the Bodleian library, entitled, Compendium deces praeceptorum.

‖ This is also called, the counsell of Christ.

† There is a copy of this, and the two preceding tracts, in the Bodleian library. Arch. B. 65.

‡ There is a copy of this, and the two preceding tracts, in the Bodleian library. Arch. B. 65.
Expositio orationis Dominicae. This is a different comment on the Lord's Prayer from that which makes a part of the collection of tracts called, "The Pore Caitif." It is much more violent against the corrupt doctrines of the church of Rome. In Lambeth library, Cott. MSS. 594, is a transcript of the "Prologus in expositionem orationis Dominicae." Herein are condemned the licentious Catholic tenets of works of supererogation, indulgences, and auricular confession, and the Romish hierarchy are reproved; for withholding from the people the scriptures in the vernacular tongue.

Expositio decalogi. This is in English, in the British Museum, Cott. MSS. Titus D. xix. It is a larger and more full exposition of the commandments than the comment contained in the "Pore Caitif."

Contra Monachum de S. Albano. This is an answer to Simon Southery's (a monk) attack upon Wiclit's opinion of the sacrament of the Eucharist.


Osstium Wiclet, or, Wickliffes Wicket. This little work written in English, is against the doctrine of transubstantiation. It has been printed several times. The first edition was printed at Norenbergh, 1546, 8vo; of the second edition* I know no more than what the third informs me in its title, which is as follows: "Wickeffe's Wicket, faithfully over-seene and corrected after the original and first copie. The lack whereof was cause of innumerable and shamfull erreoures in the other edition. As shall easily appear to them that lyste to conferrer the one with the other. Overseen by M. C."† It is a 16mo. without date, place, and printer's name; and the language of it is accommodated to that of the time in which the book was printed. The last edition appeared in 1612, printed at Oxford, in 8vo, and was edited by the learned Henry Jackson, of Corpus Christi College, Oxford. A copy of the first edition of this very rare book is in the Bodleian Library; of the third in Lambeth Palace library; and of the last in the British Museum.

De compositione hominis.
De homine misero.
Scholia scripturarum.
Glossa scripturarum.
Glossa vulgares.
Glossa manuales.
Glossa novella.

Commentarii vulgares. It is very probable that the six preceding titles are various descriptions of the same work.

Lectiones in Danielem.

* Henry Denham is said to have printed, in 1567, an edition of this Treatise of Wiclit's. Herbert's Typograph. Antiq. H. Denham.
† To this edition is added, an epistle to the reader, with the protestation of John Lashefs, late burned in Smithfield, and the testament of W. Tracie, expounded by Wm. Tyndall, and John Fryth.
LIFE OF DR. WICLIF.

In Apocalypsin. This is an exposition, in English, upon the Book of Revelations. It is in the British Museum.

Hommilies. The Homilies of Wiclif are very numerous. They are written in English, and consist of expositions upon those portions of scripture, selected for the Epistles and Gospels appointed (after the use of Sarum) to be read on Sundays, and on the fasts and festivals throughout the year. In the catalogues hitherto given of his works, they are thus described, *sermones in epistolae*, in *Evangelia dominicalia, festiva, ferialia et in commune sancrorum*, & *sermones hysmales et autumnales*. A very complete copy of Wiclif’s Homilies on the Epistles and Gospels, used upon all occasions throughout the year, following the order of the calendar, is in the British Museum, Bibl. Reg. 18. B. ix. In the very valuable and curious library of Mr. Douce, of the British Museum, is a copy of some of these Homilies, thus arranged; *Conciones in evangelia dominicalia, in vigiliis sanctorum et ipso festivitatis, in evangelia communium sanctorum, in evangelia ferialia*. Separate Homilies are to be found in various libraries, thus entitled, *de surdo et muto apud Marcem; in xvii cap. Johannis; de divite apud Marcum; si quis sitet; de Christo et Anti-Christo; in Matt. xxiii; de pharisaeo et publicano; de morte.*

*Sermo in festo omnium Anima;; de sermone domini in mente, and octo beatitudines*, are various descriptions given of the same discourse. It is a sermon on the first part of our Saviour’s discourse on the mount. It is in English in the British Museum, Cott. MSS. Titus, D. xix. Wiclif was charged with having uttered in this discourse, 74 erroneous opinions. MS. Twini, A. 216.

Translationis Clementis Lanthoniensis. Clement, Prior of Lanthony, who flourished about the year 1154, compiled, in Latin, a harmony of the Gospels. This work was so esteemed by Wiclif, that he translated it into English. I possess a copy of this version; it is a MS. of the xivth century, in 12mo. In the British Museum, Harl. MSS. 1862, is a very beautiful MS. of this work.†

The Old and New Testament Translated into English. This great and extraordinary work is very fully considered in the historical account of the versions of the scriptures, which follows these Memoirs.

Trialogus. This work derives its title from the circumstance of its being written in the form of a conversation between three speakers, viz. Aletheia, or Truth, which represents a sound divine; Pseudeis, or Falsehood, which stands for the unbeliever; and Phronesis, or Wisdom, which

* *In the British Museum, Harl. MSS. 1720, is a MS. volume of Wiclif’s Homilies upon the dominical Epistles, called Wiclif’s Postilla.*

† *This Manuscript belonged in the year 1566, to Francis, Earl of Bedford, a great collector of the writings of Wiclif; which writings were bequeathed by this Earl to Lord Burleigh, Lord High Treasurer. The MSS. of Lord Burleigh, were dispersed by public sale.*
decides like a subtle theologian. This volume may be pronounced to be one of the most important of all Wiclif's writings, as it contains a summary of his religious sentiments. In it is discussed a variety of theological subjects, and most of the errors and corruptions of the Roman Church are detected, exposed, and contested with just discernment, undaunted courage and incomparable skill. It is so deeply tinted with the metaphysics of the schools, that, to readers in general, it contains many passages which are quite unintelligible. From the book under consideration, many of those conclusions were extracted which caused Wiclif to be condemned in England, at Rome, and Constance, as an heretic. In the author's life time this treatise was attacked by Wm. Widefort, a Franciscan Friar. The Triologus was printed in the year 1525, with the following title. JO. WICLEFIGI viri undisqueque piissimi, dialogorum libri quattuor quorum primum divinitatem et ideam tractat: secundus universarum creationem complicantur: tertius de virtutibus virisque contrariis copiosaissimae locutur: quartus Romane Ecclesiae sacramenta, ejus pestiferam dotationem, Antichristis regnum, fratrum fraudulentam originem atque eorum hypocrisiem variisque nostro seco sciscit dignissimae graphicis perstringit, quae ut essent inventa facilia, singulorum librorum tum caput, tum capita summam indicem pernotaeivm. M. D. XXV. 4to. This volume consists of 175 leaves in Roman letter, numbered with capital numerals, besides six leaves containing the prologue and index. It is without the name of place or printer. A celebrated Bibliographer* has asserted, from the conformity of the type of this volume, with that of the works printed by Opolin, at Basel, that it came from that author's press. Herbert, on the other hand, conjectures (vid. Typographical Antiquities, p. 1535,) that this book was printed by Valentina Kob, as it has the same compartment with a book of his, entitled, "Nova medicinae methodos curandâ morboris, ex mathematicâ scientiâ deprompta; ab Ioanne Hassfurto Vrshuno." The Editor of this edition of the Triologus was Otho Brunfellus. It is a volume of extreme rarity, as the court of Rome seized and burned every copy that could be procured. A copy, in most excellent condition, is to be seen in the Cracherode Collection, at the British Museum. There are other copies of it in the libraries of the Cathedral at York, of Lambeth Palace, and of Trinity Coll. Cambridge.

De dotatione ecclesii, and de dotatione Casarad, are the same treatise. In Denis's Catalogue of the Latin Theological MSS. in the Imperial library, at Vienna, it is called Supplementum ad Trialogum. From this tract 14 erroneous opinions were objected to Wiclif. MS. Twini. A. 221.

The grave sentence of ours exposed. In English in C. C. Coll. Camb. This is one of Wiclif's larger treatises; it consists of 29 chapters, and was written about the year 1388. It is a defence of one of the conclusions, viz. "that temporal Lords may, at their pleasure, "take away temporal goods from churchmen, who are habitual delinquents," which were

* De Bare, Bibliotheca Instruct. No. 628.
condemned at the council held at the monastery of the preaching friars. There is a tract ascribed to Wiclif, entitled *Contra concilium terrae motus*, which is also a vindication of himself, against the charges exhibited against him at this council, which he called "the counsayle of Herodyne."† whether this differs from that entitled, "The grete sentence of curse exponed," I have no means of ascertaining.

*Why pore priests have no benefices.* It is in English in C. C. Coll. Camb. and is printed in Lewis's Life of Wiclif, p. 287. The reasons given by Wiclif why poor priests receive no benefices are, in his own words, summarily as follows: "First, for dread of Synony; for commonly Prelates taken the first fruits, or other pensions, or bolden curates in office in their courts or chapels or other rain offices far fro priests life taught and ensampled of Christ and his apostles: so that commonly such benefices comen not freely as Christ commandeth, but rather for worldly winning or flattering, or praising and thank of mighty men and Lords, and not for ableness of kunning of God's law, and true preaching of the Gospel, and ensample of holy life. Secondly, pore priests refuse benefices with cure of souls because they dreden of mispending of pore mens goods. And this is more dread than the first anempts [concerning] their own persons. For priests owen to holde them paide with food and hiling [rainment]; and if they have more it is pore mens good as their own law, and Jerom and God's law seyn, and they ben keepers thereof and procurators of pore men. But for institution and induction he shall give much of this good that is pore mens to Bishops officers, Archdeacons and officials, that ben too rich. Thirdly, tho' pore priests mighten have freely presentation of Lords, &c. yet they dreden sore that by singular care ordyned of sinful men they shulden be letted fro better occupation, and fro more profit of holy church. For now they ben free to flee fro one city to another when they ben pursued of Antichristis Clerks. Also now they may best without challenging of men go and dwell among the people where they shulden most profit, and in convenient time come and go after stirring of the Holy Ghost, and not be bounden by sinfull mens jurisdiction fro the better doing."

The following books, which by some of Wiclif's biographers have been attributed to him, are certainly the productions of other authors. *De tribus sagittis,* and *Speculum peccatoris,* were both written by Hampole.

*The Confession of St. Brandoun,* and *ghostly and fleshly love,* which is part of a treatise called "the armour of discretion," were not from the pen of Wiclif.

*Elucidarium Bibliorum,* and, *Prologus ad integrum Bibliorum versionem,* are different titles of the same book. It is in English, and a 12mo. MS. copy of it is to be seen in the British Museum, Harl. MS. 1666: it is imperfect at the end. The design of this work is to give a summary of the several books of the Old Testament, with certain declarations of

*See page xxiv. of these Memoirs.* † Herodyne is in the English of Wiclif's time an earthquake.
MEMOIRS OF THE

their authority and use. It has been twice printed. The first edition came from the press of John Gowghe, in 1536; it is printed in 12mo. and is entitled, The dore of Holy Scripture. In the printer's epistle, which is prefixed to this little work, we are told, "that it is the "prologue of the first translation of the Byble out, of Latyn into Englyshe." The second edition was put forth in the year 1550, by Robert Crowley, bearing this title: The path-
way to perfect knowledge, the true copye of a prologue, wrytten about two hundred yeares paste by John Wycklyfaye (as maye justly be gathered bi that, that John Bale hath wrytten of him in his Boke entitled, the summarie of famous writers of the Ile of Great Britaine) the original whereof is found written in an olde Englishe Bible betwixt the Olde Testament and the Neue. Whicke Bible remaineth now in the Kyng kyng Mairesies chamber.

This very curious little volume exhibits, in almost every page, some one or other of those opinions which were maintained by Wiclif, and it has therefore been considered as the work of that venerable Reformer. That Wiclif was not its author, but that it was the production of one of his disciples, who wrote it some time after the death of his great master, may be incontrovertibly proved by arguments drawn from the internal evidence which the book affords. For instance; in chapter X. of this work, the author of it quotes a writer whose earliest produc-
tions were not penned till some time after Wiclif's decease: "and as Parisience seith "whinne ze maken a countous priest to stand at the aiter ye maken a maldwope stonde "ther in the stede of crys." Who "Parisience" was, we are informed, in the printed editions of the Prologue,* where the name is mentioned more fully, viz. "as Johan Gerson "Parisicensis saith," &c. Gerson † was not born till 1363, and consequently not likely to have become an author till after the death of Wiclif. Again; in chapter xiii, where the author of this prologue is lamenting the obstacles which the University of Oxford had thrown in the way to the study of the scriptures, he says, "alas the moost "abomynacion that ever was herd among cristen clerks is now purposid in yngelond "by worldly clerks and fyned religiose, and in the cheef universiteue of our reume, as "manye trewe men telden with grief weyligne, this orrible and devils cursednesse is purposid "of cristis enemies and traytours of alle cristen puple, that no man schal lerne dyuynite

* The printed editions so far differ from the MS. from which, on account of its superior authority, I have made my quotations, that the language is altered, and sentences sometimes are paraphrased to make the book more intelligible to persons living at the time in which the volume was printed.

† John Charlier Gerson, one of the most eminent theologians of his time, was born in 1363, at Gerson, a village in Champagne, near Rhétel. He was educated at the College of Navarre, in Paris, and afterwards was Chancellor and Canon of the Church of Paris, whence he acquired the name of Parisiensis. He died in 1489. On account of his piety, and theological learning, he was distinguished in his lifetime by the titles of evangelical, and most christian. He wrote a great many works, which have been justly valued, and frequently printed. The best edition of them was printed at Antwerp, in 1706, in 5 Vols. Fol. From the time of St. Bernard, says Du Pin, the church never had an author of greater reputation, more profound knowledge, and more solid piety, than Gerson.
LIFE OF DR. WICLIF.

"Neither hooly writ, no but he that hath doon his fourme in art, that is that hath comensid
in art and hath been regent tweyne yeer after, this wolde be ix yeer either x before that he
lerne hooly writ." This is written with reference to a statute which, though first enacted in
1351, had become obsolete till it was revived in 1387,* three years after the decease of
Wiclif. In the melancholy catalogue which the author of the prologue, in his xiii\textsuperscript{th} chapter,
had drawn up, of the crimes of the most depraved ecclesiastics, he alludes in the following
passage to the articles which, with a view to the reformation of the Church of England, were
presented by the Lollards to the Parliament held in the 18\textsuperscript{th} of Richard II. † "The second
orrible syme is ——— and strong meyunenaunce thereof, as it is knowne to many per-
sones of the reume, and \textit{at the last parliment}." This passage not only proves that the
book in question could not have been written previous to the year 1395, but moreover informs
us very nearly of the precise date of its composition. To give one instance more; in chapter
xv. the author of the prologue makes mention of a translation of the Bible in English prior to
his own version: "The common Latin Bibles stand more in need of correction than doth the
Englyshe Bible of late translated." That this prior translation could be only Wiclif's, the
reader may be informed by consulting the Historical account of the Versions of the Scriptures
which follows these Memoirs.

\textit{Commentarii in Psalterium, et Cantica sacra.} Wanley ‡ and Lewis.§ finding in these Commentaries some opinions agreeing with those held by Wiclif, have conjectured this production to be his. In opposition to their opinion I have to observe, that all the MS. copies of this work which I have seen, are written in a dialect which Wiclif was never known to use; and further, upon comparing the version of the Psalms and Hymns, on which the author comments, with the Psalter translated by Richard Rolle, of Hampole, I find the agreement so exact, as to put it beyond doubt, that these Commentaries are the work of that "Hermit.

The works of the Evangelist of our Reformation were, as long as Wiclifism swayed the sentiments of mankind, in so great request, that they were industriously collected, and eagerly perused. To annihilate writings, the depositaries of opinions which the Hierarchy felt to be subversive of their interests, the Church of Rome resorted, without scruple, to every means which fear and its associate, cruelty, suggested, and which power had at its command. In the lifetime of Wiclif the students at Oxford were forbidden to read his productions, and as many of them, as could be procured, were publicly burnt in the presence of the Chancellor of that University. Arundel, Archbishop of Canterbury, perceiving the rapid strides which Wiclifism was making through the land, prohibited the sale of his books under the severest penalties. In these and after times, the readers of them were not only arrested, imprisoned,

‡ Catalogue of Harleian MSS. 1806.
§ Life of Wiclif, p. 150.
banished and excommunicated, but, when the persecution of the Lollards was at its most cruel height, frequent alas! were the instances in which they were condemned to the fire with the volume, which the Catholic so feared and detested, suspended from their neck.* In Bohemia, a country in which the opinions of Wiclif had been early planted, and had taken deep root, the writings of the English Reformer, met with the same fate as in Britain.† But happily this savage and detestable conduct failed of its intended effect. The cruelties which had been exercised upon the persons of the Lollards, excited in the people compassion for the sufferers, and roused a spirit of indignation against their persecutors; and the works of Wiclif, which the Church of Rome, with all its unnatural and enormous power could never suppress, continued to be still read, and the more they were read, the more did they awaken that spirit of inquiry, which eventually effected the establishment of that reformed Religion, which is a constituent part of the glory, and contributes so essentially to the happiness of Great Britain.

* Fox's Acta and Mon.
† Camerarius Historia narratio de Fratrum orthodoxorum ecclesiae, p. 31.
AN

HISTORICAL ACCOUNT

OF THE

Saxon and English Versions of the Scriptures,

PREVIOUS TO

THE OPENING OF THE XVTH CENTURY.
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SAXON AND ENGLISH VERSIONS OF THE SCRIPTURES,

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The early history of every nation is so enveloped in obscurity, that very few satisfactory documents are to be obtained, either of its religious, or civil antiquities. Those, who first attempted to write of times, of which they had no literary monuments to consult, could only record what they collected from the corrupted sources of tradition; and hence, the confused relations, and the perplexing contradictions, which appear in their respective histories. The truth of what is here advanced, is exemplified in the instance of the accounts relating to the first planting of Christianity in Britain. The persons who are reputed to have been the first missionaries to this country, are almost as numerous as the writers who assert their claims, and the arguments in favour of one above another, are equally defective, for want of sufficient evidence to strengthen their titles to a preference. Vague as are the assertions, and divers as are the opinions of men with respect to the individuals who first preached the Gospel in Britain, yet all seem agreed, that the sound of its glad tidings were heard, so early as before the conclusion of the first century, in those parts of the island which had become a province to the Romans. Such was the tyranny of ignorance in these rude times, that the generality of mankind could only come to the knowledge of revealed truth, as they heard it from others, qualified to inculcate it. It was the policy of the Romans† to endeavour to propagate their

† Tactius informs us, that in the time of Agricola, the Latin Grammar became, in Britain, one of the first, and most indispensable branches of a liberal education. Vita Agric. c. 21.—That language was so generally understood and spoken in this country, that Gildas, its earliest historian, says, that Britain might then have been more properly called a Roman, than a British island. Gildas Hist. in init.
language in every country in which they had established their power; hence, as learning began to appear, the better informed among the members of the infant church, had it in their power to read the inspired writings in a Latin version, the only translation then intelligible to a Briton. In the middle of the IVth century, when the Roman power in this country began to decline, literature and Christianity languished, and in the Vth century, they were nearly extirpated by the ignorant and idolatrous Saxons. These Pagan invaders were converted, by degrees, from the faith of a most wretched superstition, and the practice of most sanguinary ceremonies. As the religion of the benevolent Redeemer of mankind gained ground, the condition of our ancestors began to be considerably ameliorated;* the peaceful arts were successfully cultivated, and the hitherto confined circle of the sciences was becoming every day more extended. Under these promising circumstances, Religion, with Learning for her hand-maid, stepped more boldly forth, and with no other art, than that of persuasion, and by no force, but that of truth, rapidly enlarged her mild dominion over the hearts and understandings of men. The Scriptures, which had hitherto been a sealed book to the generality of mankind, were now beginning to be gradually unfolded. Their first dawn was in the VIIth century, when some of the most remarkable portions of Sacred history appeared in a paraphrastic poetical version, which was made by Caedmon,† a monk, whose piety led him to cultivate religious poetry. This earliest specimen of Saxon poetry, was published by Junius, at Amst. 1665. 4to. It opens with the fall of angels, and the creation of the world. It proceeds to the history of the first parents of mankind; of the deluge; of the departure of the children of Israel from Egypt, and their entrance into the land of promise. It recounts, also, some of the actions of Nebuchadnezzar and Daniel. It abounds with metaphor and metaphor, the earliest figures and the universal characteristics of ancient poetry. Literal translations of the sacred songs of the Bible, and of the lessons which the church had selected for the daily service, were put forth in the following century. In the early part of the VIIIth century, Aldhelm,‡ Bishop of Sherborn, and Guthlac,§ the first Saxon anchoret, are each reputed to have produced an Anglo-Saxon version of the Psalter. It was the opinion of Spelman, the younger, that the former of these versions was lost before the time of Alfred.|| Among the Cotton MSS.¶ is a most ancient Psalter; for it has well-grounded pretensions** to be one of the books which Pope Gregory the Great sent to Augustin, first Archbishop of Canterbury, soon after his arrival in England.††

VERSIONS OF THE SCRIPTURES.

The MS. is in Latin and Saxon. The Latin text is written in that thin light hand, which characterizes MSS. penned in Italy. Where, and by whom, the interlinear Saxon version was made, has never been ascertained, though all seem agreed that it is of very high antiquity.*

The celebrated Bede, surnamed the Venerable, amidst his numerous employments, was largely occupied in promoting the study, and in facilitating the reading of the Scriptures. In his works are enumerated commentaries on most of the books of the Old and New Testament, and a Saxon translation of the Gospel of St. John.†

Eadfrid, Bishop of Lindisfarne, is reported by some writers, from conclusions drawn from one or two sentences of an obscure epistle of Aldhelm's to this Bishop, to have translated into his vernacular tongue several books of the Bible: others, again, and with better reason on their side, deny this. That, in honour of St. Cuthbert, he transcribed, about the year 650, while he was yet a monk, with great care and labour, the gospels in the Latin tongue, following the version of St. Jerome, is beyond dispute.‡ Ethelwold, his successor in the see of Lindisfarne, ornamented, at his own cost, the MS. with golden bosses and precious stones, and with the assistance of Bilfrid, an anchorite, decorated it with illuminations of the most intricate and elaborate workmanship.§ An interlinear Saxon-version, the most valuable portion of this singularly curious MS. was afterwards added by Aldred, a priest. Saxon scholars differ materially in their opinions of the age in which this Anglo-Saxon version was written. Mr. Henshall, who published Aldred's translation of the Gospel of St. Matthew from this MS. with Bishop Ulphilas's Moso-Gothic version of the same Evangelist, pronounces the former to be the production of the VIIIth century.|| Mr. Ingram, late Saxon professor in the University of Oxford, supposes that it was made 360 years after the Latin version, which it accompanies.¶ The learned Humphrey Wanley, a more sober critic than the one, and more experienced than the other, at-

§ The ornaments of this book which now remain, (for of its gold and precious stones it has been long since plundered) are pictures of the Evangelists prefixed to their respective gospels; many capital letters beautifully illuminated, and four tessellated tablets, each most laboriously executed, and containing a fanciful design of the cross, painted with a rich variety of brilliant body colours. The pictures of the evangelists are to be seen engraved in Strutt's Horda Angel Cymman. Vol. 3.; and there is a fac-simile of an illuminated capital letter in Astle's Origin and Progress of Writing.
¶ Henshall's Etymological Organic Reasoner, p. 53.

"I find an Aldred, or Ealdred, mentioned in the Saxon Chronicle, who, on the death of Archbishop Kinsey, "having gone through some previous degrees of preferment, was promoted to the see of York, in the year 1060. I take him to be the same Aldred, or Ealdred who is mentioned also in the Saxon Chronicle (anno 1047) as one of the English bishops who went to Rome to attend a synod, or council there in that year. And as the language of the gloss itself is Dano-Saxon, it appears almost certain, that it was written not long before this time, "and probably by the same Aldred, who seems to have been shortly after rewarded for his piety, learning "and humility, by being chosen a Bishop, and afterwards, Archbishop of York." Ingram's Inaugural Lecture on Saxon Literature, p. 43."
tributes it to the time of Alfred. The Durham Book, the name of this volume of most venerable antiquity, is preserved among the Cotton MSS. in the British Museum, and is the finest specimen of Saxon calligraphy and decoration extant.

The Anglo-Saxon version of the Gospels which appears entitled to the next claim to antiquity is the Rushworth Gloss, now deposited in the Bodleian Library, at Oxford. It contains the four Gospels in Latin written in a large hand, similar to that of the Durham book, and probably about the same time, and over each line of the Latin is a corresponding line of Saxon, written about the Xth century. At the end of St. Matthew's gospel, we are informed that "Faramen Presbyter thas boc thus glesode." Farman Priest this book thus glossed. At the end of the volume "The min brucehe gibidde fore Owun the thas boc glesode Faramen "themo preoste et Harawada." He that of mine profiteoth bead [pray] he for Owen that this book glossed, and Farman the Priest at Harewood. After this follow, in Saxon characters, these words, "Macregol dipincrit hoc evangeliu quicumque legerit et intellegent istam "narrationem orat pro Macreguil scriptori." From the volume itself, therefore, we are informed, that the Saxon version was the joint production of Farman and Owen, and that Macregol was the Saxon scribe, and its decorator. Its ornaments consist of delineations of the four Evangelists, and divers coloured initial letters. The volume is in a small degree imperfect, wanting a few leaves at the beginning.

In the library of Benet College, Cambridge, is a MS. containing another Saxon version of the Gospels. Its author is unknown. It was written a little before the conquest; and appears to be a transcript of an older MS. In the Bodleian Library is a MS. of the same version, which bears evidence of having been written at various times by different persons. The Gospel of St. Matthew seems to have not been completed by one translator alone. From the

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† Nero D. IV. Its original depository was the episcopal church of Lindisfarne. When this religious edifice was ruined by the predatory Danes, in 793, the monks were obliged to leave their abode in Holy Island, and to seek for another asylum. In their passage to the Northumberland coast, this book of the Gospels, which they had borne away as their most revered treasure, fell into the sea. Some historians relate, that it was three days in the water; others, that the tide ebbing much farther than usual, it was found upon the sands three miles from the shore; but all attribute its preservation to the merits of St. Cuthbert. After its recovery, it was deposited in a monastery at Chester, where it remained, till the monks were again obliged by the Danes to emigrate. In the year 995, they settled at Durham. The recovery of this volume from the destruction with which it had been threatened by the devouring deep, was an event, from which the monks of Durham derived considerable advantage. They pretended that this book was endowed with miraculous powers, and hereby imposed upon the ignorant and credulous with great success. I refer the reader, who is curious to be informed of the wonderful things which monks have related concerning this book, to Simeonis, Hist. Eccles. Dunelm. Wanley conceives it to be little inferior in age to Nero D. IV. vid. Cat. MSS. Vett. Septent. p. 81. ¶ So called, because it formerly belonged to John Rushworth, Esq. of Lincoln's-Inn. " D. 24. No. 3954. ¶ Astle Origin and Prog. of Writing, p. 99.

** Nasmith. Cat. MSS. C. C. Coll. Cant. No. 140. ¶¶ Formerly NE. F. S. 15. now MS. Bod. 441.

†† Maresbally Observ. in Ang. Sax. version, p. 490.
agreement that subsists between the versions of the two last mentioned MSS. It has been considered as very probable, that the one is a transcript of the other, or that each is a copy of some one older MS. The Bodleian MS. belonged formerly to Matthew Parker, Archbishop of Canterbury, under whose direction it was published, in 1571, by Foxe, the Martyrologist. The Gospels were printed in Saxon types, and are accompanied with an English version taken out of the Bishop's Bible, and here and there altered to be accommodated to the Saxon. Being found to be inaccurately transcribed and incorrectly printed, they were afterwards revised by Junius in conjunction with Dr. Marshall, and were published together with the Muso-Gothic fragments ascribed to Ulphilas. For this purpose, Junius collated six MSS. the Oxford, the Cambridge, the Benet, the Hatton, the Durham Book, and the Rushworth Gloss. Marshall has enriched the volume with many observations upon this version, and has particularly noticed those passages, which, at variance with the readings of the Vulgate, as its text now stands, agree with the Codex Bezae. Hence it is a fair conclusion, that the Anglo-Saxon was translated from the Vetus Italica, or old Latin version, as it stood before it was corrected by St. Jerom, and may be of use in determining the readings of that version.

Alfred, a prince whose valour, wisdom and learning, have justly procured him the title of "the Great," employed himself with indefatigable assiduity in the pursuit of knowledge, not more for his own pleasure than for the improvement of his subjects. By his erudition and application, he contrived to produce (though the disturbed times in which he lived, and the urgent affairs in which he was, for the most part, engaged, were little favourable to the cultivation of literature) many works admirably calculated to instruct his people in divine and human learning. For the better administration of the civil government, he selected from the Mosaic law...


† Archbishop Parker, in the preface to his edition of Asser's Life of Alfred, alludes to the publication of the Saxon Gospels in these words: "Quatuor Evangelia eodem lingua (Saxonica) atque idem librorum formulis eacudi culminibus, et quo facilius ejus cognitionem intelligenter et comprenhendere, Anglica cum Saxonica in marginibus conjunctius, talibusque notis atque figuris suis distinctissimis, ut perfacile inter se diversarum linguarum serenitate comparari quam imparat." The first edition was put forth in 1688, printed in London, and contains fragments, both of the Old and New Testament. The edition of 1655 was printed at Dordrecht, with the Muso-Gothic version, and reprinted at Amsterdam in 1684.

‡ "Huitl, in his dissertation de manuactis terrae hereditibus, has indeed called this matter in question, saying, "that the order of the two verses, Matt. v. 4, 5, is inverted in the old Latin versions, but not in the Anglo-Saxon. "To which we may answer, that this is not true in all the old Latin manuscripts, for those of Brescia and Verona, "published by Blanchini, retain the order of the Greek, and such manuscripts were probably used by the authors "of the Anglo-Saxon." Michaelis, Introduction to the New Test. Vol. ii. p. 168.
whatever he thought would tend to establish justice, and secure obedience; hence he translated the ten commandments; and from the 21st, 22nd, and 23rd chapters of Exodus as many passages as were applicable to the ends of his wise legislation; and these he prefixed to that body of laws which he promulgated.* To promote religion, and thereby the happiness of his subjects, he undertook, towards the close of his life, to translate from the Latin into the vernacular tongue the book of Psalms,† but before he could accomplish his pious purpose, his years were brought to an end. It has been asserted, upon the authority of the old MS history of Ely, ‡ that Alfred translated a large portion of the Scriptures. If this had been true, there is, I think, little doubt, but that we should have been able to corroborate the assertion of the author of that history by other testimony, but no evidence to this effect can be produced. Had Alfred completed a translation of even any detached book of the sacred volume, it is further a probable conjecture, that he would have taken the same method to preserve and publish it for the religious benefit of his subjects, viz. by sending copies to each bishop’s see in the kingdom, as he did some of his other translations § which he had made with this pious view.

The Proverbs of Solomon were partially glossed, as appears by a MS. in the Cotton Library; ‖ the Latin text of which was written in the ninth century, and the partial interlinear gloss was probably added in the following one.

Of all the Saxon scholars whose studies were directed to biblical literature, a monk, named Ælfric,¶ seems to have been the only one, who attempted to enable his countrymen to read in their own tongue the religious books of the Jewish scriptures. In a summary account** of the Old and New Testament, which was written by this pious and learned Saxon, towards the conclusion of the tenth century for Siward, a nobleman, we are informed of those parts of the sacred volume which he had at the individual request of several of the most eminent per-

† The Saxon Psalter, published by Spelman the younger, at Lond. 1640. 4to. is said by Hearne, to be Alfred’s version, completed by some other hand. (Life of Alfred, p. 212.) Spelman is so far from ascribing it to this great and good King, that he says, “de autore hujus versionis, haud quicquam statimus.” (Pref. ad Psalterium.) Spelman’s Psalter was published from a MS. of his fathers, and collated with three other copies. The various readings are placed in the margin. † Hist. Elene. Lib. ii.
‡ See Alfred’s letter to Wulfgy, Bishop of London, in Asser’s Life of Alfred.
§ The little knowledge we have of Ælfric is gathered from his own prefaces and dedications. “He calls himself sometimes monk, and sometimes monk and master priest, and sometimes abbot. He describes himself as the alumno of Athelwold, the Bishop of Winchester in Edgar’s reign. He sometimes addresses the Archbishop Sigfric, and sometimes the Archbishop Wulstan; the one of York, the other of Canterbury. In one preface he says, he was sent in the days of Ælfric the King, on the death of Athelwold, by the Bishop Effling, to a monastery called Carmel, at the request of the Thanes Edelmer. From the mention of these persons it is obvious, that he was born before the reign of Æthelred, and flourished both during and beyond it.” Turner’s Hist. of the Anglo-Saxons, vol. iv. p. 449.
** This Saxon Treatise was published with an English version, by William L’Isle, in 1628. In the Bodleian library (MSS. Mareschallii, 72) is a copy of this book, with emendations and corrections, by the hand of Jussius the younger.
versions of the scriptures. iii

sons of his time translated into the vernacular language. The list is as follows: The Pentateuch, * Joshua, † Judges, ‡ some part of the books of Kings, § Esther, || Job, †† Judith, ††† and the two books of the Maccabees. ††† The Heptateuch, the book of Job, and the imperfect history of Judith, were published by Edward Thwaites, of Queen's College, Oxford, in 1698. ††† Upon this work of Ælfric it must be observed, that it is by no means a complete version of the above-mentioned books. His object was to furnish his countrymen with a translation of those parts of the scripture only, which he conceived to be most important for them to know; and, in the execution of his purpose, though he has sometimes given an accurate verbal translation of the passages he has selected from Holy writ, yet for the most part he has stated, in his own words, only the substance of the precepts inculcated and the history recorded by the inspired penmen.

In the eleventh century the state of England was superlatively wretched. In consequence of the successful invasion of the ferocious Danes, murder and rapine marched hand in hand through the kingdom with wasteful triumph. This scene of horror and desolation was quickly abandoned by the Muses, and, in the absence of learning, religion, corrupted by repeated abuses, soon degenerated into superstition. In these calamitous times, and for some ages after, those who presided over that hallowed fountain of living waters, the scriptures, suffered them to flow with only a niggard stream, and that polluted. In the catalogue of Saxon

* Ælfric, in his Epitome of the Old and New Testament, thus refers to his translation of the Pentateuch; "in all this history," meaning the five books of Moses, "which we have translated into English." L'Isle's version, p. 11. † "This book also I turned into English, for prince Ethelward." Ibid.

‡ "Of this, whose hath desire to hear further, may read it in that English book which I translated concerning the same." Ibid. p. 12. § "How many Kings there stand in the book of Kings, whereof I have also translated some part into English." Ibid. p. 15. Under the book of Kings, were comprehended the books of Samuel, of Kings, and of Chronicles. || "The which I briefly after my manner, translated into English." Ibid. p. 22. ¶ All that we have of the book of Job is probably, I say probably, because I am not able to pronounce with certainty, a scattered text here and there collected from Ælfric's homily upon the history of Job. "And Englished according to my skill for your example, that ye may also defend your country by force of arms against the invasion of a foreign host." Ibid. p. 22. This as written when the Danes used to invade the land. †† "I have turned them also into English and so read them you may, if you please, for your own instruction." Ibid. p. 23.

|| The contents of this volume are thus described by the editor, in his address to the reader. "Libellus iste tibi in manum dat insegnantes traditiones. 1. Hapteueuchum, seu libros quinque Moysae, ac libros Jovem & Judicum; quos sub seculi decimi fines, in linguam eam patriam, seu Anglo-Saxoniam transfudit Ælfricus, edebat monachus. Haec nostrum habemus MS. exemplar vetustissimum in bibliotheca nostra publica, sed eujus idem hae expressimus. 2. Librum Job ejusdem Ælfrici versionis partes aliom ad apographum, quod Gul. L'Isle ex Codex bibliothecae MS. codice descripsit, excusum. 3. Evangelium Nicodemi, ad exemplar D. Junii, ex bibliotheca Benedictae apud Castrebrigianas depromptum; cui eo oram adscripta cl. Jovius alterius ejusdem MS. codice heciones variantes. Hoc minium pseudo-evangelium, primum Graecae conscriptum, postea Latinae redditum, a vibo quopiam docte ex Latino Anglo-Saxonicum factum, esse a colleutorii Junio in petchum paratum form; tibi hanc ineditam duximus. 4. Agnos claudit histrice Judith fuggitam scriptum qua tumere Dani apud nos granataentur."
literature, which the indefatigable Wanley has so ably compiled, we meet with in this later period of Saxon history, a few MSS. of the Psalter, (now and then accompanied by the sacred songs of the scriptures and the hymns of the church,) in Latin and Saxon, which have the appearance of being written about the time of the conquest. Of the Gospels in the Normanno-Saxon dialect, there are only three MSS. yet discovered to exist; the one supposed to have been written in the reign of William the Conqueror, and the other two, about the time of Henry II.* From the general agreement that subsists between these MSS. it is very manifest, that they are all transcripts of the same version. Saxon biblical literature had long been, as we have seen, in its decline, and we may date its fall to about one hundred years after the conquest, when the language had been so far changed as to have assumed that form, which entitles it to the appellation of English. Though learning, soon after the conquest, began to re-illumine our island, yet a long time elapsed before its benignant light beamed upon the science of theology, which was obscured by the grossest darkness. Those of the clergy who were occupied in the pursuits of literature, sought it rather in the paths to which they were directed by interest and ambition; than by piety. Even among the few who, duly impressed with the importance and sanctity of their vocation, were diligent to inform themselves, that they might be better qualified to instruct others, little could be expected from their studies which would illuminate their own minds, or those committed to their solemn charge for as their reading was seldom extended beyond scraps of scriptural history hideously disfigured, and incredible legends which were equally at variance with reason and truth, they only produced feeble and erroneous expositions of the oracles of God, and delivered unedifying homilies. If any portion of the Bible can now be said to have been attempted to be rendered into the vernacular tongue, it appeared in a prolix paraphrase shackled with metre, and which frequently violated scripture facts. The earliest production preserved † of this kind, is a paraphrase of the Gospels and the Acts of the apostles, entitled, “Ornulum,” by one Orme or Ormin, written in the stile of Saxon poetry; ‡ without rhyme, in imitation of the most common species of the Latin tetrameter iambic, and in the Saxon character, but in the English language, properly so called, in its dawn and infancy. In a ponderous volume of religious poems in the Bodleian Library,§

* The former of these MSS. is deposited in the public library at Cambridge, of the latter one is among the Hatton MSS. in the Bodleian library, the other in the British Museum. Upon two of these MSS. the following observations have been made by an eminent Saxon scholar. “Cantabrigiensis et Hattonianus ut plurimum inter se conspicient, sed ab aliis duoibus (Oxoni et Benedicti) sese assimilat vestigia dialectice. Horum autem, inferius, ut opinor, sequitur “redolentium, Cantabrigiensis habui longe politissimum; Hattonianum verum manum plane recentioris ac stylo “novitatem spirante conscriptum.” Mareschalli observationes in Anglo-Sax. Versionem. See further Cat. MSS. Vett. Septent. a Wanleio, p. 76, 159, 181. † Bodleian library. ‡ See the text. § MSS. Bodl. 779. A prodigious folio volume beautifully written on vellum, and elegantly illuminated, with this title, “Here begyneth the tytles of the book that is cald in Latyn tonge Salus Asime, and in Englysh tonge Sow-“lebele.” It was given to the Bodleian Library by Ed. Vernon, Esq. soon after the civil war. Although pieces, not absolutely religious are sometimes introduced, the scheme of the compiler or transcriber seems to have been,
entitled "Sowleleh," is a metrical paraphrasial translation of the Old and New Testament, supposed to have been executed before the thirteenth century: and in Corpus Christi College, Cambridge, there is another version of this description, which embraces the principal portion of the history recorded in the books of Genesis and Exodus, apparently coeval with the former, but done by another hand, and written in a different, the northern, dialect. In the same College is a version of the Psalms in English metre, and in the northern dialect. This production, from the ancient cast of its language, and from the hand in which it is written, may be referred to the beginning of the XIVth, if not to the latter end, of the XIIIth century. In the Bodleian Library, and in the Cotton MSS. at the British Museum, are copies of this version revised and improved, if not by the hand of the first translator, yet by some person who lived in or near his time. These early English psalters follow their original, which is the Gallican psalter, as close as verse will allow, and of the revised translation we may venture to say, that it is one of the most elegant productions of the age which gave it birth.

to form a complete body of legendary and scriptural history in verse, or rather to collect into one view all the religious poetry he could find. Wharton's Hist. of English Poetry, § 1.

* * * There are four kinds of Latin psalters, which have passed under the names of Rualick, Roman, Gallicam, and Hebrew. The Rualick Latin psalter is of the old translation, such as it was before St. Jerome's time. The Roman psalter is not very different from the old Rualick. It is nothing else but the old version cursorily, and in part, corrected by Jerome, in the time of Pope Damasus, A.D. 383. It has had the name of Roman, because the use of it began the soonest, and continued the longest, in the Roman offices. It obtained in Gaul near as soon as at Rome, but was laid aside in the VIth century, when Gregory of Tours introduced the other psalter, since called Gallicum. The Gallicam psalter is Jerom's more correct Latin translation, made from Origen's Hexaplar, or most correct edition of the Greek septuagint, filled up where the Greek was supposed faulty, from the Hebrew; distinguished with obelisks and asterisks, denoting the common Greek version in those places to be either redundant or deficient. This more correct psalter was drawn up by Jerome in the year 389, and obtained first in Gaul about the year 530, or however not later than 598: from which circumstance it came to have the name of Gallicam, in contradistinction to the Roman. From Gaul it passed over into England before the year 897, and into Germany and Spain, and other countries. The Popes of Rome, though they themselves used the other psalter, yet patiently consoled at the use of this, in the Western churches, and even in Italy; and sometimes privately authorized the use of it in churches and monasteries; till at length it was publicly authorized in the Council of Trent, and introduced a while after into Rome itself by Pius V. It was admitted into Britain and Ireland before the coming of Augustine the monk, and prevailed after, except in the church of Canterbury, which was more immediately under the Archbishop's eye, and more conformable to the Roman offices, than other parts of the kingdom. It has been said (Hedius de Text. Bibl. Orig. p. 384.) that this very Gallicam psalter is what we still retain in our Liturgy, called the reading psalms, in contradistinction to the other psalms in our bibles, of the new translation. But this is not strictly true: for the old translation, though it be taken in a great measure from the Gallicam, has yet many corrections from the Hebrew, (where they were thought wanting) first, by Coverdale in 1535, and by Coverdale again 1559, and last of all by Tottel and Heath in 1541: according to which edition is the psalter now used in our Liturgy. (Durell Eccles. Anglic. vindic. p. 306.)

The Hebrews Latin psalter means Jerom's own translation, immediately from the Hebrew, made in the year 391. This, though otherwise of great esteem, was never used in the public church offices." Waterland on the Athanasian Creed, p. 112.
The hundredth psalm is thus translated.

CORPUS CHRISTI COLL. CANT. MS. 278.

Mirthes to loure al erthe that es,
Serves to louverd in faines.
In go yhe ai in his sib,
In gladnes that is so brigh.
Whites that louverd god is he thus,
He us made and ourself noht us,
His folke and shep of his fode:
In gos his yhates that are gode:
In schrift his worches belive,
In ympenes to him yhe scribe.
Heryhes his name for louverde is hende,
In all his merci do in strende and strende.

COTTON MS. VESPAS. D. VII.

Mirthes to lauerd al erthe that es,
Serues to lauered in fainenes.
In gas of him in the sight
In gladeschip bi dai and night.
Wite ye that lauerd he god is thus,
And he us made and ourself noght us,
His folk and schepe of his fode:
In gas his yhates that er gode:
In schrift his porches that be,
In ympenes to him schriue yhe.
Heryes of him name swa fric,
For that lauerd soft es he.
In euermor his merci esse,
And in strende and strende his sothnesse.

It is towards the middle of the XIVth century that we must look for the first literal translation of even a portion of sacred writ. Richard Rolle,* hermit of Hampole, the business of whose life was devotion, and whose amusement was study, translated the Psalms and the hymns of the church into English prose, subjoining to each verse a comment. In the prologue to this versio principis of the psalter in English prose, he thus unfolds the plan and object of his undertaking. "In this werke, I seke no straunge Ynglys, but lightest and communest, and "swilke that is most like unto the Latyne: so that thay that knowes noght the Latyne be the "Ynglys maye come to many Latyne wordis. In the translacione I felyghe the letter als-mekilye "as I may, and thor I whyno proper Ynglys I felyghe the wit of the wordis, so that thay that "shall rede it them ther not drede errynghe. In the expowning I felyghe holi Doctoris. For it "may come into sume envious mannes honde that knowys not what he sulde saye at wille that "I wist not what I sayd, and so do herme till hym and tell other." I have selected from a MS. in the British Museum,† the xxiii° psalm as a specimen of this translation.

* Richard Rolle, was a hermit of the order of St. Augustine, residing in or near the nunnery of Hampole, near Doncaster, whence he is usually called Richard of Hampole, or Richard Hampole. His writings both in prose and verse are numerous, in which he displayed more erudition than eloquence. His poetry, which is confined to theological and moral subjects, has no tincture of sentiment, imagination, or elegance. He died in 1394, and on account of his piety was reputed a saint by the populace.

† Bib. Reg. 18 D. 1. This MS. contains only the seventy-nine first psalms. In Corpus-Christi Coll. Cambridge, are two MSS. viz. N°. 566, 567, containing a translation and commentary on all the psalms, and on the hymns of the church.
"Our lord governeth me and nothing to me shall want: stede of pasture that he me sette.

"In the water of the hytynge forth he me brought: my soule he turned.

"He ledde me on the strete of ryghtwisnesse: for his name.

"For win gif I hadde go in myddil of the shadow of death: I shal not dreede yuces, for

"thou art with me.

"Thi georde and thi staf: thei have consourstid me. Thi hast greythyd in my syg a bord:

"ages hem that angryn me.

"Thou fattide myn buseyd in oyle: and my chalys drunkenyn what is clear.

"And thi mercy shal folowe me: in alle the dayes of my lyf.

"And that I wene in the house of oure lord in the lengthe of dayes."

Hampole being much addicted to poetry produced several compositions of this kind, all of
which are upon serious subjects. Amongst his poems we find a version of the seven penitential
Psalms, a paraphrase on selections from the book of Job, and another, which is very prolix,
upon the Lord's prayer. About this time we have instances of those among the clergy, who
were studious of the spiritual welfare of the flock over which they were appointed to watch for
good, being piously engaged in translating, for the use of their respective congregations, more
or less of such portions of scripture as the church in its service brought more immediately into
public notice. Besides the Psalter, of which it is said that there are two or three versions existing,
done by various hands in the distant times of which we are speaking, we have parts of the
gospels of St. Mark and St. Luke, and of the epistles to the Romans, Corinthians, Galatians,
Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and Hebrews.
These translations are for the most part accompanied with a comment. For want of the MS.
to consult, I must be content to transcribe from Lewis the specimens which he has printed.

**Mark i. 7.**

"And be prechide sayande, a stalworther thane I schal come eftar me of whom I am not
"worthi downfallande, or knelande, to louse the thwosie of his chawcers."

**Mark vi. 22.**

"When the doughtyr of that Herodias was incomyn and had tomblade and pleseid to Harowde,
"and also to the sittande at mete, the kyngye sayst to the wench."

**Luke ii. 7.**

"—And layde hym in a cratche for to hym was no place in the dyversory."

Among the MSS. in the British Museum* is a translation, in the northern dialect, of the

* Harl. MSS. 5085.
dominical gospels for the whole year, with an exposition of the same. The following extract is from the gospel for the fourth Sunday in advent.

JOHN i. 19—28.

"And this is the testmonieng of Jon when the Jues of ierusalim sent prestes and dekenes unto Jon baptist forto aske him what ertow. And he graunted what he was, and obgesenadg noght. And he graunted and said, for y nam nought crist. And he asked him, what ertow than, ertow ely? And he answered, I nam nought eli. And he saiden, Ertow a prophete? And he answered and said, nai. And he said to him, what ertow, that we mai ghif answer to hem that sent us, what sais tow of the seluen? I am a voice of the criand in desert that dresseth our lorde wai as Isaac saith. And hii that were sent thei were of phariseus. And hii asked him and said to him, wharto baptizes tou, ghif thou ne be nought crist, ne heli, ne prophete? Jon answered to hem and saide. I ghow baptize in water; fforsetho he stode in middes of ghow that ghe ne wot nought. he schal com eftor me that is made tofore me of whom ianam nought wor-thi to undo the thwonge of his schoes. Thes thinges ben don in bethasie bighond iordan ther Jon baptized."

From the researches hitherto made, we have met with no attempt towards a complete English version of the books of the Old and New Testament. This vast undertaking was first engaged in by Dr. Wiclif; a work which largely contributes to that glory which irradiates his illustrious name. It has been imagined by some writers, that an English translation was made before the time of our proto-reformer. The author of the "Elucidarium Bibliorum; or, Prologue to the Bible," in unveiling the plan he pursued in rendering the Scriptures into English, alludes to a version prior to his own. Those who have erroneously supposed this Prologue to be the production of Wiclif, have been obliged to consider this great advocate of reformed religion as not entitled to the reputation of being our first translator of the whole Bible. But as this Prologue (as hath been shewn) was written some time after the decease of Wiclif, all arguments deduced from this mistaken supposition, are consequently nugatory. A MS. in the Bodleian Library, exhibiting the date of M.CCC. VIII. has afforded further ground for the assertion that the whole of the Scriptures were translated before Wiclif’s time. That this date has been falsified, any one may be satisfied by inspecting the manuscript itself, where it is beyond controversy manifest that, between the third C and the Roman numeral V an erasure has been made of a numeral, and that probably another C. Some authors have doubted, whether Wiclif ever translated the Scriptures. When Husay, a martyr to Wiclif's principles, and one nearly his contemporary too, speaks of such a production; when among the accusations brought against the reformer by Knyghton; this pious labour seems, in the opinion of that author,

VERSIONS OF THE SCRIPTURES.

to be his highest offence; when Wiclif, in one of his homilies, mentions the severe usage he met with, because he dared to enable the people at large, to read in their own tongue, the revealed word of God; and when in every list given of his works by his numerous biographers, mention is always made of his having translated the Scriptures into English, every doubt, upon this point, must, one would think, for the future vanish. Wiclif translated from the Latin vulgate then in general use, and so closely did he follow his text, preserving in many instances even the Roman idiom, that to those not conversant with the Latin tongue, his version must frequently have appeared obscure. What extent of aid he received in this great work, it is not now possible to say; but that he was assisted appears, I think, plain from a MS. of Wiclif's Bible, in the valuable library of Mr. Douce; wherein at the end of a translation of a portion of the book of Baruch, (viz. the two first chapters and part of the third,) is written explicit transla-
cionem Nicholas de Herford.† This remarkable notice is subscribed by a different hand and with a less durable ink, than that used by the transcriber of the MS. and, if not written by Herford himself, was probably done by one who had good authority for what he thus asserted by his pen.

The MSS. of this version are so numerous, that copies of them are not uncommon in the libraries of the British Museum, Lambeth Palace, Sion College, the universities of the united kingdom and their respective colleges and some cathedrals: they are also sometimes to be met with in the possession of private individuals. To many of these copies is attached a table of the portions of scripture appointed to be read, or selected for the Epistles and Gospels, throughout the service of the year; sometimes we find portions of these selections of scripture transcribed at length, and in a few MSS. in a version not at all agreeing with that of the manuscript of which they make a part. Though all these MSS. lay claim to the title of Wiclif's English Version of the Bible, yet there are a few amongst them which differ so materially from the rest, as to warrant the assertion, that we enjoy two ancient English translations of the Scriptures. In some passages we trace no other similarity betwixt these versions, than that which arises from the circumstance of their being made from one common original, the Latin vulgate; but, in general, we discover features of resemblance between them so numerous and so striking, that it is most clear, that the author of the later translation not only saw, but copied very freely from that which had been previously completed.

※ See Homily on Matt. xi. 23.  
† Nicholas de Herford, or Hereford, was of Queen's College, Oxford, and a strenuous asserter of Dr. Wiclif's principles. For which reason he was cited to appear, with others of the reformer's disciples, before Archbishop Courtney, at his court held at the Preaching Friars, in 1382. On account of his not appearing, when he was first-cited, he was declared contumacious, and excommunicated. He afterwards recanted his principles, by which he neither satisfied his own conscience nor pleased his enemies; for Archbishop Arundel, who was too jealous of him to suffer him to be at large, when he once had made him his prisoner, never afterwards released him from confinement. Vid. Lewis's Life of Wiclif, p. 211. and Fuller's Worthies. Wales.
The following passages are selected for the purpose of exhibiting their nearest agreement, and their most remarkable variation:

**Isaiah iii. 16—24.**

(From a MS. in the British Museum, Bib. Reg. I. C. VIII.)

"And the lord god seide, for that that the doghtris of sion weren resid, and gheden with a necke stretchid forth, and gheden bi signes of ighen and flappiden with hondis and gheden, and with her feet gheden in wel araied goyng: the lord schal make balildid the nol of the doghtris of sion, and the lord schal make nakid the hear of hem, in that dai the lord schal take awel the ouremeent of schoon and goldun litil bellis lyke the moone, and ribanes and brochis and ouremeentis of armes nygh the schuldris, and mytris ether chapeclettis and coombis, and ouremeentis of armes nigh the hondis, and goldun ouremeentis lyk launpreis, and litil vesells of ouymeentis and eere ryngis and ryngis and precyouse stoonys hangynge in the forheed, and chaunynge clothis, and mentils and schetis ether smockis, and needlis and myrouris, and smal lynmun clothis about the schuldris and kercheues and roketis, and stynk shal be for swete odour, and a cord for the girdil, ballidnesse schal be for the cripe beere, and an heire for a brest girdil, also thi faireste men schulen falle bi swerd and thi strong men schulen falle in batel, and the ghatis thereof schulen wele & morene, and it schal sitte desolat in erthe."

**Luke ix. 1—5.**

(From Mr. Douce’s MS.)

"Forsathe twelve apostlis clepid togidir, iesus gaf to hem virtu and power on alle devlis, and that thei schulden heele syknnessis, and he sent hem for to preche the kyngdom of god, and for to heele syke men, and he seith to hem, take ghe no thing in weye nether gherde nethir
VERSIONS OF THE SCRIPTURES.

scripfe, nethe brede nethe money, and nethe have ghe twe coetis, and jste whatther house ghe schulen entere, dwelle ghe ther, and go ghe not out thersis, and whoesuer schulen not receyve ghow; ghe goynge out of that citie, schake ef also the pouder of ghoure feet into witnesinges on hem."

1 CoN. viii. 1—6.

(From the same MS.)

"Forsotho of thes thinges that ben offrid to ydolis, that ben symulacris maad to manmys lichenesse; we wyten for alle we han kunnyng science or kunnyngge inblowith with prikyde; charite edifieth forsothe if ony may gesse or denie hym forto wyte ony thing he hath not knoen ghet how him behoueth forto kunne, forsothe if ony man loueth god this is knowen of him forsothe of meetis that ben offrid to ydolis, we wyten for an ydol is no thing in the world and that ther is no god no but oon for whi and ther ben that ben seyd goddis, either in heuene either in erthe, forsothe ther ben many goddis and many lordis nathelkes to us is oo god, the fadir of whom alle thinges, and we in him, and oo lord jesu crist, by whom alle thinges and we by him."*

The words printed in Italics in the last of the above extracts, are found in every MS. which contains them, noted by a black or red line drawn under them; and hence we are enabled, upon a first view, to behold one of the peculiarities, which mark the distinction between these most ancient versions. The interpolations, or explanatory passages, as they may be called, abound more in the New than in the Old Testament. From the fact, that two English versions of the whole book of the scriptures appeared in the XIVth century, two questions arise, viz. which of these is Wiclit's version? and to whom ought we to ascribe the other translation? By comparing, with the contending versions, the texts of scripture which we find quoted in English, in the various writings of Wiclit, we may safely, I conceive, pronounce that to be Wiclit's, which bears the nearest affinity to these sacred passages, which were indisputably translated by him: and with these texts, I have found, by the collations I have made, the version here printed for Wiclit's generally agreeing. To the latter question it may be replied, that if Wiclit (as hath in these pages been attempted to be shewn) was the first English translator of the Bible, then it is beyond doubt, that the author of the "Elucidarium Bibliorum" is, from his own testimony, the only person to whom we can ascribe the other version; for in the detail with which he has furnished us, of the method upon which he proceeded in the translation of the scriptures, which he had undertaken, he alludes to one, and only one† version which was prior to his own.

* The corresponding passages, in that version which I ascribe to Wiclit are, in these two last extracts omitted, as the reader may refer to them in the New Testament, which follows these pages. 
† Chapter xv.
John de Trevisa, who flourished towards the end of the XIVth century, enjoys the reputation, in the estimation of some men of letters, of having produced an English translation of the whole Bible; but his title to this fame, has hitherto eluded all the researches I have made to trace it. The erroneous opinion, therefore, (for such I cannot but consider it) which prevails upon this subject, first arose from a loose assertion of Caxton, our first printer, in his preface to the editio princeps of the Polychronicon, and upon such authority alone, it has been handed down to us, by all historians or biographers, who have detailed the particulars which they have gleaned of the life of Trevisa.

The efforts which had thus been made to give a wider circulation to the divine truths recorded in the scriptures, were not allowed by those, who were deeply interested in supporting the cause of error, long to prevail. After a struggle of some years continuance, the most violent measures were resorted to by the Romanist, to arrest the progress of principles, which had already made their unhallowed dominion totter to its very centre; and for a time they were, unhappily for mankind, but too successful in their endeavours. In the year 1408, Archbishop Arundel, issued this most intolerant decree, “That no one should thereafter translate any text of holy scripture into English, by way of a book, a little book, or tract; and that no book, little book, or tract of this kind should be read, that was composed lately in the time of John Wyclif, or since his death.” This constitution led the way to great persecutions, and many were the persons who were not only sentenced to pay heavy fines, and to undergo long incarceration, but even to be burnt at the stake, as the bishop’s registers, as many as are preserved, indisputably prove.

The limits I have prescribed to myself, oblige me here to conclude my historical account of the Saxon and English Versions of the Scriptures, and would that I had had to record more extensive and successful endeavours made in times of ignorance and superstition, to enable my countrymen to read, in their own tongue, the revealed word of God, which, like another tree of life, now grows up amongst us, and of whose fruit every man, in these days of better knowledge and of purer religion, is not only at liberty, but invited, to stretch forth his hand and eat, and thus live for ever!

* John de Trevisa was born at Caradock, in the county of Cornwall, and educated at Oxford, being first entered at Exeter College, from whence he removed to Queen’s College. His learning attracted the notice and procured him the patronage of Lord Berkley, who appointed him his chaplain, and presented him to the vicarage of Berkley in Gloucestershire. He was also canon of Westbury, Wilts. At the request of his noble patron, he translated into English “Higden’s Polychronicon,” and “Bartholomeus de proprietatis rerum;” both of which translations were published by our earliest printers. Trevisa is said, by Tanner, to have died in the year 1412, at a very advanced age.
ERRATA.

Page xiii. line 23. For restitutes, read restitutus.

37. For Archidiana, read Archidiaconi.

xix. 25. For pofessorhip, read professorship.

xxi. 31. For read, read ready.

xxiii. 4. For primate, read primate’s.

xxiv. 34. For person, read person.

xxvi. 4. For hiterto, read hitherto.

12. Dele he.

xxx. 22. For ye this, read yet his.

xxxviii. 13. For end its contents, read end what are its contents.

4 27. Col. 1. For after, read into.

27. Col. 2. For his, read hir.

189

191

183

194

197

199

Line 1. For APOSIS, read APOSTLIS.
THE

NEW TESTAMENT,

WITH

THE LESSONS

TAKEN OUT OF

THE OLD LAW,

READ IN CHURCHES ACCORDING TO THE USE OF SARUM;

TRANSLATED

INTO ENGLISH FROM THE VULGAR LATIN.

BY JOHN WICLIF, D. D.

RECTOR OF LUTTERWORTH, 1380.
Here ben writun the names of alle the Bookis that ben in this newe Testament, and on every Bookis name the noumbre of the Chapitris ben writun also.

The foure Evangelists

<table>
<thead>
<tr>
<th>Book</th>
<th>Chapter</th>
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</thead>
<tbody>
<tr>
<td>Seynt matheu</td>
<td>xxi.</td>
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<tr>
<td>Seynt mark</td>
<td>xxiv.</td>
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<tr>
<td>Seynt luk</td>
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</tr>
<tr>
<td>Seynt Joon</td>
<td>xvi.</td>
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</tbody>
</table>

The ten pistlis that Seynt Poul wrooth to dyuerse chirchis: & foure that he wrooth to certeyne persones.

<table>
<thead>
<tr>
<th>Book</th>
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<tbody>
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<td>to Romayns</td>
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<tr>
<td>the first to Corinthis</td>
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<td>to Galathies</td>
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<td>to Ephesios</td>
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</tr>
<tr>
<td>(to Laodicensis) with</td>
<td>iii.</td>
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<tr>
<td>the firste to Tessalonicensis</td>
<td>v.</td>
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<tr>
<td>the secunde to Tessalonicensis</td>
<td>iii.</td>
</tr>
<tr>
<td>the firste to Timothie</td>
<td>vi.</td>
</tr>
<tr>
<td>the secunde to Thimothie</td>
<td>iv.</td>
</tr>
<tr>
<td>to Tite</td>
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</tr>
<tr>
<td>to Filemon</td>
<td>i.</td>
</tr>
<tr>
<td>to Ebreus</td>
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The pistle of Luk Actus of Apostlis with xiviii.

<table>
<thead>
<tr>
<th>Book</th>
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<tbody>
<tr>
<td>of James</td>
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<td>the firste of Petre</td>
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<td>the secunde of Petre</td>
<td>iii.</td>
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<tr>
<td>the firste of Joon</td>
<td>v.</td>
</tr>
<tr>
<td>the secunde of Joon</td>
<td>i.</td>
</tr>
<tr>
<td>the thirnde of Joon</td>
<td>i.</td>
</tr>
<tr>
<td>And of Judas</td>
<td>ii.</td>
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</tbody>
</table>

The sevne pistlis of Christen feith.

<table>
<thead>
<tr>
<th>Book</th>
<th>Chapter</th>
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</thead>
<tbody>
<tr>
<td>the Revelacioun of Joon the Apocalips</td>
<td>xxii.</td>
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Thus all these Pistlis stonden in her ordre.

*MSS. Caines & Emmanuel A. D. 1697.*
Here bigynneth a newe testament. A PROLOG on matheu.

Atheu that was of iudee as he is sette first in order of gospellers, so he wroote first the gospel in iudee, and fro the office of a tolpadicer he was clepid to god. whanne this matheu hadde prechid first the gospel in iudee and wolde go to heven men he wroote first the gospel in chrew, and lette it to mynde to cristen men of the iews fro whiche he departide bodili. for as it was nedeful that the gospel were prechid to the confermyng of feith, so it was nedeful that it were writun also aghens eretiks. though manye men han writun the gospel, four oonli, that is matheu, mark, luyc and iones han the witnessyng of autortie. for thei tellen the feith of the trynyte bi foure partis of the world: and thei ben as foure whels in the foure horisid carte of the lord that berith him aboute bi prechynge of the gospel: and mankynde that was alayn bi foure deethia schulde be quykened bi the prechynge of them. and thurfore the gospells of othire wrteris felden doun and be not resseyued. for the lord nelde, that the foresaid nombre were distried for the vertu of sacrament. also the foure gospellers ben undurstandun bi foure figuris of goostli pruyyte. matheu is undurstandun bi man, for he dwellyth principali aboute the manheed of crist. mark is undurstandun bi a lioun, for he tretith of cristas riayng aghen. luyc is undurstandun bi a calef, and tretith of pruesthood. iones is undurstandun bi an egle and writeth highere the sacramentis either hooli priyutees of the godheed. forsothe crist, whom these gospellers descriuen, was a man borun of the virgyne; he was a calef in offrynge either diynge on the croses. be was a lioun in riayng aghen. and he was an egle in ascensioun. either the manheed of crist is signyfied in man, pruesthood is signyfied in the calef, rewe is signyfied in the lioun, and the sacrament of godheed is signyfied in the egle. † that is bi these foure beestis it is declarid, that iesu crist is god & man kyng and preest.

Jerom in hiz twi prologis on matheu setth this. And here bigynneth the gospel of matheu.

* the gospeleris. † not in the latin.
MATTHEW, Chap. I.


But the generacion of Crist was thus: whan Marie the moder of Jhesus was spoused to Joseph before thei camen together she was founden havyng of the holy Ghost in wombe: And Joseph hir hosome for he was rightful and wolde not puplishe hir, he wolde privily have left hir. But while he thought these thingis: Lo the angul of the Lord apperid in slep to him and seide Joseph the sone of David thy wyf, for that thing that is born in hir is of the hooley Goost. And sche schal bere a sone: & thou shalt clepe his name Jhesu; for he shal make his peeple saaf fro her synnes: for this thing was don that it schulde be fullid that was seid of the Lord bi a prophet seyng Lo a virgyn schal have in wombe and sche schal bere a sone and they schulen clepe his name Emanuel that is to seye, god with us. And Joseph roos fro slep and dide as the angel of the Lord commandede him and tooke Marie his wyf. And he knewe hir not til sche hadde borne his first bigetun sone, & he clepid his name Jhesu.

CHAP. II.

Therefore whanne Jhesus was born in Bethleem of Juda, in the daies of Kyng Eroude. Lo astronomyens camen fro the eest to Jerusalem. And seiden, where is he
Chap. II, III.

that is borun kyng of Jewis? *for we han seen his sterre in the est: and we comen for to worshipe him. *But kyng Eroude *herde and was troublid and al Jerusalem with him. And he *gaderide togydred alle the princis of prestis and scribis of the puple: and enquireth of hem where Crist schulde be borun. And thei sedyd to him in Bethnyem of Juda, for so it is wryten by *a profete. And thow Bethlymp the lord of Juda are not the leste *among the princis of Juda, for of thei a duky schal go out that schal goern my puple of Israel. Thanne Eroude *clepide privelly the Astromyynys, *and lernide bisily of hem the time of the sterre that appydered to hem. And he *sente hem in to Bethlyem: *and seide go ye, and axe ye bisily of the child, and whanne ye han founfdull tell ye *it to me: that I *also *come and worschipe him. *And whanne thei haden herd the kyng: thei wenten forth, and lo the sterre that they sained in the est went before hem: til it *came and stode abowre where the child was. *And thei *sighen the sterre and joiiden with a ful greet joie. And thei *entriiden in to the hous *and founfdun the child with Marie his modir, and thei *fellen doun and *worschipe him, and *whanne thei hadden opened her tresouris thei offrider to him giftis, gold, ensence, and myrre. And whanne thei hadden take an answere in the sterre that theiseculden not turne agein to Eroude thei turnyden agein by another wein in to her cuntrey. And whanne thei *weren gon: Lo the aungel of the Lord appydered to Joseph in sleep, and *seyde, rise up and take the child and his modir, and fle into Egipt: and be thou there, til that I saye to thee, for it is to *come that Eroude seke the child for to *dystrie him. And Joseph roos and took the child and his modir by night and went in to Egipt. And he was there *to the deth of Eroude, that it schulde be fyllifull that was seid of the Lord bi the prophete seyngne fro Egipt i have clepid my sone. Than Eroude seyngne *that he was disseyved of the astronomys was *ful wrooth, and he sent & slwyngh alle the children that weren in Bethnyem in al theth *coostis thereof iro two yeer age and witlynne, after the time that he hadde *enquirid of the astronomys. Thanne it was ful *fillid that was seid bi Jereny the prophete seyngne. A voice was herd, *on high weepyng, & myche weyngne, Rachel by weepyngne her sonnes and schen *wolde not be confortid for thei ben not. *But p whanne Eroude was deed Lo the aungel of the Lord appydered to Joseph in sleep in Egipt. And *seide ryse up & take the child & his modir and go into the land of Israel, for thei that soughten the Lyfe of the child ben deed. **Joseph roos and took the child & his modir & came into the land of Israel. *And he herde that Archelaws regnynde in Judee for Eroude hisfadir, and dreadde *to go thidur, and he was *warned in sleep: and went into the partis of Galilee. And *cam and dwelt in a citie that is clepid Nazareth, that it schulde be fyllifull that was seid bi propheties, for he schal be clepid a. *Nazarey.

CHAP. III.

IN tho daies Jon Baptist cam, and prechide in the desert of Judee. And seide do ye pennaunce for the kyngdom of hevenes schal neigh. For this is he of whom it is seid bi Ysaie the prophete seyngne, a voice of a crier in desert, make ye rede the weyis of the Lord, make ye right the pathis of him. And this Jon hadde clothing of Cames heris and a girdle of skyn aboute his Leendis and his mete was hony soukis and hony of the wode. Thanne wente Jerusalem out to him and alle Judee and alle the cuntrees aboute jordan. And thei
wrem waischen of hym in jordain, and knowle-
dichen her synnes. But he sigh many of the
Farisees and of Saduceus comynge to his bap-
tym, and seiden to hem generaciones of Eddris
who schewede to You to fle fro wrath the is
to come? Therfor do ye worthi fruytis of
penance. And nyle ye sey withynynge you,
we have Abraham to fadir, for i seye to you
that god is mighti to reise up of these stones
the sones of Abraham. And now the axe is
put to the roote of the tree, therfor every tre
that makith not good fruyt schal be kit down
and schal be cast into the fyr. I waish grehou
in warit into penance, but he that schal come
after me is strenger than i whos schoon y am
not worthi to bere, he schal baptize you in the
hooly Goost and fire. Whos wynywyngs
cloth is in his bond, and he schal fully clane
his corn flore, and he schal gadder his whete
into his berne: but the chaff he schal brenne
with fire that may not be quenchid. Thanne
Jhesus came fro Galilee into Jordan to Jon to
be baptisid of hym. And Jon forbed him and
seide I owe to be baptisid of thee, and thou
comest to me. But Jhesus answerid and seide
to him suffer now, for thus it fallith to us to
fulfille al rightfullnesse: thanne Jon suffride
him. And whanne Jhesus was baptisid:
noon he wente up fro the warit and lo hevener
weren opened to him: and he saw the Spirit
do comynge doun as a dowe and comynge
on him. And lo a voice fro hevenes seyngye,
this is my loved sone in whiche I have plased
to me.

CHAP. IV.

Some time Jhesus was led of a spirit into
desert, to be temptid of the fcheiden. And
whanne he hadde fastid fourty daisies, and fourty
nights, afterwarde he hungride. And the
tempter came nigh & seide to him, yf thou
art godis sone, seye that these stones be maad
looves. Whiche answeride & seide to him, it
is written not oonly in breed lyveth a man but
in echte word that cometh of Goddis mouth.

Thanne the fcheiden tok him into the hooly citee,
and settid him on the pyncale of the temple.
And seide to him, if thou art godis sone,
sende thee adoun, for it is written that to hise
angels he commandide of thee: and thei
schulen teke thee in hondis, lest paraventure
thou hirte thi foot at a stoon. Eftsoone Jhesus
seide to him, it is written thou schalt not tempt
thi lord god. Eftsoone the fcheiden tok him into
a ful high hil and schewede to him alle the
rewmes of the world and the joie of hem, and
seide to him, alle these I schal give to thee:
if thou falle doun and worschipe me. Thanne
Jhesus seid to him, go Satham, for it is writ-
ten thou schalt worschipe thi lord god, and to
him aalore thou schalt serve. Thanne the
feend left him, and lo angels came nigh, and
seryden to him. But whanne Jhesus hadde
herd that Jon was taken, he wente into Gali-
lee. And He lefte the citee of Nazareth, and
cam and dwelte in the citee of Cafernaum bi-
syde the see, in the coosts of Zabulon, and
Napalyn. That it schulde be fulfilled that
was seid by Ysaie the prophete, seyngye. The
lond of Zabulon & the lond of Napalyn, the
weis of the see over Jordan of Galilee of He-
thene men. The peple that walkide in dark-
nessis sighn Gret light, and while men saten in
the cuntree of schadewe of deth, Lig aroos to
hem. Fro that tymne Jhesus bigan to proche
and seide, do ye penance: for the kyngdom
of hevenes schal come nigh. And Jhesus walk-
dide bisidis the see of Galilee and sygh twye
britheren, Symount that is clepid Petir, &
Andrew his brother, castynge nettis into the
see; for thei weren fisheris. And he seide to
hem come ye after me, and i schal make ye
to be maad fisheris of men. And anoon thei
leffen the nettis and suened hym. And he
ghede forth fro that place: and sigh twynye
oother britheren, James of Zebede, and Jon
his brothir, in ship with Zebede her fadir,
amendynge her nettis, and he clepide hem.
And anoon thei leffen the nettis, and the fadir,
and sueden him. And Jhesus ghede abovye
al Galilee techinge in the synagogis of hem and
prechynge the gospel of the kyngdome, and
And Jesus seyng the peple, went up into an hille; and whanne he was sette, his discipulis camen to him. And he openyde his mouth, and taughte hem; and seide, Blessid be pore men in spirt; for the kyngdom of hevenes is herun. Blessid ben myld men: for thei schulen weelede ethe rethe. Blessid ben thei that mourmoun: for thei schal be comforbid. Blessid be thei that hungrun and thirsten rigtwisnesse: for thei schal be fullid. Blessid ben merciful men: for thei schal gete mercy. Blessid ben thei that ben of clesne herte: for thei schulen se god. Blessid ben peseable men: for thei schulen be clespid goddis children. Blessid ben thei that suffren persecution for rigtwisnesse: for the kyngdom of hevenes is herun. Ye schul be blessid whanne men schal curse you, and schul pursue you: and schal seye al yvel agens you, lyynge for me. Joie ye and be ye glade: for your meede is plenteous in hevenes: for so thei han pursued also prophetis that woren before you. Ye ben salt of the ethe, that if the salt venkeyse away wherynne schal it be saltid? to nothing is it worth over, no but it be cast out, and be defoulid of men. Ye ben light of the world, a citee sett on an hill may not be hid. Ne me teendid not a lantermyn and putitth it emid a busheil: but on a candelystik that it give light to alle that ben in the hous. So, schyne your light bfore men, that thei see youre gode workis, and glorifie your fadir that is in hevenes. Nyle ghe deme c. that I cam to undo the Lawe or the prophetis, I cam not to undo the lawe but to fulfill. Forsothe I seye to you till hevene and ethe passe, oon lettre, or oon title, schal not passe fro the Lawe til alle thingis be don. Therfore be that brekith oon of these leeste maundements, and techith thus men, schal be clepid the Leest in the rewe of hevenes: but he that doth, and techith, schal be clepid greet in the kyngdom of hevenes. And I seye to you that but your rigtwisnesse be more plentuous thanue of Scribis and Farises, ye schul not entre in to the kyngdom of hevenes. Ye han hert that it was seide to olde men: thou schalt not sley, and he that sleeth, schal be gilty to doom. But I seye to you that ech man that is wroth to his brother schal be gilty to doom, and he that seith to his brother, fugh, schal be gilty to the counsell; but he that seith, fool, schal be gilty into the fire of helle. Therfore if thou offrist thi gifte at the auter, & there thou bithenkest that thi brother hath somwhat agens thee, leve there thi gifte biore the auter, and go first to be reconsilid to thi brothir, and thanne thou schalt come and schalt offeri thi gifte. Be thou consenting to thin adversarie soone, while thou art in the weye with him, lest peraverence thin adversarie take thee to the domesan, and the domesan take thee to the mynistre, and thou be sent in to prisoun. Treuly I seye to thee thou schalt no go out fro themes till thou yelde the laste ferthing. Ye han hert that it was seid to olde men thou schalt not do leecherie. But I seye to you that every man that seeth a womman to consume hir hath now do leecherie: but hir in his herte. That if thi right ygne scialandre thee, pull it out, and caste fro thee; for it speddith to thee that oon of thi membris peresche, than that al thi bodi go in to helle. And if thi right hond scialandre thee kitte him away and caste fro thee, for it speddith to thee that oon of thi membris peresche, than that al thi bodi go in to helle. And it hath ben seid, whovere leveth his wyf, give he to hir a libel
of forsaking. But I seye to you that every man that leveth his wyf, out teke cause of fornicacion makith hir to do leecherie, and he that weddith the forsaken wyf doth avowtire. Efsaone ye han herd that it was seid to olde men thou schalt not forswere but thou schalt yeld thin othys to the lord. But I seye to you, that ye sware not for any thing, neither bi hevene for it is the trone of god. Neither bi ethe, for it is the stool of his feet; neither bi Jerusalem, for it is the citty of a greek kyng. Neither thou schalt sware bi thin heed, for thou maist not make oon heer whyt ne black. But be your word ghe ghe, may nay, and that, that is more than these is of yvel. ghe han herd that it hath be seid yghe for yghe, and toth for toth. But I seye to you that ye aghenstonde not an yvel man, but if ony smyte thee in the right cheke, scheue to him also the oother. And to him that stryve with thee in doom, and take away thi coote, leeve thou also to Him thi mantel. And whoever constreynith thee a thousandde pacies: go leue thou with him other twayne. Give thou to him that axith of thee, and turne thou not awey fro him that wole borowe of thee. ghe han herd that it was seid thou schalt love thi neighbour, and hate thin enemy. But I seye to you, Love ye your enemies, do ye wel to hem that haten you, and prie ye for hem that pursu and slaundren you. That ye be the sones of your fadir that is in hevenes, that makith his sunne to rise upon gode, and yvel men, and reyneth on just men and unjust. For if ye loven him that loven ye, what meede schulen ye have? whether pupillicans don not this? And if ghe gretten youre bretheren oonly, what schulen ye do more? ne don not hethene men this? Therefor be ye parfit, as your hevenly fadir is parfit.

CHAP. VI.

T

Akith heed that ye do not your *rigtwisnesse bifoare men, to be seyn of hem; eillis ye schul have no meede at your fadir that is in hevenes. Therfore whanne thou doist almes, nyle thou trumpe bifoare thee as ypopcritis don in synagogis and strites, that thei be worschipid of men; sothely I sey to you thei han resseyved her meede. But whanne thou doist almes, knowe not thi left honde what thi right honde doith. That thin almes be in hildis, and thi fadir that seeth in hildis schal quyte thee. And whanne ye preyen, ye schulen not be as ypopcrites that loven to preye stondynge in synagogis, and corners of streets, to be seyn of men, treuly I sey to yow thei han resseyved her meede. But whanne thou schalt prie, entre into thi couche, and whanne the dore is schitt, prie thi fadir in hildis, and thi fadir that seeth in hildis, schal yelde to thee. But in priyng nyle ye speke myche, as hethene men don for thei gesen that thei ben herd in her myche speche. Therfore nyle ye be maad lyk to hem for your fadir woot what is nede to you, bifoare that ye axen him. And thus ye schulen prye. Our fadir that art in hevenes; halewید be thi name. Thi kynge dom come to, be thi wil done in erthe as in hevene. Give to us *this day oure breed ovir othir Substaunce. And forgue to us our dettis as we forgue to oure dettours. And lede us not into temptacioun: but delyvere we from yvel amen. For if ye forgue to men her synnes, your hevenly fadir schal forgue to you your trespassis. Sothely if ye forgue not to men, nether your fadir schal forgue you youre synnes. But whanne ye fasten nyle ye be y maad as ypopcritis sorrowful, for thei defessen hem silf to some fastynege to men, treuly I seye to you thei han resseyved her meede. But whanne thou fastest anoynte thin heed, and wasiche thi face: That thou be not seten fastynege to men, but to thi fadir that is in hildis, and thi fadir that seeth in hildis schal yelde to thee. Nile ye tressoure to you tresouris in erthe were rust and mought distrysthe, and where thefes delven out and stelen. But gadir ye to you tresouris in hevenes, where neither rust ne mought distrith and where thefes deluen not out; ne stelen. For where thi tre
Chap. VI, VII.

sour is, there also thin hert is. The lantern of thi bodi is thin iye, if thin iye be symple, al thi bodi schal be ligtful. But if thin ygh be weryward al thi bodi schal be derk. if thanne the light that is in thee be darkness, how gretre schul thilke darkness be? No man may serve twey Lordis for either he schal hate the toon and love the tother: either he schal susteyne the toon, and despise the tother: ye moun not serve god and ricessse. Therefore I sey to you that ye be not besy to youre lyf, what ye schul ete neither to youri bodi, with what ye schul be clothid. whether lyf is not more than mete, and the body more than the cloth? Biholde ye the fousis of the eir, for thei sownen not, neither repen, neither gaderen in to bernes, and your fadir of hevene feedith hem. whether ye ben not more worthi than thei? But who of you thenkynge, may putte to his stature o cubit? And of clothing what schul you sise? Biholde ye the lilies of the feeld hou thei waxen, thei traveilen not neither spynnen. And I sey to you that Salomon in al his glorie was not keverred as oon of these. And if god clothith thus the hey of the feeld, that to dey is, and to morowe is cast in to an ovene, hou myche more you of liti feith? Therefore nyle ye be bisy seyynge, what schul we ete, or what schul we drynk, or with what thing schul we be keverred? Forsothe hethene men saken alle these things, and your fadir wot that ye han nede to alle these things. Therefore seke ye first the kyngdom of god and his rightwisnesse. and alle these things schul be cast to you. Therefore nyle ye be bisy in to the morowe for the morowe schul be bisy to him self; for it suffisith to the due his owne malice.

CHAP. VII.

Yle ye deme that ghe be not demed. For in what doom ye demen: ye schulen be demed, and in what mesure ye meten: it schal be meten agen to you. But what seest thou a liitle mote in the ygh of thi brothe, and seest not a beem in thin owne ygh? Or hou seist thou to thi brothe, brother suffre, I schal do out a mote fro thin ygh, and lo a beem is in thin owne ygh? Ypocite do out first the beem of thin ygh, and thanne thou shalt se to do out the mote of the ygh of thi brother. Nile ye gyve hooly thing to houndis, neither caste ye youre maragritis before swyn, lest paravenche thei defoule hem with her feet, and the houndis ben turned, and al to tere you. Axe ye and it schal be gyven to you; seke yee, and yee schulen fynde: knocke ye: and it schal be openid to you. For eoch that axith, takith, and he that sekith, fyndith: and it schal be openid to him that knockith. What man of you is, that if his sone axe him breod: whether he wole take him a stoon? Or if he axe fishe, whether he wole give him an Eddre? Therefore if ye, whanne ye ben yevel men, kumen give gode gifts to youre sones: how myche more your fadir that is in hevenes schal give gode things to men that axen him? Therefore alle thingis, whatever thingis ye wolen that men do to you, do ye to hem; for this is the Lawe, and the prophetis. Entre ye bi the streit gate, for the gate that ledith to perdecioun is large, and the wey is brood, and thei ben many that entre bi it: Hau streit is the gate and the wey narrowe that ledith to lyf, and ther ben fewe that fynden it. Be ye war of false prophetis, that comen to you in clothings of scheep, but wityhme forth thei ben as Wolves of raveyne. Of her fruytis ye schulen knowe hem; whether men gaden grepis of thornes or figis of briers? So every good tre makith gode fruytis; but an yevel tree makith yevel fruytis. A good tree may not make yevel fruytis; neither an yevel tree may make gode fruytis. Every tre that makith not good fruytis, schal be kiff doun, and schal be cast in to the fire. Therefore of her fruytis ye schul knowe hem. Not ech man that seith to me, Lord, Lord, schal entre

* rightyoures.

take him MSS. ali plurique.
into the kyngdom of hevenes, but he that doth
the wille of my fadir that is in hevenes, he
schal enter into the kyngdom of hevenes.
Many schul sey to me in that dai Lord, Lord,
whether we have not prophesied in thi name,
and han cast out Feendis in thi name, and han
do manie vertues in thi name? And thanne I
schal knoweche to hem, that I knewe ye never,
departe awey fro me ye that worcken
wickednesse. Therfore ech man that herith
these my words, and doth hem; schal be
maad lyk to a wise man that hath biliid his
hous on a stoon: And reyn feldown, and floc
dis camen, and wyndis blevne, and rushden
into that hous & if felde not down, for it was
foundid on a stoon. And every man that
herith these my words, and doeth hem not:
is lyk to a fool that hath biliid his hous on
gravel. And reyn cam doun, and flosd camen,
and wyndis blewne: and thi hurforden agen
that hous and it felde doun, and the falslyng
doun thereof was greet. And it was don
whan Jhesus had endid these words: the
pupl woadride on his teachynge. For he
toughte hem as he that hadde power: and not
as the scribs of hem, and Farisees.

CHAP. VIII.

BUT whanne Jhesus was come doun fro
the hilly myche puple sueden him. And
le a, leprous man cam and worshipide him,
and seid, Lord if thou wilt, thou maist make
me clene. And Jhesus holde forth the hond,
and touchid him, and seid I wole: be thou
maad clene: and anon the lepre of him was
clensid. And Jhesus seide to him se, say thou
to no man: but go shewe thee to the prætie
and offre the gifte that Moyses commanصادe.

* this MS. genet me.
Chap. VIII, IX.

wawis, but he slept: And his discipils camen to him, and reisiden him and seiden, Lord save us: we persichen. And Jhesus seiden to hem, what ben ye of litil feith agast? thanne he roos and commaundide to the wyndis and thesee; and a greet pesiblenesse was maad. And men wondriden and seiden, what maner man is he this, for the wyndis and the see obeis- chen to him! And whanne Jhesus was come over the watir in to the cuntre of men of Ge- rasanorum, tweye men metten him that hadden delvis and camen out of graves ful woode so that no man myghte go bi that wey. And lo thei crieden and seiden, what to us and to thee Jhesus the sone of God? art thou come hider before the tyme to tormente us? And not fer fro hem was a flock of many swyn leseyweyne. And the delvis prieden him, and seiden, if thou castist us out fro hennes: sende us in to the drove of swyn. And he seid to hem, go ye, and thei geden out and wenden into the swyn, and lo in a grete bire al the drove wende hechlyng in to the see: and thei weren dede in the watris. And the heerdid fleen away: & camen in to the citee and telden alle these thingis and of hem that hadden the fendis. And lo al the citee wente out aghens Jhesus, and whanne thei hadden seyn him, thei preieden that he wolde passe fro her coostis.

CHAP. IX.

AND Jhesus wente up into a boot and passide over the watir, and came in to his citee. And lo thei broughten to him a man syke in palesie liggynge in a bed; and Jhesus sigh the feith of hem; and seid to the man syke in palesie, sone have thou trist: thi synnes ben forgoven to thee. And lo summe of the Scribis seiden withynne hem siff, this blasfeemith. And whanne Jhesus had seen her thoughtis: he seid wherto thanken ye yvel thingis in youre hertis? What is it lightete to seye thi synnes ben forgoven to thee: either to sey rise thou and walke? But that ye wite that mannes sone hath power to forgive synnes in erthe; thanne he seide to the sykeman in palesie: rise up take thi bed and go in to thin hous. And he roos and wente in to his hous. And the puple seynge dreide, and glorifide god that gaf such Power to men. And s whanne Jhesus passide fro thannes he sigh a man Matheu bi name sitynge in a tol-bothe, and he seide to him, sue thou me, and he roos and folowedie him. And it was don the while he saat at the mete in the hous: lo many pup- plicans and synful men camen and saten at the mete with Jhesus and hise disciplis. And "the Farisees syghen, seiden to his disciplis, whytith your master with pupplicanes and synful men? And Jhesus herde and seide, a leech is not nedeful to men that faren weel: but to men that ben yvel at eese. But go ye and lerneth-what it is: I wolde merseye and not sacrifi- ce, for I cam not to clepe rignfull men: but synful men. Thanne the disciplis of Jon came to him & seiden, whi fasten we, and the Farisees ofte: but thi disciplis fasten not? And Jhesus seide to hem, whethir the sones of the spouse moun mourne as long as the spouse is with hem. But daies schulen come whanne the spouse schal be taken away fro hem and thanne thei schulen faste. And no man put- tith a clout of boistous cloth into an olde clothing, for it doith awaye the fulnesse of the cloth and a worse brekyng is maad. Neither men putten newe wyn in to olde botels, elles the botels ben to broken and destroyed, and the wyn sched out, but men putten newe wyn in to newe botels and bothe ben kept. While that Jhesus speake these thingis to hem: lo a prince came and worschipide him and seide, Lord my dochtir is now deede: but come thou and putte thin hond on her and schal lyve. And Jhesus roos and hise disciplis and seiden hem. And lo a woman that hadde the blodi fixtwelde yeer neigheide biblynde & touchide the hemme of his cloth. For schel seide withynne hir siff if I touche ony the
cloth of him I schal be saaf. And Jhesus turnide and sauye hir and seide doughtir have thou trist, thi feith hath maad thee saaf: and the womman was hool fro that hour. And whanne Jhesus cam in to the hous of the prince and saig the mynstrels and the puple makynge noyse: He seide go ye awaye for the damysel is not deed but sleepith, and thei scorneden him. And whanne the folc was put out he wente yn and heide hir hond, and the damysel roos. And this same wente out in to al that lond. And whanne Jhesus passide fro thennes tweye blynde men eriynge sueden him and seiden thou some of David have mercy on us. And whanne he came in to the hous the blynde men camen to him, and Jhesus seid to hem, what wolen ye that I do to you? and thei seiden lord that oure yghen be opened, and Jhesus seide, biseven ye, that I may do this thing to you? and that seiden to him yhe Lord: Thanne he touchide her yghen, and seide, after youre feith be it don to you. And the yghen of hem weren opened, and Jhesus threteneide hem & seide so ye that no man wite. But thei ghedden out and sefameden him thorugh al that lond. And whanne thei weren gon out, lo thei broughten to him a doumb man havyng a devel. And whanne the devel was cast out: the doumb man spak, and the peple wondride and seide, it hath not be seen thus in Israel. But the farisees seiden, in the prince of devulis, he o castith out devulis. And Jhesus wente aboute alle the citoes and castels: tychynge in the synagogys of hem, and preychynge the gospel of the kyngdom, and heeelyng every languor, and every sykenesse. And he sygh the peple and hadde reithe on hem: for thei weren traveyld and liggynge as scheep not havinge a scheepberde. thanne seide to hys disciplis, sothely ther is myche ripe corn, but fewe work men. Therfore preye ye lord of the ripe corn that he sende werk-men into his ripe corn.

CHAP. X.

AND whanne hys twelve disciplis weren clepid togidre he gaf to hem power of unclene spiritus to cast hem out of men, and to heele every languor & sykenesse. And these ben the names of the twelve Apostlis, the first: Symount that is seid Petir, and Andrews, his brothir: James of Zebedee and Jon his brothir: Filip and Bartholomew: Thomas and Matheu pupplican: and James, Alphe and Tadde: Symount canane and Judas Scarrioth that betraied Crist. Jhesus sente these twelve and commaundide hem, and seide, go ye not in to the wei of heithe men, and entre ye not in to the citoes of Samaritans: But rathir go ye to the schephe of the hous of Israel that lan persichial. And go ye and preche syn glyce ye, and sey that the kyngdom of hevenes shal neigh. Heele ye sike men, reise ye dede men, clense ye mesels, caste ye out devulis, frely ye han take, frely give ye. Nyle ye wolde golde neither silver he money in youre girdils: Not a scrippe in the wey, neither twye cootis, neither schoon, neither a yerde, for a workman is worthi his mete. Into whate veir citoor castel ye schul entre, aye ye who therynne is worthi, and erre dwelle ye tit ye gon out. And whanne ye gon into an hous grette ye it, and seyen pees to this hous. And if thilke hous be worthi: your pees schal come on it, but if that hous be not worthi youre pees schal turne ageth to you. And who evir resseyveth not you, ne heerith youre wordis, go ye fro that hous or citoire, and sprenghe off the dust of youre feet. Treuly I sey to you, it schal be more suffryble to the lond of men of Sodom and Gomor in the dai of judgement, than to thilke citoire. Lo I sende you as scheep in the myddil of wolves, therfor be ghe slygh as serpentis: and simple as douwes. But be ye war of men, for thei schul take you in counseils: and thei schul bete you in her synagogis. And to meyris or presidentis & to kyngis.

* Sic omnes (10); uno tamen excepto, in quo Jusue.

* Jude.
Chap. X, XI.

ye schul be led for me in witnessyng to hem, and to the heethen men. But whanne thei taken you, nyle ye thynke hou or what thing ye schul speke, for it schal speke to you yn that hour what ye schulen speke. For it ben not ye that spoken: but the spirit of youre fadir that spekith in you. The brother forsothe schal teke the brothir in to deth, and the fadir the sone, and sones schul ryse agens fadir & modir: and thei schulen turnente hem bi deth. And ye schul be in hate to alle men for my name, but he that schal dwelle stille into the ende schal be saaf. And whanne thei persuue you in this citee, fle ye in to an other, treuly I seye to you, ye schule not ende the citees of Israel: tofore that mannes soone come. The disciple is not above the maister, ne the servaunt above his Lord. It is ynowgh to the disciple that he be as his maister, and to the servaunt as his Lord. if thei han eclep the housebonde man Belzebub:

how myche more hise househould meyn see? Therefore drede ye not hem. For nothing is hid that schal not be schewid and no thing is privy that schal not be wist: That thing that I seye to you in descenesis, seye ye in the light: and preche ye on housas that thing that ye heeren in the eere. And nyle ye drede hem that sleen the bodi: for thei moun not sike the soul, but rathir drede ye hym that may leese bothe soule and bodi into helle. Whetheir two sparrows ben not sold for an halpenye: and oon of hem schal not falle on the erthe without your fadir? And alle the heris of youre heed ben noumbrid. Therefore nyle ye drede, ye ben betire than many sparrows. Therefore evry man that schal knovleche me biore men: I schal knowleche him biore my fadir that is in hevenes: But he that schal denye me biore men, I schal denye him biore my fadir that is in hevenes. Nile ye deme that I came to sende pees into erthe: I cam not to sende pees: but sword: For I cam to departe a man agens his fadir: and the doughtir agens her modir: and the sones wyf agens the housebondis modir. And the enemies of a man ben thei that ben homely with hym. He that lovith fadir or modir more than me is not worthi to me, and he that lovith sone or doughtir over me is not worthi to me: And he that taketh not his cros and sueth me is not worthi to me: He that fyndith his Lyf, schal lesse it: and he that lesith his lyf for me, schal fynde it. He that recevith you recevith me, and he that recevith me, recevith him that sente me: He that recevith a prophet in the name of a prophet: he schal take the meede of a prophet: and he that recevith a Just man in the name of a just man; he schal take the meede of a just man. And who ever giveth drikeyn to oon of these leeste a cuppe of cold wair oonly in the name of a disciple: treuly I seye to you he schal not leese his meede.

CHAP. XI.

AND it was don: whanne Jhesus had en-
did: he communide to his twelve dis-
ciplis and passide fro thennes to teche and 
preche in the citees of hem. But whanne Jon 
in bondis had herd the werks of Crist: he 
sente twanye of hise disciplis, And seide to 
him, art thou he that schal come: or we abi-
den an othir? And Jhesus anserwe & seide to 
hem, go ye and telle agen to Jon tho thingis 
that ye han herd and seen. Blind men seen, 
crohide goen, mesels ben maad cleene, dete 
men heren: deede men ryse agen, pore men 
ben taken to prechynge of the gospel. And he 
is chrid that schal not be schaundrid in me. 
And whanne thei wern gon awey: Jhesus 
bigan to sey of Jon to the peple, what thing 
wenten ye out in to desert to se? a reed 
waed with the wynd. Or what thing wenten 
ye out to se: a profete? ghe I seye to you: 
and more than a profete; For this is he of 
whom it is written, lo I sende myn anjel bi-
fore thi face, that schal make redy thi wey 
before thee. Treuly I seye to you: ther roos o.
noon more than Joan baptist among the children of wynnem, but he that is lesse in the kyngdom of hevenes: is more than he. And fro the daies of Jon baptist til now the kyngdom of hevenes suffrith violence, and violent men ravschen it. For alle profetis and the Lawe *til Jon profesieden. And if ye wolen rescove: he is Helie that is to come. He that hath eers of heryng: here he. But to whom schal I gesse this generacion lyk? it is lyk to children sittynge in chepynghe that cren to her peeris, and seyn we have sungen to you: and ye han na daunsid, we have mourned to you: and ye han not weyled. For Jon cam another etynge ne dryn克nyge and thei seyn he hath a devil, The sone of man cam etynge and drynkenge: and thei seyn lo a man a goltones and a drynkere of wyn, and a frend of pupilcanes and of synful men: and wisdom is justified of her sones. Thanne Jhesus bigan to seye repprec to citees in whiche ful many vertues of him weren don: for thei diden not penaunce. Wo to thee Corosaym, wo to thee Bethsaida, for if the vertues that ben don in you, hadden be don in Tyre and Sydon: sum tyme thei hadden do penaunce in heire and asche. Netheles I seye to you, it schal be lesse peyne to Tyre and Sydon in the dai of dome than to you. And thou Cafarnaum whether thou schalt be arerd up to hevenes? thou schalt go down in to helle, for if the vertues that ben don in thee, hadden be don in Sodome: peraventure thei schulden hane dwel-lid in to this dai. Netheles I seye to you that to the lond of Sodom it schal be lesse peyne in the dai of dome than to thee. In thilke tyme Jhesus answereid and seid, I knoweles to thee fadir lord of hevene and of erthe, for thou hast hid these thinges fro wise men and redy, and hast schewid hem to litil children, so fadir: for so it was plesynge to fore thee. Alle thinges ben goved to me of my fadir: and no man knewe the sone but the fadir, neither ony man knew the fadir: but the sone: and to whom the sone wolde schewe. Alle ye that travellen and ben chargid come to me: and I schal fulfille you. Take ye my yok on you, and lerne ye of me, for I am mylde and meke in herte and ye schal fynde reste to youre souls. for my yok is softe: and my charge light.

CHAP. XII.

I N that tyme Jhesus wente bi cornes in the Sabot dai, and his discipilis hungrienden and bigunnen to plucke the eers of corn and to ete. And the Farisees scyng seiden to him, lo thi discipili don that thing that is not leeful to hem to do in sabotis. And he seide to hem, whether ye han not red what Davith dide whanne he hungriede and thei that weren with him? Hou he entrade in to the hous of god and eet looves of propiscionem, whiche looves it was not leeful to him to ete, neither to hem that weren with him: but to prestat aloose. Or whether ye han not red in the Lawe, that on sabotis prestat in the temple de-foulent the sabotis: and thei ben withoute blame? And I sey to you that heere is a gretter than the temple. And if ye wisten what it is I wolde mersey and not sacrifice: ye schulden never have condemned ynnocentia: For mannes sone is Lord yhe of the sabot. And whanne he passeide fro thennes, he cam in to the synagoghe of hem. And lo a man that hadde a drie hond, and thei axiden him and seiden, wher it be leeful to heele in the sabot, that thei shulden accuse him. And he seide to hem, what man of you schal be that hath a sheepe, and if it fille in to a diche in the sabotis: wher he schal not holde & lifte it up? How mychenmore is a man bettere than a sheepe? therfore it is leeful to do good in the sabotis. Thanne he seide to the man strecthe forth thin hond, and he straughte forth: and it was restorid to helthe as the tothir. And the Farisees wenten out and maiden a counsell agents him: how thei schulden distraye him. And Jhesus knewe it, and wente away fro thennes, and manye sueden him: and he belyde hem alle.
Chap. XII.

And he comandide to hem that thei schulden not make him knowen. That, that thing were fulfild: that was seide bi Ysaie the prophete seyngye, lo my child whom I have chosen: my deryling in whom it hath wel plesid to my soul, I schal putte my Spirit on hym: and he schal telle doom to hethene men. He schal not stryve ne crie: neither ony man schal here his voice in streth: A bredis reed he schal not breke, and he schal not quench smal kynge flex til he caste out doom to victorie. And hethene men schulen hope in his name. Thanne a man blynde & doumbe that had a feend: was brought to him and he heeleide him, so that he spake and sygh. And al the puple wondred and seide, wher this be the son of Davith? But the Farisees herden and seiden, he this castith not out feends, but in Belzebub prince of Foendis. And Iesus wityng he thynkyng, seide to hem ech kyngdom departid agens it self, schal be desolatid, and ech cite or hou departid agens it self schal not stonde. And if Sathanas castith out Sathanas: he is departid agens hym self therfore how schal this kyngdom stonde? And if I in Belzebub caste out develes: *in who myght casten out youre sone? therfore thei schulen be youre domesmen: But if I in spirit of god caste out fendis: thanne the kyngdom of god is come in to you. Either hou may ony man entre in to the house of a strong man, and take awei his vessels: but first he bynde the stronge man and thanne he schal spoile his hous. He that is not with me: is agens me, and he that gdsith not with me: scaterith abrood. Therfore I seye to you, al synne & blasfemy schal be forgiven to men: but the *spirit of blasfemy schal not be forgven. And whoever seith a word agens mans sone: it schal be forgven to hym, but who that seyth a word agens the hooly goost, it schal not be forgven to hym neither in this world ne in the tother. Either make ye the tree good and his fruyt good: either make ye the tree yevl, and his fruyt yevl, for a tree is knowun of the fruyt. Ye generacion of eddriis: hou moun ye speke gode thingis whanne ye ben yvele? for the mouth spekith of plente of the herte. A good man bryngith forth gode things of good tresoure, and an yvle man bryngith forth yvle things of yvle tresoure. And I seye to you that of every yvle word that men spoken: thei schal yeide resoun thereof in the day of doom. For of thi wordis thou schalt be justified: and of thi wordis thou schalt be dampeine. Thanne summe of the scribis and farisees answeriden to him and seiden, maystir we wolen se a token of thee, whiche answerde and seide to hem, an yvle kyndrede and a spouse breker sekyth a token, and a token schal not be gopen to it: but the token of Jonas the profete. For as Jonas was in the wombe of a whaal thre daies and thre nightis: so mannes sone schal be in the herte of the erthe thre daies and thre nightis. Men of Nynye schulen ryse in doom with this generacion and schulen condemyne it: for thei diden penance in the prechyme of Jonas, and lo here a gretter than Jonas. The queen of the south schal ryse in doom with this generacion and schulen condemyne it: for sche came fro the endis of the erthe to here the wisdom of Salomon, and lo here a gretter than Salomon. Whanne an unclene spirit goth out from a man: it goth bi drie places and sekyth reste and fyndith not, Thanne he seith I schal turne agen in to myn hous fro whennes I wente out, and he comyth and fyndith it voide and clensid with besynos and maad fair, Thanne he goth and takith with him sevne othere spirits worse than himself: and thei enteren and dwellen there & the laste things of that man ben maad worse than the forme, so it schal be to this worse generacion. Yit the while he speke to the puple: lo his modir and hise britheren stonden without forth sekyng to speke with him, And a man seide to him, lo thi modir and thi britheren stonden without forth sekyng thee, He answereide to the man that speke to him: and seide, who is my modir and who ben my bretheren? And he helde forth his hond in to his disciplhs: and seide, lo my modir and my bre-
thereon: For who ever doth the wil of my fadir
that is in hevenes, he is my brothir and sister
& modir.

CHAP. XIII.

IN that day Jhesus gheede out of the hous
and saat bisidis the see, And myche puple
was gaderid to him: so that he wente up in to
a boot and sate, and al the puple stode on the
brynke. And he spak to hem many thingis in
parabils and seide, lo he that sowith gheede
out to sowe his seed, And while he sowith,
some seedis felden bisidis the weye, & briddis
of the ayr camen and eeten hem; But othire
seedis felden in to stony placis where thei had-
en not myche erthe, and anoon thei sprugen
up, for thei hadden not depness of erthe,
But whanne the sunne was risen thei swaldiden,
and for thei hadden not roote thei drieiden up.

And othere seedis felden among thornes, and
thornes wexes up and strangliden hem: But
other seedis felden into good lond: and gaven
fruitt sum an hundrid fold, another sixty fold,
an other thrifty fold. He that hath eeres of
heryng here he. And the disciplis camen
nigh, and seiden to hem, whi spekist thou in
parabils to hem? And he answered and seide
to hem for to you it is gaven to know the pri-
vitese of the kyngdom of hevenes: but it is
not gaven to hem. For it schal be gaven to
him that hath, and he schall have plente, but
if a man hath not, also that thing that he hath
schal be taken away fro him. Therfore I
spake to hem in parabils: for thei seynge seyn
not, and thei heryng heeren, not neither un-
dristonden, That the prophecies of Ysaye be
fulfillid seynge, with heryng ye schulen heere
& ye schulen not undristonde, and ye seynge
schulen se and ye schulen not se. For the
herte of this puple is gretly fattid: and thei
herden bevyly with eeres and thei han closid
her yghen; lest sum tyme thei seyn with yghen,
and with eeres heere and undristonde in herte
and thei ben convertid and I heele hem. But
youre yghen that seen ben blessid and youre
eeres that heeren. Forsothe I seye to you, that
many profetis and just men coveitiden to see
the thingis that ye seyn; and thei seiglen not;
and to here theo thingis that ye heren; and thei
herden not: Therfore here ye the parable of
the sower. Ech that hereth the word of the
rewme and undirstondeth not, the yvel spirit
cometh and ravysheth that, that is sowen in
his herte this it is, that is sowen besides the
weye. But this that is sowen on the stony
lond: this it is that herith the word of god, and
anoon with joie takith it; And he hath not
roote in hem siff, but is temporal, for whanne
tribulacion and persecucion is maad for the
word: anoon he is schlaundrid; But he that
is sowen in thornes: is this that herith the word
and the bisynesse of this world, and the fallace
of richeus strunglith the word and it is maad
withouten fruitt, But he that is sowen into
good Lourd: is this that herith the word and
undirstondith and bringith forth fruitt, and sum
makhith an hundrid fold, treuly another sixti-
fold and another thrifty fold. Another parable
Jhesus putte forth to hem & seide the kyng-
dom of hevenes is maad lyk to a man that sow
good seed in his feeld, And whanne men sle-
pten his enemy came and sow above taris in the
myddil of wheate and wente awa. But
whanne the erbe was growid and maad fruitt
thanne the taris apperiden, And the servautis
of the husbone nan camen and seiden to him,
lord wher thou hast not sowen good seed in
thi feeld? whereof thanne hath it taris? And
he seide to hem, an enemy hath do this thing,
and the servautis seiden to him, wolt thou we
gan and gedren hem? And he seide, nay, lest
peraventure ye in gaderinge taris drawe up
with hem the whete bi the roote. Suffire ye
hem bothe wexe into repynge tyme: and in
tyme of rype corne I schal sey to the repers,
first gadere ye toigdre the taris & bynde
hem toigdre in knycches to be brent: but
gedere ye white into my berne. Another
parable Jhesus putte forth to hem and seide,
the kyngdom of hevenes is lyk to a corn of
Senevey whiche a man took and sow in his
feeld, Whiche is the leeste of all sedis, but
whanne it hath woxen it is the moost of all
wortis, and is maad a tree so that briddis of
the cir comen and dwellen in the bowis theroff.
Another Parable Jesus spake to hem, the kyngdom of hevenes is lyk to sour dowgh, whiche a woman took and hidde in thre mesureis of melie, til it were al sowred. Jesus spak alle these thingis in parablis to the puple: and he spak not to hem without parablis; That it schulde be fulfild that is seid bi the profete seynge, I schal opene my mouth in parablis: Y schal tell eit hid thingis fro the makynge of the world. Thanne he lefte the puple and cam into an hous, and hise disciplis canem to him and seiden, expoune to us the parable of taris of the felde, whiche answerde and seide: he that sowith good seed is mannes sone, the feild is the world, but the good seed, these ben sones of the kyngdom; but taris, these ben yvel children: The enemy that sowith hem is the fend, and the ripe corn is the endynge of the world, the repers ben angells, Therfore as taris ben gedride togidre and ben bren in fir: so it schal be in the endynge of the world. Mennes sone schal sende his angells, and thel schulen gedre fro his rewme alle his sclaundris, and hem that don wickednesse. And thel schulen sende hem into the chymney of fir, there schal be wepyng and byetyng togidre of teeth. Thanne juste men schulen sychne as the summe in the rewme of her fadir: he that hath eers of herging here he. The kyngdom of hevenes is lyk to tresour hid in a feild, which a man that fyndith, hidith and for joye of it, he goith and sellith alle thynge that he hath and byeth thilke feild. Eftsones the kyngdom of hevenes is lyk to a marsehant that sechith gode margaris, But whanne he hath founde cc precious margarite, he wente and solde alle thynge that he hadde and boughte it. Eft the kyngdom of hevenes is lyk to a net cast into the see, and that gaderith togidre of alle kynde of fischis, whiche whanne it was ful theye drowen up, and saten bi the brynte and chessen the good into her vessals but the yvele theye kesten out, So it schal be in the endynge of the world, angells schulen go out, and thel schulen departhe yvel men fro the myddle of just men. And thel schulen sende hem into the chymney of fier, there schal be wepyng and grynytynge of teeth. Have ye undirstoden all these thingis? thei seyen to hym yhe: He seith to hem, therfore every wise man of lawe in the kyngdom of hevenes is lyk to a housbonde-man that bryngith forth of his tresour newe thingis and olde. And it was don whanne Jesus had endid these parablis he passide fro themes, And he come into his i cuntre, and taughte hem in her synagogis, so that thei wondriden and seiden, fro whennes this wisdom and vertues comen to this? Whether is not this thei sone of a carpenter? wher his modir be not seid Marie: and hise brithere James Joseph and Symount and Judas, And hise sistres wher thei alle be not among us? fro whennes thanne alle these things comen to this? And so thei weren sclaundrid in him, but Jesus seid to him, a profete is not withouten worship, but in his owne cuntre and in his owne hous, And he did not there many vertues, for the unblieve of hem.

CHAP. XIV.

IN that tyme erode Tetrarke, prince of the fourth part, herde the fame of Jesus; And seide to his children, this is Jon Baptist he is risen fro deth: and therfore vertues worchen in hym, For Eroude hadde holden Jon, and bounden him, and puttide him into prisoun, for erodias the wyf of his brother, For Jon seide to him, it is not leeful to thee to have hir, And he willyng to sle him, drede the peple: for thei hadden him as a profete. But in the day of erodis birth, the doughter of erodias daunside in the myddill and pleside erode. Wherfore with an ooth he bihyaste to give to hir what ever thing sche axide of hym, And sche biforn warnid of hir modir sche give thou to me heere the heed of Jon Baptist in a dische, And the kyng was soreful,, but for the ooth, and for hem that satt togidre at the mete, he comandide to be gyven. And he sente and bihedide Jon in the prisoun, And
his heed was brought in a dische, and it was
grown to the damysel, and sche baer it to hir
modir. And hise disciplis camen and token
his bodi, and birieden it, and thei camen &
tolden to Jhesus. And whanne Jhesus had
herde this thing, he wente fro themnis in a
boot into desert place bisidis, and whanne the
peple hadde herd, thei folowiden him on her
feet fro citees, And Jhesus gheede out and
saigh a gret puple and hadde reuthe on hem,
and heelide the sike men of hem. But whanne
the euen-tyde was come, his disciplis camen
to him and seiden, the place is desert, and
the tym is now passid, lat the puple go into
townes to bye hem mete. Jhesus seide to
hem, thei han not nede to go, ghewe to hem
sumwhat to ete: Thei anserwen, we have
not hoere but fyve looves and twy fischis,
And he seide to hem, byrigne ye hem hider to
me. And whanne he hadde comandid the
puple to sitte to mete on the *heye: he took
fyve looves and twy fischis, and he bibeled
into hevene and blesside and brak and gaf to
hise disciplis, and the disciplis gaven to the
peple, And alle eten and waren fulid, and
thei token the reliifs of broken gobetis twelve
coyns ful: And the nomber of men that
eten was fyve thousand of men out taken
e wyrmyn and litel children. And anoon Jhe-
sus compellide the disciplis to go up into a
boot and go before him over the see while he
left the peple. And whanne the peple was
left, he stiede aloone into an hiil for to preise,
but whanne the evenyng was come he was
there aloone, And the boot in the myrdid of
the see was schoggid with wawis, for the
wynd was contrarie to hem. But in the
fourthe wakying of the nyght he cam to hem
walkynge above the see, And thei seynide
him walkynge on the see weren disturblid and sei-
den that it is a fantum and for drede thei crie-
den. And anoon Jhesus spak to hem and seide,
have ye trist, I am, nyle ye drede. And Petir
answeride and seide, lord if thou art; co-
mande me to come to thee on the watries.
And he seide, come thou, and Petir gheede
doun fro the boot and walkide on the watries to
come to Jhesus, But he sigh the wynd strong,
and was aferd, and whanne he biganne to
drenchhe he criede and seide, lord make me
saaf; And anoon Jhesus belde forth his hond &
took Petir and seide to him, thou of litel
feith why has thou doutid? And whanne he
had stied into the boot the wynd ceeside, And
thei that weren in the boot camen and wor-
shipiden him and seiden, verily thou art god-
dis sone; And whanne thei hadden passid over
the see thei camen into the lond of Genasar.
And whanne men of that place hadden knowe
him, thei sentan inti al that cuntre and thei
broughten to him alle that hadden sykenesse,
And thei prieden him that thei schulden touche
the hemme of his clothynge, and who ever
touchiden weren maad saaf.

* Lat. Fvssum.

CHAP. XV.

Thanne the Scribina and the Farises came
to him fro Jerusalem, and seiden, Whi
breken thi disciplis the tradicions of eldre
men? for thei weischen not her hondis whanne
thei eten breed. He anserwe and seide to
hem whi breken ye the mauandment of god for
your tradicion? For god seide, honoure thi
fadir and thi modir, and he that cursith fadir
or modir dye bi deth: But ye seyn, who ever
seith to fadir or modir, what ever giftis of me
is a schal proufe to thee, and he hath not
worshipid his fadir or his modir and ye han
maad the mauandment of god voyde for youre
tradicion. Ypocrisit, Ysaie the prophet
profeciaide wel of you and seide This peple
honourith me with lippis: but her herte is fer
fro me, and thei worshipen me withoute
cause: techynghe the doctrynes and mauande-
ments of men. And whanne the puple weren
clepid togidre to him, be seide to hem, heere
ye and unthirste, That thing that entrith
into the mouth desoulih not a man, but that
thing that comith out of the mouth desoulih a
man. Than hise disciplis camen and seiden
to hym, thou knowest that if this word be herd the fariases ben sclaunderid? And he answerde and seide every plauntyng that my fadir of hevene hath not plauntyd schal be drawn up bi the roote, Suffre ye hem thei ben blynde, and leederis of blynde men, and if a blynde man lede a blynde man, bothe fallen down in the dich. Petir answerde and seide to him, expowne to us this parable, And he seid yit also ben ye without understanding? Undirstonden ye not that al thing that entriith into the mouth goith into the wombbe and is sent out into the goyng away? But tho thingis that comen forth fro the mouth gon out of the herte and tho thingis defoulen the man, For of the herte gon out yvel thoughtis, manseleyngis, avotries, fornycaciouns, thefis, false witenysyns, blasfemyes; These thingis it ben that defoulen a man: but to ete with hondis not dwaischen defoulieth not a man. And Jhesus ghede out fro themes, and wente into the coostos of Tyre and of Sidon. And to a womman of Chananee ghede out of the coostis and criede and seide to him, Lord the some of Davith have mercy on me, my daughter is yvel travellers of a feynd, And he answerde not to hir a word. and hise disciplis camen and préieden him, and seiden lefte thou hir, for sche crieth affir us, He answerde and seide, I am not sent but to the sheep of the hous of Israel that pe-rischiden. And sche cam and worschipide him and seide, Lorde helpe me, whiche answerde and seide, it is not good to take the breed of children and caste to houndis. And sche seide, this lord, for welhisp eten of the crummes that fallen down fro the boord of her lordis. Than Jhesus answerde, and seide to hir, as womman, thi feith is greet, be it don to thee as thou wolt: and hir dougtir was heelid fro this hour. And whanne Jhesus had passid fro thennis he came besides the see of Galilee, and he gede up in to an hil, and saat there, And myche peple cam to him and hadden with hem doumbe men, and crokide, and feble, and blynde and many othere; and thei castiden hem doun at his feet, and he belide hem, So that peple won- dride, seyngye doumbe men spekynge and crokide goyngye, blynde men seyngye: and thei magnifieden god of Israel. And Jhesus, whanne his disciplis weren clepid tovidre, seide to hem, I have reuthie of the peple for thei han abiden now thré dates with me and thei han nothing to ete, and I wolde not leave hem fastynge lesthe fallen in the wye. And the disciplis seyn to him, wheroff thanne so many looves among us in desert to fulfille so greater a peple? And Jhesus seide to him, how many looves han ye? and thei seiden sevener, and a fewe smale fisches. And he comandide to the peple to sitte to mete on the erthe. And he took the sevene looves and five fisches, and did thankyngis and brake and gaf to his disciplis, and the disciplis gaven to the peple, And alle eeten and weren fullfild and thei token that that was left of relisf sevener lepfull; And thei that eeten weren foure thousand of men, withouten litel children and wynne. And whanne he had left the peple: he wente up into a boot, and cam into the coostis of Magedan.

CHAP. XVI.

A ND the Farisees and the Saducees camen to him temptynge, and thei priseden him to schewe hem a tokene fro hevene. And he answerde and seide to hem, whanne the eventide is come ye seyn it schal be cleer, for be- vene is rody, And the morowe tide to day tempest, for hevene schynith hevyly thanne ye kinnen deme the face of hevene: but ye moun not wite the tokenes of tymes. An yvel generacioun and avowtressa sekith a tokene and a token schal not be goven to it, but the token of Jonas the prophete. And whanne behad left hem, he wente forth. And whanne hise disciplis camen over the see thei forgaten to take looves. And he seide to hem, bibliode ye and beware of sour dought of Farisees and of Sadu-
ceis. And thei thoughten among hem, and seiden, for we han not taken looves; But Jhesus witynge, seide to hem: what theken ye amonge you of litil feith for ye han not looves? yit unerstonden not ye nether han mynde of fyve looves into fyve thouysynde of men: and hou many coffyns ye token? Neither of seyven looves into four thyousynde of men, & hou many leeps ye token? Whi unerstonden ye not, for I seide not to you of bread: be ye war of the sour dough of Parisees and of Saducees: Thanne thei unerstonden, that he seide not to be war of sour dough of looves: but of the techynge of Parisees and Saducees. And Jhesus came into parties of Cesarie of Philip, and axide his disciplies and seide, whom seyn men to be manusone? And thei seiden, summe Jon Baptist, ethir Helie, and oon Jeremye, or oon of the prophetis. Jhesus seide to hem; but whom seyn ye me to be? Symtont Petir answereide and seide, thou art Crist the sone of god lyyynge. Jhesus answereide and seide to him, blessid art thou Symtont Barjona, for flesh and blod schewide not to thee; but my fadir that is in hevenes: And I sey to thee thou art Petir and on this stoon I schal bilde my chyche and the gate of helle schulen not have myght agens it, And to thee I schal give the keies of the kyngdom of hevenes and what ever thou schalt bynde on erthe schal be bounde also in hevenes. And what ever thou schalt unbonde on erthe, schal be unbounden also in hevenes. Thanne he comandide to his disciples that thei schulden sey to no man that he was Crist. Fro that tyme Jhesus bogan to schewe to his disciplies, that it biowyde him to go to Jerusalem and suffre many thinges of the eldre men, and of Scribis & of prinics of prestis, and be slayn and the thridde day to ryse agen. And Petir took him, and bogan to blame him and seide, fer be it fro thee Lord; this thing schal not be to thee. And he turnyde and seide to Petir, Sathanas go aftar me, thou art a sclaudre to me, for thou saverist not the thingis that ben of god, but the thingis that ben of men. Thanne Jhesus seide to his disciplies, if ony man wolde come aftar me, denye he himselfe and take his cross and sue me. For be that wolde make his lyf seaf schal leese it, and he that schal leese his lyf for me schal fynde it, For what profith it to a man if he wynne al the world and suffre peyryng of his soule or what chaungyng schal a man give for his soule? For mannes some schal come in glorie of his fadir with his angylis and thanne he schal yeide to every man aftar his workis. Treuly I seye to you ther ben summe of hem that stonden heere, whiche schulen not tast deeth, til thei se mannes some comynge in his kyngdom.

CHAP. XVII.

A ND aftar sixe daies Jhesus took Petir & A James and Jon his brother and ledd hem asidis in to an high hil, And was turned into an other likenesse before hem, and his face schoon as the sunne, and his clothis weren maad white as snow, And lo Moyseyes and Helie apperiden to hem, and spaken with hem. And Petir answereide and seide to Jhesus, Lord it is good us to be heere, if thou wolt, make we heere thes ta- bernaclis to thee oon, to Moyseyes oon, and oon to Helie. Yit the while he spake, lo a bright cloude overschadowe hem, and lo a voyes cam out of the cloud and seide, this is my dere worth the sone in whom I have wel pleiad to me, heere ye him. And the discipiles herden & felden doun on her facis, and dredden greatly, And Jhesus cam and touchide hem and seide to hem, ryse up and nyle ye drede, And thei leffan up her yghen and sayen no man but Jhesus alone, And as thei came doun of the hil, Jhesus comandide to hem and seide, seye ye to no man the visiouen til mannes some ryse agen fro deeth. and his discipiles axiden him and sayen c what thanne seeyn the Scribis, that it biwoth that Elye come first, He answereide and seide to hem Elye schal come and he schal restore all thingis; And I sey to you, that Elye is

* the Scribis.
now comen, and thei knowen him not, but thei
diden in him whatever things thei wolden, and
so mannes some schal suffre of hem. Thanne
the disciplis undissteuen that he seide to hem
of Jon the Baptist. And whanne he cam to
the peple, a man cam to him and fell down on
knee before him and seide, Lord have merse
on my sone for he is lunatyk and suffrith yvelle,
for ofte tymes he falleth into the fire, and ofte
tymes into watyr, And I broughte him to the
disciples and thei myghten not hecile him.
Jhesus answerede and seide, a thou genero-
ciouun ubeliful & weiward, how longe schal
I be with you how longe schal I suffre you?
bringe ye him hidur to me. And Jhesus
blamyde him, and the devel wente out fro
him, and the child was hecild fro that our.
Thanne the disciplis camen to Jhesus privatly
and seiden to hem: whi myghten not we caste
him out? Jhesus seith to hem for your un-
believer, treuly I sey to you, if ye have feith as a
corn of Seyveney, ye schulen sey to this hil
passe thou hennes, and it schal passe, and
nothing schal be impossible to you. But this
kynde is not cast out but bi pruying and fast-
ing. And while thei weren abdyynge togidre
in Galilee Jhesus seide to hem, mannes some
schal be bitrayed into the hondis of men. And
thei schulen sle him and the thirde dai he
schal ryse aen to lyf, and thei weren ful sory.
And whanne thei camen to Cafarnaum thei
that tokent tribute camen to Petir and seiden
to hem, youre mister payeth not tribute? And
he seide, ysis, and whanne he was come
into the hoas, Jhesus cam before him & seide,
Symound, what seemith to thee? kynghis of
erthe of whom taken thei tribute, of he sones
either of aliens? And he seide, of aliens.
Jhesus seide to him, thanne sones ben fre.;
But that we sclaunder hem not go to the see
and caste an hook, and take theilke fisch that
first comith up and whanne his mouth is open-
ed, thou schalt fynde a Stater take it and give
for thee & for me.

CHAP. XVIII.

In that hour the disciplis camen to Jhesus A
and seiden, who gesith thou is grether in
the kyngdom of hevenes? And Jhesus clepide
a littil child and putte him in the myddel of hem,
And seide, I seye treute to you, but ye be
turned and maad as littil children, ye schul not
entre into the kyngdom of hevenes. Therfore
whoever mekith him as this littil child he is
grethere in the kyngdom of hevenes; And he
that rescseyth oon sich littil child in my name
rescseyth me: But whoso sclaunderith oon of
these smale that bleyven in me, it spedith to
him that a myyne stoonne of assis be hanged in
his necke and he be drenchid in the depness
of the see. Wo to the world for sclaunderis,
for it is need that sclaunderis come, neethes-
wo to theilke man bi whom a sclaunder come-
eth. And if thin hond or thi foot sclaunderith
thee kitte it off and caste away fro thee, it is
bettir to thee to entre to lyf feble either crokidi,
than havynge tweyne hondis or twey feet to be
sent into everlastynge fier. And if thin yghth
sclaunderi thee, pulle it out and caste away fro
thee it is bettir to thee with oon yghth to entre
into lyf, thanne havyngye tweyn yghen to be
sent into the fier of helly. Së ye that ye des-
pie not oon of these litle, for I seye to you
that the aungels of hem in hevenes seen ever-
more the face of my fadir that is in hevenes,
For mannes some came to save that thing that
perischide. What semeth to you, if ther
weren to a man an hauadrid sheep and oon of
hem hath errid when he schal not leve nynty
and nyne in desert, and schal go to seche that,
that errides? And if it faile that he fynde it,
treuly I seye to you, that he schal have joie
thereof more than on nynty and nyne that erri-
den not. So it is not the wilte before your
fadir that is in hevenes, that oon of these litle
perische. But if thi brother synmeth agens thee
go thou and reprove him bitwix thee and him
aloone, if he berith thee thou hast wonnen thi
brothir & if he hecirth thee not, Tak with thee oon or twayne, that every word stonde in the mouth of twayne or thre witnessis, And if he hecirth not hem, seye thou to the chirche, But if he hecirth not the chirche; be he as an hethen and pupplisian to thee. I seye to you treuly, what ever thing ye bynden on erthe tho schulen be bounde also in hevene: and whatever thingis ye unbynden on erthe tho schal be unbounden also in hevene. Eftsone I seye to you that if twayne of you consente on the erthe, of every thing what ever thei axen, it schal be don to hem of my fadir that is in hevenes: For where twayne or thre ben gadered in my name, there am I in the myddil of hem. Thame Petre cam to him and seide, Lord hou ofte schal my brothir syne agens me, and I schal forgive him? whether til se- vene tynes? Jhesu seith to hem I seye not to thee til sevene sithis; but til seventy sithis seven sithis. Therfore the kyngdom of hevenes is likened to a kyng that wolde rikene with his servantis. And whanne he bogan to putte resoun oon was offride to him that oughte to him ten thousand talentis, And whanne he had not wherof to yeldhe, his lord comaundide him to be sold, and his wyf, & children, and alle thingis that he hadde, and to be paid, But thilke servaunt fell doun and preiede him and seide, have patience in me, and I schal yeldhe to thee all thingis. And the Lord hadde mercy on that servant, and suffridge him go, and forgaf to him the dette. But thilke servaunt gede out, and fonde oon of his even ser- vauntis that oughte him an hundrede peens, and he heekde him and strangide him and seide, yeldhe that, that thou owist, And his even servaunt fel doun and preide him and seide, have patience in me, and I schal quyte alle thingis to thee. But he wolde not: but wente out and putte him into prisoun til he payede al the dette. And his evene servauntis seynge the thingis that weren don soroweden greetly, and thei camen and tolden to her lord alle the thingis that weren don. Thanne his lord cle- pide him and seide to him, wickide servaunt I forgaf to thee alle the dette, for thou prisedest me; Therfore weter wher it bihowed not also thee to have mercy on thin even servaunt as I hadde mercy on thee? And his lord was wroth and took him to tormentouris til he paide al the dette, So my fadir of hevene schal do to you, if ye forgiven not every man to his brothir of youre hertis.

CHAP. XIX.

And it was don whanne Jhesu hadde endid these wordis he passide fro Galilee and came into the coostis of Jude over Jordau: And nyche puple suede him, and he heelide hem there. And the Fariises camen b to him temptyng he, and seiden weter it be leefull to a man to leve his wyf for oone cause? whiche answeride and seide to hem have not ye rad, for he that made men at the bigynnynge made hem male and female? And he seide, for this thing a man schal leve fadir and moibir, and he schal drawe to his wyf, and thei schal be twayne in oo flesch: And so thei ben not now twayne but oo flesch; therfore a man departhe not that thing, that god hath joy ned. Thei seyen to him, what thanne comaundide Moyse to give a libel of forskying, and to leve of? And he seide to hem, for Moyse for the herdesnes of youre herte suffride you b leve youre wyves, but fro the bigynnynge it was not so, And I seye to you that whoweir levt he his wyf but for fornicacion, and wed- dith an oother doth leccerie; and he that wed- dith the forsaken wyf doth leccerie. Hise disciplies seyen to him, if the cause of a man with a wyf is so, it spedith not to be weddid; And he seide to hem, not alle men taken this word, but to whiche it is gowen. For their ben gel- dyngis, whiche ben thus born of the modirs wombe, and ther ben geldyngis that ben maad of men, and ther ben Geldyngis that han gelf- did hemself for the rewe of hevenes; He that may take; take He. Thanne litl children weren brought to him that he schuldle dutte hondis to hem, and preie, and the dis-

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* bigan to rekenen oon that oghte on thousand talentis was broughte to him. * MSS. haue to. Sed reconscriere sunt MSS.

In 6 antiquiseribus deest.
Chap. XIX, XX.

T

HE kyngdom of hevenes is lyk to an

A housbone man that wente out first bi

the morowe to hyre werkmen into his vyne-

erd, And whanne the covenaut was mad

with werkmen of a peny for the day he sente

hem into his vyneyerd. And he gede out

aboute the thridde howre and signe othere

stondynge ydel in the chepyng: And he seide
to hem go ye also in to my vyneyerd, and that,

that schal be rightfull I schal gyve to you, and

thei wenten forth. Eftsoones he wente out

aboute the sixte hower and the nynthe and dide

on lyk manere. But aboute the eleventhe

hour he wente out and founde other stondynge,

and he seide to hem, what stonden ye idel

beere al dai? Thei seyen to him, for no man

hath hyrid us. he seith to hem, go ye also

into my vyneyerd. And whanne evening was

come the lord of the vyneyerd seide to his pro-
curatour, clepe the werkmen, and yelde to

hem her hyre, and bigynne thou at the laste til

to the firste. And so whanne thei weren come,

that camen aboute the ellevente hour also

thei token everych of hem a peny: But the

firste camen and demyden that thei schulden

take more but thei token ech oon bi hemself a

peny. And in the taking thei grucchini

den the housbone man and seiden The

lase wroghten oon hour, and thou hast moad

hem evene to us hat born the charge of the
dai & heete. And he anserwe to oon of

hem, and seide, frend I do thee no wrong;

where thou hast not accordid with me for a

peny. Take thou that, that is thin, and go,

for I wole give to this last man as to thee.

Wher it is not lefful to me to do that, that I

wole? wher thin yxe is wikkeid for I am good?

So the laste schulen be the firste, and the firste

the laste, for many ben cledid & fewe ben

ghonghe.
MATTHEW.

And Jhesus wente up to Jerusalem and toke hys twelve discipiles in pryvete, and seide to hem, lo we gon up to Jerusalem, and mannes some schal be bitakun to princis of prestis & scribis: and thei schulen condempte him to deeth, And thei schulen bitakhe to hethene men, for to be scorned, and scourgid, and crucifid and the thrid day he schal rys

e agen to lyf. Thanne the modir of the sones of Zebedee cam to him with hir sones, honourynge and axynge sum thynge of him. And he seide to hir what wolt thou? Sche seith to him, sey, that these twyne my sones sitte oon at thi right half, and oon at thi lifte haife in thi kyngdom. But Jhesus answereide and seide, ye witen not what ye axen. mounye drynke the cuppe whiche I schal drynke? thei seyn to hir, we moun. He seith to hem ye schulen drynke my cuppe: but to sitte at my right half or lift half, is not myn to gyve to you but to which it is maed redy of my fadir. And the ten herynge, hadden indignacion of the twyne britheren. But Jhesus clepide hem to hyn and seide, ye witen that princis of hethene men ben lordis of hem, and thei that ben grette usen power on hem. It schal not be so among you; but whover wole be maad grettere among you, be he youre myniste, And whoever among you wole be the firste, he schal be youre servaunte. As mannes some cam not to be served but to serve, and to give his lyf redempcioun for manye. And whanne thei gede out of Jericho myche puple suede him. And lo to blynde men saten bisidis the waye, and berden that Jhesus passide, and thei creiden and seiden, Lord the sone of David, have mercy on us. And the puple blamid hir, that thei schulen be stille: And thei creiden more and seiden, Lord the sone of Davith, have mercy on us. And Jhesus stood and clepide hem and seide, what wolde ye that I do to you? Thei seyen to him, Lord that our ye ghen be opened. And Jhesus had mercy on hem and touchide her yghen, and anoon thei seyen, and suede him.

CHAP. XXI.

And whanne Jhesus cam nygh to Jerusalem and cam to Bethafge at the mont of Olyvete, thanne sente he his twyne discipiles; And seide to hem, go ye into the castel that is agens you, and anoon ye schulen fynde an ass tied and a colt with hir untie ye, and bryngh to me. And if ony man say to you any thing: seye ye that the lord hath nede to hem and anoon he schal leve hem. Al this was don that that thing schulde be fulfild, that was seide bi the profeete seyninge. Seye ye to the doughter of Syon, lo thi kyng comith to thee meke sittynge on an ass and a foole of an ass undir yok. And the discipiles geden & diden as Jhesus commaundide hem. And thei broughten an ass and the foole, and leiden hir clothis on hem, and maden hem sette above, And fulle myche puple spredden hir clothis in the wyse, other kttiden brauncis of trees and strewiden in the wyse. And the puple that wente bfore and sueden creiden and seiden Osanna to the sone of Davith, blesse is he that comith in the name of the Lord Osanna in high things. And whanne he was entred into Jerusalem al the citee was stird and seide, who is this? But the puple seide, this is Jhesus the prophete of Nazareth of Galile. And Jhesus entride into the temple of god, and castide out of the temple alle that boughten & soldeen, and he turnde upso down the boardis of chaungereis and the chaycris of men that solden culveris. And he seith to hem, it is writyn, myn bous schal be clepid an hous of preyer, but ye han maad it a denne of theves. And blynde and crookid camen to him in the temple, and he heelide hem. But the princis of prestis & scribis seyngye the merveylouse thynge that he dede and children cryinge in the temple and seyngye Osanna to the sone of Davith, thei hadded indignacion. And seiden to him, heristhou what these seyen? And Jhesus seide to hem, yhe. wyr ye han never red that of the mouth
Chap. XXI.

of younge children and of soukynge children thau hast mada perfty herynge? And whanne he lefte hem, he wente forth out of the cite into Bethanye and there he dwelt, and taught hem of the kyngdom of god. But on the mo- rowe he turnyng a gyn into the citee hungry, And he saugh a fyg tre bisidis the weye and cam to it and fand nothing therynde but leves onely. and he seide to it, seve fruyt come forth of thee into whouten ende; and anoon the fyg tre was dyed up: And disciplis sighen wondride and seiden, hou anoon it dydce? And Jhesus answerdie & seide to hem treuly I sey to you, if ye haue faith and doute not, not onely ye schulen do as of the fyg tre; but also if ye seyen to this stille, take & caste thee into the see it schal be doon so: And alle thingis whatereve ye blyeveyng schulen axe in prier ye schulen take. And whanne he cam into the temple, the pryncis of prestis and elde men of the puple camen to him that taughte, and seiden, in what pwer dost thou these thingis, and who gaf thee this pwer? Jhesus answerdie and seide to hem, and I schal axe you oo word, the whiche if ye tellen me I schal sey to you in what pwer I do these thingis. Of whennes was the baptym of Jon, of hevene, or of men? and thi thoughten withynne hem sal seywage, if we seyen of hevene he schal seye to us, thi thanne bleven ye not to him? If we seyn of men: we dreden the puple, for alle hadden Jon as a prophete. And thi answerdien to Jhesus and seiden we witen not. and he seide to hem, neithir I seye to you in what pwer I do these thingis. But what semeth you? a man hadde two sones and he cam to the firste and seide, sone go worche this dai in my vyneyerd: And he answerdie and seide I nyle, but afterward he forhtoughte and went forth: But he came to the tother and seide in the same manere, and he answerdie and seide, lord I go and he went not. Who of the twyeme dye the fadris wille? thi seyen to him the firste. Jhesus scith to hem, treuly I seye to you, for pup-

clicants and hoors schul go bifoer you into the kyngdom of god. For Jon cam to you in the wey of ryghtwisnesse and ye blyeveyden not to him, but papplicants and hoors blyeveyden to him, but ye sighen and hadden no forthenkyng aftir, that ye blyeveyden to him. Here ye an 0 other parable, ther was an housebondeman that plaselde a vineyerd and hégge it about and dalfe a pressure therynde and bilsede a tour, and hiride it to erthe tileris & wente fer in pil-
grimage. But whanne the tyne of fruyts ney-
ghedie he sente his servauntis to the erthe tileris to take fruyts of it. And the erthe tileris token kise servauntis, & thi beseen the toom, thi slowen an 0ther, and stonyden an 0ther. Es soon he sente other servauntis, moo thanne the firste and in lyk manere they diden to hem, And at the laste he sente his sone to hem, and seide, thi schulen drede my 
sone. But the erthe tileris seyne the sone seyden withynne hemsif, this is the er, co-
me ye ale we him, and we schulen have his cry-
tage: And thi token and castiden him out of the vyneyerd and alwen him. Thorefor whanne the lord of the vineyerd schal come, what schal he do to thilke erthe tileris? Thi seyn to him, he schal lese yevle the ywel men: and he schal sette to hyre his vineyerd to othere erthe tileris, which schulen yelde to him fruyt 
in her tymes. Jhesus seith to hem reddem ye nevere in scripturis, the stoon whiche the bil-
deris reproveden, this is maad in to the heed of the cornere? of the Lord this thing is don, and it is mervejelous before oure yghen. Ther-
fore I seye to you, that the kyngdom of god schal be taken fro you, and schal be goven to a folk doyage fruyts of it. And he that schal falle on this stoon schal be broken, but on 
whom it schal falle it schal also brisen him. And whanne the pryncis of prestis and farisees hadden herd his parabulis, thi knewen that he seide of hem. And thei soughten to holde 

him; but thei dreedden the puple, for thei had-
den him as a profete.
MATTHEW.

CHAP. XXII.

A ND Jhesus answere and spak eftsoone in parables to hem, and seide, The kyngdom of hevenes is maad lyk to a kyng that madde weddungis to his sone, And he sente hise servauntys for to clepe men that weren bede to the weddungis and thei wonden not come. Eftsoon he sente othere servauntys, & seide seye ye to the men that ben beden to the feeste, Lo I have maad redy my mete, my boles and my volatilis ben alyne, and alle thingis ben redy, come ye to the weddungis, But thei despiseden, & wenten forth, oon into his toun, another to his marchaundise. But othere heelden hise servauntys, and turmentiden hem, and slowen. But the kyng whanne he hadde herd was wroth, and he sente hise oostis, and he destriede the manquelleris, and breet her citee: Thanne he seide to his servauntys the weddungis ben redy but thei that weren clepiden to the feeste weren not worthi. Therfore go ye into the endis of weyes, and whomever ye fynden, clepe ye to the weddungis: And his servauntys geden out into weyes: and gedriden togidere alle that thei founden goode and yvele, and the bridale was fullid, with men sittyngene at the mete. And the kyng entride to se men sittyngene at the mete, and he sigh there a man not clothid with byred-cloth, And he seide to hym, frened how entridist thou hidere withoute byred clothis? and he was doumbre. Thanne the kyng bad hise mynistrys bynde him bothe hondis and feet: and sende ye him in to utner derknesis there schal be wepyng and grynntyng of teeth, For many ben clepid but fewe ben chosen. Thanne Farisees geden awei and token a counsell to take Jhesus in word, And thei senden to him her discipils with Herodians and seiden, maistere we witen that thou art sothast and thou teachest in treythe the wyey of god, and thou chargist not of ony man, for thou biholdist not the persone of men, Therfore seye to us, what it seemith to thee? is it lefeth that tribute be goven to the emperour either nay? And whanne Jhesus hadde knowe the wychidnesse of hem, he seide: Ypocritys what tempten ye me? Schewe ye to me the prente of the money; and thei broughten to him a peny, And Jhesus seide to hem, whos is this ymage, and the writing above? Thei seyn to him the empeourius. Thanne he seide to hem therfore yelde ye to the empeour, the thingis that ben the empeourius: and to god, the thingis that ben of god. And thei herden and wondrden and thei lefthen him and wenten away. In that dai Sadducees, that seyn ther is no risyngagen to lyf camen to him and axiden him, And seiden maistir Moysees seide if any man is ded, not havyngyne a sone: that his brothir wed his wyf and raise sed to his brothir, And sevne Britheren weren at us, and the firste weddie a wyf and is dede and hadde no seed, and lefte his wyf to his brother, Also the seconde, and the thridde til to the seventhe; But the laste of alle the womman is dede also. In the risyngyngagen to lyf, whos wyf of the sevne schal sche be? for alle hadden hir. Jhesus answereide and seide to hem, ye eeren, not knoynge the Scripturis ne the vertue of god. For in the risyngyngagen to lyf, neither thei schulen wedde neither schulen be weddiid, but thei ben as the angelis of god in hevene. And of the risyngyngagen of ded men have ye not red, that is seide of the Lord, that seith to you, I am god of Abraham, and god of Isaac, and god of Jacob, he is not god of dede men, but of lyfyngene men: And the puple heeryngyng wondrden in his techyngye. And Farisees herden that he had put scilence to Sadducees and camen togidere, And oon of hem a techer of the lawe axide Jhesus and temptide him, Maisster whiche is a gee maundment in the lawe? Jhesus seide to him, thou schalt love thi lord god of al thin herte, and in al thi soule, and in al thi mynde: This is the firste & the most maundment, And the seconde is lyk to this, thou schalt love thi neibhor as thi sylf: In these two maundementis hangith a the Lawe & the profetis. And whanne the
Farisees weren gaderid togidre; Jesuas axide hem, And seide, what semeth to you of Crist, whos sone is he? they seyn to him of Davith, He seith to hem, hou thanne Davith in spirit cleeplith him lord, and seith? The Lord seide to my lord, sitte on my right hand, til I putte thin enemies to a stool of thi feet. Thanne if Davith cleeplith him lord, hou is he his sone? And no man mighte answere a word to him; neither ony man was hardy fro that dai to axe him more.

CHAP. XXII.

Thanne Jhesu spak to the puple, and to hise disciplis, and seide, on the chaire of Mojese han sete Scribis and Farisees. Therfore kepe ye and do ye alle thingis, whatevver thingis, they seyen to you: but nyle ye do atir her werkeis; for they seyen and do not. And they bynden grevous chargis and that moun not be born, and putten on schouldris of men: but with her fyngey thei wolen not move hem. Therfore thei don alle her werkeis, that thei be seen of men. for thei drawn abrood her falatersies and magnuyen hemmes, and thei loven the firste sittynge placies in sopereis, and the firste chaieris in sinagogis, and salutacions in cheping, and to be cleeplid of men maistir. But nyle ye be cleeplid maistir, for oon is youre maistir, and alle ye ben britheren; And nyle ye clepe to you a fadir on ethe; for oon is youre fadir that is in hevenes. Neither be ye cleeplid maistir; for oon is youre maister, Crist. He that is grettist among you schal be youre monystre. For he that higheth himself, schal be mekiid. and he that mekiid himself, schal be ehaamsid. But wo to you Scribis and Farisees ypocritis; that closen the kyngdom of hevenes before men, and ye etreyn not: neither sufferen men entrigne to entre.

Wo to you Scribis and Farisees, ypocritis: that eten the housis of widwis and preien bi long preyer, for this thing ye schulen take the more doom. Wo to you Scribis and Farisees ypocritis; that gon about the sce and the lond to make oo prosoleyte, and whanne is maad: ye maken him a sone of helle double more than ye ben. Wo to you bylynde lederis that seyn whoever swerith bi the temple of god it is nothing but he that swerith in the gold of the temple is dettour: Ye foolis and bylynde, for what is grettere, the gold or the temple that halowith the gold? And whoever swerith in the auter, it is nothing; but he that swerith in the gift that is on the auter, owth. Blynde men, for what is more, the gift or the auter that halowith the gift? Therfore he that swerith in the auter, swerith in it, and on alle thingis that ben theron. And he that swerith in the temple, swerith in it and in him that dwellith in the temple. And he that swerith in hevene, swerith in the trone of god, and in him that sittith theron. Wo to you Scribis and Farisees ypocritis that tihen mynte anete and comyne and han left the thingis that ben of more charge of the lawe doom and mercy and feith, and it bhovide to do these thingis, and not to leve tho. Blynde lederis clensyng a gnatte but swolowyng a camel. Wo to you scribis and farisees ypocritis, that clesen the cuppe and the plater without forth, but withynne ye ben full of raveyn and unclemnesse. Thou bylynde pharisise clense the cuppe and the plater withynne forth, that that is without forth be maad clene. Wo to you scribis and a farisees ypocritis, that ben lyk to sepulcres whidit, which whouten forth semen faire to men: but withynne thei ben fulle of bones of dide men and of alle filthe. So ye without forth semen just to men, but withynne ye ben ful of ypocrisie and wickidnesse. Wo to you 8 scribis and farisees, ypocrites that bliden sepulcres of profetis, and maken faire the birielis of just men: And seyen, if we hadden ben in the daies of our fadiris, we schulden not have be her felowis in the blood of profetis: And so ye ben in witnessyng to you sylf that ye ben the sones of hem that slowen the pro-
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fetis, And fulfille ye the mesure of youre fadris. Ye eddis and eddis briddris, hou schulen ye fe fro the doom of helle? Theryfore lo I sende to you profetis and wise men and scribis, and of hem ye schulen fee & crucifie and of hem ye schulen scourge in youre synagogis, and schulen pursue fro citee to citee: That al the just blood come on you that was shed on the erthe fro the blood of just Abel to the blood of Zacarie the sone of Barachie, whom ye slawen bitwixe the temple and the aiter: Treuly I seye to you, alle these things schulen come to this generacion. Jerusalem, Jerusalem that sleest profetis and stonest hem, that ben sent to thee; hou offe wolde I gedre togider thi children as an henne gederith togider here chykens undir hir wyngys and thou woldist not? lo youre hous schal be left to you desert. And I seye to you, ye schulen not se me fro hennis forth til ye seyen blesseid is he that cometh in the name of the lord.

CHAP. XXIV.

AND Jhesus went out of the temple, and hise discipilis camen to him, to schewe him the bildynge of the temple; But he answerde and seide to hem, seen ye alle these things? treuly I seye to you a stoon schal not be left heere on a stoon that ne it schal be distrayed; And whanne he saat on the hil of Olyvete hise discipilis camen to him prively and seiden, seye us whanne these things schulen be, and what token of thi comynge, and of the ending of the world. And Jhesus answerde & seide to hem, loke ye that no man disceyve you. For manye schulen come in my name, and schulen seye, I am Crist; and thei schulen disceyve many. For ye schulen heere batels, and oppynouns of batels, se ye that ye be not disturblid. for it bithovyd these things to be don; but not vit is the ende. Folk schal ryse togider aven folk, and rewme agens rewme, and pestilencis and hungris, and the erthe movynge schulen be bi places; and alle these ben bigynnynge of sorowis. Thanne men schulen bi take you into tribulacion, and schulen ale you, and ye schulen be in hate to alle folk for my name, and thanne many schulen be sclaundrid and bitraie ech oother, and thei schulen hate ech oother. and many false profetis schulen ryse and disceyve manye, and for wickidneas schal be plenteous, the charite of many schal weye cold, but he that schal dwelle stable into the ende schal be saaf; And this gospel of the kyngdom schal be prechyd in al the world in witnessyng to alle folk, ad thanne the end schal come. Theryfore whanne ye seen the abomy nauoyoun of discoumfort, that is seid of Danyel the profete stondynge in the hooly place, he that redith undirstonde he. thanne thei that ben in Judee fe to the mounteyns, and he that is in the houz roof come not doun to take ony thing of his houz, ad he that is in the feeld turne not aen to take his oocete. But woo to hem that ben with childe and noryschin in the days. Preye ye that your feleyng be not maad in wynter, or in the sarbotis, for thanne schal be great tribulacion what manere hath not be fro the bigynnynge of the world til now, neither schal be maad. And but tho days hadden ben abreggid ech flesch schulde not be maad saaf, but tho days schulen be maad schorte for the chosen men. Thanne if ony man seye to you, lo heare is Crist, or there, nyle ye blyeve. For false Cristis and false profetis schulen ryse and thei schulen give grete tokenes and wondris, so that also the chosen be led into errour, if it may be don, lo I have bfore seide to you. Theryfore if they seye to you, lo he is in desert, nyle ye go out, lo in privye places, nyle ye trowe; For as leyt goith out fro the east, and apperish into the west; so schal he also the-comynge of mannes sone. Wherever the bodi schal be also the egis schulen be gaderid thider. And anoon afir the trybulation of tho days, the sunne schal be maad derk and the moone schal not give his light, & the sterris schulen falle fro hevene, and the vertues of hevenes schulen be moved, And thanne the token of mannes sone schal appere in hevene; and thanne alle kyredis of the erthe schulen weyle, and thei schulen se mannes sone comynge in the cloudis of hevene with myche vertu and maieste: And
he schal sende hise engelis with a trumpe and a gree voye, and they schulen gredre hise chose sene fro foure wyndies, fro the higheste thinges of hevenes to the endis of hem. And lerne ye the parable of a fygte tre, whanne his braunchis is now tending, and the leves ben sprungen, ye witen that soone is nygh, so and ye whanne ye seen alle these thinges wite ye that it is nygh in the gatis, treuly I seye to you, for this generacion schal not passe til alle thingis be don. Hevene and erthe schulen passe, but my wordis schulen not passe. But of thilke dai and our no man woot, neither angelis of hevenes, but the fadir aloone. But as it was in the dai of Noe so schal be the comynge of mannes sone: For as in the dai of before the gree flood thei weren etynge and drynkyng, weddyngye and takynge to weddyngye til that dai that Noe entride into the schip, and thei knewn not til the gree flood came, and took alle men: so schal be the coming of mannes sone. Thanne tweyne schulen bein a feeld oon schal be take, and an other left: Two wynmen schulen be gryndynge in oon queern oon schal be taken and the tother left: tweyne in a bed the toon schal be taken and the tother left. Therefore wake ye, for ye witen not in what our the Lord schal come; But wite ye this, that if the housebondman wiste in what our the theef were to come, certis he wolde wake and suffre not his hous to be undirmynded. And thence be ye redy, for in what hour ye gessen not, mannes sone schal come. Whoso gessist thou is a trewe servaunt and a prudent, whom his lord ordeynede on his meyne to gyve hem mete in tyme? Blessid is that servaunt whom his Lord, whanne he schal come, schal fynde do so dyonge; Treuly I seye to you for on alle hise goodis he schal ordeyne him. But if thilke yvill servaunt seie in his herte, my Lord tarieth to come, And bignymith to smyte his evene servauntes ete and drynke with drunken mea. The Lord of that servaunt schal come in the dai whiche he hopith not and in the our that he knowith not; And schal departe him, and putte his parte with ypocrisie, ther schal be wepyng, and gruytinge of teeth.

CHAP. XXV.

THE kyngdome of hevenes schal be lyk to a ten virgins, whiche token her laumpis and wenten out aycens the housbonde and the wyr; and fyeve of hem weren foolis, and fyeve prudent: but the fyeve foolis token her lampis, and tooken no oile with hem: but the prudent token oile in her vessels with the laumpis: and whilst the housbonde taried alle thei nappiden and slepten; but at midnight a cry was mead: lo the spouse comith, go ye out to meete with him. Thanne alle the virgins risen up and arayed her lampis. And the foolis seiden to the wyse, give ye to us of youre oyle: for oure lampis ben quenchid: The prudent answeriden and seiden, lest peraventure it suficce not to us and to you: go ye rathir to men that silen, and bie to you. And whende the wenten for to bie, the spouse cam, and theo that weren redy entriden with him to the weddynge, and the gate was schitt, And at the laste, the outhe virgyns camen and seiden, Lord, Lord, opene to us. And he answerden and seiden, treuly, I sey to you, I knowe not you. Therefore wake ye, for ye witen not the dai, ne the our. For as a man that goth in a pilgrimage, clepide hisse servauntes and bitooke to hem hise goodis, and to oon he gaf fyeve talents, to oon othur tweyne; and to oon othur oon, to ech afir his owne vertu; and wents forth anoon. And he that hadde five besauntes wente forth and wroughte in hem & wanne othir fyeve. Also and that hadde taken tweyne wanne othir tweyne. But he that hadde taken oon, gude forth and dalf into the erthe: and hidde the money of his lord. But atir longe tyme the Lord of the servauntis came and rekenede with hem. And he that hadde taken fyve besauntes cam and broughte others fyeve, and seide, Lord thou bitokist to me fyve besauntes lo I have gitten above fyve othr is.
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His Lord seye to hym wel be thou gode servant and faithful for on fewe thingis thou hast be true, I schal ordeyne thee on many thingis, entre thou into the joie of thi Lord. And he that hadde takun tweye talentis, came & seide Lord thou bitokist to me tweye besauntis, lo I have wonen over othir tweyne. His Lord seide to him wel be thou gode servant and true, I schal ordeyne thee on many thingis entre thou into the joie of thi Lord. But he that hadde takun oo besaunt, came and seide Lord Y woot that thou art an harde man, thou repist where thou hast not sowe and thou gederis togidere where thou hast not spre abrood, and I dreyndye, wente & hidde thi besaunt in the erthe, lo thou hast that that is thin. His lorde answerdse and seide, to him yvel servant and slow: wistist thou that I repe where I seve not, and gede togiere where I sprede not abrood: Therfore it bhovevede thee to bitake my money to encees to chaungeris that whanne I can I schuld resseeye that that is myn with usuris, Therfore take away fro him the besaunt, and give ye to him that hath ten besauntis, for to every man that hath, me schal give, and be schal encrees; but fro him that hath not, also that that him semith to have schal be takun awei fro him. And caste ye out the unprofitable servant into utmere dyrknessis there schal be wepyng & gryntynge of teeth. Whanne mannes some schal come in his maieste, and alle lisse auncelis with him thanne he schal sitte on the sege of his maieste, and alle folkis schulen be gederid before him: and he schal departhe hem atwyme, as a scheperde departhe scheep fro kidis, and he schal sette the scheep on his right hand and the kidis on the left hand; Thanne the kyng schal seye to hem that schulen be on his right hand; come ye the blessid of my fadir take ye in possessioun the kyngdom maad redy to you fro the malkyng of the world. For I hungride and ye gaven me to ete, I thriste & ye gaven me to dryne, I was herbarweles, and ye herboriden me, nakid and ye hiliden me: syk and ye visiten me, I was in prisoun, and ye camen to me. Thanne just men schulen answere to him & seye, Lord whanne sighen we thee hungry and we fedden thee? thirsty and we gaven to thee dryneke, And whanne sighen we thee herborles and we herboriden thee? or nakid and we hiliden thee? Or whanne saien we thee syk or in prisoun, and we camen to thee? And the kyng answreyng schal seye to hem, treuly I seye to you, as longe as ye diden to oon of these my leste bretheren ye diden to me. Thanne the kyng schal seye also to hem that schulen be in his left half, departh fro me ye cursid into everlastyng fyre, that is maad redi to the devel and hise auncelis. For I hungride and ye gaven not me to ete, I thriste and ye gaven not me to drinke. I was herborles, and ye herboriden not me; nakid & ye keveriden not me. Syk and in prisoun and ye visiten not me. Thanne and thei schulen answere to hym and schulen seye, lord whanne sighen we thee hungryng, or thristynge, or herborles, or nakid, or syk, or in prisoun and we serveden not to thee. Thanne he schal answere to hem, and seye, treuly I seye to you, hou longe ye diden not to oon of these leste, neither ye diden to me. And these schulen go into everlastyng turment: but the just men schulen go into everlastyng lyf.

CHAP. XXVI.

And it was don whanne Jhesus hadde a endid alle these wordis, he seide to his disciple, ye weten that aftir tweyn dayes, Paske schal be maad & mannes some schal be bitakun to be crucified. Thanne the princis of prestis and the elde men of the puple were hen gederid into the baile of the prince of prestis that was sayd Cayfas, And maden a counsel to holde Jhesus with gile and ale him. But thei seiden not in the halie day lest peraventur noyse were maad in the puple. And whanne Jhesus was in Bethanye in the hous of Symound leprous, A woman that hadde a

* the leprous.
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boxe of alabastre of precious oynement cam to him and schedde out on the heed of him restynge. And discipil seyne hadden de
deyn and seiden, wherto is this loss? For it myghte be sold for myche and be gven to pore men. But Jhesus knew and seide to hem, what ben ye hevy to this woman? for sche hath wrought in me a good werk. For ye schulen ever have pore men with you, but ye schulen not algatis have me. This woman sendynge this oynement into my bode dide to birie me, treuly I seye to ghou wherre ever this gospel schal be prechid in al the world it schal be seide, that sche dide this in mynde of hym. Thanne oon of the twelve that was clepid Judas Scarloth wente forth to the prynce of pres
tis. And seide to hem what wolen ye give to me and I schal biteke him to you? And thei ordeyniden to him thrittys Penys of silver. And fro that tyme he soughte opportunity or best tyne to bitraie hym. And in the first day of therslooves, the discipils camen to Jhesus and seiden, where wolt thou we make redi to thee to ete pask? Jhesus seide go ye into the cithe of sum man and seye to him, the maister seith, my tyne is nyght, at thee I make paske with my discipils. And the discipils diden as Jhesus commaundide to hem and thei maden redi the paske. And whanne eventide was come, he saet to mete with his twelve discipils. And he seide to hem as thei eaten treuly I seye to you, that oon of you schal bitraie me. And thei ful sory bigumen ech bi him selfe to seye, Lord wher I am? And he anweride and seide, he that putith with me his hand in the platere schal bitraie me. For sothe mannes sone goth, as it is wrioten of hym; but woo to that man bi whom mannes sone schal be bitraied, it were good to hym if that man hadde not be boren. But Judas that bitraiede hym anweride seyngye, maistir wher I am? Jhesus seide to him thou hast seide. And while thei soupiden Jhesus took bread and blesside and brake and gas to his discipils and seide, take ye and etc this is my bod. And he tooke the cuppe and dide thankyngis and gas to hem and seide, drynke ye alle herof. This is my blood of the newe testament whiche schal be sched out for many into remissioun of synnes. And I seye to you, I schal not drynke fro this tyne of this fruyt of the tyne into that dai whanne I schal drynke it newe with you in the kyngdom of my fadir. And whanne the ympne was seide thei wenten out into the mount of Olyvete. Thanne Jhesus seide to hem, alle ye schulen suffre scalaundre in me in this nyght: for it is wrioten I schal sweyte the scheperde, and the scheep of the floc schulen be scaterid, But afrer that I schal ryse ageth I schal go bfore you into Galilee. Petre anweride & seide to him, though alle schulen be scalaundrid in thee, I schal never be scalaundrid. Jhesus seide to hym treull I seye to thee, for in this nyght, before the cok crowe, thres thou shalt denie me. Petre seyde to hym, yhe though it bihove that I dye with thee I schal not denye thee, also alle the discipils seiden. Thanne Jhesus cam with hem into a toun that is seide Jessemynny, and he seide to his discipils, sitte ye heere while I go thiurid and preie. And whanne he hadde taken Petre and two sones of Zebedee he biganne to be hevy and sory. Thanne he seide to hem my soule is sorowful to the deeth, abyde ye heere, and wake ye with me. And he gheide forth a litle and felle don on his face preyinge and seyngye, my fadir if it is possible passe this cuppe fro me netheles nos as I wolde but as thou wilt. And he cam to his discipils and founde hem slepynghe and he seide to Petre, so wher ye myghten not oon our wake with me? Wake ye and preie ye that ye entre not into tempactioun, for the spirit is redy but the flesch is syk. Eft the seconde tyne he wente and preiede seyngye, mi fadir if this cuppe may not passe but I drynke it thi wille be don. And escoone he cam and founde hem slepynghe for her yghen weren hevyed. And he left hem and wente escoone and preiede the thridde tyne and seide the same word. Thanne he cam to his discipils and seide to hem, slepe ye nowe and reste ye, lo the hour

* the discipils. MISS. morti omnes habent pess., sit pess.; irrepit vero pess in Exemplaris nonnullis ex versione later. quam sic legit.
hath neighed, and mannes some schal be taken into the hondis of synners. Ryse ye go we, to he that schal take me is nigh, Yit the while he spake lo Judas oon of the twelve cam, and with him a greet compny of swordis and batris sente fro the prinsis of the prestis and fro the eldre men of the puple. And he that bitriiede him gaf to hem a token and seide, whomever I kisse, he it is holde ye him. And anoon he cam to Jhesus and seide, hely maister, and he kissee him. And Jhesus seide to him, frend wherto art thou come? thanne thei camen nygh and leiden hondis on Jhesus and heelden him. And lo oon of hem that weren with Jhesus streyghte out his hone and drough out his sword and he smote the servaunt of the prince of prestis, and kitte of his oere. Thanne Jhesus seide to him turn thi sword in to his place for alle that taken sworde schulen perische bi sword. Wher gessist thou that I may not preie my fadir and he schal give to me now mo than twelve Legions of angells? Hou thanne schulen the scrypturis be fulfild? for so it biowith to be don. In that hour, Jhesus seide to the puple, as to a sheef ye han gon out with swordis and batris to take me day bi day I saet among yow and taughte in the temple and ye helden me not. But alle this thinges was don that the scrypturis of profetis schulen be fulfild. thanne alle the disciplis fledden and leftten him: And thei helden Jhesus and ledden him to Cayphas the prince of prestis where the Scribis and Fariseses and the eldred men of the puple weree come tofigdre. But Petre suede him afer in to the halle of the prince of prestis and he wente nu and saet with the servaunts to se the ende. And the prince of prestis and al the counsell soughten fals witnessyng agens Jhesus that thei schulden take him to deeth. And thei founden not, whanne many false witnesss weren come, but at the laste, twene false witnesss camen, and seiden, this seide I may destroye the temple of god & after the thirde day bide it ageth. And the prince of prestis roos and seide to him, answeryst thou nothing to tho thynge that these witnessen agens thee? But Jhesus was stille, and the prince of prestis seide to him, I con-

jure the bi the lyvinge god that thou seye to us if thou art Crist the sonne of god. Jhesus seide to him, thou hast seide; nethene I seye to you fro hennis forth ye schulen se mannys some sixtyane at the right half of the vertu of god & comynge in the cloudis of bovenes. Thanne the prince of prestis to rente hise clothis and seide, he hath blasfeme, what yit han we nede to witnesses? lo now ye han hord blasfemyne. What semith to you? and thei answeryden and seiden he is glye of deth. Thanne thei spetten in his face, and smeten him with buffets, uther gaven strokis with the pawme of her hondis in his face. And seiden thou Crist arche to us who is he that smote thee? And Petre satt withoute in the halle, and a damysel cam to him and seide, Thou were with Jhus of Galilee. And he denyede before alle men, and seide I wot not what thou seist. And whanne he gede out at the gate, anothir Damysel saigh him, and seide to hem that weren there, and this was with Jhesus of Nazareth. And eftsoone he denyede with an oath for I knowe not the man. A litil aftir, thei that stoden camen and seiden to Petre treuly thou art of hem, for thi speech makith thee knownen. Thanne he began to warye and to swere that he knew not the man, and anoon the cok crew: And Petre bithoughte on the word of Jhesus, that he had seide, before the cok crow, thries thou schalt denye me. and be ghide out and wept bittirly.

CHAP. XXVII.

BUT whanne the morowetide was come alle the prins of prestis and the eldred men of the puple token counsel agens Jhesus, that thei schulden take him to the deeth. And thei ledden hem bounden and bitoken to Pilate of Pounce Justise. Thanne Judas that bitriiede him sayegh that he was dampeone he repentide and broughte agen the thirti pens to the prins of prestis and to the eldred men of the puple, and seide, I have synned bitriyng rightful blood: and thei seiden what to us, biase thee. And whanne he had cast forth the
silver in the temple, he passide forth and ghide and hangide himself with a snare. And the princis of prestis token the silver and seiden, it is not lefful to putte it into the tresorie; for it is the pryse of blood. And whanne thei hadde take counselling thei boughten with it a feild of a potter into brynyng of Pilgrimes. Herfore the ilke feild is clepid acheildemak that is a feild of blood into this da. Thanne that was fulfillid, that was seide by the prophet Jeremuye seyynge, and thei han taken thirty pens the pryse of a man preisid, whom thei preisiden of the children of Israell, and thei given hem into a feild of a potter as the lord hath ordeyned to me. And Jhesus stood before the domesman, and the justise axide him and seide art thou kyng of Jewis? Jhesus seith to him, thou seiest. And whanne he was accused of the princis of prestis and of the eldiren men of the people he answered nothing. Thanne Pilate seith to him, heerist thou not how many wisseseyngis thei scyen agens thee? And he answerede not him to any word, so that the justise wondride greily. But for a solemnne dai the justise was wont to delivere to the puple oon bounden whom thei wolden, And he hadde tho a famous man bounden that was seid Barabas: Therfore Pilate seide to hem whanne thei weren togidre, whom wolen ye that I delivere to you, wher Barabas or Jhesus that is seide Crist? For he wiste that bi enyve thei bitraiden him. And while he sate for domesman his wyf sente to him and seide, nothing to thee and to that just man, for I have suffrid this dai many thingis for him bi a vision. Forsothe the prince of prestis and theldre men counselliden the puple that thei schulden axe Barabas, but thei schulden distrie Jhesus. But the justise answerede and seide to hem, whom of the two wolen ye that be delivere to you? and thei seiden Barabas. Pilate seith to hem, what thanne schal I do of Jhesus that is seid Crist? alle thei seiden be he crucifisde. The justise seith to hem what yel hath he don? & thei credien more and seiden be he crucifisde. And Pylate seyne that he profyndde nothing, but that the more noyse was maad toke watir and waischide his hondis before the puple & seide I am gitel of the blood of this rightful man, bysee you. And alle the puple answerede and seide his blood be on us and on oure children. Thanne he delivedere to hem Barabas, but he took to hem Jhesus scourid to be crucifisde. Thanne knyghtis of the justise token Jhesus in the mout hallie and gaderiden to him at the company of knyghtis, and unclothiden him and diden aboute him a reed mantel. And thei foldynge a crowne of thores putte on his heed & a reed in his right hond and thei klediden bifoire him and scorpyden him and seiden Heil kyng of Jewis. And thei spetten on him, and tooken a reed and smot his heed. And afrer that they hadde scorpyden him thei unclothiden him of the mantel, and thei clothiden him with his clothis & ledden bym to crucifisde. And as thei geden out thei founden a man of Syrenen comynge fro the town, Symounb bi name, thei constreynde him to take his crosse. And thei camen into a place that is clepid Golgatha, that is the place of Calvarie. And thei gaven him to drynyke wyn *medlid with gall, and whanne he had tastid he wolde not drynyke. And afrer that they hadde crucifisde him, thei departiden his clothis and kresten lott, to fulfille that is seyde bi the prophete seyynge, thei departiden to hem my clothis, and on my cloth thei kresten lott, and thei setten and kepten him, and setten above his heed his cause writen, this is Jhesus of Nazareth kyng of Jewis. Thanne twyne theves were crucifisde with him oon on the right half and oon on the liff half. And men that passiden forth blasfenydem him movynge her heedis, and seyynge, vah to thee that distriest the temple of god, and in the thrid day bilden it aen, save thou thi sylf, if thou art the sone of god come doun of the cross. Also and princis of prestis scorpyden with Scribis and elder men seiden, He mao othiere men saaf, he maynot make himself saaf. if he is kyng of Israell come he now doun fro the cross, and we bileven to him. He tristide
in god, delivere he him now if he wole, for he seide, that I am goddis sone. And the theves that weren crucified with him upbrayed deden him of the same thing. But fro the fixte our darknes war maad on al the erthe til the nythwe our. And aboute the nythwe Jhesus cryede with a greet vois and seide, Hely Hely lamasabatany, that is, my god, my god whi hast thou forsaken me? And sum men that stoden there and herynge seiden this clepith Hely, and anoon oon of hem rennyng took and fillide a sponge with gyngre and putte of a reed and gaf to him to drynke. But othere seiden, sufere thou, se we wher Helye come to delivere him. For sothe Jhesus eftsoone cryede with a greet voys and gaf up the goost: And lo the veil of the temple was torent in twoyn perties fro the highest to the lowest, and the erthe schook, and stoones were cloven, and birles weren opened, and many bodis of semytes that hadden slept ryzen up, And thei gheden out of her bryels, and after his resurexcion thei camen into the hooly citee and appeered to manye. And the centurien and thei that weren with him kepyng Jhesus whanne thei sighen the erthe schakyng and thho things that weren don thei dredden gretly and seiden, verily this was goddis sone. And thei weren there many wyymmen afer that sueden Jhesus fro Galilee and rhynisteren to him, among the whiche was Marye Mawdeleyn and Marie the modir of James and of Joseph and the modir of Zebedees sones. But whanne the evenyng was come thei cam a rych man of Armath Joseph bi name, and he was a disciple of Jhesus. He wente to Pilate and axide the bodi of Jhesus. thanne Pilate comandide the bodi to be goven; And whanne the bodi was taken, Joseph lappidde it in a clene sendel, and leide it in his newe biriel that he had hewen in a stoon, and he walewide a gret stoen to the dore of the biriel & went away. But Marie Mawdeleyn and an oother Marye weren there sittynge agens the sepulcre. And on the tothir dai; that is afir pask even, the princis of prestis and the Farisees camen to giydre to Pilate, And seiden, Sire, we han mynde that thike giour seide yitt lywyngge afir thre dais I schal ryse agen to lyf. Therfore commaundide thei that the sepulcre be kept into the thirithe dai, leste his disciplis comen and stelen hym, and seye to the puple he hath risen fro deeth, & the laste errour schal be worse than the formere. Pilate seide to hem, ye han the kepyng, go ye kepe as ye kinnen. And thei geden forth & kepten the sepulcre markynge the stoon with keperis.

CHAP. XXVIII.

BUT in the eventyde of the Sabot that bi A gyngre to schyne in the first day of the woke, Marie Mawdeleyn cam and an oother Marie to se the sepulcre. And lo thei was maad a greet erthe schakyng, for the angel of the Lord came downe fro bevene & neigheide and turndwy away the stoon and saat theron, And his lokyng was as leyt. and his clothis as snow. And for drede of him the keperis weren afere, and thei weren maad as deode men. But the angel answerd seide to the wyymmen, nyle ye drede for I woot that ye seken Jhesus that was crucified. He is not here, for he is ryzen as he seide, come ye and se ye the place where the Lord was leyd, And go ye soone and seye ye to his disciplis that he is risen and lo he schal go before you into Galilee, there ye schulen se him. lo I have bifo re seid to you. And thei wenten out soone fro the birels with drede and gret joye; rennyng to telle to hise disciplis, And lo Jhesus mette hem, and seide, Heyl ye, and thei neigheide and heelden his feet, and worschypiden him. Thanne Jhesus seide to hem, nyle ye drede, go ye, telle ye to my brethern that thei go into Galilee there thei schulen se me. And whanne thei weren gon, lo summe of the keperis camen into the citee and tolden to the princis of prestis alle thingis that weren don. And whamde thei weren gaderyd togidere with the eldrie men and hatten taken her counsel thei gaven to the knyghtis muche money, and seiden, seye ye that hise disciplis camen bi night, and han stolen him while ye alepden.
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And if this be herd of the justise, we schulen counseyle him and make you sikir. And whanne the money was taken, thei didden as thei weren taught. and this word is puprishid among the Jewis til into this dai. And the elleven disciplis wenten into Galilee into an hil where Jesus hadde ordeyned to hem: And thei sighen him and worschipiden, but summe of hem doutiden. And Jesus cam nigh and spak to hem and seide, al power in hevene and in erthe is goven to me. Therfore go ye, and teche ye alle folks baptiszynge hem in the name of the fadir and of the sone, and of the holy gost. Techinge hem to kepe alle thingis whatever things I have commaundid to you and lo I am with you in alle daies into the endyng of the world. Here endith the gospel of Matheu and bigynmeth the Prologue on the gospel of MARK.

ARK the gospeler was the chosun seruaunt of god, and the gostly sone of Petyr in baptym, and the discipile in goddis word. he mynistride preesthood in Israil, that is among iewis, and was of the lynage of leui bi fleisch. and he was conviertid to the feith of crist, and wrooth the gospel in italie, that is the cuntrey of rome, and schewide in the gospel what he oughte to his kyn and to crist. Mark bigynmeth at the sendyng of Joon baptist, and tellith not the natuyte of crist bi fleisch, but fro cristis baptym whanne he was ful man. he tellith of his fastynge fourti daies, and of his temptyng in desert, hou the deuel temptide him, and hou wylde beestis weren gedrid there, and hou hooli angellia camen and seruyden crist aftir his temptacioun and overcomyng therof. aftir cristene faith rescuyed he kittide of his thounbe, *that he schulde be had repreuable to preesthood, that is be unable to be preest in the gospel, but cheyng before ordyned onsentinge to the feith myghte do so myche, that he loste no in the werke of word, that is in prechyng of goddis word, that he disseruyde bifore in kyn, that is as he was a preest bi kyn in the oole lawe among iewis so he was a preest in the gospel among cristen men. for he was bishop of alisaundre, and bi alle thingis it was his werke to kunne profecies, and to dispose in himsylf the seyingis of the gospel and to knowe in himsylf the techynge of lawe, and to undirstonde the diyun kynde of the lord in fleisch. which thingis it behoueth to be soughte first in us. *this seith Jerom in his prologue on Mark and here bigynmeth the gospel on mark.

* ut sanctoctio responde habetur.
MARK, Chap. I.

He bigynnyng of the gospel of Jesus Crist, the sone of God, as it is written in Iasaye the pro-fete lo I sende myn angel before thi faceth that schal take redy thi weye before thee. The voys of a crier in desert, make ye redi the weye of the Lord; make ye his pathis right. Jon was in desert baptisynge and prechynge the baptym of penaunce into remission of synnes. And al the cuntre of Judee wente out to him, and alle men of Jerusalem, and thi weren baptysid of him in the flum Jordon & knowlechiden her synnes. And Jon was clothid with heers of Camels and a girdel of skyn was aboute his leendis, and he eet hony-soukis & wilde hony. And prechide and seyde a stronger than I schal come affir me and I am not worthi to knele doun and unalse his schoon. I have baptysid you in watir, but he schal baptysye you in the holy gost. And it was don in tho daies Ihesus came fro Nazareth of Galiliee and was baptysid of Jon in Jordan. And anoon he wente up of the watris and syghe hevennes opened, and the holy gost conmyng doun as a culvere and dwellyngye in hym. And a voys was maad fro hevennes thow art my loved sone in thee am I pleisid. And anoon the spirit puttid he forth into desert, and he was in desert forty daies and forty nightis and was temptid of Sathanas and he was with beestis; And an-gels mynystriden to him. But affir that Jon was taken, Ihesus cam into Galiliee and prechide the gospel of the kyngdom of god, And seyde that the tyne is fulfild; and the kyngdom of god, schal come nigh, do ye penaunce and billewe ye to the gospel. And as he pas-side bisidis the see of Galiliee, he sigh Symound and Andrew his brothir castynge her nettes into the see, for thei weren fisheris. And Jhesus seide to hem come ye affir me, I schal make you to be maad fisheris of men & anoon thi lefent ther nettes and sueden him. And he gede forth fro thennes a lytul and sigheth James of Zebedee and Jon his brothir in a boot makynge nettes. And anoon he clepide hem and thei lefent Zebedee her fadir in the boot with hirid servauntis, and thei, sueden him, And thei entriden into Cafarnaum, & anoon in the Sabotis he gede into a sinagoghe and taughte hem, And thei wonrden on his techynge, for he taughte hem as he that hadde power and not as Scribis. And in the syna-goge of hem was a man in an unclene spirit, and he criede out, and seide, what to us and to the thou Jhesus of Nazareth? hast thou come to distrie us? I woot that thou art the holy of god. And Jhesus thretenyde him and seide, weye dounbe and go out of the man. And the unclene spirit debreydynge him and cryinge with gret voys wente out fro him. And alle men wonrden, so that thei soughten with-yrne hemsilf, and seiden what thing is this? what newe doctrine is this? for in power he comauadith to unclene spirits & thei obeyen to him. And the fame of him wente forth anoon into alle the cuntre of Galiliee. And anoon thei geden out of the synagoghe & camen into the hous of Symound and of Andreu with James and Jon; And the modir of Symoundis wyf lay syk in feveris, and anoon thei seyen to him of hir, and he cam nygh and areride hir; & whanne he hadde take hir hond anoon the fe-verere lefte hir and she servide hem. But whanne the eventyde was come and the sunne was gon doun; thei broughten to him alle that weren of male cese and hem that hadden fendis, and al
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the citee was gaderid at the gate, and he hee-kide many that hadden dyverse syknessis and he castide out many fendis and he suffride hem not to speke, for thei knewen him. And he roos ful eerly and gede out and wente into a desert place and preiede there: And Symond sueide him, and thei that were with him. And whanne thei hadden founden him, thei seiden to him that alle men seken thee. And he seide to hem, go we into the nexte townes & citees, that I preche also there; for hereto I cam. And he prechide in the synagogis of hem, and in al Galilea, and castide out fendis. And a leprous man cam to him-and bousght & kne-kide and seide, if thou wolt; thou-mayst clense me. And Jhesus hadde mersey on him, and streyghte out his hond, and toouchide him, and seide to him I wolde be thou maad cleene. And whanne he had seid this, anoon the lepere part-tide away fro him and he was clensad. And Jhesus thretenyde him, and anoon Jhesus putte hym out and seide to him, se thou seye to no man, but go schewe thee to the prince of praestis and offre for thi clensyng into witneessyg to hem, tho thingis that Moses bad. And he gede out and bogan to preche and publishe the word, so that now he myghte not go openly into the citee, but be withoute forth in desert placis and thei came to him on alle sydias.

But there weren summe of the Scribis sittynge and thenkyng in her hertis, what spekke they thus? he blasemeth: who may forgyve synnes but god aloone? And whanne Jhesus hadde knowe this by the looly gost, that thei thoughten so withinne hemelis, he seith to hem, what thenken ye these thingis in youre hertis? What is lightere to seye to the syk man in palesye synnes be forgyven to thee; or to seye rise tak thy bed and walke? But that ye wite that mannes one hath power in ethe to forgyve sinnes, he seide to the syk man in palesies, I sey to thee ryse up take thi bed & go into thin hous. And anoon he roos up, and whanne he had taken the bed, he wente biforn alle men: so that alle men wondriden and honou-riden god and seiden; for we sawghen never so. And he wente out eftsonne to the see, and al the puple cam to him and he taughte hem. And whanne he passide he saygh Levy of Al-fey sittynge at the tolbothe and he seide to hym, sue me, and he roos and sueide him. And it was don whanne he sagte at the mete in his hous, many pupplicans and synful men saten togidre at the mete with Jhesus and his disciplis, for thei weren manye that folawiden him. And Scribis and Fariseses seyng that he eet with pupplicans and synful men, seiden to suche disciplis, whi etith and drynkith our maistir with pupplicans and synners? Whanne this was herd, Jhesus seide to hem howe men han no neede to a leche, but thei that ben yvel at ease; for I cam not to clepe just men but synners? And the disciplis of Jon and the Fariseses weren fastynge, and thei came and seiden to them, whi fasten the disciplis of Jon, and the Fariseses fasten, but thei disciplis fasten not? And Jhesus seide to hem whether the sones of spousysis moun faste as long as the spouse is with hem? as longe tyne as thei lan the spouse with hem thei moun not faste. But daies schulen come whanne the spouse shal be taken away fro hem, and thane thei schulen faste in tho daies. No man seweth a pacche of newe cloth to an olde cloth, elles he taketh away the newe pacche fro the olde, and a more brekyng is maad. And no man put-tith newe wyn into olde botels, ellis the wyn

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AND eft he entride into Cafarnaum afteyghte daies, and it was herd that he was in an hous. And many-camen togidre, so that thei myghten not be in-the hous ne at the gate and he spak to hem the word. And thei camen to him men that broughten a man syk in palesye whiche was borun of fourre. And whanne thei myghten not brynge to Jhesus for the puple thei unhildiden the roof where he was, and openyde it and thei leeten doun the bed in whiche the syk man in palesye lay. And whanne Jhesus laddede seyn the feith of hem, he seide to the syk man in palesye, sone thei synnes ben forgiven to thee.
schal berste the botels, and the wyn schal be
scheid out, and the botels schulen perische;
but newe wyn schal be putt into newe botels.
And it was done somoone whanne the Lord
walkide in the Sabotis bi the cornes, and his
disciples biggunen to passe forth & plukke eare
of the corn. And the fayreese seiden to him,
lo what thi discipels don in Sabotis that is not
lendful. And he seide to hem, reddyn ye ne-
were what Davith dide whanne he hadde nede?
and he hungride and thei that were with him?
Hou he wente into the hous of god undir
Abiaathar prince of prestis and eet looves of
propositione whiche it was not lendful to eet
but to prestis alone, and he gaf to hem that
weren with him: And he seide to hem the
Sabot is madg for man, and not a man for the
Sabot. And so mannes sone is lord also of
the Sabot.

CHAP. III.

And he entride eftsoone into the synagoge
& ther was a man havyenge a drie hond,
And thei aspieden him if he heelide in the Sab-
botis to accuse him. And he seide to the man
that hadde a drie hond, ryse into the myddle.
And he seith to hem, is it lendful to do wel in
the Sabotis either yele? to make a soul saaf
either to leese? and thei were stille.
And he byheeldem hem about with wraththe and
hadde sorowe on the blyndnesse of her herte,
and seith to the man, holde forth thin hond;
and he helde forth, and his hond was restorid
to him. Sothely Farysees geden anoon
and made a counseyl with Herodiens agens
him hou thei schuldlen *leese him. But Jhes-
sus with his disciples wente to the see and
myche puple fro Galilee and Judee sauide him,
and fro Jerusalem and fro Ydume, and fro
bighendis Jordan, and thei that were aboute
Tyry and Sydon, a great multitude herynge the
thingis that he dide, and camen to him. And
Jhesus seide to his disciples that the boot
schulde kepe him and the puple, lest thei
thristen him, for he helide manye, so that
thei felden faste to him to touch him, and hou
manye eveere hadden sikeness, and unclene
spiritis, whanne thei sayen him felden down
to him and cryden seiynge, thou art the sone of
god. And grely be manasside hem that thei
schulden not make him known. And he
wente into an hill and clepide to him whom he
wolle, and thei camen to him, and he made
that they wer tenel twelve with hem, to sende hem
to preche, and he gaf to hem power to heele
sikeness and to caste out fendis, and to Sy-
mound he gad a name Petre. And he clepide
James of Zebedee and Jon the brother of
James, & he gad to hem names Boenarfes that
is sones of thundryng, and he clepide Andrew,
and Filip, and Bartholomew, and Mathew,
and Thomas, and James Alphay, and Tadde,
and Symound Channanee, and Judas Scarioth
that bitrayede him, and thei camen to an
hous, and the puple cam togeride eftsoone so
that thei myghten not eet brede. And whanne
his kynnes men hadden herd thei wenten out
to hold him, for thei seiden that he is turned
into woodnesse. And the Scribis that camen
doun fro Jerusalem seiden that he hath Bele-
bub: and that in the prince of Derelis he cas-
tith out fendis, and he clepide hem togedre
and he seide to hem in parablis, hou may sa-
thanans caste out sathanas? And if a reume be
departed aegens it selfe: thike reume may not
stonde, and if an hous be disappoollid on it
self thike hous may not stonde. And if sath-
ahnas hath risen aegens himselfe he is departid:
and he schal not mowe stond, but hath an
ende. No man may go into a strong mannes
hous and take away hise vessels, but he bynde
first the stronge man and thanne he schal spoil
his hous. Treuli Y seye to you that alle syn-
nes and blasfemyes bi whiche thei han blas-
femed, schulen be forgiven to the sones of
men, But be that blasfemeth aegens the Holy
gost: hath not remissioun into withoute ende,
but he schal be gili of everlastynge trespas:
For thei seiden, he hath an unclene spirit.
And his modir and brethern camen and thei
Chap. IV.

And Jhesus began to teach the sord, and many people came and heard him, and to them that were come to him, and to the people saide him, and they seyde to him, lo themod and the brethren without forth seken thee, and he answered to hem and seide, who is my modir and my brethren? And he biseed tillike that saten about him and seide, lo my modir and brethren. For who that doth the will of gebe is my brother, and my Sistir, and Modir.

CHAP. IV.

And Jhesus began to teche at the see, and myche puple was gaderid to him; so that he went up into a boot, and saat in the see, and al the puple was aboute the see on the lond, and he taughte hem in paraulis many thingis, and he seide to hem in his techinge. Here ye, lo a man sowinge goith out to sowe, and the while he sowith sum seed fel aboute the weye and briddis of hevene camen and eten it. other felde dow on stony places where it hadde not myche erthe, and anoon it sprung up; for it hadde not depemese of erthe, and whanne the sunne roos up it wele wide for bete, and it driiede up, for it hadde no roote. And other felde dow on thornes: and thornes sprugen up and stranglid it, and et it gaf not fruyt; And othere felde dow on good lond: and it gaf fruyt spryngynge up & wexinge, and oon broughte thirty fold, and oon sixty fold, and oon an hundred fold, and he seide, he that bath eris of hering here. And whanne he was hi himself: the twelve that weren with him axiden him to expowne the parable, and he seide to hem, to you it is goven to knowe the privete of the kyngdome of god, but to hem that ben withoute forth alle thingis benia parabis, that thei seynge see, and see not, and thei herynge: here and underzonde not, lest sum tyne thei be convertid: and synnes be forgiven to hem. And he seide to hem, knowen not ye this parable, and hou ye schulen knowe alle parabis. He that sowith, soweth a word. But these it ben that ben aboute the weye where the word is sowen, and whanne thei han herd, anoon cometh Sathanas and takieth awei the word that is sowen in her heris. And in lyk manere ben these that ben sowen on stony placis: which whanne thei han herd the word, anoon thei taken it with joie, and thei han not root in hemself but thei ben lastinge a litel tyne, afterward tribulation ryseth and persectioun for the word: anoon thei ben sclaundrid. And ther ben othiere that ben sowen in thornes, these it ben that heren the word: and dise of the world & discite of richesis and othiere charge of covetise entrieth and stranglieth the word, and it is maad withoute fruyt. And these it ben that ben sowen on good lond: whiche heren the word and taken, and maken fruyt, oon thirty fold, oon sixty fold, and oon an hundred fold. And he seide to hem wher a lanterne cometh, that it be put undir a buschel or undir a bed? nay but that it be putt on a candelystk. Ther is nothing hid that schal not be maad open, neither ony thing is privey: that schal not come into opyn. If ony man have eere of hering, here he. And he seide to hem, see ye what ye heren, in what mesure ye meten: it schal be meten to you agen, and be cast to you. For it schal be gyven to hem that hath, and it schal be taken away fro him that hath, not also that that he hath. And he seide, so the kyngdome of god is, as if a man caste seed into the erthe, And he slepe & it rise up nyght and day and bryngue forth seed & weeke faste while he woot not. For the erthe makith fruyt, first the grass, afterward the eere, and after ful fruyt in the eere. And whanne of it self it hath brought forth fruyt: anoon he sendith a skil, for reping tymne is come. And he seide, to what thing schulen we likene the kyngdom of god: or to what parable schulen we comparisounwe it? As a corn of seeweue whiche whanne it is sowen in the erthe is lesse than alle sedis that ben in the erthe. And whanne it is sprungen up it wexith into a tre, and is maad greter thanne alle erbis, and it maketh grete brancbis; so that briddis of hevene moun dwelle undir the schaldewe theryf. And in manye suche parablis he spak to hem the word. as thei myghten here, and he spak not to hem withoute parable, but he expowneded.
to his disciples alle thingis bi hemsilf. And he seide to hem in that dai whanne evenyng was come, passe we aenward, and thei leften the peple and token him so that he was in a boot, and othere boatis weren with him. And a greet storm of wynd was maad and keste wawis into the boot, so that the boot was ful, and he was in the hinder part of the boot: & slepte on a pilewe. and thei reisen him, and seien to him, mayster perpetyeth it not to thee that we perishen? And he roos up and mandside the wynd: and seide to the see, be stille, weze doumb, and the wynd ceesside: and greet pesibleness was maad, and he seide to hem, what dreden ye? ye han no feith yit, and thei dreden with greet drede and seiden to ech other, who gessist thou is this? for the wynd and the see obesichen to him.

CHAP. V.

And thei camen over the see into the cuntree of Gerasenes. And after that he was gon out of the boot: anoon a man in an unclene spirit ran out of birelis to him. Which man hadde an hous in birelis and nother with cheynes now myghte ony man bynde him. For of tymes he was bounden in stockis and cheynes and he hadde broke the cheynes and hadde broke the stockis to smale gobetis, and no man myghte make him tame, and evermore nyght and day in birelis and in hillis he was cryinge and betinge himself with stones. and he sigh Jhesus afer, and ran and worschipide him, and he criede with gret voys and seide, what to me and to thee thou Jhesus the sone of the highes God? I conjure thee bi God that thou turmente me not. And Jhesus seide to him, thou unclene spirit go out fro the man. And Jhesus axide him what is thi name? and he seith to him, a Legioun is my name, for we ben manye. and he preieide Jhesus myche that he scholde not putte hem out of the cuntrey, and there was there about the hill a greet flock of swyn lesisenge. And the spirits preieide Jhesus and seiden, sende us into the swyn, that we entren into hem: and anoon Jhesus grauntide to hem, and the unclene spiritis geden out, and entriden into the swyn, and with a greet bire the flock was cast doun into the see a tweye thousand, and thei weren dreynt in the see. And thei that kepeth hem fielden and tolden into the citee and into the feldis and thei wenten out to see what was don. And thei camen to Jhesus and sygilen him that hadde be travelid of the feend, sitting clothed and of hool nynede, and thei dредden; And thei that sayen hou it was doun to him that hadde a fend and of the swyn tolden to hem. And thei bigunne to preie him that he schulde go awer from her coostis, and whanne he gede up into a boot, he that was traveyld of the devel bigan to preie him that he schulde be with him; but Jhesus resseyvede him not: but seide to him, go thou into thin hou to thine: and tell to hem hou greet thingis the Lord hath don to thee, and hadde merci of thee. And he wente forth and bigan to preche in Decapol, hou greet thingis Jhesus hadde don to him; and alle men wonnderiden. And whanne Jhesus hadde goon up into the boot estsone over the see myche peple cam to gide to him, and was aboute the see, and oon of the princi of synagogis bi name Jaryus came and sigh him, and fel doun at his feet: And preide him myche and seide, my daughter is neigh deed, come thou putte thin hond on her, that sche be saaf & lyve, and he wente forth with him: and myche peple sueden him and thriste him. And a womman hadde ben in the blodi fixe twelve yeer, and hadde resseyved many thingis of ful many lechis, and hadde spendid al hir good, and was nothing amenend, but was rather the worse. Whanne sche hadde herd of Jhesus sche cam among the peple bilynde and touchide his cloudi, For sche seide that if I touche ghe his cloth I schal be saaf: And anoon the welle of hir blood was drieed up; and sche felide in bodi that sche was helide of the Sykmese. And anoon Jhesus knev in himselfe the vertu that was gon out of him, and turnede to the peple, and seide, who touchide my clothis? And hise discipilse seiden to hem thou soest the peple thirstinge thee: and seist who touchide.
me? And Jhesus lokide aboute to se her that hadde do this thing, and the wormman drede and quakide wityng that it was doon in her: and cam and fel doon before him and seide to him al the treuthe: And Jhesus seide to hir, doughtir thi faith hath maaed thee saf, go in pees and be thou hool of thi sikeness. Yit while he spak messangeris camen to the prince of the synagoge and seiden thi doughtir is deed, what travalist thou the mayster further? But whanne the word was hert that was seide, Jhesus seyde to the prince of the synagoge nyth thou drede, omnil bileeve thou, and he took no man to see him but Petre and James and Jon the brother of James. And thei camen into the hous of the prince of the synagoge and he say nois and men wepinge and weilnge myche. And he gede yn and seyde to hem what ben ye troublid and wipen? the damysel is not deed but slepith, and thei scorned him, but whanne alle weren put out he takith the fadir and modir of the damysel and hem that weren with hem and thei entreden where the damysel lay. And he helde the hond of the damysel and seyde to hir Tabita-cuny, that is to seie, damysel I seye to thee aryae. And anoon the damysel roos and wal-kide: and sche was of twelve yeeer, and thei weren absaychid with a grett stonyng. And he comaundide to hem greetly that no man schulde wite it, and he comaundide to gve hir mete.

CHAP. VI.

A ND he gede out fro thennis and wente into his owne cuntre and hise discipils folowiden him. And whanne the Sabot was come Jhesus bigan to teche in a synagoge and manye herden and wondriden in his teching: and seiden of wibennes to this alle these thingis and what is the wisdom that is gonen to hir and siche vertues which ben maad by hise bondis, Wher this is not a carpenter the sone of Marye the brothir of James and of Joseph and of Judas and of Symound? whethir his sistris ben not here with us? and thei weren sc lain rid in him. And Jhesus seide to hem that a prophete is not withoute honour but in his owne cuntrey and among his kyn and in his bowes, and he myghe not do thare ony vertu save he becleide a fewe syke men leying on hem hir bondis. And he wondride for the ubileve of hem, and he wente aboute castela on ech side and taungte, and he clepide togidere twelve and bigan to sende hem by *twise togydere and gat to hem power of unclene spiritis, and comaundide hem that thei schulden not take ony thing in the weye but a yerde oneli, not a scrippie, no bred, nother money in ther girdil: But schood with sandalis, and that thei schulden not be clothid with twee coots, and he seyde to hem whider ever ye entren into an hows dwelle yee there til ye go out fro thennis, And whovere resseyve you not ne here you go ye out fro thennis and schake away the powdir fro youre feet into witnesseyng to hem, and they gedyn forth and prechiden, that men schulden do penmaunce. And thei castiden out manye fendis and aeoyntiden with yole manye syke men and thei weren helid. And kyng eroude herde for his name was maad opyn and seide that Jon Baptist hath risen agen fro deeth and therefor vertues worchen in him. Others seiden that it is Eyle, but other seiden that it is a profete as on of profets. And whanne this thing was herd Eroude seyde this Jon whom I have ibedid is risen agen fro deeth, For thilke Eroude wente and helde Jon & bond him into prisoun for Erodias the wyf of Filip his brothir for he hadde wedde hir. For Jon seide to Eroude it is not levesful to thee to have the wyf of thi brothir, and Erodias leide espies to him and wolde see him & myghte not. And Eroude drede Jon and knewe him a just man and holy and kepeth him and Eroude herde him; and he dide many thingis and gladly berde him. And whanne a covenable day was fallen Eroude in his birth day made a sober to the princis and tribunes and to the grettist of Galilee: And

* folowiden him.

* two.
whanne the daughter of thilke Erodias was comen inne and daunside and pleside to Erood and also to men that saten at the mete : the kyng seyde to the damsel axe thou of me what thou wolt and I schal gyve to thee. And he swoor to hir that whateuer thou axe Y schal gyve to thee though it be the half of my rewe. And whanne she hadde gon out scho seide to hir modir what schal I axe? and scho seide the heede of Jon Baptist. And whanne she was come yan anoon with haaste to the kyng shebe axide and seide Y wole that anoon thou gave to me in a disch the heede of Jon Baptist. And the kyng was sory for the ooth and for me that saten togeridere at the mete he wolde not make hir sory but sette a manqueller and comainclide that Jones heede were brought in a disch, and he bised the in the prisoun, and brought his heede in a disch and gaf it to the damsel and the damsel gaf to his modir, and whanne this thing was herd; his discipulis camen and token his body and leyden it in a briel. And the apostles camen togeridere to Ihesus and teelden to hir alle thingis that thei hadden don and taught. And he seide to hem come ye bi you syl into a de- sert place & reste ye a litel, for there weren manye that camen and wenten azen and thei hadden not space to eate. And thei geden into a boot and wenten into a desert place by hem- silf. And thei sayen hem go awery and manye knewen and thei wenten a foote fro al citees and runnen thidir and camen biffer hem. And Ihesus gede out and sygh myche puple and hadde reuite on hem for thei weren as scheep not havyng a scheperde and he bigan to teche hem manye thingis. And whanne it was forth dayes his discipulis camen and seiden, this is a desert place and the tyme is now passide : lete hem go into the nexte townes & villages to bye hem mete to eate. And he anserwde and seyde to hem geve ye to hem to eate and thei seiden to him go we and bye we looves with two hundrid pens and we schulsen gyve to hem to eate? And he seith to hem how many looves han ye? go ye and se, and whanne thei hadden knownen thei seyenfive, and two fischis. And he comainclide to hem that thei schulden make alle men sitte to mete by cumpanyes on gréne hey. and thei saten down by partes by hundris and by fifties. and whanne he hadde take the five looves and tweye fischis he bised into hevene and bleside and breke looves and gaf to his discipulis that thei schulden sette biffer hem, and he deparide tweye fischis to alle. And alle eeten and weren fulfuld. And thei token the relics of broken metis twelve coffyns ful and of the fischis. And thei that eeten weren fye thousand of men. And anoon he made lis discipulis to gom up into a boot to passe biffer hem over the see to Bethassida the while he lefte the puple. And whanne he hadde left hem he wente into an hil to praye. And whanne it was evene the boot was in the mydy- dit of the see and he alone in the lond. And he sygh hem travelinge in rowinge for the wynd was contrarye to hem, and aboute the foureth waking of the night he wandring on the see came to hem and wolde passe hem. And as thei sigen hem wendringe on the see thei gessiden that it were a fantum and cryed out. For alle sigen him and thei weren afreyd, & anoon he spak with hem and seyde to hem triste ye, Y am, nyle ye dred. And he cam up to hem into the boot & the wynd ceased, and thei wondreden moore withynne himsylf. For thei undirstodon not of the looves for her herte was blindid. And whanne thei weren passide over the see thei camen into the lond of Genassareth, and settiden to lond. And whanne thei weren gon out of the boot, anoon they knewen him, and thei runnen thorou al that cuntree and bigunen to bringe syk men in beddis on ech syde where thei herden that he was. And whidir ever he entride into vil- lagis either into townes or into citees thei set- ten syk men in streetis and preyedon hem that thei schulden touche namely the hemene of his cloth and how many that touchiden him weren maad saaf.

CHAP. VII.

A ND the Farisees and summe of the Scri- bia camen fro Jerusalem togodir to him, and whanne thei hadden seen summe of his discipulis ete bred with unwasychen hondis thei blamoden. The Farisees and alle the Jewi
Chap. VII. VIII.

et en not but thei waysohen ofte her hondis holdynge the tradicions of elde men, and whanne thei turnen agra fro chepyng thei eten not but thei be waischen and manye other things ben that ben taken to hem to kepe, wayschings of cuppis and of wateres vessels and of vessels of bras and of beddis. And Eareses and Scribis axiden hem and seydon whi goen not thi discipils affir the tradicion of elde men but with unwayssohen hondis thei eten bred? And he answere & seide to hem Ysaie professeide wele of you ypopcrisis as it is writen this purple worshipith me with lippis but her herte is fer fro me, and in veyn thei worshippem me techinge the doctrynes and the bestis of men. For ye leeven the maundemen- tis of God & holden the tradicions of men, waischinge of water vessels and of cuppis and manye other things lyk to these ye do. And he seide to hem wel ye han maad the maundement of God voyde to kepe youre tradi- cion. For Mosye's seide, worshipe thi fadir and thi modir and he that curath fadir or modir dye by deeth, but ye seyen if a man seye to fadir or modir corban that is what ever gift is of me it schal profyte to thee. and over ye suffren not him do ony thing to fadir or modir: And ye breken the word of God by youre tradicion that ye han gaven and ye don many siche things. And he etsonne clepide the pepe and seide to hem ye alle here me and undirstonde. Nothing that is without a man that entriith into him may defoulde him, but the things that concem forth of a man tho it ben that defoulde a man. If ony man hath eerris of heryege here he. And whanne he was entriid into an hows fro the purple hise discipils axiden him the parable. And he seide to hem ye ben unwise also? undirston- don ye not that al thing with outforn that entriith into a man may not defoulde him? For it hath not entriid into his herte but into the wombe and byneshe it goth out purgyng alle metis: But he seide the things that gon out of a man tho defoulde a man. For fro withinne of the herte of man concem forth yvele thoughtis, avenuries, formicadeouns, mansleyngis, thesia, averids, wickideness, yyle, unchestite, yvele yghe, blasfemyes, pride, foly. Alle these yvelis concem forth fro withinne and defoulde a man. And Jhesus roose up fro thermis and wente into the coostis of Tyre and Sydon & he gede into an hous and woldle that no man wiste he myghte not be hiden. For a wom- man anoone as sche herde of him whois doughter hadde an unclene spirit, entride et felde doun at hisse feet: And the womman was beh- then of the generacioun of Sirofenysce and sche previde him that he wolde caste out a dever fro hir doughtir. And he seide to her suffre thou that the children be fulfild first, for it is not good to take the breed of children and gyve to houndis. And sche answere et seide to hem, ghis lord, for litil whelpis eten undir the bord of the crummys of children. And Jhesus seide to hir, go thou, for this word the lead wente out of thi doughtir. And whanne sche was goen in to hir hows hoom sche fond the damysel liggynge on the bed and the dever gon out fro hir. And etsonnaes Jhes- sus gede out fro the coostis of Tyre and cam thorou Sydon to the see of Galilee betwixte the myddil of the coostis of Decapoleos. And thei bryggen to him a man deep & doumbe and previde hem to leyse his hond on him. And he took hem assidis fro the purple & puttede hise fyngris into hise eerris and he spette & touchide hisse tunge. And he bihelde into be- vene et sorowide withynde et sedyde, effata, that is, be thou opened. And anoone hise eerris weron openen and the bond of his tunge was unbounden et he spak rightely. And he co- maundide to hem that thei schulden seye to no man. but how myche he comauinde to hem so myche moore thei prechiden, et by so myche more thei wondriiden et seiden, he did prize alle things et he made deepe men to here et doumbe men to speke.

CHAP. VIII.

In the daies etf. whanne myche puple was with Jhesus et hadden not what thei schulden etwhanne his discipils weren clepide
togidere he seyde to hem, Y have ruthe on
the puple for lo now the thridde dai thei abiden
me and han not what to ete. And if y leewe
hem fasting into her hous thei schulen sayle
in the waye for summe of hem camen fro fer.
And hise discipil answeirden to him, wherof
schal a man nowe fille hem with looves here
in wildernesse? And he axide hem how manye
looves han ye? whiche seyden seveine. And
he comandeide the puple to sitte down on the
erthe and he took the seveine looves and dide
thanknyng and brake & gaf to hise discipil
that thei schulden sette forth and thei settiden
forth to the puple. And thei hadden a fewe
smale fishes and he blesside hem and co-
mandide that thei were sette forth. And
thei eten and wren fulfilled, and thei token
up that, that lefte of reliis seveine leepis. And
thei that thei etten as foure thousande of
men and he lefte hem. And anon he wente
up into a boat with hise discipil and cam into
the coostis of Dalmanytha, and the Farisees
wenen out and bygunnen to dispute with him
and axiden a tokene of him hevene and
templiden him. And he sorowynge withynne
in spirit seyde, what seith this generacoun a
tokene? truli I seye to you a tokene schal not
goeyn to this generacione. And he lefte
hem and wente up ext swoone into a boat and
wente over the see, and thei forgoten to take
breed, and thei hadden not with hem but oo
loof in the boot. And he comandeide hem &
seyde se ye and bewar of the sourdough of
the Farisees and of the sourdough of Eroude.
And thei thoughten and seyden oon to another
that we han not looves. And whanne this
thing was knowne Jhesus seide to hem, what
thinken ye for ye han not looves? yit ye
knowen not, ne undirstonden, yit ye han your
herte blyndid? Ye havyng yghen seen not,
and ye havynga eiris heren not neither ye han
mynde. Whanne I brak fyve looves among
fyve thousande and how manye coffens ful of
broken mete ye token up? thei seyen to him
twelve. Whanne also seveine looves among
four thousande of men how manye leepis of
brokun mete token ye up? and thei seyen to
him seveine. And he seyde to hem, how
undirstondun ye not yit? And thei camen to Bet-
sayda and thei bryngen to him a bylynd man &
thei preienden him that he schulde touche him,
and whanne he hadde take the blynde mannis
bond he led him out of the street and spitte
into hise yghen and sette hise hondis on him
and he axide him if he saigh ony thing, and
he bihelde & seyde ye men as trees walkeinge,
Aftirwarde extwoone he sette hise hondis on
hise yghen and he bogan to se and he was res-
torid so that he saygh clerely alle thingis, and
he sente him into hise hous and seyde go into
thin hous and if thou goyst into the streete seye
to no man. And Jhesus entride and hise dis-
cipil into the castels of Cesarye of Filip and in
the weye he axide his discipil and seyde to
hem whom seyen men that I am? Which an-
sweireden to him & seyden sum men seyen Jon
Baptist other seyen Elie & other seyen as oon
of the profetis. Thanne he seith to hem but
whom seyen ye that y am? Petir answeired
and seyde to him thou art Crist. And he
chargide him that thei schulden not seye of
of him to ony man. and he bigan to teche
hem that it bhoveth manic sone to suffer
many thingis and to be repreeved of oner men
and of the higheste prestis, and the Scribis,
and to be slayn and affir thre daies to ryse
agen. And he spak pleynyng the word, and
Petre took him and bigan to blame him and
seyde, lord be thou mensifie to thee for this
schal not be. And he turnede and sigh hise
discipil and manasside Petre & seyde go affir
me Sathanas for thou saverist not tho thingis
that ben of god but tho thingis that ben of
men, and whanne the puple was clepid togi-
dere with hise discipil he seyde to hem if ony
man wole come affir me denye he himself and
take his croese and sue be me. For he that
wole make saaf his lyf schal leese it and he
that leseith his lyf for me and for the gospel
schal make it saaf. For what profitith it to a
man if he wyne al the world and do perrynghe
to his soule? Or what chaunging schal a man
gave for his soule? But who that knowleith
me and my wordis in this generacione avou-
tresse and synful, also mannis some schal
knowleche him when he schal come in the glo-
rye of his fadir with his angells. and he seide
to hem truli I seye to you that thare ben sum
men stondinge here whiche schulen not taste deeth til thei seen the rewme of god comynge in vertu.

CHAP. IX.

AND after sixe dayes Jhesus took Petre & James and Jon and leckede hem by hemself aloone into an high hill, and he was transfigurid bifoire hem. And his clothis weren maad ful schynnyn & whight as snowe which maner whighte clothis a fuller may not make on erthe. And Elye with Moyerse appereide to hem and thei spaken with Jhesus. And Petre answereide and seyde to Jhesus maistir it is good us to be here and make we here thre tabernaclis oon to thee oon to Moyerse, and oon to Elye. For he wiste not what he schulde seye for thei weren agast by drede. And there was maad a cloude overschadowinge hem and a voice cam of the cloude and seyde this is my derworth e sone: here ye him. And anoon thei beyhlen about & sayen no more ony man but Jhesus oonli with hem, And whanne thei camen doun fro the hil he coamaundide hem, that thei schulden not telle to ony man tho thingis that thei hadden seen but whanne mannis sone hath riuan agen fro deeth. And thei helden the word at hemself seekinge what this schulde be, whanne he had riuan agen fro deeth. And thei axiden him and seiden what thanne seyen Farisees and Scribis for it bihoventh Elye to come first? And he answereide and seyde to hem whanne Elye comith he schal firste restore alle thingis and as it is wriuten of mannis sone that he sufure manye thingis and be dispisid. And y seye to you that Elye is comun and thei diden to him what evere thingis thei wolden as it is wriuten of him. And he comynge to hise disciplis sych a greet cumpayrye aboute hem and Scribis disputinge with hem. And anoon alle the puple seyne Jhesus was astonyed and thei dredden, and thei rennynge gretten him. And he axide hem what disputiden ye among you? And oon of the company answereide and seyde, maistir Y have brought to thee my sone that hath a doumb spyrty. And where ever he takith him he hurlyth him doun, and he foometh, and betith togidere with teeth and weyndrie and Y seye to thi disciplis that thei schulden caste him out and thei myghten not. And he answereide to hem and seyde a thou generacoun out of bileeve how longe schal Y be among you how longe schal Y suffre you? brinche ye him to me. And thei broughten him and whanne he hadde seyen him anoon the spyrtye troublide hem and he was thrown doun to the grounde and walewide and fomede. And he axide his fauid how longe it is sithen this hath faile to him? and he seyde fro childhoode. And ofte he hath put him into fyer and into water to leese him, but if thou maist any thing helpe us, and have merse on us, and Jhesus seide to him we thou maist bilewe: alle thingis ben possible to man that bileveveth; And anoon the fauid of the child cryede with teeris & seyde lord y bileve lord helpe thou myn unbileeve. And whanne Jhesus hadde seyn the puple rennynge togidere he manaseid the unclene spyrty, and seide to hym thou deef and doumb spirt Y commaundide thee go out fro him, and entre no moore into him, and he cryyng and myche tobreynynghe he went out fro him, and he was maad as deed so that manye seiden that he was deed. And Jhesus heeld his hond and lifte him up and he roos. And whanne he hadde entred into an hous hise disciplis axiden him privelie whi myghten not we caste him out? And he seide to hem, this kynde in no thing may go out but in preiers & fastynyng. And thei geden fro thennis and wenten forth into Galiliee and thei wolden not that ony man wiste. And thei taughte his disciplis and seyde to hem for mannis sone schal bebritrayed into the hondis of men and thei schulden sle him and he slayn schal rise agen on the thridde day. And thei knewen not the word and dreeden to axe him. And thei camen to Cafernam and whanne thei were in the hous he axide hem what tredten ye in the weye? And thei weren stille for thei disputiden among hem in the weye who of hem schulde be grettist. And he sat and clypeid the Twelve and seyde to hem if ony man will,
be the first among you he shal be the laste of alle and the mynstre of all. And he took a child and sette him in the myndill of hem whanne he hadde biclipped him he seyde to hem, Who ever resseyveth oon of siche children in my name he resseyveth me and who ever resseyveth me he resseyveth not me allone but him that sent me. Jon answerde to him and seide, maister we sighen oon castinge out fendis in thi name which sueth not us and we have forbidden him. And Jhesus seide nyle ye forbe he him for theer is no man that dothin vertu in my name & may soone speke yvel of me. He that is not agens us, is for us. And whoever gyveth you a cuppe of coold watter to drinke in my name for ye ben of Crist truli I seye to you be schal not leese his meede. And whoever schal sclaudre oon of these litel that biveven in me it were betere to him that a myle scoon were done about his necke and he were caste into the see. And if thin bond sclaudre thet kitte it away, it is bettre to thee to entre feble into lyf than to have tweie handis and go into helie, into fyer that never schal be quenchid: Where the worm of hem dyeth not and the fyer is not quenchid. And if thi foot sclaudre thee kitte it of, it is bettre to thee to entre crokik into everlastinge lyf than to have tweyne feet and be sente into helle of fyer that never schal be quenchid, where the worm of hem dieth not and the fyer is not quenchid. That if thin yphe sclaudridrith thee caste it out it is bettre to thee to entre goole yghen into the rewe of God than have tweyne yghen and be sente into helle of fyer: Where the worm of hem dieth not & the fyer is not quenchid. And every man schal be saltid with fyer and every slayn sacrifis schal be mad savery with salt. Salt is good if salt be unsavery in what thing schulen ye make it savery? have ye salt among you, and have ye pees among you.

CHAP. X.

AND Jhesus ros up fro thens and cam into the coostis of Judhe over Jordan and eftsoones the puple cam togidere to him and as he was woont eftsoone he taughte hem. And the Farisees camen and axident hem wher it be leeful to a man to leewe his wyl? and thei tempiden him. And he answerde and seide to hem, what comaudide Moyes to you? And thei seyden Moyes suffride to write a libel of forsaking and to forsake. To whiche Jhesus answerde and seide for the hardiness of youre berte Moyes wroote to you this comandement, But fro the bigynnynge of creature God made hem male and female. And seide for this thing a man schal leewe his fadir and modir and schal drawe to his wyl, and thei schulen be tweyne in oo fleisch & so now thei ben not tweyne but oo fleisch. Therfore that thing that God joynede togidere no man deperthe. And eftsoone in the hous hise diaciplis axiden him of the same thing. And he seide to hem whomever leeveth his wyl and weddith another he doth aovertrie on hir; And if the wyl leeveth hir housbonde and be weddeth to another man sche doth leccerye. And c thei broughthen to him litel children that he schulde touche hem and the diaciplis threatnened the men that broughthen hem. And whanne Jhesus hadde seyn hem he bar behy and seide to hem suffre ye litel children to come to me and forbed ye hem not, for of siche is the kyngdome of God. Truli Y seye to you whomever resseyveth not the kyngdome of God as a litel child he schal not entre into it. And he biclippide hem and leye hise handis on hem and blesseide hem. And whanne Jhesus was gon out in the weye a man ran bfore and kneyde bfore him and preiede him and seyde, good maistre what schal y do that I rescyeve everlastynge lyf. And Jhesus seide to him, what seist thou that I am good? there is no man good but God himself. Thou knowist the comundements; do thou noon aovertrye, sile not, stel not, seye not false wittesting, do no fraude, worschipe thi fadir and thi modir. And he answerde and seide to him maistir Y have kep alle these thingis fro my youthe. And Jhesus bheld him and lovede him & seyde to him oo thing faitheth to thee go thou and sille alle thingis that thou haste and
geve to pore men and thou schal have tresour in hevene & come sue thou me. And he was ful sory in the word and wente away mournyng for he hadde manye possessionous. And Ihesus bieheled about and seyde to disciplis how hard thei that han richess schullen entre into the kyngdom of God! And the disciplis were astooned in hise wordis and Ihesus etsoone anserwe and seyde to hem, ye litle children how hard it is for men that tristen in richess to entre into the kyngdom of God! It is lighte an cample to passe thorough an nedlis yege than a riche man to entre into the kyngdom of God. And thei wondrides more and seyden among hemself and who may be saved? And Ihesus bieheled hem and seyde anentis men it is impossible: but not anentis God for alle thingis ben possible anentis God. And Petre gau to seye to him lo we han lefte alle thingis & haue sued thee. Ihesus anserwe and seyde treuly I seye to you there is no man that leveth hows or bretheren or sistris or fadir or modir or children or feeldis for me and for the gospel, whiche schal not take an hundrid fold so myche now in this tyme housis and britheren and sistris, and modris, and children and feeldis with persecucionous and in the world to comynge everlastyng lyf. But manye schulen be the firste the laste, and the laste the firste. And thei were in the weye goinge up to Jerusalem and Ihesus went before hem and thei wondrides and foloweden and dredden. And etsoone Ihesus took the Twelve and bigan to seye to hem what thingis were to come to him. For lo we stien to Jerusalem and manysi sond schal be payrayed to the princis of prestis and to the Scribis and to the eldre men and thei schulen dampne hym by deeth and thei schulen take him to hethen men, and thei schulen scorne him, and bispate him, and bete him, and thei schulen sle him and in the thridde day be schal rise agen. And James and Jon Zebodoes sondes camen to him & seyden maystor we wolen that what ever we axen thou do to us. And he seide to hem what wolen ye that I do to you? And thei seiden graunte to us that we sitten at thi right half and the other at thi lift half in thi glorie. And Ihesus seyde to hem ye witen not what ye axen: moune ye drinke the cuppe whiche I schal drynke or be waissen with the baptym in which I am baptised? And thei seiden to him we moune, and Ihesus seide to hem ye schulen drinke the cuppe that I drinke and ye schulen be waissen with the baptym in which I am baptised: But to sitte at my right half or left-half is not myn to gyve to you but to which it is maad redy. And the ten herden and bigannen to have indignacion of James & Jon. But Ihesus clepid hem and seyde to hem, ye witen that thei that sennen to have princeheod of folkis ben lords of hem and the princis of hem han power of hem. But it is not so among you but whoever wolde be maad greettere schal be youre mynystre. And who ever wolde be the firste among you schal be servaunt of alle. For whi mannis sond cam not that it schulde be mynystrid to him but that he schulde mynystre and geve his lif agenbiyng for manye. And thei camen to Jerico: and whanne he gede forth fro Jerico and hise disciplis and ful myche popular. Barthymeus a blynde man the sond of Thymeys saut bisidis the weye and beggide. And whanne he herde that it was Ihesus of Nazareth he bigan to crye and saye Ihesus the sond of Davith have mercy on me. And manye thretneyden him that he schulde be stille and he criede myche the moore Ihesus the sond of Davith have mery on me. And Ihesus stood and comaundide him to be clepid and thei clepen the blynde man and seyen to him be thou of betere herte, rise up he clepith thee. And he castide away his cloth & skippide and cam to him. And Ihesus anserwe and seyde to him what wolt thou that I schal do to thee? the blynde man seyde to him, maister that I se. Ihesus seide to him go thou, thi faith hath maad thee saaf. and anoone he saygh, and sueide him in the weye.
CHAP. XI.

AND whanne Jhesus cam nygh to Jerusalem and to Betanye to the mount of oyves he sendith twyne of his disciplis, and seith to hem go ye into the castel that is agens you and anoon as ye entren there ye schulen fynde a colt tied on which no man hath sette yt, untie ye and bring him. And if ony man seye ony thing to you what doen ye? seye ye that he is nedeful to the Lord and anoon he shal leve him hidir. And thei geden forth & founden a colt tyed before the gate whithoute forth in the meeting of twof weyes and thei untieden him, and summe of hem that stooden there seiden to hem what doen ye untoynge the colt? And thei seiden to hem as Jhesus commaundide hem and thei lefden it to hem, and thei broughten the colt to Jhesus, and thei leyden on him her clothis and Jhesus sat on him, and manye strewiden her clothis in the weye, other men kitiiden branchnis fro trees and streweden in the weye. And thei that wenten before and that sueden crieden and seiden Osanna blessis is he that cometh in the name of the Lord, Blessis be the kyngdom of our fadir Davith that is come Osanna in highest things. And he entred into Jerusalem into the temple and whanne he hadde seyn al thing about whanne it was even he wente out into Bethanye with the Twelve. And another day whanne he bene out of Bethanye he hungride. And whanne he hadde seyn a fige tre afer havynge leaves he cam if huppy he schulde fynde ony thing thereon and when he cam to it he found nothing outaken leves, for it was not tyne of fygis. And Jhesus answere and seye to it, now seyve ete ony man frut of thee more and hise disciplis herden. And thei came to Jerusalem and whanne he was entrid into the temple he bygan to caste out sellers and biggeris in the temple and he turnede upson down the bordis of chaungeris and the chayeris of men that solden culveris; And he suf- frode not that ony man schulde bere a vessel thorou the temple. And he taughte hem and seyde whether it is not wren that myn hous schal be clepid the hous of preying to alle folcis? but ye han mad it a deme of tievys. And whanne this thing was herd the princis of prestis and the scribis soughten how thei schulden leese him, for thei dredden him for alle the puple wondride on his tehching. And whanne evening was come he wente out of the cyte. And as they passiden forth eery thei sayen the fyge tre maad drye fro the rots. And Petre bithoughte him and seyde to him maistir to the fyge tre whom thou cursidist is dried up. And Jhesus answere and seide to hem have ye the feith of God. Truly I seye to you that who ever seith to this hyl be thou taken and cast into the see and douthis not in his herte but bivelveth that whatsoever he seye schal be don, it schal be don to him. Therfore I seye to you all things whateve ye preyinge schulen axe bivelve ye that ye schulen take and thei schulen come to you. And whanne ye schulen stonde to preie forgove ye if ye han ony thing agens ony man that yourefadirthat is in hevenys forgive to you youre synnes. And if ye forgiven not neither youre fadir that is in hevenys schal forgive to you your synnes. And eftsoone thei camen to Jerusalem and whanne he walkide in the temple the higheste prestis and the Scribis and the elder men camen to him, and seiden to him in what power doist thou these thingis, or who gaf to thee this power that thou do these thingis? Jhesus answere and seide to hem and y schal axe you a word and answere ye to me, and y schal seye to you in what power y do these thingis. Whether was the baptym of Joyn of hevene or of men? answer ye to me. And they thoughten withynne hemalfe seynge, if we seyen of hevene he schal seye to us whi thanne bilev- yen ye not to him? If we seyen of men, we dredden the puple, for alle men badden Jon that he was verily a profete. And thei answeren and seyen to Jhesus we witen seyve; and Jhesus answere & seyde to hem neither I seye to you in what power y do these thingis.
Chap. XII.

And Jesus began to speak to them in parables. A man planted a vineyard and sette an hegge about it & dalf a lake and biddide a tour and hirede it to tilers and wente forth in pilgrimage. And he sente to the erthe tilers in tym to a servant to rescuyve of the erthe tilers of the fruyt of the vineyerd: And thei token him and beten and lefden him voyde. And eftaone he sente to hem another servant and thei woundiden him in the heed & tormentiden him. And eftaone he sente another and thei slowen him and othere no betynge summe and sleyinge othere. But yit he hadde a moost derwerte son and he sente him laste to hem and seide pereventhe thei wolen drede my sone. But the erthe tilers seiden togidere this is the eir come ye slye we him, and the eritige schal be ouren. And thei token him and kildiden and castiden out without the vineyerd. And thanne what schal the Lorde of the vineyerd do? he schal come and leese the tilers and give the vineyerd to othere. Wher ye han not rad this scripture the ston whiche the biders han dispisid this is maid into the heed of the corner. This thing is don of the Lord and is wonderfull in oure yghen. And thei soughten to holde him and thei dreedden the puple for thei knewen that to hem he seide this parable and thei lefden him & thei wenten away. And thei senten to hem summe of the Farises and Erodians to take him in word. Which camen and seyen to him maister we witen that thou art soothfast and recket not of ony man for neither thou bifoldisti into the face of man but thou techist the wyg of God in truthe. is it leffull that tributy be given to the Emperour. Or we schulen not give? which witynghe her pryvey falsenesse seyde to hem what tempten ye me? bring ye to me a peny that I se. And thei broughten to him and he seyde to hem whos is this ymage and the wryting? thei seyen to him the Emperourias, and Jesus answered and seyde to hem than yelde ye to the Emperour tho thingis that ben of the Emperouris and to God the thingis that ben of God, and thei woundiden of him. And sadneys that seyen that ther is no riyug agen camen to him and axiden him and seiden, Maystir, Moses wroth to us that if the brother of a man were dead and lefte his wyf and have no sones his brother take his wyf and reise up seed to his brother. Thanne seve ne britheren there weren, and the firste took a wyf and dieide and lefte no seed. And the secounde took his and he dieide nether this lefte seed: and the thridde also. And in lyk maner the seve ne token bir and lefte not seed and the woman the laste of alle is deede. Thanne in the resurreccion whanne thei schulen rise agen whos wyf of these schal she be? for seve ne hadden bir to wyf. And Jesus answered and seyde to hem wher ye erren not herfore, that ye kownen not scripturis nether the vertu of God? For whanne thei schulen rise agen fro deeth neither thei schulen wedde neither schulen be wedded, but thei schulen be as aungelis of God in hevenes. And of deed men that they rise agen han ye not red in the book of Moyses on the buyash hou God spak to him and seyde, Y am God of Abraham and God of Isaac and God of Jacob? He is not God of deed men but of lyvynghe men: thfore ye eren myche. And oon of the Scribis that hadde herd hem disputinge togidere cam nygh and sigh that Jesus hadde wel answered hem and axide him which was the first maundement of alle. And Jesus answered to hem that the first maundement of all is here thou Israel thi Lord God is oo God; And thou schalt love thi Lord God of al thin herte and of al thi myght this is the first maundement. And the secounde is lyk to this thou schalt love thi nygghore as thi siff, ther is noon othere maundement grette re thanne these. And the Scribe seyde to hem maister in truthe thou haste wel seid for oo God is and ther is noon other outaken him. That he be loved of al the herte and of al the mynde and of all the undirstonding and of al the soule and of al the strengthe and to love the nyghghore as himself is grette re than al breynte ofringis and sacri-
MARK.

And Jesus seeign that he hadde answered wisely seyde to him tho art not for the kyngdom of God. and thanne no man durfte axe him no more any thing. And Jesus answerde and seide techingly in the temple hou seyen Scribis that Christ is the sone of Davith: For Davith himself seide in the holy goost the Lord seyde to my Lord sitte on my right half til Y putte thi enemies the stool of thi feett. Thanne Davith himself clepeth him lord how thanne is he his sone? and myche puple gladly herde him. And he seyde to hem in his teching be ye ware of Scribis that wolde wandre in stoles and be salutid in chespyng; And sitte in synagogis in the first chayers and the first syttyng placis in superis: Whiche davoureth the housis of widowis undir colour of long prayer, the schulen take the lenen doorn. And Jesus sittyng agens the tresury bishide hou the puple castide mony into the tresory, and many riche men castide manye thingis. But whanne a pore widoowe was comun sehe keste twelve mynutis that is a fething. And he clepide todyr hise disciplys and seyde to hem, treuly I seye to you that this pore widoowe keste more alle that kesten in to the tresory. For alle kesten of that thing that thei bidden pleente of, but this of bir poverti keste alle thingis that sehe badd al her lyf lode.

CHAP. XIII.

And whanne he wente out of the temple on of hise disciplys seide to him maistir bishold what manner stoones and what manor bldinges. And, Jesus anwende and seide to hym seest thou alle these grote blynyngis the schal not be left a stoon on a stoon which schal not be diestreyd. And whanne he sate in the mount of Olyves agens the temple Petir & James & Joa & Andrew axiden him by himsylf. Seyde thoo to us whanne these thingis schulen be don & what tokene schal be whanne alle these thingis schulen blynyng to be ceendid? And Jesus answerde and biganne to seye to hem loke ye that no man disceuye you. For many schulen come in my name seying, that I am & thei schulen disceuye manye. And whanne ye here batelis and opynounis of batal drode ye not for it biveth these thingis to be don but not yit anon is the ende. For folk schal rise on folk and rewe men on rewe men and erthe mynyngis and hungir schulen be by placis, these thingis schulen be bigynnyng of sorowis. But se ye you siff for thei schulen take you in counclis and ye schulen be besten in synagogis and ye schulen stonde bifoere kyngis and domesman for me in witnessyng to hem. And it biveth that the gospel he first prechid among alle folk. And whanne thei take you and leede you forth nyle ye bifoere thinkes what ye schulen speke, but speke ye that thing that schal be gyven to you in that our for ye ben not the spekeris but the holy goost. For a brother schal bytake the brother into deeth and the faidir the sone & sones schulen rise togydere agens faradis and modris & punyshe hem by deeth. And ye schulen be in hate to alle men for my name but he that lastith into the eonde schal be saaf. But whanne ye schulen se the abomynacion of discounting stondinge where it owtis not, he that redith undirstonde, thanne thei that ben in Judea fle into hillis. And he that is above the roofe come not don into the houe nether entre he to take any thing of his hous. And be that schal be in the feeld turms not ahen bishynde to take his cloth. But wo to hem that ben with child and norschen in the daies. Therfore prei ye that thei be not don in wyniter. But theike daies of tribulacioun schulen be sicelie whiche maner weren not fro the blynyng of creture which God hath mad in now, nether schulen be. And but the Lord hadde abreggid these daies al fleisch hadde not be saaf but for the choosen whom he choes the Lord hath mad short the daies. And thanne if any man seye to you lo here is Crist lo there, bilewe ye not. For false Cristis & false profetiis schulen rise and schulen gyve tokenes and wondris to disceuye, if it may be doon ghe hem that ben chosun. Therfore take ye kepe lo y have bifoere seid to you alle thingis. But in tho daies attir that tribulacioun the
Chap. XIII, XIV.

For this oynement myght have be soeld more than for thre hundrid penys and be gven to pore men and thei gruchiden agen hir. But Jesus seyde suyfe ye hir what ben ye hevy to hir? Sche hath wrought a good werk in me. for evermore ye schulen have pore men with you and whanne ye wolen ye moun do wel to hem but ye schulen not evermore have me. Sche dide that, that sche hadde, sche cam before to anoynte my body into birlyng. Treuyl Y seye to you where ever this gospel be prechyd in al the world and that, that this womman hath doon schal be toold into mynde of him. And Judas Scarlet oon of the twelve wente to the higheste prestia to bitraie him to hem. And thei herdren and joyedren and blygheten to geve him money and he schoughte hou he schulde bitraie him covetably. And the firste day of thir looves whanne thei offriden pask the disciplis seyen to him whilbr wolt thou that we goen and make redi to thet thou ete pask? And he sendith twene of his disciplis and seeth to hem go ye into the citee and a man berynge a galoun of waef slach mette you sue ye him. And whilbr ever he entrih seye ye to the lord of the hous, that the maistre sethe where is myn etynge place? where Y schal ete pask with my disciplis. And he schal schewe to you a greet souping place arrayd and there make ye redy to us. And his disciplis waten forth and camen into the citee and founde as he hadde seid to hem and thei maden redi the pask. And whanne the eventide was comen he cam with the Twelve: And whanne thei seton at the mete and eeten Jhesus seide, treuyl Y seye to you, that oon of you that etith with me schal betraye me. And thei bligunnen to be sory and to seye to him ech by hensylf whether I? Which seide to hem, oon of the Twelve that putthith the hond with me in the plater. And sothly mannes some goith so it is wryte of hym but wo to that man by whom mannis some schal be bitrayed; it were good to hym if thilk man hadde not be born. And while thei eeten Jhesus took breed and blesside and brak and gaf to hem and seye, take ye, this is my body. And whanne he...
hadde take the cuppe he did thankinges and gaf to hem; and alle drunken thereof. And he seide to hem this is my blood of the newe testament which schal be scheid for manye. Truly I seye to you for now I schal not drinke of this fruyt of vyne into that day whanne I schal drinke it new in the rewme of God. And whanne the ymne was seid thei wenten out into the hill of Olyves. And Jhesus seide to hem alle ye schulen be scallondrid in me, in this night for it is writun I schal smyte the scheperde and the scheep of the floc schulen be disperplid. But afther that I schal rise agen I schal go brefore you into Galile. And Petir seide to him though alle schulen be scallondrid but not I. And Jhesus seide to him truly I seye to thee that to day bifer that the cok in this nyght crowe twies thou schalt thries deyne me. But be seyde more though it beho-veth that I dye todigide with thee I schal not forsake thee; and in lyk maner alle seyden. And thei camen into a place whos name is Gethsamany and he seide to his discipilis sitte ye here while I preie. And he took Petir & James & Jon with him and bigan for to dreade and to be anoyed. And he seide to hem my soule is sorewful to the deeth abide ye here and wake ye with me. And whanne he was gone forth a litel he felde doun on the erthe and preiede that if it myghte be that the our schulde passe fro him. And he seide abba father alle thingis ben possible to thee, bere over fro me this cuppe: but not that I wole, but that thou wolt, be done. And he cam and fond hem slepinge and he seide to Petir, Simount slepist thou? myghtist thou not wake with me oon our? Wake ye and preie ye that ye entre not into temptacioun for the spirit is redy but the fleisch is sick. And eftsoone he gede and preide and seide the same word. And turnede aften eftsoone and fouond hem slepinge for her yghen weren hevyd and thei knewen not what thei schulden answere to him. And he cam the thriddle tyne and seyde to hem slepe ye now & reste ye ye suffisheth the our is comen to man-nis sone schal be btrayde into the hondis of synful men. Rise ye, go we, lo he that schal btraye me is nygh. And yit while he spake Judas Scarioth oon of the Twelve cam and with him myche puple with swordis and staves sent fro the highest prestis and the scrivis and fro the elder men. And his traytoure hadde goven to hem a tokene and seide to hem whome-ver I kisse he it is holde ye him and iede ye warly. And whanne he cam, snoon he cam to him and seide maitre and he kisside him. And thei leiden hondis on him and helden him. But oon of the men that stodun aboute drough out a sword and smoot the servaunt of the higheste prest and khitte of his eere. And Jhesus answerde and seide to hem; as to a theef ye han gon out with swordis and staves to take me. Day by day I was amonge you and taughte in the temple and ye helden not me but that the scripturis be fulfild. Thanne alle hise diacipilis forsoken him and fledden. But a yong man clothed with a lynnen cloth on the bare suede him and thei helden him. And he left the lynnen clothing and fledgh nakid away from hem. And thei ledden Jhesus to the higheste prest and alle the prestis and scrivis and elder men camen todigere. But Petir suede him afer into the halle of the higheste prest and he satt with the mysntrias and warnyde him at the fier. And the higheste prestis and al the counsel soughten witnesseyng agens Jhesus to take him to the deeth but thei founden not. For many seiden false witnesseyng agens him and the witnesseyngis weren not covenable. And summe risen up and baren false witnesseyng agens hem and seyden. For we han herd him seynghe I schal undo this temple maad with hondis and aftir the thriddle day I schal bide an othir not maad with hondis. And the witnesseyng of hem was not covenable. And the higheste prest roos up into the myddil & axide Jhesus and seide answerist thou nothing to the thingis that ben put agens thee of thes? But he was stille and answeride nothing. Eftsoone the higheste prest axide him and seyde to him art thou Crist the sone of the blesside God? And Jhesus seyde to him Y am and ye schulen se mannes some sittynge on the right halfe of the vertu of God and comynge in the cloudis of hevene. And the higheste prest torentente hise
Chap. XIV, XV.

**Clothia and seyde what yt desiren we witnessys? Ye haue herd blasemy; what seemeth to you? and thei alle condempnden him to be giyl of deeth. And summe bigunen to bispete hym and to hile his face, and to snytc hym with buffatis, and to seye to hym arede thou and the mynystrys beten hym with strokis. And whanne Petir was in the halle bynethe, oon of the damesels of the higheste pryste cam. And whanne sche hadde seyn Petir warmynghe him, sche bihelde hym and seide and thou were with Ihesus of Nazareth. And he denyde and seide neithre Y woot neithre Y knowe what thou sesist: and he went without forth before the halle and anoon the cok crew. And eftsoon shanne another damysel hadde seyn him sche bigan to seye to men that stoden aboute that this shal be of hem. And he eftsoone denyde: and affer a litle eftsoone thei that stoden nygh seyden to Petir verily thou art of hem, for thou art of Galilee also. But he bigan to curse and to swere for Y know not this man whom ye seyen. And anoon the cok eftsoones crew: and Petir bethoughte on the word that Ihesus hadde seide to hym before the cok crowe tywes, thris thou schalt denye me, and he began to wepe.**

**Chap. XV.**

And anoon in the morow tide the higheste prystes maden a counsell with the eldre men and the schris and with al the councel and bounden Ihesus and leddon & bitoken him to Pilat. And Pilat axide hym art thou kyng of Jews? and Jhesus answeride and seide to hym thou sesist. And the higheste prystes accusiden him in manye thingis. But Pilat eftsoone axide hym and seid answerist thou nothing? seest thou in how manye thingis thei accusiden thee? But Jhesus answeride no moore, so that Pilat woondide. But by the feoster day he was wont to leeeve to hem oon of men boundun whome ever thei axiden. And oon there was that was seid Barabas that was bounden with men of discencion that hadden doon manslaughter and sedicioun. And whanne the puple was gon up he bigan to preye as he ever more dide to hem. And Pilat answerde to hem & seyde wolen ghe that Y levee to ghew he kyng of Jewis? For he wiste that the higheste prystis hadden toke him by euve. But the bishopis striden the puple that he schulde rather levee to hem Barabas. And eftsoone Pilate answerde and seyde to hem what thanne wolen ghe that I seient to do to the kyng of Jewis? And thei eftsoone crieden crucifie him. But Pilat seide to hem what yvel hath he doon? and thei crieden the more crucifie hym. And Pilat willynge to make *asethi to the puple lefte to hem Barabas and butooke to hem Ihesus betun with scorgis to be crucified. And knyghis ledden him withyn forth into the porche of the mootchalle and thei clypiden togidere al the cummyne of knyghis. And clothiden him with purpurre and thei wrenen a crowne of thornes and putten on him. And thei bigunen to grette him and seyden; heil thou kyng of Jewis. And they smyten his heed with a reed and bispatten hym and thei kneelden and worschipiden him. And after that thei hadden scorned him thei unclothiden him of purpurre and clothiden him with his clothys, and leddon out hym to crucifie him. And thei compelliden a man that passide the waye that cam fro the tow Symount of Syrenen the fadir of Alisaundir and of Rufe to bere his croes. And thei ledden him into a place Golgatha that is to seye the place of Calvury. And thei ghaven to hym to drinke wyn medled with myrre and he took not. And thei crucifiden and depertiden his clothys & kesten lott on tho who sculde take what. And it was the thridde our and thei crucifiden him. And the title of his cause was writen, kyng of Jewis. And thei crucifiden with him tweie thevis, oon at the right half and oon at his left half. And the scripture was fulfillsd that seith, and he is ordeyned with wikkide men. And as thei passiden forth, thei blasfemeden him movynge her
hedeis and seiyng, vath, thou that distriest the temple of God and in thre dayes distiliste it aghen. Come a doun fro the cros and make thi silt saaf. Also the higheste prestis scoreden him ech to othere with the scribas, and seydien; he made othere men saaf, he may not save himself. Crist kyng of Israel com doun now fro the cros that we seen and bleeve: and thei that weren crucified with him dispisiden him. And whanne the sixte our was come, derkinsnesse weren maad on al the erthe til into the nynthe our. And in the nynthe our Jhesus cryede with a greet voice and seide; heloy, heloy lamasbatany: that is to seye, my God my God whi hast thou forsakun me? And summe of men that stoden aboute herden and seyden, lo he clepith helye. And oon ran and fullide a spounge with vynegre and puttiode about to a reed and gaf to him to drinke and seide suffre ye, se we if helye come to do him down. And Jhesus gaf out a greet cry and dieode. And the veyl of the temple was torent a two fro the higheste to bynethe. But the Centuryon that stood forn aghen sigh that he so cryngye hadde died and seide veryly this men was Goddes sone. And there weren also wommen biholdinge fro afer among whiche was Marye Maudeleyn and Marye the modir of James the lesse and of Joseph and of Salome. And whanne Jhesus was in Galilee thei foloweden him and mynystreden to him. And manye othere wommen that camen up to gidir with him to Jerusalem. And whanne eventid was comen, for it was the eventid which is before the sabot, Joseph of Aramathe the noble decurioni came and he abode the rewme of God and boldly he entride to Pilat and axide the bodi of Jhesus. But Pilat wonderde if he were now deed and whanne the centurion was clepide he axide him if he were deed. And whanne he knew of the centurioun, he grauntide the body of Jhesus to Joseph. And Joseph boughte lynnen cloth and took him down and wapilde in the lynnen cloth & leyde him in a sepulcre that was hewn of a stoon and walewyde a stoon to the doire of the sepulcre. And Marye Maudeleyn and Marye of Joseph bihelden where he was laid.

CHAP. XVI.

A ND whanne the sabot was passide Marye Maudeleyn and Marye of James and Salome broughten sweete smelinge oyenementis to come and to enjoynye Jhesus. And ful eearly in oon of the woke deiies thei camen to the sepulcre whanne the sunne was risun. And thei seiden togidere who shal move away to us the stoon fro the dore of the sepulcre? And thei bihelden and seyen the stoon walewyd away for it was ful grete. And thei ghenen into the sepulcre and sighen a younyng bodi with a whyte stole sittynge at the righte half and thei weren afeerde. Which seith to hem nyle ye drede, ye seken Jhesus of Nazareth crucified; he is risun he is not here, lo the place where thei leyden him. But go ye and seye ye to hise disciplis and to Petir that he shal go before you into Galilee there ghe schulen se him as he seide to you. And thei ghenen out & ghenen fro the sepulcre for drede and quaking hadde assaylid hem, and to no man thei seiden any thing for thei dredeen. And Jhesus roos eearly the firste daye of the woke and apperide first to Marye Maudeleyn fro whom he hadde caste out sevne devellis. And siche ghenen and toole to hem that hadden be with him which weren weylnyng and wypynge. And thei berynyge that he lyvyde and was seyn of hir biherden not. But after these thinges whanne twyne of hem wandrilden, he was schewid in another liquesse to hem goyage to a town. And thei ghenen and telden to the othere and nether thei bileviden to hem. But at the laste whanne the clereve disciplis seten at the mete, Jhesus apperide to hem and reypevede the unbielieve of hem and the hardnesse of herte for thei bileviden not to hem that hadden seyen that he was risun fro deeth. And he seide to hem goe goe into all the world and proche the gospel to ech creen-
Chap. I.

UK was a man of Syrie bi nacioun and of antiochye, and was a leche in craft, and a disciple of apostlis. afterward he suede poul tilto his endyng, and seruyde god and was without gret synne. for neither he hadde a wyf in ony tyme, neither children, and he dyede in betheny at foare and seuenti gheer, and was ful of the hoold goost. and whanne gospels wereon wriitun bi mattheu, in iudee, and bi mark in ytalie, luk bi styring of the hoold goost wroth this gospel in the cuntreys of achaye.---the mooste noede of his trauel was this, that the manhede of crist schulde be open to feithful greekis by alle profetis that god schulde come in heiches. that is to scheve * bi alle profetis, that crist schulde be god and man togydere, lest cristen greekis token heed to the fables of iewis, and weren holden in desyer aloone of moises lawe. & luyk trauellide, lest eithe ther weren disseyved bi fables of eretikis and * foned stethis, and felden awei fro treute. --- * this luyk bigynneth at the conception and natvyte of ioum baptist and discyrythe the natvyte and baptyn and preching of crist, and his deeth and risyng aghen and assencion. Jerem in his prolog on luk seith plainly this sentence.

LUK, Chap. I.

N the days of Eroute kyng of Iudee ther was a prest Zacarye by name: of the sort of Abis, and his wyf was of the doogh-tries of Aaron; and his namewas Elizabeth. And bothe weren justes before God: gowyng in alle the maundementis and jus-tifysys of the lord. without playnt. And ther hadden no child. for Elizabeth was bareyn and bothe weren of gret Age in her days. And it bief that whanne Zacarye schould do the office of prestthod: in the ordyr of his cours to see

* in.  studie sollicitaciones.  * not in the latin. The 4 first Verses of this Chapter as they are numbered in our presens. Translation, are in the MSS. a part of the prologue, and not translated here.
bifore the Lord: and he schal not drinke wyn
ne sydyl, and he schal be fulfild with the holy
gost yit of his modir wombe. And he schal
converte manye of the children of Israel to her
lord God. And he schal go bifore him in the
sparyte and vertu of helye: and he schal turne
the hertys of the fadris to the sons, and men
out of blieve: to the prudence of just men,
c to make redy a perfyt puple to the Lord. And
Zacarye seyde to the aungel: wherof schal I
wyte this? for Y am old: and my wyf hath
gon fer in hir dayes. And the aungel an-
swerde and seide to hym for Y am Gabriel
that stonde nygh bifore God, and Y am sent
to thee to speke and to evangelise to thee these
thingis, and lo thou schalt be doumbe. And
thou schalt not mowe speke: til into the day
in which these thingis schulen be don. for thou
hast not believed to my wordis, whiche schulen
be fulfild in her tymne. And the puple was
abidynge Zacarye: and thei wondriden that
he taryde in the temple. And he gedc out
and myghte not speke to hem: and thei knew-
en that he hadde seyn a visioun in the temple,
and he bekenide to hem: and he dwellide stille
doumbe. And it was don whanne the dayes of
his office weren fulfild: he wente into his
hous. And afrer these dayes Elizabeth his
wyf conseyyed and hidde hir fuye monethis
and seyde: For so the Lord dido to me in the
dayes in whiche he bieheld to take away my
d reprom among men. But in the sixte monethe
the aungel Gabriel was sent from God: into
a cytee of Galilee whos name was Nazareth.
To a maydun weddid to a man: whos name
was Joseph of the houes of Dauith, and the
name of the Mayden was Marye. And the
aungel entride to hir: and seyde, heil ful of
grace the Lord be with thee: blesiid be thou
among wymmen. And whanne sche hadde
herd: sche was troublid in his word, and
thoughte what maner salutacioun this was.
And the aungel seid to hir, ne drede not thou
Marye: for thou hast founden grace anentia
God: lo thou schalt conseyye in wombe, and
schalt bere a sone: and thou schalt clepe his
name Jesus. This schal be gret: and he
schal be clepid the sone of higheste, & the
Lord God schal geve to him the seete of Da-
uith his fadir. And he schal regne in the
hous of Jacob withouten ende, and of his
rewme schal be noon ende. And Marye sayde
to the aungel, on what maner schal this thing
be don? for Y knowe not man. And the
aungel answarde and seyde to hir, the holy
Gost schal come fro abowe into thee: and
the vertu of the higheste schal ouer schadowe thee:
and thersfor that holy thing that schal be borun
of thee: schal be clepid the sone of God.
And lo Elizabeth thi cosyn, and sche also hath
conseyed a sone in hir eilde, and this mon-
ethe be the sixte to hir that is clepid bareyn.
For every word schal not be imposyable anen-
tis God. And Marye seide, lo the hond-
mayden of the Lord: be it doon to me afir
thi word; and the aungel departide fro hir.
And Marye roos up in the dayes and wente
with haste into the mountaynes into a cite of
Judee. And sche entride into the hous of Za-
carye and grette Elizabeth. And it was don
as Elizabeth herde the salutacioun of Mary
the young childe in hir wombe gladide, and
Elizabeth was fulfild with the holy Gost, and
cryede with a gret voice and seyde, blesid be
thou among wymmen and bleside be the fruyt
of thi wombe. And wherof is this thing to
me: that the modir of my Lord come to me?
For lo as the vos of thi salutacioun was maad
in myn eers: the yong child gladide in joye in
my wombe: and blesid be thou that hast bi-
leeved: for thilke thingis that ben seid of the
Lord to thee schulen be parfytly don. And
Marye seyde; my soul magnifieth the Lord.
And my Spiryt hath gladdid in God myn
helthe. For he hath bihulden the mekenesse
of his hand-mayden: for lo for this aile gene-
raciouns schulen seye that I am blesid. For
ho that is mighti hath don to me gret thingis,
& his name is holy. And his mercy is fro
kyndrede into kyndredis to men that drecen
him. He made myght in his arm he scatereid
proude men with the thoughte of his herte.
He sette down myghty men fro seete, and
ehauinside meke men. He hath fulfild hungry
men with goodis, and he hath left riche men
voie. He hayynge mynde of his mercy took
up Israel his child, as he hath spokun to ooure fadris to Abraham and to his seed into worldis. And Marye dwelleside with hir as it were thre monethis and turned ageth into hir hous. But the tyme of beringe child was fullid to Elizabeth, and sche bar a sone. And the neyghbouris and cosyns of hir herden that the Lord hadde magnyfied his mercy with hir, and thei thankiden hir. And it was doon in the eighte day thei camen to circumside the child, and thei clepiden him Zacarye by the name of his fadir. And his modir answereide & seide, nay; but he schal be clepid Jon. And thei seiden to hir for no man is in thi kyredede that is clepid this name; and thei bikenymen to his fadir, what he wolde that he were clepid. And he axinge a poynetel wroet seiynghe, Jon is his name, and alle men wondriden. And anoon his mouth was openyd and his tunye, and he spak and blesside God. And drede was maad on all her neighbours, and all these words werten pappleschid on all the montayne of Judee. And alle men that herden puttiden in her herte, and seiden what maner child schal this be, for the hond of the Lord was with him. And Zacarye his fadir was fullid with the holy Gost, and profeciede and seide. Blessid be the Lord God of Israel, for he hath visitid and maad redempcioun of his puple. And he hath rered to us an horn of helthe in the hous of Davith his child. As he spak by the mouth of hise holy profetis that weren fro the world. Heleth fro ooure enemies, and fro the hond of alle men that hatiden us. To do merci with ooure fadris, and to have mynde of his holy testament. The grete oooli that he swoor to Abraham our fadir to geve himself to us, that we without drede delivereyd fro the hond of ooure enemies serve to him in holynesse and rightwisnesse before him, in alle ooure dayes. And thou child schalt be clepid the profete of the higheste, for thou schalt go before the face of the Lord to make redy hisse weweys. To geve science of heeth to his puple into remissioun of her synnes. By the inwardeynesse of the merci of ooure God, in the which he springynge up fro on high hath visited us. To geve light to them that sitten in derknessis, and in schadowe of deoth, to dresse ooure feet into the weye of pees; And the child wexide, and was confortid in spiryt, and was in desert placis til to the day of his schewing to Ysrael.

CHAP. II.

AND it was don in tho dayes. a maundement wenet out fro the Emperour August, that al the world schulde be discryued. This first discryuyng was mad of Cyryn Justise of Sirye. And alle men wenet to make profesioun, ech into his owne cytee. And Joseph wenet up fro Galilee. fro the cytee Nazareth, into Judee, into a cytee of Davith, thatis clepid Bethlehem, for that he was of the hous of and of the meyne of Davith: That he schulde knowe che with Marye his wyf that was weddide to him and was grete with child. And it was don while thei waren there, the dayes weren fullid that sche schulde bere child. And sche baer her firste bornu sone, and waplisse him in clothis, and leyde him in a cracche for ther was no place to him in no chaumbir. And sheperdis weren in the same cuntre, wakinge and kepinge watchis of the night on her fol. And lo the angel of the lord stood bisidis hem, and the clerenesse of God schynede aboute hem; and thei dredden with grete drede. And the angel seyde to hem, nyle ye drede, for lo Y preche to you a grete Joyce that schal be alle puple. For a savoyour is born to day to you, that is Crist the Lord in the cytee of Davith. And this is a tokene to you, ye schulen fynde a yonge child waplig in clothis, and leyd in a cracche. And sodenly the was maad with the angel a multiple of heveny knyghthood, herynge God and seiynghe: Glorye be in higheste things to God, and in erthe pees be to men of good wille. And it was doen as the angels passiden awy fro him into hevene, the scheperdis spaken togider and seiden, go we over to Bethlehem and see we this word that is maad which the Lord hath maad and schewed to us. And thei highyngye camen and founeden
Marye and Joseph: and the yong child leyd in a cracche. And thei seynge knownen of the word that was seide to hem of this child. And alle men that herden wondren and of these things that were seide to hem of the schepardis. But Marye kepte alle these wordis berynge togidere in hir herte. And the schepardis turneden agen glorifyinge and herynge God in alle things that thei hadden herd & seyen: as it was seid to hem. And after that eighte dayes were endid that the child schulde be circumcizid, his name was clepid Jhesus, which was clepid of the aungel biforn that he was conceyved in wombe. And aftur that the dayes of purgacyoun of Marye were fulfild aftur Moyses lawe, thei token him to Jerusalem to offre hym to the Lord. As it is writyn in the Lawe of the Lord, for every malekynde openynge the woule schalle be clepid holy to the Lord. And that they schulen geve an offrynge aftur that is seid in the Lawe of the Lord: a peyre of turturis or twelce culver briddis. And lo a man was in Jerusalem whos name was Symeon, and this man was just and vertuous and aboued the comfort of Israel: and the holi Gost was in hym. And he hadde takun an answere of the holi Gost, that he schulde not se death, but he sayth first the Christ of the Lord. And he cam in spirynt into the temple, and whanne his fadir and modir lidden the child Jhesus to do after the custome of the lawe for hym, he took hym into hisse armes and he blesside God, and seyde, Lord, now thou levest thi servaunt after thi word in pece. For myn yghen han seyn thin leith: Which thou hast maaed redy before the face of alle pupilis: Light to the schewing of bethen men: and glorie of thi people Israel. And his fadir and his modir wern wondringe on these things that were seid of hym. And Symeon blesside hem: and seyde to Marye his modir, Lo this is sett into the fallinge down, and into the ry-synge agen of manye men in Israel; and into a tokene to whom it schall be ageyseid, and a sword schal pase thorou this owne soul: that the thoughtis be schewed of manye hertis. And Anne was a professe the Daughter of Faunuel, of the lynage of Aser, and sche hadde gosen forth in manye dayes, and hadde lyed with hir housbond seveyn yeer fro hir maydenhod; And this was a wydowe to foure score yeer and foure, and sche departeide not fro the temple but servide to God nyght and day in fastings and preieris. And this cam upon hem in thilk hour, and knowlechide to the Lord. And spak of him to alle that abiden the redempcion of Israel. And as thei hadden ful don alle thingis after the Lawe of the Lord: thei turneden agen into Galilee into her cytee Nazareth. And the child waxid and was cumfortid ful of wisdom: and the grace of God was in hym. And his fadir and modir wenten ech yere into Jerusalem in the solomne day of pask. And whanne Jhesus was twelve yere oold thei wenten up to Jerusalem after the custum of the feast day. And whanne the dayes were don: thei turneden agen, and the child aboid in Jerusalem, and his fadir and modir knownen it not. For thei gesayng that he hadde be in the felowship, camen a dayes journey and soughten him; amonge hisse co-syns and his knowleche. And whanne thei foundun him not: thei turneden agen into Jerusalem and soughten him. And it bilet that aftir the thridde day: thei foundun him in the temple, sittynge in the myddil of the Doctorius, herynge hem, and axinge hem. And alle men that herden him, wondronen on the prudence and the answereis of hym. And thei sighen and wondroide, and his modir seyde to him, sonne! wate hast thou do to us thus: Lo thi fadir and Y sorowinge han sought thee? And he seyde to hym, what is it that ye soughten me? wisten ye not thes thai things that ben of my fadir; it bishoveth me to be? And thei understanen not the word which be spak to hem. And he cam doun with hem and cam to Nazareth, and was sugote to hem, and his modir kepte togidere alle these wordis, and bare hem in her herte. And Jhesus * profistrate in wisdom, age, and grace anentis God and men.

* perfiside.
CHAP. III.

In the fiftente yeere of the Empire of Tybervye the Emperour: whanne Pilat of pounce governyde Judée, & Eroude was prince of Galilée: and Philip his brother was prince of Yture, and of the centre of Traco, & Lisanvy was prince of Abily: Undir the prynces of prestis Annas and Cayfias, the word of the Lord was maad on Jon the sonne of Zacharye in desert; and he cam into alle the centre of Jordan, and prechide baptysm of penaunce into remissioun of synnes; as it is wryton in the book of the words of Isaye the profete, the voys of a cryer in desert, make ye reky the wave of the Lord, make ye his pathis right. Ech valley schal be fulfillid and every hil and litil hil schal be maad low; and schrewid things schulen be into dressid things: and scharpe things into pleyn weyes. And every fleisch schal se the heeltthe of God. Therfore he seyde to the puple that wenten out to be baptisid of him kindelyngis of eddris: who schewide to you to fie fro the wrauththe to comynge? Therfore do ye worthi fruyts of penaunce, and bigynne ye not to seye we han a fadir Abraham, for ye seye to you that God is myghti to reise of these stonees the sones of Abraham. And now an axe is sett to the roote of the tre, and therfore every tre that makith not good fruyt schal be kitte down, and schal be cast into the fier. And the puple axiden him, and seyden, what thanne schulen we do? He answere and seyde to hem, he that hath tweete coootis: gyve to him that hath noon, and he that hath metis do in lyk maner. And púppiliscamen came to be baptisid: and thei seyden to him, maister, what schulen we do? And he seide to hem, do ye nothing more than that that is ordeyned to you. And knyghtis axiden him and seyden, what schulen also we do? And he seide to hem, smyte ye no man wrongfully, nether make ye fales chalenge and be ye a payed with youre soudis. Whanne al the puple gesside, and alle men thoughten in her hertis of Jon, teste peraven-

ture he were Crist. Jon answeride and seyde to alle men, Y baptize you in waitir, but a stronger than Y schal come affir me, of whom Y am not worthi to unbynde the lace of his schoon, he schal baptysse you in the holy Gost and fier. Whos wynewing tool in his hon: and he schal purge his flore of corn, and he schal gader the wheete into his berna: but the chafris he schal brenne with fier un-
quenchable. And manye other thingis also he spak, and prechide to the puple. But Eroude tetrark, whanne he was blaming of Jon for Erodias the wyf of his brother, and for alle the yuels that Eroude dide, encreeside this ouer alle & schitte Jon in prison. And it was doon, whanne alle the puple was baptisid, and whanne Jhesus was baptisid and preide, hevene was opened: And the holy Gost came doon in bodily likeness, as a dowve on him, and a vois was maad fro hevene: thou art my dervorthe sone, in thee it hath pleisd to me. And Jhesus himself was bigunnyng as of thruthi yeere, that he was gessid the sone of Joseph, which was of Helle. Which was of Matath, which was of Levy, which was of Melchy, that was of Jamne, that was of Joseph. That was of Matatie, that was of Amos, that was of Naum, that was of Helye, that was of Nagge. That was of Matath, that was of Mataty, that was of Semey, that was of Joseph, that was of Juda, that was of Jahanna, that was of Resa, that was of Sorobabel, that was of Salatiel, that was of Nery. That was of Melchy, that was of Addi, that was of Casan, that was of Elmadan, that was of Heer, That was of Jhesus, that was of Eleazar, that was of Jorun, that was of Mathath, that was of Levy, That was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Eliachym, That was of Melca, that was of Mena, that was of Matthatha, that was of Nathan, that was of Davith, That was of Jessee, that was of Obeth, that was of Booz, that was of Salmon, that was of Naason, that was of Amynadab, that was of Aram, that was of Esrom, that was of Fares, that was of Judas, That was of Jacob,
that was of Ysaac, that was of Abraham, that was of Tare, that was of Nacor, That was of Seruth, that was of Raga, that was of Faileth, that was of Heber, that was of Sale, that was of Chaynan, that was of Arfaxath, that was of Sem, that was of Noe, that was of Lameth, that was of Mathusale, that was of Enock, that was of Jareth, that was of Malayel, that was of Chaynan, That was of Enos, that was of Seeth, that was of Adam, that was of God.

CHAP. IV.

And Jhesus ful of the holy Gost turnythe agen fro Jordan, and was led by the spryty into deserte forty dayes, and was tempid of the devel, and eet nothing in tho dayes, and whanne tho dayes were eneidd, he hungride. And the devel seyde to him, if thou art Goddis sone, seye to this stoon that it be maad breed. And Jhesus anserwede to him, it is wrytun that a man lvyeth not in breed aloone but in every word of God. And the devel ladde him into a high hil, and schewide to him alle the rewmes of the world in a moment of tymne. And seyde to him y schal geye to thee al this power and the glorie of hem, for to me thei ben gouun and to whom Y wole Y gever hem. Therfore if thou falle down and worshiue before me alle thingis schulen be thine. And Jhesus anserwede and seyde to him, it is writhun thou shalt worshiue thii Lord God: and to him aloone thou shalt serve. And he ledde him into Jerusalem, and sette him on the pinacle of the temple and seyde to him, if thou art Goddis sone: sende thii silf fro hennys doun. For it is writhun, for he lasth commanded to hise anguils of thee: that thii kepe thee in alle thi weyes; and that thi schulen take thee in hondis, lest peraventure thou hirte thi foot at a stoon; and Jhesus anserwede and seyde to him, it is seid thou shalt not tempte thi Lord God. And whanne every temptacyoun was eneidd: the fend wente away fro him for a tymne. And Jhesus turnede agen in the vertu of the spiryte into Galiliee: and the fame went forth of him thorough al the cuntre. And he taughte in the synagogus of hem: and was magnefied of alle men. And he cam to Nazareth: where he was norischide, and entride afer his custom in the sabot day into a synagoge: and roos to rede. And the book of Isaye the profete was takun to him, and as he turnythe the book, he fond a place where it was wrytun, The spryty of the Lord on me, for which thing he anonytide me: he sente me to preche to pore men, to heele contryt men in herte, and to preche remissioun to prisoneris, and sighte to blynde men, and to delyver brokun men into remissioun, To preche the yeer of the Lord pleasanst, and the day of yelding agen. And whanne he hadde closid the book: he gaf ayn to the mynystre and sat, and the yghen of alle men in the synagoge weren biholydnyge in him. And he bigan to seye to hem, for in this day this scripture is fulfylld in youre eers. And alle men gaven witnessing to him: and wondriden in the words of grace that camen forth of his mouth, and thei seiden, whether this is not the sone of Joseph? And he seide to hem, sotheli ye schulen seye to me this likenesse, leche heele thi sifl, the Farisees seiden to Jhesus, how grete thingis han we herd done in Cafranam, do thou also here in thi cuntre. And he scide, treuli y seye to you that no profete is resseyved in his owne cuntre. In treuth Y seye to you, that manye wydewis weren in the dayes of helye the profete in Israel: whanne heven was closid thre yeer and sixe monethes, whanne greet hunger war maad in al the erthe; And to noon of hem was helie sent: but into Sa-repta of Sydon to a widewe. And manye mesels weren in Israel undir helise the profete: and noon of hem was clensid but Naaman of Syrie. And alle in the synagoghe herynge these thingis weren filid with wrathithe. And thei riuyn up: and drouen him out without the cytee, and ledden him to the coppe of the hil: on which her cytee was bilid to cast him doun. But Jhesus passide and wente thorough the myddil of hem. And cam doun into Cafranam a cytee of Galiliee: and there he taughte hem in the Sabotis. And thei we-
Chap. IV, V.

ren astonied in his teching, for his word was in power. And in her synagoge was a man bavyng an auclene fend, and he criede with great voys, and seyde, suffre, what to us and to thee Jesus of Nazareth? art thou comun to leese us? Y know that thou art the holy of God. And Jesus blamed & seyde, weke dounbe: and go out fro him, and whanne the Feude hadde cast him forth into the myyddil, he wente away fro him, and he noyede him no thing. And drede was maad in alle men: & thei spaken togider, and seyden, what is this word? for in power and vertu he comundith to unclene spiritis: and thei gon out, and the fame was puplishchid of him: into ech place of the cuntry. And Jesus roos up fro the synagoge: and entrیدe into the hous of Symount, and the modir of Symoundis wiif: was holdun with grete feveris; and thei preieden him for hir. And Jesus stood over hir and comandide to the dende and it lefte hir. And anoon she roos up & servede hem. And whanne the sunne wente doun: alle that hadden sike men with dyverse langouris. ledden hem to hir, and he sette his hondis on ech by hemself: and heclide hem. And fendis wenten out fro manye: and cryeden and seiden, for thou art the son of God; and he blamed and suffred hem not to speke: for thei wisten him that he was Crist. And whanne the day was come, he gede out and wente into a desert place: and the puple soughten him, and thei came to him: and thei heelden him that he schuld not go away fro hem. To whiche seyde, for also to othere cistes it biloveth me to proche the kyngdom of God: for thercore Y am sent. And he prechide in the synagogus of Galilee.

CHAP. V.

And it was doon whanne the puple cam faste to Jesus to here the word of God, he stood bisidis the pool of Generaseth: And saygh two bootis standinge bisidis the pool, and the fischeris weren gon doun, and waischiden her nettis. And he wente up into a boot that was Symoundis: and preiede him to lede it a litil fro the lond, and he sat and taughte the puple out of the boot. And as he cresseide to speke he seyde to Symount, lede thou into the dende, and slake youre nettis to take fish. And Symount answereide and seyde to him, consaunder: we traveliden alle the night and token nothing: but in this word I schal leye out the net. And whanne thei hadden do this thing thei closiden togider a great multitude of fischis, and her net was broken: And thei bekened to felowis that weren in another boat, that thei schulen come and helpe hem. And thei camen and filiden bot he bots: so that thei waren almoost drenchid. And whanne Symount Petir sayz this thing: he felde doun to the knees of Jesus and seyde, Lord go fro me: for Y am a synful man. For he was on ech syde astonied: and alle that weren with him in the takynge of fischis whiche thei tooken. Sotheli in lyk maner James & Jon the sones of Zebedee: that weren fellowis of Symount Petir; and Jesus seyde to Symount, nyle thou drede: now fro this tymne thou schalt take men. And whanne the bots weren led up to the lond: thei leffen all thingis & thei sueden him. And it was doon whanne he was in oon of the Cyttes: lo a man ful of lepere, & seyng Jesus fel doun on his face, and preyede him & seide, Lord if thou wolt thou maist make me cleene. And Jesus held forth his hond: and touchide him and seyde, Y wolde be thou maad clene, and anoon, the lepere passide away fro him. And Jesus compasside to him: that he schulde seye to no man, but go schewe thou theo to a prest: and ofre for thi clensyng in witnessing to hem as Moyse bred. And the word walkide aboute the more of him, and myche puple camen to gider to here, and to be heclid of her syknness. And he wente into desert: and preyede. And it was doon in oon of the dade: he satt and taughte, and thei weren Farisees sittynge and Doctouris of the lawe: that camen of ech castel of Galilee and of Judee, and of Jerusalem, and the vertu of the Lord was to hecle syk men. And lo men baren in a bed: a man.
that was syk in the Palesey, & thei soughten to bere him in: and sette before him. And they founden not in what partie thei schulden bere him in for the puple wenten on the roof, and by the scattis thei letten him down with the bed into the myddil biore Jhesus. And whanne Jhesus sayth the feith of hem: he seide, man thi sinnes ben forgwyyn to thee. And the Scribis and Farisees bigunnyn to thenke seynghe, who is this that spekith blasfemyes? who may forgvyen synnes but God aloone? And as Jhesus knew the thoughts of hem: he answeride & seyde to hem, what thinke ye yvele things in youre hertis? What is lighter to sye sinnes ben forgwyyn to thee: or to seye rise up and walke! But that ye wiste that mannes some bath power in erthe to forgvyen synnes: he seide to the syk man in palese: Y seye to thee ryse up, take thy bed and go into thin hous. And anoon he roos up before hem; and took the bed in which he lay, and wente in to his hous: and magnifed God. And gret wondir took alle, and thei magnifiden god, and thei weren fulfillid with gret droude: and seiden, for we han seen marueylouse things to day. And after these things Jhesus wente out and saighe a Puplyenec Leuy by name, sitteynge at the tolbothe: and he seyde to him, seu thou me, and whanne he hadde lefte alle things he roos up and suede him. And Leuy made to hym a grete feeste in his hous, and there was a gret company of puplyens and of othere that weren with them sitteynge at the mete. And the Farisees and the Scribis of hem gruchiden: and seiden to hise disciplis, whi eten ye and drinken with Puplyencs and synful men? And Jhesus answeride and seyde to hem, thei that ben boole han no nede to a leche: but thei that ben syk. For Y cam not to clepe just men: but synfull men to penence. And thei seyde to hym: whi the disciplis of Jon fasten ofte and maken prieries, also and of the Farisees but thin eten and drykken? To whiche he seyde, wher ye monn make ye the sones of the spouse to faste: while the spouse is with ben? But dayes schulen come whanne the spouse schal be taken away from hem: and thenne thei schulen faste in tho dayes. And he seide to hem also a likenesse, for no man takith a pece fro a newe cloth and putith it into an olde clothing, elis bothe he brekith the newe, and the pece of the newe accordith not to the elde. And no man putith new wyn into oolde botelis: elis the newe wiin schal breke the botelis: and the wyn schal be sched out: and the botelis schulen peresche. But newe wyn owth to be put into newe botelis and bothe ben kepte. And no man drykynge the elde wole anoonr newe, for he seith, the oolde is bettere.

CHAP. VI.

A ND it was don in the seconnde firste Sabot, whanne he passide by the cornes: hise disciplis pluckiden eers of corn, and thei frotynghe with her hondis eten. And summe of the Farisees sayten to hem, what don ye that is not leefull in the Sabotis? and Jhesus answeride and seide to hem, ye han not red what Dauid die whanne he hungydre and thei that weren with hym, How he entride into the hous of God and tooke looves of proposition and eet and gaf to hem that weren with him, whiche looves was not leefull to ete but oonli to pristis? And he seide to hem, for mannes some is Lord ghe of the sabat. And it was don in another sabat: that he entride into a synagoge and tooghtede, and a man was there, and his right hond was drye. And the scris and Farisees aspieden hym, if he wolde heele hym in the sabat: that thei schulden fynde cause wheref thei schulden accuse hym. And he wiste the thoughts of hem, and he seide 'to the man that hadde a dryde hond: rise up & stoond in the myddil, and he roos and stoond. And Jhesus seyde to hem, Y axee you if it is leefull to do wel in the sabate or yeul: for to make a soule saaf, ethir to leese. And whanne he hadde biholde alle men about, he seide to the man hold forth thin hond, and he held forth, & his hond was restorid to heelthe. And thei weren fulfilled with unwisdom: and spaken togider what thei schulen do of Jhesus. And it was don in the
dayes. he wente out into an hil to prye. 
and he was al nyght dwelling in the preyer of 
God; and whanne the day was come, he 
celepid his discipulus, and choos twelve of hem, 
whiche he celepid also Apostolus: Symon 
whom he celepid Petir, and Andrew his bro: 
thier, James and Jon, Filip and Bartholomew, 
Mathew and Thomas. James, Alfey and 
Symon that is celepid Zelotes, Judas of 
Jesu, and Judas Scardioth, that was trymount. 
And Ihesus cam down fro the hil with hem, 
and stood in a feeldy place, and the company 
of his discipulus: and a great multitude of puple 
of all Judee and Jerusalem, and of the see 
coostis, and of Tyre and Sydon that cam to 
heere him, and to be heeded of her sykneseis; 
and thei that weren travelid of uncleanse 
spirytis, werec heeed. And al the puple 
soughte to touche him, for vertu wente out of 
him: and heedis alle. And whanne his 
lyghen weren cast up into bis discipulus: be 
seyde, blessed be ye pore men: for the kyng 
dom of God is youre. Blessid be ye that now 
hungren: for ye schulen be fulfiliid, blessid 
be ye that now wepen for ye schulen leige. 
Blessid be ye whanne men schulen hate you, 
and deparde you away, and put schenship 
to you: and caste out youre name as yvel for 
mannes sone. Joye ye in that day and be ye 
glad: for lo youre mode is myche in hevene: 
for aftir these thingis the fadris of hem diden to 
profetis. Nethelwes woo to you riche men that 
kun youre coumfort. Woe to you that ben 
fulfiliid, for ye schulen hungur, woe to you 
that now lyghen for ye schulen mornaye and 
wepe. Woe to you whanne alle men schulen 
blessye you, after these thingis the fadris of hem 
diden to profetis. But Y seye to you that 
heren, love ye youre enemies, do ye wel to 
heren that hatiden you. Blessye ye men that 
curzen you, preye ye for men that desamen 
you. And to him that smytteth theo on oo 
scheve scheve also the tother, and fro thei that 
taketh away fro thee a cloth: nyly thou forbode 
thee. And gyve to eeh that axith thee, 
and if, a mar taketh away tho thingis that ben 
thine: axe thou not aegyn. And as ye wolen 
that men do to you: do ye also to hem in lyk 
maner. And if ye loven hem that loven you 
what thankis to you? for synful men loven 
men that loven hem. And if you don wel to 
eman that don wel to you, what grace is to you? 
Synful men don this thing. And if ye leenese 
to hem of whiche ye hopen to take aegyn: what 
thankis it to you? for synful men leenese to 
synful men: to take aegyn as myche. Nethel 
lees love ye youre enemies & do ye wel and 
leene ye hopinge: no thing therof and youre 
mede schal be myche, and ye schulen be the 
sones of the higheste: for he is bengynge on 
kynnd men and yvelle men. Therfore be ye 
merçiful as youre fadir is mercifull. Nyle ye 
deme and ye schulen not be demed. Nyle ye 
condemne and ye schulen not be condem 
med: forswego ye and it schal be forgyven to 
you: Gyve ye and it schal be gaven to you, 
thei schulen gyve into youre bosom a good 
mesure and wel fillid, and schakun togerder 
and overflowning, for by the same mesure by 
ych ye melen, it schal be melyn aegyn to you. And 
be seyde to hear a lykenshe whether the bylynde 
may lede the bylynde: ne fallen thei not bothe 
into the dich? A disciple is not above the 
maistir but ech schal be perfy: if he be as his 
maistir. And what seest thou in thi brotheris 
ygha a moot: but thou bisholdest not a beem 
that in thin owne ygha? Or how maist thou 
sye to thi brother, brother suffre, Y schal 
cast out the moot of thin ygha: and thou bishol 
dist not a beem in thin owne ygha? Yprorite, 
first take out the beem of thin ygha and 
thanne thou schalt se to take the moot of thi 
brotheris ygha. It is not a good tre that mak 
ith yvelle frouytis: neither an yuelle tre that 
makith gode frouytis. For every tree is known 
of his fruyt, and men gadenen not siga of 
thorne: nether men gadenen a grape of a 
buyech of briercs. A good man of the good 
tressour of his herte bryngath forth good thingis: 
and an yuelle man of the yuelle tressour bryngath 
forth yvel thingis, for of the plente of the 
herte the mouse spekith. And what clepen ye 
ex me Lord Lord: and don not the things that 
I seye? Eeh that cometh to me and hereth my 
wordes and doth hem: Y schul scheve to you 
to whom he is lik. He is lyk to a man that.
bildith an hous that diggide depe and sette the founsdement on a stoon: and whanne gret flood was maad the flood was hurlid to that houes: and it myghte not move it, for it was foundid on a sad stoon. But he that herith & doith, not is lyk to a man bildinge his houes on ethe withouten founsdement, into which the flood was hurlid: and anoon it fel doun, and the falllyng doun of that houes was maad gret.

CHAP. VII.

AND whanne he hadde fulfillid all hise wordis into the eers of the pule: he entride into Caffarmaun. But a servaunt of a centurien that was precousse to him was syk and drawynge to the doeth. And whanne he hadde herd of Jhesus he sente to him the elder men of Jewes and preide him that he wolde come: and heele his servaunt. And whanne thei camen to Jhesus they preieden him bisilly and seiden to him, for he is worthi that thou graunte to him this thing. For he lovethoure folk, and he bilda to us a synagoge. And Jhesus wente with hem, and whanne he was not fer fro the houes: the Centurien sente to him frendis, and seyde, Lord nyle thou be trauelid, for Y am not worthi that thou entre undir my roof. For which thing and Y demede not my silf worthi that I come to thee, but seye thou by word and my childe schal be heelid. For Y am a man ordeyneid undir power and have knyghtis undir me, and Y seye to this go, and he goth, and to another come and he cometh, and to my servaunt do this thing, and he doith. And whanne this thing was herd: Jhesus wondride, and seyde to the pule synghe him treuli Y seye to you: neither in Israel Y foond not so gret feith. And thei that weren sent turnede agen home: and foundun the servaunt hool, which was syk. And it was don afterward Jhesus wente into a citee, that is clepid Naym: and hise discipul and ful gret pule wente with him: And whanne he can nygh to the gate of the citee; lo the sone of a womman that had no mo children, was borun oude deed, and this was a widewe, and myche pule of the citee with her. And whanne the Lord Jhesus hadde seyn her he hadde reute on her, and seyde to her, nyle thou wepe. And he cam nygh and touchide the beere, and thei that baren, stoden, and he seyde yonge man, Y seye to thee rise up. And he that was deed set up agen, and bigan to speke, and he gaf him to his modir. And drede took alle men and thei magnifide God and seyden, for a gret profete is risen among us, and for God hath vi-stid his pule. And this word wente out of him into al Judee: and in to al the countrie aboute. And Jones discipulis teelden him of alle these things. And Jon clepide twyne of hise discipulis and sente hem to Jhesus and seide art thou he that is to come or abiden we another? And whanne the men camen to him thei seiden Jon Baptist sente us to thee and seide, art thou he that is to come or we abiden another? And in that our he heeleide manye men of her siikness and woundis, and yueld Spirtis: and he gaf sight to manye blynde men. And Jhesus answered & seide to hem, go ye agen and telle ye to Jon. the things that ye han herd and seyn, blind men seen, crokid men gon, mesels ben maad cleene, deef men heren, deed men risen agen, pore men ben takun to preching of the Gospel. And he that schal not be schlaundride in me, is blessid. And whanne the messangeris of Jon weren gon forth he bigan to seye of Jon to the pule, what wenten ye out into desert to see, a reed wawid with the wind? But what wenten ye out to se? a man clothid with softe clothis? lo thei that ben in precious cloth and in delicius ben in kyngis houss. But what wenten ye out for to se? a profete? yhe Y seye to you and more than a profete. This is he of whom it is wrytun, lo Y sende oyn aungel before thi face, which schal make redy thy weye before thee, Certis I seye to you: ther is no man more profete among children of wynnem than is Jon but he that is lesse in the kyngdom of hevenes, is more than he. And alle the pule heerings, and pupplicans that hadden been baptisid with the baptym of Jon, justifiden God. But the Farisees and the wise men of the lawe that
Chap. VII, VIII.

weren not baptisid of him dispiseden the counsel of God agens hemself. And the Lord sayde, therfore to whom schal I seye men of this generacion lyk? and to whom be thei lyk? thei ben lyk to children sittinge in chepyngge and spekinge togider and seyngge, we han sungun to you with pipis: and ye han not daunysid, we han maad mornynge: and ye han not wept. For Jon baptist cam neither etinge bred, ne drinkynge wynn: and ye seyen, he hath a fende. Manes son cam etinge and drinkinge: and ye seyen to a man deoure and drinkinge wyn, a frend of Puppyleans and of synful men. But wisdom is justified of her sones. And oon of the Farisees preiede Jhesus: that he schulde ete with him, and he entride into the hous of the Farisee, & sat at the mete. And to a synful woman that was in the cytee, as sche knewe that Jhesus sat at the mete in the hous of the Farisee, she brughte an alabastre box of oyennent: And schet stood blynde bisidis hisse fette: and bigan to moiste hisse fette with teeris, & wypide with the teeris of hir heed, and kiste hisse fette: and anoyntide with oyennent. And the Farisee seynege that hadde clepid him: seide withynne hisse seyngge, if this were a profete he schulde wyte: who and what maner woman it were that touchide him, for sche is a synful woman. And Jhesus anserwe and seide to him, Symount I han sum thing to seye to thee, and he seide, mai stri seye thou. And he anserwe, tweyse detouris weren to oo lener, and oon oughte fyre hundred pens, and the tother fifty. But whanne thei hadden not whereof thei schulden yelde: he forgaf to bothe, who thanne loueth him more? Symount anserwe and seide, I geese that he to whom he forgaf more. And he anserwe to him, thou hast dened righte. And he turnde to the womanes: and seyde to Symount, seest thou this womanes: I entrine into thin hous: thou gaf no watir to my feet, but this hath moistid my feet with teeris: And wypide with her beerris. Thou hast not gaf to me to se a cose but this synen sche entride, ceasende not to kisse my feet. Thou anointidist not myn heed with oyle: but this anointede my feet with oyennent. For the which thing I seye to thee, manye synes ben forgiven to hir: for sche hath loued myche. and to whom is lessse forguen to hir, he loueth lesse. And Jhesus seyde to hir: thi synes ben forgiven to thee. And thei that saten togider at the mete bigunnen to seye withynne hemself, who is this that forgvyeth synes? But he seide to the woman: thei feith hath maad thei saaf: go thou in pees.

CHAP. VIII.

And it was doon afterward, And Jhesus made journey by citiees and castelles: preachinge and evangelizinge the rewin of God, and twelwe with him. And summe wymmen that weren heeld of wickide spirites and sicknesse Marye that is clepid Maudeleyn of whom seveve devils wanten out, And Jone the wyf of Chuse the Procourator of Erude: and Susanne and manye other that ministred to him of her riceness. And whanne myche purle was come b togider and men higenden to him fro the cyteees: he seide by a symylitude, He that sowith gode out to sowe his seed, & while he sowith: sum fede bisidis the weye, & was destrucid: and bridids of the eir econ it. And other fel on stoons: and it sprunge up, and driede, for it hadde not moisture. And other fel down among thorones: and the thorones sprungen up togider & strangliden it. And other fel into good erthe and it sprong up and made an hundrid fold fruyt, he seide these things and cryede he that hath eeres of herynge: here he: But his disciples axiden him: what this parable was, And he seide to hem: to you it is graunteid to knowe the priuytees of the kyngdom of God: but to othir men in parablis, that thei seynge se not: and thei herynge unstandst not. And this is the parable; the seed is Goddis word. And thei that ben bisidis the weye ben these that heren, and afterward the fend cometh and taketh away the word fro her herte, lest be thei belynyge be maad saaf. But thei that fel on a stoon: ben these that whanne thei han herd. rescyuen the word with joye.
and these han no rotis, for a tyne thei bileven:
and in tyne of temptacioun thei gon away
But that, that fel among thorne ben these that
herden, and of biynessyness and richissynesse and lustis
of lyf thei gon forth and ben stranglic: &
bringen forth no fruyt; but that that fel into
good erthe: ben these that in a good herte and
best heren the word and holden, and bringen
forth fruyt in patiencie.
No man lighnith a lanterne: and hilith it with a vessel or putith
it undir a bed, but on a candillisticke that men
that entren seen light. For ther is no privy thing
which schal not be openyd: neithir hid thing
which schal not be knoun, and come into opin.
Therfore se ye how ye heren, for it schal be
gouen to him that hath, and whosoever hath not:
also that, that he weeneth that he have schal
be takun away fro him. And hise modir &
britheren came to him: and thei myghten
not come to him for the puple. And it was
told to him thi modir and thi britheren stonden
without forth willinge to se thee. And he an-
swerde and seyde to hem, my modir and my
britheren ben these that heren the word of God
and don it. And it was don in oon of the
dayes: he wente up into a boot and hise disci-
plis, and he seyde to hem, passe we ouer the
see: and thei wenten up. And thei rowi-
den: he slepte, and a tempest of wynd cam
doun into the watir. and thei weren dryuen
hider and thider with wawis, and weren in perel.
And they camen nygh and reisiden hym & se-
den: comandour we perischen, and he roos
and blawede the wynd and the tempest of the
watir, and it ceeside & pesiblete was maad.
And he seyde to hem, where is youre feith?
which dreyndynge wondriden: and seiden togi-
der, who gessist thou is this? for he comand-
dith to the wyndis and to the see: and thei
obeyen to him. And thei rowiden to the centr
of Gerazenes: that is agens Galilee. And
whanne he wente out to the lond: a man ran
to him that hadde a Devel longe tyne, & he
was not clothed with cloth: neithir dwellide in
houes but in *sepulcris. This whanne he sigh
Jhesus fel doun before him, and he cryinge with

* or graes.
beseide the while he wente he was thrungun of the puple. And a woman that hadde aflux of blood twelve year, and hadde spendid al hir catel in lechis, and schc myghte not be curid of ony. And schc cam nygh bihynede: and touchide the hemme of his cloth, and anoon the flux of hir blood ceesside. And Jhesus seide, who is that touchide me? and whanne alle men deniyed, Petre seide and thi that weren with him, commandour, the puple thursten, and disessen thee, and thou seist who touchide me? And Jhesus seide: sum man hath touchide me, for that vertu gede out of me. And the woman seynge that it was not hid fro him, cam tremblynge and fel down at hisse feet, and for what cause schc hadde touchid him, schc schewid before all the puple, and how anoon schc was heelid. And he seide to hir, daughter, thi feith had maad thee saaf: go thou in pees. And yit while he spak, a man cam fro the prince of the synagogge: and seide to hime thi daughter is deed: nyle thou traucele the maister. And whanne this word was herd. Jhesus answerd to the fadir of the damysel, nyle thou drede, but blyeve thou oueli and schc schal be saaf; And whanne he came to the hous: he suffride no man to entre with hime, but Petre, Jon, and James: and the fadir and the modir of the damysel. And alle wepeten and biwelyiden hir, and he seide, nyle ye wepe, for the damysel is not deed but slepith. And thei scornedden hir: and wisten that schc was deed. But he helde hir hond. and criede and seyde, damysel ryse up. And hir Spiriyt turnide ajen: and sche roos anoon, and he commandid to gyve to hir to anoon. And hir fadir & modir wondrieden grely, and he commundide hem that thei schulden not seye to ony: that thing that was don.

CHAP. IX.

AND whanne the twelve Apostlis weren clepid to gidir: Jhesus gaz to them vertu and power on alle Develia, & that thei schulden heel syknessis. And he sent hem for to preche the kyngdom of God: and to heele syke men. And he seide to hem, nothing take ye in the weye: neither yerde ne scruppe. neither breed ne money, and neither have ye twie cootis. And into what hous that ye etren dwelle ghe there: and go ye not out fro thence. And whoewer resceyuen not you go ye out of that citee: and schake ye of the poudre of your feet, into witnessing on hem. And thei geden forth and wenten about by castels preching and heeling everywere. And Eroude tetrack heerde alle thingis that weren don of him; & he doute for that it was seyde of summe men that Jon was risun fro deeth; and of summe men that Elie hadde apperid: but of other, that oon of the elde profetis was risun. And Eroude seide, I have biheedid Jon, & who is this of whom I here siche thingis? and he soughete to se hime. And the apostlia turniden ajen and tolden him alle thingis that thei hadden don. and he toke hem and he wente bisidins into a desert place that is Bethsaida. And whanne the puple knew this: thei folowiden him, and he resseyued hem: and spak to hem of the kyngdom of God, and he heelide hem: that hadden neede of cure. And the day bigan to bowe down, and the twelve camen and seiden to hime, leve the puple that thei go and turne into castels and tunes that ben abouthe that thei fynde mete: for we ben here in a desert place. And he seide to hem, geve ye to hem to ete, and thei seyden, ther be not to us mo than fuye looves and twye fischis; but peraurenture that we gon and bien metis to al puple. And the men weren almost fuye thousynde, and he seide to hise disciplis, make ye hem to sitte to mete by cumpanyes a fitty togider, and thei diden so, and thei maden alle men to sitte to mete. And whanne he hadde take the fuye looves and twye fischis: he biheelde into hevene, and blesside and brak, and delide to hise disciplis: that thei schulden sette forth before the cumpanyes. And alle men eeten: and weren fulfilid, & that that lefte to hem of brokun metes was takun up twelve cowlins. And it was don whanne he was aloone preyinge: his disciplis
weren with him, and he aside hem and seide, whom seyse the puple that I am? And the answeren and seiden, Jon Baptist, other seyen Elie, and other seyen: o profete of the former is risen. And he seide to hem, but who seyen ye that I am? Symount Petre answerede and seide, the Crist of God. And he blamynge hem comundide that the schulen seye to no man: and seide these things, for it bighoweth mannes sone to suffice many things, and to be reproved of the eldres men: and of the prynce of prestis & of the Scribis, and to be alayn and the thridde day to rise azen. And he seide to alle, if ony wole come afterm: deye he himself, and take he his cross every day: and sue he me. For he that wole make hys lyf sauf schal leese it, and he that loseth his lyf for one schal make it sauf. And what profith it to a man if he wynne al the world: and leese himself: and do peirynge of himself? For whoo schameth me and my wordis: mannes some schal schame him whanne he cometh in his majeste and of the fadris and of the holy angels. And I seye to you verili there ben summe stondvyenge here which schulen not taast deeth till thi seen the rewne of God. And it was don after this wordis, almos eighte dayes: and he took Pete & James & Jon, and he stede into an hil to preye. And while he priese the lychnesse of his cheere was chaunged and his clothing was whipt schynge. and to twy men spaken with him: and Mayyses & Elie weren seyn in majeste, and thei seiden his goyng out which he schulde fulfille in Jerusalem. And Pete and thei that weren with him: weren hevy of sleep, and thei wakenge sighen his majeste: and the twene men that stoden with him. And it was don whanne thei departide fro him: Pete seyd to Jhesus, commaundoure, it is good that we be here, and make we here thre tabernacles, oon to thee and oon to Mayyses and oon for Elie, and he wiste not what he schulde seye. But while he spak these thingis: a cloude was mad and ouerschaedawe hem, and thei dredden whanne thei entriden into the cloude. And a vois was maad out of the cloude and seide, this is my derworthie sone: here ye him. And while the vois was maad: Jhesus was foundun alone, and thei weren stille: and to no man seiden in the dayes, ought of the thingis that thei badden seyn. But it was don the day syuyng whanne thei camen doun of the hil: mych puple mette hem. And lo a man of the cumpanye: cryede and seyyde, maister I Biseche thee bishold my sone: for I have no mo. And lo a Spirit takith him and sodeinly he crieth, and hurteth doun and to drawith him with foome, and unethe he goith away alto drawinge him. And I priese thei disciplis that thei schulden caste him out, and thei myghten not. And Jhesus answerede and seyyde to hem, a unfeithful generacion and weyward: ho longe schal I be at you, and suffe you? bringe hidur thi sone, And whanne he cam nygh, the devel hurtlyze doun and to brayde him, and Jhesus blameide the unclene Spirit: and healide the child, and *takke him to his fadir. And alle men wonride grely in the grentess of God; and whanne alle men wonride in alle thinges that he dide: he seye to his disciplis, Putte ye thes wordis in youre hertis, for it is to come that mannes some be byrtayned into the hondis of men. And thei knewen not this word and it was hid bifoore; hem that thei feli den it not and thei dreeden to axe him of this word. But a thought entride into hem: who of hem schulde be the gretist. And Jhesus seyyde the thoughts of the herte of hem: took a child and setteide him bliskes hem, and sode to hem, whomever ressyeytich this child in my name, resseyeth me, and whomever resseyeyt ich me resseyeth him that sente me, for he that is leest among you all is the gretist. And Jon answerede and seyt, comandoure, we sighen a man castinge out feyndis in thi name, and we han forboden him: for he sueth not thee with us. And Jhesus seyde to him, nyle ye forbeide, for he that is not aenge us is for us. And it was don whanne the dayes of his taking up weren fulfilyd, he setteide faste
his face to go to Jerusalem. And sente messangers before his sight, and thei goeden and entreden into a citty of the Samaritians: to make redy for him. And thei resseyued not him: for the face of him was goynge into Jerusalem. And whanne James & Jon his disciplis eghten: thei seyd, Lord wolt thou that we seyn that fyer comone down fro hevene: & wasthe hem. And he turndide and blanetyde hem & seyd ye wisten not whose spirities ye ben. For mannes son cam not to leese mannes soules: but to saue, and thei wenten in to another castel. And it was don, whanne thei walkiden in the weye: a man seide to hym, I schal see the whidir euer thou goe. And Jhesus seyde to hym, foris han demnis and briddie of the eye han neatis: but mannes son hath not where he resthe his heede. And he seyde to another: seue thou me, and he seyde, Lord sufin me firste to go and brye my faidir. And Jhesus seyde to him, suffire that deede men burye her deede men: but go thon and telle the kyngdom of God. And another seyde, Lord I schal see thee: but firste sufin me for to leewe alle thinigs that ben at home. And Jhesus seyde to hym, no man that putith his hond to the plow and biholdynge bacward is able to the rewe of God.

CHAP. X.

A ND aftir these thinigs the Lord Jhesus ordeyned also other seventi and twyene, and sente hem by twyene and twyene before his face into every citty and place whidur he was to come. And he seyde to hem, ther is myehe rype corn: and fewer werken, therefore preie ye the Lord of the rype corn: that he sende werkenmen into his rype corn. Go ye lo Y sende you: as lambres among woluya. Therefore nyle ye borne a sacclie neither scrippe, neither schoen: and froze ye no man by the way: Into what house ye entren: firste seye ye peace to this house. And if a sone of pees be there: youre pees schal rest on hym, but if soone: it schal turnde again to you. And dwelle ye in the same hous: etinge and drynkyng the things that ben at hem, for a werkman is worth his hire, nyle ye passe fro hous into hous. And in whatsoere Citee ye entren, and thei resseyuen you: ese ye tho thinigs that ben sett to you. And Iesele ye the sike men that ben in that citty: and seye ye to hem, the kyngdom of God schal neighe into you. Into what citty ye entren & thei resseyuen you not, go ye out into the streites of it, and seye ye. We wipen of agens you the poudir that cleuyde to us of youre citty, netheles wite ye this thing: that the rewe of God schal come nygh. I seye to you that to Sodome it schal be easier than to that citty in that day. Woe to thee Corasyn: woe to thee Bethsaida, for if in Tyre and Sydon the vertues haden be don which han been don in you, seem tyme thei colden han sene in bayre and sices, & haue doon pennaunces. Netheles to Tyre & Sydon it schal be easier in the doom: than to you. And thon Caifferaunt art enhauenid til to hevene thow schalt be drenchid till into helle. He that heerith you heerith me, and he that disipisith you disipisith me, and he that disipisith me disipisith him that sente me. And the two and seventi disciplis turneden agen with joye and seyden, Lord, also Develis ben suget to us in thi name. And he seide to hem, Y sayg Sathanas fallinge down fro hevene assleyght. And lo Y haue gounn to you power to trede on Serpentis and Scorpiounis, and on al the vertu of the enemy: and no thing schal anoye you. Netheles nyle ye joye in this thing that spirities ben suget to you, but joye you that youre names ben writen in hevenes. In thilk our he gladiied in the holy Goost and seide, I knowleche to thee faidir: Lord of heuene and of erthe, for thou hast hid these thinigs fro wise men and prudent: and hast shuid hem to smale children, yhe faidir for so it pleside before thee. Alle thinigs ben gounn to me of my faidir, and no man woot who is the sone, but the faidir, and to whom the sone wolde schewe. And he turndide to his disciplis: and seide, bendisid be the yheuen: that seen tho thinigs that ye seen. For I seye to you that manye profetis and kyngis woldden haue seyn tho thinigs that ye seen: and thei
sighen noth, and here tho things that ye heren: and the hearden noth. And lo a wise man of the lawe roo up: temptinge him and seyinge, maister what thing schal I do to haue euerlastinge lyf. And he seide to him, what is wryn-ten in the Lawe? how redist thou? He an-swerde and seide, thou schal loute thi Lord God of alle thin herte: and of alle thi soule and of all thi strengthis, and of alle thi mynde, and thi neighbores as thi sif. And Jhesus seide to him thou hast answerte rightly, do thou this thing & thou schalt lyue. But he willinge to justify himself seide to Jhesus, and who is my neighbores? And Jhesus biebeld, and seide, a man cam down fro Jerusalem into Jericho: and fel among theweys, and thei robbiden hym, and woundiden hym, and wentsen away: and lefte the man half alyue. And it bief that a prest cam down the same weye and passide forth whanne he hadde seyn him. Also a Deken whanne he was biebids the place and sigh him, passide forth. But a Samaritan goynge the weye, cam biesids him, & he sigh him & hadde reueth on him: and cam to him and bond hise woundis toegidere and helde yn oyle and wyn, and leyde him on his beest, and leddde into an ostere. and dide the cure of him. And another day he broughthe forth twelwe pens: and gaf to the osteler, and seyde haue thine cure of him, and whateuer thon, schal geue ouer: I schal yeide to thee whanne I come agen. Who of these thre seemeth to thee: was neibore to him that fel among theweys? And he seide, he that dide mercy into him, & Jhesus seide to him go thou and do thou in lyke maner. And it was doon while o thei wentsen he entride into a castel, and a womman Martha by name: resseyuede him into hir hous. And to this was a sister Marye by name, which also sat biesids the feet of the Lord, and herde his word. But Martha bi-sied aboute the ofte servyce, and scle stood and seide, Lord takist thou no kepe: that my Sister hath lefte me alooone to servyse? therafore seye thou to hir, that sche helpe me. And the Lord answerde and seyde to hir, Martha, Martha, thou art bisy: and art troublid aboute ful manye things: But o thing is necessarye.

Marie hath chosun the best part: which schal not be takun away fro hir.

- CHAP. XI.

A ND it was doon whanne he was preyngge in a place: as he ceaside; oon of hisse discipils seyde to hym, Lord techte us to prey: as Jon taughte hisse discipils. And he seyde to hem whanne ye preyn: seye ye, fadir halowid be thi name, thi kyngdom come to; gyve to us to day oure ech dyeys breed, And forguye to us oure synnes as we forguye to ech man that oweth to us, and lede us not into temptacioun. And he seide to hem, who of you schal haue a frend and schal go to him at mydnyght: and schal seye to him, frend leene to me thre looues; For my frend cometh to me fro the weye: and I haue not what I schal sette bifoorth him; And he withame forth answere and seye, nyle thou be heuy to me, the dore is now schut, and my children ben with me in the bed: I may not rase and geue to thee. And if he schal dwell stille knockinge: I seye to you, though he schal not rase and gyue to him, for that, that he is his frend, netheles for his continuell axing he schal rase and gyue to him as many as he hath nede to. And I seye to you, axe ye: and it schal be gooun to you, seke ye and ye schulen fynde, knoccye ye and it schal be openyd to you. For ech that axith takith, and he that sekith fyndith: and to a man that knockith: it schal be openyd. Therafore who of you axith his fadir breed: wheber he schal geue him a stoon? or if he axith fysche, whethere he schal gyue him a serpent for the fyschye? Or if he axe an eg: wheither he schal areche him a Scorpioun? Therfore if ye whanne ye ben yuelle kynne gyue goode giftys to youre children: how myche more youre fadir of heuene schal geue a good Spiryt to men that axen him? And Jhesus was c castinge out a fend: and he was dounbe, and whanne he hadde cast out the fend: the dounb man spak and the pule woudride. And summe of hem seiden, in Belshub prince
of Deuelis: he casteth out Deuelis. And other temptynge axiden of him a token fro heuene. And as he sayth the thoughts of hem: he seide to hem, everewme departid agens itself schal be desolat, and an hon schal falle on an houn. And if Satanas be departid agens himself how schal his rewe stonde? for ye seyn that I caste out fendis in Belsebub. And if I in Belsebub caste out fendis in whom casten out youre sones? therfore thei schulen be youre domes men. But if I caste out fendis in the fynge of God: thanne the rewe of God is common among you. Whanne a strong armed man kepith his hous, alle thingis that he waldeth ben in pees. But if a stronger thanne he come upon him and overcomen him, he schal take away al his armure in which he tristide. And schal deele abrood hise robbyres. He that is not with me is agens me, and he that gaderith not togidere with me: scaterith abrood. Whanne an unclene Spirit goith out of a man: he wandrithe by drie placis and seeketh reste, and he fyndinge not, seith I schal turne agens into myn hous fro whences I cam out. And whanne he cometh he fyndith it clensisd with besmes and aryed ayared. Thanne he goith and taketh with him sevne other spiritis worse than hismeful: and thei entren there, and wellen therwith, and the last thingis of that man ben maad worse than the former. And it was don whanne he hadde seid these thingis: a womman of the camayve reide hir voys and seide to hir, blesseg be the wombe that baar the: and blesseg be the tectis that thou hast sokum. And he seyde, but yhe, blesseg ben thei that heeren the word of God and kepeth it. And whanne the cupule runne togidere: he bigan to seye, this generacion is a weidward generacion, it seeketh a token: and a token schal not be gooun to it: but the token of Jonas the profete. For as Jonas was a token to men of Nynuyue, so mannes sone schal be to this generacion. The Queene of the south schal rise in the doon with men of this generacie and schal condempne hem, for sché cam fro the ends of the erthe for to here the wisdom of Salamon, and lo here is a gretter than Salamon. Men of Nynuyue schulen rise in doon with this generacion: and schulen condempne it: for thei diden penaunce in the prechynge of Jonas, and lo here is a grettere than Jonas. No man teendeth a lanterne: and puttith in hidis, neither undir a byus schel, but on a candistickie that thei that goen in se light. The lanterne of thi bode is thin ygte, if thin ygte be sypme: al thi body schal be lighty, but if it be yeyward, al thi body schal be derful. Therfore se thou: lest the licht that is in thee be darknesse: Therfore if al thi body shall be bright, and have no part of darknesse: it schal be al bright, and as a lanterne, of brightnesse: it schal geue light to thee. And whanne he speak, a farisee preyedde him that he schulde ete with him, and he entride and sat to the mete. And the farisee began to seye gessyng eye withynne hismeful whi he was not waischen before mete. And the lord seide to him, now ye farisees clesen that, that is withoute forth of the cuppe and the plater; but that thing that is withynne of you is ful of rauyne and of wick- idnes. Fools whether he that made that that is withoute forth: made not also that that is withynne? Netheles that that is *ouerplyus: geuc ye alines: & io al thingis ben clene to you. But woo to you farisees that tiben l mynte and ruwe and ech eerbe: and leuuen doom and the charite of God: for it bihtote to do these thingis and not to leeue tho. Woo 2 to you farisees that louen the firste chayeris in synagogis: and salutationis in chepyng. Woo 3 to you that ben as sepuleris that ben not seyn withynne and men walkinge aboute and witen not. But oon of the wise men of the lawe an- swerde: and seide to him, maistir thou se- yngye these thingis also to us doist dispate. And he seyde, also woo to you wise men of 8 lawe, for ye chargen men with birthuns whiche thei moun not bere: ye ye sylf with youre o fyngire touches not the heuynessis: Woo to you that biden toombis of profeteis: and your fadris slown hem. Truli ye wit-
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necessen that ye consenten to the werkis of youre fadris, for thei slowen them but ye bilden her sepulcris. Therefore the wisdom of God seyde, I schal sende to hem profetis and Apostlis; and of hem thei schulen sle and purse; That the blood of alle profetis that was shed fro the making of the world: be sought of this generacion; Fro the blood of just Abel: to the blood of Sacarye, that was alayn bitwix the auter and the hous, so I seye to you it schal be sought of this generacion.

6 Woo to you wise men of the lawe: for ye han take awaye the keye of kunning, and ye youl entriden not: and ye han forbedun hem that entriden. And whanne he seyde these thingis to hem, the farisseis and wise men of Lawe bigunnen greuously to agen-stonde, & stoppe his mouth of many thingis. Aspiyne & sekinge to take sum thing of his mouth: to accuse hym.

CHAP. XII.

And whanne myche puple stood aboute so that thei treden eche other, he bigan to seye to hise disciplis, be ye war of the sour-dough of the farisseis; that is Ypocrisye. For no thing is hilid: that schal not be schewid, nether hid that schal not be wist. For whi tho thingis that ye han seide in derkenessis: schulen be seid in light, and that that ye han spokun in eere in couchis: schal be prechid in roovyis. And Y seye to you my frendis, be ye not aferde of hem that sleen the body: and after these thingis ban no more what thei schulen do. But I schal schew to you whom ye schulen drede, drede ye hym that after he hath alayn: he hath power to sende into helle, and so Y seye to you drede ye him. Wher fyve sparowis ben not seclid for twey halsens: end oon of them is not in forgetyng before God?

But also alle the heerisy of yourre heed been noumbred, thcrefore nyle ye drede, ye ben of moore priys than manye sparowis. Treuli I seye to you: ech man that knowlechith me before men mannes some schal knowleche him before the angels of God. But he that denyeth me before men: schal be denyed before the angels of God. And ech that seith a word agens mannes sone: it schal be forguyuen to him, but it schal not be forguyuen to him that blasphemeth agens the holy Goet. And whanne thei leeden you into synagogis: and to magistratis and potestatis: nyle ye be bisy bow or what ye schulen answere, or what ye schulen seye. For the holy Goet schal teche you in that our what it bieoueth you to seye. And oon of the puple seide to him maister seye to my brother that he departe with me the eritage.

And seye to him, man, who ordeynede me a domes man or a departer on you? And he seide to hem, se ye and be ye war of alle couertise, for the lyf of a man: is not in the abundaunce of the thingis, which he weeldith. And he tolde to hem a lyknesse & seide, the feeld of a riche man brought forth plenteouse of fruytis. And he thoughte within himself and seyde, what schal I do? for I haue not whider Y gader my fruytis: And be seith, this thing I schal do: I schal throwe down my bernes: and I schal make gettir, and thidir I schal gedere alle thingis that grown to me in my goodis. And I schal seye to my soule, soule thou hast manye goodis kepte into ful manye yeris reste thou, ete, drinke make feest. And God seide to him fool, in this nyghte. thei schulen take thi lyf fro thee, and whos schulen tho thingis be that thou hast arayed? So is he that tresourith to himself & is not riche in God. And he seide to hise disciplis, therfore Y seye to you, nyle ye be bisy to youre lyf: what ye schulen ete, nether to your body with what ye schulen be clothid. The lyf is more than mete and the body more than clothing. Biholdene the crowis: for thei sownen not neither repen, to which is no celer ne berne and God fedith them, how myche more ye ben of more priys than thei? And who of you by thankyng may putte to oo cubyt to his stature? Therfore if ye moun not that that is least what ben ye bisy of othere thingis? Biholde ye the lilies of the feeld hou thei wexen: thei traulen not, nether spynuen, and I seye to you that neither Salamon in al his glorye was clothid as oon of these. And if God clothid thus the hey that
to day is in the feeld: and to morowe is cast into an ouene: how myche more yow of litil feith? And nyle ye seeke what ye schulen ete or what ye schulen drinke: and nyle ye be reisid an high. For folkis of the world: seken alle these thingis, and youre fadir woot that ye neden alle these thingis. Nethelise seeke ye first the kyngdom of God: and alle these thingis schulen be cast to you. Nyle ye litil flore dreede, for it pleside to youre fadir: to gyue you a kyngdom. Sille ye tho thingis that ye han in possessioun: & gyue ye almes, and make ye to yow sachelis that wexen not oold, tresour that fayllith not in heuenes, whider a theef neigith not: neither moughte distrhyth. For where is thi tresour there thin berte schal be. Be youre leendis gird: and lanternes brenynge in youre hondis. And be ye lyk to men that abiden her lorde; whanne he schal turne agen fro the wendynge, that whanne he schal come and knocke: anon the opene to him. Bllessid be tho servauantis that whanne the lord schal come: he schal fynde wakinge, truli Y seye to you that he schal girde hymself and make hem sitte to mete, & he schal go and serve hem. And if he come in the seconde wakinge, and if he come in the thridde wakinge and fynde so: tho servauantis ben bllessid. And wyte ye this thing, for if an housebunde man wiste in what our the theef wolde come: sothely he schulde wake and not suffre his hous to be myned. And be ye redi, for in what our ye gessen not: manynys some schal come. And Patre seide to him, lord seist thou this parable to us; or to alle? And the Lord seide, who gessist thou is a trewe disperder, and a prudent: whom the lord bish ordeyned on his meyne, to gyue to him in tyne mesure of wheete? Bllessid is that servauant, that the Lord whanne he cometh schal fynde so doinge. Uerily I seye to you that on alle thingis that he weleidith: he schal ordeyne hym. Yet if that servauant seye in his herte: my lord tarieth to come, and bigynne to smyte children and bondmaydens: and ete and drinke and be fillid ouer mesure. the Lord of that servauant schal come in the day that he hopith not: and in the our that he woot not, and schal departe him: and putte his pert with unfeithful men. And thilk servauant that kneve the wille of his lord and made not him redy. and dide not after his wille schal be betyn with manye betyngis. But he that knew not and dide worthye thingis of strokis: schal be betyn with feewe, for to ech man to whom myche is goune: myche schal be axid of him, and thi schulen axe moore of him, to whom thei bitokun myche. I cam to sende fyer into the erthe: and what c wole I but that it be kyndelid? But I haue to be baptisid with a baptym, and how am I constreyned, til that it be perfynti don? Weene ye that I cam to gyue pees into erthe, nay I seye to you: but departyng. For fro this tyne: ther schulen be fyve departid in oon hows, thre schulen be departid agens tweyne: and tweyne schulen be departid agens thre. The fadir agens the sone: and the sone agens the fadir, the modir agens the daughter, and the daughter agens the modir, the husbandis modir agens the sones wyf: & the sones wyf agens hir husbondis modir. And he seide also to the sone, whanne ye seid a cloud riynge fro the sunne goynge doun: anon ye seyn reyn cometh, and so it is don. And whanne ye seyn the south blowynge, ye seyn that heete schal be, & it is don. Ypocrifis ye kunnen prove the face of heuen and of erthe: but how proven ye not this tyne? But what: and of you siff ye demen not that that is just. But whanne thou goist with thin adulterary in the weye to the prince: do biyeness to be dylered fro him, lest perauentione he take thee to the dymes man; and the dymes man biteke thee to a myristifull axer, and the myristifull axer sende thee into prisson. I seye to thee thou schalt not go fro these: til thou yelde the laste ferthing.

CHAP XIII.

A ND sum men weren present in that tyne that teelden to him of the Galilees whoos
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blood Pilat mengid with the sacrifices of hem. And he answere and seyde to hem weenen ye that these men of Galilee were synnis of moore than alle Galilees for thei sufridde siche things? I seye to you nay, alle ye schulen persich in lyk maner but ye haue panceuce. And as the eghtente on which the tour in Siloan fel dowen & slowgh hem, gesen ye for thei weren detoursis more than alle men that dwel-len in Jerusalem? I seye to you nay, but also ye al schulen perische; if ye don not panceuce. And he seide this lyknesse: a man hadde a fige tree plamtid in his vineyard, and he cam seikinge fruyt in it, and laoon noon. And he seyde to the tilier of the vineyard, lo thre yeris ben athen I cam seikinge fruyt in this fye, tree and I fynde noon, therfor kitte it dowen wheerto occupieth it the erthe? And he answerynge seyde to him: Lord, suffers it also this yeere the while I delue aboute it, and I schal dunge it if it schal make fruyt, if nai; in tymc comyngh thou schalt kitte it dowen. And he was techinge in her synagoghe in the sabotis. And lo a womman that had a spirit of secknesse eightene yeeres. and was crokid: and never in ony maner myghte loke upward. Whom whanne Jhesus hadde seyn he clepid to hir. and seide to hir, womman thou art deluyeryd of thi sikenesse. And he settide on hir hise hondis, & anon ane schould stond upright and glorifiede God. And the prince of the synagogue answere havyngg dede for Jhesus hadde heelid in the saboth, and he seyde to the puple ther ben sixe days in which it bi-houeth to worche, therfor come ye in these and be ye heelid: and not in the day of saboth. But the Lorde answere to him & seyde, Y po-crite, wher ech of you unlieth not in the saboth his oxe or ass fro the craccine: and ledieth to watis? Bivovede it not this doughter of Abraham whom Sathanas hath boundun lo eightene yeeres: to be unboundun of this bond in the day of the saboth? And whanne he seide these things all his adversaries weren aschamed: and al the puple joyede in alle things: that weren gloriously don of him. Therefore he seide to what thing is the kyngeom of God lyk? and to what thing schal I gesse it to be lyk? It is lyk to a corn of Senease: which a man took and cast into his yard, and it waxide, and was mased in a greet tree: and fousil of the crr restiden in the brancchis therof. And elseeode he seide, to what thing schal I gesse the kyngeom of God lyk? It is lyk to a sourdough that a womman took, and hidde it into thre messuris of mele til al were sourid. And he wente by citees and castelles, techinghe and makinge a Journey into Jerusa-len. And a man seide to him, Lord if ther ben fewe that ben saued: and he seide to hem: Syrye ye to entre by the streyt gate: for I seye to you, manye seken to entre: and thei schulen not move. For whanne the bovbonde men is entrid and the dore is closed: ye schulen bigynne to stonde without forth and knocke at the dore and he schal answere and seye to you: I knowe not you of whomynis ye ben. Than ye schulen bigynne to seye we pan ettun before thee and drunkan: and in oure streetis thou hast taught. And he schal seye to you, I knowe you not of whomynis ye ben, goth awry fro me alle ye wcherereis of wickidnesse. There schal be weepinghe and grynynghe of teeth: whanne ye schulen se Abraham & Isaac & Jacob & alle the profetis in the kyngeom of God and ye to be put out. And thei schulen come fro the east and west and fro the north & south: and schulen sitte at the mete in the rewme of God. And lo thei that weren the firste: ben the laste, and thei that weren the laste: ben the firste. In that day summe of farisees came nigh, and seiden to him go out and go fro hennis for Eroude wole sle thee. And he seyde to hem go ye and seye to that fox: lo I caste out fendsis and I make perfightely heethis, to day and to morrowe: and the thriddle day I am endid. Neither he bi-houeth me to day & to morrowe and the day that sueth to walske: for it falsid not a profete to perisce out of Jerusalem. Jerusalem, Jerusalem that sleet profetis: and stonest hem that ben sente to thee, how ofte woldle Y gadre togeriher thi souls as a bridd gar-deth his nest under fetheris: & thou woldid not? lo youre hous schal be lefte to you de-sert, and I seye to you that ye schulen not se.
CHAP. XIV.

And it was done when he had entered into the house of a prince of the farsees in the sabbath to eat bread with them. And lo a man took in the dropsy was before him. And Jesus answering spake to the wise men of lawe, and to the farsees and seid, wher is it leueful to heal in the sabbath? And thei helden pees, and Jesus took and healde hym and leet him go. And he anwerde to him and seyde, whos ox or ass of you shol fall into a pitte, and he shal not anouo drawe him out in the day of the sabbath? And thei myghten not answere to him to these thingis. He seyde also a parable to men beded to a feeste, and b внешне ou thei chesyn the firste sitting places: & seyde to hem. Whanne thou art beded to bridelis sitte not at the mete in the firste place, lesterauntere a worther than thou be beded of him; and lest be come that clepide thee and hym & seye to thee gyue place to this, and thanne thou schalt bigynne with schame: to holde the loweste place. But whanne thou art beded to a feeste: go and sitte downe in the laste place that whanne he cometh that bad thee to feeste: he seyde to thee frend come higher, thanne worship schal be to thee biffere men that sitten at the mete. For ech that enhuatisith him: schal be bowid, and he that mekith him schal be higged. And he seyde to him that hadde beded him to the feeste, whanne thou makist a mete or a soper: nyle thou clepe thi frendis, neither thi britheren neither cosys, neither neibours, ne riche men, lesterauenture thibidde thee agen to the feeste; and it be yolden agen to thee. But whanne thou makist a feeste clepe pore men, feble, crokid, and blinde: And thou schalt be blessed: for thei han not wherof to yelde thee, for it schal be yolden to thee, in the risinge aigen of just men. And whanne oon of hem that saten togider at the mete hadde herd these thingis: he seyde to him, blisdis is he that schal ete breed in the rewme of God. And he seyde to him a man made a greet soper: and clepide manye: And he sente his servaut in the out of soper to seye to men that were bede to the feeste that thei schulden come, for now alle thingis ben redy. And alle bigunnen to-gider to excuse hem, the firste seyde: I haue bought a toun, and I haue neede to go out and se it, Y preie thee, haue me excusid. And the other seihe, I haue bought fyve yokkis of oxun: and I go to preue hem, I preie thee haue me excusid. And another seid I haue weddid a wyf: and therfore I may not come. And the servaut turnede agen: and teidele these thingis to his lord, thanne the housbondman was wroth. And seyde to his servaut: go out swithe into the grete streis and smale streis of the citee: and bringe yn hidir pore men and feble. bynde and crokid. And the servaut seid, Lord it is don: as thou hast commandid and yit there is a vside place. And the lord seide to the servaut, go out into weyes & heggis: and constreyny men to enethe: that myn hous be fulfild. For I seye to you that nooon of the men that ben clepid: schulen taaste my sopier. And myche puple wenten with him: and he turnede and seide to hem; If any man cometh to me, and hatith not his fidir and modir. and wyf and sones. and brithren and sistris: and yit his owne lyf: he may not be my diacylpe. and he that berith not his cross and cometh aftir me may not be my disciple. For who of you willinge to bilde a tour: wher he firste sitte not and kountith the spencis that ben nedeful, if he haue to performe? lest after that he hath set the foundement and mowe not perfoorme: all that seem bigynne to scorne him. And seye, for this man bigan to bilde: and myghte not make an ende. Or what king that wole to do a bateyle agens another King, wher he sitteth not first and bithinkith if he may with ten thousande go agens him that cometh agens him with twenti thousande? Ellis yit while he is afer: he sendinge a messanger. preyth the
LUK.

thingis that ben of pees. So therfor ech of you that forsetkith not alle thingis that he hath, may not be my disciple. Salt is good, but if salt vanyse: in what thing schal it be sauuered? Neither in erthe ne in dunghille it is profitable: but it schal be cast out, he that hath eeries of heringe here he.

CHAP. XV.

A ND Puplicans and synful men weren neuynghe to him: to heere he. And the farissees and the scribis gruceluoden: seiyng, for this resseyueth synful men: and etith with hem. And he spak to hem this parable? and seide, What man of you that hath a hundrid sheepe. and if he hath lost oon of hem: wher he leueth not nynty and nyne in desert: and goth to it that persichide: til he fynde it? And whanne he hath founden it: be joyeth and leith it on hise schuldris, and he cometh hoom. & clepith togider hise frendis and neiborhis and seith to hem, be ye glade with me: for I haue founden my sheepe that hadde persichid. And I seye to you, so joye schal be in heuene on o synful man doigne penance: more than on nynty and nyne juste that ha no nede to penance. Or wone woman hauuynge ten besauntis, and if scha hath lost oo besaunt: wber scha teendith not a lanterne and turneth upsadoun the hous. and seketh diligently til that scha fynde it? And whanne scha hath founden scha clepith togider frendis & neiborhis and seith, be ye glad with me: for I haue founden the besaunt that I haude lost. So I seye to you joye schal be bifoare anguls of God: on oo synful man doigne penance. And he seide a man hadde twew sones: And the yonger of hem seide to the fadir, fadir geue me the portion of catel that fallith to me, and he departide to hem the catel. And not aftir manye dayes, whanne alle thingis weren gederid togider: the yongere sone wente forth in pilgrimage into a fer cuntree and ther he wastide hise goodis: in luyynge lecherously. And after that he hadde endid alle thingis a strong hungur was maad in that cuntree and he bigan to haue nede. And he wente and drough him to oon of the cyteseynes of that cuntre, and he sente him into his town: to feed swyn. And he coueteitide to fille his wonbe of the coddis that the hoggis eeten, and no man gaf him. And he turnede agen into himself: and seide, how manye hirid men in my fadris hous had plente of louues: and I perisch here thorou hungur! I schal rise up and go to my fadir and I schal seye to him: fadir I haue synned into heuene. & bifoare thee, and now I am not worthi to be clepid thi sone: make me as oon of thyn hirid men. And he roos up and cam to his fadir and whanne he was yit afer: his fadir sigh him, and was stireid by meray, and he ran: and fel on his necke, and kisised him. And the sone seide to him, fadir I haue synned into heuene and bifoare thee: and now I am not worthi to be clepid thi sone. And the fadir seide to his servauntis, swithe brynge ye forth the first stole: and clothe ye him, and gyue ye a ryng in his hand: and schoon on hise feet. And brynge ye a fat calf and sleygh ye: and ete we, and make we feeste. For this my sone was dead: and hath luyed agen, he persichide: and is founden, and alle men bigumen to ete. But his eldrie sone was in the feeld and whanne he cam, and neigisede to the hous he herde a symynye and a croude. And he clepide oon of the servauntis: and axide what these thingis weren. And he seide to him, thi brother is comen: and thi fadir slough a fatt calf, for he resseyued him saaf. And he was wrooth: and wolde not come yn, therfor his fadir geve out: and bigan to preye him. And he anwerde to his fadir: and seide, lo so manye yeeres I serue thee: and I neuere brak thi commande ment, and thou neuere gaeue to me a kide: that I with my frendis schulde haue etu. But aftir that thi sone that hath deuourid his substance with hooris, cam, thou hast sleyn to him a fat calf. And he seide to him, sone thou art euermore with me: and alle my thingis ben thine. But it bishohte to make feest
and to haue joye: for this thi brother was deed and lyuyde agen, he perishide and is foundun.

CHAP. XVI.

H e seide also to hys disciplies, ther was a man that hadde a "bafylf: and this was delaimed to him, as he hadde wostely hys goodis. And he cleped him: and seyde to him, what here I thi thing of thee? ye lde rekenynge of thi bayle, for thou myght not now be baylyf. And the baylyf seide withynne hys hys, what schal I do: for my lord takith awey fro me the baylyle delue may not: I schame to begge. I woot what I schal do: than whanne Y am renoued fro the baylyle thei resseyue me into hys hous. Thefor whanne alle the detouris of his lord weren cepid toge- dir: he seide to the firste how myche owist thou to my lord? And he seide an hundrid barels of oyle, and he seide to him take thi caucoun, and sitte soone and wryte fiftie. Aiferward he seide to another: & how myche owist thou to my lord? whiche answerde: an hundrid coris of wheete. And he seide to him, take thi lettris and wryte four-score. And the lord preside the baylyf of wikkynesse: for he hadde don prudentil, for the sones of this world ben more prudent in her generacion: than the sones of light. And I seye to you, make ye to you frendis of the richesse of wic- kynesse, that whanne ye schulen fayle: thei resseyve you into euerlastings tabernaculis. He that is trewe in the leeste thing: is also trewe in the more, and he that is wikked in a litil thing: is wikked also in the more. Therefor if ye weren not trewe in the wikked thing of richesse who schal bitake to you that that is verrey? And if ye weren not trewe in other mennes thing: who schal geue to you that that is youre? No seruant may serue to tewe Lordis, for either he schal hate the toon & love the tother, ether he schal drawe to the toon: and schal dispise the other, ye moun not serue to God and to richesse. But the farisees that weren coueytous, herden alle these things: and thei scorneden him. And he seide to hem ye it ben that justifien you bifo ore men; but God hath knowen youre hertis, for that that is high to men: is abomynacioun bifoore God. The lawe and profeteis til to Joa, fro that tyms the rewene of God is euangelisid: and ech man doth violence into it. Forsothe it is lighter heuenene and erthe to passe: than that o title faile fro the lawes. Every man that fors- saketh his wyf and weddeth another: doith leccherye, and he that weddith the wyf foresak- un of the huebonde: doith avocurtie. Ther was a riche man and was clothid in purpur and white silk, and eet every day schynynge. And there was a begger: Lazarus by name: that laye at hys gate ful of bilis, and coueystic to be fulfillid of the crummys that fallen doun fro the riche mannes boord: and no man gaf to him, but houndis camen and likkiden hys bilis. And it was don that the begger diede: and was born of aungels into Abra- ham's bosom, the riche man was deed also and was biried in helle. And he resiede hise yghen, whanne he was in turmentis: and saigh Abraham afer and Lazarus in his bosom. And he criede and seide, fadir Abraham haue mercy on me and sende Lazarus that he dippe the ende of his finger in water, to kele my tunge: for I am turmentid in this flame. And Abraham seide to him, sone haue mynde: for thou hast resseyued goodes thingis in thi lyf: Lazarus also yeule thingis, but he is now countorid: and thou art turmentid. And in alle these thingis a greek derk place is stab- lisid hitwix us and you, that thei that wolene fro hennas passe to you moun not, neither fro thems passe over hidur. And he seide thoume: I preite the fadir that thou sende him into the hous of my fadir; For Y haue fyve bretheren: that he witnesse to hem: lest also thei come into this place of turmentis. And Abraham seide to him thei ran Moyses and the profetes: here thei hem. And he seide, nay fadir Abraham but if any of deed men goe to hem:

* a Fermon, Wicht, Hen. a Fermon, or leii MS. Sidn.
thei schulen do penance. And he seide to him, if thei heren not Moyses and profetis: neither if ony of deod men rise a gen thei schulen byloewe to him.

CHAP. XVII.

And Jhesus seide to hise discipulis: it is impossible that selaundris come not, but woe to that man by whom thei comen. It is more profitable to him if a myline stoon be put aboute his necke: and he be cast into the se, than that he seauld oon of these litil. Take ye heed to you sylf, if thi brother hath synnyd agens thee: blame him, and if he do penance forguye him. And if seve Senith in the day he do synne agens thee, and seve Senith in the day be he conuertid to thee, and sey it forthynkith me: forguye thou him. And the Apostlis seiden to the Lord, encreese to us feith. And the lord seyd, if ye han feith as the corn of Seneyue: ye schulen seye to this more tre. be thou drawun up by the roote. and be ooverplauntid into the see: and it schal obeye to you. But who of you hath a servaunt eringe or leswinge oxis which seith to him. whanne he turneth aegn fro the feeld. anon go and sitte to mete. And seith not to him make redy that I soupe, and girde thee and serue me while Y ete & drinke? Wher he hath grace to that Servaunt for he dide that he commundid him? nay I gesse. So ye whanne ye han doon alle thinges that ben co- maundid to you seye we ben unprofitable Ser- uantis, we han do that that we oughten to do.

And it was don the while Jhesus wente into Jerusalem: he passide thourh the myddil of Samarye & Galilee. And whanne he entride into a castel: ten leprosen men camen agens him, whiche stodun afer: And reisiden her vois and seiden, Jhesus commaundour, haue mercy on us. And as he sign hem: he seyde, go ye: schewe ye to you the prestis, and it was don the while thei wenten, thei weren clensid. And oon of hem as he sigh that he was clensid: wente aen magnifiynge God with greet vois. And he fel down on the face before hise feet: and dide thankyngis, and this was a Samarytan. And Jhesus anwerde and seyde, wher ten ben not clensid: and where ben the nyn? There is noon foundun that turnede aen, and gaf glorye to God: but this ailen. And he seide to him ris up go thou for thi feith hath maad thee saaf. And he was axide of the farisees whanne the rewe of God cometh: and he anwerde to hem and seide, the rewe of God cometh not with as- ptyng. Neither thei schulen seye lo heere or lo there for lo the rewe of God is withyme you. And he seyde to hise discipulis, dayes schulen come whanne ye schulen desire to see a day of mannes sone: and ye schulen not se. And thei schulen seye to you lo here and lo there, nyle ye go: neither sue ye. For as leyt schynnyngge from andir heuene. schynnyng into tho thinges that ben andir heuene: so schal manns sone be in hise day. But firste it bihoweth him to suffe manye thingis, & to be reproved of this generacyoun. And as it was don in the dayes of Noe: so it schal be in the dayes of mannis sone. Thei eeten and drunken, weddden wyues and weren gowun to weddyngis: til into the day in the whiche Noe entride into the schip, and the greet flood cam and loste alle. Also, as it was don in the dayes of Loth, thei eaten and drunken, boughten and seelden: plauntiden and billediden: But the day that Loth wente out of So- Som the Lord reynede fier and brymstoone fro heuene and loste alle: Lijk this thing it schal be in what day mannis sone schal be schewid. In that our he that is in the roof and hise ves- sels in the hous: come he not doun to take hem awae: and he that schal be in the feld: also turne not aegn bihynden. Be ye mynded of the wyf of Loth. Who euer seke to make his liij saaf schal leese it: and who euer leeseth it schal quike it. But Y seye to you, in that nyght tweyne schulen be in o bed: oon schal be takun and the tother fors- akun. Tweye wymmen schulen be gryndinge togetidire, the ton schal be takun: and the to- ther left. Thei anwerden and seyden to him.
where lord? which seyde to hem, wherueer
the body schal be; thidur schulen be gaderid
togider also the eglis.

CHAP. XVIII.

AND he seide also to hem a parable, that
it bhoueth to preie euermore, and not
faile. And seide there was a juge in a citee:
that drede not God, neither schame of
men. And a wydewe was in that citee; and
schil cam to him and seyde, venge me of myn
aduersaerye: And he wolde not longe tymen.
but aftir these things he seide withinne him-
silf, though I drede not God, and schame
not of man; Nethicles for this widewe is heuy
to me, I schal venge hir, lest at the laste schil
comynghe. condempne me. And the lord seide
here ye what the domes man of wickidnessse
seith. And wher God schal not do venjaunce
of his chosun cryinge to him day and nght:
and schal haue pacience in hem? Sotely I
seyde to you: for soone he schal do venjaunce
of hem. Nethicles gessist thou that mannes
sone comynghe schal fynde feith in erthe? And
he seide also to sum men that tristhen in hes-
silf as thei weren rightfull, and dispaide other,
this parable seynghe. Tweye men wenten up
into the temple to preie, the ton a farisee:
and the tother a pupllican. And the farisee
stod & preiede by himselfe these thinges: and
seyde, God I do thankinge to thee, for Y am
not as othr men, rauenouris, unjuste, auou-
traris: as also this Pupllican. I faste twies
in the wole. I gese tibis of alle thinges that
I haue in possessiou. And the pupllican
stod afer: and wolde not reise hise yghen to
heuene, but smoot his brest and seyde: God
be mercyful to me synyer. Treuli I seye to
you thy gede doun into his hous: and was
justified fro the tother, for ech that enhausith
him schal be maad low, and he that mekit
him schal be enhausid. And thei broughten
to him yonge children: that he schulde touche
hem: and whanne the discipils sayen this
thing: they blameden hem. But Jhesus cle-
pide togidere hem and seyde suffre ye children
to come to me: and nyle ye forbeide hem, for
of siche: is the kyngdom of hevenes. Treuli
I seye to you: who euer schal not take the
kyngdom of God as a child, he schal not entre
into it. And a prince axide him: and seide,
good maister in what thing doinge schal I
weelde euerlastinge lyf? And Jhesus seide to
him, what seist thou me good, no man is good:
but God aloone. Thou knowist the co-
maundementes, thou schalt not sle. thou schalt
not do lecchere. thou schalt not do thefthe.
thou schalt not seye false wittnesse: wor-
shipe thi fadir and thi modir. Which seyde,
I haue kepe alle these thingis fro my youth.
And whanne this thing was herd: Jhesus seide
to him, yit o thing failith to thee, sille thou
alle thingis that thou hast and gyue to pore
men: and thou schalt haue tresour in heuene.
and come and sue thou me. Whanne these
thingis weren herd he was sowerful, for he
was ful riche. And Jhesus seyne he maad
sory seyde, how hard thei han money
schulen entre into the kyngdom of God! For
it is lighter a camel to passe thorugh a needle
yghen than a riche man to entre into the kyng-
dom of God. And thei that herden these
thingis seyden, who may be maad saft? And
he seyde to hem, tho thingis that ben impos-
able anentis men: ben possible anentis God.
But Pete seide, lo we han lefte alle thingis,
and han sued thee. And he seyde to him,
treuli I seye to you, there is no man that schal
forsake houes. or fadir and modir. or britheren
or wyf, or children: or feeldis for the rewe
of God. And schal not resseyue manye mo
thingis in this tymen, and in the world to com-
ynghe euerlastinge lyf. And Jhesus took his
twelve discipils, and seide to hem, lo we goen
up to Jerusalem: and alle thingis schulen be
emid. that ben writen by the profetis of
mannes sone. For he schal be betrayed to
hethen men: and he schal be scorned. and
scourgid and bispat. And after that thei han
scourgid thei schulen sle him: and the thridde
day he schal rise agen. And thei undistoden
nothing of these, and this word was hid fro
hem: and thei undistoden not the thingis that
weren seide. But it was don whanne Jhesus
cam nygh to Jerico: a blynde man sat bisidis the weye & beggide. And whanne he herd the puple passinge, he axide what this was. And thei seiden to him: that Jhesus of Nazareth passide. And he crie and seide, Jhesus the sone of Davieth: haue mercy on me. And thei that wenten before blame him that he schulde be stille, but he cryede myche the more. thou sone of Davieth haue mercy on me. And Jhesus stood & comauindide him to be brought forth to him, and whanne he cam nygh, he axide him, and seide, what wolst thou that I schal do to thee? and he seide, Lord that I se. And Jhesus seide to him biholde thi feith haue maad thee saaf. And anoone he saygh and sueide hym and magnifie God, and alle the puple as it saigh, gaf heryinge to God.

CHAP. XIX.

AND Jhesus turnide a/gen and walkide thorough Jerico. And lo a man Sache by name: and this was a prince of Puppli-crane: and he was rich. And he soughte to se Jhesus who he was: and he myght not for the puple, for he was litil in stature. And he ran before, and stighed into a Sycomore tree: to se hym, for he was to passe fro thence. And Jhesus bibeled up, whanne he cam to the place and saygh him: and seide to him, Sache haste thee and come doon: for to day I mot dwelle in thin hous. And he highing cam doon: and joyinghe reseyueide him. And whanne alle men sayghen thei grecchiden seynghe: for he hadde turnyd to a synful man. But Sache stood: and seide to the Lord, lo lord I geue the half of my good to pore men, and if I haue ony thing defraudid ony man: I yeide foure so myche. And Jhesus seith to him for to day heeth is maad to this hous: for that he is Abrahams sone. For mannes sone cam to seke and make saaf that thing that perischede. Whanne thei herden these thinges: he addide and seide a parable for that he was nygh Jerusalem, and for that thei gessiden that anoone the kyngdom of God schulde be schewyd. Therefore he seide, a worthi man was wente into a fer cuntre to take to him a kyngdom and to turne a/gen. And whanne hise ten servants weren clepide: he gaf to hem ten besauants and seyde to hem, chaffare ye til I come. But his cysseynes hatiden him: & senten a messanger after hym. and seiden, we wolen not that he regne on us. And it was doun. that he turnyde a/gen whanne he hadde take the kyngdom, and he comauindide hise servants to be clepid to whiche he hadde gyue money: to wyte hou myche ech hadde wonne by chaffarynge. And the firste cam & seyde, lord thi besauant hath wonnen ten besauants; And he seide to hym, wel be thou good servanunt, for in litle thing thou hast be trewe: thou schalt be hauynge power on ten citees. And the tother cam and seyde, lord: thi besauant hath maad fyve besauants: And to this he seyde, and be thou on fyve citees. And the thriddle cam and seyde, lord. lo thi besauant that I hadde put up in a Sudarye: For I dreeded thee: for thou art a sterne man, thou takist away that that thou settidest not; and thou repist that that thou hast not sownen. He seith to hym, wickid servanunt, of that mouth Y deeme thee, wistist thou that I am a sterne man, takinge away that thing that I settid not: and repynge that thing that I sowe not? And whi hast thou not greene my money to the boord: and I comynge schulde have exid it with usuris? And he seyde to men stondinghe nygh take ye aywe frou him the besauant: and gyue ye to him that hath ten besauants. And thei seiden to him, Lord he hath ten besauants. And I seyte to you. to ech man that hath it schal be goun and he schal encreese, but fro him that hath not: also that thing that he hath schal be takyn of him. Nonelees brynge ye hidir the myn enemies that wolen not that I regnede on hem: and sle ye before me. And whanne these thinges weren seide: he wente before and gede up to Jerusalem. And it was doun whanne Jhesus cam nygh to Beth-

\* wente yn.  
\* lo lorde, the halte of my good I gyve.
Chap. XIX, XX.

fage. and Betanye at the mount that is clepid of Olynyte: he sente his twyene discipilys, and seide, go ye into the Castel that is agens you, into which as ye entren ye schulen fynde a colt of an ass tyed on which neuer man satt: unto ye him: and bringe ye to me. And if any man axe you whi ye untiene: thus ye schulen seye to him, for the Lord desirith his werk. And thei that weren sente wenten forth and foundun, as he seyde to hem, a colt standinge. And whanne thei untieden the colt: the lords of him seiden to him, what untiene ye the colt? And thei seiden, for the lord hath nede to him. And thei leden it to Jhesus, and castiden her clothis on the colt: and settiden Jhesus on hym. And whanne he wente: thei strewiden her clothis in the weye. And whanne he cam nygh to the conynge doun of the mounte of Olynyte: alle the pule that cam doun bigunnen to joye: and to herie God with greet voyes on alle the vertues that thei hadden seyen, and seiden, besjed be the kyng that cometh in the name of the Lord: pess in heuene & glorye in high thingis. And summe of the farisees * fro among the pule seiden to him, maystir blame thi discipils. And he seyde to hem, I seye to you for if these ben stille: stoonis schulen crye. And whanne he neighede: he sigh the cytee, and wepte on it and seyde. For if thou haddest knowyn: thou schuldist wepe also, for in this day the thingis ben in pess to thee, but now thei ben hid fro thin yghan. But dayes schulen come in thee. And thin enemys schulen enwrywe thee with a pale: and thei schulen go aboute thee and make thee strait on alle sidis, and caste thee doun to the erthe, and thi sones that ben in thee; and thei schulen not leue in thee a stoon on a stoon: for thou hast not knowen the tymne of thi visitacioun. And he entred into the temple: and bigan to cast out men sillinge thereinne and byynge. And seyde to hem, it is writen: that myn hous is an hous of preier: but ye han maad it a denne of theuis. And he was techynge euery day in the
temple, and the princis of preystis and the Scribis * and the princis of the pule sulghten to lesen him. And thei foundun not what thei schulden do to him, for al the pule was occypyd & herde hym.

CHAP. XX.

AND it was don in oon of the dayes. Whanne he taughte the pele in the temple, and prechild the Gospel: the princis of preystis and Scribis came togider with the elde men. And thei seiden to him, seye to us in what power thou dost these thingis: or who is he that gaf to thee this power? And Jhesus answere and seide to hem, and I schal axe you oo word: answere ye to me. Was the baptym of Jon of heuene: or of men? And thei thoughten withinne himself selynge, for if we seien of heuene: he schal seie, whanne bileueen ye not to him? And if we seyen of men: al the pule schal stoon us: for thei ben certein that Jon is a Profete. And thei answereiden that thei knewen not of whennes it was. And Jhesus seide to hem, neither I seye to you: in what power I do these thingis. And he bigan to seye to the pule this para- ble, a man plauntide a vineyerd: and birde it to tillieris, and he was in pilgrimagis longe tymne. And in the tymne of gadering of grapis he sente a servaunt to the tillieris: that thei schulden gyue to hym of the fruyt of the vineyerd: which beeten him, and letten him go voyde. And he thoughte yit to sende another servaunt, and thei betun this and turmentiden him soore: & letten him go. And he thoughte yit to sende the thridde: and him also thei wouldiden: and castiden out. And the lorde of the vineyerd seide, what schal I do? I schal sende my derworth thone: peraventure whanne thei se him: thei schulen dred. And whanne the tillieris sighen him: thei thoughten withinne himself and seiden, this is the eir, sfe we him that the eritage beoure. And
thei castiden him out of the vyneyerd and kille
iden him. what schal thanne the Lord of the
vyneyerd do to hem? He schal come and des-
trie these tileris: and geue the vyneyerd to
other, and whanne this thing was herd: thei
seiden to him, God forbode. But he biheeld
him: and seide, what thanne is this that is
wrytyn, the stoon which men bildinge repreg-
ueden this is maad into the heed of the corner?
Ech that schal falle on that stoon schal be so
brisid, but on whom itschal falle it schal alto breke
him. And the princis of prestis and the Scri-
bis soughten to leye on him hondis in that our:
and thei dredden the puple, for thei knewen
that to hem he seide this lyknesse. And thei
aspiden. and senten aspieris that fynedem
hem just, that thei schulden take hym in word
and bitakun him to the power of the prince:
and to the power of the justise. And thei ax-
den him and seiden, maister we witen: that
rightly thou seist and techist and thou takist
not the persone of man: but thou techist in
treithe of God. Is it lefful to us to
gyue tribute to the Empeour, or nay? And
he biheeld the disseyt of hem: and seide to
hem, what tempten ye me? Schewe ye to me
a peny, whos Ymage and Superscripioun
hat it? thei answerten and seiden to him,
the Empeouris. And he seide to hem yelde
ye therfore to the Empeour tho thingis that
ben the Empeouris, and tho thingis that ben
of God to God. And thei myghten not re-
preue his word before the puple, and thei
wondriden in his answere, and helden pees.
Summe of the Saducees that denyed the
agen rising fro deeth to lyf: camen & axiden
him, and seiden, maister, Moyzes wroht to us,
if the brother of ony man haue a wyf and be
deed, and he was withouten eiris, that his
brother take his wyf: and reise seed to his
brother. And so ther weren sevene brethren,
the first took a wyf, and is deed withouten
eiris, and the brother ayyngue took hir: and
is deed withouten sone. And the thriddle took
hir also and alle sevene and leften not seed
but ben deed. And the laste of alle the wom-
man is deed. Therfor in the rising agen who
wyf of hem schal sche be? for sevene hadden
hir to wyf. And Ihesus seide to hem, sones
of this world wedden: and ben goun to wed-
dings: But thei that schulen be bad worthi
of that world & of the rising agen fro deeth:
neither ben wedded neither wedden Wynes,
neither schulen move die more: for thei ben
euene with sungels, and ben the sones of God:
sithen thei ben the sones of rising agen fro
deeth. And that deed men rysen agen: also
Moyzes achenwights bisidia the buysch, as he
seith, the Lord God of Abraham, and God
of Isaac, and God of Jacob; And God is
not of deed men: but of lyuyngne men, for alle
men lyuen to him. And summ of Scribis
answeringe seiden, maister thou hast wel seid.
And thei dursten no more axe him ony thing.
But he seide to hem, how seyen men Crist to
be the sone of Davith? and Davith himself
seith in the book of Saluemes: the Lord seide
to my Lord. sitte thou on my right halfe til that
I put thin enemies a stooel of thi feete. Ther-
for Davith clepyth him lord: and hou is he
his sone? And in byrnyng of alle the puple
he seide to hise discipulis. Be ye war of Scri-
bis, that wolen wandre in stooles: and loun
salutaciouns in the chepyng, and the firste
Chayeris in Synagogis: and the firste sittyng
placis in feestis. That deooure the houis
of widowis: and feyuen longe preyinge, these
schulen take the more dampanicous.

CHAP. XXI.

AND he biheeld and *saugh tho riche men
that castiden her giftis into the tresere.
But he sigh also a litle pore widowe castynge
twye feryngis. And he seide, treuli I seye
to you, that this poore widowe keste more
than alle men. For whi alle these of thing
that was plenteous to hem casten in to the
giftis of God, but this widowe of that thing
that fallide to hir caste al hir lyfode that sche
haddde. And whanne sum men seiden of the

* sigh.
temple that it was aparelid with goode stooones, and giftis: he seide, These things that ye seen dayes schulen come in whiche a stooon schal not be lefte on a stoon, which schal not be distristed. And thei axiden him and seiden, comandour whanne schulen these thynge be? and what tokene schal be whanne thei schulen bigynne to be doon? And he seide, se ye that ye be not disseyued, for many schulen come in my name: seying for I am: & the tyne schal neyge, therfor nyle ye go after them.

And whanne ye schulen here batellia and striyue withinne: nyle ye be aferd: it bhoueth first these thynge to be done: but not yet anon is the ende. Thanne he seide to hem, folk schal rise agens folk: and rewme agens rewme: grete moyngis of erth schulen be by placeis: and pestilenis and hungris, and dreidis fro heuene: and grete tokens schulen be. But bifoire alle these thynge: thei schulen sette her hondis on you, and schulen pursue, bytakinge into Synagogis and kepinges: drawynge to kyngis & to justisis for my name. But it schal falle to you into witnessyng. Therfor patte ye in youre hertis not to thenke bifoire how ye schulen answere. For I schal gyue to you mouth and wisdom, to whiche all youre adversaries schulen not mowe agenztande and agenseye. And ye schulen be takun of fadir and modir & brithen and co-syns and frendis: and bi deoth thei schulen turneate of you. And ye schulen be in hate to alle men for my name. And an heer of youre heed schal not pereache. In youre pa-ciencye ye schulen welde youre soulis. But whanne ye schulen se Jerusalem be enuerowned with an oost: thanne wite ye that the desolacion of it schal neyge. Thanne thei that ben in Judee fite to the mounteynes; and thei that ben in the middil of it go swey, and thei that ben in the suntrees entre not into it. For these ben dayes of venjance: that alle things that ben writun, be fulfillid. And wo to hem that ben with childe, and noriscen in the dayes, for a grete disease schal be on the erthe: and wrathethe to this puple. And thei schulen falle by the scharpe wasse of swerd: and thei schulen be lad prisoneris into alle folkis, and Jerusalem schal be defouild of Heothen men: til the tymes of nacionous be fullillid. And tokens schulen be in the sunne and the moone and in the sterris; and in the erthe overseyng of folkis, for confusion of soun of the see and of floodis. For men schulen weze drie for drede and abidyng that schulen come to al the world, for vertues of heuene schulen be mowed, and thei thei schulen se mannes some comyng in a cloude: with grete power and mageste. And whanne these things bi-gynnen to be maad: bicholle ye and reise ye your heedis. for youre redempcioun neighberth. And he seide to hem a likenese, se ye the sige tree and alle trees: Whanne thei bryngen forth now of hensif fruyt ye witen that somer is nygh. So ye whanne ye seen these things to be done; wite ye that the kyngdom of God is nygh. Treull I seye to you that this generacioun schal not passe til alle things be done. Heuene and erthe schulen passe: but my wordis schulen not passe. But take ye heede to you self: leste peruer-ture youre hertis be greuid with golteyne & drunkenesse. and bisynesses of this lyf; and thilke day come sokeyn on you. For as a snare it schal come on alle men that sitten on the face of al erthe. Therfor wake ye, prei-ynge in ech tymes: that ye be had worthi to be alle these things, that ben to come; and to stonde bifoire mannis sone. And in dayes he was techinge in the temple, but in nyghtis he geode out and dwellide in the mount that is clepid of Olyuete. And al the puple roos eerli to come to him in the temple, and to heere him.

CHAP. XXII.

ANd the halday of the therfloues that is a seid pase neigheede. And the princis of prestis and the scribis soughten hou thei schul-den sle Jhesus, but thei dredden the puple. And Satanas entride into Judas that was clepid Scharloth, oon of the twelue. And he
wente and spak with the princiis of prestis and with the Magestratis bou he schulde bitraye him to hem. And thei joyedem and maden covenanq to gyue him money. And he bighyte and be soughte opportunyte to bitraye him, withouten puple. But the dayes of therflooues camen in whiche it was neede that the Sacrifice of pask were slayn. And he sente Petre & Joon, & seide, go ye and make ye redi to us the pask that we ete. And thei seiden, where wolt thou that we make redy? And he seide to hem, lo whanne ye schulen entre into the cytee a man beringe a vessel of water schal meete you, sue ye him into the hous into which he entrieth. And ye schulen seye to the housbonde man of the hous, the master seith to thee, where is a chamber where I schal ete pask with my discipilis? And he schal schewe to you a greet soupinge place strewid: and there make ye redy. And thei geden and foundun as he seide to hem, and thei maden redy the pask. And whanne the ouer was come: he sat to the mete and the twelve Apostlis with him. And he seide to hem, with desier I haue desirid to ete this pask with you bfore that I suffere. For I seye to you that fro this tymel I schal not ete it til it be fullfillid in the rewme of God. And whanne he hadde take the cuppe he dide graciais and seide take ye and deparaye ye among you. For I seye to you that I schal not drinke of the kynde of this vyne: til the rewme of God come. And whanne he hadde take bred he dide thankyngis and brake & gat to hem and seide, this is my bodi that schal be goun for you: do ye this thing in mynde of me. He took also the cuppe after that he hadde soupid and seide, this cuppe is the newe Testament in my blood that schal be sched for you. Nethelesse lo the hond of him that biraith me is with me at the table. And mannes sone goth aftir that it is determyned, nethelesse wo to that man by whom he schal be biraiths. And thei bigunnen to seke among hem who it was of hem that was to do this thing. And stryf was maad among hem whiche of hem schulde be seyn to be grettiest. But he seyde to hem, kyngis of hethen men ben Lordis of hem, and thei that han power on hem ben clepid gode doeris. But ye not so, but he that is grettiest among you be maad as yonger; and he that is biforesgoere as a seruaunt. For who is gretter: he that sitteth at the mete. or he that mynystrith? wher not he that sitteth at the mete? and I am in the myddil of you as he that mynystrith. And ye ben that han dwellid with me in my temptacyouns. And I dispose to you as my fadir hath disposed to me a rewme. That ye eate and drinke on my boord in my rewme: and sitte on trones and deme the twelve kinredis of Israel. And the Lord seide to Symound, Symound, lo Satanas hath axid you that he schulde ridle as whete. But I haue preied for thee: that thi feith fayle not; and thou sum tymne converted; conferme thi bretheren. Which seide to him, Lord I am redi to go into prisoun, and into deeth with thee. And he seide, I seye to thee, Petre, the cok schal not crowe to day: til thou thres forsake, that thou knowist me. And he seide to hem, whanne I sente you without sachel and scrippe and schoon, wher ony thing fallide to you? And thei seiden nothing. Therfore he seide to hem, but now he that hath a sachel: take also and a scrippe, and be that hath noon selle his coote and bye a swerd. For I seye to you; that it bilioweth that thing that is wrifun to be fullfillid in me, and he is aetied with wickide men: for tho things that ben of me han sende. And thei seiden, lord lo twwey swerdys here, and he seide to hem it is ynow. And he gede out: and wente after the custum into the hil of Olyues: and the discipilis sueden him. And whanne he cam to the place: he seyde to hem, preye ye leste ye entren in tempacioun. And he was takun awey fro hem so myche as is a stoones caste, & he kneelde and priedde and seyde, fadir if thou wolt: do awey this cuppe fro me: nethelesse not my wille be don but thin. And an Aungel apperide to him fro heuene and comforte him. And he was maad in Agonye and priedde the lenger, and his swoot was maad as droops of blood renynge down into the erthe. And whanne he was risen fro preier, and was comun to his
disciplinis: he found hem slepynge for heuy-
nesse. And he seyde to hem, what slepyn ye? 
risce ye and preie ye, that ye entre not into temptacioun. Yet while he spek: so a cum-
panye, and he that was eclept Judas oon of 
the twelve, wente before hem, and he cam to 
Jhesus to kisse him. And Jhesus seide to 
him, Judas bitrayeri thou mannes sone with a 
coss? And thei that weren aboute him, and 
sighen that was to come seiden to him, Lord 
wher we smytyn with sword? And oon of hem 
smoot the seruanst of the prince of prescis 
and kittle of his right eere. But Jhesus answere 
and seide, suffre ye til hidur, and whanne he 
hadde touched his eere he heelide him. And 
Jhesus seide to hem that came to hym, the 
prinis of prescis and magestratis of the temple 
and eldre men, as to a sheef ye han gon out 
with swordis and staugys. Whanne I was with 
you eech day in the temple ye streyghten not 
ouer but this is youre our and the 
power of darknesse. And thei tooken 
you and ledden to the hous of the prince of pres-
sis. And Petre suede him afer. And whanne 
a fyer was kyndlid in the myddil of the grete 
hous and thei saten aboute: Petre was in the 
myddil of hem. Whom whanne a Damysel 
haide seyn sittynge at the light and hadde 
hiholdun him sche seyde, and this was with 
him. And he denyede him and seide, wom-
man I knowe him not. And aftir a litil an-
other man sigh him and seide, and thou art of 
hem. And Petre seide, a man I am not. And 
whanne a space was maad as of an our, an-
other affermyde and seyde, treuli this was with 
him, for also he is of Galilee. And Petre 
seide, mon I noot what thou seist: and anoyn 
yit while he spak the cok crew. And the 
Lord turnyde agen: and biih Petre, & Pe-
tre hadde mynde on the word of Jhesus: as 
he hadde seide, for biore that the cok crowe 
thrirs, thou schalt denye me. And Petre 
gede out and wepte bitterely. And the men 
that heelden hym scorniden him: and smytyn 
him. And thei blyndiden him: and smytyn 
his face, and axiden him: and seiden, areed 

thou Crist to us, who is he that smoot thee? 
Also thei blasfemyng seiden agens hym manye 
other thingis. And as the day was come: the 
eldre men of the puplicate and the princis of pre-
sis, and the scribis camen togidere: and ledd-
yn him into his counsel, and seiden, if thou 
art Crist seye to us, and he seide to hem, if I 
syze to you ye schullen not bleyne to me. And 
if I axe, ye schullen not answere to me, neither 
ye schullen deluyere me. But aftir this tyyme: 
mannes sone schal be sittynge on the right half 
of the vertu of God. Therfor alle seiden, 
thanne art thou the sone of God? and he seide 
ye seyen that I am. And thei seiden, what 
yt desiren we witnesyn? for we us sylf han 
herd of his mouth.

CHAP. XXIII.

And al the multitude of hem arisen: and 
ledden him to Pilat. And thei bigun-
en to accuse him: and seiden, we han foun-
den this turnynges uposdoun oure folk: and 
forbedynge tributis to be gouun to the Empe-
rour and seynghe that himself is Crist a kyng. 
And Pilat axide him and seide, art thou kyng 
of Jewis? and he answereide and seide, thou 
seist. And Pilat seide to the princis of pre-
sis and to the puplicate: I fynd nothing of 
cause in this man. And thei waxen stronge & se-
den, he raoueth the puplicate: tychinge thorough 
al Judee, bigynynge fro Galilee til hidur. 
And Pilat beerynge Galilee: axide if he were 
a man of Galilee. And whanne he knew that 
he was of the power of Eroude: he sente him 
to Eroude, which was at Jerusalem in the 
dayes. And whanne Eroude sigh Jhesus he 
joyede ful myche: for longe tyme he couetide 
to se him, for he herd manye thingis of him, 
and hopede to se sum tokene to be don of him. 
And he axide him in many words, and he an-
swerde nothing to him. And the princis of 
prestis and the scribis stodon stidfastly accus-
inghe him. But Eroude with his oot dispisi-

he into.

A seyn him.
a whyt cloth, and sente him a gesu to Pilat.
And Eroude & Pilat weren maad frendis fo
that day; for before thei weren enemies togi-
dere. And Pilat clepide togidere the prynce
of prestis and the magestris of the puple,
and seide to hem, ye han brouht to me this
man as turnynge awaye the puple: and lo I
axynge before you fynde no cause in this man
of these thingis, in whiche ye accusen him;
Neither Eroude, for he heth sent him aenge
to us, and lo nothing worthi of death is don to
him. And therfore I schal amende me and
delyvere him. But he noste neade delyuere
hem oon by the feestye day, and at the puple
criede togidere and seide, do him away and
delyuere to us Barabas: Which was sente into
prisoun for disturbyng maad in the Citee and
for man sleyng. And eftsoone Pilat spak to
hem: and wolde delyuere Jhesus. And thei
undircrieden and seiden, crucifie crucifiehe him.
And the thridde tymse he seide to hem, for
what yuel hath this don? I fynde no cause of
deeth in hem, therfor I schal chastise him and
I schal delyuere. And thei contynueden with
grete voisics axinghe that he schulde be cruciffer:
and the voisics of hem woken stronge, and Pi-
lat demede her axynge to be doon. And he
delyuerede to hem hym that for manslyenge &
sedicouen was sent into prisoun, whom thei
axiden; but he biotok Jhesus to her wille.
And whanne thei ledden hem thei tokun a man
Symound of Syrenen comynge fro the ton,
and leiden on him the Cross to berere after Jhes-
sus. And there suede him myche puple: and
wymmen that weildiden and bimorden hem.
And Jhesus turnede to hem and seide, dought-
ris of Jerusalem nyle ye wepe on me but wepe
ye on yousif and on youre sones. For lo
dayes schulen come: in whiche it schal be
seid, blessid be bareyn wymmen, and wymbis
that han not borun children and theeis that
han not gooun, souke. Thanne thei schulen
bigynne to say to mounteins, alle ye don on
us, and to smale hillis keure ye us. For if
in a grene tre thei don these thingis, what schal
be don in a drie? Also othere tewe wickid
men weren led with him, to be slayn. And
after that thei camen into a place that is clepdi
of Caluarye, there thei crucifiden hem, and
the theys, oon on the right halfe, & the tother
on the lift halfe. But Jhesus seide, fadir for-
gyue hem for thei witen not what thei don,
and thei depariden hise clothis, and kesten
lottis. And the puple stood abidinge, and
the prynce scorniden him with hem and seiden,
othere men he mad saaf: make he himself
saaf, if this be Crist the chosun of God. And
the knyghtis neigunghen & scorniden hem:
and profreden to him vynegre, and seiden, if thou
art kyng of Jews make thee saaf. And the
superscripicion was writen ouer him with
greeke lettris & of layn and of chrew, this is
the kyng of Jews. And oon of these theys
that hongiden blasfemede him, and seide, if
thou art Crist make thi sai saaf and us. But
the tother answerynge blamede him, and seide,
neither thou dredist God that art in the same
dampnacioun? And treuli we justly, for we
han resseuyed worthi thingis to werks: but
this dide no thing of yuel. And he seide to
Jhesus, Lord haue mynde of me whanne thou
comest into thi kyngdom. And Jhesus seide
to him, treuli I seye to thee, this day thou
schalt be with me in paradyse. And it wa
almost the sixte our: and darknessey weren
maad in al the erthe into the nythe our.
And the sunne was maad derk, and the veil of
the temple wos torent a two. And Jhesus crynge
with gret vois seide, fadir into thi hondis I bi-
take my Spiyrty, and he seynghe these thingis
gaf up the Gost. And the Centurioun seynghe
that thing that was don: glorifyede God and
and seide, verili this man was just. And al
the puple of hem that weren togidere at this
spectacle and sighen tho thingis that weren
don, smytiden her brestis and turmiden aenge.
But alle hise knownou stoden afer, and wym-
men that suede him fro Galilee seynghe these
thingis. And to a man, Joseph by name, of
Aramathie a cytee of Judée: that was a decu-
rioun, a good man and a just. This man con-
sentide not to the counsel and to the dedis
of hem: and he abood the kyngdom of God.
This Joseph cam to Pilat and aside the body
of Jhesus. and took it down and wiappide it
in a cleene lynnum cloth: and leyde him in a
Chap. XXIV.

and wente with hem. But her yghen weren holdun, that thei knewen him not. And he seide to hem, what ben these wordis that ye spoken togidere wondringe: and ye ben soreful? And oon whos name was Cleofas: answarde and sryde, thou thi sylf art a pilgrim in Jerusalem, and hast thou not knowen what thingis ben done in it these dayes? To whom he seide, what thingis? and thei seiden to him, of Jhesus of Nazareth, that was a man profete mighty in werk and word before God and al the puple. And how the higheste prestis of oure Frincis bitokun him into damascioun of deeth: and crucifieden him. But we hopiden, that he schulde haue agen boughte Israel: and now on all these thingis: the thridde day is to day that these thingis weren done. But also summe wymmen of ouirs maden us affir, whiche biforn deeth weren at the graue. And whanne his bodi was not foundun: thei camen and seiden, that thei sighen also a sight of angels, which seiden that he lyueth. And summe of ouren wenten to the graue, and thei foundun so as the wymmen seiden; but thei foundun not him. And he seide to hem, a fools and slowe of herte to billeu in alle thingis that the profetis han spoken; Wher it bihoste not Crist to sufin these thingis, & so to entre into his glorye? And he bigan at Morses & at alle the profetis and declarde to hem in alle scripturis that weren of him. And thei camen nygh the castel whidir thei wenten: and he made countenaunce that he wolde go forther. And thei constrey nedn him and seiden, dwelle with us, for it drawith to nyght, and the day is now bowd doun, and he entride with them. And it was don the while he sat at the mete with hem, he took bread and blisside & brek, and took to hem. And the yghen of hem weren opened, and thei knewen him; and he vany schide fro her yghen. And thei seiden togidere, wher oure herte was not brennyng in us, while he spak to us in the weye, and openede to us Scripturis? And thei risen up in the same our and wenten agen into Jerusalem, & foundun the ellevene gaderid togidere, and hem that weren with hem, seynge, that the lord is risun verily: & apperide to Sy-
mount. And thei tolden what thingis weren don in the weye, and how thei knewen him in the brekinge of breqd. And the while thei spaken these thingis Jhesus stood in the myddil of hem and seide to hem, pees to you, I am, nyle ye drede. but thei weren affrayed and agast and gessiden hem to see a spirit. And he seide to hem, what ben ye troublid: and thoughts camen up into youre hertis? Se ye me hondis and my feet: for I my self am, feele ye and se ye, for a Spirit hath not flesch and booness as ye seen that I haue. And whanne he hadde seid this thing: he schewide hondis and feets to hem. And yit while thei bleueden not and wondrieden for joye: he seide, han ye here any thing that schal be etun? And thei profrieden to him a part of a fisch roostyd, and a honycomb. And whanne he hadde etun bfore them: he took that that lefte and gaf to hem, and seyde to hem, these ben the wordis that I spak to you, whanne I was yit with you, for it is nede that alle thingis ben fulfills, that ben wriuten in the Lawe of Moyses and in the profetis, and in Salmes of me; Thanne be openide to hem witt, that thei schulden undirstonde Scripturis. And he seide to hem, for thus it is wriuten, and thus it bihost Crist to suffre: and rise agen fro deeth in the thridde day: and Penance and remission of synnes, to be prechid in his, name into alle folkis bigynnynge at Jerusalem. And ye ben wittensise of these thingis. And I schal send the biheest of my fadir into you, but sitte ye in the citee til that ye ben clothed with vertu fro an high. And he ledde hem forth into Bethanye: and whanne hise hondis weren lift up, he blesse hem. And it was don the while he blesse hem, he departheid fro hem, and was borun into heuene. And thei worshipiden & wenten agen into Jerusalem, with gret joye: and waren euere more in the temple heriynge & blesseinge God.

Here endith the Gospel of Luk and bigynneth the prologue on Jon.

HIS is Jon euangelist oon of the discipulis of the lord the which is a virgyn chosun of god, whom god clepide from the Spouseylis wharte he wolde be weddil. and double witnesse of virgynyte is ghousen to him in the gospel, in this that he is seide louted of god bfore other discipulis, and god honjung in the cross bitook his modir in kepyng to him, that a virgyn schulde kepe a vergyn. this Jon in the gospel bigynneth aloon the werk of incorrupible word, and witnessth, that the kyndely sone of god is maad man, and that the light was not takun of derknessis. and he schewide the firste miracle which god dide at the weddynge, to schewe where the lord is preied to the feeste the wyn of the weddynge owith to faile, that whanne alle elde thingis ben chaungid alle newe thingis that ben ordeyned of crist appere. Jon wroet this gospel in asye aftir that he hadde wriuten the apocalips in the ile of pathmos, netheles he wroet the gospel aftir alle the gospellers, that also an incorruptible ende schulde be gholud bi a virgyn in the apocalips to him to whom an incorruptible bigynnynge is ghousen in genesis in the bigynnynge of holy scripturis. for crist seith in the apocalips I am the bigynnynge and the ende. And this Jon is he that knew that the day of his departynge was comun and he clepide togidere hise discipulis in effisie, and schewide crist by many preuyngis of myraclis, and gheede doun into a doolum place of his brynyng. and whanne he hadde maad preier he was pu to his fadir, and was so myche withoute sorewe of deeth, how mych he is founden clen fro corrupcion of flesch. Jerom in his prologue on Jon seith at this.

* ut legemelies demonstratet. b gves MS. Jos. Et MS. Popyns, 4to in cameris, omnino deserta. c cui in principio canonicis. d In some MSs the words going before are added here, thus, to him also an incorruptible and should be read by a VIRGIN in the apocalips. e ego sum alpha et al. 
JON, Chap. I.

In the begynnynge was the word, and the word was at God, and God was the word. This was in the begynnynge at God. Alle thinges were made by hym, and withouten him was made no thing, that thing that was made. In him was lyf, and the lyf was the light of men. And the light schyneth in derknessis and derknessis tooken not it. A man was sent fro God, to whom the name was Jon. this man came into witnessing, that he schulde bere witnessing of the light, that alle men schulden bileue by hym. He was not the light, but that he schulde bere witnessing of the light. Ther was a verye light, which lightneth ech man that cometh into this world. He was in the world, & the world was made by him, and the world knew him not. He came into his owne thingis, and his rescuelleyned him not. But hou manye euere rescuelleyned him, he gaf to hem power to be maad the sones of God, to hem that bileuen in his name: the whiche not of blodis, neither of the wille of fleisch, neither of the wille of man, but ben borun of God. And the word was maad man, and dwellide among us (and we han seyn the glorie of him, as the glorie of the oon bigetun sone of the fadir) ful of grace and of treuth. Jon berith witnessing of hym and crieth, & seith, this is whom I seide, he that schal come aftur me, is maad bifoore me. for he was tofore me. And of the plente of him we alle han taken, and grace for grace. For the lawe was gowne by Moyses, but grace and treuth is maad by Jhesus Crist. No man sigh euere God, no but the oon bigetun sone, that is in the bosum of the fadir, he hath teeld out. And this is the witnessing of Jon, whanne Jewis senten fro Jerusalem Prestis and dekenes to him, that thei schulden axe him, who art thou? He knowlechide and denyede not; and he knowlechide, for I am not Crist. And thei axiden him, what thanne? art thou Eli? and he seide, I am not. art thou a profete? and he answeride, nay. Therfor thei seiden to him, who art thou? that we gyue answere to these that senten us: what seist thou of thi siff? He seide I am the vois of a crier in desert, dresse ye the weye of the lord, as Isaye the profete seide. And thei that were sent, weren of the farisees. And thei axiden him, and seiden to him, what thanne baptisist thou if thou art not Crist, neither Elie, neither a profete? Jon answerde to hem, and seide, I baptise in water: but in the myddle of you hath stonden oon, that ye knowen not; He it is that schal come after me; that was maad bifoore me, of whom I am not worthy to loose the thawing of his schoo. These thingis were don in Bethanay beyonde Jordan, were Jon was baptisinge. Another day Jon sigh Jhesus comynge to him, and he seide, lo the Lomb of God, lo he that dooth awaye the synnes of the world. This is the that I seide of, aftur me is comun a man, which was made bifoore me, for he was rather than I. And I knewe him not: but that he be schewid in Israel, therfor I cam baptisinge in water. And Jon bar witnessing, and seide, that I seigh the Spirit comynge down as a cullur fro heuene, and dwellide on him. And I knewe hym not, but he that sente me to baptise in water, seide to me, on whom thou seest the Spirit comynge down, and dwellinge on him, this is he that baptisith in the holy Gost. And I sigh and bar witnessing, that this is the sone of God. Anothir day Jon stood and tweyne of hise discipilis: And he heeld Jhesus walkinge, and seith, lo the lamb of God. And tweyne discipilis herden him spekinge, and folowiden Jhesus. And Jhesus turmede, and sigh hem suynge him, and seith
to hem, what seken ye? & thei seiden to him, raby, that is to say Maister, where dwellest thou? And he seith to hem, come ye and se ye & thei canem and saighen where he dwel- lide, and dweite with him that day, and it was as the tenthe our. And Andreu the brother of Symount Petre was oon of the twayne that herden of Jon, and hadden sued him. This fondes firste his brother Symount, and he seyde to him, we han foundun Messias, that is to seye, Crist. And he ledde him to Jhesus. and Jhesus blyeeld hem, and seide, thou art Symount the sone of Johanna, thou schalt be clepid Cephas, that is to seye Petre. And on the morowe, he wolde go out into Galilee, and he found Filip, and he seith to him, sue thou me. Filip was of Bethseyda, the Cyte of Andreu, & of Petre. Filip found Natha- nael, and seide to him, we han foundun Jhesus the sone of Joseph of Nasareth, whom Moyse wrook in the lawe and Profetis. And Nathanael seide to hym, of Nasareth may sum good thing be: Filip seide to him, come and se. Jhesus sigh Nathanael comyngy to him, and seide to him, lo verilli a man of Is- rael, in whom is no gile. Nathanael seide to him, wherof hast thou knowen me? Jhesus anwerde and seide to him, bifoire that Filip clepid thee, whanne thou wert undir the fige tre, I sygh thee. Nathanael anwerde to him, and seide, raby, thou art the sone of God, thou art kyng of Israel. Jhesus anwerde and seyde to him, for I seide to thee, I sigh thee undir the figne tre, thou blyeuest? thou schalt se more than these thingis. And he seide to hem, trely treuly I seye to you, ye schulen se heuene openyed, and the anges- lis of God stynge up and combynge down on mannes sone.

CHAP. II.

And the thrid day the weddingis weren maad in the Cane of Galilee, and the modir of Jhesus was there. And Jhesus was clepid, and his discipulis to the weddingis. And whanne wijn fallide, the modir of Jhesus seide to him, thei han not wijn. And Jhesus seide to hir, what to me and to thee wooman? myn our cam not yit. His modir seith to the mynystris, what euer thing he seye to you, do ye. And there weren set sise stoonen cannes afar the cleming of the Jewis, holdinge eth tweyne other thire * metretis. And Jhesus seith to hem, fille ye the pottis with water, and thei filliden hem up to the mouth. And Jhesus seide to hem, drawe ye now, & bere ye to the architrivyn. and thei bare. And whanne the architrivyn hadde tastad the water maad wijn, and wiste not wherof it was, but the mynystris wisten that drownen the water, the architrivyn clepith the spouse, and seith to him, ech man settith firste good wyn; and whanne men ben * fillid, than that that is worse: but thou hast kept the good wyn into this tymne. Jhesus didi this the bigynnyng of signes in the Cane of Galilee, and schewide his glorie: and his discipulis blyeueden in him. Aftir these thingis hem cam doun to Ca- farnau, and hice modir, and hice britheren, and hice discipulis & thei dwelliden there not manye dayes. And the pask of Jewis was cnygh, and Jhesus wente up to Jerusalem. And he found in the temple men sillinge oxun and scheep, and culueres, and chaungeris sit- tigne: And whanne he hadde maad as it were a scourge of smale cordis, he droof out alle of the temple, & oxun & scheep, & he schedde the money of chaungeris, and turmede upaz- doune the boordis. And he seide to hem that selden culueres, take away fro hennes these thingis; and nyle ye make the hous of my fa- dir an hous of marchaudisse. And his discipulis hadden mynde for it was wrinten the fer- vent loue of thin hous hath etun me. Thercfor the Jewis anserwen and seiden to him, what tokene schewist thou to us that thou doist these thingis: Jhesus anserwe and seide to hem, undo ye this temple, and in thre dayes I schal reise it. Thercfor the Jewis seiden to him, in fourye and sise yeer this was bilden, and

* metretis Lat. measure. MS. Sid. a galon, or more Mitel. Mys. in Boongel. 
* fillid.
Chap. II, III.

schalt thou in thre dyes reise it? But he seye of the temple of his body. Therfor whanne he was risun fro deeth, hise disciplis hinder mynde that he seide these thinges of his body: and the bileueu to the Scripture, and to the word that Jhesus seide. And whanne Jhesus was at Jerusalem in Pask in the feeste day, manye bileueu in his name, seynge hise signes that he dide. But Jhesus grawde not himself to hem, for he knewe alle men. And for it was not nede to him, that ony man schulde bere witnessyng: for he wiste what was in man.

CHAP. III.

And ther was a man of the farisees, Nycodemse by name, a prince of the Jewis. And he cam to Jhesus by nyght, and seide to him, rabi, we witen that thou art comun fro God maistir: for no man may do these signes that thou doist, but God be with him. Jhesus answereide and seide to him, treul treuli I seye to thee, but a man be borun agen he may not se the kyngdom of God. Nycodemse seide to him, how may a man be borun whanne he is edle? wher he may entre agen into his modir wombe, and be borun agen? Jhesus answereide, treuli treuli I seye to thee; but a man be borun agen of water and of the holy Gost, he may not entre into the kyngdom of God. That that is borun of the fleisch is fleisch; and that that is borun of the Spiryt is Spiryt. Wondre thou not for I seye to thee, it bihuouth eu to be borun agen. And the Spiryt breithith where he wole, and thou herist his vois, but thou woost not from whenne he cometh, ne whidur he goith: So is ech man that is borun of the Spiryt. Nycodemse answereide and seide to him, how moun thes thinges be don? Jhesus answereide and seide to hym, thou ar a maister of Israel and knowiste not thes thinges? Treuli, treuli I seye to thee for we speken that that we witen, and we witenne that that we han seyn; and ye taken not oure witnessyng. If I haue seid to you etheli thingis, and ye bileueu not, how if I seye to you huenif thingis schulen ye bileue? And no man sieth into heuene, but he that cam doun fro heuene, mannes sone that is in heuene. And as Moyse ariered a serpent in desert, so it bihoueth mannes sone to be reisid: That ech man that bileueth in him perische not, but haue euerlastinge lyf. For God loued so the world, that he gaf his oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastinge lyf. For God sent not his sone into the world, that he juge the world, but that the world be saued by him. He that bileueth in him, is not demyd: but he that bileueth not, is now demyd, for he bileueth not in the name of the oon bigetun sone of God. And this is the doom, for light cam into the world, and men loueden more darkness than light, for her werks weren yueld. For ech man that doith yuel, haitht the lyght, and he cometh not to the lyght, that hise werks be not reproued. But he that dooth treuth, cometh to the light, that hise werks be schewid, that thei be don in God. After these thingis, Jhesus cam and hise disciplis into the lond of Judee, and there he dwellide with hem, and baptiseide. And Jon was baptiside in Eonon, bisidis Salym, for many wastris weren there, and thei camen and weren baptisid. And Jon was not yit sent into prison. Therfore a question was maad of Jones disciplis with the Jewis, of the purificaion. And thei camen to Jon, and seiden to him, maister, he that was with thee byonde Jordan, to whom thou bast borun wittesiss, lo he baptisthe, and alle men comen to him. Jon answereide, and seide, a man may not take ony thing, but it be gonun to him fro heuan. ye you sif beren wittesiss to me: that I seide I am not Crist, but I am sent before him. He that hath a wyf, is the housbonde, but the frend of the spouse, that stondith and herith him, joyeth with joye, for the voyes of the

* of man: Ms. Cajj, sed ex correctione interlinear; non s prima mann. Ms. Sid. alterius versionis, habet of man; et recta quidem;
spouse: therfore in this thing my joye is ful-
ilid. It bibeoueth him to weye, but me to be madde lasshe. He that cam from aboue, is aboue alle: he that is of the erthe, spekeith of the erthe: he that cometh fro heuen is aboue alle. And he witnesseith that thing that he hath seyn and herd; and no man taketh his witnesse. But he that taketh his witnesse, hath confirmed that God is soithfast. But he whom God hath sent, speketh the wordis of God: for not to mesure, God gyueth the Spirit. The faider loueth the sone, and he hath gouen alle thingis in his bond. He that bleeueth in the sone, hath euerlastinge lyf: but he that is unbellevous to the sone, schal not se euerlastinge lyf; but the wraththe of God dwelleth in hym.

CHAP. IV.

Herfore as Jhesus knew that the farissees herdden that Jhesus makith and baptisith mo discypilis, than Jon, tho Jhesus baptiside not, but hise discipilis, He lefte Judee, and wente aget into Gailee. And it bieoffe him to passe by Samarye. Therfore Jhesus cam into a Citie of Samarye, that is seid Sycar, bisidis the place that Jacob gaf to Joseph his sone. And the welle of Jacob was there, and Jhesus was wery of the journey, and sat upon the welle: and the oure was as it were the sixte. And a womman cam fro Samarye to draw water: and Jhesus seith to her gyue me drinke. And hise discipilis weren gon into the cyteye, to bie mete. Therfore thilke womman of Samarie seith to hym, hou thou hanne thou art a Jew, exist of me drinke, that am a womman of Samarye? for Jewis useiden not to dele with Samaritans. Jhesus answereith and seide to her, if thou wistest the gift of God, and who it is that seith to thee, gene me drink, Thou peraventure woldist have axid of him, and he schulde haue gyuen to thee quyk water. The womman seith to him, Sire, thou hast not whereinme to draw, and the pitt is deep: wherof thanne hast thou quyk water? Wher thou art grettere than oure faider Jacob, that gaf to us the pitt? and he drank therof, and hisse sones, and hisse beesith. Jhesus answereith and seide to her, ech man that dryketh of this water, schal thirst etsoone. But he that drykith of the water that I schal gyue him, schal not thirste withouten end: but the water that I schal gyue him, schal be maad in hym a welle of water sprynge up into euerlastinge lyf. The womman seith to him, sire, gyve me this water that I thirste not, neither come hider to draw. Jhesus seith to her, go clepe thi housbonde, and come hider. The womman answereith and seide, I have noon housbonde. Jhesus seith to him, thou seiest wel, that I have noon housbonde. For thou hast had fyve housbonsis, and he that thou hast, is not thin housbonde: this thing thou seist sotheli. The womman seith to hym, I see that thou art a profete. Oure fadrii worshipiden in this hil; and ye seye, that at Jerusalem is a place, where it bibeoueth to worschiphe. Jhesus seith to her, womman, bileeue thou to me, for the our schal come, whanne neither in this hil, neither in Jerusalem ye schulen worschiphe the faider, ye worschipen that ye knowen not: we worschipen that that we knowen, for heithe is of the Jewis. But the tyne is comnon, and now it is: whanne trewe worschipers schulen worschiphe the faider in spirit and treuthse: for also the faider seith siche, that worschipen him. God is a spirit, and it bibeoueth them that worschipen him, to worschiphe in spirit and treuthse. The womman seith to him, I woot that Messias is comon, that is seid Crist; therfore whanne he cometh, he schal tell us alle thingis. Jhesus seith to her, I am he, that spekith with thee. And anoon hise discipilis camen, and wondriden that he spak with the womman: neithese no man seide to him, what sekit thou? or what spekist thou with hir? Therfor the womman lefte hir water pot, and wente into the cyteye, & seide to the men. Come ye, and se ye a man that seide to me alle thingis, that I haue don: whether he be Crist? And thilke wenten out of the cyteye, and camen to him, in the mene while hise discipilis preyden him, and seiden, Maistir, etc. But
he seide to hem, I haue mete to ete that ye knowne not. Therfor the discipia seiden togidere, wher any man haue brought him mete to ete? Jhesus seith to hem, my mete is, that I do the wille of him that sente me, that I per-}
forme the werk of him. Wher ye seyen not, that yit foure monethis ben; & ripe corn cometh? lo I seye to you, liftith up youre yghen, and se ye ye the feeldis, for thei ben now white to repe. And he that repith takith hire, and gaderith fruyt into euerlastinge lyf; that bothe he that sowith and he that repith have* joye togidere. In this thing is the word trewe, for another is that sowith, and another that repith. I sente you to repe that ye han not trauelid, othere men han trauelid, and ye han entrid into her trauelis. And of that cythe manye Samarytans bileueuden in him, for the word of the womman, that bar witnessynge, that he seide to me alle thingis that I haue don. Therfor whanne Samaritana camen to him, thei priciden him to dwelle there: & he dwelt the there twayne dayes. And manye mo bileuiden, for his word: And seiden to the womman, that now not for thi speche, we bileuen: for we han herid, and we wit thin that this is verily the Sauyour of the world. And after twayne dayes he wente out fro thennes, and wente into Galilee: And he bar wit-}
sinessing, that a profete in his owne cuntre hath noon honour. Therfor whanne he cam into Galilee, men of Galilee rescuyueden him, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem in the feeste dayes: for also thei hadden come to the feest. Ther-}
for he cam eftsoone into the Cane of Galilee, wher he made the water wyn. And a litel kyng was, whoe sonne was syk at Cafarnaum. Whanne this hadde herid that Jhesus schulde come fro Judee into Galilee, he wente to him & preide him, that he schulde come doun, and heele his sonne: for he bigan to dye. Therfor Jhesus seide to him, but ye se tokenes and grete wondris, ye bileuuen not. The b litel king seith to him, Lord, come doun before that my sone dye. Jhesus seith to him, go,

* MS. Cai, con joye.

** under-king.

CHAP. V.

AFTIR these thingis there was a feeste A
day of Jewis, and Jhesus wente up to Jeru-
usalem. And in Jerusalem is a waisching
place, that in ebreu is named Bethsayda, &
hath fuye porchis. In these lay a gret mul-
titude of syke men, blinde, crokid, and drye,
abdyng the moyng of the water. For the
aungell of the Lord cam doun certeyn tymes
into the water, and the water was moyd: and
he that first cam doun into the cisterne, after
the moyng of the water, was maad hool of
what euer syknesse he was holdun. And a
man was there hauyng eights and thritty yeer
in his syknesse. And whanne Jhesus hadde
seyn him liggyne, and hadde knownen that he
hadde myche tymne, he seith to him, wolt thou
be maad hool? The syke man answerde to
him, lord I haue no maen, that whanne the
water is moyd, to putte me into the Cisterne,
for the while I came, another goth doun be-
fore me. Jhesus seith to him, ryse up, take
thi bed, and go. And anoon the man was
maad hool & took up his bed, and wente
forth: and it was Saboth in that day. Ther-
for the Jewis seiden to him that was maad
hooll, it is Saboth; it is not meleful tor thee, to
take away thi bed. He anwerde to hem, he
that maad me hool, seide to me, take thi bed
and go. Therfor thei axiden, what man is
that, that seide to thee, take up thi bed and go? But he that was maad hool, wist not who it was: and Jhesus bowide away, fro the purple that was set in the place. Afterward Jhesus fand him in the temple, and seide to him, lo, thou art maad hool: nyle thou do synne, lest any worse thing bifalle to thee. Thilke man wente, and teide to the Jewis, that it was Jhesus that made him hool. Therfor the Jewis pursuedden Jhesus, for he dice this thing in the Saboth. And Jhesus answerede to hem my fadir worcith til now, and I worche. Therfore the Jewis soughten more to sic him, for not onclee be brak the Saboth, but he seyde, that God was his fadir, and made him enue to God. Therfor Jhesus answere, and seide to hem, treuli treuli I seye to you, the sone may not of himsylf do any thing, but that that he seeth the fadir doinge: for what ever thing is he doith, the sone doith in liik maner the thingis. For the fadir loueth the sone, and schiveth to him alle thingis that he doith: and he schal schewe to him grettere werkis than these, that ye wondere. For as the fadir reisith deed men, and quyeneth so the sone quykeneth whom he wole. For neither the fadir jugith ony man, but hath gouen ech dooom to the sone: that alle men honoure the sone, as thei honoure the fadir, he that honoure the sone, honourith not the sone, honourith not the fadir that sente him. Treuli treuli I seye to you; that he that herith my word, and bileueth into him that sente me, hath euerlastinge lyf, and he cometh not into dooom: but passith fro deeth into lyf. Treuli, treuli, I seye to you, for the our cometh, and now it is, whanne deed men schulen here the voys of Goddis sone: and thei that heren schulen lyue. For as the fadir hath lyf in himsylf, so he gaf to the sone to have lyf in himsylf; And he gaf to him power to make dooom, for he is mannes sone. Nylye ye wondre this: for the our cometh, in the which alle men thet ben in biriels, schulen here the voys of Goddis sone. And thei that han done gode thingis, schulen go into egerarising of lyf; but thei that han done yuel thingis, into agearising of doom. I may nothing do of my sylf: but as I here, I deme; and my doom is just; for I seke not my wille, but the wille of the fadir that sente me. If I bere witnessynge of my sylf, my witnessynge is not trewe. Another is that berith witnessynge of me, and I woot that his witnessynge is trewe that he berith of me. Ye senten to Jom, and he baar witnessynge to treuthere. But I take not witnessynge of man, but I seie these thingis that ye be saaf. He was a lantern, brennynge & schynynge: but ye wolden glade at an our in his lyght. But I have more witnessynge than Jom: for the werkis that my fadir gaf to me to performe hem, thil keris that I do, beren witnessynge of me that the fadir sente me. And the fadir that sente me, he baar witnessynge of me. Neither ye berden enere his voxel neither ye sigen his lyknesse. And by han not his word dwelling in you: for ye bileuyn not to him, whom he sente. Seke ye Scriptureis, in whiche ye gessen to haue euerlastinge lyf, and tho thet beren witnessynge of me, and ye wolen not come to me, that ye haue lyf. I take not clerenesse of men. But I haue knowen you, that ye haue not the love of God in you. I cam in the name of my fadir, and ye tokun not me: if another come in his owne name; ye schulen rescuyge him. Hou mouyn ye bileue, that rescuyge ye glorie ech of other, and ye seken not the glorie that is of God above? Nylye ye gese that I am to accuse you anentis the fadir: it is Moises that accusith you, in whom ye hopen. For if ye bileuuden to Meyses, perauntere ye schulen bileue also to me: for he wroght of me. But if ye bileuyn not to hise lettris how schulen ye bileue to my wordis?

CHAP. VI.

AFTIR these thingis Jhesus wente over the see of Galiliee, that is tyberias. And a gret multitude suede him, for thei sigen the tokennes that he dide on them, that they:

* aliquae, a solo den. Lat.
Therfor Jesus wente into a hil, & satt there with hise disciplis. And the pask was ful nygh, a seestey day of the Jewis. Therfore whanne Jesus hadde hit up hise yghen, and hadde seyn that a gret multitude cam to hym, he seith to Fil, wherof schulen we bi looues, that these men eate? But he seide this thing: temptinge hym, for he wiste what he was to do. Fil answere to hym, the looues of tweye hundrid pens suffissen to hem, that ech men take a litil what. Oon of hise disciplis, Andreu the brother of Symond Pere seith to hym, a child is here, that hath fyve barly looues, and tweye fischis: but what ben these among so manye? Therfor Jesus seith, make ye hem sitte to the mete. And ther was myche hey in the place. & so the men saten to the mete as fyve thousand in number. And Jesus took fyve looues and whanne he hadde do thankynge, he departhe to men that saten to the mete, and also of the fischis as myche as thei wolden. And whanne thei wered filffild, he seide to hise disciplis, gadere ye the relifs that ben left, that thei perisiche not. And so thei gederiden & filfiden twelve coffyns of relif, of the fyve barly looues and tweye fischis that lefte to hem that hadden eten. Therfor the men whanne thei hadde seyn the signe that he hadde don, seiden, for this is veril the profete, that is to come into the world. And whanne Jesus hadde knewen, that thei weren to come to take him and make hym kyng, he flogh aloone eft into a hil. And whanne euentide was comun, hise disciplis wenden down to the see. And thei wenden up into a boot & thei camen ouer the see * to Caifarnaum: and derknessis weren maad thanne, and Jesus was not comun to hem. And for a gret wynd blew, the see roos up. Therfor whanne thei haddiden rowid as fyve and twenty furlongs, or thritt, thei seen Jesus walkinge on the see, and to be nygh the boot; and thei dredden. And he seide to hem, I am, nyle ye drede. Therfor thei wolden take him into the boot, and anoon the boot was at the lond, to which thei wenden. On the tother day the puple that stood ouer the see, sigh that there was noon other boot therre but oon, and that Jesus entride not with hise disciplis into the boot, but hise disciplis aloone wenden; But othere bootis camen fro tyberis, bisidis the place where thei hadden ete breed, and didin thankynge to God. Therfor whanne the puple had seyn that Jesus was not there, neither hise disciplis, thei wenden up into bootis, and camen * to Caifarnaum, sekinge Jesus. And whanne thei hadden founde him ouer the see, thei seyen to him, Rahy, hou come thou hider? Jesus answere to hem, and seide, treuli treuli I seye to you, ye seken me not for ye sighen the miraculis, but for ye eeten of looues, and weren fillid. Worche ye not mete that x periscith, but that dwellyth into euerlastinge lyf, which mete mannes sone schal geue to you: for God the father hath markyd him. Therfor thei seiden to him, what schulen we do, that we worche the werk of God? Jesus answere and seide to hem, this is the werk of God that ye bileue to hem, whom thei sente. Therfor thei seiden to him, what tokene thanne doste thou that we seen and bileue to thee? what worchist thou? Oure fadris eeten manna in dessert as it is writen, he gaf to hem breed fro heuene to ete. Therfor Jesus seith to hem, treuli, treuli, I seye to you; Myoses gaf you not breed fro heuene; but my fadir gueueth you verye breed fro heuene. For it is verye breed that cometh doun fro heuene, and gyueth lyf to the world. Therfor thei seiden to him, lord, ever gyue us this bred. And a Jesus seide to hem, I am breed of lyf; he that cometh to me schal not hungrere; he that bileueth in me schal nueere thriste. But I seide to you, that ye han seyn me, and ye bileuened not. Al thing that the fadir gyueth to me, schal come to me; and I schal not caste him out, that cometh to me. For I cam doun fro heuene, not that I do my wille, but the wille of him that sente me. And this is the wille of the fadir that sette me, that al thing that the fadir gaf me, I leee noght of it, but agen reise it in the laste day. And this is the
wille of my fadir that sente me, that ech man that seeth the sone, and bleueth in him, haue euerslastinge lyf; and I schal agen reise him in the laste day. Therfor Jesus gruchiden of him, for he hadde seid, Y am breth that cam doun fro Heuene. And thei seiden, whethir this is not Jhesus the sone of Joseph, whos fadir and modir we han knowen? how thanne seith thi, that I cam doun fro Heuene? Therfor Jhesus answere and seyde to hem, 

I nyle ye gruchide togidere. No man may come to me, but if the fadir that sente me, drawe him: and I schal agen reise him in the laste day. It is wriuen in profecis, * and alle men schulen be able for to be taught of God. ech man that herd of the fadir, and hath lerned, cometh to me. Not for ony man hath seyn the fadir, but this that is of God, hath seya the fadir. Sothely, sothely, I seye to you, he that bleueth in me, hath euerslastinge lyf. I am breed of lyf. Youre fadris eeten manna in deseert, and ben deed. This is breed co-mynge doun fro heuene, that if ony man eate therof, he dyeth not. I am lyuynge breed, that cam doun fro Heuene: if ony man eate of this breed, he schal lyuue withouten eende: and the breed that I schal gyve, is my fleisch, for the lyf of the world. Therfor the Jewis chiden togidere, and seyden, how may this geue to us his fleisch to eate? Therfor Jhesus seith to hem, treuli, treuli, I seye to you, but ye eeten the fleisch of mannes sone, and drinke his blood, ye schulen not haue lyf in you. He that eit eth my fleisch, and drinketh my blood, hath euerslastinge lyf, and I schal agen reise him in the laste day. For my fleisch is verye mete, and my blood is verye drinke. He that eit eth my fleisch, and drinketh my blood, dwelleth in me, and I in him. As my fadir lyuynge sente me, and I lyue for the fadir, and he that eit eth me, he schal lyuue for me. This is breed that cam doun fro Heuene: not as youre fadris eeten manna and ben deed: he that eit eth this breed, schal lyue withouten eende. He seide these thingis in the Synagogue, techinge in Cafarnaum. Therfor manye of his disciplis heringe, seiden, this word is hard, who may here it? But Jhesus wirtinge at himself, that hisz disciplis gruchiden of this thing, seide to hem, this thing scraundrieth you: Therfor if ye seien mannes sone stighynghe where he was biore? It is the Spirit that quikeneth, the fleisch proffith no thing: the wordis that I haue spokun to you, ben Spirit, and lyf. But ther ben summe of you, that blyuewen not. For Jhesus wiste fro the bigynnyng, whiche weren blyueynghe, and who was to bitraie him. And he seide therfor I seide to you, that no man may come to me, but it were goun to him of my fadir. Fro this tyme manye of hisz disciplis wenten abak, and wenten not now with him. Therfor Jhesus seide to the twelve wher ye wolen also go away? And Symount Petir answere to him, lord, to whom schulen we go? thou hast wordis of euerslastinge lyf. And we blyueyen, and han knowen, that thou art Crist, the sone of God. Therfor Jhesus answere to hem, wher I chees not you twelve and oon of you is a fend? And he seide this of Judas of Symount Scarioth: for this was to bitraie him, whanne he was oon of the twelue.

CHAP. VII.

AFTIR these thingis Jhesus walkeide into A Galikee: for he wolde not walke into Judee, for the Jewis soughten to sle hem. And ther was nygh a feeste day of the Jewis Senofegya. And hisz britheren seiden to him, passe fro hennis, and go into Judee, that also thi disciplis seen thi werkis that thou doist. For no man dooth ony thing in hidlis, and himself sekith to be onpin: if thou doist these thingis, scewe thi silf to the world. For neither his britheren blyueyden in him. Therfor Jhesus seith to hem, my tyne cam not yit: but youre tyne is euermore redi. The world may not hate you; sotheli it hatith me, for I bere witnessing therof, that the werkis of it ben yule. Go ye up to this feest day: but

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*Senofegya. Lat.
Chap. VII.

I schal not go up to this feest day, for my tymne is not yet fullfild. Whanne he hadde seide these thingis, he dwelleide in Galilee. And aftir that hise britheren weren gon up, thanne he gede up to the feeste day, not openly, but as in privyte. Therfor the Jews soughten him in the feeste day, and seiden, where is he? And myche gruccying was of him among the puple: for summe seiden, that he is good: and othere seiden, nay; but he disseyueth the puple. Nethene, no man spak openly of him, for drede of the Jews. But whanne the myddil feeste day cam, Jhesus wente up into the temple, and taughte. And the Jews wondrideren, and seiden, how can this man lettiris, sithen he hath not lerned? Jhesus answeride to hem, and seide, myn doctryn is not myn, but his that sente me. If any man wole do his wille he schal knowe of the techinge; wher it be of God, or I speke of my siff. He that spekith of hymself, seith his owne glorye: but he that seith the glorye of that, sente him, is sothfast, and unrightwisnesse is not in him. Wher Moyse gaf not to you a lawe and, noon of you doth the lawe? what seken ye to sie me? And the puple answeride and seide, thou hast a Deuel: who seith to sle thee? Jhesus answeride and seide to hem, I have doon oo werk, and al ye wonden. Therfor Moyse gaf to you. Circumcision, not for it is of Moyse, but of the fadris, and in the Saboth ye circumciden a man. If a man take circumcision in the Saboth, that the Lawe of Moyse be not brokun; han ye indignacjon to me, for I made al a man hool in the Saboth? Nyle ye deme after the face, but deme ye a rightful doon. Therfor summe of Jerusalem seiden, wher this is not he, whom the Jews seeken to sle? And lo, he spekith openly, and thei seyen no thing to him: wher the pryncis knonen verili, that this is Crist? But we knonen this man of whennis he is: but whanne Crist schal come, no man woote of whennis he is: Therfor Jhesus criede in the temple, techinge, and seide, ye knonen me, and ye knonen of whennes I am: and I cam not of my siff, but he is trewe that sente me, whom ye knonen not: I knowe him, and if I seye that I knowe him not, I schal be lijk to you a lier. but and I knowe him for of him I am, and he sente me. Therfor thei soughten to take him: and no man sett on him hondis, for his oor cam not yit. And manye of the puple blyeueden in him, and seiden, whanne Crist schal come, wher schal do no tokenes, than tho that this doth? Fareises herden the puple musynghe of hym these thingis, and the princis and fareises senten minimstris to take him. Therfor Jhesus seid to hem, yit a littil tymne and I am with you, and I go to the fadir that sente me. ye schulen seke me, & ye schulen not fynde: and where I am, ye mour not come. Therfor the Jews seiden to himself, whidir schal this go, for we schulen not fynde hym? wher he wole go into scatering of hethen men, and wole teche the hethen men? What is this word which he seide, ye schulen seke me, and schulen not fynde: and where I am ye mour not come? But in the laste day of the grete feeste Jhesus stood and criede, and seide, if any man thirstith, come he to me, and drynke. He that blyeueth in me, as the Scripture seith; foidia of qwike water schulen fowe fro his wombe. But he seide this thing of the Spirit, whom men that blyeueden in him, schulen take: for the Spirit was not yit goun; for Jhesus was not yit glorified. Therfore of that cumpanye whanne thei hadden herd these wordis of him thei seiden, this is verili a profete. Othere seiden, this is Crist, but summe seiden, whe Crist cometh fro Galilee? Whethir the Scripture seith not, that of the seede of Dauid; and of the castel of Bethleem, where Dauid was, Crist cometh? Therfore dissenciuon was maad among the puple for him. For summe of hem wolden haue taken him; but no man sette hondis on him. Therfor the mynstris camen to bispocius and fareises; and thei seiden to hem, whi broughten ye not him? The mynstris answeriden, no uere man spak so as this man spekith. Therfore the fareises answeriden to hem, whe ye ben disseyueth also? Wher any of the princis, or of the fareises blyeueden in him? But this
pupyle that knowith not the lawe, ben cursid. Nycodeime seith to hem, he that cam to him by nyght, that was oon of hem. Wher owre lawe demeth a man, but if it have firste herd of him, and knowe what he doth? Thei answeriden and seiden to him, wher thou art a man of Galilee also? Seke thou Scripturis, and se thou that a profete risith not of Galilee. And thei turneden agh ech into his hous.

CHAP. VIII.

BUT Jhesus wente into the mount of Olyvete: And eery, eft he cam into the temple, and al the pupyle cam to him; and he sat, and taughte hem. And Scribis and farisees bringun a womman takun in auytriy; and thei sittiden hir in the myddil, And seiden to him, maister, this womman is now takun in auytriy. And in the lawe Moyses comandeide us, to stoone siche: therfor what seist thou? And thei seiden this thing temptynge him, that thei myghten accuse him. And Jhesus bowide himself down, and wrooth with his fyngeir in the erthe. And whanne thei abyden axinge him, he reide himself and seid to hem, he of you that is withouten synne, fyste caste a stoone into hir, and eft he bowide himself, and wrooth in the erthe. And thei herenge these thinges, wenten awaye oon after another, and thei bigunnen fro the eldir men, and Jhesus dwelte aloone, and the womman stondinge in the myddil. And Jhesus reide himself, and seide to hir, womman wher ben thei that acussiden the? no man hath dampten the? Sche seide, no man, lord. Jhesus seide to hir, nether I schal dampe thee: go thou, and now afterward nytle thou synne more. Therfor eft Jhesus spak to hem, & seide, I am the light c of the world: he that sueth me, walketh not in darknessis, but schal haue the light of lyf. Therfor the farisees seiden, thou terist witnesseinge of thistilf; thi witnesseinge is not trewe: Jhesus answereide and seide to hem, and if I bere witnesseinge of my siff, my witnesseinge is trewe: for I woot fro whennes I cam, and whidur I go, but ye witen not fro whennes I cam ne whidur I go. For ye demen after the flesch, but I deme no man. And if I deme, my doom is trewe: for I am not aloone, but I and the faidir that sente me. And in youre lawe it is writen, that the witnesseinge of tweye men is trewe. I am that bere witnesseinge of my siff, and the faidir that sente me, berith witnesseinge of me. Therfor thei seyden to him, wher is thi faidir? Jhesus answereide, neithyr ye knowen me, neithyr ye knowen my faidir: if ye knowen me, perauntur ye schulen knowe also my faidir. Jhesus spak these wordis in the treserye, techinge in the temple: and no man took him, for hase our cam not yit. Therfor eft Jhesus seide to hem, lo I go, and ye schulen seke me, and ye schulen dia in youre synnes: whidur I go, ye moun not comne. Therfor the Jewes seiden, hys be schal ale himself? for he seith, whidur I go, ye moun not comne. And he seide to hem, ye ben of bryneth, I am of aboue: ye ben of this world, I am not of this world. Therfor I seide to you, that ye schulen dye in youre synnes: for if ye bileuen not that I am, ye schulen dye in youre synnes. Therfor thei seiden to hym, who art thou? Jhesus seide to hem, the biynynge which also spake to you. I have manye things to speke, and to deme of you: but he that sente me, is sothfast; and I spake in the world these thinges that I herde of hym. And thei knewen not that he clepide his faidir God. Therfore Jhesus seith to hem, whanne ye haun reised mannes sone, thanne ye schulen knowe that I am, and of my siff I do nothing; but as my faidir taughte me; I spake these thinges. He that sente me, is with me: and lefte me not aloone. For I do eueremore the things that ben plesyng to him. Whanne he spak these things, manye bileuuden in hym. Therfor Jhesus seide to the Jewes that bileuenden in hym, if ye dwellen in my word, verily ye schulen be my discipulis; and ye schulen knowe the truthe; and the truthe schal make you fre. Therfor the Jewes answereiden to

* principium qui et loquor vobis. Lat.
him, we be the seed of Abraham, and we
seruenen neuer to man: how seist thou, that
ye schulen be fre? Jhesus answereide to hem,
treuli, treuli, I seye to you, ech that doth synne,
is seurnu of synne. And the seurnu dwel-
lith not in the houe withouten eende, but the
sone dwelith withouten eende. Therfor it the
sone make you fre, verili ye schulen be fre. I
woot that ye ben Abrahams sones; but ye se-
ken to sle me, for my word takith not in you.
I speke tho thinges that I saigh at my fadir:
and ye doen tho thinges that ye saighen at
youre fadir. Thei answereden and seiden to
him, Abraham is our fadir. Jhesus seith to
hem, if ye ben the sones of Abraham, do ye
the werkis of Abraham. But now ye seken
to sle me a man that haue spoke to you
treuth that I berde of God. Abraham dide
not this thing, ye don the werkis of youre fa-
dir. therfore thei seiden to him, we ben not
borun of fornycaciuon; we han o fadir God.
But Jhesus seith to hem, if God were youre
fadir, sobeli ye schulen love me: for I passide
forth of God, and cam; for neither I cam of
my self, but he sente me. Whi knowen ye
not my speche? for ye moun not here my
word. Ye ben of the fadir the Deuel, and ye
wolen-do the desiris of youre fadir: le was a
mansleer fro the bigynnyn, and he stood not
in the treuth, for treuth is not in him whanne
he spekith lesynge he spekith of his owne: for
he is a lie, and fadir of it. But for I seide
treuthye bileuen not to me. Who of you
schal reprove me of synne? if I seye treuth,
whi bileuen ye not to me? He that is of God,
herith the wordis of God: therefore ye heren
not for ye be not of God. Therfore the Jewis
answereden and seiden, whe we seyen not
wel, that thou art a Samaritan, and hast a
deuil? Jhesus answereide and seide, I hane not
a deuel; but I honouroure my fadir, and ye han
unworthyd me. For I seke not my glorye:
there is he that seekith and demeth. Treuli
treuli I seye to you, if any man kepe my word,
he schal not taste deethe withouten eende.
Therfore the Jewis seiden, now we han know-
un, that thou hast a Deuel. Abraham is deed,
and the profetis; and thou seist if any man
kepe my word, he schal not taste deethe
withouten eende. Wher thou art greterere than
oure fadir Abraham that is deed? and the
profetis ben deed: whom makist thou thistil?
Jhesus answereide, if I glorifie my self, my
glorie is nought: my fadir is that glorifieth
me, whom ye seyen, that he is youre God:
And ye han not knowen him; but I have
knowen him; and if I seye, that I know him
not, I schal be a luer lichi to you: but I knowe
him, and I kepe his word. Abraham youre
fadir gladide to se me daye: and he saygh and
joyede. Thanne the Jewis seiden to him thou
hast not yit sifi yere, and hast thou seyen
Abraham? Therfor Jhesus seide to hem, treu-
li, treuli, I sey to you, before that Abraham
schulde be, I am. Therfor thei token stoonis
to caste to his: but Jhesus hidde him, and
wente out of the temple.

CHAP. IX.

A ND Jhesus passinge, saygh a man bylynd
fro the birthe: and his discipulis axiden
hym, maister, what synnde this man, or his
eldris, that he schulde be borun blind. Jhesus
answereide, nether this man synnde, nether
hise eldris: but that the werkis of God be
shewid in him. It biboueth me to worche the
werkis of him that sente me, as longe as the
day is: the nyght schal come, whanne no man
may worche. As longe as I am in the world,
I am the light of the world. Whanne he
hadde seid these thingis, he spette into the
eerthe, and made clay of the spotli, and anof-
tide the cley on his yghen. And seide to him,
go and be thow waischun in the water of Siloe,
that is to sey sent, thanne he wente and wais-
chide, and cam seynge. And so neighboris,
and thei that hadden seyn him bfore for he
was a begger, seiden, wher this is not he that
satt and beggide? Othere men seyden, that
this thei is: othere men seiden nay, but he is lyk
him: but he seide, I am. Therfor thei seiden
to him, how benc thin, yghen openyd? He an-
sweride, thilke man that is seide Jhesus, made
to Moses: but we know not this, of whences he is. think man answeride & seide to hem, for in this is a wonderfull thing, that ye witen not of whennes he is, and he hath opened myn yghen. And we witen that God herith not synfull men: but if ony be a worshippe of God, and doith his wile, he herith him. Fro the world it is not hire, that ony man openede the yghen of a blynd borun man. But this were of God, he myghte not do ony thing. Thei answeriden and seiden to him, thou art al borun in symes and techist thou us? and thei putten him out. Jhesus herd that thei hadden put him out; and whanne he hadde foundun him, he seide to him, bileuest thou in the sone of God? He answeride and seide, lord, who is he, that I bileue in him? And Jhesus seide to him thou hast seyn him, and he it is that spekith with thee. And he seide, lord, I bileue. and he fel down and wor schipide him. Therfor Jhesus seide to him, I cam into this world into doom: that thei that seen not se; and thei that seen be maad blind. And summe of the farisees herden that weren with him, and thei seiden to him, wher we ben blinde? Jhesus seide to hem, if ye weren blinde, ye schulde not haue symes: but now ye seyen, that we seyn, youre symne dwel-thist stille.

CHAP. X.

T relev treuli I seye to you, he that cometh not in by the dore into the fold of schepe, but stieth by another weye, is a nyght thieff and a day thieff. But he that entrieth by the dore, is the scheperde of the scheep. To this the porter openeth; and the scheep heerthen his voys: and he clepith his owne scheep by name, and ledith hem out. And whanne he hath don out hisse owne scheep, he goith before hem, & the scheep suen him: for thei knowen his voys. But thei aen not an alien, but flee fro him: for thei han not knowen the vois of aliens: Jhesus seide to hem this pro-

* knowleschide.
Chap. X, XI.

uerbe: but thei knewen not, what he spak to hem. Therfor Jhesus seide to hem eftsoone treuli, treuli, I seye to you, that I am the dore of the schEEP. As manye as han come, weren *nyght theuis and day theuis: but the schEEP herden not hem. I am the dore: if ony man schal entre by me, he schal be saued, and he schal go yn & schal go out, and be schal fynde lecesewis. A nyght theef cometh not, but that he stele, sle, and leese: and I cam that thei haue lyf, and haue more plenteously. I am a good scheepherde, a good scheepherde gyueth his lyf for hise schEEP. But an hirid hyne, and that is not the scheeparde: who is ben not the scheep hise owne, seeth a wolfe comyne, and leeuth the scheep and fleeth: and the wolf raunschith, and disparplith the scheep. And the hirid hyne fleeth, for he is an hirid hyne, and it perteyneth not to him of the scheep. I am a good scheeparde, and I knowe my scheep, and my scheep known not. As the fadir hath known me, I knowe the fadir, and I put my lyf for my scheep. I haue othere scheep, that ben not of this foidal: & it bihoueth me to bringe hem togedere; and thei schulen h here my voyd and it schal be maad oo foidal, and oo scheeparde. Therfor the fadir loueth me, for I putte my lyf, that eftsoone I take it. No man takith it fro me, but I putte it of my siff: I haue power to putte it, and I haue power to take it aigne. this maundement I have taken of my fadir. Eft disiscioso was maad among the Jewis, for these wordis. And manye of hem seiden, he hath a Deuel, and madith: what heren ye hym? Othere men seiden, these wordis ben not of a man that hath a fend: wher the deuel may opene the ybben of blynde men? But the feedis of hauling of the temple weren maad in Jerusalem, & it was wynter. And Jhesus walkeide in the temple in the Porche of Salamon. Therfor the Jewis camen abouthe him, and seiden to him, how longe takith thou away oure soule? if thou art Crist, seye thou to us openly. Jhesus answeride to hem, I speke to you, and ye billeuen not, the werkis that I do in the name of my fadir beren witnessing of me. But ye billeuen not; for ye ben not of my scheep; My scheep hcren my vois, and I knowe hem, and thei seyn me. And I gyve to hem euerlastyng lyf, and thei schulen not perische withouten ende, and noon schal raunsche hem fro myn hond. That thing that my fadir gaf to me, is more than alle thingis: and no man may raunsche fro my fadris hond. I and the fadir ben oon. The Jewis tooken up stoones to stone him. Jhesus answeride to hem, I have schewid you manye gode werkis of my fadir; for which werk of hem stonen ye me? The Jewis answeriden to him, we stonen thee not of gode werk; but of blasfenye, and for thou sitthen thou art a man, makist thisif God. Jhesus answeride to hem, wher it is not writun in youre lawe, that I seide ye ben Goddis? If he seide that thei weren Goddis, to whiche the word of God was maad, and Scripture may not be undoon! Thilk that the fadir hath halowid, and hath sent into the world, ye seyen that thou blasfenest; for I seide, I am Goddis sone. If I do not the werkis of my fadir, nyle ye billeue to me. But if I do, though ye wolen not billeue to me, billeue ye to the werkis: that ye knowe and billeue, that the fadir is in me, and I in the fadir. Therfore thei soughten to take hym: and he wente out of hery ondis. And he wene eftsoone ouer Jordan, into that place where Jon was first baptisinge; and he dwelle there. And manye camen to him, and seiden; for Jon dide no myracle: and alle thingis whatsoever Jon seide of this, weren sothe. And manye billeueden in hym.

CHAP. XI.

A ND there was a syk man Lazarus of Bethanye, of the castel of Marye and Martha hise sistris. And it was Marye which anointide the lord with oynament and wipte hise feet with hir heeris, whos brother Lazarus was syk. Therfor hise sistris senten to
him, and seiden, lord, lo, he whom thou lou-
est, is syk; And Jhesus herde, and seide to
hem, this syrnese is not to the deeth, but for
the glorye of God, that mannes sone be glor-
ified by hym. And Jhesus loued Martha, and
hir sistir Marye, and Lazrus. Thercfor
whanne Jhesus herde that he was syk, thanne
he dwelde in the same place tweye dayes.
And aftir this thinge he seide to hys discip-
lis, go we eft into Judee. The disciplis se-
yen to hym, maister, now the Jews soughten
for to stone thee; and eft goist thou thidir? Jhesus
answeryde, wher there be not twelve
ours of the day? if ouy man wandre in the
day, he birtith not, for he seeth the light of
this world. But if he wandre in the night, he
stomblieth, for light is not in hym. He seith
these thingis: and after these thingis he seith
to hem, Lazarus oure frend slepith; but I go
to resse him fro sleep. Thercfor hys disciplis
seiden, lord, if he slepith, he schal be saaf.
But Jhesus hadde seide of his deeth: but thei
gessiden that he seide of slepynghe of sleep.
Thanne thercfor Jhesus seide to hem opinly,
Lazarus is deed. And I haue joye for you,
that ye blyeene, for I was not there, but go we
to hym. Thercfor Thomas, that is seide Didy-
mus, seide to uene disciplis, go we also, that
we dye with him. And so Jhesus cam, and
foond hem hauynge thanne foure dayes in the
graue. And bethanye was biskis Jerusalem,
as it were fiftene furlongs. And manye of
the Jews camen to Marye and Martha, to
counniorte hem of her brother. Thercfor as
Martha herde that Jhesus cam, sche ran to
him: but Marye saat at home. Thercfor
Martha seide to Jhesus, lord, if thou haddist
be here, my brother hadde not been deed. But
now I woot, that what euere thingis thou schall
axe of God, God schal gene to thee. Jhesus
seid to hir, thi brother schal rise agen. Mar-
tha seid to him, I woot that he schal rise agen
in the ageni rising of the laste day. Jhesus
seid to hir, I am agen risyng and lyf: he that
blyeueeth in me, yhe though he be deed, he
schal lyue; And ech that lyueth, and blyeue
into me, schal not dyen withouten eende. bi-
lewst thou this thing? sche seith to him, yhe,
lord, I haue bileued that thou art Crist the
son of the lyynge God, that hast come into
this world. And whanne sche hadde seide
this thing: sche wente, and clepid Marye hir
sistir in scilence, and seyde, the maister com-
eth, and clepith thee. Sche as sche herde,
aroos anoon, and cam to hym. And Jhesus
came not yit into the castel, but he was yit
in that place, where Martha hadde comon
agenus him. Thercfor the Jews that were
with hir in the houe, and coumfortiden hir,
whanne thei sigben Marye that sche roos
swythe, & wente out thei sueden hir, and seiden,
for sche goith to the graue, to wepe there.
But whanne Marye was come where Jhesus
was, sche seynge him, fel doun to hys feet,
and seyde to hir, lord, if thou haddist be here,
my brother hadde not been deed. And thercfor
whanne Jhesus saygh hir wepinge and the
Jews wepinge that weren with hir, he made
noise in spyr, and troublied himself, and seide,
where hyn ye leyd him? thei seyen to him,
lord, come and se. And Jhesus wepte:
Thercfor the Jews seiden, lo how he louede
him. And summe of hem seiden, wher this
man, that openede the yghen of the borun
blind man myghte not make, that this schulde
not dye? Thercfor Jhesus eft malkynge noise
in himself, cam to the graue and ther was a
denne, and a stoon was leid theronne. And
Jhesus seith, take ye away the stoon. Martha,
the sister of that which was deed, seith to hir,
lord, he stinkith now: for he *leyen foure dayes.
Jhesus seith to hir, hau I not seid to thee,
that if thou blyeuest, thou schalt se the glorie
of God? Thercfor thei token away the stoon.
And Jhesus lift up hys yghen, and seide, fadir,
I do thankynge to thee, for thou hast herde me.
And I wiste that thou ewermore herist me; but
for the pupile that stondith aboute, I seide,
that thei blyeue that thou hast sent me.
Whanne he hadde seide these thinges, he cry-
ede with a greet vois, Lazarus, come thou
forth. And anoon that he was deed, cam owt,
boundun the hondis and feet with bondis and hise face boundun with a subdued, and Jhesus seith to hem, unbinde ye him, and suffre ye him to go forth. Therfore manye of the Jews that camen to Marye and Martha and sayn what thingis Jhesus did, billewed in hym. But summe of hem wenten to the farisees, and seiden to hem, what thingis Jhesus hadde don.

Therfore the bishopis and the farisees gatheriden a counsel agens Jhesus, and seiden, what don we? for this man doth manye myryacles. If we leewe him thus, alle men schulen billeue in him; and Romayns schulen come, and schulen take our place and our folk. But oon of hem Caylak by name, whanne he was bishop of that yer, seide to hem, ye witen nothing, ne thinke, that it spedith to you, that a man dye for the puple, and that all the folk perishe not. But he seide not this thing of himself; but whanne he was bishop of that yer; he professed that Jhesus was to dye for the folk: And not only for the folk, but he schuld gete into oon, the sones of God: that weren scatered. Therfore fro that day, thei soughten to sle him. Therfore Jhesus wakide not thanne openly among the Jewis, but he wente into a cuntrey bisidis desert, into a cytee that is seid Effren, and there he dwelleth with his disciplis. And the pask of the Jewis was nygh, and manye of the cuntrey wenten up to Jerusalem, before the pask, to halowe hensif. Therfore thei soughten Jhesus, and spak togidere, standing in the temple, what gessen ye, for he cometh not to the feeste day? For the bishopis and the farisees hadden gyuen a maundement, that if ony man knowe where he is, that he schewe, that thei take him.

CHA. XII.

THERfor Jhesus biforn sixe dayes of pask, cam to Bethayne, where Lazarus hadde be deed; whom Jhesus reside. And thei mader to him a soper there, and Martha my-nystride to him: and Lazarus was oon of men that saten at the mete with him. Therfore Marye took a pound of oymement, of trewe narde, preciouse, and anointide the feet of Jhesus, and wipte hisse feet with her heereis: and the hous was fulfiled of the saoure of the oymement. Therfore Judas Scarioton, oon of his disciplis, that was to bitraye him seide, Whi is not this oymement seeld for thre hundrid pens, and is gyuen to ned men? But he seide of this thing, not for it perteyenede to him of ned men; but for he was a theef, and he hadde the pursis, and bar tho things that weren sent. Therfore Jhesus seide, suffre ye hir: that into the day of my biryng sche kepe that. For ye schulen euermore haue pore men with you, but ye schulen not euermore haue me. Therfore myche puple of Jewis knew that Jhesus was there: and thei camen not oonli for Jhesus, but to se Lazarus, whom he hadde resind fro deeth. But the princis of prestis thoughten to sle Lazarus; For manye of the Jewis wenten away, for him, and billeueden in Jhesus. But on the morewe a myche puple that camen togidere to the feeste day, whanne thei hadden hered that Jhesus cam to Jerusalem, tochen brachis of palmes, and camen forth agens him, and crieren, Osanna, blessid is the king of Israel that cometh in the name of the lord. And Jhesus fooid a yonge asse, and sat on him, as it is wrytun. The daughter of Syon, nyle thou drome. lo, thi king cometh, sittinge on an asse fole. Hise disciplis knewen not firste these thingis; but whanne Jhesus was glorified, thanne thei hadden mynde: for these thingis weren wrytun of him, and these thingis thei diden to him. Therfore the puple baer witnessinge that was with him, whanne he cleped Lazarus fro the grave, & reysede him fro deeth. And therfore the puple cam and mette with him, for thei herden that he hadde don this signe. Therfore the farisees seiden to hensif, ye seen that we profiten nothing: lo al the world wente after him. And there were summe hethen men of hem that hadden come up to worshippe in the feeste day: And these camen to Filip, that was of bethayneya of Galile, and preieden him, and seiden, Sirye, we wolen se Jhesus. Filip cometh se and seith to Andrew: and eft, Andrew
and Filip seyde to Jesus. And Jesus answered to him, and seyde the our cometh, that mannes sone be clarified. Treuilly tryly I seye to you, but a corn of whete falle into the erthe, and be deed, it dwellith aloone: but if it be deed, it bringith myche fruyt. He that loueth his lyf, schal leese it: and he that hath his lyf in this world, kepith it in euer-lastinge lyf. If ony man serue me, sue he me; and where I am there my mynystre schal be: if ony man serue me, my fadir schal worship hym. Now my soule is troublid, & what schal I seye? fadir, saue me fro this our: but therfor I cam into this our. Fadir, clarifie thi name. & a vos cam fro heunene, and seide, & I haue clarified, & eft I schal clarifie: Therfor the puple that stood, and herde, seide, that thundir was maad: othere men seiden, an angel spak to hym. Jesus answered, and seide, thi vos cam not for me, but for you. Now is the dome of the world: now the prince of this world schal be cast out. And if I schal be enhaunsid fro the erthe, I schal drawe alle thingis to my silf. And he seide this thing, signifyinge by what death he was to dye. And the puple answered to him, we han herd of the lawe, that Crist dwellith withouten ende: and how seist thou, it bihoueth mannes sone to be aerid? who is this mannis sone? And thanne Jesus seith to hem yit a litil light is in you: walke ye the while ye han light, that darkness cacche you not: he that wandryth in darkness woot nete whidur he goith. While ye han light, blyeue ye in light, that ye be the children of light. Jesus spak these thingis, and wente and hidde him fro hem. And whanne he hadde don so manye miracles before hem, thom blyeueden not in hym: That the word of Isaye the profete schulde be fulsilid, whiche he seide, lord, who blyeueden to oure hering? and to whom is the *word of the lord schewid? Therfor thei myghten not blyeue, for eft Isaye seide, He hath blyndid her yghen, and he hath maad hard the herte of hem; that thei see not with yghen, and undirstonde with herte, and that

Chap. XIII.

Before the feeste day of pask, Jesus a wityng that his our is comun, that he passe fro this world, to the fadir, whanne he hadde l ovene hise that were in the world, into the ende he l oved hem. And whanne the super was maad, whanne the Deuel hadde put thanne into the herte, that Judas of Symmot Scarrioth schulde bitraye him. He wityng that the fadir gaf alle thingis to him into his handis, and that he wente out fro God, and goth to God, He risith fro the souper, and doth of hise clothis, & whanne he hadde take a lymmen cloth, he gide him. And afterward, he put watir into a basyn, & bigan to wasche the disciplis feet, and to wype with the lymmen cloth, with which he was gird. And so he cam to Symmont Petir: and Petir seith to
him, lord, waischist thou my feet? Jhesus answeride and seide to him, what I do, thou woost not now; but thou schalt wite afterward. Petri seith to him, thou schalt neuere waische my feet: Jhesus answeride to him, if I schal not waische thee, thou schalt not have part with me. Symount Petir seith to him, lord, not oonli my feet, but bothe the hondis and the heed. Jhesus seide to him, he that is waischun, hath no node, but that he waische the feet, but he is al cleene: and ye ben cleene, but not alle. For be wiste who was he that schulde bitraye him; therfor seide, ye ben not alle cleene. And so after that he hadde waischun the feet of hem, he took hise clothis, and whanne he was set to mete agen, eft he seide to hem, ye witen what I haue don to you? ye clepen me maister, and lord: and ye seyen wel; for I am. Therfor if I Lord and maister, haue waischun youre feet, and ye schulen waische oon anotheris feet. For I haue gowyn ensample to you, that as I haue don to you, so do ye. Treuli treuli I seye to you, the seruaunt is not grettare than his lord, neither an apostil is grettare thanne he that sente him. If ye witen these things, ye schulen be blessid, if ye don hem I seye not of alle you; I woost whiche I haue chosun: but that the Scripture be fulfild, he that eth my bred, schul reise his heelis agens me. Treuli I seye to you, before that it be don, that whanne it is don, ye bileeue that I am. Treuli treuli I seye to you, he that taketh whom euer I schal seende, resseyueth me: and he that resseyueth me, resseyueth him that sente me. Whanne Jhesus hadde seid these thingis, he was troublid in spirite, and witnes-side, and seide, treuli treuli I seye to you, that oon of you schal bitraye me. Therfor the disciplis lokiden togiere, douteynge of whom he seide. And so oon of his disciplis was restyng in the bosum of Jhesus, whom Jhesus louede. Therfor Symount Petir biketh to him, and seith to him who is it of whom be seith? And so whanne he hadde restid, againn on the breast of Jhesus, he seith to him, lord, who is it? Jhesus answeride, he it is, to whom I schal arche a sop of brede, and whanne he hadde wett brede, he gaf to Judas of Symount of Scarloth. And after the mossel, thanne Satanas entrade into him, and Jhesus seith to him, that thing that thou doist, do thou swithe. And noond of hem that saten at the mete, wiste wherto he seide to him. For summe gesiden for Judas hadde the pursis, that Jhesus hadde seide to him, bie tho thingis that ben nedeful to us to the feeste day: or that he schulde geue summe thing to nedys men. Therfore whanne he hadde takun the mossel, he wente out anoon: and it was nyght. And whanne he was gon out, Jhesus seide, now sones is clariied, and God is clariied in him. If God is clariied in hem, God schal clariife him in himself, and anoone he schal clariife him. litil sones, yt a litil I am with you, ye schulen seke me: and as I seide to the Jewlis, whidir I go, ye moun not come. And to you I seynow. I geue to you a newe maundement, that ye loue togiere, as I louede you, and that you loue togiere. In this thing alle men schulen knowe that ye ben myn disciplis, if ye han loue togiere. Symount Petir seide to him, lord, whidir goth thou? Jhesus answereide, whidir I go, thou maist not sue me now; but thou schalt sue afterward. Petir seith to him, whi may I not sue thee now? I schal putte my lyf for thee. Jhesus answereide, thou schalt putte thi lyf for me? treuli, treuli I seye to thee, the cok schal not crowe, til thou schalt denye me thries, and he seith to hise disciplis.

**CHAP. XIV.**

Be not yourere herte aysrayed, ne drede it: ye, a bileueun in God, and bileueye ye in me. In the hous of my fadir, ben manye dwellings, if ony thing laesse, I hadde seid to you: for I go to make redi to you a place, and if I go **&**
make reedy to you a place, etsoone I come, and I schal take you to my sif, that where I am, ye be. And whidir I go ye witen, and ye witen the weye. Thomas seith to him, lord, we witen not whidir thou goist, and how moun we wite the weye? Jhesus seith to him, I am weye, treute, and lyf: no man cometh to the fadir but by me. If ye hadden knowe me, sothely ye hadden knowe also my fadir; and afterward ye schulen knowe him, & ye han seyn him. Filip seith to him, lord, schewe us the fadir, and it suffisith to us. Jhesus seith to him, so longe tyne I am with you, and I am no knowne me, Filip? he that seeth me, seeth also the fadir; how seist thou schewe to us the fadir? Bisleuest thou not, that I am in the fadir, and the fadir is in me? the wordes that I speake to you, I speake not of my sif: but the fadir himself dwelleth in me, doth the werkis. Bisleuen ye not that I am in the fadir, and the fadir is in me: ellis bisleuen ye for thilke werkis. Treuli, treuli I seye to you, if a man bisleueth in me, also he schal do the werkis that I do, and he schal do grettere werkis than these; for I go to the fadir. And whatserue thing ye axen the fadir in my name I schal do this thing, that the fadir be glorified in the same. If ye axen any thing in my name, I schal do it. If ye louen me, kepe ye my comandements. And I schal preie the fadir and he schal gese to you another counsfortour, the spirit of treute to dwelle with you withouten eende; Which spirit the world may not take, for it seeth him not, neither knowith him: but ye schulen knowe him, for he schal dwelle with you, and he schal be in you. I schal not liue you fadiries, I schal come to you. ght a litil, and the world seeth not now me: but ye schulen se me: for I lyue, and ye schulen lyue. In that ye schulen knowe that I am in the fadir, and ye in me, and I in you. He that hath my comandements, and kepith hem, he it is that loueth me: and he that loueth me schal be loued of my fadir, and I schal loue him, and I schal schewe to hym my sif. Judas seith to hym, not he of scarioth, lord what is doon that thou schalt schewe thyn sif to us and not to the world? Iesu answer-

ide and seide to him, if any man loueth me he schal kepe my word and my fadir schal lone hym and we schulen come to him and we schulen dwelle with him. he that loueth me not kepith not my wordes: and the word which he han herd is not myn, but the fadiris that sent me. these thinges I haue spakon to ghou dwellynge among ghou, but thilke honli goost the counsfortour, whom the fadir schal sende in my name, he schal teche ghou alle thingis, and schal schewe to ghou alle thingis whatserue thingis I schal seie to ghou. pees I leue to ghou, my pees I ghyue to ghou, not as the world gaveth I ghyue to ghou, be not ghuoure herte afraide, ne drede it. ghe han herd that I seide to ghou I go and come to ghou. if ghe louyden me, forsothe ghe schulden haue ioe for I go to the fadir, for the fadir is grettere than I. and now I haue seid to ghou before that if he beoone, that whanne it is doon ghe bisleuen. now I schal not speake manye thingis with ghou, for the prynce of this world cometh and hath not in me ony thing. but that the word knowe, that I loue the fadir, and as the fadir ghef a comandement to me so I do, rise ghe go we bennys.

CHAP. XV.

I am a verrei vyne and my fadir is an erthe a tilier ech braunche in me that berith not fruyt he schal take awai it, and ech that berith fruyt he schal pupre it that it bere the more fruyt. now ghe ben cleene for the word that I haue spokon to ghou, dwelle ye in me and I in ghou. as a braunche mai not make fruyt of it sif but it dwelle in the vyne, so neithe ghe but ghe dwelle in ree. I am a vyne, ghe a the braunchis. who that dwelleth in me and I in this berith mych fruyt, for withoute ghe ghe ghe moun no thing do. if eym dwel-lith not in me he schal be cast out as a braunche and schal weye drye. and thi schulen godre him, and thi schulen caste him into the hier and he brenmeth. if ghe dwelle in me and my c wordis dwelle in ghou what euere thing ghe wolen ghe schulen axe and it schal be doon to
Chap. XV, XVI.

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ghou. in this thing my fadir is clarified, that
ghe brynge forth ful mych fruyt, and that ghe
be maad my disciplis. as my fadir louyde me
I haue lousd ghou dwelle in my loue. if
ghe kepen my comandements ghe schulen
dwelle in my loue, as I haue kept the
comandements of my fadir and I dwelle in his
loue. these things I skap to ghou that my
ioie bo in ghou, and ghoure ioie be fulfillid.
this is my comandement, that ghe loue togidere
as I louyde ghou. no man hath more
loue than this that a man putte his lyf for hise
frendis. ghe ben my frendis if ghe doen the
things that I comande to ghou. now I schal
not clepe ghou servants, for the servaunt woot
not what his lord schal do, but I haue clepid
ghou frendis, for al things what euere I herde
of my fadir I haue maad knowen to ghou.
ge han not chosen me but I ches ghou, and
I haue put ghou that ghe goe and brynge forth
fruyt and ghoure fruyt dwelle, that what euere
thing ghe axen the fadir in my name, he glyue
to ghou. these things I comande to ghou,
that ghe loue togidere. if the world hatith ghou,
itise ghe that it hadde me in hate rathere than
ghou. if ghe hadde be of the world, the
world schalde loue that thing that was his, but
for ghe ben not of the world, but I ches ghou
dro the world therefore the world hatith ghou.
haue ghe mynde of my worde which I seide
to ghou, the servaunt is not grettere than his
lord. if thei han pursued me, thei schulen
pursue ghou also. if thei han kept my word,
thei schulen kepe ghoure also. but thei schulen
do to ghou alle these things for my name,
for thei knowen not him that sente me. If I
hadde not come and hadde not spoken to hem
thei schulden not haue synne, but now thei
han nouen excusacioun of this hatith me that
hatith me hatith also my fadir. if I hadde not
doon werkus in hem whiche noon other man
dide thei schulden not haue synne, but now
bothe thei han seien and han maad me and
my fadir. but that the word be fulfillid that is
writen in ber lawe for thei hadden me in bate
withouten cause. but whanne the coumfortour schal come which I schal sende to ghou
fro the fadir, a sprynt of treuthe which cometh
of the fadir, he schal bere witnessyng of me,
and ghe schulen bere witnessyng, for ghe ben
with me fro the bigynnyng.

CHAP. XVI.

These things I haue spoken to ghou,
that ghe ben not sclaunderid. thei schulen
make ghou withouten the synagogis; but
the our cometh, that ech man that sleeth ghou
deme that he doith seruyse to god. and thei
schulen do to ghou these things for thei han
not knowen the fadir neither me. but these
things I skap to ghou, that whanne the our of a
hem schal come ghe haue mynde that I "t ole
to ghou. I seide not to ghou these things
fro the bigynnyng for I was with ghou. and
now I go to him that sente me and no man of
ghou axith me whidir thou goist; but for I
haue spoken to ghou these things heuynesse
hath fulfillid ghoure herete. but I seie to ghou
treuthe, it spedeth to ghou that I go, for if I
go not forth the coumfortaa schal not come to
ghou, but if I go forth I schal sende him to
ghou. and whanne he cometh he schal re
prove the world of synne and of rightwijnesse
and of doom. of synne, for thei han not bi
leued in me. and of rightwijnesse for I go
to the fadir and now ghe schulen not see me.
but of doom for the prince of this world is now
demed. ght I haue many things for to seie
to ghou but ghe moun not bere hem now. but
whanne thilk sprynt of treuthe cometh he schal
teche ghou al treuthe: for he schal not speke of
hymself but what evere things he schal heere be schal speke, and he schal telle to ghou
thro these things that ben to come. he schal clari
dit me, for of myn he schal take and schal
telle to ghou alle things whiche euere the fa
dir hath ben myne, therfore I seide to ghou
for of myn he schal take and schal telle to ghou.
DA litil and thanne ghe schulen not se me, and eftsoone a litil and ghe schulen se me, for I go to the fadir. therfore summe of hisse discipils seiden togidere, what is this thing that he seith to us? a litil and ghe schulen not se me, and eftsoone a litil and ghe schulen se me, for I go to the fadir. therfore thei seiden, what is this that he seith to us a litil? we witen not what he spekith. and iesus knew that thei wolden axe him, and he seide to hem, of this thing ghe seken among ghou for I seide a litil and ghe schulen not se me, and eftsoone a litil and ghe schulen se me. treuli, treuli, I seie to ghou that ghe schulen morene and wepe, but the world schal haue ioie. and ghe schulen be sorowful, but ghoure sorowe schal turne into ioie. a womanne whanne sche berith child hath heuynesse for hire tyme is come, but whanne sche hath born a sone now sche thenketh not on the peyne for ioie for a man is born into the world. and therfore ghe han now sorowe but eftsoone I schal se ghou and ghoure herte schal haue ioie and no man schal take fro ghou ghoure ioie. and in that dai ghe schulen not axe me any thing. treuly, treuly, I seie to ghou, if ghe axen the fadir ony thing in my name he schal ghyue to ghou. til now ghe axiden no thing in my name: axe ghe and ghe schulen take that ghoure ioie be ful. I haue spoken to ghou these things in proverbis, the our cometh whanne now I schal not spek to ghou in proverbis but openli of my fadir I schal telle to ghou. in that dai ghe schulen axe in my name, and I seie not to ghou that I schal preie the fadir of ghou, for the fadir hymself loueth ghou, for ghe han loued me and han bileued that I wente out fro god. I wente out fro the fadir and I cam into the world, eftsoone I leene the world and I go to the fadir. hisse discipils seiden to him, lo now thou spekist openli and thou seist no proverbe, now we witen that thou woost alle thingis and it is not neede to thee that any man axe thee, in this thing we bileuen that thou wentest out fro god. iesus answereide to hem, now ghe bileuen, lo the our cometh and now it cometh, that ghe be disparplid ech into hisse owne thingis, and that ye leue me aloone: and I am not aloone for the fadir is with me. these thingis I haue spoken to ghou, that ghe haue pees in me. in the world ghe schulen haue dise, but triste ghe I haue overcomne the world.

CHAP. XVII.

THESE thingis iesus spak. and whanne he hadde cast up hisse ighen into heuene he seide, fadir the our cometh clarifie thi sone that thi sone clarifie thee. as thou last ghoun to him power of ech fleisch, that al thing that thou hast ghoun to him be ghyue to hem euerlastynge lyf: and this is euerlastynge lyf that thei knowe thee verrei god aloone and whom thou hast sent iesus crist. I haue clarifie thee on the erthe, I haue endid the werk that thou hast ghoun to me to do. and now fadir clarifie thou me at thi siff with the clerenesse that I hadde at thee before the world was maad. I haue schewid thi name to tho men whicho thou hast ghoun to me of the world. thei weren thine, and thou hast ghoun hem to me and thei han kept thi word. and now thei han knowen that alle thingis that thou hast ghoun to me ben of thee. for the words that thou hast ghoun to me I ghaft to hem. and thei han taken and han known verilli that I wente out fro thee, and thei bileyden that thou sentist me. I preie for hem, I preie not for the world. but for hem that thou hast ghounen to me. for thei be thine, and alle my thingis ben thine and thi thingis ben myne and I am clariifed in hem. and now I am not in the world, and these ben in the world, and I come to thee hooli fadir, kepe hem in thi name whicho thou ghanest to me, c that thei be oon as we ben. while I was with hem I kepe hem in thi name, thike that thou ghanest to me I kepe, and noun of hem pepperichide but the sone of perdictioum, that the scripture be fulfillid. but now I come to thee, and I speke these thingis in the world, that thei haue my ioie fulfillid in hemself. I ghaft to hem thi word, and the world hadde hem in hate for thei ben not of the world as I am not of the world. I preie not that thou take hem.
Chap. XVII, XVIII.

I am, thei wenten abak and felden down on the erthe and eft he axeide hem whom seken ghe? & thei seiden jhesus of nazareth. he answeride to hem, I seide to ghou that I am, theroife if ghe seken me suffire ghe these to go awei, that the worde which he seide schulde be fulfillid, for I loste not any of hem whiche thou hast ghounen to me. theroise Symound petir hadde a sword and drough it out and smoot the seruaunt of the bisschop and kytide of his right eere; and the name of the seruaunt was malcus. theroise jesus seide to petir, putte thou thi sword into thi schethe: wolt thou not that I drynke the cuppe that my fa- dir ghaft to me? theroise the company of knyghtis and the tribune and the mynystris of the iewis tooken jhesus and bounden him and ledden him first to annas, for he was fadir of caisaf wyf that was bisschop of that gheer. and it was caisaf that ghaft counsel to the iew- is, that it spedith that oon man die for the peple. but symound petir suede jhesus and another disciple. and thilke disciple was knowen to the bisschop and heenidrie with jhesus into the halle of the bisschop. but petir stood at the dore withoutforth. theroise the tothir disciple that was knowen to the bisschop wente out and seide to the womman that kepeth the dore and broughte yn petir, and the damysel kepere of the dore seide to petir wher thou art also of this mannys disciplis? he seide I am not. and the seruauntis and mynystris stooden at the cooles, for it was coold and thei wameden hem: and petir was with hem stondynge and warmynge hem. and the bisschop axeide jhesus of hise disciplis and of his techyng. jesus answeride to him, I haue spoken openli to the world. I taughte evermore in the synagoghe and in the temple whider alle the iewis camel togidere, and in hidlis I spak no thing. what axist thou me? axe hem that heriden what I haue spoken to hem; lo thei witen what thingis I haue seide. whanne he hadde seid these thingis oon of the mynystris stondynge nygh ghaft a buffe to jhesus and seide, answerist thou so to the bisschop? jesus
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answerde to him, if I haue spok yuel, bere thou witnessynge of yuel, but if I seide wele whi smyst thow me? and apos sente him boundun to caisys the bisschop, and symound petir stood and warmyde him, and thei seiden to him, wher also thou art his disciple? he denyde and seide I am not. oon of the bisschopis servaunts, cosyn of him whos eere petir kiste of, aside, sigh I thee not in the gherd with him? and petir eftsoone denyede. and anoon the cok crewe. thanc thou ledden jesus to caisys into the moot halles, and it was eerli. and thei entriden not in the moothhalles, that thei schulden not be desfulid, but that thei schulden ete pask. theryfore pilat wente out withoutforth to hem and seide, what accusyng brigen ghe aghens this man? thei answeriden and seiden to him, if this were not a mysdoere we hadden not bitaken him to thee. thanc pilat seith to him, take ghe him and deme ghe him after ghoure lawe. and eies seiden to him, it is not lefful to us to sley ony man; that the word of jesus schulde be fullid which he seide, signifiynge bi what deeth he schuld die. theryfore eftsoone pilat entride into the moothalle and clepide iesus and seide to him. art thou kynge of eies? iesus answerde and seide to him, seist thou this thing of thi sile, eithor othere han seid to thee of me? pilat answerde, where I am a sile? thi folk and bisschopis bitoken thee to me. what hast thou done? iesus answerde, my kyngdom is not of this world. if my kyngdom were of this world my menystry schulden stryue that I schulde not be taken to the lewes, but now my kyngdom is not here. and so pilat seide to him thanc thou art a kyng. iesus answerde, thou seist that I am a kyng. to this thing I am born, and to this I am comun into the world to bere witnessynge to treuthe. euch that is of treuthe heerith my vois. pilat seith to him, what is treuthe? and wbanne he hadde seid this thing eft he wente out to the lewes and seide to hem I fynde no cause in hym. but it is a custom to ghou that I deluyere oon to ghou in pask, theryfore wolen
ghe that I deluyere to ghou the kyng of eies? alle crieden eftsoone and seiden, not this but barraban, and barraban was a theef.

CHAP. XIX.

Theryfore pilat took thanc iesus and seunegide. & knyghtis writen a crown of thornsys and setten on his heed, and diden aboute him a cloth of purpur and camen to hym and seiden, heil kyng of lewes, and thei gheunt to him buffetis. eftsoone pilat wente out and seide to hem, lo I brynge him out to ghou, that ghe knowe that I fynde no cause in him, and so iesus wente out beringe a crowne of thornsys and a cloth of purpur. and he seide to hem lo the man. but wbanne the bisschopis and menystry hadden seyn hym, thei crieden and seiden, crucifi, crucifi him. pilat seith to hem, take ghe hym and crucifi ghe, for I fynde no cause in him. the lewes answeriden to him we han a lawe, and bi the lawe he owith to die, for he made him goddes sonne. theryfore wbanne pilat hadde herd this word he dreddde the more. and he wente into the moothalle eftsoone and seide to iesus, of whennys art thou? iesus gof noon answerde to him. pilat seith to him spekist thou not to me? woost thou not that I haue power to crucifi thee and I haue power to deluyere thee? iesus answerde, thou schuldist not haue ony power aghens me but it were ghou出游 to thee fro aboue. theryfore he that bitoke me to thee hath the more synne, fro that tyne pilat soughhte to deluyere him. but the lewes crieden and seiden, if thou deluyeris this thou art not the emperouris frend; for ech man that makith himisfiff kyng agassenseyth the emperour. and pilat wbanne he hadde herd these wordis ledde jesus forth and set for domman in a place that is seid licostatono, but in ebrue golgath. and it was pask cuen as it were the sixte oure. and he seith to the lewes, lo ghoure kyng, but thei criend & seiden, take awei, take awei, crucifi him. pilat seith
to hem, schal I creifie ghoure kyng? the bischopis answeriden, we han no kyng but the emperour. and thame pilot bitook him to hem that he schulde be crucifide. and thei tooken jesus and ledde him out and he bar to himself a cross, and wente out into that place that is seid caliariie in ebrew golgathas, where thei crucifiden him and other tweyne with him oon on this side and oon on that side and jesus in the mydil. and pilot wrot a title and sette on the cross. and it was writun JESUS OF NAZARETH KING OF IEWIS. therfore manye of the iewis radden this title, for the place where jesus was crucifide was nygh the cytee, and it was writun in ebrew, greek and latyn. therfore the bischopis of the iewis senden to pilot, nyle thou write kyng of iewis but for he seide I am kyng of iewis. pilot answerede, that that I haue writen I haue writen. therfore the kyngtis whanne thei hadden crucifiden him tooken hise clothis and maden foure partis, to ech kyngt a part, and a coote. and the coote was without scem and wouen al aboute, therfore thei senden to digre, kitte we not it, but caste we lott whos it is. that the scripture be fulfillid seynge, thei partiden my clothis to hem, and on my cloth they kesten lott. and the kyngtis diden these thingis. but bisideis the cross of jesus stooen his modir and the sistir of his modir marie cleope and marie maudeley. therfore whanne jesus hadde seien his modir and the disciple stondynge whom he louyde, he seith to his modir, woman lo thi sone. afterward he seith to the disciple, lo thi modir. and fro that our the disciple took hir into his modir. afterward jesus wittente that now alle thingis ben endid, that the scripture were fulfillid be seith, I thister. and a vessel was set ful of vynegre, and thei leiden yn isope aboute the spoune ful of vynegre and putten to his mouth. therfore whanne jesus hadde taken the vynegre he seide, it is endid; and whanne his heed was bowid down he gaf up the goost. therfore for it was pask even, that the bodies schulden not abide on the cross in the sabot. for that was a gret sabot dai, the iewis preiiden pilat that the hipis of hem schulden be brokun and thei taken awel. therfore knyghtis camen and thei braken the thighs of the firste and of the tothir that was crucifide with him. but whanne thei weren comon to iesus as thei sighen him deed, thanne thei braken not hise thighs. but oon of the knyghtis openyde his side with a spere, and anoon blood and watir wente out. and he that sigh baar witnessyng, and his witnessyngs trewe, and he woot that he seith trewe thingis that ghe blyeue. and these thingis weren doun, that the scripture schulde be fillid, ghe schulden not breke a boon of him, and eftsoone a nothir scripture seith, thei schulden se in whom thei * paignen thorugh. but aftir these thingis isoph of aramathie preiiden pilat, that he schulde take the awel bodi of jesus, for that he was a disciple of jesus, but pruyy for rede of the iewis, & pilot suf- fride. and so he cam and took awel the bodi of jesus. and nycodeme cam also, that hadde come to hym first bi nyght, and broughte a medling of myyrre and aloes as it were an hundred pound. and thei tooken the bodi of jesus and bounden it in lynnun clothis with swete smelnyng eynementis, as it is the custom to iewis for to byrie. and in the place where he was crucifide was a gherd, and in the gherd a newe * graue in which gheit no man was leid. therfore there thei putten jesus for the vigile of iewis feest, for the sepulcre was nygh.

CHAP. XX.

A ND in oo dai of the woke marie maudeley cam eerli to the graue whanne it was ghet dere: and scie sigh the stoon moosed awei fro the graue. therfore sehe ran and cam to symound petir and to a nothir disciple whom iesus lounyde and seith to hem, thei han taken the lord fro the graue and we witen not where thei han leid him. therfore petir wente out and thilk othir disciple and thei camen to
the graue. and thei twayne runnen togidre, and thilk othir disciple ran biforn petir and cam first to the graue. and whanne he stoupide he sigh the scheets liggyng, netheles he entride not. theryfore synomond petir cam suynge him and he entride into the graue. and he sigh the scheets leid, and the sudarie that was on his heed not leid with the scheets but bi it silf whapsed into a place. theryfore thanne thilk disciple that cam first to the graue entride, and sigh and bileuyde. for thei knewen not ght the scripture, that it bihote him to rise aghen fro deeth. theryfore the discipils wenten eftsonne to hemsilf. but marie stood at the graue withoutforth wepyng. and the while sche wepte sche bowide hir and biheold forth into the graue. and sche sigh twayne angelis sittynge in wynt, oon at the heed and oon at the feet where the bodi of jesus was leid, and thei seyn to hir, womman what wepist thou? sche seide to hem for thei han take awel my lord, and I woot not where thei han leid him. whanne sche hadde seide these thingis sche turnydwyd backward and sigh jesus stondynge, and wiste not that it was iesus. iesus seith to hir. womman what wepist thou? whom seist thou? sche gesynghe that he was a gardyne seith to hym, syre, if thou hast taken him up, seye to me where thou hast leid him and I schal tak him awel. iesus seith to hir, marie. sche turnyd and seith to hym, rabony, that is to sele maistir, iesus seith to hir, nyle thou touche hem, for I haue not ght stighed to my fadire. but go to my britheren & seye to hem, I stighe to my fadire and to ghoure fadire, to my god and to ghoure god. marie maudeleyen cam tellyng the discipils, that I sigh the lord and these thingis he seide to me. theryfore whanne it was ever in that daie oon of the sabotes and the ghatis weren schit where the discipils weren gederid for drede of the ieweis, iesus cam and stood in the myddil of the discipils. and he seith to hem, pees to ghou. and whanne he hadde seid this he schewide to hem hondis and side. theryfore the discipils ioiden for the lord was seien.

and he seith to hem eft, pees to ghou. as the fadire seute me, I sende ghou. whanne he hadde seid this he blew on hem and seide, take ghe hooli goost. whos synnes ghe forghyuuen tho ben forghyuuen to hem, and whos ghe withholdun tho ben withholdun. but thomas oon of the twelve that is seid didymus was not with hem whanne iesus cam. theryfore the othir discipils seiden, we han seien the lord. and he seide to hem that se was in his hondis the firchynge of the nailis, and putte my fyngr in to the place of the nailis, and putte myn hond into hise side I schal not bileue. and aftir eighte daies eftsonne hise discipils weren withyne, and thomas with hem, iesus cam while the ghatis weren schit, and stod in the myddil and seide pees to ghou. aftirward he seith to thomas, putte yn here thi fyngr and se myne hondis, and putte hider thin hond & putte into my side, and nyle thou be unbleeful but feyful. thomas answeryde and seide to him, my lord and my god. iesus seith to hem, thomas for thou hast seien me thou bileuydist, blesid ben thei that sighen not and han bileued. and iesus did menye othere signes in the sigh of hise discipils whiche ben not wriyun in this book: but thes ben wriyun, that ghe bileue that iesus is crist the sone of god. and that ghe bileuyne hauye lyf in his name.

CHAP. XXI.

A Fitward iesus eftsonne schewide him to a hise discipils at the see of tiberias, and he schewide him thus. there weren toghir synomond petir and thomas that is seide didymus, and nathanael that was of the cane of galilee and the sonoes of zebede & twayne othere of hise discipils. synomond petyr seith to hem, I go to fysches. thei seyn to him, and we comen with thee. and thei wenten out and wenten out into a boot, and in that nyght he tooken nothing. but whanne the morowe was comun iesus stood in the brynke, nethes the discipils knewen not that it was
Chap. XXI.

Jesus therefore saith to him, children when he hath only soupyng thing? the answereth to him, nay. he seide to hem, puth ghe the net into the right half of the roowwyn and ghe schulen fynde. and thei putiden the net, and thanne the myghten not drawe it for multitude of fusschis. therfore thilk disciply whom iesus lousyde seith to petry, it is the lord. symound petry whanne he hadde herde that it is the lord, gyrte him with a coote for he was nakid, and wente into the see. but the other disciply camen bi boot, for thei weren not fer fro the lord, but as a two hundrid cubits, drawynge the net of fusschis. and as thei camen doune into the lord thei sighen coolis liggynge and a fisch leid on and breed. iesus seith to hem, bringe ghe of the fusschis whiche ghe han taken now. symound petry wente up and drough the net into the lord ful of grete fusschis an hundrid fifty and thre. and whanne thei weren so manye the net was not brokun. iesus seith to hem, come ghe ete ghe. and no man of hem the saten at the mete durst axe him who art thou? wityngye that it is the lord. and iesus cam and took breed and ghat to hem and fisch also. now this thriddle tymne iesus was schewid to his disciply whanne he hadde risen. aghen fro deeth. and whanne thei hadden eten iesus seith to symound petry, symound of ioon louset thou me more than these? he seith to him, ghe lord, thou woost that I love thee. iesus seith to him fede thou my lambren. eft he seith to him symound of ioon louset thou me? he seith to him ghe lord, thou woost that I love thee. he seide to him fede thou my lambren. he seith to him the thriddle tymne, symound of ioon louset thou me? petry was beuy for he seith to him the thriddle tymne louset thou me? and he seith to him, lord, thou knowist alle thesings, thou woost that I love thee. iesus seith to him fede my scheep. treuli treuli I seie to thee, whanne thou were gongere thou girdidist thee and wanderidist where thou woldist. but whanne thou schalt wexe eldere thou schalt holde forth thine hondis and a nother schal girde thee and schal lede thee whidir thou wolt not. he seide this thing signyfyng bi what deeth he schulde glorifye god. and whanne he hadde seid these thesings he seith to him, sue thou me. petry turnyde and sigh thilk disciply suyenge whom iesus lousyde, which also restide in the souper on his breste, and he seide to him lord who is it that schal bitraie thee? therfore whanne petry hadde seien this, he seith to iesus, lord but what this? iesus seith to him, so I wole that he dwelle til that I come, what to thee? sue thou me. therfore this word wente out among the brtheren that thilk disciply dieth not. and iesus seide not to him that he dieth not, but so I wole that he dwelle til I come what to thee? this is thilk disciply that berith witnessyng of these thesings and wrooth hem. and we witen, that his wittyngey is trewe. and ther ben also manye othere thesings that iesus dide, whiche if thei ben writun bi ech bi hymyslif, I deme that the world hymyslif schal not take the books that ben to be writun.

Here endith the gospel of ioon and bigynneth a prolog on the epistle to Romayns.

Simon Joannis.
ROMAYNS.

Omayns be in the cuntetre of italike. thei weren dissewyed first of false profetis that is false techeris, and under the name of oure lord ihesus christ thei weren brought into the lawe and profetis, that is into cerymonyes either fleischly kepynge of moyses lawe, and of profetis accordyngge with tho cerymonyes, which usynge is contrarie now to the treuthe and frendom of cristis gospel.

Poul aghen clepith these romayns to verrei feith and treuthe of the gospel, and writith to hem this pistle frou corinthe. *Jerom in his prolog on this epistle seith this.

CHAP. I.

OL the seersuante of ihesus christ clepid an apostle, deparit in- to the gospel of god which he lodde bithote tofore bi hisse profetis in hooli scripturis of his sone, which is maad to hym of the seed of datho bi the flech. and he was bifo dreordyned the sone of god in vertu bi the sprynt halowyng of the aghemrisyng of deede men of ihesus crist oure lord, bi whom we han resseywed grace and the office of apostol to obie to the feith in alle folkis for his name, among whiche ghe ben also clepid of ihesus crist: to alle that ben at rone derlyngis of god and clepid hooli, grace to ghou and pees of god oure fadir and of the lord ihesus crist. first I do thankyngis to my god bi ihesus christ for alle ghou for ghoure feith is schewid in al the world. for god is a witnesse to me to whom I serue in my sprynt in the gospel of his sone that withouten cees-syngi I make mynde of ghou euer in my preieris. and biseche if in ony maner sum tymey I haue a spedi weie in the wille of god to come to ghou for I desyre to se ghou to parten sumwhat of spryntual grace that she be conferred, that is to be comforid toidgetre in ghou bi feith that is bothe ghoure and myn togidre. and britheren I nyle that she unknowe that ofte I purposide to come to ghou and I am lett to this tyme that I haue sum fruyt in ghou as in othere folkis to greekis and to barbaryns to wise men and to unwise men I am detrour, so that that is in me is redy to preche the gospel also to ghou that ben at rome. for I schame not the gospel for it is the vertu of god into heythe to ech man that blyeth, to the ew first and to the greek. for the rightwisnesse of god is schewid in it of feith into feith, as it is writun for a just man lyueth of feith. for the wraththe of god is schewid fro heuene on al uniptee & wickidnesse of tho men that with-holden the treuthe of god in unrightwysnesse. for that thing of god that is knownw is schewid to hem, for god hath schewid to hem. for the unwysable thingis of him that ben undirston-dun ben bialdum of the creature of the world bi tho thingis that ben maad, ghe and the euer-lastinge vertue of him and the godheed, so that thei moun not be excusid. for whanne thei ladden knowen god, thei glorifiden him not as god neithir diden thankyngis but thei va-nyschiden in their thoughtis, and the unwise herte of hem was derkid. for thei seinyge that hemislyf weren wise thei weren maad foolis & thei chaungiden the glorie of god incorruptible into the liknesse of an ymage of a deedli man and of briddis and of four footid beestis and of serpentis. for which thing god bitook hem into the desires of her herte into unclennesse that thei punnysche with wrongis her bodiis in hemislyf. the whiche chaungiden the treuthe of god into leasyng, and hereiden and servy-den to a creature rather than to the creator.

*this with Jerom in his prolog on this pistle to romayns.
Chap. II.

Herfore thou art inexcusable ech man that demest. for in what thing thou demest another man thou condempnest thi sif, for thou doist the same thingis whiche thou demest. & we witen, that the doom of god is afir treythe aghen hem that doen siche thingis. but gessist thou man that demest hem that doen siche thingis. and thou doist tho thingis, that thou schalt ascape the doom of god? wher thou disipsist the richessis of his goodnesse, and the paciencie and the long abidyng, knowist thou not that the benynge of god ledith thee to forthinking. but afir thin hardnesse and unrepentant herte thou tresorist to the wraththe in the dai of wraththe and of schewing of the rightful doom of god, that schal ghelte to ech man afir his werkis: sotheli to hem that ben bi paciencie of good werk, glorie and honour and uncorupcione to hem that seken euerlastynge lyf. but to hem that ben of stryf and that assenten not to treythe but bileuen to wickidnesse, wraththe and yndingmacioun, tribulacioun and angwissh into ech soule of man that worcith yuel, to the iewe first and to the greek. but glorie and honour and pees to ech man that worcith good thing to the iewe first and to the greek, for accepcioun of persones is not anentis god. for who euere han synned withouthe the lawe schulen perissche withouthe the lawe, and who euere han synned in the lawe thei schulen be demed bi the lawe. for the heereiris of lawe ben not iust anentis god, but the doers of the lawe schulen be madu iuste. for whanne hetheine men that han not lawe doen kyndeli tho thingis that ben of the lawe, thei not hauynge such maner lawe ben lawe to hemsif that schewen the werk of the lawe writun in her hertis. for the conscience of hem gheldith to hem a witnessynge bitwiht hemsif of thoughtis that ben accusyng or defendinge in the dai whanne god schal deme the priuy thingis of men afir my gospel bi iesus crist. but if thou art named a iewe and resist in the lawe and hast glorie in god, & hast knowe his wille. and thou lerned bi the lawe preuest the more profitable thingis, and tristist thi sif to be a ledere of blynde men, the light of hem that be in derknessis, a techere of unwise men, a maistir of ghonge children that hast the fourme of kunnyng and of treythe in the lawe. what thanne techist thou another and techist not thi sif? thou that prechrist that me schal not stele, stelisf. thou that techist that me schal not do lecherie, doist lecherie. thou that wlatist mawmetis, doist sacrilige. thou that hast glorie in the lawe. unworshipist god bi brekyng of the lawe. for the name of god is blasfemed bi ghou among hethen men as it is writen. for circuncisicion profitith if thou kepe the lawe, but if thou be a trespassour aghen the lawe, thi circuncisicion is madu prepuce. therfore if prepucie kepe the rightwysnesse of the lawe, wher his prepucie schal not be arettid into circuncisicion? and the prepucie of kynde that fullifith the lawe schal deme

* nequitia.
thee that bi lettre and circumciison a tre-
proffor aghen the lawe. for he that is in opyn
is not a swe, neither it is circumciison that is
openi in the fleisch, but he that is a swe in hid.
and the circumciison of herte in spyryt not bi
the lettre, whos preisyng is not of men but of god.

CHAP. III.

WAT thanne is mere to a swe? or what
profyt of circumciison? mych bi al
wise, first for the spekyngis of god weren bi-
taken to hem. and what if aumne of hem bi-
leuyden not? wher the unblieue of hem hath
avoidd the feith of god? god forbede. for
god is sothfast, but ech man a liere as it is
writun, that thou be justifie in the words and
overcume whanne thou art demed. but if
oure wickidnesse commend the rightwisnesse
of god, what schulen we seie? wher god is
wickid that bringith yn wrathith? affer man I
seie. god forbede. ellis hou schal god deme
this world? for if the treueth of god hath
aboundid in my leasyng into the glorie of him,
what ghit am I demed as a synner? and not
as we ben blasfemed, and as sum men seyn,
that we seyn, do we yeule things that goode
things come, whos dampanacioun is iust. what
thanne? passen we hem? nai. for we han
schewid bi skile, that alle bothe ieweis and
greekis ben undir synne as it is writun, for
ther is no man iust, there is no man undir-
stondyngne neither sekyng god. alle * bowi-
den awel togidere, thei ben maad unprofitable,
ther is noon that dooth good thing, ther is noon
tilt oon. the throte of hem is an open sepul-
chre, with her tungs thei diden gilefulli, the
venym of snakis is undir her lippis. the mouth
of whiche is ful of curaynig and bittynerne, the
feet of hem ben swyte to schede blood. sorowe
and cirusidnesse ben in the weies of hem, and
thei knewen not the weie of pees, the drede of
god is not biforn her ighen. and we witen,
that what euere thinges the lawe spekith it spe-
kith to hem that ben in the lawe, that ech
mouth be stoppid and ech world be maad su-
get to god, for of the werkins of the lawe ech
fleisch schal not be justifie biforn him, for bi
the lawe ther is knowing of synne. but now
withouten the lawe the rightwisnesse of god is
schewid that is witnesses of the lawe and the
profetes. and the rightwisnesse of god is bi
the feith of iewe Crist into alle men and on
alle men that bileuuen in him. for ther is no
deportyng, for alle men synnyden and han
mede to the glorie of god, and ben justifie
froel bi his grace bi the aghenbiyng that is in
crist iewe wyn. whom god ordeynede forgyvere
bi feith in his blood, to the schewynge of his
rightwisnesse for remysyon of biore goynge
synnes, in * the beringe up of god to the
schewynge of his rightwisnesse in this tym, that
he be iust and justifyinge him that is of the
feith of iewe crist. where thanne is thi glori-
yng? it is excludid. bi what lawe? of dedis
doyng? nai but bi the lawe of feith. for we
demen a man to be justifie bi the feith with-
outen werkins of the lawe. whethir of iewis is
good oonly, wher he is not also of hethen men?
ghis and of hethen men. for o o god is that
justifieth circumciison * of feith, and prepucie
bi feith. distriene we therfore the lawe bi the
feith? god forbede. but we stabbleschen the lawe.

CHAP. IV.

WAT thanne schulen we seie, that
abrahamoure fadir aftir the fleisch
found? for if abraham be justifie of werkins
of the lawe he hath glorie, but not anentis god.
for what seith the scripture? abraham ble-
uyde to god, and it was arettid to him to
rightwisnesse. and to him that worchith
mede is not arettid bi grace but bi dette.
sotheli to him that worchith not but bileueth
into him that justifieth a wickid man his feith
is arettid to rightwisnesse aftir the purpos of
goddis grace. as daithi seith, the blessid-
nesse of a man whom god acceptith he ghyu-
eth to hym rightwisnesse withouten werkins of
the lawe, blessid ben thei whos wickidnesis
ben forghouen and whos synnes ben hid.
rightfulnesse, but also for us to whiche it schal be  
aretid that bileuen in him that reside oure  
lord isu crist fro deeth, which was bitaken for  
oure synnes, & roos aghen for  
our justyfying.

CHAP. V.

Therfore we justyfied of feith haue we pese  
at god bi oure lord isu crist bi whom  
we han nygh goyng to bi feith into this grace  
in which we stonde and han glorie in  
the hope of the glorie of goddis children, and not this  
oonli, but also we glorien in tribulacioni, witynge  
that tribulacioni worthich pacience, and  
pacience preuyng, and preuyng hope, and hope  
confoundith not. for the charite of god is  
spred abrood in oure hertis bi the hooli goost  
that is ghoun to us. and while that we  
were sike aftir the tyme what dieck crist for  
wickid men? for unethis dieth ony man for  
the just man, and gith for a good man pera-  
vventure summan dar die. but god commend-  
ith his charite in us, for whanne we weren  
gith synners aftir the tyme crist was deed for  
us thanne mych more now we justyfied in his  
blood schulen be saaf fro wraththe bi him.  
for if whanne we weren enemies we ben re-  
concillede to god bi the deeth of his sone  
mych more we reconcillede schulen be saaf in  
the lyf of him. and not oonli this but also we  
glorien in god bi oure lord ieu crist, bi whom  
we han resseyued now reconcelyng. therfore  
as bi oo man synne entride into this world,  
and bi synne deeth, and so deeth passide forth  
into all men in which man alle men synyneden.  
for tilto the lawe synne was in the world, but  
synne was not rettid whanne lawe was not  
but deeth regnyde fro adam tilto moises also  
into hem that synyned not in likenes of the  
trespassyng of adam the which is likenes of  
crist to comynge. but not as gith so the ghtse,  
for if thorugh the ght of oon manye ben deede  
mych more the grace of god, and the ghtse in  
the grace of oo man isu crist hath aboundid  
to manye men. and not as bi oo synne so  
bi the ghtse. for the doom of oon into con-
dempasacioun, but grace of manye giltsis into justificacioun. for if in the gilte of oon deeth regnyde thorough oon, much more men that taken plente of grace and of glyyung and of rightwysnesse schulen regne in lyf bi oon iesus crist. therefore as bi the gilte of oon into alle men into condempasacioun, so bi the rightwysnesse of oon into alle men into justifying of lyf. for as bi inobedience of oon man manye ben snaad synners, so bi the obedience of oon manye schulen bese iuste. and the lawe enrider that gilte schulde be plenteous, but where gilte was plenteous, grace was more plenteous. that as synne regnyde into deeth, so grace regne bi rightwysnesse into ouerlastyng lyf bi iese crist oure lord.

CHAP. VI.

Therefore what schulen we seie? schulen we dwele in synne that grace be plenteous? god forbede. for hou schulen we that ben deede to synne lyue ghit therynne? whethir britheren ghe kownen not, that whiche eure we ben baptisid in crist ieu we ben baptisid in his deeth. for we ben togidre byried with him bi baptym into deeth. for as crist roos fro deeth bi the glorie of the fadir, so walke we in a newenesse of lyf, for if we plauntid togidre ben maad to the lyknesse of his deeth, also we schulen be of the liknesse of his riaying aghen. witynge this thing, that oure oolde man is crucified togidre that the boedi of synne be distried that we serue no more to synne, for he that is deed is iustified fro synne. and if we ben deede with crist we bileuine that also we schulen lyue togidre with him. witynge for crist riaying aghen fro deeth now dieth not, deeth schal no more haue lordschipe on him. for that he was deed to synne he was deed oonys, but that he lyue to god. so ghe deme ghoulsif to be deede to synne but lyuynge to god in ieste crist oure lord. therefore regne not synne in oure deelde bodi, that
ghe obie to hisse couetynge, neither ghyue ghe ghoure membris armuris of wickinnesse to synne, but ghyue ghe ghoulsif to god as thei that lyue of deede men, and ghoure membris armuris of rightwysnesse to god. for synne schal not haue lordschipe on ghou, for ghe ben not undir the lawe but undir grace. what therefor? schulen we do synne for we ben not undir the lawe but undir grace? god forbede. witen ghe not that to whom ghe ghyuyn ghou servauntes to obie to, ghe ben servauntes of that thing to which ghe han oobied? either of synne to deeth, either of obedience to rightwysnesse. but I thanke god, that ghe weren servauntes of synne, but ghe han oobied of herte into that fourne of techeing in which ghe ben bitaken. and ghe deluyerid fro synne ben maad servauntes of rightwysnesse. I seie that thing that is of man for the unstableness of ghoure fleisch. but as ghe han ghoun ghoure membris to serv to uncleannesse and to wickinnesse into wickinnesse, so now ghyue ghe ghoure membris to serv to rightwysnesse into hoolynesse. for whanawe ghe weren servauntes of synne ghe weren free of rightfulnesse. therfore what frowt hadden ghe thanne in tho thinges in which ghe schamen now? for the ende of hem is deeth. but now ghe deluyerid fro synne and maad servauntes to god han ghoure frowt into hoolynesse and the ende ouerlastyng lyf. for the wagi of synne is deeth, the grace of god is ouerlastyng lyf in crist ieste oure lord.

CHAP. VII.

Brichterhen wher ghe kownen not, for I spake to men that kownen the lawe, for the lawe hath lordschipe in a man as long tym as it lyueth. for that woman that is undir an husbond be boundun to the lawe while the husbond lyueth, but if hir husbond be deed she is deluyerid fro the lawe of the husbond. therefore she schal be clepid auoutresse if she
be with another man while the husbonde lyeth. but if hir husbonde is deed sche is delayerd fro the lawe of the husbonde that sche be not auowtresse if sche be with another man. and so my britheren ghe ben maad deede to the lawe bi the bodi of crist that ghe ben of another, that roos aghen fro deeth that ghe bere fruyt to god. for wanne we weren in fleisch passiouns of synnes that weren bi the lawe wroghten in oure membris to bere fruyt to deeth. but now we ben unboundun fro the lawe of deeth in which we weren holdun, so that we serun in neweness of spryrt and not in ooldenes of lettre. what therfore schulen we seie, the lawe is synne? god forbede. but I knew not synne but bi lawe. for I wiste not that couetyng was synne, but for the lawe seide thou schalt not coueite. and thourgh occasionen taken synne bi the maundement hath wroght in me al coueiteise. for withouten the lawe synne was deed and I lyyde withouten the lawe sumtyme. but whanne the co- maundement was cronen synne lyyde aghen, but I was deed and this co- maundement that was to lyf was foundun to me to be to deeth. for synne thourgh occasionen taken bi the co- maundement disseyyde me, and bi that it slough me. therefore the lawe is hooli and the co- maundement is hooli and lust and good. is thanne that thing that is good maeed deeth to me? god forbede. but synne that it sene synne thourgh good thing wroghte deeth to me that mo synne ouer maner thourgh the co- maundement: and we witen that the lawe is spiritual, but I am fleischli seid undir synne. for I understonde not that that I worche, for I do not the good thing that I wole, but I do thilk yuel thing that I hate. and if I do that thing that I wole not, I consente to the lawe that it is good, but now I worche not it now, but the synne that dwelth in me. and I woot that in me, that is in my fleisch dwelith no good. for wille lyth to me but I fynde not to parfourne good thing. for I do not thilk good thing that I wole, but I do thilk yuel thing that I wole not. and if I do that yuel thing that I wole not I worehe not it, but the synne that dwelth in me. therfore I fynde the lawe to me wille to do good thing, for yuel thing lyth to me. for I delete togidre to the lawe of god aifter the ynter man, but I see a nother lawe in my membris aghen fitthynge the lawe of my soule, and makynge me caistf in the lawe of synne that is in my membris. I am an xuneli man, who schal deleuer me fro the bodi of this synne? the grace of god bi iesu crist ousre lord. therfore I mysli bi the soule serue to the lawe of god, but bi fleisch to the lawe of synne.

CHAPTER VIII.

Therfore now no thing of dampnacioun is to hem that ben in crist iesu, whiche wandren not affer the fleisch. for the lawe of the spryrt of lyf in crist iesu hath delayerd me fro the lawe of synne and of deeth. for that that was impossioble to the lawe in what thing it was syk bi fleisch, god sente his sone into the likenesse of fleisch of synne, and of synne dampnyde synne in fleisch, that the justifiying of the lawe were fulfilid in us that goen not affer the fleisch but affer the spryrt. for the ben affer the fleisch saueren tho thingis that ben of the fleisch, but thei that ben affer the spryrt feelen tho thingis that ben of the spryrt. for the prudence of fleisch is deeth, but the prudence of spryrt is lyf and pees. for the wisdom of the fleisch is enemy to god for it is not suget to the lawe of god, for neither it mai, and thei that ben in fleisch moun not plise to god. but the ben not in fleisch but in spryrt, if netheles the spryrt of god dwelth in ghou. but if ony hath not the spryrt of crist, this is not his. for if crist is in ghou the bodi er deed bi synne, but the spryrt lyueth for justifiying, and if the spryrt of him that reiside iesu crist fro deeth dwelth in ghou, he that reiside iesu crist fro deeth schal quykene also ghoure deedli bodies for the spryrt of him that dwelth in ghou. therfore d
britheren we ben dettouris not to the fleisch that we live after the fleisch. for if thee lyuen after the fleisch ghe schulen die, but if ghe bi the spyrtyt schleen the dossis of the fleisch ghe schulen lye. for who euere ben led bi the spyrtyt of god these ben the sones of god. for ghe han not take eteasone the spyrtyt of serauge in drede, but ghe han take the spyrtyt of adopcioun of sones in which we crien abba fadir. and thilk spyrtyt gheldith witnesseyng to oure spyrtyt that we ben the sones of god. if sones and eyris, and eyris of god, and eyris tonyder thrist, with christ, if netheles we suffren tonyder that al also we ben glorified tonyder. and I deme, that the passionis of this tyme ben not euene worthi to the glorie to comynge that schal be schewid in us. for the abidyng of creature abidyth the schewynge of the sones of god, but the creature is suget to vanyte not willinge, but for him that made it suget in hope. for al thilk creature schal be deluyed fro serauge of corupcioun into liberte of the glorie of the sones of god. and we wite, that ech creature sorowith and trauelith with peyne til ghit, and not oonli it, but also we ussif that han the firste fruytis of the spyrtyt. and we ussif sorowen withyane us for the adopcioun of goddis sones abidinge the agben dying of oure bodi. but bi hope we ben maad saaf. for hope that is seien is not hope. for who hopith that thing that he seeth? and if we hopen that thing that we seen not, we abiden bi paciencie. and also the spyrtyt helpith oure yffrynyte, for what we schulen prese as it bihoseth we witen not, but thilk spyrtyt arith for us with sorowyngis that moun not be tould out. for he that sekith the heres woot what the spyrtyt desyreth, for bi god be arith for hooli men. and we witen, that to men that louen god alle thingis worchen tonyder into good to hem that affir purpos ben clepid seynits. for thilk that he knew bifo re he bifo re ordeynyde bi grace to be maad lyk to the ymage of his sone, that he be the firste bigeten among manye britheren. and thilkke that he bifo re ordeynyde to biisshe hem be clepide, and whiche he clepide hem he iustifide, and whiche he iustifide, and hem he iustifide. what thanne schulen we seie to these thingis? if god for us who is aghens us? the which also sparide not his owne sone but for us alle bitook him, hou also ghab he not to us alle thingis with him? who schal accuse aghens the chosen men of god? it is god that iustifeth. who is it that con demolith? it is iesus crist that was deed, ghe the which roos aghen, which is on the right half of god, and the which precieth for us. who thanne schal departe us fro the charite of christ? tribulacion or angwisch, or hungir or nakidnesse or persecution or peril or swerd? as it is writun, for we ben alayn al dai for thee, we ben gessid as sheepe of slachtir. but in alle these thingis we ouercomen for hym that louyde us. but I am certyyn that neithir deeth, neithir lyf, neithir auangelis, neithir prinicipatis, neithir vertues, neithir present thingis, neithir thingis to comynge, neithir strengthe, neithir highthe, neithir depennesse, neithir noon other creature mai departe us fro the charite of god that is in euau crist oure lord.

CHAP. IX.

Seie treuth in crist iesus I lie not, for my conscience berith witnessynge to me in the hooli goost, for gret heuynesse is to me and contynuel sorowe to myn herte. for I myself desirede to be departid fro crist for my britheren that ben my cosuyn aftir the fleisch that ben men of israel. whos is adopcioun of sones and glorie and testament and guyung of the lawe, and seruye and biesteatis. whos ben the fadris and of whiche is crist aftir the fleisch that is god above alle thingis bessid into worldis, amen. but not that the word of god hath falen doun, for not alle that ben of israel these be israelitis. neithir thei that ben seed of abraham alle ben sones, but in isaac the seed schal be clepid to thee. that is to seie, not thei that ben sones of the fleisch ben sones of god, but thei that ben sones of biheest ben
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demed in the seed: for whi? this is the word of bliceest, aftir this tyne I schal come and a sone schal be to sare. and not oonly sche, but also rebecca hadde twoe sones of oo liggynge bi, of isaac oure fader, and whanne thei weren not ghit borun, neiither hadden doon ony thing of good eithir of yuel, that the pur- pos of god schulde dwelle bi elecciuon, not of werkis but of god clepyang, it was seid to him, that the more schulde serue the lasse, as it is wrritun, I louyde iacob, but I hatide esau. what therfore schulen we seie? wher wickid- nesse be anentis god? god forbode. for he seith to moises, I schal have mercy on whom I haue mercy, and I schal ghyue merci on whom I haue mercy. therfore it is not nei- ther of man willynge neiither remnyng, but of god bauynge mercy. and the scripture seith to fano, for to this thing I have styrid thee, that I schewe in thee my vertu, and that my name be teeld in al erthe. therfore of whom god wole he hath mercy, and whom he wole he endurith. thanne seist thou to me, what is sought ghit, for who withstondith his will? oo man what art thou that answerieth to god? wher a maad thing seith to him that made it, what hast thou mad me so? wher a potter of cley hath not power to make of the same gobet oo vessel into onour, a nothir into dispayt? that if god willinge to schewe his wrathithe and to make his power knouwen hath suffrid in great paciencie vessels of wrathithe a able into deeth, to schewe the riches of his glorie into vessels of merci whiche he made redi into glorie. whiche also be clepide not oomil of iws, but also of heithen men as he seith in ose, I schal clep ney peple my peple, and not my lo- used my loved, and not getynge merci getynge mercy. and it schal be in the place where it is seid to hem not ghe my peple, thei schulen be clepide the sones of god lyuynge. but isiae crieth for israel, if the noumbre 8 of the children of israel schal be as grauel of the see, the relifes schulen be maad saaf. for sothe a word makyng an ende and abreggyng in euyte, for the lord schal make a word breg- gid on a the erthe. and as iannie biffer seide, but god of oostis hadde lefte to us seed, we hadden be maad as sodom, and we hadden be lyk as gomorre. therfore what schulen we seie? that heithen men that sueden not rightwysnesse han gete rightwysnesse, ghe the rightwysnesse that is of feith, but israel syuyng the lawe of rightwysnesse cam not parfylly in- to the lawe of rightwysnesse. whi? for not of feith but as of werkis. and thei spurnyden aghens the stoon of offensioun, as it is wrritun, lo I putte astoon of offensioun in sion, and a stoon of slaundre, and ech that schal biliue in it schal not be confoundid.

CHAP. X.

B Ritheren, the wille of myn berte and myn a bisechynge is maad to god for hem into healthe. but I bere witnesseyng to hem, that thei han loue of god, but not aflyr kunnyng, for thei unkwonyng goddis rightwysnesse and sekyng to make stedefast her owene rightful- nesse, ben not suget to the rightfulnesse of god, for the ende of the lawe is crist to rightwys- nesse to ech man that biliueeth. for moises wrooth, for the man that schal do rightwysnesse that is of the lawe schal lyue in it. but the rightwysnesse that is of bliuee seith thus, seie thou not in thin berte, who schal stige into heuene, that is to seie to lede down crist? or who schal go down into helle, that is to aghen clepe crist fro deeth? but what seith the scripture? the word is nygh in thi mouth, and in thin berte. this is the word of bliuee which we prechen, that if thou knowlechith in thi mouth the lord iesu crist and biliueest in thin berte, that god reinside him fro deeth, thou scabal be saaf. for bi berte me biliueeth to rightwysnesse, but bi mouth knowleching is maad to heilthe. for whi? scripture seith, ech that biliueuth in him schal not be confoundid. and ther is no dis- tinction of iws and of grek, for the same lord
of alle is riche in alle that yuwardli clepen
him, for eche man whom euer schal yuwardli
clepe the name of the lord schal be saef. how
thanne schulen thei yuwardli clepe him into
whom thei han not bileues? or how schulen
thei bileue to him whom thei han not herd?
how schulen thei heere withouten a prechose:
and how schulen thei preche but thei be sent?
as it is writen, how sayre ben the feet of hem
that prechen pees, of hem that prechen good
thinges? but not alle men obeisen to the gospel.
for isae seith, lord, who blyeude to eure heeryng?
therefore seith he is heeryng, but heeryng
bye the word of crist but I seie, whe thei
berden not? ghis sothely, the word of hem
wente out into al erthe, and her wordis into
the endis of the world. but I seie, whe israel
knew not? first moises seith, I schal lede ghou
to enuye that ghe be no folk, that ghe be an
unwise folk, I schal sende ghou into wruthene.
and isae is boole and seith, I am foundun of
men that seken me not, oponil I apperide to
hem that axiden not me. but to israel he
seith, al dai I streight out myne bondis to a
peple that blyeude not but axchenilde me.

CHAP. XI.

Therfore I seie, wheethir god hath put awei
his peple? god forbide. for I am an
Israelite of the seed of abraham of the lynage
of beniamyn. god hath not put awei his
peple which he before knew, whe he wisse
not what the scripture seith in elis: how he
prosieth god axhes israel, lord thei han alayn
thi profetis, thei ha undurdules thine
wateris, and I am left alone and thei seken my
lyf. but whate seith dogia answer to hem? I
have lef to me seoune thousandis of men that
han not bowid her knees before bald. so therefore
also and this rhyme the reilis ben mead
saef bi the ceshyng of the grace of god. and
if bi bi the grace of god it is not now of
werkis, ellis grace is not now grace. what
thanke? israel hath not geten this that he
soughte, but eleccion hath geten, and the
other ben blyned as it is writen, god ghat to
hwa a sprytyt of compoundion, ighes that that
thai se not, and eeris that thei heere not into
this dai. and danye seith, be the boerd of
hwa mead into a gryn biore hem, and into
catching & into schaunde and into gehkyng
hem, be the ighen of hem mead derk that
thai se not, and bowe thou doum aigius the
bak of hem. therefore I seie, whe thei offen
diden so that thei schulen faile doum? god
forbide. but the gift of hem heallthe is
mead into heethen men that thei sue hem, that
if the gift of hem ben richeosis of the world,
and the makynge leese of hem ben richeosis of
heethen men, how much more the pleuse of
hem? but I seie to ghou heethen mees, for as
longe as I am apostile of heethen men I schal
ouersue my naynayles if in ony maner I stire
my fleisch for to folowe, and that I make
summe of hem saef. for if the loss of hem is
the recouceryng of the world, what is the
* takyng up but lyf of deede men? for if a little
part of that that is trauand heooli, the hooli
gobet is heooli. and if the rootis is heooli, also
the braunchis. what if any of the braunchis
ben broke whanne thou were a wielde olyue
tree art graffad among hem, and art mead fe-
lowe of the rootis and of the fatnesse of the
olyue tree? nyle thou haue glorie axhes the
braunchis. for if these gloriet, thou berist
not the rootis, but the rootes theere. therefore
thou seiest the braunchis ben brokun that I be
grauffad ym. wel, for unhilewe the braunchis
ben brokun, but thou standest bi feith, nyle
thou savor high thing but drede thou, for if
god aparide not the kyndeli brauchis, lest
perhenture be sperne theo not theere. therfore se
the goodnesse and the * ferassense of god, ghe
the ferassense into hem that selden doum, but
the goodnesse of god into thee, if thou dwell-
list in goodnesse. ellis also thou schalt be kit
doun. ghe and thei schulen be set yt, if thei
dwellen not in unhileue. for god is myghti to
sette hem ym eftsoones. for if thou art kit
doun of the kyndeli wiedle olyue tree, and aghens
kynde art set into a good olyue tree, howe
myeh more thei that ben bi kynde schulen be
sett in her olyue tree? but britheren I wroth
not, that she unknoweth this mysterie, that she
be not wise to ghou siff, for blynderesse hath
feld aperit in Israel til that the plese of be-
theene men entride, and so al Israel schalde be
mased sauf as it is wrathe, be schal come of
sion, that schal deliuere and turne away the
wickedness of iacob.

And this testament to
hem of me whanne I schal do swei her synnes.
affur the gospel thei ben enemies for ghou,
but thei ben moost dereworth bi the eleccteous
for the fadris. and the ghistis and the clepyng
of god ben without fagrayckyng, and as sum-
tyme also ghe bileuyden not to ghou, but now
ghe han gete merci for the unbluelve of hem,
so and these now bileuyden not into ghoun merci,
that also thei gete merci. for god
closide togidere alle thingis in unbluelve that he
have merci on alle. a the highenesse of the
richesses of the wisdom and of alunynge of god,
hou uncomprenebbiemo ben haze domes? and
haze weyes ben unscabhales. for whi, who
knew the witt of the lord? or who was his
counselor? or who fermereth ghe to him and
it schal be quynt to him? for of him and bi
him in him ben alle thingis, to him be
glorie into *worldis of westclia. amen.

CHAP. XII.

Thefore britheren I biseche ghou bi the
merci of god, that ghe ghyue ghoure bodi-
s alyuynge asombare hoozi pleysyng to god
and ghoure seruesyng reasonable. and nyle ghe
contoursyd in this wold, but she re-
fromured in newenesse of ghoure witt that ghe
prevhe which is the wille of god good and wel
pleysyng and perfit. for I seie in the grace
that is ghoune to me to alle that ben among
ghou, that ghe sawer not more than it bi-
sooth to susere, but for to susere to sobrenesse,
and to ech men as god hath departid the me-

ure of faith. for as in oo bodi we han manye
 membirs, but alle the membirs han not the
same dode, so we manye ben oo bodi in criet
and ech ben membirs oon of another. there-
fore we that han ghistis dyuersyng afir the
grace that is ghoune to us, eithir profecie afir
the resoun of faith, eithir seruyla in myns-
stringe. eithir he that techith in techiage, he
that styrith softili in monestinge, he that gyu-
thu in sympleeness, he that is soweren in bi-
synesse, he that hath mercy in gladnesse. los-
withouten seynyng, hatyngye yuel, drawyngye to
good, lounyngye togidere bi the charite of brither-
hood. eche come bifoire to worschipe othir.
not sloughhe in bisynesse, ferune in spryrt, ser-
ounghe to the lord, lounynghe in hoipe, pacient in
tribulacion, bisi in preyer, ghyuynge good to
the medo of seynis, kepinghe hospitale. blesse
ghe men that persueen ghou, blesse ghe
and nyle ghe curse. for to ioce with men that
ioce, for to wepe with men that wepen, feele
ghe the same thing togidere. not sauerynge
bighes thingis, but consenyngye to make thingis.
nyle ghe be prudent anentis ghouste, to no
man gheleidinge yuel for yuel, but persuee ghe
gode thingis not ocmali before god, but also
bifoire alle men. if it may be deon * that is of
ghou, haue ghe pees with alle men. ghe
moost dere britheren, not defandynghe ghouste,
but ghyue ghe place to wraththe. for it is
writen, the lord seith to me venusence, and I
schal ghekele. but if thin enamy hungrieth,
fele thou him, if he thirthen ghyue thou drynk
him. for thou deynghe this thing schalt ge-
dre togidere coolis on his heed. nyle thou be
ouerecomun of yuel, but *ouerome yuel bi
good.

CHAP. XIII.

Euere soule be suget to highesse power.
for ther is no power but of god, and the
thingis that ben of god ben ordeyned. there-
fore he that agheystondith power agheystond-

* worldis, amen.

b that it is.

" overcome thou. a 2
with the ordenaunce of god, and thei that aghen-stonden geten to hemself dampnaciuon. for princis ben not to the drede of good werk but of yuel. but wolt thou that thou drede not power, do thou good thing and thou schalt haue presaying of it, for he is the mnystre of god to thee into good. but if thou doist yuel drede thou, for not without cause he berith the swer. for he is the mnystre of god, vniere into wraththe to him that doith yuel. and therefore bi nede be ghe suget not oonli for wraththe but also for conscience. for therefore ghe ghyuen tributis, thei ben the mnystris of god and serven for this same thing. therefore ghelede ghe to alle men detis, to whom tribute, tribute; to whom tol, tol; to whom drede, drede; to whom honour, honour. to no man owe ghe any thing, but that ghe lose toigidre:
c for he that loueth his neigbore hath fulfillid the lawe. for thou schalt do no lecherie, thou schalt not sle, thou schalt not stele, thou schalt not seie fals witnessaying. thou schalt not co-quette the thing of thi neigbore, and if ther be ony oither maundement, it is * instorid in this word, thou schalt loue thi neigbore as thi self. the loue of neigbore worchith not yuel, therefore lone is the fulfillynge of the lawe. and we knowen this tyme, that the oure is now that we rase fro sleep, for now oure helthe is neer than whanne we biclyuyen. the nyght wente before, but the dai hath neighed, therfore caste we swei the werkis of derknessis, and be we clothid with the sarmoris of light. as in dai wandre we honestli, not in superfui feestis and drunkennesis, not in beddis and unchastisses, not in stryf and in envye: but be ghe clothid in the lord iuue crist, and do ghe not the biynesse of fleisch in desiris.

CHAP. XIII.

But take ghe a syk man in bileyue, not in * demynys of thoughts. for a nothir man leueth that he mai ete alle thingis, but he that is syk ete worsis. he that etith dispise: not him that etith not; and be that etith not, deme not him that etith, for god hath take him to him. who art thou that demes a notheris servaunt? to his lord he stondith or fullith fro him. but he schal stonde, for the lord is myghti to make him partyt. for whi, oue demeth a dai bitwilx a dai, a nothir demeth ech dai; ech man encresse in his wit. he that understondith the dai, undirstondith to the lord. and he that etith, etith to the lord, for he doith thynkynsis to god. and he that etith not etith not to the lord, and doith thankings to god. for no man of us lyeth to hymself, and no man dieth to hymself. for whi we lyuen, we lyuen to the lord, and whether we dien, we dien to the lord. therfore wher we lyuen or dien we ben of the lord. for whi, for this thing crist was deed and roos aghen, that he be lord bothe of quyke and of deede men. but what demest thou thi brothir? or whi disipisist thou thi brothir? for alle we schulen stonde before the trone of crist, for it is wrun, I lyue seith the lord, for to me ech knee schal be bowid, and ech unte schal knowleche to god. therfore ech of us schal ghelede resoun to god for hymself. therfore no more deme we ech other, but more deme ghe this thing, that ghe putte not hyttyng or sclaundre to a brothir. I woot and triste in p the lord iuue, that no thing is comyn bi him, no but to him that demeth ony thing to be un-cleene, to him it is unclene. and if thi brothir be maad soori in conscience for mete, now thou walkieth not attir charite, nyle thou thorough thi mete lease him for whom crist died. therfore be not oure good thing blistened. for whi, the rewne of god is not mete and drynk, but rightwyssesse and pees and ioie in the hooli goost. and he that in this thing serueth crist pleieth god, and is proud to mea. therfore sue we tho thingis that been of pees, and keep we toigidre tho thingis that ben of edificacioun. nyle thou for mete distrie the werk of god, for alle thingis ben ciene, but it is yuel to the man that etith bi offenyng. it is good to not ete fleisch, and to not drynke wye, neethir in what thing thi brothir offendid, or is sclaundrid, or

*e instaustr.*  
*b in culibus.*  
*c deceptationibus.*
Chap. XV.

is maad syk. thou hast feith anentis thysif, haue thou before god. blessid is he that demeth not bysylf in that thing that he preueth. for he that demeth is damyed if he ereth, for it is not of feith; and al thing that is not of feith is synne.

CHAP. XV.

BUT we * sadder men owen to sustyne the febleneseses of sike men, and not plese to usylf. ech of us plese to his neigbor in good to edificacion. for crist pleside not to hymself as it is writyn, the reproues of men displayynge thee feldyn on me. for what euere thingis ben wrintyn tho ben wrintyn to our techyng, that * bi the pacience and coumfort of scripturis we han hope. but god of pacience and of solace:ghyue to ghou to undirstande the same thing ech into othir afir leu crist, that ghe of oo wille with oo mouth worshiphe god and the fadir of oure lord leu crist. for which thing take ghe togidre as also crist took ghoun into the onour of god. for i seie, that leu crist was a mynystre of god: for the treute of god to conferene the biheostis of fadiris, & bethene men owen to honourre god for merci, as it is wrintyn, theryfore, lord, I schal knowelche to thee among bethen men, and I schal syng: to thi name, and des be seith, ghe bethen men be ghe glad with his peple. and eft alle bethen men herie ghe the lord, and alle pepis maguis ghe him. and eft iasie seith, there schal be a roote of iassthe schal rise up to gouernre bethene men & bethene men schulen hope in him. and god of hope fulfloie ghoun in al ioe and pees in bileuynghe, that ghe encrees in hope and vertu of the hooli goost, and, britheren, I my silf am certeyn of ghoun, that also ghe ben ful of loue. and ghe ben * fillid with al kunnyng so that ghe moune mo- naste ech other. and, britheren, more boldli I wroote to ghoun apart as bryngynge ghoun into mynyde, for the grace that is ghoun to me of god, that I be the mynystre of crist leu among bethene men. and I halowe the gospel of god that the ofrving of bethen men be acceptid and halowid in the hooli goost, therfore I have glorie in crist leu to god. for I dar not spake any thing of the thingis whiche crist doth not bi me into obedience of bethen men in word and dedis in vertu of tokens and grete wondris in vertu of the hooli goost. so that fro ierusalem bi eumpas to the illyryk see I have fillid the gospel of cristi. and so I haue prechid this gospel, not where crist was named. lest I blyke upon a notheris ground, but as it is writyn, for to whom it is not told of him, thei schulen se, and thei that herden not schulen undirstande. for which thing I was lettid ful myche to come to ghoun, and I am lettid to this tyme. and now I haue not ferthere place in these cuntres but I haue desier to come to ghoun of manye gheeris that ben pas- sid. Whanne I bigynne to passe into spayne I hope that in my goyn g schal se ghoun, and of ghoun I schal be led thidir, if I use ghoun first in part. therfore now I schal passe forth to ierusalem to mynystre to seynitis, for macedonye & acaye han assaied to make sum ghiffte to pore men of seynitis that ben in ierusalem. for it pleisid to hem, and thei ben detours or hem. for bethen men ben mased parteneris of her goostli thingis, thei owen also in fleischli thingis to mynystre to hem. therfore whanne I haue endid this thing and haue assigned to hem this fruyt, I schal passe bi ghoun into spayne. and I woot that I comynge to ghoun schal come into the abundance of the bles- syng of crist. therfore britheren, I biseche ghoun bi owne lord leu crist, and bi charite of the hooli goost, that ghe helpe me in youre prquieris to the lord. that I be disvuerid fro the uneithful men that ben in: iudee, & that the ofrving of my seruyse be acceptid in ieru- selem to seynitis, that I come to ghoun in ioe bi the wille of god, and that I be refesischid with ghoun. and god of pees be with you alle amen.
CHAP. XVI.

AND I commend to ghou fedenoure sisteir which is in the sewysse of the chirche that is at Cenoris to seynis, and that ghe helpe hir in what euer cause sche schal neode of ghou, for sche helpide manye men and my selfe. greeete ghe pracie and aquila, myyne helpers in crist ieuw whiche underpurtiden her neckis for my lyf: to whiche not I aloone do thankyngis, but also alle the chirchis of hethen men. and greeete ghe wel her * meynal chirche. greeete wel efenece loued to me that is the firste of asie in crist ieuw. greeete wel marie the which hath trauellid mych in us. greeete wel androynk and iulian my cosyns and myne euene prisoners whiche ben noble amonge the apostlis, which wren before me in crist. greeete wel ampiate moost dereworth to me in the lord. greeete wel urban ourhelpere in crist ieuw, and stachen my derlyng. greeete wel appellam the noble in crist. greeete wel hem that ben of aristobis hous. greeete wel erodion my cosyn. greeete wel hem that ben of nercisicies hous that ben in the lord. greeete wel trifenas and trifosaan whiche womanen trauelten in the lord. greeete wel persida moost dereworth the woman that hath trauellid mych in the lord. greeete wel rufus chosen in the lord, and his modir and myn. greeete wel *ansycrete, legoncia, hermen, patrobien, herman and britheren that be with hem. greeete wel filologus and iulian and nereum, and his sistir and olympiades, and alle the seynis that ben with hem. greeete ghe wel togiidre in hooli cosa. alle the chirchis of crist gheow ghou wel. but britheren I preie ghou that ghe aspie hem that maken dissentions and hirtyngis bisisi the doctrine that ghe ben lerne, and bowe ghe awre fro hem. for suche men sere not to the lord crist, but to her wombe, and bi swete words and blesyngis disseyuen the hertis of yuucynt men. but ghoure obernec is pupillasschid into every place, therafore I haue mowe in ghou. but I wole that ghe be wise in good thyng and symple in yuel. and god of pees tredeth satanah undir ghourse feet swift. the grace of oure lord ieuw crist be with you. ymothe myn helpere greeethi ghou wel, and also lucyus and iason and socipater my cosyns. I tercyus greeete ghou wel that wroth this epistle in the lord. gauus myn oost greeethi ghous wel, and al the chirche. erastus tresener of the citee greeethi ghou wel, and quartus brother. the grace of oure lord ieuw crist be with ghou alle amen. and honour and glorice be to him that is myghty to conferme ghou bi my gospel and prechyng of ieuw crist bi the reuelacion of mysterie holden stille in tymes eueraustyngue. which mysterie is now maad open bi scripturnis of profeta bi the commaundement of god without bigynnyng & endyng to the obedience of feith in alle heithens men, the mysterie known bi ieuw crist to god aloone *wys, to whom be onour and glorice into wordis, amen. here endith the pistle to romayna and bigyneth the prolog on the firste pistle to corinthiis.

Orynthis ben * of acaye and thei in lyk maner herden of the postle the word of treute, and wren peruerid in many maneris of false apostlis. summe wren peruerid of eloquence of filosofie ful of wordis; other men wren leide into the secte of lawe of iuws, that is, to holde it nedeful with the gospel. the postle clepith aghen these corynthiis to verei feith and wisdom of the gospel, and wrieth to hem fro effeis bi tymetho his disciple. Jerom in his prolog on this epistle seith at this.

* domonicum. 9 and which. 6 Asyncretum. 4 apienti. 5 men of Aces. MSS. Eman. 8vo. Peypys 4to.
CHAP. I.

CHAP. I.

OULclepid a postle
of iesus crist bi the
wille of god & sos-
tenesbrothir, to the
chirche of god that
is at corinthe, to
hem that ben ha-
lowid in crist iesus
and clepid seyntis with alle that ywardi cle-
pen the name of ooure lord iesus crist in ech
place of hem and of ooure. grace to ghough and
pees of god oure fadir and of the lord iesus
a crist. I do thankyngis to my god euernore
for ghough in the grace of god that is glouum to
ghou in crist iesus. for in alle things ghe ben
maad rich in hym in ech word and in ech
kunyng as the witnesseyng of crist is confer-
med in ghough, so that no thing falle in ghough in
ey grace that abiden the schewyng of ooure
lord iesus crist. which also schal conferne
ghough in the ende without cryme in the dai
of the conyng of oure lord iesus crist. a
true god bi whom ghe ben clepid into the fe-
loweschiphe of his sone iesus crist oure lord.
but, britheren, I bisech ghe bi the name of
oure lord iesus crist, that ghe alle seie the
same thing, and that dissentions be not
among ghou, but be ghe parfyt in the same
wist and in the same kunyng. for, my bri-
theren it is teold to me of hem that ben at
dees, that stryves ben among ghou. and I
seie that that ech of ghou seith, for I am
of poul and I am of apollo, and I am of cefus,
butter am of crist. whether crist is departid?
whethir poul was crucified for ghou? either
ghe ben baptised in the name of pou? I do
thankyngis to my god, that I baptise noon of
ghough but crispus and gauus, lest one man seie,
that ghe ben baptised in my name. & I bap-
tised also the hous of stefan. but I woot
not that I baptise any other, for crist sente
me not to baptise, but to prache the gospel,
not in wisdom of word, that the cross of crist
be not voided awei. for the word of the cross
is foltih to hem that perisschen, but to hem that
ben maad saaf, that is to seie to us, it is the
vertu of god. for it is written, I schal distrie
the wisdom of wise men. and I schal reprove
the prudence of prudent men. wher is the
wise man? where is the wise lawiere? where
is the purchasour of this world? whether god
hath not maad the wisdom of this world fon-
nyd? for the world in wisdom of god knew
not god bi wisdom, it pleside to god bi folof
prechynge to make hein saaf that bileuyned.
for lewis seken signes, and greekis seken wis-
dom but we prechen crist crucified to lewis
sclaunder, and to hethene men foli, but to
the lewis and greekis that we ben clepid we
prechen crist the vertu of god, and the wis-
dom of god. for that that is folt thing of god
is wiser than men, and that that is feble thing
of god is strengere than men. but, britheren,
se ghe ghoure clepying. for not manye wise
men attir the fleisch, not manye myghtis, not
manye noble, but god cheef the things that
ben fannyd of the world to confounde wise
men, and god cheef the feble things and dis-
pisable things of the word to confounde the
stronge things. and god cheef the unnable
things of the world & tho things that ben not
to distrie tho things that ben, that ech man
haue not gorie in his sight. but of him ghe
ben in crist iesus, which is maad of god to us
wisdom and rightwysnesse and hoolynesse and
aghenbiyng; that, as it is written, he that gho-
rieth haue gorie in the lord.

CHAP. II.

AND I, britheren, whanne I cam to ghough,
cam not in the hignesse of word called
of wisdom, tellynghe to ghough the witnesseyng
of crist. for I denye not me to kunne any thing
among ghough but crist iesus and him crucifid;
and I in synnesse and drede and mych tremp-
byng was among ghough, and my word and my
prechynge was not in a sutely styrnyng words
of manny otherwis, but in schewynge of spyrty and of vertu, that ghoure feith be not in the wisdom of men, but in the vertu of god. For we spoken wisdom among parfite men, but not wisdom of this world, neither of prinses of this world that ben distried, but we spoken the wisdom of god in mysterie, which wisdom is hid. Which wisdom god bifore ordainedyd bi-fore worlds into oure glorie, which noon of the prinses of this world knew. For if thei hadden knowne thei schulden neuer haue cru- cified the lord of glorie. But as it is writun, that ighe saigh not, ne eere herde, neither it stighede into herte of man what thingis god ariaid to hem that louen him, but god schewid to us bi his spyrty. For whi the spyrty serchith alle thingis ghe the depe thingis of god. And who of men woot what thingis beh of man. But the spyrty of man that is in him. So what thingis ben of god no man know. But the spirit of god. And we han not resseyued the spyrty of this world but the spyrty that is of god, that we wite what thingis ben ghouun to us of god. Whiche thingis we spoken also not in wise wordis of mannys wisdom, but in the doctrine of the spyrty, and maken a likenese of spriyntal thingis to goostti men. For a beestli man peryeuth not the thingis that ben of the spyrty of god, for it is foli to him. And he mai not undirstonde, for it is examyned goostli but a spriyntal man de- meth alle thingis, and he is demed of no man as it is writun, and who knew the witt of the lord? Or who taughte him? and we han the witt of crist.

CHAP. III.

AND I, britheren, myghte not speke to ghou as to spiritual men, but as to fleischli men. As to litle children in crist I ghat to ghou mylk drynk not mete. For ghe myghten not ghat neither ghe moure now. For ght ghe ben fleischli. For while stryf is among ghou wher ghe ben not fleischli, and ghe goon aftir man? For whanne sum seith I am of poul, another but I am of apollo, whor ghe ben not men? What therfore is apollo, and what poul? Thei ben mynystryis of him to whom ghe han bleyued, and to ech man as god hath ghyuen.

I plantide, apollo moostide, but god ghat encreesyyng therfore neither he that plauithis is ony thing neither he that moisith, but god that ghyeueth encreesyyng. And he that plauithis and he that moisith ben oon. And ech schal take his owne meede aftir his truee, for we ben the helperis of god, ghe ben the erthe tylyng of god, ghe ben the bidding of god. Aftir the grace of god that is ghouun to me as a wiys maister carpenter I settieth the founde- ment, and a nother bildith aboue. But ech man se how he bildith aboue. For no man mai sette a nother foundemt outaken that is sett, which is Cristi iues. For ony bildith ouer this foundement gold, silver, precious stoynys, stickis, hey or stobil euere man- nys werk schal be open. For the dai of the lord schal declare, for it schal be schewid in fier, the fier schal preehe the werk of ech man, what maner werk it is. If the werk of any man dwelle stille which he bildith aboue he schal resseuyee mede. If ony manny werk brenne he schal suffre harm but he schal be saaf, so netheles as bi fier, witen ghe not that ghe ben the temple of god, and the spyrty of god dwellith in ghou? And if ony *deoule the temple of god, god schal leese him; for the temple of god is booli which ghe ben. No man disseyue hymself, if ony man among ghou is seen to be wiys in this world, be he maad a fool that he be wiys. For the wisdom of this world is foli anentis god, for it is writun I schal caché wise men in her fel wisdom; and eft the lord knowith the thoughtis of wise men for tho ben veyn. Therefore no man haue glorie in' men, for alle thingis ben ghoure, either poul, either apollo, either cefis, either the world, either lyf, either deeth, either thingis present, either thingis to comynge. For alle thingis ben ghoure and ghe ben of crist, and crist is of god.
CHAP. III.

So a man gesse us as invynystria of crist, and dispenders of the mynysteries of god. now it is sought among the dispenders that a man be foundon trewe, and to me it is for the leeste thing that I be demed of ghou or of manys daie, but neithir I deme mynsylf. for I am no thing outrowynge to myself, but not in this thing I am justified, for he that demeth me is the lord. therfore nyle ghe deme biforn the tyme til that the lord cometh which schal lightne the hid thingis of derknessis, and schal schewe the counsels of hertis, and thanne preisynge schal be to ech man of god. and, britheren, I have transfigured these thingis into me and into apollo for ghou, that in us ghe lerne lest ouer that it is writun oon aghens a nother be blowen with pride for anothir. who demeth thee? and what last hou that thou hast not resseyued? what gloriest thou as thou haddist not resseyued? now ghe ben fil-lid, now ghe ben maad riche, ghe regnen without us, and I wolde that ghe regnen, that also we regne with ghou. and I gesse, that god schewide us the laste apostolis as thilke that ben sent to the deeth; for we ben maad a spectacle to the world and to angells and to men. we fools for crist, but ghe prudent in crist. we sike but ghe stronge. ghe noble, but we unnable. til into this oure we huncren and thirsten and ben nakid, and ben smyten with buffaides, and we ben unstable and we trauelien worclynyge with oure bondis. we ben cursid, and we blessen. we suffre perse-cucion and we abiden longe. we ben blas-fened, and we bisechen. as clesmysis of this world we ben maad the outcasystynge of alle thingis til ghit. I write not these thingis that I confounde ghou, but I warne as my moste dowertho sones. for if ghe han ten thousand of undir maistria in crist, but not manye sadris. for in crist iesus I haue gen-drid ghou bi the gospel. therfore, britheren,
i. CORYNTH.

that ghe be not mengid but if he that is nam-
ed a brothir among ghou, and is a lechour or coheteous or seruynghe to idolis, or a cursere or ful of drunkennesse or a raueynour, to take
not mete with suche. for what is it to me to
deme of hem that ben withoutforth? whether
ghe demen of not of thingis that ben within-
forth? for god schal deme hem that ben with-
withoutforth. so ghe awei yuel fro ghousil.

CHAP. VI.

DAR ony of ghou that hath a cause aghens
a nothir be demed at wickid men, and
not at hooli men? wher ghe witen not that
seynnis schulen deme of this world? and if
the world schal be deined bi ghou, be ghe un-
worthi to deme of the leeste thingis? when
ghe not that we schulen deme angelas? hou
myche more worldi thingis? therfore if ghe
han worldli domes, ordeyne ghe tho contempti-
ble men that ben in the chichre to deme. I
seie to make ghou aschamed, so ther is not
ony wys man that mai deme bitwixt a brothir
and his brothir, but a brothir with brothir stry-
uth in doom, and that among unfeithful men.
and now trespas is algetis in ghou, for ghe han
domes among ghou. whi rather take ghe no
wrong? whi rather suffren ghe not disseyt?
but also ghe doen wrong, and doen fraude
and that to britheren. wher ghe witen not
that wickid men schulen not weelde the kyng-
dom of god? nyle ghe erre, neither lechouris,
neithir men that seruen mawmetis, neithir
auouteris, neithir lechouris aghens kynde, neithir
thet that doen lecherie with men, neithir
thesys, neithir auercous men, neithir ful of
drunkennesse, neithir cursen, neithir raueyn-
ouris schulen weelde the kingdom of god.
and ghe weren sunnytyme these thingis. but
ghe ben waishen, but glie ben halowid, but
ghe ben justified in the name of our lord iesus
crist, and in the spyryt of oure god. alle
thingis ben lefful to me, but not alle thingis
*ben speedful. alle thingis ben lefful to me,
but I schal not be brought doun undir any
mannyis power. mete to the wombe and the
wombe to metis, and god schal distre bothe
this and that. and the bodi not to fornycaci-
ioun but to the lord. and the lord to the bodi.
for god reiside the lord and schal reise us
bi his uthu. witen ghe not that ghoure bodi
dies ben membris of crist? schal I thanne take
the membris of crist, and schal I make hear
the membris of an houre? god forbede. wheth-
ir ghe witen not, that he that cleueth to an
houre is maad oo bodi? for he seith ther schulen
be twyne in oo fleisch. and he that cleu-
eth to the lord is oo spyrtyt. fle ghe fornycaci-
oun. al synne, whatever synne a man do-
ith, is withoute the bodi, but he that doith
fornycacioun synne hym ghehens his bodi. wheth-
ir ghe witen not that ghoure membris ben
the temple of the hooli goost that is in ghou
whom ghe han of god? and ghe ben not
ghoure owne, for ghe ben bought with gree
priyss, glorifie ghe and bere ghe god in ghoure
bodi.

CHAP. VII.

BUT of thilke thingis that ghe han witen a
to me, it is good to a man to touche not
a womman. but for fornycacioun ech man
haue his owne wyf, and ech womman haue
hir owne hosebonde. the hosebonde ghelede
dette to the wyf and also the wyf to the hose-
bonde. the womman hath not power of hir
bodi but the hosebonde, and the hosebonde
hath not power of his bodi but the womman.
nyle ghe defraude ech to othir but perauraent
of consent to a tymne that ghe quyue tent to
preier, and eft turne aghen to the same thing,
lest sathanas tempete ghou for ghoure unco-
nyness. but I seie this thing as ghyvyng
leese, not bi comandement. for I wole, that
alle men ben as mysself, but ech man hath his
propre glitte of god, oon thus, and a nothir
thus. but I seie to hem that ben not weddid
and to widowis, it is good to hem it thei dwel-
Chap. VII.

... and if thei conteyne not hymselfe be thei wedded; for it were bettre to be wedded than to be brennt. But to hem that be bounden in matrimonye I commaunde, not I but the lord, that the wyf departe not fro the husbonde. And if that she departith, that she dwelle unwedded. Or be reconcilied to her husbonde, and the husbonde forsake not the wyf. But to othere I seie, not the lord, if any brotheir hath an unfeithful wyf and she consentith to dwelle with him, leue he her not. And if any woman hath an unfeithful husbonde, this consentith to dwelle with him, leue she not the husbonde. For the unfeithful husbonde is halowid bi the feithful womman, and the unfeithful woman is halowid bi the feithful husbonde: elli ghoure children weren unclene, but nowi bi hem hooli. That if the unfeithful depart, departe he: for whi the brothir or sister is not suzet to struage in suche, for god hath clepid us in pees. And wherof woost thou womman if thou schalt make the man saaf? or wherof woost thou man if thou schalt make the womman saaf? But as the lord hath departid to ech, and as god hath clepid ech man so go he, as I teche in alle chirchis. A man circumciscid is clepid, brynge he not to the prepuce: a man is clepid in prepuce, be he not circumciscid. Circumcision is not, but the kepyng of the commaundements of god. Ech man in what clepeing he is clepid in that dwelle he. Thou seruanta unt clepid, be it no charge to thee, but if thou mist be fre the rathere use thou. He that is a seruanta and is clepid in the lord is a free man of the lord. Also he that is a free man and is clepid is the seruanta of Crist. With prys ghe ben bought, nyle ghe be maad seruanta of men. Therefore ech man in what thing he is clepid a brothir dwelle he in this anentis god. But of virgynes I have no commaundement of god, but I gyue counsell as he that hath gete mercy of the lord that I be trewe. Therefore I seie that this thing is good for the present need, for it is good to a man to be so. Thou art bounden to a wyf, nyle thou seke unbynding: thou art unbounden fro a wyf nyle thou seke a wyf. But if thou hast taken a wyf thou hast not synned, and if a maiden is wedded sche synnymde not, nethels suche schulen baue tribulacioun of fleisch, but I spare ghou. Therefor, brethren, I seie this thing, the tyme is schort. Another is this, that thei that han wyues be as though thei hadden noone, and the that wepen as thei wepten not, and thei that iom as thei iomden not, and thei that ben as thei hadden not, and thei that usen this world as thei that usen not, for whi the figure of this world passith. But I wolde that ghe be withoutis bisnesse. For he that is withoutis wyf is bisi what thingis ben of the lord, hou he schal plese god. But he that is with a wyf is bisi what thingis ben of the world hou he schal plese the wyf, and he is departid. And a woman unwedidd and maiden thencith what thingis ben of the lord, that sche be hooli in bodli & spyryt. But sche that is weddid thencith what thingis ben of the world, hou sche schal plese the housbonde. And I seie these thingis to ghoure profyt, not that I caste to ghou a snare but that this is onest and that ghyueth esynesse without letting to make preieris to the lord. And if any man gessith hymselfe to be seien foul on his virgyn that she is ful woxun and so it bhoueth to be doon, do sche that that sche wele, sche synmeti, not if sche be weddid. For he that ordenynde stabli in his herte not haunynge nede, but haunynge power of his will and hath demed in his herte this thing to kepe his virgyn doith wel. Therefore he that iometh his virynge in matrimonye doith wel, and he that iometh not doith bettre. The womman is bounden to the lawe as long tyme as hir husbonde luyeth, and if hir husbonde is deede sche is deluyerid fro the law of the husbonde, be sche weddid to whom sche wolde oonli in the lord. But sche schal be more blessid, if sche dwelith thus aftir my counsell, and I wene that I haue the spyrty of god.

\textsuperscript{a} quod, \textsuperscript{b} end if, \textsuperscript{c} oscilla termini. \textsuperscript{d} non sit tibi cura. \textsuperscript{e} deest gete in MSS. \textsuperscript{f} reliquiem est. \textsuperscript{g} solae. \textsuperscript{h} divina. \textsuperscript{i} videt. \textsuperscript{j} super salut. \textsuperscript{k} puto.
CHAP. VIII.

BUT of these thingis that ben sacrificed to idolis we witen \quar for alle we han kunnyng, but kunnyngh bawith, charite edifieth. but if ony man gessith that b \can ony thing, he hath not ght knowe hoo it biloueth him to kunne. and if ony man loueth god, \this is known of him. but of meits that ben offerid to idolis we witen that an idol is no thing in the world, and that ther is no god but oon. for though ther ben summe that ben seid goddis eithir in heuene eithir in erthe, as ther ben manye goddis & manye lordis, netbeles to us is o god the fadir of whom ben alle thingis and we in him. and o god jesu crist bi whom ben alle thingis, and we bi him. but not in alle men is kunnyng. for summen with conscience of idol til now eten as thing offerid to idolis, and her conscience is defouild for it is syk. mete commendeth us not to god. for neieth we schulen faile if we eten not, neither if we eten we schulcn haue plente. but se ghe lest peraunteray this ghoure leue be maad hurtyng to sike men. for if ony man schal se him that hath kunnyng ethynge in a place where idolis ben worschipid, whether his conscience sithen it is syk schal not be edified to ete thingis offerid to idolis? and the syk brothir for whom crist diele schal perischa in thi kunnyng. forthus ghe synynge aghens britheren and snytynge her syke conscience synyen aghens crist. wherfore if mete sclaunderith my brotheir I schal neuer eiclys lest I sclaunderic my brothir.

CHAP. IX.

Whethir I am not free? am I not apostle? whethir I saigh not jesu crist oure lord? whethir ghe ben not my werk in the lord? and though to othere I am not apostle, but netheles to ghou I am, for ghe ben the little signe of myn apostilheed in the lord.

\quar. \seir. \bic. \haec licentia verea. \sed. \sacratiss. \vid. \scriptur. \militat. \cut. \that.
Chap. IX, X.

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weren undir the lawe. to hem that weren without lawe as I were without the lawe whanne I was not withouten the lawe of god, but I was in the lawe of crist, to wynne hem that weren withoute the lawe. I am maad syk to sike men, to wynne syke men. to alle men I am maad alle thingis to make alle men saaf. but I do alle thingis for the gospel, that o I be maad partener of it. witen ghe not, that thei that rennen in a furlong alle rennen, but oon takith the priye. so renne ghe, that ghe catche. ech man that streytheth in fight absteystheth hym fro alle thingis. and thei that thei take a corupable crowne, but we an uncorupt. therfore renne so, not as into an uncerteyne thing, thus I fyte not as betynge the eyr: but I chastise my body and brynge it into seruage, lest peernuere whanne I preche. to othere, I mysylf be maad repreuable.

CHAP. X.

Butheren; I nyle that ghe unknowne, that alle owre fradiris weren undir cloude, and alle passiden the see, and alle weren baptysid in moyses in the cloude and in the see, & alle setten the same spirtial mete, and alle drunken the same spirtial stoon folowyng hem, and the stoon was crist. but not in ful manye of hem it was wel pleasant to god. for whi, thei were cast down in desert. but thingis ben deon in figure of us, that we be not coueiters of yuele thingis as thei coueitiden. neithir be ghe maad idolateris as summe of hem, as it is writyn, the peple sat to ete and drynyre, and thei risyn up to pleyn. neithir do we fornycacon as summe of hem diiden fornycacioun, & the and twenty thousandis weren deede in oo dai. neithir tempete we crist as summe of hem temptiden, and perischeden of serpentes. neithir grutche ghe as summe of hem grutchiden, and thei perischeden of a distriere. and alle these thingis lelden to hem in figure, but thei ben writyn to oure amending into whiche the endis of the worldis ben comun. therfore he that gessith him that he stondith, se he that he falle not. teuptacioun take not ghou but manysy temptacioun. for god is trewe which schal not suffre ghou to be tempid above that that ghe moun, but he schal make with temptacioun also puruayence that ghe moun suffre. wherfore ghe moost dereworthil to me, sle ghe fro worschipynge of manwykis. as to prudent men I speke, deme ghe ghsuyl that thing that I seie. whethir the cuppe of blessyng which we blesen is not the conlyng of cristis blod? and whethir the breed which we breken is not the takynge of the bodi of the lord? for we manye ben oo breed and oo bodi, alle we that taken part of oo breed and of oo cuppe. se ghe israel affir the fleisch, whethir thei that eten sacrifisis ben not parteneris of the ater? what thertore seie I, that a thing that is offsrid to idolis is ony thing, or that the idol is ony thing? but the thingis that hethen men offren, thei offren to deuellis and not to god. but I cnyl that ghe be maad felowyng of fendis. for ghe moun not drynyke the cuppe of the lord, and the cuppe of fendis; ghe moun not be parteneris of the board of the lord, and of the board of fendis. whether we han enuyse to the lord? whether we ben strengerere than he? alle thingis ben leffil to me, but not alle thingis ben spedeful. alle thingis ben leffil to me, but not alle thingis edifien. no man seke that thing that is his owne, but that thing that is of anothir. al thing that seeld in the bochere ete ghe axynge no thing for conscience. the erthe and the pietyne of it is the lordis. if ony of hethen men clepith ghous to soper and ghe wolen go, al thing that is set to ghous ete ghe, axynge no thing for conscience. but if ony man seith, this thing is offsrid to idolis, nyle ghe ete for lim that schewide and for conscience. and I seie not thi conscience but of anothir. but whereto is my frend demed of a nothir manysy conscience. therfore if I take part with grace, what am I blaseuned for that I do thansik? therfore whethir ghe eten or drynyken or doen ony othir thing, do ghe alle
thingis into the glory of god. be ghe without
sclaundre to liews and to lheben men and to
the chirche of god: as I bi alle thingis plese
to alle men, not sekynte that that is profitable
to me, but that that is profitable to manye
men that thei be maad saaf.

CHAP. XI.

B e ghe my foloweris as I am of crist; and
britheren I preise ghou, that bi alle
thingis ghe be myndeful of me, and as I bitook
to ghou my comandements ghe holden. but
I wole that ghe wite, that crist is heed of ech
man, but the heed of the womman is the man,
and the heed of crist is god. ech man prei-
ynge or profeciynge whanne his heed is hilid,
defoulith his heed: but ech womman preiynge
or profeciynge whanne hir heed is not hilid de-
foulith hir heed; for it is oon as if sche were
ballid. and if a womman be not keuerid, be
sche pollid. and if it is foul thing to a wom-
man to be pollid, or to be maad ballid, hile
sche his heed. but a man schal not hile his
heed, for he is the ymage and the glory of
god: but a womman is the glory of man.
for a man is not of the womman, but the
womman of the man. and the man is not
maad for the womman, but the womman for
the man. therfore the womman schal haue an
hilyng on hir heed also for angelis. netheles
neither the man is withoute womman, neither
the womman is without man in the lord. for
whi as the womman is of man, so the man is
bi the womman, but alle thingis ben of god.
deme ghe ghoulsif. bisemeth it a womman
not hilid on the heed to preie to god? neithir
the kynde itselw teallith us. for if a man nor-
rissche long heer it is schechise to him. but
if a womman norissche long heer it is glorie to
hir, for heeris ben ghouen to hir for keueryng.
but if ony man is seien to be ful of stryf we
han not such custom neithir the chirche of god.
but this thing I comaunde. not preisynte that

ghes comen togider not into bettre but into the
worste. first for whanne ghe comen togider
into the chirche I heere that dissencious ben
in parti I leue. for it bihoueth eresies to
be that thei that ben preued ben openli knowen
in ghou. therfore whanne ghe comen togider c
into oon, now it is not to ete the lordis soper.
for whi ech man bistrokith his soper to ete,
and oon is hungri and a nothir is drunken.
whethir ghe han not housia to ete and drynkyn?
or ghe dispisen the chirche of god, and con-
founden hem that han noone? what schal I
seie to ghou? I preise ghou? herynne I
preise ghou not. for I haue taken of the lord to
that thing which I haue bitaken to ghou. for
the lord esus in what nyght he was bitrayed
took breed and dide thanskyngis and breuk and
seide, take ghe and ete ghe, this is my bodi
which schal be bitrayed for ghou, do ghe this
thing into my mynde. also the cuppe ater
that he hadde soupid and seide, this cuppe is
the newe testament in my blood, do ghe this
thing as ofte as ghe schulen drynkyn, into my
mynde. for as ofte as ghe schulen ete this
breed and schulen drynkyn the cuppe, ghe
schulen tell the deeth of the lord til that he
come. therfore who euere eteth the breed or
drynkith the cuppe of the lord unworthi, he
schal be gilit of the bodi and of the blood of
the lord. but preue a man hymself, and no
ete he of thilk breed & drynkyn of the cuppe.
for he that eteth and drynkith unworthi, eteth
and drynkith doom to him, not wiseli demyng
the bodi of the lord. therfore among ghou
manye ben sike and feble, and manye sleepen.
and if we demyndi wiseli uself, we schulen
not be demed. but while we ben demed of
the lord we ben chastisid, that we be not
dampned with this world. therfore, my brir-
theren, whanne ghe comen togider to ete,
's abide ghe togider. if ony man hungrith eke
he at boom, that ghe come not togider into
doom: and I schal dispose other thiungis
whanne I come.
chap. xii, xiii.

chap. xii.

but of spiritual things, brethren, I nyle that ghe unknown. for ghe witen that whanne ghe weren hethen men hou ghe weren led goynge to dounebe mawmetis. therefore I make knowne to ghou, that no man spekyng in the spiryte of god seith departying fro iesus, and no man mai seie the lord iesus, but in the hooli goost. and dyuere ther be, but it is al oo spirit. and dyuere seruyces ther ben, but it is al oo lord. and dyuere worchyngeis ther ben, but al is oo god that worchith alle things in alle things. and to ech man the schewynge of spyryte is ghouun to profyte. the word of wiadom is ghouun to oon bi spyryte. to a nother the word of kunnynge bi the same spyryte. feith to a nother in the same spyryte. to a nothir grace of heithis in oo spyryte. to a nothir worchynge of vertues. to a nother profecie. to a nother verrei knowynge of spyritys. to a nother kyndis of langagis. to a nother expounynge of wordis. and oon and the same spirit worchith alle these things departhyng to ech bi hemself as he wole. for as ther is oo bodi, and hath manye membris, and alle the membris of the bodi whanne tho ben manye ben oo bodi, so also crist. lor in oo spyryte alle we ben baptised into oo bodi eithir iweis eithir hemselfe, eithir seruantis eithir free, and alle we ben filid with drynk in oo spyryte. for the bodi is not oo membre but manye. if the foot seith for I am not the hond I am not of the bodi, not therfore it is not of the bodi. and if the eere seith for I am not the ygle I am not of the bodi, not therfore it is not of the bodi. if al the bodi is the igeb, where is heeryng? and if al the bodi is heeryng where is smellyng? but now god hath seth membris, and ech of hem in the bodi as he wolde. that if alle weren oo membre, where were the bodi? but now ther ben manye membris but oo bodi. and the igeb mai not seie to the hond I have no rede to thi werkis. or eft the heed to the feet ghe ben not necessarie to me.

chap. xiii.

if I speke with tungis of men and of angels and I have not charite, I am maad as bras sownyng, or a cymbal tyuklyng. and if I haue profecie and knowe alle mysteries and al kynnynge, and it I haue al feith, so that I moue hillis fro her place, and I have not charite I am nought. and it I departe alle my goodis into the metis of pore men, and if I bitake my bodi so that I brenue and if I haue not charite it profiteth to me no thing. charite is pacient, it is benyng. charite enuyeth not, it dought not wickilui, it is not blowyn, it is not coueusitous, it sekithe not tho thingis that ben huse owne. it is not stired to wratthe, it tienkith not yuel, it ioeith not on wickidnesse, but it ioeith to gode to trethe, it

6. inter quos optimum note, et antiquiores praestantes.
suffrith alle thingis, it billeueth alle thingis, it 
hopith alle thingis, it susteyneth alle thingis. 
charite fallith neuere doun. whethir profecies 
shulen be voidid, eithir langagis shulen 
coese, eithir science schal be distryst. for 
aparti we known, and aparti we profecien, 
but whanne that schal come that is parfyt, that 
thing that is of parti schal be auoidid. whanne 
I was a litil child I spak as a litil child, I un-
stood as a litil child, I thought as a litil child; 
but whanne I was made a man I 
voidide the thingis that weren of a litil child. 
and we seen now bi a * myrour * in derkenesse, 
buthanne face to face. now I knowe of parti, 
but thanne I schal knowe as I am known. 
and now dwellen feith, hope and charite these 
there, but the moost of these is charite.

CHAP. XIII.

SUE ghe charite, * loue ghe spyrithial thingis, 
but more that ghe profecien. and he that 
spekeith in tunge spekeith not to men but to god. 
for no man heerith, but the spyrty spekeith 
mysteries. for he that profecieith spekeith to 
men to edificaciuon and monestys and coun-
fortying. he that spekeith in tunge edifieth him-
slf, but he that profecieith edifieth the chirche 
of god, and I woke, that alle ghe spaken in 
tungis but more that ghe profecie. for he that 
profecieis is more than he that spekeith in 
langagis, * but peraunture he exponne that the 
chirche take edificacion. but now, britheren, 
if I come to ghou and speke in langagis, what 
schal I profite to ghou? but if I speke to ghou 
either in reuelacion, eithir in science, eithir in 
profecie, eithir in techying? for the thingis that 
ben * withouten the soule ghymeth vocis, eithir 
pipe eithir harpe, but the ghyvon distinctiuon 
of sownyngis hou schal it be knowyn that is 
sungun eithir that that is trumpid? for if a 
trumpe ghyve an uncerteyn soun, who schal 
make hymself redi to bateil? so but ghe ghyve 
an opun word bi tunge, hou schal that that is 
seid be knowyn? for ghe schulen be spekyng

* in veyn: ther ben manye kindis of langagis 
in this world, and no thingis without vois. 
but if I knowe not the vertu of a vois, I schal 
be to hym to whom I schal speke a barbarlyk, 
and he that spekeith to me shal be a barbarik 
so ghe:for ghe ben * louers of spyritys seke ghe 
that ghe be plenteuous to edificacion of the 
chirche. and therfore he that spekeith in lan-
gage, preie that he exponne. for if I preie in 
tunge my spyrty preie. myn understandyng 
is without fruyt. what thanne? I schal preie 
in spyrty, I schal preie in mynde. I schal 
seie salm in spyrty, I schal seie salm also in 
mynde. for if thou blessist in spyrty, who 
fillith the place of an idiot, hou schal be seie 
amen on thi blessing? for he woot not what 
thou seist. for thou doist wel thankyngis but 
a nothir man is not edified. I thanke my god 
for I speke in the langage of alle ghou, but 
in the chirche I wole speke fyue wordis in my 
witt that also I teche othere men, than ten 
 thousandis of wordis in tunge. britheren, nyle 
ghe be maad children in * wittis, but in malice 
be ghe children, but in wittis be ghe parfite. 
for in the lawe it is writun, that in othir tungis 
and othir lippis I schal speke to this peple, 
and neithir so thei schulen becre me seith 
the lord. therfore langagis ben into tokene not to 
feithful men but to men out of the feith. but 
profecies ben not to men out of the feith, but to 
feithful men. therfore if al the chirche come 
todiegire into ouu and alle men speken in tungis, 
if idiots, eithir men out of the feith, entren, 
whether thei schulen not see what ben ghe 
woode? but if alle men profecien, if any un-
feithful man or idiot entre he is conuycyt of alle, 
he is wiscly deeme of alle. for the lid thingis 
of his herte ben knowyn, and so he schal 
falle doun on the face and schal worshipec 
god, and schewe verli that god is in ghou. 
what thanne britheren? whanne ghe come 
todiegire ech of ghou hath a salm, he hath tech-
yng. he hath apocalips, he hath tunge, he 
hath exponyng: alle thingis be thei doon to 
edificacion. whether a man spekith in tunge 
bi tweie men eithir thre at the mooste and bi
parties that oon ynterprete. but if ther be
not an ynterpreut, be he stille in the churche,
and speke he to himself and to god. profetis
tweyne or thre seie, and othir wisel deme.
but if ony thing be schewed to a sirte the
formere be stille. for ghe moun profece alle
eh by himself, that alle men lerne and alle
*monest. and the spritis of profetis be
suget to profetis. for whi god is not of dis-
sencioun but of pees: as in alle churcchis of
holi men I teche. wommen in churches be
stille, for it is not suffrid to hem to speke,
but to be suget as the lawe seith. but if thi wolen
ony thing lerne at hoom axe thei her husbandis,
for it is foult thing to a womman to speke in
churcche. whether of ghou the word of god cam
forth? or to ghou aloone it cam? if ony man
*is seien to be a profete or spiritual. knowe
he tho thingis that I write to ghous for the ben
the commandements of the lord. and if ony
man unkoweth, he schal be unnoweth. there-
fore britheren, loue ghe to profecie, and nyle
gher forbede to speke in tungis. but he alle
thingis doen honestli and bi due ordre in ghou.

CHAP. XV.

B

Rithren: I make the gospel knowun to
ghou which I have prechid to ghou, which
also ghe han taken, in which ghe stonden also
bi which ghe schulen be saued. bi which res-
oun I haue prechid to ghou if ghe holde, if
ghe han not blyued ideli. for I bitook to ghou
at the bigynnynge that thing which also I haue
resseyued, that cist was deed for our synnes
by the scripturis, and that he was bired, and
that he roos aghen in the thridde dai aftir
scripturis, and that he was seien to cefas, and
aftir these thingis to elloeuene. afferward he
was seien to mo than fyue hundrid britheren
togyder, of whiche manuye lyuen ghit, but
summe ben deede. afferward he was seien to
ianes, and afferward to alle the apostlis: and
last of alle he was seien also to me as to a
*deed borun child. for I am the leeste of
apostlis, that am not worthy to be clepid
apostle, for I pursuyde the churche of god.
but bi the grace of god I am that thing that I
am. and his grace was not voide in me; for
I trauellide more plenteousli than alle thei,
but not I but the grace of god with me. but
whether I or thei so we han prechid, and so
ghe han bilene. and if chriost is prechid that
he roos aghen fro deeth, hou seyn summen
among ghou that the aghenrisyng of deede men
is not? and if the aghenrisyng of deede men
is not, neithir crist roos agien fro deeth. and
if crist roos not, oure prychynge is veyn,
*oure feith is veyn, and we ben foundun false
witnessis of god. for we han seid witnessyng
aghenes god, that he reiside cist whom he
reiside not, if deed men risen not aghen.
for whi if deed men risen not aghen, neithir cist
roos aghen. and if cist roos not aghen our
feith is veyn, and ghit ghe ben in ghoure synnes.
and thanne thei that han died in cist han per-
risched. if in this lyf oonli we ben hopynge
in cist we ben more wretched than alle men.
but now cist roos aghen fro deeth the firste
fruyt of deede men. for deeth was bi a man,
and bi a man is aghenrisyng fro deeth. and
as in adam alle men dien, so in cist alle men
schulen be quykened. but ech man in his
ordre, the firste fruyt cist, afferward thei that
ben of cist, that blyyden in the comyng of
crist. afferward an ende, whanne he schal bi-
take the kyngdon to god and to the fadir,
whanne he schal avoid al princeheed and power
& vertu. but it bihoueth him to regne til he
putte alle hise enemies undir hise feete. and
*at the laste deeth the enemy schal be distried,
for he hath mad suget alle thingis undir hise
feet. and whanne he seith, alle thingis ben
suget to him, without doute *outaken him
that sugetide alle thingis to him. and whanne
alle thingis ben suget to him, thame the same
hymself schal be suget to him that made suget

* subterrer.  b vnden.

Abertino, s mychb chryst. MS. Rota et Pecii. Hoccl. in Epist. 4 venere nostris,
in MSS. Lei. nonnullis, quos vidis: cx. Quinque qui pace me, a legant nostris, a venere. D. W.
* a se

f vnan.

5 novissime.
alle thingis to him, that god be alle thingis in
alle thingis. else what schulen thei do that
ben baptisid for deede men? if in no wise
deede men risen aghen, wherto ben thei bap-
tisid for hem, and wherto ben we in pereil
eueri our? ech dai I die for ghoure glorie,
britheren, which glorie I haue in crist iesus
cure lord. if affir man I haue foughiten to
beestis at effesie, what profittith it to me if
deede men risen not aghen? ete we and drynke
we, for we schulen die to morowe. nyle ghe
be disacyued, for yuele spechis distriken goode
*thevis. awake ghe iuste men, and nyle ghe
do synne, for summe han ignorance of god,
but to reverence I speke to giou. but sum
man seith, hou schulen deede men rise aghen?
or in what maner bodi schulen thei come? un-
wise man, that thing that thou sowyst is not
quykened but it die first. and that thing that
thou sowyst, thou sowyst not the bodi that is to
come but a nakiad corn, as of whete or of
summe othir seeds, and god glyueth to it a
bodi as he wole and to eath of seeds a prope
bodi. not ech fleisch is the same fleisch, but
oon is of men, anothir is of beestis, a nothir is
of briddis, a nothir of fischis. and heuenli
bodies ben, and esthelie bodiis ben, but oo
glorie is of heuenli bodies, and a nothir is of
etheli. a nothir clerensesse is of the sunne,
a nothir clerensesse is of the moone, and a nothir
clerensesse is of sterris. and a sterr dyuersi
fro a sterr in clerensesse. and so the aghen
rysing of deede men. it is sowun in corpu-
cioun, it schal rise in uncorpuccioun. it is
sowun in unnoble, it schal rise in glorie. it
is sowun in ynfyrmyre, it schal rise in ertur.
it is sowun a beestli bodi, it schal rise a spirital
bodi. if ther is a beestli bodi, ther is also a
spiritual bodi, as it is wriuten, the firste man
adam was maad into a soule lyuyng. the
lastle adam into a spyrtyt quykenyng. but the
firste is not that is spirital, but that that
is beestli, afterward that is spirital. the
firste man of iesus is etheli, the secunde
man of heuen is heuenli. such as the etheli man
is, suche ben the etheli men. and suche as
the heuenli man is, suche ben also the heuenli
men. therefore as we han born the ymage of
the iesus man, bere we also the ymage of
the heuenli. britheren, I seye this thing, that
fleisch and blood moun not welde the kingdom
of god. neithir corpuccioun schal welde uncor-
puccioun. Io I seye to ghou *primyte of hooli
thingis, and alle we. schulen rise aghen, but
not aile we schulen be chaungid. in a mo-
ment, in the twyklyng of an ieshe, in the last
trump. for the trump schal sowe, and
deede men schulen rise aghen without cor-
puccioun and we schulen be chaungid. for it
hiboueth this corpuccioun thing to clothe uncor-
pucoucious, and this deedli thing to put awai
undeedlynesse. but whanne this deedli thing
schal clothe undeedlynesse, thanne schal the
word be doon that is wriuten, deeth is *sopun
up in victorie. deeth where is thi victorie?
deeth where is thi pricke? but the pricke of
deeth is synne, and the ertur of synne is the
lawe. but do we thankyngis to god, that ghafto
to us victorie bioure lord iesus crist. therafore
my dereworthre britheren, be the stidfast, and
unmouable, byenge plentamente in werk of the
lord, euermore witynge that ghoure trauel is
not idil in the lord.

CHAP. XVI.

BUT of the gederyngis of monet that ben
maad into seymis as 1 ordeyndye in the
churchis of galathis, so also do ghe oo dai of
the woke. ech of ghou kepe at hymself kep-
yng that that plesith to him, that whanne I
come the gaderingis be not maad. and whanne
I schal be present whiche men ghe preuen I
schal sende hem bi epistlis to bere ghoure
grace into iesusalem, that if it be worthi that
also I go, thei schulen go with me. but I
schal come to ghou whanne I schal passe bi
macodenye, for whi I schal passe bi macedonie
but perauenture I schal dwelle at
ghou, or also dwelle the wyntyr, that ghe lede
me whidir euer I schal go. and I wole not
now se ghou in my passyng, for I hope to
dwelle with ghou awhile as the lord schal suf-
fre, but I schal dwelle at effesi tilto wiston-
tide. for a greet dore and an open is opened to
me, and manye aduersaries. and if tymo-
the come, se ghe that he be without drede with
ghou, for he worchith the werk of the lord as
I. therfore no man despise him, but lede ghe
him forth in pees that he come to me, for I
abide him with britheren. but, britheren, I
make knowyn to ghou of apollo, that I preide
him myche that he schulde come to ghou with
britheren, but it was not his wille to come
now, but he schal come whanne ha schal haue
leiser. walke ghe and stonde ghe in the feith,
do ghe manli and be ghe comforftid in the
lord, and be alle ghoure thiagis doon in char-
rite. and britheren I biseche ghou ghe know-
en the hous of stephan and of: fortunati and
achaiici, for thei ben the firste fruytie of achaie
and into mynysterie of seyntis thei han ordei-
ed hemsilf. that also ghe ben sogetis to siche,
and to ech worchynge toigidre and travelynge.
for I haue loie in the presence of stephan and
of fortunati and achaici, for thei filiden that
thing that faile to ghou. for thei han re-
freisachid bothe my spryyt and ghoure. ther-
fore knowe ghe hem that ben suche maner
men. alle the chirches of asie greeuten ghou
wel. aquyla and prisca with her homeli
chyrche greeuten ghou mych in the lord, at
the which also I am herborid. alle britheren
greeuten ghou wel. greeete ghe wel toigidre in
hooli coss. my gysting by poulis bond. if
ony man loueth not oure lord iesus crist be he
cursid mera natha. the grace of oure lord
iesus crist be with ghou. my charite be with
ghou alle in crist iesus oure lord. amen.
here eueth the firste epistle to corinthies
and bigynneth a prolog on the ii.

AFTIR penance doon poul: writith to corinthis a pistle of: comfourt fro troade bi titus,
and he preith ben, and excith to bettre thingis, and schewith that thei weren maad
soori but amendid. jerom in his prolog on this epistle seith al this.

2 CORYNTH.

CHAP. T.

OUL apostle of i-

sus crist bi the

tille of god and
tymuthe brothir to
the chirche of god
that is at corithy
with alle seyntis
that ben in al a-

chaie, grace to ghou and pees of god oure fa-
dir and of the lord iesus crist. blessid be god
b
and the fadir of oure lord iesus crist, fadir of
mercies and god of al comfourt, which com-
forthus in al oure tribulacioun that also we
moun-comforte hem that ben in al disebe bi
the monestyng bi which also we ben monestid
of god. for as the passiouns of crist ben plen-
teuouse in us, so also bi crist oure comfort is
plenteuous. as whither we ben in tribulaci-
cion, for ghoure tribulacioun and healteh.
either we ben countfortid for ghoure countfort.
either we ben monestid for ghoure monesting and beelthe, whiche worcith in ghou the suffer-
ing of the same passionw whiche also we sufferen, that oure hope be **sad for ghou.** wit-
ynge for as ghe ben felowis of passionw, so ghe schulen be also of countfort. for byth-
ren, we wolen, that ghe wite of oure tribula-
cioun that was doon in aie. for **ouermaier**
we weren greued ouer-myght, so that it *anoi-
ed* us ghe to lye. but we in ussiif hadden
answer of deeth, that we truiste not in us, but
in god that reisith deed me. which deley-
riere us and deleyereth fro so gret preis into
whom we hopen. also ght he schal deliuerre
while also ghe helpen in preier for us, of that
the persoones of manye faces of that ghyuyng
that is in us thankyngis be doon for us bi man-
nye men to god. for oure glorie is this, the
witnessynge of oure conscience, that in simple-
ness and clemynesse and ole in fleischli
wisdom but in the grace of god we lyuyden in
this world, but more plenteousi to ghou.
and we witen not other thingis to ghou than
the that ghe han rad and knowe, and I hope,
that into the ende ghe schulen knowe as also
ghes han knowe us aparti. for we ben ghoure
glorie as also ghe ben oure in the day of oure
lord iesus crist. and in this tristenynge wolde
first come to ghou that ghe schulen have the
seconde grace, and passe bi ghou into mace-
donye, and efft from macedonye come to ghou,
and of ghou be led into iudee. but whanne I
wolde this thing, wher I uside "unstidefast-
nesse? either tho thingis that I thunke I thunke
aftr the fleisch, that at me be it and it is not?
but god is trewe, for oure word that was
at ghou is and is not is the itherne, but is *i*
is in it. for whi iesus crist the sone of god
which is prechid among ghou bi us, bi me and
siluan and tymothe ther was not in him is and
is not, but is was in him. for whi hou manye
ecuer ben bihezis of god in thilk is *ben fulful-
lid.* and therfore bi him we seyn amen, to
god to oure glorie. sothli it is god that con-
fermeth us with ghou in crist, and the which
anoyntide us, and which markide us, and ghsa
ernys of the spyrtyt in oure hercis. for **"clepe g**
god to witnesse aghens my soule, that I spar-
unge ghou cam not ouer to corynthe. not
that we ben lords of youre feith, but we ben
helpers of ghoure ioie, for thorough bileue ghe
stonden.

CHAP. II.

**AND I ordeynyd this thing at me, that I**
schulde not come etsoone in heyunesse
to ghou. for if I make ghou soori, who is he
that gladith me but he that is sorowful of me?
and this same thing I wro at ghou that
whanne I come I haue not sorow on sorow of
the which it biforn me to have ioie. and
I triste in ghou alle that my ioie is of alle ghou.
for of mych tribulacioun and angwisch of herte
I wro to ghou bi manye teers. not that ghe
be sori, but that ghe wite what charite I *have
more plenteousi* in ghou. for if any man
hath maad me sorowful, he hath not maad me
sorowful but aparti that I charge not ghou alle.
this blaynyng that is maad of manye suffisith to
him that is such oon. so that aghenward ghe
rathir forghyuen and countforte lestere peraunter-
ture he that is such a maner man be sopun up
bi more greyt heyunesse. for which thing I
bische ghou that ghe conferme charite into
him. for whi therfore I wro this, that I
knowe ghoure preef whether in alle thingis ghe
ben obedient. for to whom ghe han forghyu-
en any thing also I haue forghyue. for I that
that I forghaf if I forghaf any thing have of ghou
for ghou in the person of crist, that we
ben not disseyued of sethens. for we know-
en hise thoughts. but whanne I was comun
to trowe for the gospel of crist, and a dore
was opened to me in the lord, I hadde not
reste to my spyrtyt for I found not my brthir
titre. but I seide to hem fare wel, and I pas-
side into macedonye. and I do thankings to
Chap. III, III.

god that overmore maketh us to have victorie in Crist Iesus, and scheweth bi us the odour of his knowing in each place. for we ben the good odour of Crist. to god among these that ben mead saaf, and among these that perischten. to other southen odour of death into death, but to ethere we ben odour of lyf into lyf. and to these thingis who is so able? for we ben not as many that doen auotruie bi the word of god, but we spaken of clemensse as of god before god in Crist.

CHAP. III.

Bygenn we therfore eftsoone to praise usill? or whethir we neden as summen piastr of preisyng to ghou or of ghou? ghe ben oure piste wrien in oure hertis which is knownen and red of alme men and mead open. for ghe ben the piste of Crist mynystred of us, and wrien not wih enke, but bi the spirryt of the lyuyng god. not in stoneene tabis, but b in fleischli tabis of herte. for we han such trist bi Crist to god, not that we ben sufficient to thenke any thing of us as of us, but oure suffisance is of god. which also made us able m ynystred of the newe testament, not bi lettre but bi spirryt. for the lettre sleeth, but the spirryt quykeneth. and if the mynystracion of deeth wriht bi lettre is stonyng was in glorie, so that the children of Israel myghten not bighet into the face of moises for the glorie of his cheer which is auoidid, dou schal not the mynnystracion of the spirryt be more in glorie? for if the mynnystracion of dumphacion was in glorie, mych more the mynnystrie of right-wynnesse is plenteous in glorie. for that therad that was cleer was glorified in this part for the excellent glorie. and if that is auoidid is bi glorie, mych more that that dwelth stille is in glorie. therfore we that han such hope use monch trist. and not as moisses leide a veil on his face, that the children of Israel schulden not bighet into his face, which veil is auoidid, but the Wittis of hem ben asto-

nyed. for into this daie the same veil in redyng of the oolde testament dwellith not auoidid, for it is auoided in Crist. but into this daie whenne moises rad the veil is put on her hertis. but whanne israel schal be conuertid to god the veil schal be done awei, and the spirryt is the lord. and where the spirryt of the lord is there is freedom. and alle we that with open face seen the glory of the lord be transfiournd into the same ymage fro clerenessse into clerenessse as of the spirryt of the lord.

CHAP. III.

Herefore we that han this administraciouin, after this that we han geten merci faile we not, but do we awei the priu thingis of schame, not waiyng in sutil gile, neithir doyng auotruie bi the word of god, but in scheyng of the treuthe, commendyng usill to ech conscience of men before god. for if also oure a gospel is keuerid, in these that perischten it is keuerid. in which god hath blend the soulis of unfeithul men of this world, that the lightynge of the gospel of the glorie of Crist which is the ymage of god schyne not. but we c prechen not usill but oure lord Iesus crist, and us ghoure servants bi Iesus crist. for god that sende light to schyne of derknesse he hath ghyue light in oure hertis to the lightynge of the science of the clerenessse of god in the face of Iesus crist. and we han this tresour in " brotit vessels, that the worthynesse be of god-dis vertu and not of us. in alle thingis we suffer tribulation, but we ben not ung-wisschid or anoidid. we ben mead pore, but us wantith no thing. we suffer perseccution, but we ben not forseen. we ben mead lowe, but we ben not confoundid. we ben cast down, but we perischten not. and euermore we beren aboute the sleyst of Iesus in oure bodi, that also the lyf of Iesus be schewid in oure bodies. for euermore we that lyuen ben taken into deeth for Iesus, that the lyf of Iesus

\[\text{b auctiumus}\]
be schewid in oure deedil fleisch. therefore 
be death worchith in us but lyf in ghou. and we 
han the same spryty of feith, as it is witten, I 
haue bileeued, wherfor I han spoke. and we 
bileeuen, wherfore also we spoken. witynge 
that he that reiside iesus schal also reise us 
with iesus, and schal ordeyne with ghou and 
alle thingis for ghou, that a plenteuous grace 
bi manye thankynge be plenteuous into the 
glorie of god. for which thing we failen not, 
but though oure uttir man be corruptid, nethe-
les the yynere man is renewid fro dai to dai. 
but that light thing of oure tribulacioun that 
lastith now but as it were bi a moment, wor-
chith in us ouer mesure an euerlastynge 
birthun into the highnesse of glorie. while 
that we biholden not tho thingis that ben seien, but 
 tho that ben not seien. for tho thingis that 
ben seien ben but durynge for a schort tyne, 
but tho thingis that ben not seien ben euer-
lastynge.

CHAP. V.

A
ND we witen, that if oure eterhelis hous of 
this dwelling be dissolved, that we han 
a blydyng of god, an hous not maad bi hondis 
euerlastinge in heuenis. for whi in this thing 
we morenen couetyng to be clothid aboue 
with oure dwelling which is of heuenes. if 
netheles we ben foundun clothid and not nak-
id. for whi we that ben in this tabernacle so-
rowen withynne, and ben heuyed for that that 
we wolen not be spoldid, but be clothid aboue, 
that thiik thing that is deedil be sopun up of 
lyf. but who is it that unakith us into this 
same thing, god that ghaft to us the cernes of 
the spryty. therfore we ben 2 hardi algatis 
and witen, that the while we ben in this bodi 
we goon in pilgrimage fro the lord. for we 
walken bi feith, and not bi cleer sight. but 
we ben hardi and han good wilde more to be in 
pilgrimage fro the bodi, and to be present to 
god. and therfore we stryuen whether absent 
whether present to plese to him. for it beho-
ueath us alle to be schewid bifore the trone of 
crist, that every man telle the propre thingis 
of the bodi as he hath done eithir good eithir 
yuel. therfore we witynge the drede of the 
lord counsele men, for to god we ben open. 
and I hope, that we ben open also in ghoure 
consiences. we commenden not usylf ef-
some to ghou, but we ghyuen to ghou occa-
sion to haue glorie for us, that ghe haue to 
hem that gloriyn in the face and not in the 
herfe. for othir we bi mynde passen to god, 
either we ben sobre to ghou. for the charite 
of crist dryueuth us, gessyngyn this thing, that 
if oon diele for alle thonne alle weren deede. 
and crist diele for alle, that thei that lyuen 
lyuen not now to hemself, but to him that 
diede for hem and roos aghen. therfore we 
fro this tyne knownen no man aftir the fleisch, 
though we knownen crist aftir the fleisch, but 
now we knownen not. therfore if ony newe 
creature is in crist, the oolde thingis be pas-
sid, and lo alle thingis ben of god. which 
reconcileid us to him bi crist, and ghaft to us 
the seruyse of reconcileying. and god was 
in crist reconcileinge to him the world, not 
rettyne to hem her gilts, and puttide in us 
the word of reconcileying. therfore we use 
message for crist as if god monsisth bi us, we 
bisechen for crist be ghe reconcileid to god. 
god the fadir made him synne, 2 that is a sac-
crafice for synne for us which knew not synne, 
that we schulden be maad rightwysnesse of 
god in him.

CHAP. VI.

B
UT we helpynge monsten, that ghe re-
seyne not the grace of god in vein. for 
he seith in tyme wyl plesyng I haue herd thee,
and in the day of heeth I haue helpid the.
lo now a tymes acceptable, lo now a day of
heeth. ghywe ye to no man *offensipon,
that oure seruise be not reproued. but in alle
thinges we ghywe usself as the mynstris of god
in mych pacience, in tribulationis, in nedis,
in angwisches, in betynys, in prisounis, in dis-
senscious withynne, in trauelis, in wakynis,
in fastynis, in chastite, in kunnyng, in long
abiding, in swetnesse, in the hooli goost, in
charite not feyned, in the word of treuth, in
the uirtu of god. bi armuris of rightwysnesse
on the right halfe and on the lift halfe. bi glo-
rwie and *unoble, bi yuel fame and good
fame. as disseyueris and trewe men, as thei
that ben unknowen and knowen, as men di-
ynge, and lo we lyuen, as chastisaid, and not
maed deed. as sorrowful and euermore ioy-
ynge. as hauynge nede, but makynge manye
men riche. as no thing hauynge, and wald-
ynge alle thingis. a ghe corynthis, oure mouth
is open to ghou oure herte is alargid. ghe
ben not angwischid in us, but ghe ben ang-
wischid in ghoure *wywardniss. and seie
as to sones, ghe that han the same reward, be
ghel alargid. nylye ghe bere the ghok *with
unfeithful men. for what parting of rightwysnesse
with wickidnesse? and what feloshipe of light
to derkniss? and what according of crist to
belial? or what part of a feithful with the un-
feithful? and what consent to the temple of
god with mawmetis? and ghe ben the temple
of the lyuyng god, as the lord seith, for I
schal dwelle in hem, and I schal walke among
hem. and I schal be god of hem, and thei
schulen be a peele to me. for which thing
go ghe out of the myddil of hem, and be ghe
departid seith the lord, and touche ghe not
unclene thing and I schal resseuye ghou, and
schal be to ghou into a fadir, and ghe schulen
be to me into sones and doughtris seith the
lord almynghit.

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CHAP. VII.

T
Herfore, moost derworthe the britheren, we
that han these bihestis, clene we us fro
al filthe of the fleisch and of the spyrty, do-
ynge hoolynesse in the drede of god. take
ghe us, we han hirt no man, we han * aperiad
no man, we han bigilid no man. I seie not
to ghoure condemnynge, for I seide bifoare
that ghe ben in 'ghoure hertzis to die togidere and
*lyye togidere. mych trist is to me anentis ghou,
mych glorisyng is to me for ghou. I am fillid
with coumfort I am plenteous in ioie in al
oure tribulationis. for whanne we were
comun to macedonye our fleisch hadde no
reste, but we suffried al tribulationis, with-
outforth fightyngeis, and dredis withynne. but
god that coumforteth meke men coumfortide
us in the coyngy of tite. and not oonli in the
coyngy of him, but also in the coumfort bi
which he was coumfortid in ghou. tellynge to
us ghoure desier, ghoure wepyng, ghoure loue
for me, so that I loiede more. for though I
made ghou soor in a pistle, it *rewith me not
though it rewite. seynge that though thilk
pistle made ghou sori at an houre, now I haue
ioie. not for ghe weren maad sorrowful, but
for ghe weren maad sorrowful to penance. for
whi ghe ben maad soorli aftir god, that in no
thing ghe sufre 1 peyrenent of us. for the so-
rowe that is aftir god worchith penance into
stifffast heethle, but sorowe of the world
worchith deeth. lo this same thing
that ghe ben sorrowful aftir god, hou myche 2 biy-
nesse it worchith in ghou, but defendyng, but
ynignacioun, but drede, but desier, but 3 loue,
but venance. in alle thingis ghe han ghoun
ghousilf to be undefoild in the cause. ther-
fore though I wroote to ghou I wroote not for
him that dide the injurie, neithir for him that
suffride, but to schewe oure biumesse which
we han for ghou bifoare god. therfore we ben
coumfortid. but in *ghoure coumfort more
plenteousali we ioieden more on the ioie of
tite, for his spyr is fulfilleid of alle ghou. and if I gloriede any thing anentis him of ghou, I am not confoundid: but as we han spoken to ghou alle thingis, so also oure glorie that was at tite is maad treuthe, and the\textsuperscript{e} ynwardnesse of him be more plenteoussli in ghou. which hath in mynde the obedieince of ghou alle, hou with drede and trembylingy ghe resseyuyden hou. I haue ioye that in alle thingis I tryst in ghou.

\textbf{Chap. VIII.}

\textbf{But}, britheren, we maken knowne to ghou the grace of god that is ghouun in the chircis of macedonye, that in mych asaiyng of tribulacioun the plente of the ioe of hem was, and the highest poerut of hem was plenteuouss into the richessis of the symplenesse of hem. for I bere wittengyng to hem, aftir myght and aboue myght thei wern wilful, with mych monestyng bisechunge we the grace and the comynyng of mynstryng that is maad to hooli men: and not as we hopiden, but thei ghuuen hemself first to the lord, aftirward to us bi the wille of god, so that we previeden tite, that as he bigan so also he parfourme in ghou this grace. but as ghe abounde in all thingis in feith and word and kunnyng and al bisyynesse more ouer and in ghoure charite into us that also in this grace ghe abounde. I seei not as consaunding, but bi the bisyynesse of othir men, appreyungy also the good\textsuperscript{e} witt of ghoure charite. and ghe witen the grace of oure lord issus crist, for he was maad nedi for ghou whanne he was riche, that he schulden be maad riche bi his nedyynesse. and I ghuye counsel in this thing, for this is profytable to ghou that not ouo lye han biguinne to do but also ghie biguinne to haue wille fro the formere gheer. but now parfourme ghe in dede, that as the discretion of wille is redi so be it also of parfourmyng of that that ghe haue. for if the wille be redi it is accepte aftir that that it hath, not aftir that that it hath not. and not that it be remission to othir men, and to ghou tribulacioun. But of euuenesse in the present tyne ghoure aundonance fulfille the\textsuperscript{e} mysses of hem, that also the aundonance of hem be a fulllyng of ghoure mysse that euuenesse be maad, as it is writun, he that\textsuperscript{d} gedrice myche was not ecresis, and he that\textsuperscript{d} gedrice lilt hadde not lesse. and I do thankinges to god that ghat the same bisyynes for ghou in the herte of tite. for he resseyuyde exortaicuon or monestyng. but whanne he was\textsuperscript{e} bisiere bi his wille he wente forth to ghou, and we senten with hym a brothir whos preisyng is in the gospel bi alle chircihs. and not ouo lye but also he is ordeyned of chircihs the felowe of oure pilgrimage into this grace that is mynystrid of us to the glorie of the lord and to oure ordeyned wille eschewyng this thing, that no man blame us\textsuperscript{e} the plente that is mynystrid of us to the glorie of the lord. for we purueien goode thingis not ouo lye bfore god, but also bfore alle men. for we senten with hem also oure brothir whom we han prued in manye thingis ofte that he was bisi but now mych bisiere for mych trist in ghou, eithir for tite that is my felowe and helpere in ghou, eithir for oure britheren apostis of the chircis of the glorie of crist. therfore schewe ghe into hem the face of chircis, that schewyng that is of ghoure charite and of oure glorie for ghou.

\textbf{Chap. IX.}

\textbf{For} of the mynysterie that is maad to hoolely men, it is to me of plente to write to ghou.\textsuperscript{f} for I knowe ghoure wille for the which I haue glorie of ghou anentis macedoneys. for also achaie is redi fro a gheer pas-
sid, and ghoure loue hath styred ful manye, and we han sent britheren that this thing that we glorien of ghou be not auoided in this parti. that as I seide ghe be redi, lest whanne macedonys come with me and fynden ghou unredi we bescheamed that we sigen houe not in this substance. therefor I gessid necessarie to preie britheren that thei come before to ghou, and make redi this bighth blessyng to be redi so as blessyng and not as auarice. for I seie this thing, he that sowith scarsli schal also repe scarsli, and he that sowith in blessyngs schal also repe of blessyngis. ech man as he castide in his herte, not of heynesse or of nede, for god loueth a glad ghuyere. and god is mghti to make al grace abounden in ghou, that ghe in alle things enuermore han al sufficienc and abounde into al good werk as it is writen, he delide abroad, he ghaft to pore men, his rightwisnesse dwellith withouten ende. and he that mynastrith seed to the sowser schal ghyue also breed to ete, and he schal multiplie ghoure seede, and make mych the encreeesyng of fruytis of ghoure rightwisnesse. that in alle things ghe maad riche we xen plenteoue into al symplenessse, which worchith bi us doyng of thankynis to god. for the mynastrerie of this office not oonli fillith tho things that failen to hooly men, but also multiplieth manye thankynis to god bi the preuyng of this mynastrerie, which glorifen god in the obedience of ghoure knoulechung in the gospel of crist, and in symplenessse of comunycacioun into hem and into alle, and in the bisechung of hem for ghou that desiren ghou for the excellent grace of god in ghou. I do thankings to god of the ghifte of him that mai not be teld.

CHAP. X.

AND I my silf poul biseche ghou bi the myldenesse and softnesse of crist, which in the face am meke among ghou, and I absent triste in ghou. for I preie ghou that lest I present be not boold bi the trist in which I am gessid to be boold into summe that demen us as if we wandren after the fleisch. for we walkeing in fleisch feighten not after the fleisch, for the aarmuris of oure knytghood ben not fleischli, but myghti bi god to the distruccioun of strengthis. and we distriuen counselis and al highnesse that bigeth itself aghes the science of god, and dryuen into caitest el undurstandingyng into the seruyse of crist. and we han redi to venge al unobedience whanne ghoure obedienc schal be fillid. se ghe the things that ben after the face. if ony man tristith to himself that he is of crist, thanke he this thing oft anentis hymself for as he is cristis so also we. for if I schal glorie ony thing more of oure power which the lord ghaft to us into edifiyng and not into ghoure distruccioun, I schal not be schamed. but that I be not gesis as to feere ghou bi epistlis, for thei seyn that the epistlis ben "greouse and stronge, but the presence of the bodi is feble, and the word wortli to be dispisid, he that is such oon thanke this, for suche as we absent ben in word bi pistris, suche we ben present in dede. for we dore not putte us among or comparisowne us to summen that commenden hemsif, but we mesuren us in ussif, and comparisowen ussif to us. for we schulen not haue glorie oure mesure, but bi the mesure of the reule which god mesuride to us the mesure that stretchith to ghou. for we ouerstretchen not forth us as not stretchynge to ghou. for to ghou we camen in the gospel of crist, not gloriyng ouer mesure in othir mannys traueils. for we han hope of ghoure feith that e wexith in ghou to be magnyfied bi oure reule in aboundance, also to preche into tho thingis that ben bighondis ghou, not to haue glorie in othir mannys reule in these thingis that ben maad redi. he that glorieth have glorie in the lord. for not he that commendith hymself is preued, but whom god commendith.
CHAP. XI.

Wolde that ghe wolden suffer a litil thing of myn unwisdom, but also support ghe me. for I loue ghou bi the loue of god, for I haue spousid ghou to oon husbone to gheide a chaast viryn to crist. but I drede lest as the serpent disseyyde eue with his sutil fraude, so ghoure wittis ben corupt and fallen down fro the symplenessse that is in crist. for if he that cometh prechith anothir crist whom we prechiden not, or if ghe taken a nothir sprytyt whom ghe tooken not, or a nothir gospel which ghe resseuyden not, rightli ghe schulden suffere. for I wene that I haue doon no thing lesse than the grete apostlis. for thou I be unlearned in word, but not in kunnyng. for in alle things I am open to ghou. or whether I haue do synne mekyng meysyl that ghe ben enhaunсид? for freeli I prechide to ghou the gospel of god. I made nakid othir chriches, and I took soude to ghoure seruyse, and whanne I was among ghou and hadde node I was chargeous to no man. for britheren that camen fro macedonye fullifilen that that failde to me. and in alle things I haue kep and schal kepe me withouten charge to ghou. the treuthe of crist is in me; for this glorie schal not be brokun in me in the cuntres of achaie. whi? for I loue not ghou? god woot. for that that I do, and that that I schal do is that I kitte awei the occasioun of hem that wolen occasioun, that in the thing in which thei glorien thei be founden as we. for such false apostlis ben trecherouse werkmen & transfiguren hem into apostlis of crist, and no wondir; for sathanas himself transfarfigh him into an auangel of light. therefore it is not greet if hise mynystris ben transfigurid as the mynystris of rightwysnesse, who ende schal be aftir her werks.

eft I seie lest oyn man gesse me to be unwiis, ellis take ghe me as unwiis, that also I have glorie a litil what. that that I speke, I speke not aftir god, but as in this substanse of glorie. for manye men glorien aftir the fleisch, and I schal glorie. for ghe suffren gladli unwise men whanne ghe sylf ben wise. for ghe susteynen if oyn man dryueth ghou into seruage, if oyn man deuorth, if oyn man takith, if oyn man is enhaunсид, if oyn man smyth ghon on the face. bi unnoblei I seie, as if we weren sike in this parti. in what thing oyn man dar, in unwisdom I seie, and I dar. thei be ebrewis? and I. thei ben israelitis? and I. thei ben the seed of abraham? and I. thei ben the mynystris of crist? and I. as *lesse wils I seie, I more. in ful manye trauels, in prisouns more plenteuously. in woundis aboue maner. in deethis orffetymes.

CHAP. XII.

If it bishoueth to haue glorie it spedith not. but I schal come to the visious and to the reuelacionis of the lord. I woot a man in crist that bifoire fourtene gheer whether in bodi, whethir out of the bodi I woot not, god woot,
that such a man was rauiyschid tilo the thriddle beuenen. and I wolde such a man whethir in bodi or out of bodi I noot, god woot, that he was rauiyschid into paradise, and herde priuy wordis which it is not lefful to a man to speke. for suche maner thingis I schal glorie, but for me no thing, no but in myne ynyfrmytes. for if I schal wilene to glorie I schal not be unwiys, for I schal seie trueth. but I spare, lest ony man gesse me ouir that thing that seeth in me or heerith ony thing of me. and leest the greutnesse of reuelaciouns enhauence me in pride, the pricke of my fleisch an aungel of sathanas is ghouen to me that he buffete me. for which thing thrie I prieede the lord, that it schulde go awei fro me. and he seide to me, my grace suffisieth to thee, for vertu is parfytil maad in ynyfrmyte. therfore gladli I schal glorie in myne ynyfrmytes that the vertu of crist dwelle in me. for which thing I am plesid in myne ynyfrmytes, in dispayngis, in nediis, in persecutiouns, in angwischis for crist. for whanne I am syk thanne I am myghti. I am maad unwiittis, ghe onstreyynyen me. for I oughte to be commendid of ghou. for I dide no thing lesse than thei that ben apostlis aboue maner. though I am nought, neteles the signes of myn apostilhehed ben maad on ghou in al pacience and signes and grete woundis and uertues. & what is it that ghe hadden laesse than othir chrichis, but that I my silf greuyde ghous not? forgyhyue ghe to me this wrong. for this thriddle tymede I am rede to come to ghou, and I schal not be greuose to ghou. for I seke not tho thingis that ben ghousre but ghous. for neithur sones oven to tresoure to fadir and modir, but the fadir and modir to the sones. for I schal gyvyue moost wilfull, and I my silf schal be gyuyen about for ghousre souls, though I moore loue ghou and be lesse loued. but be it, I greuyde not ghous, but whanne I was sutil I took ghou with gile. whethir I disseuyde ghou bi ony of hem whiche I seide to ghous? I preide the, and I seide with hyro a brethren. whethir tite bigiile ghou? whethir we g煽en in the same spyrte? whethir not in the same steppis? sum tymede ghe wenene that we schulen excuse us anenitis ghou. bifoire god in crist we speken, and moost dere brethren alle thingis for ghousre edifying. but I drede lest whanne I come I schal fynde ghous not suche as I wole, and I schal be foundun of ghous such as ghe wolen not, lest perauenture stryuyngis, enuye, sturdiness, dissiciouns, and detracciouns, priuy speches of discord, bolnygis bi pride, debatis ben among ghous. and lest eftsoone whanne I come god make me lough anenitis ghous, and I biweile manye of hem that bifoire synynyen, and diden not penuance on the unclennessee and fornycioun and unchaustate that thi han doen.

CHAP. XIII.

O this thriddle tymede I come to ghous, and in the mouth of twyne or of thre witnesse euery word schal stonde. I seide bifoire and seie bifoire as present twies and now abset to hem that bifoire han synned and to alle othir. for if I come eftsoone I schal not sparre. whethir ghe seken the preef of that crist that spekith in me which is not feble in ghous. for though he was crucied of ynyfrmyte, but he lyaueth of the uertu of god. for also we ben sike in him but we schulen lyue with him of the uertu of god in us. assai ghousliif if ghe ben in the feith, ghe ghouslif preue: whethir ghe knowen not ghousliif for crist iesus is in ghous? but in hap ghe ben reprovable, but I hope that ghe knowen that we ben not reprovable. and we preien the lord, that ghe do no thing of yuel. not that we seme preued, but that ghe do that that is good, and that we ben as reprovable. for we moun no thing aghens treuth but for the treuth. for we aloon whanne we ben sike, but ghe ben myghti, and we preien this thing ghousre perfeccious. therfore I abstane write these thingis, that I present do not hardere bi the power which the lord gaf to me into edification, and not into
GALATHIES.

G Alathies ben greekis. thei tooken first of the apostle the word of treuth: but after his goyn ged they weren temptid of false apostils that thei weren turned into the lawe & circumciision. the postil adhelenith hem to the feith of treuth, and wrioth to hem fro ees.

Jerom in his prolog on this epistle seith this.

GALATHIES.

CHAP. I.

OUL the apostle not of men, ne bi man, but bi iesus crist and god the fadir that reiside hym fro deeth, and alle the britheren that ben with me to the chirchis of galathie, grace to ghou and pees of god the fadir and of the lord iesus crist that ghat hymself for oure snymes to deluyere us fro the present wickid word, bi the wille of god and oure fadir, to whom is worshiphe and glorie into worlds of worlds, Amen. I wondere, that so soon ghe ben thus mooded fro him that clepide ghou into the grace of crist into a nothir euangelie. which is not a nothir, but that ther ben summe that troublen ghou, and woden * mysturne the euangelie of crist. but though we or an auengel of beuene prechide to ghou bisisid that that we han prechid to ghou, be acursid. as I haue seid bifoare, and now eftsoones I seie, if ony preche to ghou bisisid that that ghe han undirfongen, he be acursid.

for now whethir counseile I men or god? or whethir I seche to plese men? if I plese gheit men, I were not cristis servaunte. for, britheren, I make knoum to ghou the euangelie that was prechid of me, for it is not bi man, ne I took it of man ne lernyde but bi ruelacion of iesus crist. for ghe han herd my controversioun sumtyme in the iwerie that I pursude * passyngli the chirche of god and saught aghen it. and I profite in the iwerie abone manye of * myne euene eldiers in my kynrede, and was more aboudaunti a * folowe of my fadiris tradicionis. but whanne it plesede him that departide me fro my modris wonbe and clepide bi his grace to schewe his sone in me, that I schulde preche him among the hethen, anoon I * drouge me not to fleisch and blood. 7 ne I cam to ierusalam to the apostlis that weren tofore me, but I wente into arahie, and eftsoones I turnyde aghen into damask. and sith thre gher affer I cam to ierusalam to se petir, and I dwellled with him fisten daises. but I saugh noon othir of the apostlys but iames oun lordis brothir. and these thingis whiche I write to ghou lo tofore god I lie not. afterward I cam into the coostis of syrie and cllice. but I was unknown bi face to the chirchis of

iudaei that were in Christ, and they had hallowed oonli an heeryng, that he that pursuyde us sumynme prechide now the feith aghens which he feugh sumynme, and in me thei glorified god.

CHAP II.

And sith fourteene gheer aftir eftsoones I wente up to Ierusalam with Barnabas and took with me tite. I wente up bi reuelacioun and speke with hem the euangelie which I prechide among the hethene: and *bi henself to these that semyden to be sumwhat lest I runne or hadde runne in vein. And neithir tite that hadde be with me while he was hethene was compellid to be circumcised, but for false britheren that were broughyn in whiche haddent erid to aspe our efreedom which we han in Crist Iesus to brynge us in seruage. But we ghuyen no place to subeiccion, that the treuthe of the gospel schulde dwelle with ghou. But of these that semyden to be sumwhat whiche thei were sumynme it pertynyde not to me, for god taketh not the persone of man, for thei that semyden to be sumwhat ghouen me no thing. But *aghentward whanne thei hadden seen that the euangelie of prepucie was ghouen to me as the euangelie of circumcisioun was ghouen to petir. (for he that wroughte also to me among the hethene.) and whanne thei hadden knowe the grace of god that was ghouen to me, yames and petir and toon whiche weren seien to be the pilers, thei ghouen right-hond of telouschipphe to me and to barnabas, that we among the hethene, and thei into circumcisioun, oonli that we hadden mynde of pore men, the which thing I was ful bisi to doon. But whanne petir was comen to anti-oche I aghenstod him in the face, for he was worthi to be undirmonun. for biore that ther oonmen summe fro Iames he eet with hethene men. But whanne thei were comen he withdrough and despard him dredeynge hem that weren of circumcisioun. and the other iewis assentiden to his feynynge, so that barnabas was drawn of hem into that feynynge. But whanne I sigh that thei walkiden not rightli to the treuthe of the gospel, I seide to petir biore alle men, if thou that art a iew lustyest hethenicl and not iewisly, hou constrynest hou hethene men to become iewis? we iewis of kynde and not synful men of the hethen knowen that a man is not justifid of werkyis of the law, but bi the feith of iesus crist. and we blyeuen in iesus crist, that we ben justifid of the feith of crist, and not of the werkyis of lawe. Wherfore of the werkyis of lawe eich fleisch schal not be justifid. And if we sechen to be justifid in crist we oursilf ben foundun synful men. Whethir crist be mynistre of synne? god forbede. And if I bide aghen thingis that I haue distried, I make mysilf a trespassour. For bi the lawe I am deed to the lawe, and I am *fichid to the cross, that I lyue to god with crist. And now lyue not I but crist lyueth in me. But I lyue now in fleisch I lyue in the feith of goddis sone that louyde me, and ghaf hymself for me. *I caste not aweie the grace of god. For if rightufnesse be through lawe, thanne crist diede without cause.

CHAP. III.

Unwitti galathians tofore whose ighen iesus crist is *exild, and is crucified in ghou. who hath disseyued ghou that ghe ebeh not to treuthe? this oonli I wilne to lerne of ghou, whethir ghe han undirseinge the spyryt of the werkyis of the lawe, or of heeryng of blyeue? so ghe ben foolis, that whanne ghe han bigunne in spyryt ghe han endid in fleisch? so grete thingis ghe han sufrid without cause, if it be without cause. He that ghiyueth to ghou spyryt and worchith vertues in ghou, whethir of werkyis of the lawe or of heeryng of blyeue? as it is writun, abraham blyeudyde to god, and it was retid to hym to rightufnesse. and thorefore koweth ghe that these that beu of blyeue ben the songs of abraham. and the
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scripture *seynge of that *god justifieth the hethene of bileeue toplede tofore to abrahame, that in thee alle the hethene schulen be blessisid. & therfore these that ben of bileeue schulen be blessisid with feithful abrahame. for alle that ben of the werkis of lawe ben undir curs. for it is wriht, ech man is cursid that shalh not in alle thingis that ben wrihtn in the book of the lawe to do tho thingis. and that no man is justifyed in the lawe bifoire god it is opyn, for a rightful man luyeth of bileeue. but the lawe is not of bileeue but he that doth tho thingis of the lawe shalh lyue in ben. but crist aghenboughte us fro the curs of the lawe, and was maad acursid for us. for it is wriht, ech man is cursid that hongith in the tree, that among the hethene the blessing of abrahame were maad in crist iesus, that we undirf邦en the biheest through bileeue. briheren, i seie ofir man, *no man dispiateth the testament of a man that is confronned, or *ordeined aboue. the biheestis werden seid to abrahame and to his seed. he seith not in seedis as in manye, but as in noone, and to thi seed that is crist. *but i seie this testament is confirmed of god, the lawe that was maad after *foure hundrid and thirsti gheer maakith not the testament veyn to auoide awei the biheest. for if erraghe were of the lawe, it were not of biheest, but god grauntide to abrahame thorough biheest. what thanne the lawe? it was set for trespassaghe till the seed come to whom ke hadde maad biheest, which lawe was ordeyned bi ausgelis in the bond of a mediator. but a mediator is not of oon but god is oon. is thanne the lawe aghen the biheestis of god? god forseide. for if the lawe were ghouun that myghte quykene, verilli were rightfulness of lawe. but the scripture hath concluded alle thingis undir synne, that the biheest of the feith of iesus crist were ghouun to hem that bileeuen. and tofore that bileeue cam thei werden kept undir the lawe enclosid into that bileeue that was to be schewid. and so the lawe was ourue undirmaistir in criste, that we ben justifyed of bileeue. but aftir that bileeue cam, we ben not now undir the undirmaister. for alle ghe ben the children of god thorough the bileeue of iesus crist. for alle ghe that ben baptisid ben clothid with crist. ther is no iew ne greek, ne boonide man ne freeman, ne mai ne female, for alle ghe ben oon in iesus crist. and *if ghe ben oon in iesus crist thanne ghe ben the seed of abrahame, and eiris bi biheest.

CHAP. III.

But i seie as longe tym as the ayr is a litle child, he diuersith no thing fro a seruant whanne he is lord of alle thingis, but he is undir keperis and tutours into the tym determined of the fadir. so we whanne we weren little children we seruyden undir the elements of the world. but aftir that the fulllyng of tymen cas, god sente his sone maad of a woman man maad undir the lawe, that we schulden undirf邦en the adopcioun of sones. and for ghe ben goddis sones, god sente his sprynty into ghoure hertis criynge, abba fadir, and so ther is not now a seruant but a sone. and if he is a sone, he is an ayr *bi god. but thanne ghe unknowynge god seruyden to hem that in kynde weren not goddis. but now whanne ghe han knowe god and ben known of god, hou ben ghe turnute effssones to the feble and nedi elements to the whiche ghe wolen eft serue? ghe *taken kepe to daies and monethis & tymes and gheeris. but i drede ghou lest without cause i haue truelid among ghou. be ghe as i, for i am as ghe. briheren, i biche ghou ghe han hirt me no thing. but ghe knowen that bi ynyfrynge of fleisch i haue prochid to ghou now bifore, and ghe dispisiden not neither fopsooken ghoure temptacioun in my fleisch. but ghe resseyuyden me as an aungel of god, as crist iesus, where thanne is ghoure blessyng? for i bere ghou witnesse that if it myghte haue be done


* observing.
Chap. III, V.

The wolden have putt out ghoure ighen, and baue ghouun hem to me. am I thanne maad an enemuy to ghou seynge to ghou sothe? thei * souen not ghou wel, but thei exclude ghou that * ghe suen hem. but sue ghe the good euermore in good, and not oonli thanne I am present with ghou. my smale children whiche I bere esfoonys til that crist be fourned in ghou. and I wolde now be at ghou and chauge my voys, for I am confound in ghou. seie to me ghe that wolen be undyr the lawe, han ghe not red the lawe? for it is writyn, that abraham hadde tweie sones, oon of a seruaunt, and oon of a free womman. but he that was of the seruaunt was born aftir the fleisch, but he that was of the free womman bi a bileest. the whiche thingis ben seid * bi a nothir understandyng. for these ben two testamentis, oon in the hil of syonal gendyrnyge into seruaung, which is agar for syrym is an hil that is in arabie, which hil is liyned to it that is now ierusalem and serueth with hir children. but that ierusalem that is aboe is free which is ours modir. for it is writyn, be glad thou bareyn that be-rist not: breke out and criie that byryngist forth no children: for manye sones ben of hir that is leflyt of hir hysbonde more than of hir that hath an hysbonde. but britheren, we ben sones of bileest aftir issac. but now as this that was born aftir the fleisch persuade hym that was aftir the spyrtye, so now. but what seith the scripture? caste the seruaunt and hir sonne, for the sonne of the seruaunt schal not be eyr with the sonne of the free wyf. and so, britheren, we ben not sones of the seruaunt but of the free wyf, bi which freedom crist hath maad us free.

CHAP. V.

Stonde ghe therfore and nyle ghe * esfoonys be holdyn in the ghok of seruaung. lo I poule seie to ghou, that if ghe ben circumcidd

General
pacience, long abidyng, benygnyte, goodness, myldenesse, feith, temperance, contynence, chastite. aghen suche thingis is no lawe. and thei that ben of crist han crucified her fleisch with vics and couetynge. * if we lyuen bi spyryt, walke we bi spyryt. be we not maad conuictouse of veyn glorie, stirynge ech othir to wrathe the or hauynge enuye ech to othir.

CHAP. VI.

B Ritheren, if a man be occupied in ony gite, ghe that ben spyrytual enforme ghe such oon in spyryt of softnesse, biholdynge thysif lest that thou be temptid. ech bere otheris chargis, and so ghe schulen fulfille the lawe of crist. for who that trowith that he be ought whanne he is nought he bigilith hymself. but ech man proye his owne werk, and so he schal haue glorie in hymself and not in a nothir. for ech man schal bere his owne charge. he that is taught bi word comynge he with him that teethith him in alle goodis. nyle ghe erre, god is not scorned. for tho thingis that a man sowith tho thingis he schal repe. for he that sowith in his fleisch, of the fleisch he schal repe corupcioun, but he that sowith in the spyrity, of the spyrity he schal repe euerlastynge lyf. and doynge good faile we not, for in his tyme we schal repe not faiynge. therfore while we han tymwe worche we good to alle men but moost to hem that ben homeliche of the feith. se ghe what maner letris I haue wryten to ghau with my owne hond. for who euere wole plese in the fleisch this constreinith ghau to be circuncidid, oonli that thei suffre not the persecucyon of cristis cross. for neithir thei that ben circuncidid kepen the lawe, but thei wolen that ghe ben circuncidid that thei haue glorie in ghoure fleisch. but fer be it fro me to haue glorie but in the cross of oure lord iesus crist bi whom the world is crucified to me and I to the world. for in iesus crist neithir circuncisoun is ony thing worth, ne prepucie, but a newe creature. and who euere suen this reule pees of hem and merci and on israele of god. and herefur no man be heuy to me. for I bere in my bodi the tokens of oure lord iesus crist. the grace of oure lorde iesus crist be with ghoure spyrity, britheren, amen. here endith the pistle to galathies and bigyn- neth a prolog on the pistle to effenes.

E Fesians ben of asie. these whanne thei hadden ressyued the word of treuthie abiden stide-fasti in the feith. the pistle presieth hem, wryntyng to hem fro rome out of prisoyn bi titicus the dekenne. Jerom in his prolog on this epistle seith al this. a here chap. vi. begins in the editions of the Lat. Vulg. Paris 1549 & Lyons 1548 folio. in the Paris edition 1548 it begins as doth here. the Benedeit of 1599, begins as here. b seith this. c seith this.
EFFESIES.

CHAP. I.

OUL the apostle of iesus crist bi the wille of god to alle seynists that ben at effen, and to the feithful men in iesus crist, grace be to ghoun and pees of god oure fadir and oure lord iesus crist. bles-sid be god and the fadir of oure lord iesus crist that hath blessid us in al spiritual blessyng in heuenli thingis in crist, as he hath chosen us in hymself bifore the makynge of the world, that we weren hooli and without wen in his sight in charite. which hath bifore ordeyned us into adopcioun of sones bi iesus crist into him, bi the purpos of his wille into the heriung of the glorie of his grace in which he hath glorified us in his dereworthe sone in whom we han redempcioun bi his blood forgynvenesse of synnes after the richessis of his grace that aboundide greetli in us in al wisdom and prudence to make knowe to us the sacrament of his wille bi the good pleasuance of him the which sacrament be purposide in him in the dispensacioun of plente of tymes to enstoure alle thingis in crist which ben in heuenes and which ben in erthe in whom we ben clepid bi soort biore ordeyned bi the purpos of him that worchith alle thingis bi the coun-sell of his wille, that be into the heriung of his glorie, we that ban hopid biore in crist, in whom also ghe weren clepid whanne ghe her-den the word of treuth (the gospel of oure heelthe) in whom ghe blyeuynghe ben markeid with the hooli goost of bineest, which is the birernys of oure eritage into the redempcioun of purchasymg into heriung of his glorie. ther-fore I heerlynghe ghoun feith that is in crist iesus and the loue into alle seynists, ceese not to do thankyngs for ghoun, makynge mynde of ghoun in my preiers, that god of oure lord iesus crist the fadir of glorie ghyue to ghoun the spyrty of wisdom and of reuelacioun into the knownyng of him, and the ighen of ghoun herte lightned, that ghe wite which is the hope of his clepyng, and whiche bi the richessis of the glorie of his eritage in seynits, and which is the excellent greetnesse of his vertu into us that han blyeued bi the worchynge of the myght of his vertu which he wroughte in crist reisynge hym fro deeth, and settynghe him on his right half in heuenli thingis "above ech principle and potestat and vertu and domynacioun, and "above ech name that is named, not oonli in this world, but also in the world to comynge; and made alle thingis suget undir hise feet. and ghaf hym to be heed ouer al the chirche that is the bodi of him, and the plente of him which is alle thingis in alle thingis fullillid.

CHAP. II.

AND whanne ghe weren deede in ghoun gilis and synnes in whiche ghe "wan-driden sumtyme after the cours of this world, after the prince of the power of this eyr of the spyrty that worchith now into the sones of 'un-bleue, in which also we alle huyden sumtyme in the desires of oure fleisch, doynge the willes of the fleisch and of thoughtis, and we weren bi kynde the sones of wraththe as thershe men. but god that is riche in merci for his ful mych charite in which he lonyde us, ghe whanne we weren deede in synnes, quykenyde us to gtydre in crist (bi whos grace ghe ben saued) and aghenreiside gtydre and made gtydre to sitte in heuenli thingis in crist iesus, for bi grace
gbe ben saned bi feith, and this not of ghoul, for it is the ghuite of god, not of werkis, that
no man haue glorie. for we ben the makynge of him maad of nought in crist ius in goode
werkis while he god hath ordyned that we *go
in the werkis. for which thing be ghe myndful,
that sumtyme ghe weren hethene in feisch
which weren seid prepucie fro that that is seid
circuncisionoun maad bi hond in feisch. and
ghe weren in that tyme withouten crist, aliened
fro the *lyuyng of israel and gestis of testamen
tis, not hauyng hope of biheest and with
outen god in this world. but now in crist ius
ghe that weren sumtyme fer ben maad
nygh in the blood of crist. for he is oure pees
that made bothe oon and unbyndynge the
myddel wal of a *wal withouten morter ene
mytees in his feisch and avoide the lawe of
maundements bi domes, that he make twythe
in hymself into oo newe man, making peas to
requencie bothe in oo bodi to god bi the
cross alyange the eneuytes in hymself: and
he comeynge prechide peas to ghou that weren
fer, and peas to hem that weren nygh, for bi
him we bothe han nygh comynge in oo spyr
t to the faidir. threfore now ghe ben not *gest
tis & strauengeris but ghe ben citiseynes of
seynis, and *housboold meynee of god aboue
biddid on the foundement of apostlis and *pro
efis upon that highest corner stoon *crist
ius, in whom ech bidding maad weynt in
an hooli temple in the lord. in whom also be
ghe biddid togidre into the *habitable of god in
the hooli goest.

CHAP. III.

FOR the grace of this thing I poul the
bound of crist ius for ghoul bethene
men, if netheles ghe han, hard, the dispensa
cioun of goddis grace that is ghoun to me in
ghoul. for bi reuelacioun the sacrament is
maad knouw to me, as I aboue woot in
schort thing as ghe mon reede and undurto
d

CHAP. IV.

Therefor I bounden for the lord bische a
ghoul, that ghe walke worthili in the
Chap. IV, V.

man that is corrupted by the desires of error, and be given renewal in the spvryt of ghoure & soule, & clothe him with the new man which is made after god in rightvnses & hoolynnes of treuthe. for which thing this auch wel lye and speke the treuthe, eche man with his neibor, for we men be membirs eech to othir. be ghe wrothe and nyle ghe do synne, the sunne fall downd on ghoure wraiththe, nyle ghe gyve to ride the deuel. he that stail now stele he not, but more trauelle ne in worchynge with his hondis that is good that he have wherof he schal gyve to the nedi. ech yuel word go not out of ghoure mouth but if ony is good to the edification of feith, that it gyve grace to men that heeren. and nyle ghe make the hooli goost of god soori in which ghe ben markid in the dai of reempcioun. al bittynesse and wraiththe and yndignacioun and cry and blasemeye be taken awei fro ghou with al malic. and be ghe to giodre benevyen merciful forghyvenge to giodre as also god forghaf to ghou in crist.

CHAP. V.

T hernore be ghe folowers of god as moost a dereworte sones. and walke ghe in houe as crist louyde us, and ghe hymself for us an offring and a sacrific to god into the odour of svntnesse. and fornyacioun and al unclennesse or auracie be not named among ghou, as it bocometh hooli men, eithir filthe or foli speche or harlotry that perteyneth not to proft, but more gony of thankyngis. for wite ghe this and undirstonde, that ech lechour or unclene man or couetous that sereth to mawmetis hath not erytage in the kyngdom of crist and of god. no man disseve ghou bi veyne wordis, for whi for these thynge the wraiththe of god cam on the sones of unbleue. thernore nyle ghe be maaed parteneris of hem. for ghe waren sumtynye derskeness, but now
light in the lord, walke ghe as the sones of light. for the fruyt of light is in al goodnesse and rightwsnesse and treuth. and preue ghe what thing is wel pleasyng to god, and nyle ghe comyne to unfrytouse werkis of darkenesse but more reproue ghe: for what thingis ben doon of hem in pruyt it is foul ghe to speke. and alle thingis that ben reproued of the light ben openly schewyd, for al thing that is schewyd is light. for which thing he seith rise thou that sleyst and rise up fro deeth and crist schal lightne thee. theroere britheren, se ghe hou warli ghe schulen go, not as unwise men, but as wise men aghenbiyng tymre for the daies ben yuyle. theroere nyle ghe be maad unwise, but undirstondinge which is the wilde of god. and nyle ghe be drunkun of wyn in which is *tencherie, but be ghe fillid with the hooli goost, and speke ghe to ghousilf in salmes and ymnes and spiritual songis, synyngye & seyngye salm in ghour hertis to the lord, euermore doyne thankyngeis for alle thingis in the name of oure lord iesus crist to god and the fadir. be ghe suget *toigdre in the drede of crist. wommen be thi suget to her housbondis as to the lord, for the man is heed of the womman as crist is heed of the chirche, he is sayvoyr of his bodi. but as the chirche is suget to crist so wommen to her housbondis in alle thingis. men loue ghe ghour wyues as crist louyde the chirche, and ghaf hymysilf for it to make it hooli and cleasid it with the waisschynge of watir in the word of lyf to ghuye the chirche glorious to hymysilf that it hadde no wepe no ryueling or any should thing, but that it be hooli and undefoulid. so and men loue thei her wyues as her owne bodis. he that loueth his wyf loueth hymysilf. for no man hadde euere his owne fleisch, but norisschith and *fostrith it as crist doth the chirche, and we ben membris of his bodi. of his fleisch and *of boony. for this thing a man schal forsake his fadir and modir, and he schal drewe to his wyf, and thei schulen be twyne in oo fleisch. this sacrament is greet.

ge I seie in crist and in the chirche. netheles ghe alle ech man loue his wyf as hymysilf, and the wyf drede hir husbonde.

CHAP. VI.

SONES obie ghe to ghoure fadir and nodir in the lord, for this thing is rightwyng. comoure thou thi fadir and nodir that is the firste maundement in bibleest, that it be wel to thee, & that thou be longe lyuynges on the erthe. and fadir nyle ghe terre ghoure sones wrathathe, but norissche ghem in *techyinge and chaasisyng of the lord. seruautis obie ghe to fleischili lordis with drede and tremblinge in symplenesse of ghoure herte as to crist, not seruyng at the ighe as pleasyng to men, but as seruautis of crist, doyne the wilde of god bi discrecioun with good wilde seruyng as to the lord and not as to men, wityng that ech man whatewere good thing he schal do he schal resseyue this of the lord whether seruaut whether free man. and ghe lordis do the same thingis to hem forghuynges manassis. wityng that bothe her lord and ghoure is in heunenes, and the takyng of personalis is not anentis god. herufward, briethen, be ghe coumforid in the lord and in the myght of his vertu. clothe ghou with the armure of god, that ghe moun stonde aghens *aspyngis of the deuel. for why strewyng is not to us aghens fleisch and blood, but aghens the princis and potestatis, aghens gerumouris of the world of these darkenesis, aghens spiritual thingis of Wickidnesse in hevenli thingis. theroere take ghe the armure of god, that ghe moun aghenstonde in the yuel dai, and in alle thingis stonde partif, theroere stonde ghe and be ghe gird aboute ghoure leenidis in softfastenesse, and clothid with the haburiung of rightwysnesse, and ghoure fest schoold in makyng redi of the gospel of pees. in alle thingis *take ghe scheeld of feith in which ghe moun quench alle the fyry dartis

*a luxurie. b lascimon. c leuist. d de omnibus ejus. die boony. MSS. s e the techying. f insidiae.
of * the worste. and take the helm of heeth, and the sword of the goost, that is the word of god, bi al preier and bi seychung prele ghe al tyme in spyrty, and in him wakynge b in al bisyynesse, and bi seychung for alle hooli men, and for me that word be ghouun to me in openynge of my mouth with trist to make known the mysterie of the gospel for which I am set in message in a chayyne, so that in it I be hard to speke as it bicorneth me, and ghe witen what thingis ben aboute me, what I do, tizius, my moost dere brother and trewe my-

FILIPENSIS ben of macedonye. these whanne thi hadden resseyued the word of treuth stooden stidfastli in the feith and thi resseyuyden not false apostilis. the apostle preisith these wryntyng to hem fro rome out of prysoun bi epafrodite. Jerom in his prolog on this epistle seith "this."

FILIPENSIS.

CHAP. I.

Soul and tymothe seruauntis of iesus crist to alle the hooly men in crist iesus that ben at filippis with bisschopis & dekenes: grace and pees to ghou of god oure fadir and of the lord iesus crist. I do thankynge to my god in alle mynyde of ghou enermore in alle my preieris for ghou alle with ioie, and make a bi seychung on ghoure connyng in the gospel of crist fro the firste dae til now tristeyng this like thing that ne that bigan in ghou a good werk schal performe it til into the dai of iesu crist. as it is lust to me to feele this thing for alle ghou

for that I haue ghou in herte and in my boon-
dis and in defendyng and confernyng of the gospel that alle gle be felowis of my ioie. for god is a witnesse to me hou I coueite alle ghou in the bowels of iesu crist, and this thing I preie that ghoure charite be plenteuous more & more in kunnyng and in al witt, that gle preue the better thingis, that gle be cleane and withoute offense in the dai of crist, fillid with the fruyt of rightwyness bi iesus crist into the glorie and the heriung of god. for britten-
eren, I wolde that gle wite, that the thingis that ben aboute me han conen more to the profyf of the gospel so that my boondis weren maad known in crist in ech moote hall and in alle othere placis that no brittenen trystyng in the lord more plenteuousli for my boondis dursten withouten drede speke the word of god. but summe for enuye and stryf, summe for good wille prechen crist, & summe of charite witynge

that I am put in the defense of the gospel, but
summe of stryf scowen crist, not cleini ges-
syng hem to rease tribulacion to my boondis,
but what the wil on al maner eithir bi ocassious eithir bi trewthe crist is schewid,
and in this thing I haue ioe, but also I schal haue ioe.
and I weot that this thing schal come to me into heelthe bi ghoure preier and
the undirminynystryng of the spyrtyt of iesus crist:
bi myn abidyng & hope, for in no thing
I schal be schamed but in al trist as evermore & now crist schal be magnified in my bodi
eithir bi lyf eithir bi deeth. for me to lyue is
crist, and to die is wyynynge, that if to lyue
in fieisch is fruyt of werk to me, lo what I
schal chese I knowe not, but I am constreyned
of tweie thingis, I haue desier to be dis-
solved and to be with crist, it is mych more
betere, but to dwelle in fieisch is nodeful for
ghou. and I trystynge this thing woot that I
schal dwelle and parlyty dwelle to alle ghou
to ghoure profyt and ioe of feith, that ghoure
thanknyng abounde in crist iesus in me bi my
cranyng efsoone to ghou. oonli lyue ghe wor-
thili to the gospel of crist, that whethir whanne
I come and se ghou, eithir absent I heere of
ghou that ghe stonde in oo spyrtyt of oo wille,
traeulique tofigre to the feith of the gospel,
and in no thing be ghe aferd of aduersaries,
which is to hem cause of perdiscion, but to
ghou cause of heelthe. and this thing is of
god. for it is ghoun to ghou for crist, that
not oonli ghe blynken in him, but also that ghe
suffren for him hauynge the same stryf which
ghe sain in me and now ghe han herd of me.

CHAP. II.

Therefore if ony comfoort is in crist, if ony
soleace of charite; if ony felouschip of spyrtyt, if ony
ynwardnesse of merci doyng, fille ghe my ioe, that ghe undirstonde the
same thing, & haue the same charite of oo
wille, and feelen the same thing. noo bi stryf,
neithir bi eyyn glorie, but in nekenesse
denyng eech othir to be higiere than hymself,
not bioldynge eech bi hynmself what thingis ben
hise owne, but the thingis that ben of others
men. and feele ghe this thing in ghou which
also in crist iesus, that whanne he was in the
fourme of god denynde not raueyne that hym-
self wroue to god, but he lowde hymself,
takyng the fourme of a servante, and was
maed into the likenesse of men, and in azyo
was foundun as a man; he mekide hymself
and was maed obediente to the deeth, ghe to
the deeth of the cross. for which thing god
enhaumsde him, and ghaf to him a name that
is aboue al name, that in the name of iesus
eh kne be bowid of heuenli thingis of ertheli
thingis and of heliis, & ech unge knouleche
that the lord iesus crist is in the glorie of god
the fadir. therfore, my moost dereworthye
britheren, as evermore ghe han obeied not in
my presence oonli, but myche more now in
myyn absence, worche ghe with drede and
tremblinge ghoure heelthe. for it is god that
worthith in ghou bothe to wilne and to per-
forme for good wilne. and do ghe alle thingis
without grutchynys and dountysys, that ghe
be without playnt, and symple as the sones of
god withoute reprof in the myddyl of a schew-
id iaciou and a weilward, among which ghe
schynen as ghyuers of light in the world, and
holde ghe tofigre the word of lyf to my glorie
in the dai of crist, for I have not runne in veyn,
neither I have traueulid in veyn. but though
I be offrid or slayn on the sacrifice and ser-
vice of ghoure feith, I haue ioe and I thanke
ghou alle. and the same thing haue ghe ioe
and thanke ghe me. and I hope in the lord
iesus that I schal sende tymothe soone to ghou,
that I be of good comfoort whanne tho thingis
ben knownen that ben aboute ghou. for I haue
no man so of oo wille, that is bisy for ghou
with cleene affecceion. for alle men seken tho
thingis that ben her owne, not tho that ben of
crist iesus. but knowe ghe the assai of him,
for as a sone to the fadir he hath scrawyd with
me in the gospel. therfore I hope that I schal
sende him to ghou anon as I se what thingis
Chap. III, III.

I st triste in the lord, that also my sif schal come to ghou soone. and I gesaid me nedeful to sende to ghou epastrodite my brither and euene worcherche and myn "euen knygnt, but ghoure apostle, and the mynystre of my nede, for he desyrie ghou alle, and he was so rouful thefore that he herden, that he was syk. for he was syk to the deeth, but god hadde merci on him. and not oonli on him, but also on me, lest I hadde heynesse on heyynesse. thefore more hastil I sente him, that whanne ghe han seien him ghe haue ioie eft, and I be withoute heyynesse. thefore resyue ghe him with al ioie in the lord, and haue ghe suche with al honour, for for the werk of cristi he wente to deeth, ghywynge his lyf that he schulde fulfille that seide of ghou "anenéis my seruynce.

CHAP. III.

Henny forward, my britheren, haue ghe ioie in the lord. to write to ghou the same thingis to me it is not slow and to ghou it is necessarie. se ghe houndis, se ghe yule werkmen, se ghe dyursiouyn. for we ben circunsciouyn whiche bi sprynt seruen to god and glorer in cristi iesus and han not trist in the fleisch, though I haue trist ghe in the fleisch. if bynother man is seien to triste in fleisch, I more, that was circunscicid in the eighthe daie of the lynge of iesan, of the lynge of beniamyn, an chrew of ebrewis, bi the lawe' a farisee, bi loue persyynge the chirche of god, bi rightwyynesse that is in the lawe luyynge without playnt. but whiche thingis weren to me wynnyngis I haue demed these apepyngis for cristi. nethelessse I gesse alle thingis to be payrent for the cleer science of iesus iesus me lord, for whom I made alle thingis payrent and I deme as dryt, that I wynnere, and that I be foundun in him not hauynge my rightwyynesse that is of the lawe, but that that is of the feith of cristi iesus that is of god the rightwyynesse in feith; to knowe

COLOCENSI.

men, the lord is nygh. be ghe no thing bisi, but in al preier and bisechyng with doyng of thankyngis be ghoure axyngis knowne at god. and the pees of god that passith al witt kepe ghoure hercis and undirstondyngis in crist iesus. fro hennys forth, britheren, what euere things ben sothe, what euere things chaaste, what euere things iste, what euere things hooli, what euere things able to be loued, what euere things of good fame. if ony vertu, if ony preisynge of discipline, thende ghe these things, that also ghe han lerned & taken & herd & seien in me, do ghe these things and god of pees schal be with ghou. but I ioeide greetli in the lord, that sumtyme afterward ghe flouriden aghen to feele for me, as also ghe feeliden. but ghe weren occupied. I seie not as for nede, for I haue lerned to be sufficient in whiche things I am. and I can also be lowid, I can also haue plente. euery where and in alle things I am taught to be filid and to hunge and to abound and to suffre myseiste. I mai alle things in him that counteth me... ghe han doon wel comynynge to my tribulacioun. for also ghe filipensis witen, that in the bigynnyng of the gospel whanne I wente forth fro macedonye no chirche comynede with me in recoun of thing ghoun and takun but ghe alone which be senten to tassnylk oonyys and tweis also into uss to me. not for I seke ghiite, but I require fruyt aboundynge in ghoure resoun. for I haue alle things and abounde. I am filid with tho things taken of epafronde whiche ghe senten into the odour of swetness a couenable sacri-fise plesing to god. and my god file al ghoure desier bi hisse richessise in glorie in crist iesus. but to god and oure fadir be glorie into worldis of worldis, amen. greeete ghe wel every hooli man in crist iesus. tho britheren that ben with me greeten ghou wel. alle hooli men greeten ghou wel, moost sothei thei that ben of the emperouris hous. the grace of oure lord iesus crist be with ghoure spyrtyt amen. here endeth the pistle to filipensis, and bigynmeth a prolog on the pistle to coloensis.

Oloconsen ben also *laadicens. thes ben of asic, and thei hadden be disseyued *bi false apostlis. the postle hymself cam not to hem but he bryngith hem aghen to cor-reccioun bi epistle. for thei hadden herd the word of archippus that hadde undirfonge the mynystere into hem. thercfere the apostle now boundun wroot to hem fro effesse bi titicus the dekene, and * onesynus the acolyt. Jeron in his prolog on this epistle seith this.

CHAP. I.

OUL the apostle of crist iesus bi the wille of god & tymothe bre-thir to hem that ben at coloce hooli and faithful britheren in cristiesus, grace and pees to ghou of god oure fadir and of the lord iesus crist. we doon thankyngis to god and to the fadir of oure lord iesus crist euermore preiynge for ghou. heerynge ghoure feith in crist iesus and the loue that ghe han to alle hooly men for the hope that is kept to ghou in heuences which ghe herden in the word of treythe of the gospel that cam to ghou, as also it is in al the world, and makith fruyt and wexith as in ghou fro that dai in which ghe herden and knewen the grace of god in treythe as ghe lernyned of epafras our felowe moost dereworth the which is a trewe mynstere of iesus crist for ghou, which

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also schewide to us ghoure louyng in spryryt. therefore we fro the dai in which we herden c ceessen not to preie for ghou and to axe that ghe be fillid with the knowynge of his wille in al wisdom and gootstl undrystonding: that ghe wakle worthili to god plesyng bi alle thingis & make fruyt in al good werke and wexe in the science of god and ben courtford in al uertu bi the myght of his clerensesse in al pas- cience and long abidyng with iole, that ghe do thankngis to god and to the fadir which made ghou worthi into the part of eritage of hooli men in light which delyeride us fro the power of derynnessis, and translatis into the kingdom of the sone of his louyng in whom we han aghenbiyng and remysyong of synnes: which is the ymage of god unysible, the firste bigten of ech creature: for in him alle thingis ben maad in heuene and in erthe, visible and unysible, either trones, either domynaciouns, eithir princhoodis, eithir powers: alle thingis ben maad of nouht bi him in almen. and he is biore alle, and alle thingis ben in him. and he is heed of the bodi of the chiche, which is the bignymeng and the firste bigten of deede men, that he holde the firste dignyte in alle thingis: for in him it pleside al plentee to in- habite, and bi him alle thingis to be reconselid into him, and made pees bi the blood of his cross tho thingis that ben in erthis eithir that ben in heuene. and whanne ghe were sumtyme aliened and enemys * bi witt in yuel werkes, now he hath reconcelid ghou in the bodi of his fleisch bi deeth, * to haue ghou hooli and unwemnyd and without reprooue biore him, if netheles ghe dwellen in the feith foundid and stable & unmovable fro the hope of the gospel that ghe han herd which is pre- chid in al creature that is undir heuene of which I poul am maad mynstre, and now I haue iole in passion for ghou, and I fille tho thingis that failen of the passiouns of crist in my fleisch for his bodi that is the chirc of which I poul am maad mynstre bi the dispensacioun of god that is ghoun to me in ghou, that I fille the word of god the * prytyte that was hid fro worldis and generaciouns but now it is schewid to hise seynys to whiche god wolde make knowyn the richessis of the glorie of this sacrament in hethen men which is crist in ghou the hope of glorie: whom we schewen repreynghe ech man and techynghe ech man in al wisdom, that we offre ech man parfyt in crist iues, in which thing also I trauel in stryung bi the worchynge of him that he worchith in me in verty.

CHAP. II.

BUT I wole that ghe wife that bysynesse I haue for ghou, and for hem that ben at lodacie, and whiche euere saighen not my face in fleisch that her hertis ben courtford, and thei ben taught in charite into alle the richessis of the plentee of undrystondyng into the know- yng of mysterie of god the fadir of iues crist in whom alle the tresouris of wisdom and of science ben hid: for this thing I seie, that no man disseyue ghou in *highethe of wordis, for though I be absent in bodi, bi sprytyt I am with ghou, ioynghe and seynghe ghoure ordre and the * sadnessse of ghoure bileeue that is in crist. therfore as ghe han taken iues crist oure lord, wakle ghe,in him and be ghe rootid and bilsid about in him and conferynd in the bileeue as ghe han lerned aboundyng in him in doynghe of thankings. se ghe that no man c disseyue ghou bi filosofie and veyn fallace affir the tradicioun of men, affir the elements of the world and not affir crist. for in him dwellith bodi al the fullnes of godhede, and ghe ben fillid in him that is heed of al pryncipat and power: in whom also ghe ben circuncidiad in circuncisioun not maad with hond in *dispoilyng of the bodi of fleisch, but in cir- cuncisioun of crist. and ghe ben biried togid- dre with him in baptym, in whom also ghe han rise aghen bi feith of the worchynge of god that reside him fro deeth. and whanne ghe
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weren deede in gilitis and in the prepucie of ghoure fleisch he quykenyde togidre ghou with him: forghuyngye to ghou alle gilitis, doynge awei that wryting of decree that was aghan us that was contrarie to us. and he took awei that fro the myddil " pitchynge it on the cross. and he spolide principatis and powers, and ledde out tristili openi ouercomyngge hem in hymself. theryfore no man uge ghou in mete or in drynk or in part of feest dai or of neo-
menye or of sabots whiche ben schadowe of thingis to comyngge, for the bodi is of crist. no man disseyue ghou wilnyngge to teche in meneesesse and religioun of angels the thingis whiche he hath not seen, walkeynge veynyln bolnd with witt of his fleisch. and not hold-
yngge the heed of which al the bodi bi boondis and ioynyngis togidre undirmyynstrid and maad, weyth into encreeseyng of god. for if ghe ben deede with crist fro the elements of this world, what ghit as men lyuyngge to the world demen ghe? that ghe touche not, neithir tast, neihter trere with bondis tho thingis whiche alle ben into deeth bi thilke " uss affer the comandementis and the techyngis of men, which has a resoun of wisdom invey religioun and meneesesse, and not to spare the bodi, not in ony onor to the fullyngge of the fleisch.

CHAP. III.

T theryfore if ghe han risen togidre with crist seke ghe tho thingis that ben aboue, where crist is sityyngge in the righthalf of god, sauer ghe tho thingis that ben aboue, not tho that ben on erthe. for ghe ben deede and ghoure lyf is hid with christ in god. for whanne crist schalt appere ghoure lyf, thanne also ghe schulen appere with him in glorie. theryfore sle ghe ghoure membris which ben on the ethr, fornycacioun, unclenesse, lecherie, yuel cuoitise and auriuse which is seurice of mawmetis, for whiche thingis the wraththe of god cam on the sones of unbiule, in whiche also ghe walkiden sumtyme whanne ghe lyuyden in hem. but now putte ghe awei alle thingis wraththe, indigacioun, malice, blasfemye, and foul word of ghoure mouth. nyle ghe lie togidre. *spolie ghe ghou fro the elde man with his dedis, and clothe ghe the newe man that is maad newe aghen into the knowyng of god affer the ymage of him that made him, where is not male and female, thethe man and iwe, circuncisioun and prepucie, barbarus and * scita, bonde man and free man, but alle thingis and in alle thingis crist. theryfore ghe c as the chosun of god, hooli and loued clothe ghou with the entralis of merci, benyntyte, and meneesesse, temperance, pacienc, and supporte ghe ech oon othir, and forghuyngge to ghousif in ony man aghen ony hath a queal as the lord forghaf to ghou, so also ghe. and upon alle these thingis huve ghe charite that is the boond of perfeccioun, and the pees of crist *enioie in ghoure hertis in which ghe ben clepid in oo bodi, and be ghe kynde. the word of crist dwelle in ghou plenteousi in al wisdom, and teche and moneste ghousif in salmes and ympnes and sayrithal songis in grace syngynge in ghoure hertis to the lord. al thing what euer thing ghe doen in word or in dede, alle thingis in the name of oure lord iues crist doyngye thankynge to god and to the fadir bi hir. wommen be ghe sugt to ghoure husbandis as it bihoeuth in the lord. men loue ghe ghoure wyues, and nyle ghe be bittrre to hem. sones obie ege to ghoure fadir and modir bi alle thingis, for this is wel plesyngye in the lord. fadris nyle ghe terre ghoure sones to yndigacioun, that thei be not maad feble hertid. seruantis obieie ghe bi alle thingis to fleischli lordis, not seruynghe at ighe as plesyngye to men, but in sympleessen of herte dreedinge the lord. what euer ghe doen worche ghe of wille as to the lord and not to men witynghe that of the lord ghe schulen take ghelding of eritage. serve ghe to the lord crist, for he that doight injuri schal resseyye that that he dide yuele, & accpectioun of persoones is not anenits god.

* siffere. 
* us. 
* expoliasse. 
* cytha. 
* exilis. 

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CHAP. III.

LORDIS gyue ghe to seruauntis that that is just & euene, wittinghe, that also ghe han a lord in heuene. be ghe bisi in presiere and wake in in doynge of thankingis, and preie ech for other, & for us, that god opene to us the dore of word to speke the mysterie of crist, for which also I am boundun, that I schewe it so as it bihoueth me to speke. walke ghe in wisdom to hem that ben without forth, aghenbiyng tyme. ghoure word be saviourd in salt evermore in grace that ghe wite hou it bihoueth ghou to answere to eche man. titu- cus moost dere brothir & feithful mynystre & my felowe in the lord schal make alle thingis knowun to ghou that ben aboute me: whom I sente to ghou to this same thing, that he knowe what thingis ben aboute ghou & countompte ghoure hertis, with onysyme moost dere & feithful brothir which is of ghou; which schulen make alle thingis that ben doon here knowun to ghou. aristark prisoner with me greech ghou wel, and mark the cosyn of bar-
brabs of whom ghe han take maundemen-
tis, if he come to ghou resseyue ghe him & iesus that is seid iust whiche ben of circun-
ciscioun, thei aloone ben myne helperis in the kyngdom of god that weren to me in solace.
epfras that is of ghou the servaunt of iesus crist greech ghou wel, euere bisi for ghou in preiers, that ghe stonde perfite and fulle in al the wille of god. and I bere witnesyng to him, that he hath mych trauel for ghou, & for hem that ben at lodeice, and that ben at Jer-
polym. luyk(th) the leche moost dere and dem-
as greeten ghou wel. greech ghou wel the brier-
theren that ben at lodeice and the womman nymfam, & the chirche that is in hir houes. and whanne this pistil is red among ghou do
ghe that it be rad in the chirche of loadicensis, and rede ghe that * pistil that is of loadicensis, and seie ghe to archippus, se the mynysterie that thow hast takun in the lord that thow fille it. my salutacioun bi the hond of poult. be ghe myndeful of my boondis. the grace of the lord iesus crist be with ghou amen. Here end-
th the pistil to coloseisis, & bginneth a pro-
log on the * first pistil to tessalonyceisis.

* Aodicensis ben also Coloseisis: as twée townes and o peple in maner. These ben of
Asie: and among hem hadde ben false Apostlis and disseyued manye. Therfore the
Apostil bringith hem to mynde of his conversacion and trewe prechinge of the Gospel and ex-
citith hem to be stidefast in the trewe witt and loue of Crist, and to be of o wil. But this
epistil is not in comyn latyn bookis, and threfore it was but late translatis into Englishe
tunge. * Jerom in his prolog seith this.

* Ex his occasione loqui quidem Epistolam subornat vult ed Pseudo Scritum Aodicenam, sed quae nihil habet Psalli prater vo-
num aliquot ex ceteris ejus Epistolis mendicantis. * Beatus in locum.
* pistil to Aodiciansis. MS. Pepys, 40.
* MS. Pepys, 40.
* Si quis mili naris est ejusdem est opificis, haec epistola qui menja aux omnium veterum Theologorum
omnis scripa contaminavit, consequacive, predictis, ac gracipe ejus qui pen ceteris indignus est ex contumacia, empte D. Hieronymi.
* Beatus ad Colose. iv. 10.
OUL apostile not of men ne bi man, but bi Iesus Crist, to the britheren that ben of Laodice, Grace to ghou and pees of god the fadir and of the lord Iesus crist. Gracis I do to crist bi al myn orisoun, that ghe be dwelling in him and lastinge bi the biheeste abidinge in the dais of doom. Ne he unorderynede us of sum veyn speche feyneynghe, that us overturme fro the sothfastnesse of the Gospel that of me is prechid. Also now schal god do hem levynghe, and doynghe of blessidnesse of werkes, which heelethe of lyf is, and now openli ben my boondis which I suffre in crist iues: in whiche I glade and ioie and that is to me heelethe euerlastynge: that that I ride with oure preieris & mynystringe the holy spirit bi lyf or bi deeth, it is fersothe to me lyf into crist and to die ioie withouten eende. In us he schal do his merci that ghe have the same lovynghe, and that ghe be of o wil. Therefore, derlyngis, as ghe han herd in presence of me, holde ghe and do ghe in drede of god, and it schal be to you lyf withouten eende. It is fersothe god that worchith in us: and do ghe withouten any withdrawinge whatsoever ghe doon. And that it is, derlyngis, joie ghe in crist, and flee ghe maad foul in clay. Alle ghoure axingis ben open anenisis god, & be ghe fastned in the witt of crist, and whiche been hool and sooth and chast and rightwys, and lovable do ghe: and whiche herden and take in herte hold ghe; and it schal be to ghou pees. Holi men greeken ghou weel in the grace of oure lord Iesus Crist with the hooli goost: and do ghe that pistil of colosensis to be red to ghou amen. Here eendith the pistil to Laodisensis and bigynmeth a prolog on the firste pistil to tesselonicensis.

AUL apostile not of men ne bi man, but bi Iesus Crist to the britheren that ben at Laodice: grace to ghou and pees of god the fadir and of the lord Iesus Crist. I do thankyngis to mi god bi al my preier, that ghe ben dwellynghe and lastynge in hime abidinge the biheeste in the dais of doom. For neithir the vein spekynghe of summe sumwise men hath lettid ghou the whiche wolden turne ghou fro the treuth of the gospel that is prechid of me and now ben that ben of me to the profight of treuth of the gospel. God schal make deservynghe and doynghe benenynte of weraksis and of heelthe of everlastynge lyf. And now mi boondis ben open whiche I suffre in Crist Iesus; in whiche I glade & joie, and that is to me everlastynge heelthe: that this same thing be doon bi ghoure preiers and mynystringe of the holy goost eithir bi lyf eithir bi deeth. Fersothe to me it is lyf to lyve in Crist, and to die joie. And his merci schal do in ghou that same thing, that ghe moun have the same love, and that ghe may be of o wil. Therfore ghe weel beloved britheren, holde ghe and do ghe in the drede of god as ghe han herd the presence of me, & lyf schal be to ghou withouten eende. Sothelie it is god that werechith in ghou. And, my weel beloved britheren do ghe withouten ony withdrawynge what evere thingis that ghe doom. Joie ghe in crist and escewe ghe man defauld with lucre, eithir fowl wynynge. Be alle ghoure axingis open anenisis god: and be ghe stidefast in the witt of crist, and do ghe the thingis that ben hool and trewe and just and able to be loved. And kepe ghe in herte tho thingis that ghe have herd and take; and pees schal be to ghou. Alle hell men greeken ghou. The grace of oure lord Iesus Crist be with ghoure spirit, and do ghe that pistil of Colosensis to be red to ghou. Here eendith the pistil to Laodisensis, and bigynmeth the prolog on the firste pistil to Tessalonicensis.

Another copy. MS. Jesus Coll. Camb. This is plainly a different Version from the former, and perhaps from a different Latin copy. It seems to be the latest and the best, though both of them are certainly later than Dr. P66-c's time.
Chap. I, II.

Essalonyensis ben macedonyes in iusu crist whanne thei hadden resseyued the word of treuth thei stooeden stidfastli in the feith & also in persecuciuon of her owne cistesyns. furthermore thei resseyueden not false apostlis, ne tho thingis that weren seid of false apostlis. these the apostle preisith wryntyng to hem fro athenys bi biticus & onesymus. Jerom in his prolog on this epistle seith *his.

the lord iusu that deluyeride us fro wraththe to comynghe.

CHAP. I.

OUL and siluan and tymothe to the chircle of tessalonyencis in god the fadir and in the lord iusu crist grace and pees to ghou. we doen thankyngis to god euermore for alle ghou, and we maken mynde of ghou in oure preieris withouten ceessynge, hauynge mynde of the werk of ghoure feith and trauell and charite and abidynge of the hope of oure lord iusu crist bifoare ggod and oure fadir. ghe loued britheren of god we wittinge ghoure cheeesyng for oure gospel was not at ghou in word oonli but also in vertu and in the hooli goost & in mych plente. ghe witen whiche we weren among ghou for ghou. and ghe ben maad foloweris of us and of the lord, resseyynghe the word in mych tribulacon with ioe of the hooli goost, so that ghe ben maad ensaurnple to Alle men that bileuen in macedonye and in acaie. for of ghou the word of the lord is npplisssich, not oonli in macedonye and in acaie. but ghoure feith that is to god in ech place is goon forth, so that it is not nede to us for to speke any thing. for thei schewen of ghou what maner entre we hadden to ghou, and hou gle ben convurtd to ghou fro mawmets to serve to the lyuyng god and verrei, and to abide his sone fro heueneis whom he reiside fro deeth.

CHAP. II.

FOR britheren ghe witen oure entree to ghou, for it was not veyn, but first we suffrieden and weren pynysschyd with wrongis as ghe witen in filippis, and hadden trist in oure lord to speke to ghou the gospel of god in mych bisyne. and oure exortacion is of error neither of unclennesse, neither in gile, but as we ben preued of god, that the gospel of god schulde be taken to us, so we spoken, not as plesyng to men but to god that preuehth oure hertis. for neither we weren ony tyme in word of glossynge, as ghe witen, neither in occasioen of auarice god is witnesse, neither sekyng glorie of men, neither of ghou neither of othere whanne we as cristia apostlis myghten hau ben in charge to ghou. but we weren maad *little in the myddil of ghou, as if a nurse fostre hir sones, so we desyringe ghou with gres loue wolden hau ben bitake to ghou not oonli the gospel of god but also oure lyues for ghe ben maad moost dereworth to us. for, britheren, ghe ben myndeful of oure trauell and wearysnesse, we worchiden nyght and dai, that we schulden not greue ony of ghou, and prechiden to ghou the euangylie of god. and ghe ben witnesis hou hooli fili and justli and without playnt we weren to ghou that byleyyden, as ghe witen hou we preieden ghou and counterten eich of ghou.
as the fadir his eones, & we han witnesseid, that ghe schulden go worthilie to god that clepide ghou into his kyngdom and glorie. thorefore we doen thankynges to god withoute ces-synge, for whanne ghe hadden take us of the word of the heeryng of god, ghe took it not as the word of men, but as it is veriell the word of god that worchith in ghou that han bileued. 

for britheren, ghe ben maad solewris of the chirchis of god that ben in iudee in crist ieu; for ghe han sufffrid the same things of oure euene lynagis as thei of the iewis whiche slow-en bothe the lord ieu and the profetis and pursuened us, and thei plesen not to god and thei ben adversaries to alle men, forbennyng us to speke to hethen men that thei be maad saat; that thei fille her synnes euermore: for the wrrath the of god cam on hem into the ende. and britheren, we desolat fro ghou for a tyne bi mouth and in biholdyng but not in herte, han higed more plenteousli to se ghoure face with greet desier: for we wolden come to ghou, ghe I poul oony and eftsoone but sathanas lette us. for whi what is ooure hope or iote or crowne of glorie? whethir ghe ben not biore ore lord ieu crist in his comyny? for ghe ben ooure glorie and iote.

CHAP. III.

For which thing we suffriden no lengere, and it pleside to us to dwelle aloone at athenys, and we senten tymotho ore brother and mynstre of god in the euangelle of cрист to ghou to be consembred and to be taught for ghoure feith, that no man be moued in these tribulationous. for ghesil witen, that "in this thing we ben sette. for whanne we weren at ghou we bifoare seiden to ghou that we schulden suffre tribulationous as it is doen and ghe witen. thorefore I poul no lengere abidynge sente to knowe ghoure feith, lest peruenure he that temptith tempete ghou and ghoure trauel be maad uyn. but now whanne tymotho schal come to us fro ghou and telle to us ghoure feith and charite, and that ghe han good mynyde of us euere desvrynge to se us as we also ghou, thorefore britheren we ben counterfetd in ghou in al oreu rede and tribulationous bi ghoure feith: for now we lyuen if ghe stonden in the lord. for what doynge of thankyngis monn we ghelede to god for ghou in al ioie in which we ioien for ghou biore ore lord? nyght and dai more plenteousli preiyngge that we se ghoure face and fulfille the things that failen to ghoure feith. but god hymael and ooure fadir and the lord ieu crist dresse ooure weie to ghou, and the lord multiplie ghou, and make ghoure charite to be plenteous of ech to other and into alle men as also we in ghou that ghoure hertis be consembred withouten playnt in hoolynnesse biore god and ooure fadir in the comynge of ooure lord ieu crist with alle hise seynis. amen.

CHAP. III.

THerefore britheren, fro hemys forward we a preien ghou and bisechen in the lord ieu, that as ghe han resseyued of us hou it biioueth ghou to go and "to plese god so walke ghe that ghe abonde the more. for ghe witten what comandementis I haue ghouun to ghou bi the lord ieu. for this is the wille of god ghoure hoolynesse, that ghe abstynge ghou fro fornycacioun, that ech of ghou kunne weide his vessel in hoolynesse and honour, not in passioon of lust as hethen men that knowen not god. and that no man ouergo, neithir disseye his brother in 'chafleryng, for the lord is vengere of alle things as we biore seiden to ghou and han witnesseid. for god clepide not us into unclenesse, but into hoolynesse, thorefore he that dispisith these things dispisith not man but god thase that also ghaf his hooli spirryt in us. but of the charite of brotherhood we hadden no nede to write to ghou, ghesilf han lerned of god that ghe loue togidre, for ghe doen that into alle britheren in alle maccedyne. and britheren, we preien ghou, that

* intermissione.  b varia contributio.  c in loco.  d direct.  e pleae to god.  f negotio.  g that glaf.
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ghe abounde more, and take kepe that ghe be quyte, and that ghe do ghoure nede, and ghe worche with ghoure hondis as we han comaundered to ghou, and that ghe wandre honestli to hem that ben withoutforth, and that of no manmys ghe desire any thing. for britherem, we wolen not, that ghe unknowe of men that dyen that ghe ben not soroeful as other that han not hope. for if we bleeuen, that ius was deed and roos aghen, so ghe schal lede with him hem that ben deede bi ius. and we seyn this thing to ghou in the word of the lord, that we that lyuen that ben left in the conuyng of the lord schulen not come bifoore hem that ben deede. for the lord hymself schal come don fro heuene in the conaunderment in the vois of an arcawngel in the trumpe of god, and the deede men that ben in crist schulen risi aghen first. afterward we that lyuen that ben left schulen be rauiyschid togisbre with hem in cloudis meetynge crist in the eyr, and so euermore we schulen be with the lord. therefor be ghe conuuforted togisbre in these wordis.

CHAP. V.

But, britherem, of tymes and momentis ghe neden not that I write to ghou. for ghesilf witen diligently, that the dai of the lord schal come as a stheef in the nyght. for whanne thei schulen seie pees is and sikynesse, thanne sodeyn deeth schal come on hem as sorowe to a womman that is with childe, and thei schulen not scape. but, britherem, ghe ben not in derknessis that thilk dai as a stheef catche ghou. for alle ghe ben the sones of light, and sones of dai we ben not of nyght neither of derknessis. therefor slepen we not as other, but wake we & be we sober. for thei that slepen, slepen in the nyght, and thei that ben drunkun, ben drunkun in the nyght. but we that ben of the dai ben sobre, clothid in the haburio of feith & of charite. and in the helm of hope of heithe. for god puttid us not into wraththe, but into the purchasing of heithe bi oure lord iusu crist that was deed for us, that whether we waken, whether we slepen we lyue togisbre with him. for which thing conuuforte ghe togisbre, and edifie ghe eche other as ghe doen. and britherem, we preien ghou, that ghe knowe hem that trauel among ghou, and ben souereyns to ghou in the lord & techen ghou that ghe haue hem aboundauntli in charite, and for the werk of hem, haue ghe pees with hem. and britherem, we preien ghou, repauce ghe unesable men, conuuforte ghe men of litil herte, resseyue ghe sike men, be ghe pacient to alle men. so ghe that no man gheilde yuel for yuel to ony man, but euermore sue ghe that is that is good ech to othir and to alle men. euermore ioie ghe, withoutee ceessyng preie ghe, in alle things do ghe thankyngis, for this is the wille of god in crist iusu in alle ghou. nyle ghe quench the spyrtyt, nyle ghe dispisse profecies, but preue ghe alle thingis and holde ghe that thing that is good; absteyne ghou fro al yuel spice. and god hymalfe of pees make ghou hooli bi alle thingis, that ghoue spirit be kept hool, and soule & bodi without playnt in the comyng of oure lord iusu crist. god is trewe that clepide ghou, which also schal do. britherem, preie ghe for us. greeete ghe wel alle britherem in hooli coss. i comaunde ghou bi the lord, that this pistil be rad to alle hooli britherem. the grace of oure lord iusu crist be with ghou. amen. Here endith the first epistle to tessonalcensis, and bigynmeth a prolog on the secounde epistle.

* ben ghe.  b gaians omen malcis.  c present.  d omni specis malis.  e freyt.
THE postle writeth the secunde epistle to tessalonycensis, and makith known to hem of the laste tymes, and of the comynge of the aduersarie, and of the throwyng doun of hym. he writeth this epistle fro athensys bi titucus the delene and onesymus the accolyt. Jerom in his prolog on this epistle seith al this.

CHAP. I.

OUL and siluan and tymolde the churche of tessalonycensis in god oure fadir and in the lord iseu crist, grace to ghou and pees of god oure fadir and of the lord iseu crist. we omen to do thankyngis euermore to god for ghou britheren, so as it is worthi, for ghoure feith ouerwexith, and the charite of ech of ghou to othir aboundith, so that wesilf glorien in ghou in the churche of god for ghoure paciance and feith in alle ghoure persecucionys and tribulationys which ghe susteynen into the ensaumple of the iust doom of god, that ghe be had worthi in the kyngdom of god for which ghe suffren, if netheles it is lust tofore god to quyte tribulacion to hem that troublen ghou and to ghou that ben troublid rest with us in the schewing of the lord iseu fro heune with aunngelis of his vertu in the flawe of fier that schel ghyue vemiance to hem that knoen not god, and that obeien not to the euangelie of oure lord iseu crist: whiche schulen suffre euerelastynge peyneyes in perysaschyng fro the face of the lord, and fro the glorie of his vertu whanne he schal come to be glorified in hise seyntis, and to be naad wonyndul in alle men that bileuyden; for oure witnessynys is bileued on ghou in that dai. in which thing also we preien euermore for ghou, that oure god make ghou worthi to his clepyng, and fille al the wille of his goodnesse, and the werk of feith in vertu, that the name of oure lord iseu crist be clerified in ghou and ghe in him, bi the grace of oure lord iseu crist.

CHAP. II.

BUT britheren, we preien ghou bi the a comynge of oure lord iseu crist and of oure congregacion into the same comynge, that ghe be not moused soone fro ghoure witt, neither be a feerd neither bi spirit, neither bi word, neither bi epistle as sent bi us as if the dai of the lord be nygh. no man disseuyse ghou on my maner, for but dissencion come first and the man of synne be schewid, the sone of perdicinion that is aduersarie and is enhaunsid ouer al thing that is seid god, or that is worschipid, so that he sitt in the temple of god and schewe himself as if he were god. whether ghe holden not that ghit whanne I was at ghou I seide these thingis to ghou? and now what witholdith ghe witen that he be schewid in his tymes. for the priuytee of wick- idnesse worclith now. oonli that he that holdith now holde til he be don awai. and thanne thilke wickid man schal be schewid whom the lord iseu schal sile with the spirit of his mouth and schal distrie with lighnyng of his comynge. hym whos comynge is bi the worsching of sathanas in al vertue and signes and greete wondris false and in al disset of wick- iduesse to hem that perisschen, for that thei resseyuyden not the charite of treuthe that thei
schulden be maad sauf, and therfore god schal sende to hem a worcynge of errore that thei bleeue to leesynge: that all be demed whiche bileuyden not to treuth but consenti-
den to wickidenesse. but britheren loued of god we owe to do thankeyngis euermore to
god for ghou, that god cheses us the firste fruytis into heelthe in halewing of spirit and in
feith of treuth. in which also he clepyde o ghou bi oure gospel into getynge of the glorie
of oure lord iuesu crist. therfore, britheren, stonde ghe and holde ghe the tradiciouns
that ghe han lerned eithir bi word eithir bi oure epistle. and oure lord iuesu crist hym-
silf and god oure fadir which lousyde us and ghaf euerlastinge comfort and good hope in
grace, * stire ghoure hertis and conferme in al
good werke and word.

CHAP. III.

B ritheren, * fro henys forthward preye ghe
for us, that the word of god renne and
be clarifie as it is anents ghou, & that we be
delyuered fro noysse and ynle men. for
feith is not of alle men. but the lord is trewe
that schal conferme ghou and schal kepe fro
yuel. and britheren, we tristen of ghou in the
lord, for what euere thingis we comunend to
ghou bothe ghe doen and schulen do. and the
lord dresse ghoure hertis in the charitie of god,
and in the pacience of crist. but, britheren,
we denuncen to ghou in the name of oure lord
iuesu crist, that ghe withdrawe ghou from ech
brother that wandirth out of ordre, and not
afir the teching that thei resseyuyden of us.
for ghe sif wiften hou it bihoueth to sue us.
for we weren not unpesible among ghou, nei-
thir * withouten oure owne trauel we eeten
breed of ony man, but in trauel and wery-
ness we wroughten nyght and dai that we greuy-
den noon of ghou. not as we hadden not
power, but that we schulden ghuye ussyff en-
saumple to ghou to sue us. for also whanne
we weren among ghou we denounsiden this
thing to ghou, that if ony man wole not worche
neithir ete he. for we han herd, that summe
among ghou goen "in reste and no thing wor-
chen but doen curiowail, but we denuncen to
hem that ben suche men, and bisechen in the
lord iuesu crist, that thei worche with silentce,
and eet her owne breed. but nyle britheren
faile wel doynghe, that if ony man obieth not
to oure word bi epistle, marke ghe hym
and comynge ghe not with hym, that he be schamed.
and nyle ghe gese him as an ennuye, but
repreue ghe him as a brother. and god himsylf
of pees ghuye to ghou euerlastinge pees in al
place. the lord be with alle ghou. my salu-
taciouin bi the bond of poul whiche signe in ech
epistle I write thus: the grace of oure lord
iuesu crist be with alle ghou. amen. here
endith the ii epistle to tessalonicensis, and
bigynneth a prolog on the firste epistle to
tymothie.

HE enumeth and techith timeth of the ordensauce of bischopis office and of dekenys
office, and euerych discipline of hooli chirche, writyng to him fro macedonye bi titicus
the dekene. Jerom in his prolog on this epistle seith this.

CHAP. I.

OUTLapostleofcrist iesu bi the com-  
andement of god  
oure sayour and  
of iesu crist oure  
hope to tynothe  
bilowed sone in  
the feith, grace and  
merci and pees of god the fadir & of iesu crist  
oure lord. as I priede thee that thou schul-  
dist dwelle at ephesi whanne I wente in to  
macedonye that thou schuldist denounce to  
sommen, that thei schulden not teche othir-  
wise neither gyue tent to fabli: and geno- 
logies that ben uncerteyn, whiche gyuen ques- 
tions more than edificaciuon of god that is in  
the feith. for the ende of comandement is  
charite of cleen berte and good conscience and  
of feith not feyned. fro whiche thingis sum-  
men han errid and ben turned in to veyn speche  
and willen to be techeris of the lawe and un-  
derstonden not what thingis thei spoken, nei-  
thir of what thingis thei affirmen. and we  
wenen that the lawe is good if ony man use it  
lawefulli: and witynge this thing, that the  
lawe is not sette to a lust man, but to uniste  
men and not sugett, to wickide men and to  
syneris, to cursid men and defouild, to sleeris  
of fadir and sleris of modir, to men:leeris &  
lecchouris, to hem that doen lecchorie with  
men, lesingmongeis and forsworun, and if  
othy other thing is contrarie to the hoolsum  
teching that is anfi the evangile of the glory  
of blessid god which is bitake to me. I do  
thankyngis to him that counfortide me in crist  
iesu oure lord for he gesside me feithfull and  
putte me in mynystere. that first was a blas-  
teme and a pursurea:and ful of worsgic, but I  
hauce getun the merci of god for I unkonwony  
dide in unbleueue. but the grace of oure lord  
oueraboundide with feith and loue that is in  
F crist iesu. a trewe word and worthi al res-  
seyuyng for crist iesu cam in to this world to  
make lyful men saaf of whiche I am the  
firste. but theryfore I haue getun merci, that  
crist iesu schulde schewe in me first al pa-  
ience to the enformyng of hem that schulen  
bileuee to him into euerlastyngye lyf. and to  
the king of worldis undeelde and unvisible god  
alone be onour and glorie into wordis of  
worldis amen. I bitake this comandement  
to thee thou sone tynothe affir the profecies  
that han be heretofore in thee, that thou trau-  
uelle in hem a good trauell haunyng feith and  
good conscience. which summe casten awei  
and a perisschiden aboute the feith, of whiche  
is Imeneus and alsaundre whiche I bitooke to  
sathanas, that thei lerne to not blasfeme.

CHAP. II.

Therefore I biseche firste of alle thinges, a  
that bisechings, preieris, axygis, doyngis  
of thankyngis be maad for alle men, for  
kyngis and alle that ben seth in highe,  
that we leden a quyte and a pesible lyf in al  
* pitee and chasttio. for this thing is good and  
acceptid bifo re god oure sayour that wole  
alle men be maad saaf and that thei come to  
the knowenyng of treuthe. for oo god and a  
mediatour is of god & of men a man crist iesu,  
that ghaf himself redempcioun for alle men,  
whos winessygyn is conformed in hise tymes,  
* in whice I am set a preceh and an apos-  
tle. for I seie treuthe and I lie not that am  
a techer of hethene me in feith and in treuthe.  
therefore I wole that men prcie in alle place  
lyfynge up cleene hondis withouten wraththhe  
and stryf. also wynamen * in couenauble abite  
with schamefastnesse & sobrenessa ariayngye  
hemisflf, not in writhun heeris, eithir in gold,  
eithir in pearlis, eithir precious clooth but that  
that bicometh wynamen billeetynge pitee, bi  
gode werks. a woman lerne in silence with  
al subiecioun. but I suffre not a woman  
to teche, neithir to haue lordship on the  
husbonde, but to be in silence. for adam  
was firste fowmende afterward eue: and adam

*a plagiaris menace.  
*b placibus. to sillices of men.  
*c neufagaverunt.  
*d pitee.  
*e in quo.  
*f in habitu praece.
was not disseyued, but the woman was disseyued in brekyng of the lawe, but sche schal be saued bi generacion of children if sche dwellith parfyti in feith and loue & hoolynesse with sobrenesse.

CHAP. III.

A Feithful word. if ony man desirith a biaischoprice he desirith a good werk. theryfore it bihoueth a biaischop to be wouthout repreef, the husband of oo wyf, sobre, prudent, chaast, virtuous, holding hospitalite, a techer, not ghouun mych to wyn, not a smyter but temperat, not ful of chiding, not co-uitous, wel reulynge his hous and hau e sones suget with al chastite. for if ony man cannot gouerne his hous, hou schal he haue diligence of the chirche of god? not *newe convertid to the feith; lest he be born up in to pride & faile in to doom of the deuel, for it bihoueth hym to haue *good witnesses also of hem that ben withoutforth, that he faile not into repreef and into the snare of the deuel. Also it bihoueth dekenes to be chaast, not double tunged, not ghouun mych to wyn, not suynge foul wynnynge, that han the mysterie of feith in cleen conscience. but be thei prueth first and mynystre sa, haunyng no cryme. also it bihoueth wommen to be chaast, not bacbitynge, sobre, feithful in ale thingis. dekenys be husbondis of oo wyf, whiche *gouerne wel her sones and her housis. for thei that mynystren wel schulen gete a good degree to hemsylf and mych trist in the feith that is in crist iusu. Sone tynothe, I write to thee these thingis, hopynge that I schal come soone to thee: but if I tarie, that thou wite hou it bihoueth thee to lyue in the house of god, that is in the chirche of luyynge god, a piler and sadnesse of treueth. and *openli it is a greet sacrament of pitee that thing that was schewid in fleische it is jystified in spiritt, it appeird to angells, it is pichide to bethene men, it is bileeued in the world, it is takun up in glorie.

CHAP. IV.

BUT the spirit seith openli, that in the laste tymes summen schulen departhe fro the feith ghyuyng tent to spiritis of errour and to techingis of deuellis that spoken leysynge in ipocrisie, and haue her conscience *corrupt, forbedynge to be weddyed, to absteyne fro metis whiche god made to take with doyng of thankyngis to feithful men and hem that han knowe the treueth. for eich creature of god is good, and no thing is to be cast awei which is takun with doyng of thankynge, for it is halewid bi the word of god and bi preyer. *thou puttyng forth these thingis to britheren schalt be a good mynystre of crist iusu norischid with wordis of feith and good doctryne which thou haast gete. but eschewe thou *uncouenable fablis, and elde wynnyns fablis. haunte thiisifr to pitee. for bodili exercitacion is profitable to litle thing but pitee is profitable to ale thingis that hath a biseeste of lyf that now is and that is to come. A trewe word and worthi a acception. and in this thing we trauelien and ben cursid, for we hopen in luyynge god that is sauyour of ale men, mooest of feithful men. cosaundu thou this thing and teche. no man dispise thi ghongthe, but be thou ensample of feithful men in word, in luyynge, in charite, in feith, in chastite. til I come: take tent to redyng, to exortacion, and techyng, nyle thou litil charge the grace which is in thee, that is ghouun to thee bi prophecie with puttyng on of the hondis *of presthood. thanke thou these thingis, in these be thou, that thi profyngying be schewid to alle men. take tent to thiisifr and to doctryne, be bisy in hem. for *thou doyng these thingis schalt make bothe thiisifr saaf and hem that hearen thee. * blame

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*a neophyrum.  b also good.  c bene primit.  d manifesta.  e castoriam.  f inopas.  g prestyryf.  h Here the 5th chapter begins in the printed editions of the Latin Vulg. before mentioned. But the Latin MS. vary. three out of four, which I (Lewis) have, begin the chapter as here.
thou not an elder man, but biseche as a fadir, ghonge men as. britheren, elde wynnmen as modris, ghonge wynnmen as sistris in al chaste.

CHAP. V.

O Nuere thou wideweis that ben verrei wideweis. but if ony widowe hath *sones or children of sones lerne sche first to gouerne hir hous and quyte to fadir and modir. for this thing is acceptid before god. and sche that is a widewe verri and desolat hope in to god and be bisi in bisechings and preiris nyght and dai. for sche that is luyngyn in delices is deed. and comande thou this thing, that thei be without reprech. for if ony man hath not cure of his owne and mooost of his household men he hath denied the feith and is worse than a unfaithful man. A widewe be chosun not lesse than sixti gheer, that was wyt of oon housbond and hath witnesseyng in goode werke, if sche nereishide children, if sche resseyuyde pore men to harbere, if sche hath waischen the fest of hooli men, if sche mynysstride to men that suffiriden tribulacioun, if sche folowide al good werke. but *eschewe thou ghonger wideweis. for whanne thei han don lecherie thei wolen be wedd in crيست hauynge dampacedion for thei han moad vuide the first feith. also thei idel leren to go aboute housis, not oonil idil but ful of wordis and curiouse spekynghe things that bihoweth not. therfore I wole, that ghongere wideweis be wedd and brynghe forth children and be hosewyues to ghuye noon occasioun to the aduersarie bi cause of cursid thing; for now summe ben turned abacke aftir sathanas. if ony faithful man hath wideweis mynystre he to them, that the chirche be not greued, that it suffice to hem that ben verrei wideweis. the prestis that ben wel governours be thei had worth to double onour, mooost thei that tra-

ueilen in word and teching. for scripture seith thou schalt not bridle the mouth of the ox threischinge, and a werkman is worthi his hire. nyle thou resseyue accusyng aghens a prest but undir twylene or three witnessis. but repreue thou men that synnen bifoire alle men, that also othir haue dreed. I preie bifoire god and iesus crist and hise chosun angeli. that thou kepe these things without preuidece, and do no thing in bowyng in to the othir sid. * putte thou bondis to no man, neither anoon comyng thow with othir mense synnes. kepe thi slff chaast. nyle thou ghit drynke walter, but use a litil wyn for thi stomak and for thin ofte fallyngyn yfynnytees. sum men synnes ben open bifoire goyng to doom, but of sum men thei comen afir. and also goode dedis ben open, and thos that han hem in othir maner moun not be hid.

CHAP. VI.

W WHAT cuer seruantsis ben undir gloute dome thei her lordis worthi al onour lest the name of the lord and the doctrine be blasfemad. and thei that han faithful lordis diisiphe hem not for thei ben britheren, but more serue thei for thei ben feithful & loued which ben partencers of benefice. teche thou these thingis and moneste thou these thingis. if ony man techith othirwise and accordith not to the hoolsum wordis of oure lord iesus crist, and to that techyngh that is bi pitee he is proud and can no thing, but langwischith oiboute questions and stratuyng of wordis of the whiche ben brought forth envies, struyes, blas-fenyes, yule suspiciouns, fightingis of men that ben corrupt in soule, and that ben pryued fro treuthhe that demen wynnyng to be pitee. but a great wynnyng is pitee with paicence. for we broughten yn no thing in to this world, and no doute that we moun not bere awei ony thing. but we hauynge foodis & with what

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*b haudis.*
*c desunt.*
*d luxuriae fuerint in Christiano.*
*e manus altera nemini imposivisse; o non man amne, nihil sequitur.*
*f nihil sequitur.*
thingis we schulen be hiled, be we paiied with these thingis. for thei that wolen be maad riche fallen into temptacioun & in to snare of the deuel, and in to manye unprofitable desires and noyouse whiche dretchen men into deeth and perdiccion. for the roote of alle yuelis is courtise whiche summen coueitynge erriyen fro the feith and * bisettiden hem with manye sorewis. but thou man of god, fle these thingis, but se thou rightwisnesse, pitez, feith, charite, pacience, myldenesse. stryue thou a good styr of feith, cacche euerlastinge lyf into whiche thou art clepid, and hast knowleched a good knowleching bifoare manye witnessis. I comand me to thee bifoare god that quickeneth alle thingis & * bifoare crist iesu that gheilde a witnessynge undir pilat of pouence a good confession that thou kepe the comandement withoute wemme withoute repref into the comyng ofoure lord iesu crist whom the blesسد and aloone myghti kyng of kyngis and lord of lordis schal schewe in hise tymes, which aloone hath undeedlynesse, & dwelith in light to which no man mai come, whom no man saigh neither mai se to whom glorie and onour and empire be withouten ende amen. Co-marnde thou to the riche men of this world, that thei undirstond ne highli, neither that thei hope in uncerteintee of richessis but in the luynge god that ghyuet to us alle thingis plenteuousli to us: to do wel: to be maad riche in good werks, lightli to ghyue, to comyne, to tresoure to hemself a good fundament in to tymes to comyne that thei cacche * euerlastynge lyf * thou tymothe kepe the thing bitakun to thee eschewynge cursid noylestes of voices and oppynyouns of false name of kynnyng whiche sum men bibeunte aboute the feith fallen down. the grace of god be with thee, amen. here endith the firste epistle to tymothee and bigynneth the prolog on the second epistle to tymothee.

HE writeth also to tymothe of exortacioun to martirdom and of every reule of treueth, and what schal come in the laste tymes, and of his owne passioun, writyng to hym fro the citee of rome. Jerom in his prolog on this epistle seith this.

CHAP. I.

OUl apostle of iesu crist bi the will of god bi the biheeste of lyf that is in crist iesu to tymothee his moost dereworth sone: grace merci and pees of god the fadir and of iesu crist our lord. I do thankysng to my god to whom I serue fro my progenytouris in cleen conscienice, that withouten essaying I haue mynde of thei in my priereis myght and dai desirynge to se thee, bauynge mynde of thi teeris that I be fillid with ioie, and I bithenke of that feith that is in thee not feyned which also dwellide firste in thin 'aunte loide and in thir modir eunyce, and I am cer- teyn that also in thee. for which cause I moneste thee that thou reise aghen the grace of god that is in thee bi the settyng on of nyn hondis, for whi god glaft not to us the spirit of dreede, but of uertue and of loue and of sobrene- nesse. thercfore nyle thou schame the witnesynge of oure lord iesu crist neithir me his * prisoner, but trauelle thou topidre in the gospel bi the vertue of god that deluyeride us and clepie with his hooli clepyng, not affir oure werks, but bi his purpos and grace that is ghosem in crist iesu bifoare worldli tymes.

* inaccessiblum.  
* veram.  
* testis.  
* mens habet to, exceptio MS. Jes. qui legit ofy sibit et Altera.  
* vincrum.
but now it is open bi the lightnyng of oure sauyour iseu crist which distrie deeth and lightnyde lyf and uncorrupcioun bi the gospel in which I am set a prechour and apostle, and maistir of hetene men. for which cause also I sufre these thingis but I am not confouded. for I woot to whom I haye bileuedd, and I am certeyn that he is myghti to kepe that is takun to my kepyng in to that dai. haye thou the fourme of hoolsum wordis which thou herdist of me in feith and loute in iseu. kepe thou the good takun to thi kepyng bi the hooli goost that dweyllith in us. thou woost this, that alle that ben in asie ben turned awei fro me, of which is figelus and ärmogenes. the lord ghyue merci to the hous of onesiforia, for ofte he refreischide me and schamyde not my chayne. but whanne he cam to rone he songhe me bisili and foond. the lord ghyue to him to fynde merci of god in that dai, and hou greete thingis he mynystride to me at effesi thou knowist bettre.

CHAP. II.

T
Herfore thou, my sone, be coumfortid in grace that is in crist iseu, and what thingis thou hast herd of me bi manye witnessis bitake thou thes to feithful men which schulen be also able to teche othere men. trauelie thou as a good kyght of crist iseu. no man holdinge knyghthodi to god wapipith himself with woridili nedis, that he plese to him to whom he hath preued himself. for he that fighteth in a *battel schal not be crownd *but he fighte lawfulli. it bihoneth an esthetilier to resseuye firste of the fruytis. undirstonde thou what thingis I seie, for the lord schal ghyue to thee undirstanding in alle thingis. be thou myndeful, that the lord iseu crist of the seed of dauid hath risen aghen fro deeth aftir my gospel in which I trauelle til to boondis as worchinge yuele, and the word of god is not boundun. therfore I sufre alle thingis for the chosun, that also thei gete the heeltie that is in crist iseu with heueni gloria. a trewe word, that if we ben deede togidere, also we schulen lye togidere. if we suffen we schulen regne togidere. if we denyen he schal denye us. if we bilecuem not he dweyllith feithful he mai not denye hymself. teche thou these thingis witnessying biforn god. nyle thou styrie in wordis, for to no thing it is profitable but to the subuerityng of men that heeren. bisili kepe to ghyue thi sillif a preued preisable werkman to god withouten scham righti tretynge the word of treubte. but eschewe thou unhooi and veyne spechis, for whi tho profisfen mych to unfeithfulnesse, and the word of hem crepith as a canker of which filete is and ymeneus whiche felden down fro the treubte seiynge that the risynge aghen is now don; and thei subueritten the feith of sum men. but the sad foundament of god stondith haunynge this mark, the lord knowith whiche ben hise; and ech man that nameth the name of the lord departith fro wickinnes. but in a greet hous ben not oonli vessels of gold and of siluer but also of tree and of erthe, and so summe ben into onour and summe into dispyst. therfore if ony man cleneth himself fro these he schal be a vessel halewid in to onour, and profitable to the lord redi to al good werk: and fie thou desires of gothughe, but sue thou rightynesse, feith, charite, pees with hem that in wardeli clepen the lord of a clean herte. and eschewe thou foltische questionis and withouten kunynge, witynge that tho gendren chidyngis. but it bihoneth the seruaunt of the lord to chide not, but to be mylde to alle men, able to teche, pacient. with temperauce repreynge hem that aghenstonen the treube, that sumtyme god ghyue to hem fortheakynge, that thei knowe the treube, and that thei rise aghen fro snaris of the deuel of whom thei ben holdun prisoneris at his wille.

* agone.

* but if.
BUT write thou this thing, that in the last daies perilouse tymes schulen neighe, and men schulen be loyynge hemisllf, coueitouse, high of berynge, proude, blasfermeris; not obedient to °fadir and morid, unkynde, cursyd, withouten affeccioun, withouten pees, false blameris, unconteynt, unmylyde, withoute benynyte, traitouris, ouerthwert, bollun with proude thoughtis °blynde, louveris of lustis more than of god, hauynge the licenesse of pitee, but denynge the vertue of it; and eschewe thou these men. of these thei ben that peersen houses and leden wymmencaitis, chargid with synnes, whiche ben led with dyuerse desires, euermore lernynge and neuer parfytyl comynge to the science of treuth. and as iannes and mambres aghenstoden moises, so these aghenstonden the treuth, men corrupt in understanding, repreyed aboute the feyth: but fether thei schulen not profite, for the unwisdom of hem schal be knowyn to alle men as hem schal be knowyn. but thou hast getyn my techyng, ordynance, purposyng, feyth, long abiding, loue, paciencye, persecucionys, passionys whiche weren maad to me at antioche, at ycony, at listrys. what maner persecucionys I suffride, and the lord hath deluyerid me of alle, and alle men that wolen lyue feithfulli in crist iseu schulen suffre persecucion. but yuele men & disseyueris schulen encreese into worse, errynge and sendynge in to erorour. but dwelle thou in these things that thou hast lerned, & that ben bitakun to thee, witynyg of whom thou hast lerned, for thou hast knowyn hooli letris fro thi gothynge whiche moun lerne thee to heelthe bi feyth that is in crist iseu. for al scripture unsypired of god is profytable to teche, to repuye, to chastise, to lerne in rightwisnesse, that the man of god be parfytyl lerned to al good werke.

CHAP. III.

I Witnesse bfore god and crist iseu that a schal deme the quicke and the deede, and bi the comyng of him and the kyngdom of hym, preche the word, be thou bisi couenabil withouten reste, repuye thou, biseche thou, blame thou in al paciencye and doctryne. for tymne schal be whanne men schulen not sufere hoolasum techyng, but at her desires thei schulen gardre to goidre to hemisllf maistris ghic- chyngye to the eeres. and treuil thei schulen turne awei the heerung fro treuth, but to fablis thei schulen turne. but wake thou, in alle thingys trauelike thou, do the werke of an euangeliste. fulfile thi seruyce, be thou sobre. for I am sacrified now, and the tymne of my departynge is nygh. I haue stryyuyn a good strat, I haue endid the cours, I haue kept the feith. in the tothir tymne a crowne of rightwisnesse is kept to me which the lord a iust domesan schal ghele to me in that dai, and not onli to me, but also to these that louen his comyng, highh thou to come to me soone. •for desmas lounge the this world hath forsaken 'men, and wente to tessaloniyk, cressens in to galathie, tite in to dalnacie, luyk aloone is with me. take thou mark and brynge with thee, for he is profitable to me in to seruycye. Forsothe I senteth tlicus to effesi. •the clooth which I lefte at troode at carpe whanne thou comest bryngynge with thee, and the bookis, but moost parchemyn. aliausandre the treserer schewide to me mych yuel, the lord schal ghele to hym after hise werkis, whom also thou eschewe, for he aghensted ful grecli our wordis. in my firste defensse no man helpide me, but all forsooken me, be it not arretid to hem. but the lord helpide me and comonfortide me, that the prechynge be filid bi me, and that alle folkiheere that I am delyuered fro the mouth of the lyoun. and the lord delyveride me fro al yuel werk, and schal make me saaf in to his heueni kyngdoun to whom be glorie in to worldis of worldis, amen. greete
wel prisca and aquila, and the house of onoeceorus. erastus lefte at corynthe and I lefte trofynus syk at mylete. highe thou to come biforn wiinir. eubolus and prudent and lynus and claudia and alle britheren greeten thee wel.

HE warneth tite and enformeth him of the ordynance of preesthood, and of spiritual conversations and of eretikis to ben eschewid that bileuein in the iewis writyngis, writynge to him fro mycopolis. Jerom in his prolog here sethe this.

CHAP. I.

OUL the seruaunt of god and apostle of iues crist bi the feith of the chosun of god and bi the knowynge of the treuth which is aftir pitee into the hope of eueralystynge lyf, which lyf god that lieth not blyghte biforn tymes of the world, but he hath schewid in his tymes his word in prechyng that is bitakun to me bi the commaundement of god are sayyour: to tite moost dereworth sone bi the comyn feith, grace and pees of god the fadir and of crist iues are sayyour. for cause of this thing I lefte thee at crete, that thou amende tho thingis that failen, & ordeyne prestis bi citees as also I dispoise to thee, if ony man is withoute cryme, an husbonde of oo wyf, and hath feithful sones, not in accusacjon of leccherie, or not suget. for it bihoueth a bischop to be withoute cryme, a dispender of god, not proude, not wrathful, not drunkelewe, not smytyn, not couteous of foul wynynge, but boldynge hospitality, benyng, prudent, sobre, just hooli, contynent, takyng that trewe word that is aftir doctryne, that he be myghti to amoneste in hoolsum teechynge, and to repreue lore lord iues crist be with thi spirit, the grace of god be with thou, amen. here endeth the secound epistle to ty_mo _the and bigy_mn _mth a prolog on the epistle to tite.

hem that aghenseien. for ther ben manye unobedient and veyne sperekis and disseyuernis, moost thei that ben of circuncisioun, whiche it bihoueth to be repreue: whiche subueren alle houis techynghe whiche thingis it bihoueth not for the loue of foule wynynge. and oon of hem her propre prophete seide, men of crete ben euermore liries, yuele beestis of slowe wombe. this witnessynge is trewe. for what cause blame hem sore, that thei be hoole in faith, not ghyuynge tent to fables of iewis and to naunndements of men that turnen awei hem fro treuth. and alle thingis ben cleene to cleene men, but to uncleeene men and to unfeithful no thing is cleen, for the soule and conscience of hem ben maad uncleeene. thei knowiochen that thei knowen god, but bi de_dis thei denyen whanne thei ben abymynable and unbilestone and repreue to al good werk.

CHAP. II.

BUT speke thou tho thingis that bisemen hoolsum techyng. that elde men be sober, chaast, prudent, hool in feith, in loue and pacience. also olde wynnen in hooli abite, not sloopdres, not servynge much to wyn, wel techynghe, that thei teche prudence. moneste thou ghonge wynnen, that thei loue her husbandis, that thei loue her children, and that thei be prudent, chaast, sobere, lauynge...
care of the hous, benyng, sugett to her husband, that the word of god be not blasphemed. Also moneste thou gonge men, that the be sobere. in alle thingis ghyve thisisf ensample of goode werke, in techynge, in hoolinesse, in * sadnesse. an hoolsum word and unreprovable, that he that is of the contrari side be ashamed, hauynge noon yuel thing to see of ghou. moneste thou servauntis to be suget to her lordis, in alle thingis plesyng; not aghensteynge, not defraundaynge, but in alle thingis schewyng good feith, that thei onoure in alle thingis the doctrine of god oure sauyoure. for the grace of god oure sauyoure hath apperid to alle men, and taughte us, that we forsake wickidnesse and worldly desiris, lyke so-
lere li and lustii and * piteousuli in this world, abidynge the blessed hope and the comynging of the glorie of the greeyt god and of our sauyour iesu crist that ghyve hymself for us to aghenie us fro al wickidnesse, and make cleen to him-
silf a peple acceptable and seure of goode werke. spake thou these thingis and moneste thou, and repyre thou with al commandement, no man dispise thee.

CHAP. III.

A moneste hem to be sugetis to prynces and to poweris to obeisache to that that is seid, and to be redy to al good werke, to blas-
feme no man, to be not ful of chidyng, but temporat, schewyng al myldenesse to alle men. for we weren sumtyme unwise, unblieveful, errynge and seruynge to desiris and to dyuerse lustis, doynge in malice and enuiye worthi to be hatid, batyng ech othir. but whanne the benyng was the manheed of oure sauyour god apperide, not of werke of rightwiynesse that we diden, but bi his merci he made us saaf bi waischynge of * aghenbigetyng and aghen newynge of the hoofi goost whom he schedde in to us plenteouzyl bi iesu crist oure sauyoure, that we justifiid bi his grace be eiris bi hope of euerlastinge lyf. A trewe word is: and of these thingis I wole that thou conferme 

othire, that thei that bilecuen to god be bisi to be aboue othire in goode werke. these thingis ben goode and profitable to men: and eschewe thou folisce questiouns and genol-
gies and stryues and fightingis of the lawe. for tho ben unprofitible and veyne. eschewe thou a man eresike after oon and the seconde correccioun, witynge that he that is such a maner man is subuerid and trespassith, and is dammed bi his owne doom. whanne I sende to thee arteeman or tificus, highe thou to come to me to nycolis, for I haue purposid to dwelle in wynitir there. bisili biffere sende 

gheaan a wy man of lawe and apollo, that no thing faile to hem. thei that ben of ounes lerne to be counemours in goode werke to ne-
cessarie usis, that thei be not withoute fruyt. alle men that ben with me greeten thee wel. greete thou wel hem that louen us in the feith. the grace of god be with ghou alle amen.

here endith the pistle to tite, and bigynneth a prolog to Filemon.

HE mukith familiar or homeli lettris to filemon for onesymus his servaunt wryntyng to him fro the citee of rime out of prisoun bi the foresaid onesymus. Jerom in his prolog on this pistle seith this.

\[A\]**
FILEMON.

CHAP. I.

FUL the bounden
of cist ieu and ty-
rather brothir to
filemon bilioued and
oure helper, and to
appia moost dere
sisir, and to archip
oure euene knyght
and to the chircbe that is in thin house. grace
be to thou and pees of god oure father and of
the lord ieu crist. I do thaknyngs to my god
euermore, makynge mynde of the in my
preiirs, heerynge thi charite and feith that
thou hast in the lord ieu. and to alle hoody
men, that the comyning of thi feith be mad
open in knowyng of al good thing in crist
ieu. and I hadde greyt joye and comfort in
thi charite for entrailis of hooli ieu restiden
bi the brother. for which thing I haunynge
myche trist in crist ieu to commande to thee
that that perteyneth to profit, but I bische
more for charite, stithen thou art such as the
elde poule and know the bounden of ieu crim.
I bische thee for mysome oneygne whom I
bigat in bounden. which sunrygne was unpro-
fitable to thee, but now profitable bothe to
thou and to me, whom I sente aghen to thee,
and resocyue thou him as myne entrailis.
whom I wolde withhode with me that he
schulde servyse for thee to me in bounden of
the gospel, but whithoute thi counseil I wolde not
do any thing, that thi good schulde not be as
of noode but wilful. for peraurnent therfore
be departide fro thee for a tyme, that thou
schuldist resocyue him withouten ende: now
not as a servaunt, but for a servaunt a moost
dere brothir moost to me. and how myche
more to thee bothe in fleisch and in the lord?
therfore if thou hast me a felowe rescyue him
as me. for if he hath any thing anoyed thee
either owith 4 arette thou thi thing to me. I
poule wroth with thy bond ichal ghelde, that
I seye not to thee, that also thou owest to me
thisliff. so brother ichal us thee in the lord,
4 fille thou myn entrailis in crist. I tristenynge
of thi oberynde wroth to thee, witynge that
thou schalt do over that I seye. also
make thou rety to me in hous to dwelle in:
for I hope, that bi ghoure preiirs ichal be
ghouen to ghou. Epafras prisoner with me
in crist ieu gretith thee wel, and mark, arist-
ark, demas, lucas my helperis, the grace of
oure lord ieu crist be with ghoure spirit, amen.
Here endith the pistle to filemon and bigyn-
neth the prologue on the pistle to ebrews.

FIRST it is to seye whi poule the apostle in this epistle in wrytynge kepith not his usage,
discreuynge his name or the digyte of his orde. this is the cause, that he wrytynge to
hem that were of circunsicioun 4 that blieuyden, wroth as the apostle of hetene men and not
of iewis, and he knowynge her pride, and schewynge his owne humelenes, nolde 4 putte before
the dissert of his office. and in lik maner also icon the apostle for humelenes in his epistle
for the same skilh ssethe not his name to fore. As it is seid, the apostle sente this epistle to the
ebrevis writen in ebrew tyme, and affir the deeth of poule the apostle luyk the euanegeliste
made it in greek speche holdeynge the unystondynge and the orde of it. Jerom in his prolog
on this epistle this.

* in omnes sanctos.  1 sic for sim.  2 impius.  4 resce.  3 hospitium.  4 sic MSS. omas. describerat. vulg. MS.  4 apostre.
OD that spak sumtyme bi prophetis in manye maneris to oure fadris, at the laste in these daies he hath spoke to us bi the sone whom he hath ordeynen eir of alle thingis and bi whom he made the worldis.

which also whanne he is the brightnesse of glorie, and figure of his substaunce, and berith alle thingis bi word of his vertue, a he makith purgacionum of synnes and sittith on the righthalf of the maiestee in heuenes, and so mych is maad better than anugelis bi hou mych he hath enheretid a more dyuers name biore hem. for to whiche of the anugelis seide god ony tyme thou art my sone I haue gendrid thee to dai? and eftsoones, I schal be to hym in to a fadir, and he schal be to me in to a sone. and whanne eftsoones he bryngith yn the friste bigetuin sone into the world, he seith, and alle the anugelis of god worschippe hym. but he seith to anugelis, he that makith hise anugelis spirites and hisynynstris flawme of fier. but to the sone he seith, god thi trone is into the world of world, a gherd of equyte is the gherd of thi rewme: thou hast loued rightwinesse & hatidist wickednesse, theryfore the god thi god anoyntide thee with oile of ione more than thi felowis. and thou lord in the bigynnyng foundidist the erthe, and heuenes ben werks of thin hondis.

thei schulen perishe but thou schalt parystli dwelle, and alle schulen weixe olde as a clooth, and thou schalt chaunge hem as a clooth, and thei schulen be chaungid, but thou art the same thiisiff, and thi gheeris schulen not faile. but to whiche of the anugelis seide god at ony tyme, sithe thou on my righthalf til I putte thin enemies a “stooll of thi feet?” whether thei alle ben not seruyngi spirites sent to seuer for hem that taken the rittage of heethe.

CHAP. I.

CHAP. II.

Therefore more plenteousli it bivoeuth us to kepe tho thingis that we han herd lest perauntrue we fieth awei. for if thiike word that was seid bi anugelis was maad sad, and ech brekyng of the lawe and unobedience took just retribucion of weede, hou schulen we escape if we dispisen so greet an healthe? which whanne it hadde takun bigynnynge to be telled out bi the lord of hem that berden is confirmed in to us. for god witnessee togidre bi myraclinis and woundrins and greete merueulis and dyurese vertues and departings of the hooli goost bi his will. but not to anugelis god sugettie the world that is to comynge of which we spoken. but summan witnesse in a place and seide, what thing is man, that thou art myndeful of hym or manns sone for thou visitest him? thou hast maad him a little lesse than anugelis, thou hast crownd him with glorie and onour and thou hast ordeyned hym on the werks of thin hondis, thou hast maad alle thingis sugett undir hise feet. and in that he sugettie alle thingis to him, he lefte no thing unsuett to him. but nowe we seen not ghitt alle thingis suett to hym. but we seen hym that was maad a littel lesse than anugelis iseu for the passiun of deeth crowned with glorie and onour, that he thoroughe grace of god schulde taste deeth for alle men.

for it biseymde hym for whom alle thingis and bi whom alle thingis weren maad whiche hadde brought many sones in to glorie, and was auctour of the hette of hem that a that he hadde an emide bi passiun. for he,that haliewith and thei that ben halewird ben alle of eon for which cause he is not schamed to clepe hem britheren, seynege, I schal telle thi name to my britheren, in the myddil of the chirche I schal herie thee. and eftsoones I schal be tristenynge in to him. and eftsoones, lo I and my children which god ghaf to me. therefore for children comynynen to fleische and blood

purgaicinacem pecatorum faciens.

differatius.

ad.

acod.

consumpati.
EBREWIS.

and he also took part of the same, that bi
dearth he schulde distrie hym that hadde lord-
ship of death, that is to seie the deuel: and
that he schulde deleyure hem that bi drede of
dearth bi al lyf weren boundun to seruage.
and he took neuer augelis, but he took the seed
of abraham. wherfore he oughte to be licken-
ed to britheren bi alle thingis, that he schulde
be maad mercifull and a faithful bisschop to
god, that he schulde be merciful to the tres-
passis of the peple. for in that thing in which
he suffred and was temptid he is myghti to
helpe also hem that ben temptid.

CHAP. III.

Therfore hooli britheren, and parteniris of
heuenli clepyng, biholde ghe the apostle
and the bisschop of oure confession iusu which
is trewe to him that made hem as also moises
in al the hous of hym. but this bisschop is had
worthi of more glorie than moises, bi as mych
as he hath more onour of the hous that made
the hous. for ech hous is maad of suman.
he that made alle thingis of nought is god. and
moises was trewe in al his hous as a servaunt
in to wittnesyn of the thingis that weren to be
seid. but crist as a sone in his hous, which
hous we ben if we holden sad trist and glorie
of hope in to the ende. wherfore as the hooli
goost seith, to dai if ghe han herd his vois
nyle ghe hardne ghoure hertis as in wrathlyng
lyk the dai of temptacioun in desert, where
ghoure fadris temptiden me and presuyden
and sighen myne werks fourti gheeris. wherfore
I was wrooth to this generacioun, and I seide
euermore thei erren in herte. for thei knewen
not my weies, to whiche I swoor in my
wraththe thei schulen not entre in to my rest.
britheren se ghe lest perautrence in ony of ghou
be an yuel herte of unbileeue to departe fro
the lyuyng god. but moneste ghousif bi alle
daien the while to dai is named, that noyn of
ghou be hardned bi fallace of synne. for we
ben maad parcernis of crist, if netheles we
holden the bigynyng of his substaunce sad in
to the ende, while it is seid to dai if ghe han
herd the vois of him nyle ghe hardne ghoure
hertis as in that wrathmyng. for summen heer-
inge wraththid, but not alle thei that wenten
out of egipi bi moises. but to whiche was
he wraththid fourti gheeris? whether not to
hemi that synnyden whos careyns weren cast
down in desert? and to whiche swoor he, that
thei schulden not entre into the reste of him?
no but to hem that weren unbileeueful? and
we seen that thei myghten not entre in to the
reste of him for unbileeue.

CHAP. III.

Therfore drede we lest perautrence while
the biheeste of entryng in to his reste is
leit that ony of us be gessid to be awei. for
it is teld also to us as to hem, and the word
that was herd profytyd not to hem, not muynd
to feith of the thingis that thei herden. for we
that han bleeue schulen entre in to reste as
he seide, as I swoor in my wraththe thei schu-
len not entre in to my reste. and whanne the
werks weren maad perfyat at the ordyuncace
of the world he seide thus in a place of the se-
uenthe dai, and god restide in the seuenthe
dai from alle hise werks. and in this place
etsoune thei schulen not entre in to my reste.
therefore it sueth that summen schulen entre in
to it, and thei to whiche it was teeld to bifo
entriden not for her unbileeue. etsoune he
termineth sum dai and seith in dauid to dai
aftir so mych tym of tymse as it is bifo seid,
to dai if ghe han herd his vois nyle ghe hardne
ghoure hertis. for if iusu hadde ghouun reste
to hem he schulde neuer speke of othire aftir
this dai. therefore the sabot is left to the pe-
ple of god. for he that is entrid in his reste
restide of his werks as also god of his. ther-
fore haaste we to entre in to that reste, that
no man falle in to the same ensaumpole of un-
bileeue. for the word of god is quicke and
spedi in worchymg and more able to perse than

* sepropehitare,
* fabricavit.
* si introbut in.
* terminat.
Chap. V, VI.

Iony twyne eggid sword, and stretcheth forth to the departyng of the soule and of the spirit, and of the lyoyntris and merewis and demere of thoughtis and of ententis and hertis. and no creature is invisible in the sight of god, for alle thingis ben naikid and open to lisse ighen to whom a word to us. therfore we that han a gret bisschop that preside heuenes, iesa the sone of god, holde we the knowleyng of oure hope. for we han not a bisschop: that mai not have compassion on oure ynfermytis but was temptid bi alle thingis bi likenes syne. therfore go we with tryst to the trone of his grace, that we geto merci and fynde grace in couseable help.

CHAP. V.

FOR ech bisschop takun of men is ordeyned for men in these thingis that ben to god, that he offre gudis and sacrificis for synnes. which mai togsdre sorewe with hem that ben unkunnynge and erryn. for also he is emawrowned with infrmytis, and therfore he owth as for the pepul so also for hymself to offre for synnes. neithir ony man takith to him onour but he that is cledip of god as aaron mai. 'soo crist clariiede not himselfe that he were bisschop, but he that spak to hym, thou art my sone to dai i gendride thee. as in another place he seith, thou art a presst withouten ende after the ordre of melchesedec. which in the daies of his fleische offride with gret cry & teers preries and bisechingis to hym that myghte make him saaf fro deeth, and was herde for his reuerence. and whanne he was gudis sone he lerned obedience of these thingis that he suffrider, and he broughthe to the ende is maad cause of euerslastinge heelthe to alle that obisichen to hym, and is cledip of god a bisschop bi the ordre of melchesedec. of whom ther is to us a gret word for to seie and 4 able to be expowned, for ghe ben maad feble to heere. for whanne ghe oughten to be maistris for tyne etsoone ghe neden, that ghe be taught whiche ben the lettris of the bignyng of gudis wordis, and ghe ben maad thilke to whiche is rade of mylk and not sad mete. for ech that is parterner of mylk is withoute part of the word of rightwisnesse, for he is a litil child. but of paritie men is sad mete of hem that for custom han wittis exercisid to disclecion of good and of yuel.

CHAP. VI.

Wherfore we bringinge yn word of the bignyng of cryst be we borun to the perfeccion of hym, not etsoone legginge the foundament of penaunce fro deede werkis and of the feith to god, and of techynge, of baptys, and of leiyng on of hondis, and of risyng aghen of deede men, and of the euerslastynge doom. and this thing we schulen do if god schal suffre. but it is ympossiblle that thei that ben onys lightned & han taastid also an keuenei gyspe, and ben maad parteneris of the hooli goost, and neheles han taastid the good word of god, and the vertues of the world to comyngis, and ben alhut fer awei, that thei ben renewid etsoone to penaunce, whiche etsoones crucifin to hysmif the sone of god & han to scorne. for the ethre that dryknth reyno oft comyngyn on it & bryngith forth comenable erbe to hem of whiche it is tidil takith blessyng of god, but that that is brynginge forth thornes and brevis is represible and next to curs, whos endyng schal be into brenynnyng; but ghe moost dereworthye we tristen of ghe bettir thingis and neer to heelthe though we spoken so. for god is not unisst that he forgieth ghoure werke and lowe whiche ghe han schewid in his name, for ghe han mynistrad to seintis and mynystren. and we coueniten that ech of ghou scheve the same bisynesse to the fillyng of hope in to the ende, that ghe be not maad slowe, but also sueris of hem whiche bi feith and paciencen schulen enerere the bienes. for god bihetyng to abraham for he hadde noon greter bi whom he schulde scwee

* postifemem. b confessionen. c sic et chrius. d intreprehendabilis, Sed MBB, quinque quae laspet, habent intreprehendabilis, corrupta quidem. e dimus, f introminatissim in MBB. introminatissim ut possit esse legere bene, pro inter. s ineipates.
swoor bi hymislf and seide, I blessyng schal blesse thee, and I multiplyng schal multi-
plie thee, & so he longe abidynge hadde the biheeste. for men swenren bi a gretter than
hemsllf, and the ende of al her * ple is an ooth to confrmsacoun. in which thing god will-
yng to schewe plenteousaliyr to the ciris of his biheeste the sadnessse of his counsell "put-
tide bitwixe an ooth, that bi twei things un-
memauble bi whiche it is ympossible that god lie, we haue strangest solace, we that fleen
togidre to holde the hope that is putt forth to us, which hope as an anker we han sikir to the
soule & sad and goyng yn to the *ynne thingis of hidynge where the bifore goer iues, that
is maad bisschop withouten ende bi the ordre of melchisedech, entride for us.

CHAP. VII.

AND this melchisedech kyng of salem and
preest of the higheste god whiche mette
with abraham as he turnyde aghen fro the sley-
yng of kyngis and blesaide hym: to whom also
abraham deaopard tithis of alle thingis, firste
he is seid kyng of rightwisnesse, and afterward
kyng of salem, that is to seke kyng of pees,
withoute fadir, withoute modir, withoute ge-
nologie, neithir haunenge bigynnynge of daies,
neithir ende of lyf, and he is lickned to the
sone of god, and dwellith preest withouten
ende. but biholde ghe hou gret is this to
whom abraham the patriark ghaf tithis of the
*beste thingis, for men of the sones of leuy
takynge preesthood han maundement to take
tithis of the pelle bi the lawe that is to seic of
her britheren though also thei wenten out of
the leendis of abraham. but he whos genera-
cion is not noumbrid in hean toke tithis of
abraham, and he bisside this abraham which
hadde repromysione. withouten ony aghen-
seynge that is leisae is blesis of the bettir.
and here dedill men taken tithis but there he
bereth winteyng that he lyneth. and, that
it be said so, bi abraham also leuy that took

* controonmis.  b interponis.  c we thatudem togethe.  d interion valanmis.  e principis.  f sana.
  f accordoros accordsam hogn.
nese, but the word of sweryng, whiche is aftir the lawe, ordeynyde the same parfyt withouten ende.

CHAP. VIII.

BUT a capite on the thingis that ben seid: we han such a bisschop that sat in the righthalf of the seete of gretnesse in heunenes, the myynstre of seyntys and of the verray tabernacle that god made and not man. for eche bisschop is ordeyned to offer ghistis and sacrificis. wherfore it is neede that also this bisschop have sum thing that he schal offer. therfore if he were on erthe he were no preest whanne ther weren that schulden offer ghistis bi the lawe whiche serven to the sampler and schadewe of heuenli thingis as it was answerd to moises whanne he schulde ende the tabernacle, se, he seide, make thou alle thingis bi the sampler that is schewid to thee in the mount. but now he hath geten a better mynsterie bi so mych as he is a mediator of a better testament, which is confirmed with brette biheestis. for if thilke firste hadde lackid blame, the place of the secounde schulde not haue be sough. for he represynge hem seith, lo daies comen, seith the lord, & I schal make parfyt a newe testament on the houes of israel, and on the houes of iuda, not lyk the testament that I made to her fadris in the dai in which I caughte her hond, that I schulde lede hem out of the lord of egypte, for thei dwelliden not parfytli in my testament, and I haue dispisid hem, seith the lord. but this is the testament which I schal dispose to the houes of israel, aftir the daies, seith the lord, in ghyuyng my lawis in to the souls of hem and in to the hertis of hem I schal abowe write hem, and I schal be to hem a god, and the schulen be to me in a peple. and ech man schal not teche his neighbour, and ech man his brother, seyng, knowe thou the lord, for alle men schulen knowe me fro the lesse to the more of hem, for I schal be merciful to the

CHAP. IX.

AND the formere testament hadde justifiyngis of worship. and "holi thing duryng for a tyme. for the tabernacle was maad firste in which weren candelstickis and boord and. setting forth of loques which is seid hooli: and aftir the veil the seconde tabernacle that is seid sancta sanctarium that is hooli of hooli thingis hauynge a golden censer and the arks of the testament keered aboute on eche side with gold, in which was a pott of gold hauynge manna, and the gherde of aaron that florishide and the tables of the testament, on which thingis weren cherubyns of glorie givvschedawgynge the propiciatorie, of whiche thingis it is not now to seie bi "alle. but whanne these weren maad thus to gider preestis entrider euemore in the formere tabernacle doyng the officis of sacrificis, but in the secounde tabernacle the bisschop estrict onys in the gheer not withoute blood whiche he offerde for his ignoraunce and the peplis, for the hooli goost signysiede this thing, that not ghit the wree of seyntys was opened while the formere tabernacle hadde shutt, which parable is of this present tyme: "bi which also ghistis & sacrificis ben offerde whiche mouen not make a man seyng parfyt bi conscience, oonli in metis and drinks and dyuerse waschynge and righteousess of flesh that weren sett to the tyme of correction. but criste being a bisschop of goodis to conyng c estrict bi a largere and partiere tabernacle not maad bi hond, that is to seie not of this making, neither bi blood of goost buckis or of calyys but bi his owne blood estrict onys in to hooli thingis that were founden bi an everlastinge remedipioun. for if the blood of goost
buckis and of bolis and the ausche of a cow calff spreynd halewhith uncene men to the clensyng of fleische, how mych more the blood of crist which bi the hooli goost offride himself wemned to god schal cleuse oure consience fro deede werkis to serue god that lyueth and therfore he is a mediatour of the newe testament, that bi deeth fallynyng bitwixe in to redempcioun of the trespaysyngis that weren undir the former testament, thei that ben cleyd take the biheeste of euerlastinge eritage. for where a testament is, it is nede that the deeth of the testament-maker come bitwixe, for a testament is conferred in deede men. ellis it is not worth while he lyueth that made the testament. wherfore neithir the firste testament was halewid withouten blood. for whanne ech maundement of the lawe was rad of moyses to al the peple he took the blood of calypis and of buckis of geet with water and reede wolle and isope and hispreynge bothe thilke book and al the peple & seide this is the blood of the testament that god commandide to ghou. also he spreynde with blood the tabernacle and alle the vessels of the seruyse in lyk maner. and almost alle thingis ben clesnisd in blood bi the lawe, and withouten scheidynge of bloode remysqiu of synnes is not maad. therfore it is nede that the saumples of heuene thingis be clesnisd with these thingis but thilke heuene thingis with betere sacrifices than these. for iasu enriede not in to hooli thingis maad bi hondis that ben saumpleris of verrei thingis, but in to heuene it silf that he appere now to the chere of god for us. neithir that he offrre hymself ofte as the bisschop enride in to hooli thingis bi alle gheeris in alien blood, elles it bihoste hym to suffre ofte fro the bigyn of the world. but now oonyes in the ending of worldis to destruccon of synne by his sacrifiche he apperide. and as it is ordeyned to men oonyes to die, and aftir this is the doom: so crist was offrid oonyes to avoide the synnes of manye men, the secounde tymhe he schal appere without synne to men that abiden him into heelethe.

FOR the lawe haunye a schadewe of goode thingis that ben to come not thilk ynyage of thingis mai neuer make men neighynge partite bi thilke same sacrifiches whiche thei offren bi alle gheeris: ellis thei schulden baue ceessid to be offrid, for as mych as the worschiperis clesnisd oonyes hadden not furthermore consience of synne. but in hem mynyde of synnes is maad bi alle gheeris. for it is impossimble, that synnes be don awei bi bloode of bolis and of buckis of geet. therfore he entrynge in to the world seith, thou woldist not sacrifice and offring, but thou hast schapun a bodi to me. brennt sacrifices also for synne plesiden not to thee. thanne seide, lo I come, in the bigynnynge of the book it is writun of me, that I do thi wille god. he seynge bifore, that thou woldist not sacrifice and offringis and brennt sacrifices for synne, ne the thingis ben plesaunt to thee whiche ben offrid bi the lawe, thanne seide, lo I come, that I do thi wille god, he doith awei the firste that he make stidefast the secounde. in which willo we ben halewid bi the offfryng of the body of crist iasu oonyes. and ech prist is redi mynysyntyng eech dai and ofetynes offringys the same sacrifiches whiche moun neuer do awei synnes. but this men offringys oo sacrifche for synnes for euermore sittith in the righthalfe of god the fadir, fro thenns forth abidine til his enemies be putt a stool of hisse feets. for bi oon offring he made parfyt for euer halewid men. and the hooli goost witnesstith to us for aftir that he seide, this is the testament which I schal witnesse to hem aftir tho daires the lord seith, in ghuyung my lavis in the hertis of hem and in the soelis of hem I schal abowe write hem, & now I schal no more tenke on the synnes and the wickidnessis of hem. and where remysqiu of these is, now is ther noon offring for synne. therfore briterhen, haunye trist in to the entrynge of hooli thingis in the blood of crist which halewide to us a newe wei and luyngye bi the hilyng that is to seie his fleisch, & we haunye the greet
preest on the houe of god, neighe we with
verrei herte in the plente of feithe, and be
oure hertis spreynd for an yuel conscience, and
oure bodiis waichen with cleen watir, and
holde we the confessioun of our hope bow-
yng to no side. for he is trewe that hath
maad the biesta. and biholde we togidere in
the stirying of charite and of goode werkes, not
forsakynge oure gadering togidere, as it is
of custum to summen, but coumfortynge and
bi so mych the more bi hou mych ghe seen
the dai neighinge. for whi now a sacriefce for
synnes is not left to us that synnen wilfulli
affir that that we han take the knowyng of
treuth. for whi sum abidyng of doem is
dredeful and the suynge of her which schal
waaste adversaries. who that brekith moises
lawe dieth withouten ony merci bi twenye or
three witness, hou mych gesen ghe that he
deserueth worse turments as defouleth the
sone of god, and boldith the blood of the tes-
tament pollut in which he is halewird, and do-
thith dispit to the spirit of grace? for we know-
en hym that seide, to me veruance and I
schal ghele. * and eft for the lord schal deme
his peple, it is ferdul in the hondis
of god luyynge, and haue ghe mynde on the
formere daies in whiche ghe weren lightned
and suffruden greeet stryf of passionis, and in
the tothir ghe weren maad a spectacle bi
schenschipis and tribulacions, in anothir ghe
weren maad felowis of men luyynge so. for
also to boundun men ghe haden compassiou
and ghe resseyuyden with ioie the robbyn
of ghoure goods, knowyng that ghe han a bet-
ter and a dwelling subsstaunce. therafore nyle
ghelc ghe louse ghoure trist which hath greeet re-
wardynge. for patenciis is nedeful to ghoure, that
ghel doen the wille of god, and byryngen aghen
the biesta. for ght litil and he that is to
comyng schal come & ghe schal not tarie; for
my lust man lyueth of feithe. that if he with-
drawith himself he schal not plese to my soule.
but we ben not sones of withdraving awai in
to perdition, but of feithe in to getynge of soule.

CHAP. XI.

BUT feithe is the subsstaunce of things that
ben to be hopid, and an argument of
things not apperinge. and in this feithe elde
men han geten witnessynge. bi feithe we undir-
stoneden that the worldis weren maad bi goddis
word, that visible things weren maad of un-
visible things. bi feithe abel offerde a mych
more sacrifice than casyn to god, bi whiche he
gat witnessynge to be iust, for god bere wit-
nessing to bisse ghistis, and bi that feithe he
deed spekith ght. * bi feithe ennoke was tran-
slatid that he schulde not se deeth; and he was
not foundun for the lord translatid hym. for
before translacioun he hadde witnessynge that
he pleise god. and it is impossible to please
god without feithe. for it bihoueth that a man
comyng to god blyeue that he is, and that he is
rewardere to men that seken hym. bi feithe
noe drede thorough answer takun of these
things that ght weren not seen, and schapide
a schip into the heulte of his hous bi which
deampnede the world and is ordyned eir of
rightwisesse which is bi feithe. bi feithe he
that is clepid abraham obeiede to go out into
a place whiche he schulde take in to eritage,
and he wente out not wityng he whird he schulde
go. bi feithe he dwelle in the lond of biesta
as in an alien lond, dwelling in litle housis
with issac and jacob sece eirhs of the same
biesta, for he aboed a citee hauynge foun-
damentis whos craftif man and maker is god.
bli feithe also thilke sara bareen took vertue in
conseyynge of soed, ghe aghen the tym of age,
for schel blyesynge hym trewe that hadde
blight, for which thing of oon and ght nygh
deed ther ben borun as sterris of heuen in
multitude, and as gruel that is at the see side
out of noumber. bi feithe alle these ben dede
whanne the biesta wersen werent takun; but
thei biheelden hem afer, and gretynge hem
wel, and knowlecheden that thei weren pil-
greyms and herborid men on the erthe. and
EBREVIS.

thei that saighen these thingis signyfien that thei sechen a cuntrei. if thei hadden had mynde of thilke of whiche thei wenten out, thei hadden tyme of turnyngge aghen, but now thei desire a-bettrre that is to sete hesensi: thefore god is not confoundid to be clepid the god of hem, for he made redi to hem a citee. bi feith abrahem offride issac whanne he was temptid, and he offride the oon bigetum which hadde takun the bicheestis, to whom it was seid, for in issac the seed schal be clepid to thee; for he demyde that god is myghti to reise hym ghe fro deeth, wherfore he took hym also in to a parable. bi feith also of thingis to comyngye issac blesseid Jacob and esau: bi feith Jacob diynge blesseide alle the sones of Joseph and *onouride the highenesse of his gherde. bi feith Joseph diynge hadde mynde of the passyng forth of the children of israel, and commandide of his boones. bi feith moises borun was hid three monethis of his fadir and modir, for that thei sighen the ghong child fair, and thei dredden not the maundement of the king. bi feith moyses was maad greet, and denyede that he was the sone of pharaos doughtir, and chees more to be turmentid with the peele of god than to haue myrthe of temporal synne: demyng ye repreff of crist more richessin than the tresourie of egipcians, for he bheelde in to the rewarding. bi feith he forsook egip, and dreede not the hardnesse of the kyng, for he abood as seynghe hym that was unvisible. bi feith he halewise pask and the schedyng out of blood, that he that districh the firste thingis of egipcians schulde not touche hem. bi feith thei passiden the reed see as bi drie laod, which thing egipcians assiynge wern deouerite. bi feith the walls of Jericho felden doune bi cumpassing of seuen daies. bi feith raab hoore resseyyde the aspieris with pees, and perischide not withe unbliefu men. and what ghit schal I scie? for tyme schal faile to me tellyyne of Jedeon, barak, Sampson, Jepte, dauid and samuel and f of othere prophetia: which bi feith ouercamen rewning, wroghten rightwisnesse, gaten re-

promyssions, thei stoppiden the mouthis of iyouns, thei quenchiden the feersnesse of fier, thei * dryuenden awei the egg of swerd, thei keueriden of sikesesse, thei wern maad strong in bateil, thei turnyden the oostiel of aliens, wymmen resseyyden her deede children fro deeth to lyf. but othere wern holdun forth not takynge redempcioun, that thei schulden fynde a better aghenisynge, and othere assemi-

den scornynge and betynge, more ouer and boondis and prisouns. thei wern stoone, thei wern sawid, thei wern temptid, thei wern deede in sleyng of swerd. thei wennent aboute in * brok skynnys, and in skynnys of geest, neid, angwischid, turmentid to which the world was not worthi, thei erriden in wildirnessis, in mounteyns and dennes and cauyys of the erthe. and alle these prued bi witnessing of feith tooken not repromyssion, for god purueiede sum bettrr thing for us, that thei schulden not be maad parfyt without us.

CHAP. XII.

T herefore we that han so greet a cloude of 

witnessis putt to, do we awei al charge and synne stondynghe aboute us, and bipacience remne we to the bateil purposid to us, bholdyng he in to the maker of feith and the parfyt endere ieu, which whanne ioe was purposid to hym he suffride the cross and dispise confusion and sittith on the right halfe of the seete of god. and bithenke ghe on him that suffride suche aghensiynghe of synful men aghens himself, that ghe be not maad werti failynge in ghoure soulis. for ghe aghenstoden not ghit tito blood lightynge aghens synne, and ghe han forgette the countourte that speckith to ghou as to sones & seith, my sone, nyle thou dispise the techynghe of the lord, neithir be thou maad werti the while thou art chastiisd of him. for the lord chasitieth him that he loueith, he beetith every sore that he resseyucth. abide ghe stille in chasisyng. god proffirith hym to ghou as to sones. for what sone is it whom the fadir
Chap. XII, XIII.

chastity not? that if ghe ben out of chastisyng, whos parteneris ben ghe alle maad, thanue ghe ben auouteris and not sones. and afterward we haden fadiris of oure fleische tacheris, and we with reverence dreedden hem. whethir not mych more we schulen obeisace to the fadir of spiritis and we schulen lyue? and thei in tyme of fewe daies toke the bi her wille, but this fadir techeth to that thing that is profitable in resseyuyng the halewyng of hym. & ech chastisyng in present tyne seemeth to be not of ioe but of sorewe: but afterward it schal ghele fruyt of rightwisnesse moost peseible to men exercisid bi it. for which thing reise ghe slow hondis and knees unbounden, and make ghe rightful steppis to ghoure feet, that no man haltyne erre, but more be heelid. sue ghe pees with alle men and hoolynesse without which no man schal se god. bisholde ghe that no man faile to the grace of god, that no roote of bittisnesse buriowyng upward lette and manye be defoulid bi it. that no man be lecchour ethir unhooli as essa which for oo mete seelde hise firste things. for wite ghe that afterward he coucyng he eneire blesseyng was repred, for he found not place of peneance though he seughte it with teeris. but ghe han not come to the fier able to be touchid, and able to come to, to the whirleynd and nyist and tempest and soon of trumpe, and voice of wordis, which thei that herden excusiden hem, that the word schulde not be maad to hem. (for thei baren not that that was seid, and if a beeste touchide the hil it was stoomed, and so drefeful it was that was seen, that moises seide, I am aferd and ful of trembleyng) but ghe han come nygh to the hil synon and to the citee of god lyuyng, the heuenni jerusalem, and to the multitude of manye thousynde angelis and to the chirche of *the firste men whiche ben writen in hevenes, and to god domesman of alle, and to the spirit of iuste parfyte men, and to iseu the mediator of the newe testament, and to the sprengid of blood bettre spekynghe than abel. *se ghe the that ghe foarsake not the speker. for if thei that forsooken hym that spak on the erthe ascapide not, mych more we that turnen awel fro hym that spekith to us fro heuene. whos voice thanne mowye the erthe, but now he aghenbi Testament and seith, ghit onyis and I schal moue not onooli erthe but also heuene. and that he seith ghit onyis he declareth the translacion of mouable things as of maad things, that tho things dwelle that ben unmouable. therefore we resseyuynghe the kingdom unmouable, haue we grace bi which svere we pleynghe to god with drede and reverence. for oure god is her that waaestith.

CHAP. XIII.

THE charite of brotherhood dwelle in ghoul, and nyle ghe foahete ospitalite. for bi this summon plensed to angelis that weren resseyued to herborewe. thanke ghe on boun- dun men as ghe weren togidre bounden, and of traulinghe men as ghe siff dwellynghe in the bodi. weddnyng is in alle things onorabe, and bed unweemmed. for god schal deme forny-catoris and auouteris. be ghoul maneris withoute couetite, saipid with present things. for he seide, I schal not leece thee neithir forsake, so that we seie strestith, the lord is an helper to me, I schal not drede what a man schal do to me. haue ghe mynde of ghoul souereyns that han spoken to ghou the word of god, of whiche bisholde ghe *the goyng out of lyuyng, and sue ghe the feith of hem. iseu crist ghisterdai and to dai he is also in to worldis. nyle ghe be led awel with dyuerse c techings & straunghe. for it is best to stable the herte with grace not with metis whiche profitiden not to men wandrynge in hem. we han an auter of which thei that seruene to the tabernacle of the bodi han not power to ete. for of whiche beestis the blood is borunyn for synne into hooli thingis bi the bisschop, the bodies of hem ben brent without *the castela.
for which thing isu, that he schulde helawe
the peple bi his blood, suffride withoute the
ghate. therfore we goe out to himo withoute the
castels, berynge his repreef. for we han not
here a citee dwellynge, but we seken a citee to
comyngye. therfore bi hym ofre we a sacrifice of
heriynge euermore to god, that is to seie the
fruyt of lippis knowleichyng to his name. and
nyte ghe fodbete wel doynge and conmyngye,
for bi suche sacrifices god is * deserved.
obye ghe to ghoure souereyns, and ghe
suget to hem, for thei purfyli waken as to
geldinge resoun for ghoure souls, that thei
do this thing with ioe and not sorwyngye, for
this thing spedith not to ghou. preie ghe for
us and we tristen that we han good conscience
in alle things willynge to lyue wel. more
ouer I biseche ghou to * do, that I be restored
the sunner to ghou. and god of pees that
ledd out fro deeth the greet scheppard of
sheep in the blood of euerlastinge testament
oure lord isu crist, schape ghou in al good
thing, that ghe do the wille of hym. and he
do in ghou that thing that schal plese biforne
hym bi isu crist, to whom be gloried in to worldis
of worldis amen. and britheren I preie ghoun,
that ghe suffere a word of solace. for bi ful
fewe things I have writyn to ghou. knowe
ghe oure brother tymothye that is sent forth
with whom, if he schal come more haastili I
schal se ghou. greete ghe wel alle ghoure
souereyns, and alle hooli men. the britheren
of italie greeten ghou wel. the grace of god
be with ghou alle amen. here endith the pij-
stit to ebrevis, and bigynneth a prolog on the
dedes of apostlis.

The Prologe.

UYK of antioche of the nacioun of sirye whos preising is teeld in the gospel, at
antioche he was a worthi man of leche craft, and afterward a disciple of cristis
apostlis and suede poule the apostle. he seruyde god in maidenhode withoute
blame, and whanne he was fourescore gher old and foure he die in bethinye
ful of the hooli goost. and he thorough stryng of the hooli goost in the coostis
of acaye wrooth the gospel to αθεθ greekis, and schewide the incarnacioyn
of the lord bi a trewe tellynge, and schewide also that he was come of the kynred of dauid.
to him not without desert was ghoun power to write the doyngis of apostlis in her mynysterie,
that god beynge ful in god, whanne the sone of perdicioun was deed and the apostlis hadden
maad her preier thorough lott of the lordis eleccioun, the noumbere of the apostlis were fullfild,
and also that poule schulde enden the doyngis of the apostlis whom the lord hadde chosun that
long tyme * wynside aghen the pricke. and to hem that reden and secen god he wolde sciwwe
it bi short tellynge rather than schewe forth ony thing more lenger to hem that * waten longe
things, knownyng that it bihoueth the tilier that worchith to ete of his owne fruytis. and he
found so mych grace of god, that not oonli his medicine profittide to bodies but also the souls.
Jerom in his prolog on the dedis of apostlis seith this.

versio altera in MS. B.
OF APOSILS.

CHAP. I.

Eosile first. I made a scornoun of alle thingis that Ihesu bigan to do and to teche into the dai of his assencion in which he commandide bi the hooli goost to hise apostlis whiche he hedde chosun to whiche he schewide himself aluye attir his passioune bi manye argumentis apperynge to hem foori daies and spekynge of the rewne of god. and he eet with hem and commanadite that thei schulden not departe fro ierusalem but abiden the biheeste of the fadir which ghe herden, he seide, by my mouth. for ioon baptisade in wair, but ghe schulen be baptisad in the hooli goost attir these fewe daies. therfore thei that were comen togidere axiden hym & seide, lord, whethir in this tyne thou schalt restore the kyngdome of israel? and he seide to hem, it is not ghoure to knowe the tymes either momenstis whiche the fadir hath put in his power, but ghe schulen take the uertue of the hooli goost comyng fro aboue into ghou. and ghe schulen be my witnesse in ierusalem, and in al iudee and samarie and to the utmoste of the erthe. and whanne hehade seid these thingis in her sight he was lift up and a cloude resseyuyde hym fro her ighen. and whanne thei biheelden hym goynge into heuene lo twei men stooed bisidis hem in whyt clothing and seiden, men of galliee, what stouden ghe biholdinge into heuene? this ihesus which is takun up iro ghou into heuene schai come as ghe siglien hym goynge into heuene. thanne thei turnyden agien to ierusalem fro the hil that is celpid of olyuete, which is bisidis ierusalem an halidaies iournei. and whanne thei weren entrid into the huis where thei dwelliden thei wenten up into the soler, petir and ioon, iames and andrew, philip & thomas, bartilnew and matheu, iames of alpheii and symount zelotes, and iudas of iames. alle these weren lasting-lli contynuynge with oo wille in priyer, with wynmen and marie the modir of ihesu, and with hise britheren. In the daiyes petir ros up in the myddf of the britheren and seide, and ther was a cumpanye of men togidere almeast an hundride and twenti, britheren it bihoueth that the scripture be fillid which the hooli goost bifore seide bi the mouth of dauid of iudas that was leder of hem that took ibesu and was nouncbrd among us, and gau a part of this seruyc. and this iudas hadde a feele of the hife of wickiedoesse, and he was hanged and tobarst the myddil, and alle hise entraitlis weren sched abrood. and it was maad known to alle men that dwelten in ierusalem, so that thike feele was celpid achillemack in the langage of hem, that is the feele of blood, and it is written in the book of salmias, the habitat- cion of hem be maad desert and be there noon that dwelle in it, and anothir take his bishopriche. therfore it bihoueth of these men that ben gaderid togidere with us in al the tyne in which the lord ihesus entride and wente out among us and bigan fro the baptym of ioon til into the dai in which he was takun up fro us, that oon of these be maad a witnesse of his resurreccion with us. and thei ordeleynde tweine, ioseph that was clepid bar-sabas that was named lust, and matthi & thei preieden and seiden, thou lord that knowist the hertis of alle men, schewe whom. thou hast chosen of these tweyne that oon take the place of this seruyc and apocthexd of which iudas trespasside that he schulde go into his place. and thei ghauen lotis to hem, and the lott feldhe on matthi, & he was nouncbrd with enlieuene apostulis.

* Thus in this Book placed in the Ms. of Roger Benet, a Monk of Christ Church, Canterbury, and in the edition of the Latin Vulgase. painted by John Benedict at Paris. b bartolomew.
THE DEDIS

CHAP. II.

AND whanne the daies of pentecoste wer en fillid, all the disciplis weren togidre in the same place, and sodeynli ther was maad a soun fro heune as of a gree wynd comynge, and it fillide al the houes that thei saten: and dyuere tungis as fier apperiden to hem, and it sat on ech of hem: and alle weren fillid with the hooli goost, and thei bigunnen to speke dyuere langagis as the hooli goost gshaf to hem for to speke: and there weren in ierusalem dwellyngenge iweis religionis men of ech nacion that is undir heune: and whanne this vois was maad, the multitude cam togidre, and thei weren astonyed in thought, for ech man herde hem spekynge in his langage, and alle weren astonyed and wonirden and seiden togidre, whether not alle these that speken ben men of galilie? and hou herde we ech man his langage in which we ben borun, of parthi and medi, and elamyte and thei that dwelen at mesopotanye, iudicie and capadosie and ponte and asie, frigie and pamfille, egipthe and the parties of libie that is aboute cyrenen, and comelingis romayns, and iweis and proselis men of crete and of arabie, we han herde hem spekynge in our langagis the gree thin�s of god: and alle weren astonyed and wonirden and seiden togidre what wole this thing be? and othire scornyden and seiden for these men ben ful of must: but petir stood with the enleuene and reiside up his voyes and spak to hem, ghe iweis and alle that dwelen at ierusalem, be this knowen to ghou and with eeries persayue ghe my wordis: for not, as ghe weenen, these ben drunkun, whanne it is the thridle our of the dai, but this it is that was seid bi the prophet boul, and it schal be in the laste daies, the lord seith I schal helide out my spirit on ech fleische: and ghour sones and ghoure doughtris schulen propylecie, and ghoure ghonge men schulen se vuisions and ghoure eldris schulen dreme sweynes: and on my seruauntsis and myn houndemiers in the daies.

I schal schede out of my spirit, and thei schulen profece: and I schal ghyuee gree woundris in heuen aboue, and signs in orthe bynethe, blood and fier and heete of smoke: the sunne schal be turned into dunkessis and the moone into blood bifoire that the gree and the open dai of the lord come: and it schal be ech man which euer schal clepe to help the name of the lord schal be saaf: ghe men of israel heere ghe these wordis: ishesu of nazareth a man preued of god bifoire ghou bi uertues and wonirds and tokenys whiche god cide bi hym in the myddil of ghou as ghe witen, ghe turmentiden and kifliden him bi the hondis of wickide men bi counsel deternyed and bi takun bi the biforeknowinge of god, whom god reiside whanne sojewis of helle were unboundun, bi that it was impossible that he were holdun of it. for dawd seith of him I sigh afer the lord bifoire me euermore, for he is on my righthalf that I be not moued: for this thing myn herte ioide, and my tunge made ful out ioe, and moreover my fleische schal reste in hope. for thou schalt not leue my soule in helle neither thou schalt ghyue thy hooli to se corruptiooun: thou hast maad knownun to me the wikes of lyf, thou schalt fille me in mythe with thi face. Briteren, be it lefful boldli to seie to ghou of the patriarkic dauith, for he is deed and buried and his sepulchre is among us into this dai: therefore whanne he was a prophethe and wiste that with a gree ooth god ladde sworun to ligm that of the fruyt of his leende schulde oon sitte on his seete, he seyne afer spak of the resurrectiooun of crist, for neithir he was lefte in helle, neithir his fleische sigh corruptiooun, god reiside this ishesu to whom we alle ben witness. therefore he was enhaunisid bi the righthound of god and thorough the ibeeeste of the hooli goost that he took of the fadir he schedde out this spirit that ghe seen and beeren: for dawd stighide not into heuneu, but he seith, the lord seide to my lord, sitte thou on my righthalf: til I putte thine enemies a stool of thi feet: therefore mooest certeynli wite al the hous of

OF APOSTLES.

Israel, that god made hym both lord and crist, this ihesu whom ghe crucifieden. whanne thei herdren these thingis thei weren compact in herte, and thei seiden to petir and to othir apostlis, britheren, what schulen we don? and petir seide to hem, do ghe penance and eche of ghou be baptised in the name of ihesu crist into remysion of ghoure synnes, and ghe schulen take the ghaft of the hooli goost, for the bibeeste is to ghou and to ghoure sones and to alle that ben fer whiche euer our lord god hath cledip. alsow with othir words ful manye he witnesside to hem and monestide hem and seide, be ghe saued fro this schrewid generacioun. thanne thei that resseyuyden his word weren baptised, and in that dai souli weren encreesid about three thouysynd, and weren * lastinge stabli in the techinge of the apostlis, and in comynyng of the brekyng of breed and in presteris, and drede was maad to ech man. and many woundris and signes weren don bi the apostlis in ierusalim, and gree drede was in alle, and alle that bileuyden weren toigirde, and hadden alle thingis enmyne, thei seiden possessiones and catel and departiden tho thingis to alle men as it was nede to ech. and ech dai thei dwelliden stabli with oo wilie in the temple, & braken breed aboute housis, and tooken mete with ful out ioie and sympleness of herte, and heri- den god toigirde, and hadden grace to al the folk. and the lord encreeside hem that weren maad saaf ech dai into the same thing.

CHAP III.

And petir and ioon wenten up into the temple at the synthe our of priyng, and a man that was lame fro the wombe of his modir was borun, and was leid ech dai at the ghahte of the temple that is seid fair, to axe almesse of men that entriden into the temple. this whanne he sigh petir and ioon bigynnynge to entre into the temple preside that he schulde take almes. and petir with ioon bibeeld, on hym and seide, biholde thou into us, and he bibeeld into hem and hopide that he schulde take sumwhat of hem. but petir seide, I haue neither siluer ne gold, but that that I haue I gyue to thee; in the name of ihesu crist of nazareth, rise thou up and go. and he took hym bi the rightbond and heuyde hym up: and anoon his leggis and his feet were sow-did toigirde, and he leppide and stood and wandride, and he enctride with hem into the temple and wandride, and leppide and heri- de god. and al the peple sigh him walkinge and heriyng god, and thei knewen hym that he it was that saat at almes at the fair ghahte of the temple. and thei weren fillid with wonderynge and stonyng in that thinge that bifeilde to hym. But whanne thei sighen petir and ioon al the peple ran to hem at the porche that was clepid of salamon & wondriden gretti. and petir sigh and answeride to the peple, men of israel, what wondren ghe in this thing, either what biholden ghe us as bi oure vertue either power we maden this man for to walke? god of abra-ham, and god of isaac, and god of iacob, god of oure fadris hath glorified his sonne ihesu whom ghe bitraieden and denyden biore the face of pilat whanne he demyde him to be de-lyered. but ghe denyden.the hooli and the rightful, and axiden a manneleer to be ghoun to ghou, and ghe slowen the maker of lyf whom god reside fro deceh of whom we ben witnessis. and in the feith of his name he has coniermed this man whom ghe seen and knowen; the name of him and the feith that is bi hym ghaf to this man ful. heeltie in the sight of alle ghou. and now britheren I woot that bi unwiting ghe diden as also ghoure prynces, but god that before tolde bi the mouth of alle prophesis that his crist schulde suffre hath fil- lid so. therefore be ghe repentuant and be ghe converterid, that ghoure synnes be don awei that whanne the times of refreisching schulen come fro the sight of the lord, and he schal sende thilke ihesu crist that is now prechid to ghou, whom it bihouthe heuenere to resseyue into the tymes of restituicion of alle thingis

* generaciones.  
* consolidans.  
* that.
THE DEDIS

whiche the lord spak bi the mouth of hise hooli profetis fro the world. for moises seide, for the lord ghoure god schal reise to ghou a prophete of ghoure britheren, as me ghe schulen beere hym bi alle thingis whatever be schal speke to ghou. and it schal be, that ever man that schal not heere thilke prophete schal be distrixt fro the peple. and alle propheteis fro samuel and afterward that spaken teelden these daies. but ghe ben the sones of propheteis and of the testament that god ordeynyde to our faderis, and seide to abraham, in thi seed alle the meyneces of erthe schulen be blessid. god reiside his sone first to ghou, and sente hym blessyng ghou, that ech man couerte hym fro his wickidnesse.

CHAP. IV.

AND while thei spaken to the peple, the prestis and maistrais of the temple and the saducoes camen upon hem and * soweriden that thei taughten the peple, and teelden in ihesu the aghanisynge fro deeth. and thei leiden bondis on hem, and putiden hem into warde into the morewe, for it was thanne cuen-side, but manye of hem that hadden herd the word bileuyden, and the noumber of men was maad fyue thousyndis. and amorewe it was don that the pryaciis of hem and the eldere men and scriba were gaderid in israelam & anna prince of prestis and caiphas and ioon and eliauandre, and how manye euere were of the kynde of prestis. and thei settiden hem in the myddil, and axiden in what vertue either in what name han ghe don this thing? thanse petir was fillid with the hooli goost and seide to hem, ghe pryncese of the peple and ghe eldere men, heeres ghe. if we to dai be dedem in the good dede of a siik man in whom this man is maad saaf, be it knownou to ghou alle. and to al the peple of israel, that in the name of ihesu crist of nazareth whom ghe crucifed-en whom god reiside fro deeth, in this this man stondith holod before ghou. this is the stoon which was repressed of ghou bildenge which is maad into the heed of the corner, and heelethe is not in ony othir. for neither othir name undir heuene is ghoun to men in which it bi boueth us to be maad saaf. and thei sigen the stidefastnesse of petir and of ioon, for it was foundun that thei weren men unlettrid and leweise men. and thei wondriden and knewen hem that thei weren with ihesu. and thei sigen the man that was heelid stondynge with hem, and thei myghten nothing aghenese, but thei commaundiden hem to go forthe withoute the counseli, and thei spaked togidre and seiden, what schulen we do to these men? for the signe is maad kownun bi hem to alle men that dwelven at israelam, it is open and we moun not denye. but that it be no more puppis-chird into the peple, manasse we to hem that thei speke no more in this name to ony men. and thei clepiden hem and denonciden to hem, that on no maner thei schulen speke neither teche in the name of ihesu. but petir and ioon anweriden and seiden to hem, if it be rightful in the sight of god to heere ghou rather than god, deme ghe. for we moten nedis speke tho thingis that we han seyn and herd. and thei manassiden and lefte hem, and founden not hou thei schulen ponyme hem for the peple. for alle men clarifiden that thing that was don in that that was biful-len, for the man was more than of fourty sheer in which this signe of heeltew was maad. and whanne thei weren deluyerden thei camen to her felowis and teelden to hem hou ghyte thingis the princis of prestis and the eldere men, bidden seid to hem. and whanne thei herden with oon herte thei residen voyis to the lord and seiden, lord thou that madist heuene and erthe see and alle thingis that ben in hem, which seidist bi the hooli goost bi the mouth of oure fadir dauid thi child: whi hethen men mans-tiden with teeth togidre, and the peplis thoughten veyn thingis? kyngis of the erthe stoden nygh and priniss camen togidre * into oon aghens the lord and aghens his crist. for verili eroute and pounce pilat with bethene men.
OF APOSILS.

and peplis of israel camen togidre in this citee agens thin hooli child ihesu whom thou anony-
thyst to do thi thingis that thin hond and thi counsell denyden to be don, and now lord
bholde into the thretenyngis of him, and
graunte to thi seruauntis to speke thi word with
al * trist in * thing that thou holde fortis thin
hond that hechthis and signes and wondris be
maad bi the name of thin hooli sone ihesu.
and whanne thei hadden preiede, the place was
mowe in which thei weren gadered, and alle
werner fillid with the hooli goost and spaken the
word of god with trist. and of the multitude
of men bleuynge was oon herte and oon wille,
neither ony man seide ony thingis of tho thingis
that he weldide to be his owne, but alle
thingis were comyne to hem. and with greet
verte the apostilis gehilden witnessyng of the
aghenrisyng of ihesu crist oure lord, and greet
grace was in alle hem. for neither ony nedi man
was among hem, for how manye euere weren
possessionaris of feeldis either of housis thei
seelden and brounghen the prisis of tho thingis
that thei seelden and leiden biffer the feet of
apostilis, and it was departid to ech as it was
nede to ech. forsothe ioseph that was named
barsabas of apostilis, that is to sele the sone
of comfort of the lynage of leuy a man of ci-
pre whanne he hadd a feeld solde it and
broughthe the prys and leid it biffer the feet of
apostilis.

CHAP. V.

BUT a man anany bi name with saffra his
wyf solde a feeld and defraudide of the
prys of the feeld and his wyf was witynge. and
he brougthe a part and leide biffer the feet of
apostilis. and petir seide to him, anany,
whi hath sathanas temptid thin herte that thou
lie to the hooli goost and to defraud of the
prys of the feeld? whether it unsed was not
thin, and whanne it was seelid it was in thi
power? whi hast thou putt this thing in thin
herte? thou hast not lied to men but to god.
anany herde these wordis and felde doum and
was deed, and greet drede was maad on alle
that herden. and ghonge men risen & mou-
den him awei and baren hym out and birieden.
and ther was maad as a space of three ours, and
his wyf knew not that thing that was don
and entride. and petir anweride to hir wom-
man seie to me whether thei seelden the feeld
for so mych? & sche seide, gle for so mych.
and petir seide to hir, what bief to ghoe to
tempre the spirit of the lord? lo the feet of
hem that han biried thin husband ben at the
dore, and thei schulden bere thee out, oon
sche felde doum at his feet and die. and
gheu men entrind and founden hir deed,
and thei baren hir out and birieden to hir
husbond. and greet drede was maad in all
the chirche, and into alle that herden these
thingis. and bi the bondis of the apostilis c
signes and manye woundris weren maad in
the peple. & alle weren of oon accord in the
porche of salamon, but no man of other durste
joyne hymself with hem, but the peple magne-
fienden hem. and the multitude of men and of
wymmen bleuynge in the lord was more en-
cressid, so that thei brougthe out syke men
into strezis, and leiden in lubel beddis and couch-
is that whanne petir cam nameli the schadowe
of him schulde schadowe ech of hem, and thei
schulden be delyuered fro their sikenessis. and
the multitude of citees nyght to ierusalem ran
brynginghe sike men, and that weren trauied
of unclee spirtis whiche alle weren heelid.
but the prince of prestis roos up and alle that
weren with him that is the esvey of sadducees
and weren fillid with envie and leiden hondis
on the apostilis and putridden hem in the comyn
warde. but the aungel of the lord openyde bi
tyght the ghatis of the prisoun, and leddem
out and seide, go ghe and stonde ghe and
speke in the temple to the peple alle the word-
is of this lyf. whom whanne thei hadden herd
thei entrind eearli into the temple and taughten.
and the prince of prestis cam and thei
THE DEDIS

that weren with him, and clepide togidre the
counsel and alle the eldred men of the children
of israel, and senten to the prisoun that thei
schulden be brought forth. and whanne the
mynastris camen and founden hem not, and
for the prisoun was opened, thei turnyden a-
hen and teelden and seiden, we founden the
prisoun schitt with al * diligence and the keper
standinge at the ghatis, but we openyden and
founen no man therynne. and as the maes-
stratis of the temple and the princes of preis-
sten these wordis thei doutiden of hem what
was don. but a man came and telled to hem,
for lo * the men whiche ghe han put into pri-
soun ben in the temple and stonden and tech-
en the peple. thanne the magistrat wente with
the mynstris and brughte hem without 6 vio-
ence for thei dreeden the peple lest thei schul-
den be stoen. and whanne thei hadden
brought hem thei settiden hem in the counsel.
and the princes of preis axiden hem and seiden,
in commandement we commandiden
ghe, that ghe schulden not teche in this name
ihesu, and lo ghe han filhid israelam with
ghout techyng, and ghe wolen brynge on us
the blood of this man. and petir answereide
and the apostis * seiden, it bhinoeth to obeye
to god more than to men. god of our fadris
reiside ihesu, whom ghe slowen hangyng in
a tree, god enhauaside with his righthond this
prince and sauvour that penaunce were ghous-
un to israel and renysionn of synnes, and we
ben witnessis of these wordis and the hooli
goost whom god ghaft to alle obrisynge to
hyrn. whanne thei herden these thingis thei
weren tumentid and thoughten to sle hem.
but a man roos in the counsel a farisee gam-
lie bi name a doctor of the lawe, a worship-
ful man to alle the peple, and commandide
the men to be putt withoutforth for a while.
and he seide to hem, ghe men of israel take
tent to ghoushy on these men what ghe schu-
len do. for bifoire these daies teodas that
seide him to be sum man to whom a noumber
of men consentide aboute foure hundrid which
was slayn, and alle that bleeuyned to him
weren disparplid and brought to nought. afrir
this iudas of galile was in the daies of pro-
fection, & turnyde awei the peple afrir hym,
and alle how many ever consentiden to hym
weren scaterid and he perischede. and now
therfore I seeie to ghou, deparate ghe fro these
men and suffre ghe hem. for if this counsel
either werk is of men it schal be undon, but
if it is of god ghe moun not undo hem lest pe-
rauenture ghe be foundun to repugne god.
and thei consentiden to hym, and thei clepe-
den togidre the apostis & denouiciden to hem
that weren betun that thei schulden no more
speke in the name of ihesu. and thei leeten
hem go. and thei wenden lonyng fro the sight
of the counsel that thei weren had worthi to
suffire dispisyng for the name of ihesu. but
ech dai thei cessiden not in the temple and
aboute housis to teche and to preche ihesu
crist.

CHAP. VI.

BUT in tho daies whanne the noumber of
disciplis encresside the greekis grecchi-
den aghen the ebrewis for that her widewis
weren dispised in evey daies mynystreng, and
the twelwe clepiden togidre the multitude of
disciplis and seiden, it is not rightful that we
leeue the word of god and mynystreng to boor-
dis. therfore britheren * chese ghe men of-
ghou of good fame ful of the hooli goost, and
of wisdom whiche we schulden ordynye on this
werk, for we schulden be bisy to preier &
preche the word of god. and the word ples-
ide bifoire al the multitude, and thei chesiden
steuene a man ful of feith and of the hooli
goost, and philip, and procore, and nyca
and tynon and permanam and nycol a com-
ing a man of antioche. thei ordenniden these
bifoire the sight of apostis, and thei presiden
and leiden hondis on hem. and the word of
the lord weyden & the noumber of the discipl
in israelam was myche multiplie: also a
mych cumpany of prestis obiede to the feith.

* * * * *
OF APOSIS.

and stuen of grace and of the strengthe
made wondris and grete signes in the peple.
but summe risen of the synagoge that was
*clepid of libertyns and cirenensis and of men
of aliaundre, and of hem that weren of citice
and of asie, and disputen with stuenes, and
thei myghter not withstonde the wisdom and
the spirit that spak. thanne thei pruyyl sent-
en men that schulden see, that thei herden
hym seynge words of blasifene aghens mois-
es and god. and so thei mouyden togidre
the peple and the eldred men and the scribs,
& thei runmen togidre and tooken hyrn, and
broughten into the counsei. and thei ordeyn-
yden false wittnes that seiden this man
eeesith not to speke wordis aghens the hooi
place and the lawe. for we herden hym se-
yngte that this ihesus of nazareth schal distriz
this place and schal chaunge the traditions
whiche moises bitook to us. and alle men
that sauten in the counsei biheelden him and
saigent his face as the face of an aungel.

CHAP. VII.

A ND the prince of prestis seide to stuenene,
whether these things han hem so? which
seide, britheren & fadris heere ghe, god of
glorie apperide to oure fadir abraham whanne
he was in mesopotamyne bifoire that he dwelt
in carranye and seyde to hym, go out of thi
lond and of thi kynredre, and come into the
lond which I schal schew to thee: thanne he
wente out of the lond of caldekes and dwelte
in carranye. and fro thens aftir that his fadir
was deede, he translaitide him into this lond in
which he dwelte now. and he gheft not
to hym eritage in it neithir a *space of a foot,
but he bighighte to ghyue hym it into posses-
sioun and to his seed aftir hym whanne he
baddede not a sone. and god spak to hym that
his seed schal be comelyng in an alien lond,
and thei schulden make hem augett to seruage,
and schulden yuel frite hem fouru hundride

gheeris and thriti, and I schal inge the folk
to which thei schulden serue seith the lord.
and aftir these things thei schulden gon out,
and thei schulden serue me in this place.
and he ghaft to hym the testament of circum-
ciscioun, and so he gendride isaac and circum-
cidide him the eighteth dai. and isaac gen-
dride iacob, and iacob gendride the twelve
patriarkis. and the patriarkis haddien emie
to ioseph and seiden hym into egipte. and
god was with hym, and deluyerede hym of alle
hise tribulacions, and ghaft to hym grace and
wisdom in the sight of farao king of egipte.
and he ordeynede him sovereyn on egipte and
on al his hous. & hungur cam into al egipete
and chanaan, and greet tribulacions & oure
fadris founden not mete. but whanne iacob
hadde herd that wheete was in egipte, he sente
oure fadris first. and in the secounde tymne
ioseph was knowen of his britheren, and his
kyn was maad knownyn to farao. and ioseph
sente and clepid iacob his fadir and al his
kynredre seuenti and fyue men. and iacob
cam doun into egipte and was deede, he and
oure fadris. and thei were translaitid into sich-
en and weren led in the sepulchre that abra-
ham boughte bi prys of silver of the sones of
emor the sone of sichen. and whanne the
tyne of biheeste cam nygh which god hadde
knowleched to abraham, the peple wexide and
multiplide in egipte til another kyng roos in
egipte whiche knewe not ioseph. this biglaid
oure kyn, and turmente oure fadris that thei
schulden putte awei her ghonge children for
thei schulden not lyue. in the same tymne
moises was borun, and he was louted of god,
and he was norisched three monethis in the
houes of his fadir. and whanne he was putt out
in the flood the doughter of pharaon took him
up, and norischede him into hir sone. and
moises was lemd in al the wisdom of egip-
cians, and he was myghti in his wordis and
werkis. but whanne the tyne of fourti gheer
was fillid to hym, it roos up into his herte that
he schulde visite his britheren the sones of

* clepid libertyna.  

Ch. 2  

pasum.
Israel and whanne he sigh a man suffrynge wrong he uengide hym, and dide veniance for hym that suffred wrong, and he killide the egyptian. for he gesside that hose britheren schulden undirstonde that god schulde ghyue to hem heelt he bi the bond of hym, but thei undirstoden not. for in the dai suynge he apperide to hem chidynghe, and he accordide hem in pees and seide, men ghe ben britheren, whi noyen ghe ech othere? but he that dide the wrong to his neibore puttide him awei and seide, who ordeynide thee prynce and domesman on us? wher thou wilt ale me, as ghistirdai thou killidist the egyptian? and in this word moises fleieghe and was maad a comelyng in the lond of madian where he bigat twoi sones. and whanne he hadde fillid fourti gheer an angel apperide to hym in fier of flawme of a buyseche in desert of the mount of synay. and moises sigh and wondride on the sight, and whanne he neighide to biholde, the vois of the lord was maad to him and seide, I am god of ghoure fadris, god of abraham, god of issaac, god of iacob. moises was maad treblynge and durste not biholde. but god seide to hym, do of the schoon of thi feet, for the place in which thou stondist is hooli erthe. I seynge sigh the turmenting of my peple that is in egypte, and I herde the morenyng of hem and I cam doun to deleyure hem, and now come thou and I schal sende thee into egypte. this moises whom thei deneyerden seynghe, who ordeynide thee prince and domesman on us, god sente this prynce and aghenbier with the bond of the angel that apperide to hym in the buyseche. this moises ledde hem out and dide woundris and signes in the lond of egypte, and in the reed see in desert fourti gheeris. this is moises that seide to the sones of israel, god schal reise to ghou a prophethe of ghoure britheren, as me ghe schulden heere him. this it was that in the chirche in wilernes in the aungel that spak to him in the mount syna and with oure fadris, which took wordes of lyf to ghyue to us. to whom oure fadris wolden not obeie, but puttide him awei, and weren turned awei in heretis into egypte, seynghe to aaron, make thou to us goddis that schulden. go biore us, for to this moises that ledde us out of the lond of egypte we wite not what is done to hym. and thei maden a calf in the daies, and offriden a sacrific in the sawnet and thei weren glad in the werkes of her hondis. and god turnide and bitook hem to serue to the knaythingh of heune as it is writen in the booke of prophetics, whether ghe hous of israel offriden to me slayn sacrifics either sacrifics of oostis fourti gheer in deserta? and ghe han take the tabernacle of moloch and the sterre of ghoure god renam figuris that ghe han maad to worschipe hem. and I schal translate ghou into babylone. the tabernacle of witnessyng was with oure fadris in desert as god disposide to hem and spak to moises, that he schulde make it aftir the fourme that he saigh. which also oure fadris tooken with ihesu and broughten into the possessiou of hethe men, which god puttide awei fro the face of oure fadris til into the daies of dauid. that found grace anentis god & axide that he schulde fynde a tabernacle to god of iacob: but salanion bilde the hous to him. but the high god dwellith not in things maad bi hond, as he seith bi the prophete, heune is a seete to me, and the erthe is the stooel of my feet, what hous schulhen ghe bilde to me seith the lord? either what place is of my restying? whethir myn honde made not alle these things? with hard noll and uncircumcised hertis and eeres ghe withstoden euermore the hooli goost, and as ghoure fadris so ghe. whom of the prophetics han not ghoure fadris pursued? and han slayn hem that bifoire teelde of the comyng of the rightful man, whos traitours & mansleers ghe weren now, whiche tokeken the lawe in ordinaunc of aungelis, and han not kept it. and thei herden these things and weren dyuerseli turmentid in her hertis, and grennyden with teeths on hym. but whanne stueune was ful of the hooli goost, he biheeld into heune, and sigh the glorie of god, and ihese stondinge on the righthalf of the urther.
OF APOSILIS.

and seide, lo I se heuene opened
and munnus some stondinge on the righthalf of
the uertue of god. and thei crieden with a
geete voys, & stoppiden her eere, and maden
with oo wille an asaught into hym, and thei
broughten him out of the citee and stoonysen,
and the witnesse sidade of her clothis bisidis
the feet of a ghong man that was clepsid saul.
and thei stoonysde steene that clepside god
to help seyne, lord iheu resewe my
spirit. and he kneilde and cryede with a
geete voys and seide, lord sette to hem
this synne. and whanne he hadde seid this
thing he diede.

CHAP. VIII.

BUT saul was consentynge to his deeth,
and greee persecuchoun was maad that
dai in the chirche that was in ierusalem. and
alle men weren scatred by the cuntrees of iudeee
and samarie, outakun the apostlis. but goodes
men biriden steene and maden greee moryn-
gyn on hym. but saul gretli distriede
the chirche and entride bi houis, and drowgh men
and wyumen, and bitook hem into pryson,
and thei that weren scatred passiden forth
prechinge the word of god. and philip cam
doun into a citeit of samarie and prechide
* hem crist. and the peple ghat tent to these
thynge that weren seid of philip with oo wille
heerynge and seynge the signes that he diode.
for manye of hem that hadden uncleene spirittis
crieden with greee voys and wenten out, and
manye sike in the palesie and crokis weren
heeld, theryfore greee ioe was maad in that
citeit. but there was a man in that citeit whos
name was symound a wiche that hadde
seynde the folk of samarie, seynge that him-
siff was sum greee man whom alle herheten
fro the leeste to the meeste and seiden, this is
the vertue of god which is cleesd greee, and
thei * leenynen him, for long tym he hadde
maddid hem with his wiche crafts. but
whanne thei hadden bileeued to philip that
prechide of the kyngdom of god, men and
wyumen weren baptised in the name of iheu
crist, and thei also symound himsiff bilee-
ynde, and whanne he was baptised he << drowgh
to philip. and thei saigh also that signes and
greee vertues weren don, he was astonyded and
wondrie. but whanne the apostlis that weren c
at ierusalem hadden herd that samarie hadde
reseewe the word of god, thei senten to hem
petir and ioon. and whanne thei came thei
previeden for hem that thei schulden resseyue
the hooli goost, for he cam not ghit into ony
of hem, but thei weren baptisid oonli in the
name of the lord iheu. thanne thei leiden
hondis on hem and thei resseyuden the hooli
goost. and whanne symout haddse seen that
the hooli goost was ghoun bi leying on of
hondis of the apostlis, and he proride to hem
money and seide, ghyue ghe to me also this
power that whom euer I schal leie on myn hond-
dis that he resseyue the hooli goost. but petir
seide to him thi money be with thee into per-
dicium, for thou gessist the ghyt of god
schulde be had for money. there is no part
ne sort to thee in this word, for this herte is
not righteful before god. thorefore do thou
penau ne for this wickidinesse of thee and preie
god if perauenture this thought of this herte be
foughtoun to thee: for I se that thou art in
the galle of bittirnesse and in the boond of
wickidnesse, and symound answereide and
seide, preie ghe for me to the lord, that no
thing of these things that ghe han seid come
on me. and thei witnesseid and spaken the
word of the lord, and ghedon aghen to ierusale-
men, and prechiden to manye cuntrees of sama-
ritanes. and an angel of the lord spak to
filip and seide, rise thou and go aghen the
south to the weie that goith doum fro ierusale-
men into gaza, this is desert, and he roos and wen-
t forth. and lo a myghti man seruanant a geld-
ing of candace the queene of ethiopiens which
was on alle hir richesse cam to worschipe in
jerusalem, and he turnyde aghen sittinge
in his char & rodyngg isiaie the proph ete
and the spirit seide to philip, neighe thou and.
THE DEDIS.

joyne thee to this chare. and philip ran to and herde hym redyngie isse the prophete. and he seide, gessist thou wher thou undirstondist what thingis thou residist? and he seide, hou mai I if no man schewe to me? and he preide philip that he schulde come up and siete with hym. and the place of the scripture that he reside was this: as a scheep he was led to sleynig, and as a lombe before a man that * sche-rith him is doumbe withoute voice, so he open-ye not his mouth. in mekenesse his doom was taken up, who schal telle out the gener-a- cionoun of him? for his lyf schal be takun awei fro the certe. and the gendng ans werde to philip and seide, I biseche thee * of what propor phete seith he this thing? of hymself, either of ony othir? & philip opene his mouth and bigan at this scripture and precheide to him these. and the white thei wenten bi the weie thei came to a watir. and the gendning seide, lo watir, who forbieth me to be baptisde? and philip seide, if thou bileuest of al the herte it is leffull, and he ans werde and seide, I bie- leue that these crist is the sone of god. and he commandide the chare to stonde stille, and thei wenten bothe into the watir, philip and the gendying, and philip baptisde hym, and whanne thei weren taken out of the watir, the spirit of the lord * rauyschide philip, and the gendning sigh him no more, and he went in his weke ioyynge. and philip was foundun in azoris, and he passide forth and precheide to alle citees til he cam to cesarie.

CHAP. IX.

But saul, glit a blower of manasiss and of betings aghens the disciplis of the lord, cam to the prince of prestis and axide of hym lettris into damask to the synagogis, that if he foud ony men and wymmen of * this lyf he schulde lede hem boundun to ierusalem. and whanne he made his journei it bifenede that he cam nyght to damask, and sodyyni a light fro heuene schoon aboute him, and he faiilde to the ethe and herde a noyce seynge to hym, saul, saul what pursueth thou me? and he seide, who art thou lord? and he seide, I am isue of nazareth whom thou pursueth, it is hard to thee to kike aghens the pricke. and he trembleide and wondride and seide, lord what wolt thou that I do? and the lord seide to him, rise up & entre into the citee and schal be seide to thee what it bihoue thee to do. and * the men that wenent with hym stoden astoneted, for thei herden a voice but thei sighen no man. and saul roos fro the ethe, and whanne hise ighen weren opened he sighedi no thing. and thei drowen hym by the hondis and ledden hym into damask. and he was three daies not seynge, and he eet not neither drank. and a discipile, ananye bi name, was at damask: and the lord seide to hym in * a visoun, ananye, & he seide, lo lord. and the lord seide to hym, rise thou and go into a strete that is clepid rectus, and seke in the hous of iudas saul bi name of tharse, for lo he prerieth, and he sigh a man ananye bi name entryng and leynge on hym hondis that he resseyve sight. and ananye ans werde, lord I haue herd of manye of this man hou grette yeulis he dide to thi seyntis in ierusalem, and this hath power of the princes of prestis to bynde alle men that clepen thi name to help. and the lord seide to hym, go thou, for this is to me a vessel of chesynge that he bere my name bifore bettene men and kyngis, and tofore the sones of israel, for I schal schewe to hym hou grette thingis it bihoue hym to soffe for my name. and ananye wente and entride into the hous. and leide on hym hise hondis and seide, saul brothir, the lord thes euente me that apperide to thee in the weie in which thou camest, that thou se and be fulfillsed with the hooli goost. and anoon as the scalis felden fro hise ighen he resseyvye sight, and he roos and was baptisde, and whanne he hadde take mete he was coumforted, and he was bi summe daies with the disciplis that weren at damask. and anoon he entride into the synagogis and precheide the lord thes eu for

*a cilpith.  
*b de quo prophete debet hoc?  
*c rapuit.  
*d hujus vis. veil, in MSS. Vulgar corruptis: quorum unus penes ma  
*cho.

OF APOSILS.

this is the name of God. and alle men that
herden hym wounadreden, and seiden, wher this
is not he that ypynghyde in ierusalem hem that
clepiden to help this name? and hidit he can
for this thing, that he schulde lede hem boun
dun to the prynces of preestis. but saul inych
the more weside strong and countounide the
jeus that dwellden at damaske, and affernyde,
that this is Crist. and whanne maynye daies
weren fillid jewis maden a counsel that thei
schulden sle hym, and the aspies of hem
weren maad knownun to saul, and thei kepden
the gisus dai and nyght that thei schulden sle
hym. but hys discipolis tooken him bi nyght
and deluyeride him and leeten hym down in a
leep bi the wal. and whanne he cam into
ierusalem he assaide to ioyne him to the dis
cipulis; and alle dredden him and leeyyden not
that he was a disciple. but barnabas took and
ledde him to the apostlis, and teelde to hem
hau in the wele he hadde seyn the lord, and
that he speke to hym, and hau in damask he
dide trestiti in the name of iusus. and he was
with hem and entride and gheude out in ieru
salam, and he dide trestiti in the name of iusus.
and he speke with hethene men, and disputede
with greikes and thei soughen to sle him. which
thing whanne the bretheren hadde knowe.
thei leiddem hym bi night to cesarie, and leeten
hiem go to tarsis. and the chirche bi al thedee
and galilee and samarie hadde pees, and was
edified and walkide in the drede of the lord,
and was fillid with coumfort of the hoole goost.
and it bifolde, that petir the while he passide
aboute alle cam to the hoole men that dwelli
den at lilde. and he found a man eesas by
name that fro cighte greer he hadde leye in
bedde, and he was syk in palesie. and petir
seide to hym, eesas, the lord icaus crist beele
thee, rise thou and "arasce thee. and anonoon he
roos, and alle men that dwelliden at liske and
at sarone sigen hym whiche were conwarded
to the lord. and in ioppe was a discipless
e whose name was tabita, that is to seid dorcus,
this was ful of goode werkis and almesdesis
that sche dide. and it biefe in the daies, that
sche was syk and dide, & whanne thei hudden
waischen hir thei leiden hir in a soler. and
for lidda was nygh ioppe the disciplis herden
that petir was therynne, and cten twei men
to hym, and pricened that thou tarre not
to come to us; and petir roos up and cam
with them. and whanne he was conyen thei
leiden hym into the soler. and alle widewis
stooden about hym wypynge and schewyng
coots and clothis whiche dorcas made to hem.
and whanne alle men were put withoutourth,
petir knolide and priciede, & he turnyd to the
booli and seide, tabita rise thou, and sche open
yde hir ighen, and whanne sche sige petir sche
set up aghen, and he toke hir bi the hond, and
reyside hir. & whanne he hadde clespid the
hooly men and widewis he assignide hir alwyne.
and it was maad knownen bi al ioppe, and
maynye bileuynden in the lord. and it was
maad that many daies he dwelide in ioppe at
oon symount a coriour.

CHAP. X.

A MAN was in cesarie cornelie bi name, a
centurien of the cumpayne of knyghtis
that is seid of italys. a religious man and
dreynge the lord with al his meynece, doynge
maynye almesis to the peple, and preuyng the
lord euermore. this sigh in a vision openli
as in the nynthe our of the dai an angel of
god entryng into him and schyng to hym,
cornelie. and he bieidele him and was adred
and seide, who art thou lord? and he seide to
hym, thi preeries and thim almesedis hau
stighed up into mynde in the sight of the lord.
and now sende thou men into ioppe, and clepe
oon symount that is named petir, this is herborid
at a man symount coriour whos hous is bi-idis the
see, this schal seie to thee what it bihouct thee
to do. and whanne the angel that spak to
hym was gon swelie he clepide twei men of his
hous and a knyght that dreide the lord which
weren at his biding. and whanne he hadde
told hem alle these things he sente hem into
ioppe. and on the dai suynge while thei ma-
THE DEDIS.

den iurnei and neigthedon to the cito, petir wente up into the higheste place of the houz to preie aboute the siate our, and whanne he was hunggrid he wolde haue ete, but while thei maden redi a *rauyschynge spirit falde on hym, and he sigh heuene opened and a vessel, comynge down as a grete schete with fore corners to be lete down fro heuene into erthe, in which weren all fore folioz beestis and crepynge of the erthe, and volatilis of heuene, and a voice was mad to hym, rise thou petir and ale and ete. and petir seide, lorde fordebe, for I neuer eet ony comyn thing and uncleen.

and eft the secounde tyne the voice was mad to hym, that thing that god hath clensid seie thou not uncleen. and this thing was don bi thres, and anoon the vessel was resseyued aghen into heuene. and while that petir doutide withynne hymself what the vision was that he sigh, lo the men that weren sent fro corneli soughten the hous of symount and strooden at the ghate. and whanne thei hadden clepido, thei axiden if simount that is named petir hadde there herbore. and while petir thought on the visoun, the spirit seide to hym, lo three men seken thee; therfore rise thou and go doun, and go with thee and doue thou no thing for I sente hem. and petir cam doun to the men and seide, lo I am whom ye seken, what is the cause for which ghe ben com? and thei seiden, cornelie the centurien, a iuste man and dreeding god and hath good wittestiing of alle the folk of ieweis, took answere of an hooli angiel to clepe thee into his houz and to heere wordis of thee, therfore he ledde them yanne and resseyuede in herbore, and that nyght thei dwelliden with him. and in the dai suynge he roos and wente forth with hem, and summe of the briben bileiden him fro loppe that thei be wittestis to petir. and the othir dai he entrie into cesarie, and cornelie abood hem with his cosyns and necessarie frendis that weren clepid togider, and it was don whanne petir was comen ym cornelie cam metnyg hym, and fel doun at hisse feet and worchipide him. but petir reiside him and seide arise thou, also I my silf am a man as thou. and he spak with hym and wente ym and found manye that weren comen to gide, and he seide to hem, ghe witen hou abominable it is to a iew to be boyed edith to come to an alien, but god schewide to me that no man seie a man comyn *ether uncleen, for whiche thing I cam whanne I was clepid without doutying, therfore I axe ghiou for what cause han ghe clepid me? and cornelie seide, to dai foure daiies into this our I was preiynge and fastynge in the nynthe our in myn hous: and lo a man stood bifo me in awyht clooth and seide, cornelie thi preier is herd, and thin alnesedis ben in mynde in the sight of god. therfore sende thou in to ioppe, and clepe symount that is named petir, this is herbred in the hous of symount coriuour bisidias the see, this whanne he schal come schal speke to thee; therfore anoon I sente to thee, and thou didist wel in comynge to us, therfore now we alle ben present in thi sight to heere the wordis whateyer ben commandid to thee of the lord. and petir openyde his mouth and seide, o in treuthe I haue foundun that god is not acceptour of persones, but in ech folk he that dredith god and worchith rightwisnesse is accept to hym. god sente a word to the children of israel scheyngye pees bi ihesu crist, this is lord of alle thingis. ghe witen the word who that is mad thorouh al iudee and bigan at galilee aftir the baptym that ioon prechide ihesu of nazareth, hou god anoyntide hym with the hooli goost and vertue. which passide forth in doyng wel and heelynge alle men oppressid of the deuel, for god was with hym. and we ben wittestis of alle thingis whiche he dide in the cuntree of iewis and of israel whom thei slowen honginge in a tree. and god reisde this in the thridde dai, and ghat to him to be maad known, not to al peple, but to wittestis bifo ordered of god, to us that eeten and drunken with him aftir that he roos aghen fro deeth. and he commandid to us to przech to the peple and to witnesse, that he it is that is ordeyned of god domesman of the

* conviv ex commun.  
*Speech.
OF APOSTLIS.

quycke and of deede. to this alle prophetis beren witnessyng that alle men that billeuen in hym schulen resseyue remysyng of synnes bi his name. and gight while petir spak these wordeis the hooli goost fel on alle that herden the word, and the feithful men of circumsicioun that camen with petir woundriden that also in to nacionis the grace of the hooli goost is sched out, for thei herden hem spekyng in langagis and magnyiynge god. thanne petir aanswerde, whethir ony man mai forbeede wairt that thes be not baptised, that also han resseyued the hooli goost as we: and he commaundide hem to be baptised in the name of the lord ihesu crist. thanne thei preiend him that he schulde dwelle with hem summe daies.

CHAP. XI.

A ND the apostlis and the britheren that weren in iudee herden that also hethene men resseyuyden the word of god, and thei glorifieden god. but thanne petir cam to jerusalem thei that weren of circumsicioun disputiden ag hemp hym and seiden, whi entredist thou to men that han prepucie, and hast ete with heua? and petir bigan and expownyde to hem in ordre and seide, I was in the cite of ioppe and prisciode. and I sigh in rausyching of my mynde a visioum, that a vessel cam doon as a great schete with fouri cordis and was sent dow fro heune and it cam to me, into which I lookyng bithende and sigh fouri foode besteis of the erthe and beisteis and crepigne besteis and volatillis of heune. and I berde also a voice that seide to me, petir rise thou and ale and ete. but I seide, nai lord, for comyn thing ether unclen entride neuer into my mouth. and the voice aanswerde the seconde tymne fro heune, that thing that god hath clemsid seie thou not unclen. and this was don bi thrycs, and alle thingis weren resseyued agien into heune. and to three men anoon stooed in the hous in which I was, and thei weren sent fro cesarie to me, and the spire seide to me that I schulde go with hem and doute no thing. ghe and these sixe britheren camen with me, and we entridden in to the hous of the man. and he teelde to us hou he seighe an aungel in. his hous stondyng and seying to him, sende thou in to ioppe, and clepe simount that is named petir which schal speke to thee wordeis in whiche thou shalt be saaf and al thin hous. and whanne I hadde bigunu to speke the hooli goost fel on hem as in to us in the bigynnynge, and I bitthoghte on the word of the lord as he seide, for iones baptyside in wairt, but ghe schulen be baptysed in the hooli goost. therfore if God ghat the same grace to hem as to us that bleeuycden in the lord ihesu crist, who was I that mygte forbeede the lord that he ghyue not the hooli goost to hem that bleeuycden in the name of ihesu crist. whanne thes thingis werden hou thei heelden pease and glorifieden god and seiden, thynere al to hethene men god hath ghoum pensensce to lyf. and thei that weren scatred of the tribulacieum that was maad undir steuenw waikiden forth to foyce and to ciper and to antichoche, and spaken the word to no man but to iewis alonee. but summe of them weren men of ciper and cirene, whiche whanne thei haddent entred in antichoche thet spaken to the grekis and preischide the lord ihesu. and the hond of the lord was with hem, and mych noombre of men bleeuycneyge was convertid to the lord. and the word cam to the eeris of the chirche that was at ierusalem on these thingis, and thei senten barnabas to antichoche. and whanne he was come and sigh the grace of the lord, he iiseide and monestide alle men to dwelle in the lord in purpoo of herte: for he was a good man, and ful of the hooli goost, and of feith, and mych pepe was encestid to the lord; and he wente forth to tharsia to seke saul. and whanne he hadde founden hym he lodde to antichoche. and al a gheer thei luyuycden there in the chirche and tagsten mych pepe, so that the disciplis weren named firste at antichoche cristen men. and in these daies prophetis camen over fro
iерусалим to antioche, and oon of hem roos up, agabas bi name and signyfie бой the spiri ę greet hungur to comynge in al the world, which hungur was maad undir claudius. and alle the discipulis purposiden; aftir that ech hadde, for to sende in to mynsterie to britheren that dwelliden in iudee, which thing also thei diiden and senten it to the eildre men bi the hondis of barnabas and saul.

CHAP. XII.

A ND in the same tyme eroudre the king sente power to turmente summen of the chirche, and he slough bi swerd iames the brothrir of ioon. and he saigh that it pleside to *lewis, and caste to take also petir; and the *daies of therfooores weren. and whanne he *hadde caught petir, he sente him into prisoun, and bitook to foure quaternyouns of knyghtis to kepe him, and wolde aftir pask bringe him forth to the peple. and petir was kept in prisoun, but preier was maad of the chirche withouten ceessyng to god for hym. but whanne eroudre schulde bringe hym forth in that nyght petir was slepynge bitwixe twei knyghtis, and was boundun with twei cheynes, and the kepers biforn the dore kepten the prisoun. and lo an aungel of the lord stod nygh, and light schoon in the prisoun hous. and whanne he hadde smyte the side of petir, he reiside him and seide, rise thou swiftil, and anoon the cheynes felden doun fro hise hondis. and the aungel seide to him gude thee & do on thin *hosis, and he dido so. and he seide to hym, do about thee thi cloothis and *sue me. and he ghede out and suede hym, and he wiste not that it was sooth that was don bi the aungel, for he gesside hymself to haue seyn a visioun. and thei passiden the firste and the seconde warde and camen to the yrun ghatte that ledith to the citee which anoon was opened to hem. and thei ghenen out and camen into oo strete, and anoon the aungel passide awei fro hym. and petir turnyde aghen to hymself and seide, now I woot verilli, that the lord sente his aungel and deleyuere me fro the hond of eroudre, and fro al the abidyng of the peple of iewis and he biheelede and cam to the hous of marie modir of ioon that is named marcus where manye weren gaderid togidre and preiynge. and whanne he knockide at the dore of the ghat a damysel, rode bi name, cam forth to se. and whanne sche knewe the voice of petir for ioie sche openye not the ghatte but ran yn and teelde that petir stood at the ghatte. and thei seiden to hir, thou madist. but sche affermynde that it was so, and thei seiden it is his aungel, but petir abood stille and knockide. and whanne thei hadden opened the dore thei saighen him and won-driden. and he bekencyde to hem with his hond to be stille, and teilde hou the lord hadde led him out of the prisoun. and he seide, telle ghe to iames and to the britheren these thingis, and he ghede out and wente in to another place. and whanne the dai was come ther was not litle troubling among the knyghtis what was don of petir. and whanne eroudre hadde sought him & found not, aftir that he hadde maad enqyrynge of the kepers, he comandide hem to be brought to hym. and he cam doun fro iudee in to cesarie and dwel-lidhe there. and he was wrooth to men of tire and of sidon, and thei of oon accord camen to hym whanne thei hadden collysed with *bastus that was the kings chaumburlein thi axiden pees, for as mych that her cuntrels weren vitiule of hym. and in a dai that was ordeyned eroudre was cloathed with kyngis clothing, and sat for domesman and spak to hem. and the peple criede the voics of god and not of man. and anoon an aungel of the lord smoot him, for he hadde not gheue onour to god. and he was waastid of wormes and dieede, and the word of the lord wexide, and was multiplied. and barnabas and saul turnyden aghen fro ierusalem whanne thee mynsterie was fillid and tooken ioon that was named marcus.

* the lewis.  * dics asyrom.  * caught.
OF APOSTLIS.

CHAP. XIII.

AND prophetis and doctouris weren in the chirche that was at antioche, in which barnabas and symount that was clepid blac, and lucius *sironence, and manao that was the "soukyng seere of eroude tetrarke, that is prince of the fouurthe parte, and saul were. and whanne thei mynystrieden to the lord and fastiden, the hooli goost seide to hem, departe ghe to me saul and barnabas in to the werk to which I haue takun hem. thanne thei fastiden and preieden and leiden hondis on hem and leeten hem go. but thei weren sent of the hooli goost, and wenten forth to seleucia, and fro thens thei wenten bi boot to cipre. and whanne thei camen to salamine thei prechiden the word of god in the synagogis of iewis. and thei hadden also ioon in mynysterie. and whanne thei hadden walkid bi al the ile to pa-fum thei founden a man a wicche a fals prophete a iew to whom the name was baiersu that was with the proconsul sergios paul a prudent man. this clepid barnabas and poul, and desiride to heere the word of god. but eylas wicche withthoud hem, for his name is expowned so, and he sughte to turne awei the proconsul fro bileueue. but saul, which is seid alao poul, was filild with the hooli goost and btveelde in to hym and seide, a thou ful of al gile and al falsnesse, thou sone of the deuel, thou enmy of the rightwisnesse, thou lecutst not to turne upsdoun the rightful weies of the lord. and lo now the hond of the lord is on thee, and thou schalt be blinde, and not seynge the sunne in to a tyrne. and anoon myist and derknesse felden doun on him, and he gheele about and soughte hym that schulde ghyue hond to hym. thanne the proconsul whanne he haddes seyn the dede bileueue wondrynge on the techyng of the lord. and whanne fro pa-fum poul hadde go bi a boot and thei that waren with hym thei camen to pergen of pamfylie, but ioon deparde fro hem, and turnyde aghen to ierusalem. and thei gheden to pergen and camen to antioche of persidie, and thei entriden into the synagog in the dai of sabothes and seiten. and aftir the retyng of the lawe and of the profeti the prynces of the synagog seiten to hem and seiden, britheren, if omy word of exortacion to the peple is in ghoo, scie ghe. & poul roos and with hond baerd silence and seide, men of israel & ghe that dreden god, heere ghe. god of the peple of israel cheesoure fadir and em-hamside the peple whanne thei weren come-lyngis in the lond of egipte, and in an high arm he ledde hem out of it. and bi the tyne of fourti gheeris he suffride her maners in de-sert, and he destriede seenu folkis in the lond of chanaan and bi sort deparide to hem her lond as aftir foure hundride and fitti gheeris. and aftir these thingis he ghaf domesmen to samuel the prophete, and fro that tyne thei axiden a kyng, and god ghaf to hem saul the sone of cys a man of the lynage of beniamyn bi fourti gheeris. and whanne he was done awei he reiside to hem dauid kyng, to whom he bar witnesynge and seide, I haue founde daisd the sone of isse a man aftir myn herte which schal do alle my willis. of whos seed bi the bieeste god hath led out to israel a sa-uyour ihusu whanne ioon prechide before the face of his comyng the baptym of penaunse to al the peple of israel. but whanne ioon fililde his cours he seide, I am not he whom ghe demen me to be, but lo he cometh aftir me and I am not worthi to do of the schoon of hise feet. britheren and sones of the kynde of abraham and whiche that in ghoo dreden god, to ghoo the word of heethe is sent. for thei that dwellide at ierusalem & prynces of it that knewen not this ihsus and the voices of proph-ethis that bi euer sabon ben red demyden and fililde. and thei founden in hym no cause of deeth and axiden of pilat that thei schulden sly hym. and whanne thei hadden endid ali thingis that werei writun of hym thei tooken him doun of the tree & leiden hin
THE DEDIS

in a grave. and god reiside him frow deeth in the thuride dai, which was seyn bi many daies to hem that wenden up togidere with hym frow galilee into ierusalem, and ben til now his witness to the peple, and we schewen to ghoe the bileeete that was maad to oure fadris, for god hath fulfillid this to her sones and aghen-reiside ihesu as in the second salm it is wren, thou art my sone to dai I bigat thee. and he aghenreiside him frow deeth that he schulde not turne aghen into corrupcioun seide thus, for I schal ghyue to ghoe the hooli trewe thingis of dauid. and threfore and on another stide he seith, thou schalt not ghyue thin hooli to se corrupcioun. but dauid in his generacion whanne he hadde mynystred to the wille of god dieide, and was leid with his fadris and sign corrupcioun; but he whom god reiside frow deeth saigh not corrupcioun. threfore britheren, be it knowen to ghoe, that bi hym renyssyon of synnes is teeld to ghoe fro alle synnes of whiche ghe myghten not be justifid in the lawe of moises, in this ech man that bileueth is justifid. threfore se ghe that it come not to ghoe that is before seid in the prophetis, ghe dispersen, se ghe and wondre ghe, and be ghe scaterd abroad, for I worche a werk in ghoeure daies, a werk that ghe schulen not bileue if any man schal tellie it ghoe. and whanne thei ghenen out thei priessen, that in the sabot suynge thei schulden speke to hem these wordis. and whanne the synagoge was left manye of iewis and comelings worshippinge god sueden poule and barnabas, that spaken and counselliden hem that thei schulden dwelle in the grace of god. and in the sabot suynge almost al thei cim togidere to heere the word of god. and iewis sighen the peple and were fillid with envie, and aghenseiden these thinke that were seid of poule and blasfemyden. thanne poule & barnabas stidefasti seiden, to ghoe it babcotte first to speke the word of god, but for ghe putten it awei and ban dened ghoe unworthy to suerlastynge lyf, lo we turnen to hethene men. for so the lorde commandeide us, I haue sett thei in light to hethene men, that thou be into beelthe to the utmoste of erthe. and hethene men herden, and ioieden and glorideden the word of the lord, and bileuycden as manye as were before ordeyned to suerlastynge lyf. and the word of the lord was sowen bi al the cuntree. but the iewis striden religiuose wyrmien and onest, and the worthiest men of the citee, and striden persecucion aghens poule and barnabas, and dryuen hem out of her cuntreyes. and thei schooken awai into hem the dust of her feets, and camen to icycle. and the disciplia were fillid with ioe and the hooli goost.

CHAP. XIII.

But it bief at icycle, that thei entridden togidere into the synagoge of iewis and spaken, so that ful greef multyde of iewis and greekis bileuycden. but the iewis that were unbileuycfoul reisiden persecucion and striden to wrath the soulis of hethene men aghens the britheren. but the lord ghaf soone pees. threfore thei dwelilden mych tyme and diden tristili in the lord, berynge witnessynge to the word of his grace, glyuycynge signes & woundris to be maad bi the hondis of hem. but the multyde of the citee was departid, and summe weren with the iewis, and summe with the apostlis. but whanne there was maad an asaught of the hethene men and the iewis with their prynces to turmente and to stoon hem, thei undirstoode and fdden togidere to the citees of lycanice and listris and derben, and into al the cuntre aboute. and thei prehiden there the gospel, and al the multyde was mowed togidere in the teching of hem poule and barnabas dwelten at listris. and a man at listris was styk in the feets, and hadde set crokid fro his modris worme which never hadde gon, this herde poule spokinge. and poule bileuiced him and sigh that he hadde feith that he schulde be maad saaf, & seide with a greet voice, rise thou upright on thy feets: and he lippide and walkide. and the
OF APOSTLIS.

peple whanne thei hadden seyn that that poul done, residen her voice in licoun tunge and seiden, goddis maas lyk to men ben comen down to us. & thei clepiden barnabas jubiter and poulu mercurie, for he was leder of the word, and the preest of jubiter that was bifoire the cithre broughte bolis and crownes before the ghatis with peplis, and wolde have maas sacrifice. and whanne the apostlis, barnabas and poulu, herden this, they torenten her coods, and thei skipten out among the peple, and criyden and seiden, men, what doen ghe this thing? and we ben dedeli men lyk ghou, and schewen to ghou, that ghe ben coventid fro these veye thingis to the lyuyng god that made huene and erthe and the see and alle thingis that ben in hem. which in generaclions-passid suffride alle folkis to go into her owne weyes, and ghit he lefte not himself withoutes witnessyng in wel doing, for he ghaf rennes fro huene and tymes berynge fruyt, and fullilide ghoure hertis with mete and gladnessse. and thei seing these thingis unethis swagiden the peple that thei offeriden not to hem. but summe lewis camen ouer fro antioche and iconye & counseliden the peple and stoonyden poulu, and drowen out of the citre, and gessiden that he was deed. but whanne discipulis weren comen aboute hym he roos and wente into the citre. and in the dai suyng he wente forth with barnabas in to derben. and whanne thei hadden preschid to thilke citre and taught manye thei turnyden aghen to listris and icoynye and to antioche, confalmyng the soules of discipulis and monestyng that thei schulden dwelie in the feith, and seiden, that bi manye tribulacionis it bishoueth us to enre into the kingdom of hueneus. and whanne thei hadden ordeynd "prestis to hem bi alle cises, and hadden priest with fastings, thei bokoken hem to the lord in whom thei bleeuyden. and thei passiden preside & camen to parffile, and thei spaken the word of the lord in pergen & camen down to italica. and fro theann thei weren bi boot to antioche, fro whens thei weren takun to the grace of god.

CHAP. XV.

AND summe camen doun fro iudee and taughten britheren, that but ghe be circumcisid attir the lawe of moises, ghe moun not be maas sauf. therefore whanne there was maad not a liul dissencion to poulu and barnabas aghes hem thei ordeynden that poulu and barnabas and summe othere of hem schulen go up to the apostlis and prestis in jerusalem on this questyon. and so thei weren led forth of the churche, and passiden bi fenece and samarie. and thei teelden the consersacion of bethene men, and thei madden grete iote to alle the britheren. and whanne thei camen to jerusalem thei weren resseyued of the churche and of the apostlis and of the eldre men, and teelden how grete thingis god dide with hem. but summe of the heresy of pharisees that bileueden risen up and seiden, that it bishoueth hem to be circumcisid, and to comande to kepe also the lawe of moises. and the apostlis and eldre men camen togidre to se of this word. and whanne theis maad a grete sekyng deroff, petit roos and seide to hem; britheren ghe witen that of eclide dases in ghou god chees bi my mouth. bethene to heere the word of the gospel, and to bileeve. and god that knewe hertis baar witnessynge and ghaf to hem the hooli goost as also to us, & nothing diversyde bitwixe us and hem, and ciemside the hertis of hem bi feith. now thanne what tempten ghe god to putte a gheok on the necke of the discipulis whiche neithir we neithir oure lidris myghten bere, but bi the grace of oure lord ihesu crist we bileuexen to be saued as also thei. and al the multitude behide pees and herden barnabas and poulu tellynge hou
THE DEDIS

greeth signes and woundris god dieth bi hem in
hethene men. and affir that thei heelden pees
james answereide and seide, britheren heere ghe
me, symount teeld te hou god visitide first to
take of hethese men a peple to his name, and
the words of prophetis accorden to hym as it
is wrenen, after this I schal turne aghen and
bilde the tabernacle of duid that felde doun,
and I schal bide aghen the cast doun things
of it. and I schal reise it, that othiere men
seke the lord, and alle folkes on whiche my
name is clepid to help, the lord doyng his
thing seith fro the world * the werk of the lord
is knownen to the lord. for which thing I deme
hem that of hethene men ben convertid to god
to be not * disesseid, but to write to hem, that
thei absteyne hem fro defouluyngis of mawmetis,
and fro fornyacioun, and stranglid things
and blood. for moises of eelde tymes hath in
alle citees hem that prechen him in synagogis
wherebi ech sabot he is red. thanne it pleside
to the apostlis and to the eldare men with al the
chirche to chese men of hem and sende to an-
tioche with poule and barnabas, iudas that was
named barbasas, and silas, the firste men
among britheren, and wroten bi the hondis of
hem: Apostlis and eldare britheren to hem that
ben at antioche and cirie and cliche britheren
of hethene men gretyng. for we herden, that
summe wrenten out fro us, and troubliden ghou
with wordis and turnyden upsodoun ghoure
soules to whiche men we commandiden not,
it pleside to us gadride in to oon to chese men
and sende to ghou with oure moost dereworthie
barnabas and poule, men that ghaue her lyves
for the name of oure lord ihesu criste. there-
fore we senten iudas and silas, and thei schu-
len telle the same thingis to ghou bi wordis.
For it is seyn to the hooli goost and to us to
putte to ghou no thing more of charge than
these nedeful thingis, that thei absteyne ghou
frome the offrid thingis of mawmetis and blood
and stranglid & fornyacioun, fro whiche ghe
kepinge ghou schulen do wel. Fare ghe wel.
therefore thei werten lete go and camen doun to
antioche. and whanne the multitude was ge-
derid thei tooken the epistle. which whanne
thei hadden red thei ioieden on the coumfort.
and iudas and silas and thei for thei weren pro-
phetis coumfortiden britheren and confermyden
with ful manye wordes. but affir that thei
hadden be there a little while thei weren leten
go of britheren with pees to hem that hadden
sent hem. but it was seyn to silas to dwelle
there, and iudas wente alone to jerusalem.
and poule and barnabas dwelten at antioche
techynge and prechynge the word of the lord
with othiere manye. but affir summe daies
poule seide to barnabas, turne we aghen and
visite britheren bi all citees in which we han
prechid the word of the lord hou thei han hem.
and barnabas wolde take with hym ioon that
was named marcus. but poule preiede him,
that he that parteid fro hem fro pamelie and
wente not with hem into the werk schulde not
be resseyued: and disencion was maad, so
that thei parteiden * atwynny. and barnabas
took mark and cam bi booto to cipre, and poule
chees silas and wente forth fro the britheren
and was bitakun to the grace of god. and he
wente bi cirie and cliche and confermyde the
chirche commaundenge to kepe the beestis of
apostlis and eldare men.

CHAP. XVI.

And he cam in to derben and listram.
*and lo a disciple was there by name
tymothye the sone of a ieweis christen and of the
fadir hethen. and britheren that weren in
listris and ionye ghelteiden good witnesseyng
to hym. and poule wolde that this man schulde
go forth with hym, and he took and circun-
cidide hym for iewes that weren in the places,
for alle wisten that his fadir was hethen. whanne
thei passiden bi citees thei bitooken to hem to
kepe the techynge that weren demed of apo-
stlis and eldare men that weren at jerusalem.
and the chirches weren confermiden in feith
and encreesiden in nombre ech dai. and thei
passiden frige and the centre of galathie, and

\* opus suum. \* inquietat. \* er incivis. \* here ends the xv. chap, according to the edit. of the latin Vul. 1549.
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weten forbedn of the hooli goost to speke the word of god in asie. and whanne thei camen into mysic thei assaieden to go into bithynye, and the spirit ihesu suffride not hem. but whanne thei hadden passid bi mysic thei camen down to troade, and a viisoun bi nyght was schewid to poul. but a man of macedonye that stood preciede him and seide, go thou into macedonye and helpe us. and as he hadde seyn the viisoun anoon we soughten to go forth into macedonye, and weren maad certeyn that god hadde cripid us to precbe to hem. and we ghyden bi schip fro troade and camen to samathrachia with streight cours, and the day sugynge to neapolis, and fro thema to filippis that is the firste part of macedonye the citee colonye. and we weren in this citee summe dayes and spaken togidere. and in the day of sabbatis we weren forth withoute the ghate biadisa the flood where preier semede to be, and we saten and spaken to wymmen that camen togidere. and a woman, lidda bi name, a purpuresse of the citee of tiatiren worshiptinge god herde, whos herte the lord openyde to gyve tet to these thynge that weren seid of poul. and whanne sche was baptisid and hir hous sche precie and seide, if sche han demed that I am feithful to the lord, entre ghe into myn hous and dwelle, and sche constreynde us. and it was don whanne we ghyden to preier, that a damysel that hadde a spirit of dyuyneeoun mette us which ghaf greet wynnyng to hir lordis in dyuyneyng. this suede poul and us and precie and seide, these men ben seruanuts of the high god that tellen to ghou the weie of heelthe. and this sche dide in manye daies. and poul sorewide and tur-nynge & seide to the spirit, I commaunde thee to the name of theis crist that thou go out of hir; and he were out in the same our. and the lordis of hir sighen that the hope of her wynnyng wente awei, and thei tooken poul and silas and leiden in to the doom place to the princes. and thei broughten hem to the magestratis and seiden, these men disturblen oure citee for thei ben iewis and schewen a custom which is not leeful to us to resseyue neither do, sitthen we ben romynes. and the peple and the magestratis runnen agheins hem & whanne thei hadden torent the cootis of hem thei commandiden hem to be betun with gherdis. and whanne thei hadden ghoun to hem manye wounds thei senten hem into prisoyn, and commandiden to the keper that he schulde kepe hem diligenthe. and whanne he hadde takun such a precept he putte hem in to the ypper prisoyn and streynide the feet of hem in a tree. and at mydnyght poul and silas worschipiden and hericden god, and thei that weren in kepynge berden hem. and so-deynli a greet erthe muryng was maad so that the foundementis of the prisoyn weren moued. and anoon alle the doris weren opened, and the boondia of alle weren loosed. and the keper of the prisoyn was awaked and sigh the ghatis of the prisoyn opened, and with a swerd drawn out he wolde have slaw hymsliff, and gesside that the men that weren boundun had-ten flied. but poul precie with a greet voice and seide, do thou noon harme to thi sliff for alle we ben here. and he axide light and entride and tremblide and fel doun to poul and to silas at her feets. and he broughte hem withoute forth and seide, lordis, what bhwoueth me to do, that I be maad saaf? and thei seiden, bileuee thou in the lord ihesu, and thou shalt be saaf and thin hous. and thei spaken to hym the word of the lord with alle that weren in his hous. and he took hem in thilke our of the nyght, and waschid her wounds, and he was baptisid and al his hous anoon. and whanne he hadde led hem into his hous, he settide to hem a boord, and he was glad with al his hous and bileueye to god. and whanne dai was come the magestratis senten *cachenpolis and seiden, deluyere thou tho men. and the keper of the prisoyn teelde these words to poul, that the magestratis han sent that ghe be deluyered. now therfore go ghe out, and go ghe in pees. and poul seide to hem, thei senten us men of rome into prisoyn that weren betun openli and undampned,
and now priueil the bryngen us out: not so, but come thei thesmyll and deluyere us out and the cacchepollis teelden these wordis to the magistratis, and thei dreyden for thei herden that thei weren romynys, and thei came and bisechiden hem, and thei broughnten hem out and preidden that thei schulden go out of the citee, and thei goyng out of prisoun entridden to lidie & whanne thei sigben britheren thei courtforiden him & gheden forth.

CHAP. XVII.

And whanne thei hadden passid by ampolis & appolloanye thei camen to thesolonyk where was a synagoge of ieweis, & bi custom poul entrinde to hem, and bi three sobotis he declaride to hem of scripturis, and openyde and schewide, that it bihoote crist to suffre, and rise aghen fro doeth, and that this is ihesu crist whom I telle to ghoui, and summe of hem bleeuyden and eren ioyned to poul and to silas. and a gree multitude of hethene men worschipide god, and noble wymen not a fewe. but the iewis hadden envie and tooken of the comyn peple summen yuele men. and whanne thei hadden made a cumpanye thei mouyden the citee. and thei camen to iasons hous & soughten hem to bringe forth among the peple. and whanne thei founden hem not, thei drwen iason and summe britheren to the princes of the citee and crieiden, that these it ben that mounen the world and hidir thei camen which iason resseuyde, and these alle doe aghen the maundements of the emperour, and thei scien that ihesu is another kyng, and thei mouyden the peple and the prynces of the citee heeryng these things. and whanne satisfaccioun was takun of iason and of othere thei leeten poul and silas go. and anoon bi nyght britheren lecon silas go into beroan, and whanne thei camen thidir thei entridden into the synagoge of the ieweis. but these weren the worthier of hem that ben at thesolonyk, whiche resseuyde the word with al desire ech dai sekyng scripturis if these things hadden hem so. & manye of hem bileueyden, and of hetben wymen onest & men not a fewe. but whanne the iewis in tesalonyk hadden knowe that also at bero the word of god was prychid of poul thei camen thidir mouynd and disturblyng the multitude, and the anoon britheren deluyeriden poul, that he schulde go to the see, but silas and tymethe dwelten there. and thei that ledden forth poul ledden hym to atheneys, and whanne thei hadden take a maundement of hym to silas and to tymethe that ful hyghlyngli thei schulden come to hym thei wenten forth. and while poul abood hem at atheneys his spirit was moued in hym for he saigh the citee ghoui to idolatrie. threther he dispuide in the synagoge with the ieweis, and with men that worschipiden god and in the doom place bi alle daies to hem that herden. and summe epicuris and stoisens and philosopris dispuide with hym. and summe seiden what wolde this sower of wordis seie? and othere seiden, he semeth to be a teller of newe feendis, for he teilde to hem ihesu and the aghernysing, and thei tooken and ledden hym in to areopage and seiden, moun we wite what is this newe denseryn that is seid of thee? for thou byngist yn summe newe thingis to our eers, threther we wolden wite what these thingis wolen be. for alle men of atheneys and comelyngis herborid ghauen tent to noon other thing but either to seie either to heore sum newe thing. and poul stood in the myddil of areopage and seide, men of atheneys bi alle thingis I se ghoui as veyne worschipiris. for I passide and sige ghoure mawmets, and findon an autter in which was witten to the unknowen god. threther which thing ghe unknowinge worschipen this thing I schewe to ghoui. god that made the world and alle thingis that ben in it, this for he is lord of heuen and erhe dwellith not in templis maad with bond, neither is worschipid bi mans hondis, neither hath nede of any thing, for he ghysith lyf to alle men, and
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breathing and alle thinges, and made of oon al
the kynde of men to enhabite on al the face of
the erthe, determine the tymesordeyned &
terrorys of the dwellyng of hem, to seke god,
if pereventure. thei feelen hym either fynden,
thoughe he be not for fro ech of ghoure for in
him we lyzen and mouen and ben, as also
summe of ghoure poets seiden, and also we
ben the kynde of hym. therfore sitten we
ben the kynde of god we schulen not deme
that godly thing is lyk gold and siluer either
soon, either to griuyng of crafte and thought
of man. for god dispisith the tymes of this
unkunwyng, and now scheweth to men that alle
every where doen pentsence, for that he hath
ordeyned a daie in which he schal deme the
world in equyte, and a man in which he or-
deynyde and ghafe feith to alle men and reiside
hum fro deeth. and whanne thei hadden herd
the aghenrisyng of deede men, summe scorny-
den, and summe seiden, we schulen heere the
efft of this thing. so poule wente out of the
myddl of hem. but summe drowen to hym,
and bileueyden, among whiche denyis sepa-
gies was, and a womanne bi name damaris, and
other men with hem.

CHAP. XVIII.

For these thinges poule gherde out of
thenys and cam to corynthie, and he
foode a man a lew aquyla bi name of ponte bi
kynde, that late cam fro italye and priselle his
wyf for that claudius commandide alle ieuws
to depeart fro romme. and he cam to hem and
for he was of the same craft he dwelleith with
hem and wroughte, and thei weren of * roop-
makers craffe. and he disputeth in the syna-
gogge bi ech sepat puttyyng among the name of
the lord ihesu, and he counselide ieuws and
greekis, and whanne sylas and tymothe car-
men fro macedonye, poule ghafe biynasse to
the wort, & witnesseside to the ieuws that
ihesu is crist. but whanne thei aghenseiden

of tyme he wente forth walkeynge "bi rewė
thorough the cuntrei of galathei and frigie and
confermyde alle the discipulus, but a iew
apolly bi name a man of alsaundre of kynde,
a man eloquent cam to effesie, and he was
myghti in scripture, this man was taught the
weie of the lord and was fercuent in spirit and
spak and taughte diligenti the things that
weren of ihesu, and knew oonli the baptym of
Ioon. & this man bigan to do tristili in the
synagoge, whom whanne prissile and aquyla
herden thef tooken hym and more diligenti
expounyden to hym the weie of the lord. and
whanne he wolde go to echaie britheren exciti
den and wroten to the discipulus that thei shul-
den resseyne hym, which whanne he cam
ghaft mych to hem that bileuyden, for he gret-
il ouercam ieweis and schewide opniki scrrip-
turis, that ihesu is crist.

CHAP. XIX.

AND it bifiel whanne apolly was at co-
rynthe, that poule whanne he hadde go
the higher coostis he cam to efesie and found
of summe discipulus, and he seide to hem, wheth-
er ghe that bileuewen han resseyuen the hooli
goost? and thei seiden to him but neither we
han herd if the hooli goost is. and he seide,
therefor in what thing ben ghe baptizad? and
thei seiden, in the baptym of Ioon. and poule
seide, Ioon baptizde the peple in baptym of
pennaunce, and taughte, that thei schulden
bileeue in hym that was to comynge aftir hym,
that is in ihesu. whanne thei herden these
things thei weren baptizad in the name of the
lord ihesu. and whanne poule hadde leid on
hem hise bondis the hooli goost cam in hem,
and thei spaken with langagis and prophecieden,
and alle weren alsmeth tweekwen, and he
ghe into the synagoge and spak with trist
three monethis, disputynge and tretyng of the
kingdom of god. but whanne summe weren
hardi and bileuyden not and cursiden the
weie of the lord before the multitude, he ghe-

ei fro hem and departide the discipulus, and
disputed in the scotel of a "myghti man ech
dai. this was don bi twel gheeris, so that alle
that dwelldien in asie herden the word of the
lord, ieweis and betheene open. and god diue
vertuus not smale bi the hond of poul, so that
on syke men the " sudaries wesen borun fro bis
bodi, and syknesses departides fro hem, and
wickide spiritus wenten out. but alsumme of
the iewe exorcizistis ghenen aboute & assasied

den to clepe the name of the lord ihesu crist
on hem that ludden yueli spiritus and seiden.
I coniowe ghou bi ihesu whom poul prechith.
and there weren sevence soaces of a iewe named
" sceve a prince of prestis that dien this thing.
but the yueli spirit answereid and seide to hem,
I knowe ihesu, and I knowe poul, but who ben
ghe? and the man in which was the worst
deiel lippide on hem, and hadde victorie of
both, and was strong aghens hem, that thei
naked & woundid fiedden awei fro that hosa.
and this thing was maad knowan to alle ieweis
and to hethene men that dwelldien at efesie.
and drede fel dowen on hem alle, and thei mgni-
yfiden the name of the lord ihesu, and
manye men bileuyden, and camen knowlech-
inge and telnyynge her dedis. and manye of
hem that sueden curiouse thingis brougthen to-
gidre bookis and brenynyden hem biore alle
men. and whanne the prisis of tho weren
acountad thei founden money of fifti thousand
pens, so strongli the word of god wexeide and
was confermyde. and whanne these thingis
weren fillid poul purposide in spirit, aftir that
macedonyne was passid and scayde to go to
ierusalem, and seide, for aftir that I schal be
there it bhiowethe me also to se rone. and
he sente in to macedonyne twie men that mynyst-
triden to hym, tymotho and eraste, and he
dwellide for a tyme in asie. and a greet
troublyng was maad in that dai of the weie of
the lord. for a man demetrie bi name, a
wrecher in siluer maikid sillerne housis to
diane, and ghafe to crafte men mych wyunynge,
which he clepide togidere hem that weren suche
maner werkmend and seide, men ghe witen, that
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of this craft wynnyng is to us. and ghe seen and heeren, that this poule counsellith and turneth awei mych peple not oonlit of effesie, but almost of al asie and seith, that thei ben not goddis that ben maad with hondis. and not oonlit this part schal be in perel to us to come in to represt, but also the temple of the greet dyan schal be accountid into nought. ghe and the maistee of hir schal gynee to be distried whom al asie and the world worschipith. whanne those thingis were herd, thei weren fillid with ire, and crieden and seiden, greet is the dien of effesians. and the citie was fillid with confusion. & thei maden an assaught with oo wille in to the theare, & tokken gayus and aristark, men of macedoneye felonis of poule. and whanne poule wold haue entrid in to the peple the discipulis suffrenden not. and also summe of the princes of asie that were hise frends senten to hym and preiiden that he schulde not ghyue himself in to the theare. and othire men crieden othir thing, for the chirche was confused, and manye wisten not for wha cause thei waren come to gidire. but of the peple thei drowen awei oon aliaundre while iweis putidden hym forth. and aliaundre exile with his hond silence, & wold ghele a resoun to the peple. and as thei knewen that he was a liew oon voice of alle men was maad crymge as bi twyne ouris, greet dyon of effesians. and whanne the scribe hadden ceessid the peple, he seide, men of effesie, what man is he that knowith not, that the citee of effesians is the worschippe of greet dien, and * of the child of iubiter? therfore whanne it mai not be aghesaid to these thingis, it bihoueth ghou to be ceessid, and to do no thing folli. for ghe han brough these men neither sacrilegeris, neither blasfemynge ghoure goddesse. that if dementrie and the werkynen that ben with hym han cause aghen ony man, thon ben courtis & and domeis and iugis, accuse thei ech othire. if ghe seken ought of othir thing it mai be asoiit in the lawful chirche. for whi we ben in perel to be repream of this

dayes disscienioun, sithen no man is gitti of whom we mue ghele resoun of this rennyng togidir. and whanne he hadde seid this thing, he leet the peple go.

CHAP. XX.

And aftir the noise ceseide, poule clepide the discipulis and monestide hem, and seide, fare wel; and he wente forth to go into macedoneye. and whanne he hadde walkid bi the coostis and hadde monestid hem bi manye words he cam to greece. where whanne he hadde be three monethis, the jewis leiden aspies for hym that was to seile into cirie. and he hadde counsell to turne aghen bi macedoneye, and socier of *pirry beroence foloweide him. of thessaloncensis *astirak and secundus, and gayus, derbens and tynnothe, and asians tetricus and trofimus. these for thei wenten before aboodeen us at troade, for we schippiden aftir the dayes of therfroues fro filippis and camen to hem at troade in fyue dayes where we dwelten seuen dayes. and in the firste day of the wokke whanne we camen to breke breed, poule disputide with hem and schulde go forth in the morewe, and drowgh along the sermoun til into mydnyght. and many laumpis wenen in the soler where we weren gaderid togidire, and a ghoun man euticus bi name sat on the wyndowe. whanne he was fallen into an heuy sleep while poule disputide longe, al slepyng he fel down fro the thridle stage. and he was takun up and was brought dead. to whom whanne poule cam dawn he lai on him and *bicippide and seide, nyle ghe be troublid, for his soule is in hym. and he wente up and brak breed and eet, and spak ynow unto the dai, and so he wente forth. and thei broughten thechild alyue, and thei were comforfetid greeci. and we wenten up into a schip, and schippiden into asson to take poule fro themen, for so he hadde disposid to make turnei bi lond. and
whanne he found us in asson we tooke a hym
and camen to multieno, and fro them we
schippiden in the dae suyng, and we camen
glens chyng. and another dae we a heuyden
at sumun, and in the dae suyng we camen to
mylete. and poole purpyside to schipe ouer to
effesie lest ouy tarynsye were maad to hym in
asie. for he highside, if it were possible to hym,
that he shulde be in the dae of pentecost at
jerusalem. fro mylete he sente to effesie, and
clepyde the grettist men of birthe of the
cirche. and whanne thei camen to hym and
weren togidre he seide to hem: ghe witen fro
the firste dae in which I cam into asie hou
with ghou bi ethe tyme I was serynyng to the
lord with al mekenes and myldenesse and
tears and tempacioun that feldon to me of
aspyngys of iweis. hou I wythdrw of not of
profytal things to ghou that I teelde not to
ghou, and taughte ghou openli and bi houis.
and I witnessing to iweis and to hethene men
epajenac in to god, and feith into oure lord
hesu crist. and now lo I am bounden in
spirit and go into jerusalem. and I knowe not
what thynge schulen come to me in it, but that
the hooli goost bi alle citeme witnesseth to me,
and seith, that boondis and tribulacionys at
jerusalem abiden me. but I drede no thynge of
these, neither I make my lyf preciouser than
my sliff so that I ende my cours and the my-
nysterie of the word which I resseyuyde of the
lord heseu to witness the gospel of the grace
of god. and now lo I woot, that ghe schulen
no more se my face alle ghe bi whiche I pas-
side prechynge the kyngdom of god. wherfore
I wittesse to ghou this dae, that I am clem
of the blood of alle men, for I fleigh not awey,
that I teelde not to ghou al the counsell of god.
take the tent to ghou and to al the flock in
which the hooli goost hath sett ghou bisschopis
to renle the chirche of god which he purchas-
ide with his blood. I woot, that after my de-
partyng raueschynyng wolues schulen entre into
ghou and spare not the flock, and men spekyng
schrewde thynge schulen rise of ghousliff that
thei leden awel disciplis aftir hem: for which
thing wake ghe holdynge in mynde, that bi
three gheer nght and dae I ceaside not with
teiys monestynge ech of ghou. and now I
bitake ghou to god, and to the word of his
grace that is myghti to edifice and ghyve eriage
in alle that ben maad hooli, and of no man I
coerciide siluer and gold either clooth as ghous-
liff witen, for to tho thynge that weren neede-
ful to me and to these that ben with me these
bondis mynystriden. alle these thingys I
eschewide to ghou, for so bi bhouseth men tra-
ueyngse to reseuyu syke men, and to hane
mynde of the word of the lord hesu, for he
seide, it is more blisful to ghyve than to re-
seuyu. and whanne he hadde seid these thyn-
gys he kneleide and he preide with alle hem,
and greep wepyng of alle men was maad, and
they feldon on the necke of poul and kisiden
hym, and soremwden moost in the word that he
seide, for thei schulen no more se his face;
and thei leddon him to the schip.

CHAP. XXI.

A ND whanne it was don that we schulden
saile and weren passid awei fro hem with
strayght cours we camen to choum & in the
daie suyng to rodys and fro thems to patriam,
and fro thems to myram, and whanne we
founden a schipp passyng ouer to lenece we
wenten up into it and saileden forth. and
whanne we apperiden to cipre we lefien it at
the leth iff and saileden into cirle and camen
to tire, for there the schip schuld be uncha-
gid. and whanne we founden disciplis we
dwelliden there seuen daies, whiche sciden bi
spirit to poul, that he schulde not go up to je-
erusalem. & whanne the daies weren filiid,
we gheden forth, and alle men with wyues and
children ledden forth us withouten the citee,
and we kneleiden in the see brinke and we
preiden. and whanne we hadden maad fare-
wel togydere we wenten up into the schip, and
thei turnyden aghen into her owen places. &
whanne the schip sailyngse was filiid fro tire,
OF APOSTLIS.

we camen down to toleraides. and whanne we
hadden grette wel the britheren we dwelliden
ou dai at hem. and another dai we gcheiden
forth and camen to cesarie. and we entred
in to the house of philip euangeliste that was
son of the seuenc & dwelliden at him. and to
him were fourte dougthris virgynys that profe-
sieden. and whanne we dwelliden there bi
summe daies a propheete, agebus bi name, cam
osser fro inde. this whanne he cam to us took
the girdle of poule and boode to gide his feet
and hondis and seiden, the hoole goost seith
these thingis, thus iewis schulen bynde in is-
raelene the son whom is this girdle, and thi
schulen brooke into hethene mens hondis.
which thing whanne we herdwe we preisiden
and thi that were of that place, that he
schulde not go up to israelene. thanne poule
answeride and scide, what doon the wypnyng
and turmeswyngyn myn herte? for I am redi
not onali to be bounden but also to die in
israelene for the name of the lord ibes. and
whanne we myghten not conseile hym we
wesen stille and seiden, the wille of the lord
be don. and after these daies we weren mad
redi and wenten up to israelene. and summe
of the discipill camen with us fro cesarie and
hadden with hem a man aisan of cipre an eld
discipile at whom we schulden be herbered.
and whanne we camen to israelene britheren
vassuyyned us * wulfull. and in the dai su-
yngye poule entride with us to iames, and alle
the eldere men weren gaderid. whiche whanne
he haddis grette he teekde bi alle thingis what
god hadde don in hethene men bi the mynth-
sterie of hym. and whanne thei herden thei
magniified god and seiden to hym, brother,
thou seest hou manye thousyndis ben iewis
that han bileued to god, and alle ben lourers
of the lawe, and thei herden of thee that thou
techist departynge fro noyes of thilke iewis
that ben bi hethene men that seyen, that thei oen
not to circumeide ben sones, neither oen to
castre bi custome. therfore what is? it bihoueth
that the multitude come to gide, for thei schu-
len heere that thou art come. therfore do
thou this thing that we seien to thee. ther
ben to us foure men that han a vow on hem,
take thou these men and halewe thee with
hym. * honge on hem that thei schaue her
heedis, and that alle men wine, that the thingis
that thei herden of thee ben false, but that thou
walkist and thi sliff kepist the lawe. but of
these that belouyden of hethene men we
writte demyngy, that thei absteyne hem fro thing
offred to idolys and fro blood & also fro strang-
glid thing and fro fornycaifion. thanne poule
took the men, and in the dai suyngye he was
purified with hem and entride into the temple,
and schewide the fyllynge of daies of purifying
til the offrynge was offred for ech of hem. and
whanne seuen daies weren esdied the iewis that
were of asie whanne thei sychen hym in the
temple styrden al the peple and leiden boudia
on hym and crieden, men of israel helpe the
us: this is the man that aghen the peple and
the lawe and this place techith euyry where
alle men: moreover and hath led hethene men
into the temple and hath defouled this hoole
place. for thei sychen troffynys of effesy in
the citee with hym whom thei gassiden that
poule hadde brought into the temple. and
al the citee was mous and a rennyng gide
of the peple was naud. and thei tooken poule
and drewen him out of the temple, and anon
the gheatis weren closid. and whanne thei
soughten to sly hym it was teeld * to the tri-
bune of the cumpanye of knyghtis that al
israelene is confoundid, which anon took
knyghtys and centuries and ran to hem. and
whanne thei hadden seen the tribune and the
knyghtys thei cesiden to smyte poule. thanne
the tribune cam and caughte him and com-
mandide that he were bounden with two
chaynes, and axide who he was and what he
haddon, but othre crieden othre thing among
the peple. and whanne he myghte knowe no
certeyn thing for the noise, he commandede
hym to be led into the * castell. and whanne
poule cam to the grees it bief that he was born
of knyghtis for strengthe of the peple, for the
multitude of peple suyde hym and criede, take
hym awel. Whanne poul bigan to be led
in to the castels, he seide to the tribune, wher
it is leeful to me to speke any thing to thee?
and he seide, "caust thou grek? Wher thou
art not the egipcion whiche before these daies
movisid a nois, and leddist out in to desert
foire thousynde of men mensleeris? Whanne
prere thee suffre me to speke to the peple.
and whanne he sufride poul stood in the grees
and bekenye with the hond to the peple.
and whanne a greet silence was made he spak in
ebree tungé and seide,

CHAP. XXII.

But Ritheren and radria, heere ghe what re-
soune I gheide now to ghou. and whanne
summe herden, that in ebree tungé he spak to
hom thei ghauen the more silence, and he seide,
I am a man a few borun at thars of cilice no-
rischid and in this citee bisidis the feet of ga-
maliel taught bi the treuth of adris lawe, a
lavour of the lawe as also alle ghe ben to dai.
and I pursyde this weie til to the death, by-
dyne and bitakynge in to holdis men and wynn-
men, as the prince of prestis gheldith witness-
syng to me, and alle the grettist in birth.
of whom also I took piistilis to britheren,
and wente to damask to broynge fro thenns men
boundun into ierusalem that thei schulden be
pyned. and it was don the while I gheide
and neigide to damask, at nyddai sodeynli
fro heuene a greet plente of light schoon
aboute me; and I felde don to the erthe, and
herde a vois fro heuene syngende to me, saul,
saul, what pursuete thou me? it is hard to thee
to kike aghens the pricke. and I answere,
who art thou lord? and he seide to me, I am
thesu of nazareth whom thou pursuete, and
thei that weren with me sighen but the light,
and thei herden not the voice of him that spak
with me. and I seide, lord what schal I do?
and the lord seide to me, rise thou and go to
damask, and there it schal be seide to thee of
alle thingis whiche it bhoueth thee to do. and
whanne I sigh not for the cleerte of that light,
I was led bi the hond of felowis, and I cam
to damask. and a man ananye that bi the
lawe hadde witnesyn of alle iewia dwellyng
in damask cam to me and stood nygh and
seide, saul brothir biholde. and I in the
same our biheelde into hym. and he seide,
god of oure fadris hath bfore ordeyned thee
that thou schuldist knowe the wille of hym, and
schuldist se the rightyge man, and heere the
voice of his mouth, for thou schalt be his wit-
nesse to alle men of the thingis that thou hast
seen and herd. and now what dwellist thou?
rise up and be baptised, and waicwe awel thi
symes bi the name of him clepid to help.
and it was don to me as I turnyde aghen into
ierusalem and preide in the temple that I was
maed in rayysching of soule, and I signe him
seyngye to me, highe thou and go oute faste of
ierusalem, for thei schulen not reaseyne thi
witnessynge of me. and I seide, lord thei
witen that I was cloyynge togidere into prisoun,
and betyngye bi synagogis hem that bileuzyden
into thee. and whanne the blood of steneune
thei witnessse was sched out I stood nygh and
consentide and kepte the clothis of men that
slowen him. and he seide to me, go thou, for
I schal sende thee fer to naciauns. and thei
herden him til this word, and thei reisiden
her voice and seiden, take awel fro the erthe
suche a maner man, for it is not leeful
that he lyue. and whanne thei crieuen and
kesten awel her clothy and threwn dust into
the eir, the tribune commuandide him to be
led into the castels and to be betun with scour-
gis, and to be turmentid that he wiste for
what cause thei crieuen so to him. and whanne thei
hadden boundun him with coordis, poul seide
to a centurien stondinge nygh to hym, whether
it is leeful to ghou to scourge a romayn
and undampned. & whanne this thing was herd
the centurien wente to the tribune and teelde
to him and seide, what art thou to doynge?
for this man is a citeesyn of rome. And the
OF APOSTLIS.

Tribune cam nygh and seide to him, seie thou to me whe ther thou art a roymyn? and he seide ghe. and the tribune answeride, I with mych summe got this fredom. and poule seide, and I was borun a citeseyn of Rome. therefore anoon thel that schulen haue turmentid him deportidem awei fro hym. and the tribune drodde aftir that he wise that he was a citeseyn of Rome, and for he hadde boundun hym. but in the day sunege he wolde wite more dilligentli for what cause he were accused of the iweis and unboond hym, and commandide prestis and al the counsel to come togidre, and he broughte forth poule and sette him among hem.

CHAP. XXIII.

AND poule billeide into the counseil and seide, brotheren I with al good conscience haue lyved before god til into this day, and ananye prynce of prestis commandide to men that stooned nygh him, that thei schulden sayte his mouth. thanne poule seide to hym, thou whitid wal, god sayte thee, thou sittist and demest me bi the lawe, and aghens the lawe thou commandest me to be sayntun. and thei that stooned nygh seiden, cursist thou the highest preest of god? and poule seide, britheren, I wiste not that he is prynce of preestes, for it is wrioten, thou schalt not curse the prince of thi peple. but poule wiste that of part was of saduces and the tothir of farisees, and he criede in the counseil, britheren, I am a pharisee, the some of farisees, I am demed of the hope and of aghenrying of deede men. and whanne he hadde seid this thing disencion was maad bitwixe the pharisees and the saduces, and the multitude was departid. for saduces seyen, that no rissayng of the deede men is, neither sayng, neither spirit, but farisees knowe lechen *euerither. and a greet cry was maad, and summe of the farisees risen up and fighten seyinge, we fynden no thing of yuel in this man, what if a spirit either an aungel spek to hym? and whanne greet disencion was maad, the tribune dreeede lest poule schulde be to drawe of hem, and he commandide knyghtis to go down, and to take him fro the myddel of hem, and to lede hym into castels. and in the nyght sunege the lord stood nygh to him and seide, be thou stidefast. for as thou hast witnessid of me in jerusalem, so it bihoueth thee to witness also at Rome, and whanne the day was come summe of the iweis gaderiden hem and maden a vow, and seiden, that thei schulden neither ete ne drynke til thei slown poule. and ther wren no than fourti men that maden this swereyng togidre. and thei wenten to the prynces of prestis and eldrid men and seiden, with devocioun we han avowid; that we schulen not taaste any thing til we sleen poule. now therfore make ghe known to the tribune with the counsel, that he bringen him forth to ghou as if ghe schulen knowe sum thing more certeynli of him, and we ben redi to sle hym bfore that he come. and whanne the son of poulis sistir hadde herd the aspies, he cam and entride into the castels and teide to poule. and poule clepide to him oon of the centuriens and seide, lede this ghoung man to the tribune, for he hath sum thing to schewe to him. and he took him and ledde to the tribune and seide, poule that is boundun, preide me to lede to thee this ghoung man that hath sum thing to speke to thee. and the tribune took his hond, and wente with him *asidishal, and axide hym what thing is it that thou hast to schewe to me? & he seide, the iweis ben accordid to preide thee that to morowe thou brynte forth poule into the counseil, as if thei schulen enquiere sum thing more certeynli of hym, but billeue thou not to hem. for mo than fourti men of hem aspien him whiche han avowid, that thei schulen not ete neither drynke til thei sleen him, and now thei ben redi shidinge thin billeeste. therfore the tribune lefte the ghonge man & commandide, that he schulde speke to no man that he hadde maad these things known to him. and he clepide togidre twel centuriens and he seide

* supras.

+ eosum.
to hem, make ghe redi twei hundride knyghtis that thei go to cesarie, and horse men seuenti, and sperre men twei hundride fro the thride our of the nyght, and make ghe redi an hors for poul to ride on to lede hem saaf to felix the president: for the tribune drede lest the iewis wolde take him bi the weie and sle him, and afteward he myghte be * chalengid as he hadde take money, and wroth him a pistle costemyngye these thingis. Claudius lisias to the best felix president heelt: this man that was takun of the iewis and bigan to be slayn, I cam upon hem with myn oost and deluyeride him fro hem whanne I knew that he was a roman, and I wolde wite the cause which thei puttiden aghens him, and I ledde hym to the counsel of hem, and I found that he was accused of questionis of her lawe, but he hadde no crime worthy the deeth either boundis. and whanne it was telde to me of the aspies that thei araiden for him, I sente him to thee, and I warnide also the accuseris that thei seie at thee, farewell. and so the knyghtis as thei werea commandid tooken poul and ledden him bi nyght into antipstriden. and in the dasaynge whanne the horsmen were left that schulden go with hym thei turnyden aghen to the castels. & whanne thei camen to cesarie thei tooken the pistle to the president, and setten also poul biore him. and whanne he hedde red and axide of what province he was and knew, that he was cilice, I schal heere thee, be seide, whanne thin accuseris comen, and he commandide him to be kept in the moetalle of eroude.

CHAP. XXIV.

AND aftir fuye daies ananye prince of pres-
tis cam doun with summe elde men, and tertulle a faire speker which wenten to the pres-
sident aghens poul. and whanne poul was somened tertulle bigan to accuse hym and seide, whanne in mych pees we doen bi thee and manye thingis ben amendid bi thi wisdom ever-

\* solumnation sustineunt.  

\* of.  

\* bones animæ pro me satisfaciam.  

\* the iewis.
OF APOSTLIS.

the agheniseynge of desde men I aymes de oon this
dai of ghou. sothei felix dilaiide heman, *and
knew moost certeynly of the wele, & seide,
whanne issuas the tribune shal come dowyn I
schal heere ghou. and he commandide to a
centuriun to kepe hym, and that he hadde rest,
and neither to forbode any man to mynystre of
hys owne thingis to hym. and afer summe
dates felix cam dowyn drusseile his wyf that
was a sweesse, and clepide poule and herde of
the fest that is in crist ihesu. and while
he disputide of rightwissese & chastise and of
dowyn to oonynge felix was mad tromblynge
and anweride, bwhider pertynyth nowe go,
but in tyne cousemable I schal clepe thes. also
he hopide that mony schulde be shewn to
him of poule, for which thing othre be clepide
him & spak with hym. and whanne swy
gesweis waren fyllid felix took a soucseour por
clus festus, and felix wolde give grace to iweis,
and left poule boundem.

CHAP. XXV.

T

herfore whanne festus cam into the pro
vynce, ather the thrude dae he wente up
to ierusalem fro cesari and the princes of
presstis and the wortheiste of the iweis wenten
to him aghen poule, and presidde hym and ex
semen grace aghen him, that he schulde com
maundide hym to be led to ierusalem, and thei
settiden apsies to sle him in the wele. but
festus answereide, that poule schulde be kepide
in cesari sothet that he himself schulde pro
cede more avizil. therfore he seide, *thi in
ghes ben myght on come dowyn togeride, and if
eye crymes is in the man secus thei hym, and
thei dwelide among thes no more than eighte
ever ten daes, & cam dowyn to cesari. and
thei tother dae he seite for donesman, and com
mandide poule to be brough. and whanne he
was brough forth iweis stooide aboute hym
which came dowyn fro ierusalem, puttage
aghens him menye and greaouce caisin whiche

the man, and he seide, to morowe thou schalt beere him, and on the tother dai whanne agrippa and beronecse came with greet desire, and entride into the auditorie with tribunes and the principal men of the citee, whanne festus bad poul was brought. and festus seide, kyng agrippa and alle men that ben with us; ghe seen this man of which al the multitude of iewis preieide me at ierusalem, and axide and criede, that he schulde lyse no lenger. but I found that he hadde don no thing worthi of deeth, and I deem to sende him to the emperour, for he appelle this thing, of which man I haue not certeyn what thing I schal write to the lord, for which thing I broughte him to ghou, and moost to thee, thou kyng agrippa, that whanne axyng is maad I have what I schal write. for it is seyn to me withouten resoun to sende a boundan mar, and not to signyfe the cause of him.

CHAP. XXVI.

A ND agrippa seide to poul, it is suffiend to thee to speke for thi stiffe. thame poul heeide forth the hand and bigan to gheide resoun of alle things in which I am accused of the iewis, thou kyng agrippa, I gesse me blesed, at thee whanne I schal defende me this dai, moost for thou knowist alle things that ben among iewis customs and questiones, for which thing I biseche heere me pacientia for alle iewis that bifoore knewen me fro the bigynnyng knewen my lyf fro ghongthe that fro the bigynnyng was in my folke in ierusalem if thi wolen bere witnessyng that bi the moost certeyn secte of oure religijoun I lyueyd a farsc. and now for the hope of repromysaion that is maad to oure fadris of god I stooed suget in doon, in which hope oure twelue lynagis serynge nyght and dai hopen to come, of which hope, sir kyng I am accused of the iewis. what unbliefyfe ful thing is demed at ghou if god reiaith deede men? and sothli I gesse, that I oughte do many contrarie thingesaghens the name of iesus nazarene. which thing also I dide in ierusalem, and I encloside manye of seintis in prisioun whanne I hadde take power of the prynces of preesit. and whanne thei weren slayn I broughte the sentence, and bi alle synagogis ofte I ponschide herm, and constreynede to blasfeme, and more I wex wood aghens hem and pursuede in to aliene citees, in whiche the while I wenten to damask with power and suffryng of princes of preesit, at myd-dai in the wee I sigh, sir kyng, that fro heuene light schynyng aboute me passeyng the schynyng of sunne, and aboute hem that weren togodre with me. and whanne we alle haden fallen doun into the erthe, I herde a voit seynghe to me in ebrewe tonge, saul, saul, what pursueth thou me? it is hard to thee to kike aghens the pricke. and I seide, who art thou lord? and the lord seide, I am iesus whom thou pursuest, but rise up, and stonde on thi feet. for whi to this thing I apperide to thee, that I ordeyne thee mynystre and witnesse of the thingis that thou hast seyn, and of tho in whiche I schal schewe to thei. and I schal deluere thee fro peplis and folkis to whiche now I sende thee to opene the ighen of han, that thei be convertid fro derkuersse to light, and fro power of sathanas to god, that thei take remysaion of synnes and part among seintis bi feith that is in me. wheriore, sir kyng agrippa, I was not unbliefyfe to the heuceli visiouns, but I told to hem that ben at damask firste, and at ierusalem and bi al the cuntree of iudee and to hetheene men, that thei schulden do penance & be convertid to god and do worthi werkses of penance. for this cause iewis tooken me whanne I was in the temple to alle me. but I was holpen by the help of god into this dai and stonde witnessyng to lesse and to more. and I seie no thing ellis than whiche thingis the profetis and mosiues spaken that schulen come, if crist is to suffre, if he is the firste of aghenrisyng of deede men that schal schewe light to the peple and to hetheene men. whanne he spak these thingis and gheldide resoun festus seide with greet voice, poul.
OF APOSTLIS.

thou, madist, manye lettris, turnen thee to woodness, and poul seide. I madde not, thou best festas, but I speke out the words of treuthe and of sobrenesse. for also, the kyng to whom I speke, sidefasti, woot of these things. for I dene that no thing of these is hid fro hym, for neither in a corner was ought of these thingis done, bileuesth thou, kyng agrippa, to profeetis? I woot that thou bileuest, and agrippa seide, in litli thing thou counselst me to be maad a cristen man. and poul seide, I desire mentis god bothe in litli and in greech not onli thee but alle these that heeren to dai, to be maad such as I am, outakun these boondis, and the kyng roos up & the president and beroncy, and thei that saaten nygh to hem. and whanne thei wenten awei thei spoken togiadre and seiden, that this man bath not dom any thing worthi deeth, neither boondis. and agrippa seide to festus, this man myght be deluerced if he hadde not appellid to the emperour.

CHAP. XXVII.

But as it was denne him to schipppe into italike thei bitoken poul with other pepeori to a centurien bi name julius of the compayny of knyghtis of the emperour. and we wenten up into the schip of adrynmetis and biguantum to saile, and weren borer about the places of asie. while aristark of macedonye tesselonycensis dwellide stille with us, and in the dai suynge we camen to sidon, and Julius tredite curteisli poul & suffride to go to frendis, and do his eedis. and whanne we remoueden fra thems we undirsaliden to cipre for that winds were contrarie. and we saliden in the see of silice and pamible and camen to listris that is lice. and there the centurien found a schip of alisandre selynge into italike and putide us ouere in to it. and whanne in many daies we seilden slowli and unnethe camen athens. guidum. for the wynd

lettide us, we seilden to crete bisidis. solomona, and unnethe we seilden bisidis and camen into a place that is clesed. of good hauene to whom the citee tessal was nygh. and whanne mych thyne was passid, and whanne seylling thanne was not skir for that fasting was passid, poul countoridre hem, and seide to hem, men, I se that seylling bigyneth to be with wrong and mych harme not onli of charge and of the schip, but also of oure lyues. but the centurien bileest yde more to the gouernour, and to the lord of the schip than to these thingis that weren seid of poul. and whanne the hauene was not able, to dwelle in wyntir fai manye ordinyned counsell to seile. fro thems if on any maner thei myghten come to lenyce, to dwelle in wyntir at the hauene of crete which bixoldith to affrik and to chorom. and whanne the south blew thei gessiden hem to holde purpois. and whanne thei hadden remoued fra assen thei seilden to crete, and not affer mych the wind tyfonyk that is clesed. northest was aghsen its. and whanne the schip was rauschid and mygylte not ensoe aghsen the wynd, whanne the schip was ghooun to the blowynys of the wynd we weren borer with cours into an yle that is clesed, and unnethe we myghten gete a litli boot. and whanne this was takun up thei usidens helpis, girdinge togiadre the schip and dredden lest thei schulden falle into sondi places. and whanne the vessel was undirsette so thei weren borer. and for we weren throwun with stronge tempest in the dai suynge thei maden casting out, and the thuridde dai with her hondis thei castiden awei instrumentis of the schip. and whanne the sunne neither the sterris weren seyn bi manye daies and tempest not a little neigide, now at the hope of oure heilthe was don awei. and whanne mych fasting hadde be, thanne poul stood in the myddyl of hem and seide, a men it biholte whanne he herden me not to haue takun awei the schip fro crete and gete this wrong and castying out. and now I counsele giou to be...
of good comfort, for los of no passiouns of
greue and seide, poule dreke thon not, it biletweeth thee to
sponde before the emperour, and to god hath
ghloune to thee alle that ben in the schip with thee.
for which thing ghe men be ghe of good
counfort, for I bieene to my god that so it
shall be as it is seid to me, and it biletweeth us
to come in to sum yle. but afterward that in
the fourteenth day the myght cam on us seil-}
ynge in the soone se, abothe mylynghht the
schipmen supposidum sum cumtree to appere to
him, and thei caste down a plome & froun
duynge depresso. and aftir a litle thei
were departid fro themys and frounsum fette
puass. and thei dreidd wes we schulden
have fallon in to scharpe places, and fro the
faste part of the schip thei setten fowre anercis,
and desirid that the dai hadde become. and
whanne the schipmen soughten to fie fro the
schip whanne thei hadden sent a litle bote in
the see under colour as thei schulden bigynne
to streche forth the anercis fro the former part
of the schip, poule seide to the centurie and
to the knyghtis, but these men dwellen in the
schip ghe moun not be maund seaf. thanne
knyghtis kitteden awer the coordin of the litle
bote, and suffrider it to faile awei. and whanne
the dai was come poule preieide alle men to take
mete and seide, the forthrte dai this ghe abiden and dwelten fastynge and taken no
thing, wherefore I preie ghoe to take mete for
ghyure heelt, for of noon of ghoe the heer of
the heed schal persiche. and whanne he
haddede these thynge poule took breed and
dixe thankynge to god in the sight of alle men,
and whanne he hadde brokyn he bigan to ete.
and alle were maund of betur counfort and
thei tooken mete. and we are alle men in
the schip two hundide seventi and sice, and
thei wereffid with mete, and dischardid
the schip, and castiden whete, into the see.
and whanne the dai was come thei kneid no
lond, and thei biheelden an haunene that hadde

a wataer bate into which thei thoughten, if thei
myghten, to bryngynge up the schip: and whanne
thei hadde take up the anercs thei biowde
hem to the see and *slakeden tojigde the joen-
tours of gonemalis, and with a litle seil lift up
bi blowynge of the wynd thei wenten to the
bank. and whanne we felden into a place of
grasel gon al abothe with the se thei's *biffl-
den the schip. and whanne the fomer part
was *fichid it dwelide unseable, and the
faste part was brokyn of strengthe of the see:
and counsell of the knyghtis was to sle men
that waden in warde, lest ony schulde ascape
whanne he hadde swymmen out. but the
centurien woldke pepe poule, and forbeed it to
be don. and he commandiden hem that
myghten swymmen to go into the see and scape
and go out to the lond. and thei baren summe
ochire on boordis, summe on the thingis that
waden of the schip, and so it was don that alle
men acapiden to the lond.

CHAP. XXVIII.

AND whanne we hadde ascape don dansa
we knewen, that the iel was clepid *my-
litene. and the hethene men didden to us not
little curtiesse. and whanne a fier was kynde-
lid thei refreischiden us alle for the revn that
cam and coold. but whanne poule hadde
gaderid a quantite of kittingis of winnes and leede
on the fier an edde sehe cam forth fro the
hecete and took him bi the hond. and whanne
the hethene men of the iel saighen the beeste
hanginge in his hond, thei seiden tojigde, for
this man is a manquiller, and whanne he se-
pide fro the see goddis venienace sufrith him
not to lyue in erthe. but he schook awei
the beeste into the fier and hadde noon harme.
and thei gessiden that he schulde be turned
into swellyinge & faile doun sodenyli and die.
but whanne thei abiden longe and sighen that
no thing of yuel was don in hym, thei turny-
den hem tojigde and seiden that he was god.
and in the placis weren *maneris of the prynce

of the yle pupplius bi name which resseyudyde us bi three dais bensyngeli * and founud us, and it bifel that the fadir of pupplius lay truelid with feuers and blodi flux, to whom poul entride. and whanne he hadde preied & leide hys hondis on hym he heelide hym. and whanne this thing was don alle that in the ile hadden synliden camel and were bened. which also anoursiden us with masye worships and putiden what thingis weren necessar to us whanne we schippiden. and afer thre monethis we schippiden in a schip of sil-sausyke that haddede wyntrid in the yle, * to which was an excellent signe of castoris. and whanne we camen to siracusa we dwellide there thre dais. for thens we seilden aboute and camen to regiun. & afer oo dai while the south blew in the secondd dai we camen to puteolos, where whanne we founden britheren we weren preied to dwellere there anentis hem semene dais, and so we camen to ronne. and afer thens whanne britheren haddede herd then camen to us to the cheping of appius, and to the three tauremys. and whanne poul haddede seyn hem he dide thankings to god and took tris. and whanne we camen to ronne it was sufrid to poul to dwellere bi him stilf with a knyght kepinge him. and afer the thridde dai he clepide to agree the wortheste of the iweis, and whanne thei camen he seide to hem, britheren I dide no thing aghes the peple either custom of fadriz, and I was bounden at ierusalen and was bitakun into the hondis of romanys. and whanne thei haddede axid of not wolden haue delyverede me for that no cause of deeth was in me. but for the iweis agheseiden I was construyed to appele to the emperour, not as lawnyge any thing to accuse my peple. therefore for this cause I prezied to se ghou and speke to ghou, far for the hope of israel I am gird aboute with this cheyne. and thei seiden to him, neither we haue ressynde letris of thee fro iudie, neither any of britheren comynge schewide either spek any ywel thing of thee. but we preien to heere of thee what things thou * feelst, for of this secte it is knowne to us, that every where me aghesenth it. and whanne thei haddede ar-deyared a da to hym many men camen to him is to the * yn to whiche he exposerde witenasinge the kyngdum of god, and consacredide hem of the of the lewe of moizer and predestis fro the morewe til essentide. and summe bileuwyde to these thingis that weren seid of poul, and summe bileuwyden not. and whanne thei weren not consentinge to tordire thei depare. and poul seide oo word, for the hoole goost spak wel bi yasie the prophete to oore fadris and seide, go shou to this peple and sele to them, with eere ghe schulen heere and ghe schulen not undirstonde, and ghe seynge schulen se, and ghe schulen not bisholde. for the herete of this peple is gretli festid, and with eers thei herden heuyli, and thei clotiden to tordire her ighen lest rermantere thei se with ighen and with eers heere and bi herete undirstonde and be converted and I heete hem. theryfore be it knoun to ghou that this heeth of god is sent to heethene men, and thay schulen heere. and whanne he hadde seide these thingis iweis wenten out fro him and hadden mych question, either musyng among hem-silf. and he dwellide fulle tewi gbeer in his hiris place, and he resseyudyde alse that entried to him, and prichide the kyngdum of god, and toughte the thingis that ben of the lord ihesu crist with at trist withoosten forbeiling. * amen. * for he is thea criste the some of god iusyngte, bi whom at the world schol bigynne for to be deded.

HERE enden the dedis of apostlis, and bigynmeth a prolog on the epistis of cristis feith. that ben vii in ordre that is 1 of james, twei of petir, tili of ioon and oon of iuda.

A PROLOG.

HE orde of the seuen epistils which ben clepid * canonysd is not so among the greekis that fulli sauerden the feith and suen the rigth orde of the epistils as it is foundun in latin bookis: for forsynych as petir is the first in the orde of apostils, his epistils ben the firste of hem in orde: but as we not longe sitten correctiden the euangelistis b to the lyf of treuthe, so we han sett these thourgh the help of god in her owne orde. for the firste of hem is an epistle of jaines, two of petris, three of ioneys, and oon of iude. the whiche epistils, if thei hadden be treuil turned of the translators into latyn speche as thei weren maad of the apostils, thei schulen haue maad no doute to rederis, ne the variaunce of words schulde not haue ynpugned it sylf. nameli in that place in the firste epistle of ioon, where we reden of the * oonhede of the trynyte, where we fynden, that thei hath be great erroour of untrewre translatouris fro the treuthe of the feith, while thei setten in her translaciouss oonl the names of three thingis, that is of watir, of bloood, and of the spiritt, and leeueth the witnessyng of the fadir, and of the sone, and of the spiritt, in which witnessyng oure * conyn bilee is moost strenghtid, and it is praved, that thei is * oon substansye of godheed of the fadir, and of the sone, and of the hoole spiritt. but in othire epistils bou mych oure translaciouss diuerstith fro othirs I leeue to the prudence of the rederis. but thou * goddis maide Eustachium, while thou enquerest blissli of me the treuthe of scripture thou * puttist out myn elde to be gawwe of enioyeus mennis teeth whiche seien, that I am a * peirer of hooni scriptureis. but I in suche a werk drede not the envy of myne enemies, ne I schal not denyen to hem that axen the treuthe of hooll scripture. Jerom in his prolog on this pistle seith this.

Capitulm I.

Ames the seruant of god, and of oure lord iesse crist, to the twelue kiuredis that ben in scatering abrood, hebbite, mi britheren, deme yeal iole whanne ye fallen into dyverse temptaciouns. witinge that the preuyng of youre feith worcieth pacienc, and pacienc hath a parfyt werk, that ye be parfyt and hoole and faile in no thing. and if ony of you nedith wisdom axe he of god which giueth to alle men largel and upbreidith not, and it schal be gowen to hym. but axe he in feith, and doutte no thing, for he that douith is lyk to a wawe of the see which is moosed and borou aboute of wynd. therfore * gresse not thilke man that he schal take ony thing of the lord. a man doubl in soule in unstable in alle his wyseis, and a meek brothir have glorie in his enbausynge, and a riche man in his lownesse. for as the flour of grass he schal passe, the sunne ros up with heete and driede the gras, and the flour of it felde dou, and the fairnesse of his cheer perischide, and so a riche man * welewhith in hisse wyseis. blessyd is the man that sufrieth temptacioun, for whanne he schal

*a canonysd. b ad veritatis lineam. c und octe. d Esa catholica. e una divinitatis substantia. f virgo Christi. Eustachium. g exponer. h etiam corposum et mereatorem.
be preued he schal resseyue the crowne of lyf which god hath bhiigt to men that losten him. no man whanne he is temptid seie, that he is temptid of god. for whi god is not a tempter of yuuele thinigs, for he temptith no man, but ech man is temptid, drawen and stirid of his owne couseytynge. afterward couseytynge whanne it hath conseved byngyth forth symme, but in symme whanne it is fillid gendrith deeth. therfore my moost dereworth britheren, nyle ye erre. ech good gite and ech parfyt gite is from above and cometh doum fro the fudir of ligits anentis whom is noon ouer chaungynge ne ouerschadowing of reward. for wilfuli he bigat us bi the word of treuth, that we be a bigynnyng of his creature. wite ye my britheren moost lousd, be ech man swif to here but slow to speke, and slow to wraethe; for the wraeth of man worcbith not the rigtwinnesse of god. for which thing caste ye awei al uncleness and plentie of malice, and in myldennesse resseyue ye the word that is plautid that mai saue youre souls. but be ye doeris of the word, and not heerers oonli, disseyyunge yousill. for if ony man is an heerer of the word, and not a doer, this schal be leckened to a man that bhioldith the cheir of his birth in a myrour. for he biheeldede hisself and wente awei and anon he forgot which he was, but he that bhioldeth in the lawe of parfyt fredom and dwellyth in it, and is not maad a forgetful heerer, but a doer of werk, this schal be bressid in his dede. and if ony man ges-sith himsill to be religious, and refreynewht not his tungs, but desseyuther heth seer, the religioun of him is veyn. a cleen religioun and an unwenmyd anentis god and the fadir is this, to visite fadirles and modiirles children and widewis in her tribuialcium, and to kepe himsill unde-foulid fro this world.

britheren, nyle ye have the feith of our lord Jesus crisi of glorie in accep-cion of persoones. for if a man that hath a golen ryng, and in a fair clothing cometh in youre cumpny, and a pore man entrith in a foul clothing, and if ye biholden unto him that is clothid with cheir clothing, and if ye seie to him sette thou here wel, but to the pore man ye seien, stonde thou there, ether sette undir the stool of my feet, whether ye denen not anentis you silf, and ben maad domesmen of wickide thoughtis: heere ye my moost dere-worthยิง britheren, whether god chees not pore men in this world rich in feith, and eire of the kyngdom that god bhiighet to men that louen hym: but ye han opresed the pore man: whether rich men oppresen not you bi power, and they drawen you to doomse: whether thei biasefemen not the good naune that is clesid to help on you? notheles if ye performen the kyngis lawe bi scripturis thou schalt loue thi neiboure as thi silf, ye doen wel. but if ye taken persoones ye worchen symme, and ben repreued of the lawe as trespassouris, and who euert kepith at the lawe but offealdith in oon, he is maad gilli of alle. for he that seide, thou schalt do no leccerchie, seide also thou schalt not sile. that if thou doist not leccerchie but thou siceat, thou art maad trespassour of the lawe. thus speke ye, and thus do ye, as bigynnyng to be demed bi the lawe of fredom, for whi doom withouten merce is to him that doith no merce, but merce aboue resith doom. my britheren what schal it profite if ony man seie that he hath feith but he hath not the werke? whether feith schal, nowe save him? and if a brother either sistir be nakid, and han redes of ech deies lyflude, and if any of you seie to hem, go ye in pees, and be ye maad houte and be ye fillid, but if ye gyuen not to hem the thingis that ben necessarie to bodi, what schal it profite? so also feith if it hath not werke, is deep.
in it silf. but sum man schal seie, thou hast feith, and I haue werkis. schewe thou to me thi feith without werkis, and I schal schewe to thee my feith of werkis. thou billeuest that oo god is. thou doist wel, and deuelis billeuen and tremblen. but wilt thou wite thou seyn man that feith without werkis is ydli? whether abraham oure fadir was not justified of werkis, offrinis isaac his sone on the aiter? threfore thou seeest that feith wrougeth with his werkis, and hisse feith was fillid of werkis. and the scripture was fillid seyenge, abraham billeuyd to god, and it was arcetid to him to rightwisnesse, and he was olepiid the frend of god. ye seen that a man is justified of werkis, and not of feith oonli. in lyk maner and whither also raab the hoore was not justified of werkis, and resseyuyde the messangers, and sente hem out bi another weie. for as the bodi withoute spirit is doed, so also feith withoute werkis is doed.

III.

MI britheren nyle ye be saadh manye maisteris, witinge that ye taken the more doom. for alle we offesden in manye thingis, if any man seynd not in word, this is a par-sytl man. for also he mai lede aboute al the bodi with a bridel. for if we putten bridels into horis moostis for to coneute to us, and we leden aboute al the bodi of hem. and lo schippis whomse thei ben greeete, and ben dryewen of stronge wisas, yit thei ben boren about of a litil gouernel, where the mouung of the gouernor wole. so also the tunge is but a litil membre, and reisith greeete thingis. lo thou lidel fier trometh a ful greeet wood? and oure tunge is fier, the unyuerse of wick-ndenesse. the tunge is owre wymen in oure mem-bris which defowth al the bodi, and it is ensawmmed of helle, and ensawmmed the wille of oure birthe. and al the kynde of beas-tes, and of foules and of sorcesis and of othire is chastisid, and theou bai maad tame

of mannus kynde; but no man mai chas- tise the tunge, for it is an unpeable yuel and ful of deodle venen. in it we blessen god the fadir, and in it we cursen men that ben maad to the licknesse of god. of the same mouth passith forth blisynge and cursynge, my britheren it bihoueth not that these thingis ben don so. whether a welle of the same hole bringith forth sweete and salt watir? my britheren whether a fige trey maik make grapis, either a vyne figis? so neither salt watir maik make sweet watir. who is wys and taught among you, schewe be of good lyuinge his worchuse in myldenesse of hisi wisdom. that if ye haue bittir envie, and stryvyngis ben in youre hertis, nyle ye haue giorie and be lieris agens the treuth. for this wisdom is not fro aboue comyngu doon, but etheli and beestii and feendi. for where is envie and stryf, there is usetise metesesse and al schrewid werk. but wisdom that is fro aboue, firste it is chaaste, aftirward peasil, mylde, able to be consetul, comming to goode thingis, ful of merici and of goode fruytis desereiungu withoute foyngu, and the fruyt of rightwisnesse is sewun in pees to men that saakles pees.

III.

WHereoff ben bateis and * cheestus among you? whether not of youre coneyisit that figues in youre membris? ye coueniten and ye haue not, ye seeyn and ye haue envie, and ye monn not gete. ye chihan and maken bateil, and ye haue not for ye aken not. ye aken, and ye resseuen not. for that ye aken yuele as ye shelowr openli in youre coneyisit. anotriees, witen not ye, that the frendship of this world is enemye to god? threfore who ever wolde be frend of this world is maad the enemye of god. whether ye gessen that the scripture seith veynti, the spirit that dwellith in you couenit to envie? but he gyuethe the more grace. for which thing he seith, god withoutesondith proude men, but to meke men he gyuethe grace, ther-
fore be ye sugett to god. but withstande ye e the deul, and he schal ffeiro you. neige ye to god, and he schal neighe to you. ye syn-
neris clense the hondis, and ye double in soule purge ye the hertis. be ye wreccheis and weile ye. youre leigngh be turned into weping.
and ioe into sorewe of herte. be ye mekid in the sigt of the lord, and he schal enbausse you. my britheren nyle ye bechite eech othiere. he
that becbithis his brothir, either that demeth his brothir becbith the lawe, and demeth the lawe. and if thou demest the lawe thou art
not a doer of the lawe, but a doosman, but oon is maker of the lawe and juge that mai lease and deluyere. and who art thou that
demest thi neibore? lo now ye that seien, to dai either to morewe we schulen go into thilk citee, and there we schulen dwelle a yeer, and we schulen make merchaundise, and we schulen make wynnyng. whiche witen not what is to you in the morewe. for what is youre lyf? as smoke apperynge at a little, and afterward it schal be waastid. therfore that ye seie, if the lord wole, and if we lyuen, we schulen do thing either that thing. and now ye maken ful
out joie in youre pridis, every such ioigng is wickid. therfore it is synne to him that can do good and dooth not.

V.

Doth now ye riche men. wepeth ye yel-
lynge in youre wrecchidnessis that schu-
len come to you. youre richessis ben rotum, and youre clothis ben eten of mouchis. youre gold and *siluer hath rustid. and the rust of
hem schal be to you into witnessynge, and schal
ete youre fleischis as ferc. ye han tresoured to you wrathie in the laste daies. lo the hire
of youre werkmen that repiden youre feeldis which is fraudid of you crieth, and the cry of
hem hath entrid into the eeris of the lord of
oostis. ye han ete on the erthe, and in youre
leccheries ye han norished your hertis. in the
dai of sleynge ye broughten and slowen the iust
man, and he agenstood not you. therafore
britheren be ye pacient til to the comynge of
the lord. lo an erthetiler abidith precious fruyt
of the erthe, pacientli suffrynge til he resseyue
tideful and lateful fruyt. and be ye pacient,
and conferme ye youre hertis, for the comynge
of the lord schal neige. britheren nyle ye be
sorefuli eeh othire, that ye be not demed,
lo the juge stondith nyg before the gate. bri-
theren take ye ensample of yuel goyng out,
and of long abidding, and trauel and of paci-
ence, the prophets that spaken to you in
the name of the lord. lo we blesse hem that suf-
friden. ye herden the suffring, either paci-
ence, of lobb, and ye aigen the ende of the
lord. for the lord is merciful and doyng mercy.
bifoire alle thingis, my britheren, nyle
ye swere, neither bi beuene, neither bi eerte,
neither bi what euer othir ooth. but be youre
word yhe, yhe, nai, nai, that ye faile not un-
dir doom. and if only of you is sorefuli,
preie ye with pacient soule, and seie he a salm.
if only of you is syk, lede he ye * preis of the
chiche, and preie thei for him & anoynte with
cile in the name of the lord, and the preier of
feith schal saue the syk man, and the lord
schal make him ligt, and if he be in synnes
thei schulen be forgoyna him. therafore
knowleche ye eeh othire youre sinnes, and
preie ye eeh for othire that ye be saued, for the
cantynuel preier of a iust man is myche
worth. elye was a deddi man lyk us, and in
preier he preiede that it schulde not reyne on
the erthe, & it reynyde not three yeers and
sixe monethis. and efsoonne he preiede and
beuene gaf reyn and the erthe gaf his fruyt.
and britheren if any of you erthir fro treuthe,
and oon convertihim, he owith to wite,
that he that makith a synner to be turned fro
the error of his weie, schal saue the soule of
him fro deeth, and keuerith the multyde of
synnes.

Here endith the pistil of iames, and bigyn-
neth the firste epistle of petir.
ETIR apostle of Iesus Christ to the chosen men, to the comelingis of scaterying a brood of ponti, of galathie, of capadocie, of asie, and of bithynie, bi the biforn knowing of god the fadir in awewing of spirit, bi obedience and sprenging of the blood of Iesus Crist, grace and pees be multiplied to you. blessed be god and the fadir of oure lord Iesus Crist, which bi his greet merci bigat us ageto "lyynyng hope bi the aghening of Iesus Crist fro deeth into irstage uncryptable and undefouled and that schal not fade that is kept in hevenes that in the vertue of god be kept bi the faith into hevelte and is redi to be schewid in the laste tymne. in which ye schulen make ioece thou it bishoueth now a little to be sori in dyverse temptaciouns, that the preuynge of youre faith be myche more precious than gold that is preued bi fier, and he foundun into heriyng and glorie and nomour in the revelaciouns of Iesus Crist. whom whanne ye han not seyn ye louse, iato whom also now ye not seynge bileuene, but ye that bileuene schulen haue ioece and gladsnesse that mai not be teeld out. and ye schulen be glorified and haue the ende of youre faith the heekte of youre soule, of which heefthe profetis sougten and erencheriden that profecieden of the grace to comynghe in you, and sougten which euor what maner tymne the spirit of Crist signyfiede in hem. and biore the passionis that ben in crist, and the lattier glories, to whiche it was schewid. for not to hemelis but to you thei mynystriden tho thingis that now ben teeld to you bi hem that prochiden to you bi the hoool goost sent fro heuwene, into whom aungelis desiren to biholde. for which thing be ye gerd the leendis of youre soule sobre parfyt. and hope ye into thilke grace that is profrid to you bi the schewying of Iesus Crist. as some of obedience not maad lyk to the former desirs of youre untrunnyngeese, but lyk hym that hath clepid you hoole, that also yesiif be hoole in al lyynyng. for it is written, ye schulen be hoole, for I am hoole. and if ye ynwardly clepen him fadir which demeth withoute acceptioun of personeis bi the werk of ech man, lyue ye in drede in the tymne of youre pilgrenage. witynge that not bi corruptible gold in either situer ye ben boogt ageto of youre veyne lyynyng of fadiris tradicioun, but bi the precious blood as of the tombe undefouled and unspotted crist Iesus that was knouwen biore the maikynge of the world, but he is schewid in the laste tymne for you that bi him ben feithful in god that reside him fro deeth and gat to him overlastinge glorie that youre feith and hope were in god, and make ye chast youre souleis in obedience of charite, in louse of briterbod. of symple herte louse ye todegre more bisel, and be ye borun ageto, not of corruptible seed, but uncorruptible bi the word of lyynyng god and dwellynge into withoute ende. for ech fleische is he, and al the glorie of it is as flour of hey. the hey dreide up, and his flour feide down, but the word of the lord dwelith withoute ende. and this is the word that is prechid to you.

II.

Therfore putte ye awei at melice and alle gile and seymngis, and eniues and alle backbitinges as now borun yonge children resonable, withoute gile couete ye mylk, that in it ye weye into heelke, if nestheles ye han tusatid that the lord is swete. and neige ye to him that is a
lyvynge stoon and reprovd of men but chasms of god and onured. and yesilfe as quicke stoones be ye aboue bilden into spiritual housis and an hooly presthod to offre spiritual sacrifices acceptable to god by iessas cristi. for which thing the scripture seith, lo I schal sette in syon the higgeste corner chasun and precious, and he that schal bileeue in him schal not be confoundid. therefore onour to you that bileeue, but to men that bileeue not, the stoon whom the biders reprepidyn this is maad into the heed of the corner. and the stoon of hertinge, and stoon of schaundre to hem that offenden to the word, neither bileeue in which thei ben set. but ye ben a chasyn kyn, a kyngli preyshood, hooly folk, a peple of purchase that ye telle the vertues of him that clepide you fro derkesness into his woundiful ligt. whiche sum tyne were not a peple of god, but now ye ben the peple of god. whiche hadde not merci, but now ye han merci. most dere I biseche you as-comellingis and pilgryms to abesteine you fro fleischl desires that figten agens the soule. and hau ye youre conversiacion among thethe men, that in that thing that thei berbite of you as of myesoeris, thei biholden you of goode werks and glorifi god in the dai of visitacioun. be ye suget to ech creature of man for god, either to the king as to him that is higer in staat, either to dykis as to thilke that ben sent of hym, to the veniunces of myesoeris, and to the presying of goode men. for so is the wille of god, that ye do wel and make the unkunnyngeesse of unprudent men to be doume. as fre men and not as hauynge fredam the keuring of malice, but as the seruantiis of god. oneure ye alle men, loue the brotherhood, drede ye god, osceure ye the kyng. seruaunis be ye sugetis in alle drede to lordis, not sooni to goode and to myde but also to tiraunis. for this is grace if for conscience of god any men suffrith beynyness and suffrith unsuffrly. for what grace is it, if ye synnen and ben buffetid and suffren? but if ye doen wel and suffron pacenti, this is grace anesias god. for to this thing ye ben clepid. for also crist suffride for us & lefte ensaumple to you, that ye folowe the steppis of hym which did not synne, neithir gile was foundun in his mouth. and whanne he was carsid, be curside not, whanne he suffride he manaside not, but he bitook hymself to him that denyde him unystl. and he himself bear oure synnes in his bodi on a tree. that we be deede to synnes and lyue to rigtwisanesse, bi whos wan wounde we ben hee- lid. for ye weren as scheep errynge, but ye ben now turned to the shepheard and bishop of youre soulis.

III.

ALSO wymmen be thei suget to her hus- bondis. if any man bileeue not to the word, bi the conversacion of wymmen thei ben wunnel without word. and biholde ye in drede youre hooly conversacion. of which ther be not withoutforth curious oun- yng of heer, either deyng aboute of golde, either oornynig of clothynge, but thilke that is the hid man of herte in uncorrupcion and of mykle spirit which is riche in the sight of god. for so summe tymne hooly wymmen hopeinge in god oornynen hemself, and weren suget to her owne husbondis, as sare obeiede to abra- ham and clepide him lord. of whom ye ben dougiris wel doynge and not dreinding any per- turbacion. also men dwelle toigrede and bi kunynge gyue ye onoure to the wommenas freeete as to the more feble, and as to euene eiris of grace and of lyf that youre preieris be not lettid, and in feith alle of oon wille. in preier be ye ech sufferinge with other, loureris of brethrened, mercifli, mylde, meke. not yeldinge yuel for yuel, neither cursyng for cursyng, but agenward blesseynge. for in this thing ye ben clepid, that ye weide blesseyn bi eritage. for be that wil loue lyfl and se goode daies, constreyne his tunge fro yuel, and hise lippis that thei speke not gile. and bowe be
fro yuel, and do good, seke he pees, and par-
fytil sue it. for the igan of the lord ben on
iuste men, and bise eiris on the preiseris of
hem. but the cheer of the lord is on men
that doen yuelis, and who is it that schal an-
oye ou if ye ben sueris and louris of good-
nesse? *that also if ye suften ony thing for
rigtwisnesse ye ben blessis. but drede ye
not the drede of hem, that ye be not disturblid.
but halewe ye the lord crist in youre hertis,
and euernore be ye redi to satisfaccion to
ech man axinge you resoun of that feith and
hope that is in you, but with myldenesse and
drede. hauynge good conscience, that in that
thing that thei bachiben of you, thei ben con-
foundlid which chalenge falsi youre good con-
uersacioun in crist. for it is bettre that ye do
wel and sufre if the wille of god wil, than
doynge yuel. for also crist oonys diefe for
oure synnes, the joust for unistite, that he
schulde offre to god us maad dede in fleisch,
but maad quieke in spirit. for which thing
he cam in spirit, and also to hem that waren
closid toigidre in prisoon prechide. whiche
wermen sumtyme unbleueful whanne thei
abiden the pacience of god in the dai of noe,
whanne the schip was maad in whiche a fewe,
that is to seie eights soulis were maad saaf
bi water. and so baptym of lyk fourme mak-
ith us saaf, not the putting awei of the filthis
of fleisch, but the axyng of a good conscience
in god bi the agenrisyng of oure lord iesus crist
that is in the righalff of god, and swoleweth
deeht that we schulen be maad eiris of euer-
lastinge lyf. he geode int houene and angelis
and poweris and uertues ben maad sugettis to
hym.

III.

Thefore for crist suffride in fleisch, be ye
also aarned bi the same thenking. for
he that suffride in fleisch ceesside fro synges
that that is left now in fleisch, lyue not now
to the desiris of men, but to the wille of god.
for the tyme that is passid is ynow to the
wille of hethene men to be endlid, whiche wal-
kiden in lcecheries and lustis, in mych drynk-
yng of wyn, in unmesurable etingis and drynk-
ingsis, and unleeful worshipping of mawmetis,
in which now thei ben astonyed, in which
thing thei wondren. ye renne not togidre
into the same confussion of lcecherie and
blasemen. and thei schullen gyue resoun to
him that is redi to deeme the quycke and the
deede. for whi for this tyme it is prechid also
to deede men, that thei be demed bi men in
fleisch, and that thei lyue bi god in spirit.
for the ende of alle thingis schal neighe, theryfore
be ye prudent and wake ye in preiseris. bifore
alle thingis hau ye charite ech to othire in
ysoliff algatis lastinge, for charite keuerith
the multitude of synnes. holde ye osptalite
togidre without gruching. ech man as he
hath ressyued grace mynystringe it into ech
othir as goode dispenderis of the manyfolde
grace of god. if ony man spekith speke he as
the wordis of god. if ony man mynystrith as
of the vertu which god mynystrith, that god be
onoured in alle thingis bi iesus crist oure lord,
to whom is glorie and lordschipe into wordis
of wordis amen. most dere britheren nye ye
go in pilgrymage in fernour that is maad to
you to temptacioun, as if ony newe thing bi-
falle to you. but comyne ye wit the pasionis
of crist and hau ye ioe, that also ye be glad
and hau ye ioe in the reuelacioun of his glor-
rie. if ye ben dispised for the name of crist
ye schulen be blessid. for that that is of the
onour and of the glorie and of the uertue of
god, and the spirit that is his schal reste on
you. but no man of you suffare as a man-
sleer, either a theef, either a curser, either a
desirer of othere menis goodeis, but if as a
christen man scheme he not, but glorifie he god
in this name. for tyme is that doom bigyne
at goddis hous, and if it bigyne firste at us,
what ende schal be of hem that bileuuen not
to the gospel? and if a lust man unmethe schal
be saude, where schulen the unfeithful
man and the syner appere? therfore and
11 PETIR.

Thei that suffren bi the wille of god bitaken her soulis in goode dedis to the feithful "maker of nought."

V.

Therefor I an "euen eldre man, and a witnesse of cristis passiouns, which also am a comyner of that glorie that schal be schewid in tyme to comynge. Biseche ye the eldre men that ben among you. fede ye the flok of god that is among you, puruue ye not as constreyne, but wilfulli bi god. not for loue of foul wynnyng, but wilfulli. neithir as hauynge lordschip in the clerge, but that ye be maad ensample of the flok of wille of soule. And whanne the prynce of schefreidis schal appere ye schulen resseeue the crowne of glorie that mal neuer fade. also ye yonge men be ye sugett to eldre men, and alle schewe ye togidre mekenesse. for the lord withstondith proude men, but he gyueth grace to meke men. therfore be ye mekidy undir the myghti hooed of god, that he reise you in the tyme of visitacioun. and caste ye al youre bisynesse into him, for to him is cure of you. be ye sobre and wake ye, for youre aduersarie the devel as a rorynge lioun goth aboute sechinge whom he schal deuoure. whom aegastonde ye stronge in the feith, witinge that the same passioun is maad to thilke brothod of you that is in the worlde. and god of al grace that clepide you into his euerlastinge glorie you suffryge a litil he schal perfourme and schal conserne and schal make sad, to him be glorie and lordschip into worldis of worldis, amen. Bi siuan feithful brother to you as I deme, I woot schortil, bisechinge and witnesseynge, that this is the verrei grace of god in whiche ye stonden. the churche that is gaderid in babylonne and marcus my sone gretith you weel. grete ye wel togidre in hooli coss. grace be to you alle that ben in crist. amen.

here endith the i epistle of petir, and bigynneth the secounde.

CAP. I.

Imount petir seruant and apostle of ijesus crist, to hem that han take with us the "eune feith" in the rightwisnesse of ooure god and sauyour ijesus crist: grace and pees be fillid to you bi the knowynge of ooure lord ijesus crist, hou alle thingis of his godlich vertue that ben to lyf and pite ben goun to us bi the knowynge of hym that clepide us for his owne glorie and vertue. bi whom he gaf to us moost precioues licehise, that bi this thingis ye schulen be maad fel-

owis of goddis kynde, and ffe the corrupcioun of that couseitise that is in the world. and brynge ye in al bisynesse, and mynystre ye in youre feith vertue, and in vertue kunnynge, and in kunnynge abstynence, in abstynence paciencie, in paciencie pitee, in pitee loue of brothood, and in loue of brothood charite. for if these ben with you and ouercommen, thei schulen not make you voide, neither without fruyt in the knowynge of ooure lord ijesus crist. but to whom these ben not reidi, he is blynd and gropith with his hond, and forgetith the purgyng of his elde trespas. wherfore brithren be ye more bisi, that bi goode werkes ye make youre cleping and cheising certeine. i for ye doynge these thingis schulen not do sayne ony tyme. for thus "ye entryng into euerlastinge kyngdom of our lord and sauyour
iesu crist schal be mynystrid to ye plenteous, for which thing I schal bigynne to monest ye euermore of these Thinges, and I wole that ye be kunnyng ye and konin in this proueth. Forsothe I deme iustli as long as I am in this tabernacle to rese ye in monestye, and I am certeyn that the porting avai of my tabernacle is swich bi this that ever lord iesus crist beth schewid to me. but I schal gyne bisnesse an oft air ye myght of these thinges. for we not anynye unwise naile hem maad knoun to ye the vertue and the bifoere knowynge of oure lord iesus crist, but we were maad bitholderes of his gretenesse. for he took of god the sahir onour and glorie bi such maner voice sidemen down to hym fro the grete glorie, this is my loved sone in whom I have pleasid to me, bee ye hym. and we herden this voice broughe fro beuene whanne we wren with hym in the hooli hyl. and we han a * sadder word of prophæcie, to which ye gyyne tene doen wel, as to a lanterne that gyueth light in a darke place til the dai bigynne to gyue light, and the dai sterre springe in youre hertis, and firste undirstondon ye this thing, that ech prophæcie, of scripture is not maad bi propre interpretacon. for prophæcie was not broughe ony tyme bi mauns wille, but the hooli men of god inspired what the hooli goost spaken.

II.

But also false profetis weren in the peple, as in you schulen be maister liers that schulen byringe in sects of perdictioun, and thei denyen thilke lord that bought hem and bringen on hemisiff heastis perdictioun. and manye schulen sue her lecherie bi whiche the weie of treueth schal be blasfemid. and thei schulen make merchandisse of you in couetise bi feined woordis, to whiche doom now a while ago ceesith not, and the perdictioun of hem nappith not. for if god sparyde not augelis synnynge, but bitok hem to be

turnemosid, and to be drawun down with beondis of helle into helle to be kept into doom, and sparide not the first world, but kepeth noe the eigne man the bifoere-goer of rigtwisnesse, and brougte yn the greet flood to the world of unfaithful men. and he drofe into poudir the citees of men of sodom and of men of gomor, and daumayde bi turnynge upasdoom, and putte hem the ensampl of hem that weren to doyng yeue, and deluyere the lust loth oppressed of the wrong and of the lecherous conversacion of cursid men. for in sight and heering he was iust, and dwelld ye among hem that fro dai into dai turmentide with wikkide werkis a just soule. for the lord can deluyere pitoue men fro temptacion, and kepe wikkide men into the dai of doom to be turnemosid. but more hem that waken aftir the fleische in coestinge of unclensesse, and dispisen lordschipping, and ben boole pleaynge hemisiff, and droden not to bringe in sects blasfemynge. when augelis whanne thei ben more in strengthe and vertue beren not that was the exercesable doom agens hem. but these ben as unresounable beasts * kyndeli into taking and into death, blaspemynge in these thingis that thei knoun not, and schulen perische in her corrupcioun and resseyue the hire of unrigtwisnesse, and * thei gessen delices of defouling and of wememe to be likenis of dai. flowyng in her feestis with delices doyng lecherie with you, and han ien ful of auontrie and unces syngye trespasse, disceaynge unstidesaste soethis and han the herte exercised to couetise. the seenes of cursynge that forseen the rigt weye, and eriden swynge the weie of balsam of bosor which louslyde the hire of wickidnesse, but he haddre reprouynge of his woodnesse a doublake beeste undir yok that spak with voice of man that forbeed the unwisdom of the prophete. these ben wellis withouten watter, and mystis dryuuun with whylynge wyndis, to whiche the thicke myst of derknessis is reserved. and thei spoken in pride of vanytee, and disseyuen in desires of fleisch of lecherie hem that scapat

a little. whichlyen in erreur and biheeten freedom to hem whanne the ben seruamentis of corrupcion. for of whom any man is ouer-
comun of him also he is a seruauent. for if men
forsaken the uncenisis of the world bi the
knowyng of oure lord and savyour iesu crist,
and etssoone be wlapid in these and ben
ouercomen the latter thingis ben maad to hem
worse than the former. for it was better to
hem to not knowe the weie of rigtwisnesse,
than to turne aen afir the knowyng fro that
hooli maundement that was bitakun to hem.
for thilke verrei prowerbe bifelde to hem,
the hound turnythe aen to his castyng, and a sowe
is waischen in walewing in fenne.

III.

O ye moost dere worthe britheren I write
to you this seconde epistle in which I
stire your cleeor soule by monestyng togidre
that ye be myndeful of the wordis that I bifoire
seiide of the hooli profetis, and of the maun-
dementis of the hooli apostlis of the lord and
savyour. first wite ye this thing that in the
haste daies disseyueris schulen come in desete,
goynge afir her owne coueityngis, seiyenge
where is the biheeste or the comyn of hym?
for sithen the fadris dieden alle thingis lesen
fro the bigynnyng of creature. but it is hid
fro hem willynge this thing, that heuenes were
bifoire, and the erthe of watir was stondinge
bi watir bi goddis word, bi which thilke world
denisid thanne bi watir perichide. but the
heuenes that now ben, and the erthe ben kep
bi the same word, and ben reserved to fier
to the dai of doom, and perdicioun of wick-
ide men. but ye, moost dere, this oo thing
be not bid to you, that oo dai anenitis god is as
a thousynde yeeris, and a thousynde yeeris ben
as oo dai. the lord tarieth not his biheeste as
summe gessen, but he doith pacientli for you,
and wole not that any men persiche, but that
alle turne aen to penaunce. for the dai of
the lord schal come as a sheef; in which he
heuenes with greet bire schulen pase and ele-
mentis schulen be dissoluue bi beeete, and the
erthe and alle the werkis that ben in it schulen
be brent. theryfore whanne alle these thingis
schulen be dissoluue, what maner men bihe-
eth it you to be in hooli liuyngis and *pitez,
abidinge and bigynge into the comynig of the
dai of oure lord iesu crist. bi whom hewesse
brenyne schulen be dissoluue, and elementis
schulen faile bi brenyne of fier. also we
abiden bi hise biheestis newe heuenes and
newe erthe, in which rigtwisnesse dwelith.
for which thing ye moost dere abiding these
thingis, be ye bisi to be foudan to hym in
pees unspossed and undeftouled, and denne ye
long abiding of oure lord iesu crist youre
heythe. as also oure moost dere brothir poul
woot to you bi wisdom gowun to him, as in
alle epistlis he spekith in hem of these thingis.
in which ben summe harde thingis to under-
stonde, which unwise and unstable men de-
prauen, as also thei doen there scripturis to
her owne perdicion. theryfore ye britheren
bifoire witinge kepe you stil, lest ye be dissolu-
ed bi erreur of unwise men, and faile awai
fro *youre owne sadescasse. but weye ye in
the grace and the knowyng of oure lord iesu
crist and oure savyour. to hym be glorie now
and into the dai of everlastingesse. amen.
here endith the seconde piate of petir: and
biginnmeth the firste piate of isom.
I JON.

_The_ everlasting.__

**CAP. I.**

Hat thing that was fro the bigynnynge which weherden which we signen with oursignen which we biheelden and our hon- disouchen of the word of liif.

and the tiif is schewid, and we saigen, and we witnessem and tellen to you *everlasting tiif that was anentis the fadir and apperide to us. therfore we tellen to you that thing that we signen and herden, that also ye haue felowschip with us and our felowschip be with the fadir and with his sone ieu crist. and we wrenen this thing to you, that ye haue ioe, and that youre ioe be ful. and this is the telling that we herden of him and tellen to you, that god is ligt and ther ben no derknes in hym. if we selen that we han felowschip with him, and we wandren in derkness, we liyen and doen not treuth. but if we walke in ligts as also he is in ligts we han felowschip togidere, and the blood of ieu crist his sone clensith us fro al synne, if we selen that we han no synne we disseyyen usiif, and treuth is not in us. if we knowlechen our synne, he is feithful and lust that he forguyve to us our synne, and clens us fro al wickidnesse. and if we selen that we han not synned, we maken him a lier, and his word is not in us.

**II.**

Might sones, I write to you these thingis, that ye synne not. but if ony man synneth we han an adovat anentis the fadir ieu crist, and he is the forgifnesse for oure synnes, and not onlii for oure synnes but also for the synnes of al the world. and in this thing we witen that we knouen hym, if we kepen his commendementis. he that seith, that he knoweth god, and kepeth not bis commendementis is a lier, and treuth is not in hym, but the charite of god is parfyt veril in hym that kepeth his word. in this thing we witen that we ben in hym, if we ben parfute in hym. he that seith that he dwellith in hym, he owith for to walke as he walkide. moost dere brithren, I write to you not a newe maundement, but the elde maundement that ye hadden fro the bigynnynge. the elde maundement is the word that ye herden. etsoone I write to you a newe maundement that is trewe both in hym and you, for derkness ben passid, and verrei light schynith now. he that seith, that he is in ligt and hateth his brothir is in derkness yit. he that loueth his brother dwellith in ligt, and schauedre is not in hym. but he that hateth his brother is in derkness, and wandrieth in derkness and woot not whidir he goith for derkness han blingid his igen. liit sones I write to you, that youre synnes ben forgouen to you for his name. fadiris, I write to you for ye han knouen hym that is fro the bigynnynge. yonge men I write to you for ye han ouercomen the wickid. I write to you yonge children, for ye han knowe the fadir. I write to you britheren for ye han knouen him that is fro the bigynnynge. I write to you yonge men, for ye ben stronge, and the word of god dwellith in you, and ye han ouercomen the wickid. nyle ye loueth the world, me the things that ben in the world. if ony man loueth the world, the charite of the fadir is not in hym. for al thing that is in the world is coueitise of fleische, and coueitise of igen, and pride of lyf, which is not of the fadir, but it is of the world. and
the world schal passe, and the coueteise of it, but he that dooth the will of god dwelleth withouten ende. my little sones, the last our is, and as ye han herd, that antichrist cometh, now many antichristis ben maad, wherfore we witen, that it is the last our. thei wenten forth fro us, but thei weren not of us, for if thei hadden be ouf us, thei hadden dwelle with us, but thei be knownen that thei ben not of us. but ye han anointing of the hooll goost and knownen alle things. I wrot to you as to men that knowen not treute, but as to men that knowen it, and for ech leeseyn is not of treute. who is a lir, but this that denyeth, that thes is not cryst? this is antichrist that denyeth the fadir and the sone. so ech that denyeth the sone hath not the fadir, but he that knoweleth the sone hath also the fadir. that thing that ye herden at the bigynnyng dwelle it in you. for if that thing dwelleth in you which ye herden at the bigynnyng, ye schulen dwelle in the sone and in the fadir; and thes is the biheesthe that he bishigete to us euerlastinge lyf. I wrot these things to you of hem that disseyuen you, and that the anointying which ye reseeyuyden of hym dwelle in you. and ye han not nede that any man teche you, but as his anointyching you of alle things, and it is trewe, and it is not leesying, and as he taughte you dwelle ye in him, and now ye little sones dwelle ye in hym, that thanne he schal appere we haue a trist, and be not confoundid of him in his comyng. if ye witen that he is iust, wite ye also ech that dooth rigwisnesse is borun of hym.

III.

Se ye what maner charite the fadir gaf to us, that we be named the sones of god and be his sones. for this thing the world knewe not us, for it knewe not hym. moost dere britheren, now we ben the sones of god, and yit it apperide not what we schulen be. we witen that thanne he schal appere we schulen be lyk hym, for we schulen se him as he is. and ech man that hath this hope in hym makith hymself hool as he is hool. ech man that dooth synne dooth also wickidenesse, and sin is wickidenesse, and ye witen that he apperide to do awel synnes, and synne is not in hym. ech man that dwelleth in hym synneth not, and ech that synneth seeth not hym neither knew hym. litle sones, no man disseyue you. he that dooth rigwisnesse is lust, as also he is iust. he that dooth synne is of the deuel, for the deuel synneth fro the bigynnyng. in this thing the sone of god apperide, that he undo the werkis of the deuel. ech man that is borun of god dooth not synne, for the seed of god dwelleth in hym, and he maie not do synne, for he is borun of god. in this thing the sones of god ben knownen, and the sones of the fend. ech man that is not iust is not of god, and he that loueth not hisbrother is not of god. for this is the tellyng that ye herden at the bigynnyng, that ye loue ech other. not as cayn that was of the yuel, and sloug his brothir, and for what thing sloug he hym? for his werkis weren yuele and his brotheris iust. britheren nyle ye wondre if the world p hatith you. we witen that we ben translatid fro deeth to lyf, for we louen britheren, he that loueth not dwelleth in deeth. ech man that hatith his brother is a manasleer, and ye witen that ech manasleer hath not euerlastinge lyf dwellinge in him. in this thing we han knownen the charite of god, for he puttide his lyf for us, and we owen to putte oure lyues for oure britheren. he that hath the catel of this world, and seeth that his brother hath nede and closith hise entrails fru him, hou dwelleth the charite of god in hym? my little sones, loue we not in word, neither in tunge, but in werke and treute. In this thing we knownen, that we ben of treute, and in his sigt we mesten oure hertis. for if oure herte repuyeth us, god is more than oure herte and knowith alle things. moost dere britheren, if oure herte repuyeth not us, we han trust to god, and what euer we schulen axe we schulen resseyue of hym, for we kepen his commanelements, and we doen tho things that ben
I JON iii, iii, V.

pleasant before hym. and this is the commandement of god, that we believe in the name of his sone iesu crist, & that we loue ech othire as he gaf heeste to us. and he that kepith hise commandements dwelth in him, and he in him. and in thing we witen that he dwelth in us bi the spirit whom he gaf to us.

III.

Mooost dere britheren, nyle ye believe to ech spirit, but prue ye spiritis if thei ben of god. for manye false prophetis wenten out into the world. in this thing the spirit of god is known: ech spirit that knowlechith that iesu crist hath come in fleische is of god, and ech spirit that fordoith iesu is not of god; and this is antichrist of whom ye herden, that he cometh, and rigt now he is in the world. ye litle sones ben of god, and ye hau overcomun hym, for he that is in you is more than he that is in the world. thei ben of the world, therfore thei spoken of the world, and the world heerith hem. we ben of god, he that knowith god heerith us, he that is not of god heerith not us; in this thing we knowen the spirit of treuthe and the spirit of errore. mooost dere britheren, loue we togidre, for charite is of god, and ech that loueth his brochter is ben of god and knowith god. he that loueth not knowith not god, for god is charite. in this thing the charite of god apperide in us, for god sente his oon bigetun sone into the world that we lyue bi hym. in this thing is charite, not as we hadden loued god, but for he first layde us, and sente his sone forgifnesse for oure synnes. ye mooost dere britheren, if god louyde us, we owe to loue ech othire. no man saig euer god, if we louen togidre, god dwelth in us, and the charite of him is parfyte in us. in this thing we knowen that we dwelten in him and he in us, for of his spirit he gaf to us; and we sigen and witnesse, that the fadir sente his sone sauyour of the world. whosoever knowlechith, that iesu is the sone of god, god dwelte in him, and he in god. and we hau knowen and believe to the charite that god hath in us. god is charite, and he that dwelte in charite dwelte in god, and god in him. in this thing is the parfyte charite of god with us, that we hauet strete in the daie of doom, for as he is, also we ben in this world. strete is not in charite, but parfyte charite putth out strete. for strete hath payne, but he that dredeith is not parfyte in charite. therfore loue we god, for he louyde us biore. if anye man seith, that I loue god, and hatith his brothere, he is a lier. for he that loueth not his brothe which he seeth, hou mai he loue god whom he seeth not? and we hau this commandement of god, that he that loueth god loue also his brothere.

CHAP. V.

EACH man that beliueeth that iesu is crist is born of god, and each man that loueth him that gendrith loueth him that is born of him. in this thing we knowen, that we louen the children of god, whanne we louen god and doen hise maundements. for this is the charite of god that we kepe hise maundements, and hise maundements ben not heuy. for all thing that is born of god overcometh the world, and this is the victorie that overcometh the world, oure feith. and who is he that overcometh the world but he that beliueeth that iesus is the sone of god? this is iesus crist that cam bi watir and blood, not in watir oonli, but in watir and blood: and the spirit is he that witnesseith, that christ is treuthe. for three ben that gyven witnessynge in heuen, the fadir, the sone, and the hooli goost, and these three ben oon. and three ben that gyven witnessynge in erthe, the spirit, watir and blood, and these three ben oon. if we resseyuen the witnessynge of men, the witnessynge of god is more. for this is the witnessynge of god that is more, for he witnesse of his sone. he that beliueeth
into the sone of god hath the witnesssyng of god in hym. he that bileueneth not to the sone makith hym a lier, for he bileeueth not in the witnesscyng that god witnesside of his sone. and this is the witnesscyng for god gaf to you euerlastinge lyf, and this lyf is in his sone. he that hath the sone of god hath also lyf, he that hath not the sone of god hath not lyf. I write to you these things, that ye wite that ye han euerlastinge lyf whiche bileuuen in the name of goddis sone. and this is the trist which we han to god, that what euer thing we axen aften his wille, he schal heere us. and we witen that he heerith us, whettynge thing we axen, we witen that we han the *thingis whiche we axen of hym. he that woot that his brother synneth a synne not to the deeth, axe he and lyf schal be gounu to him that synneth not to deeth. ther is a synne to deeth, not for it I seie that *ony preie, ech wickidnesse is synne, and *ther is synne to deeth. we witen that ech man that is born of god synneth not, but the generacion of god kepith hym, and the wickid touchith hym not. we witen that we ben of god, and al the world is sett in yuel. and we witen that the sone of god cam in fleische and gaf to us witt, that we knowe verrei god, and be in the verrei sone of hym. this is verrei god, and euerlastynge lyf. *my litle sones kepe ye vou fro mawmetis.

here endith the firste epistle of ioon, and bigynneth the secounde epistle.

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the firste chap.

HE eldere man to the chosun ladi and to hir children whiche Itrue in treuth, and not falsone, but also alle men that knowen treuth. for the treuth that dwel lith in you, and with you schal be withouten ende. grace be with you, merci and pees of god the fadir and of iues crist the sone of the fadir in treuth and charite. I ioide ful mych for I founfd of thi sones goynge in treuth as we resseyuyden maundement of the fadir. and now I preie thee ladi, not as witynge a newe maundement to thee, but that that we hadden fro the bigynnyng that we loue ech othure. and this is charite, that we walke aften hise maundements. for this is the com-

maundement, that as ye herden at the bigynnyng walke ye in him. for manye disseuyers wenten out into the world which knewlichen not that iues crist han come in fleische. this is a disseuyer and anticrist. se ye yousilif lest ye leessen the thingis that ye han wrought, that ye resseyue ful mede. witynge that ech man that goith before and dwellith not in the teching of crist hath not god. he that dwellith in the teching hath bothe the sone and the fadir. if ony man cometh to you, and bringith not this teching, nyle ye resseyue him into hous, neithere seie to him heil. for he that seith to him heil, comyneth with hise yuele werkis. lo I before selde to you that ye be not confoundid in the dai of oure lord iues crist. I have no thingis to write to you, and I wolde not bi parchemyn and enke, for I hope that I schal come to you and speke mouth to mouth that youre ioie be ful. the sones of thi chosun sistir greeten thee well. the grace of god be with thee. amen.

Here endith the secounde pisile of ioon, and bigynneth the thridde.
HE elde man moast dore brothir whom I love in treuth. moost dore brother of alle things I make preier that thou entre and fare welefuli, as thi soule doith welefuli. I ioiede greetli for britheren camen and baren witnesseyng to thi treuth as thou walkist in treuth. I haue not more grace of these things than that I heere that my sones walke in treuth. moost dore brothir, thou doist feithfully whateuer thou worchist in britheren, and that into plegyns which yeldiden witnesseyng to thi charite in the sigt of the chirche, whiche thou ledist forth and doist wel worthili to god, for thei westen forth for his name, and tooken no-
thing of bethene men, therfore we owen to resseyue suche that we be cenne worcheris of treuth. I hadde write perauenture to the chirche, but this distreypes that loueth to bere primacie in hem resseyuehen not us. for this thing if I schal come I schal moneste his werke, whiche he dooth chidinge agens us with yucl wordis, and as if these thingis suffisten not to him, neither he resseyuehen britheren, and forbedith hem that resseyuen and putoff out of the chirche. moost dore brothir, nyce thou sue yuel thing, but that that is good thing, he that doith wel is of god, he that doith yuel seeth not god. witnesseyng is yoldun to deme-
torie of alle men, and of treuth he siff. but also we beren witnesseyng, and thou knowist that oure witnesseyng is trewe. I hadde many thingis to write to thee, but I wolde not write to thee bi enke and penne, for I hope soone to se thee, and we schulen speke mouth to mouth. pees be to thee, frendis greeten thee wel, greete thou wel frendis bi namis.
here endith the thriddle pistil of ioum, and bigynneth the pistil of iudas.

Judas the seruant of Ieshu crist and brother of Iames to these that ben loued, that ben in god the fadir, and to hem that ben clepid and kept of ihesu crist, merci and pees and charite be fyled to you. moost dore britheren, I doinge al bisynesse to write to you of youre comyn licelthe hadde nede to write to you, and preie to strye strongli for the feith that is oonys takun to seyntis. for thynounen unfaithful men pryueli entriden that weren sum tymse biore write into this doom, and overturnen the grace of oure god into leccberie, and denyen him that is oouli a lord, oare lord ibesu crist. but I wolde moneste you oonys that wien alle thingis, that ibesu sawyde his peple fro the lond of egipte, and the seconud tymse loste hem that bileuyden not. and he reseru ye undir derknesse auigeli that kepsten not her prynshood, but forsooken their hous into the doom of the great god into everlastinge boondis. as sodom and gomorre and the yng coostid citees that in lyk maner diden forny-
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WOO to hem that wenten the wele of caym, and that ben shed out bi erroor of baham for mede, and perischeden in the agenselwynge of chore. these ben in her metis feestinge togifde to filthe, withouoten drede fedinge hemisiff. these ben cloudis withouoten wair, that ben borun aboute of the wyndis. herwesst trees without fruyt, twies deed, drawn up bi the roote, watis of the wood see fomyngue out her confusionis, erringe sterris to whiche the tempest of derknessis is kepte withouten ende. but enoch the seuenbe fro adam profeciede of these and seide, lo the lord cometh with hise hooli thouysynds to do doom agens alle men, and to repreue alle unfaithful men of alle the werkis of the wickidnesse of them bi whiche thei dieden wickedly, and of alle the harde wordis that wicked synneris han spoke agens god. these ben "gruccheris ful of playnis, wandringly aftir her desyres, and the mouth of hem spekith pride, worschipinge persoons because of wynnynge, and ye moost dere britheren, be myndeful of the wordis whiche ben bifo rseid of apostlis of oure lord ihesu crist, whiche seiden to you, that in the laste tymes there schulen come "gilorls, wandringly aftir her owne desires, "not in pitee. these ben whiche departen hemsiff, beestli men not hauynge spirit, but ye moost dere britheren aboue bils yousiff on youre moost hooli feith, and preie ye in the hooli goost, and kepe yousiff in the loue of god, and abide ye the merci of oure lord ihesu crist into lyf eternlynginge. and repree ye these men that ben demed, but saue ye hem, and take ye hem fro the fier. and do ye merci to othere men in the drede of god, and hate ye also thilke defouled coote which is fleischel, but to him that is mygdi to kepe you without synne, and to ordeyne bifo the sigt of his glorie you unwemmed in ful out in the comyng of oure lord ihesu crist. to god aloone oure sauyour bi ihesu crist oure lord be glorie and magonyfying, empire and power bifo alle worlds, and now and into alle worlds of worldis, amen.

here endith the pistil of iudas and bigynmeth the prolog on apocalips.
APOCALIPS.

said apocalips, that is to seie, revelacioun. for here it is conteyned, that god schewide to icion, and icion to hooli chircbe, hou greete thingis hooli chircbe suffride in the firste tyne, and now suffrith and schal suffr in the laste tyne of antichrist, whanne tribulacioun schal be so green that if mow be, thei that ben chosun be moved. and whiche medis sche schal resseyue for these tribuliacions, now and tyne to come, that meedis that beth bihote maken hir glad whom the tribuliacions that ben teold makith aferd. theryfore this book among othere scripturis of the newe testament is clepid bi the name of prophecie, and it is more excellent than othiere prophecie, for as the newe testament is worthier than the oold, and the gospel than the lawe, so this prophecie passith the prophecies of the old testament, for it schewith sacramentis that ben now * a parti fullicid of crist, and of hooli chircbe, or ellis for to othire is *oon maner profecie, but to this is three manere profecie goun toigidre, that is of that that is passid, and of that that is present, and of that that is to come. and to conforme the auctorite of it, ther cometh the auctorite of hym that sendith, and of hym that berith, and of hym that resseyueth. he that sendith is the trynyte, he that berith the aumgel, he that resseyueth icion. but whanne these thingis ben schewid to icion in visioun, and ther ben three kyndis of visiouns, it is to se undir which kynde this be contened. for sum visioun is bodilie, as whanne we seen ony thing with bodilie igen. sum is spiritual or ymagnairie, as whanne we seen slepynge or ellis wakypnge we biholden the ymagis of thingis bi whiche sum othir thing is signyfied. as faro slepynge sig eersis of corne, and moises wakynge sig the buysh brene. anothir visioun is of undersynding, as whanne thorough reuelacioun of the hooli goost, thorough undersyndondyng of thoght, we consevyn the trefu of mysteris, as icion saug the thingis that beth conteyne in this book. for not oothl he saug in spirit the figuris, but also he undersocht in thoght the thingis that weren signyfied bi hem. icion sig and wrooth in the ise of pathmos whanne he was exiled of domycian the moost wicked prince, and a cause compellide hime to write. for while he was holdun in outlawrie of domycian in the ise of pathmos in the chiris that he hadde governed ther weren sprugun manye vices and dyerce errors. for ther weren summe eretis khere that seiden, that Crist was not tofore marie, forasmich as he was in tyne borun of hir. whiche eretis icion in the bigyning of his gospel undirnymeth and seith, in the bigyning was the sone: and in this book whanne he seith, I am *alpha and oo, that is the bigyning and the ende. Summe also seide, that hooli chircbe schulde ende tofore the ende of the world, for *charge of tribuliacions, and that it schulde not *undirfonge for hir trauel euerlastinge neede. theryfore icion willyng to distrie the erouris of these, schewid that crist was bigyning and ende. wherefore ysay seith, tofore me was no god forumeed, and afir me ther schal not be, and that hooli chircbe thoroughe exercise of tribuliacions schal not be endid, but schal profite, and for hem resseyue an euerlasting meede. Joon wryth to the seene chircbeis of ase, and to her seene bishopis of the forseid thingis, enfoirmynge and techinge bi hem al the general hooli chircbe. and so the mate of icion in this werk is, speciallich of the chircbe of ase, and also of al hooli chircbe what sche schal suffre in this present tyne, and what sche schal undirfonge in tyne to come. and his entent is to stire to pacience which is to be kept, for the trauel is shor and the meede greet. the maner of his tretyng is such; first he sett biore a prolog and a saltuacioune where he maith the heeris benynghe, and takyng wil tent, and whanne he hath sett it tofore he cometh to the telling. but to fore his tellyng he schewid, that crist is euer withouten bigyning and withouten ende, reberysing him that speikt, I am alpha and oo, bigyning and ende. afirward he cometh to his tellyng, and departith it into seene visiouns. and whanne thei ben endid, this book is endid. he settith tofore the prolog and seith, the apocalips of ihesu crist. undersyondne that this is as it is in othire; the visioun of isaie, and also the parablis of salame. Jeron in his prolog on this apocalips seith al this.

Pocalips of Ihesu Crist which god gaf to him to make open to hise seruannts, which thingis it bihoueth to be maad soone. and he signifieth sendinge bi his auangel to his seruannt ione, which bare witnessyng to the word of god, and witnessyng of Ihesu Crist in these thingis what euer thingis he saygh. Blessid is he that reidth and he that heerith the wordis of this prophecye, and kepith the thingis that ben written in it, for the tyme is nygh. ione to seuen chirchis that ben in asie, grace and pees to you of him that is, and that was, and that is to comynge. and of the seuen spiritis that ben in the sigt of his trone, and of Ihesu Crist that is a feithfull witnessse, the firste bigetun of deede men, and prynces of kyngis of the erthe, which louyde us & waischide us fro oure synnes in his blood, and made us a kingdom and prestis to god and to his Fadir: to hym be glorie and empire into worldis of worldis amen. lo he cometh with clowdis and ech ige schal se him, and thei that prickide him, and alle the kynredis of the erthe schulen biwele hensilff on hym, ghe amen. I am alpha and oo the bigynnyng and the ende seith the lord god that is, and that was, and that is to comynge alnygdi. ione youre brother and partener in tribulacion and kingdom and pacienc in Crist Ihesu, was in an iel that is clepid pathmos for the word of god and for the witnessyng of Ihesu. I was in spirit in the lordis dai, and I hearde biliynde me a greet voice as of a trumpe seyng me to write thou in a booke that thing that thou seest, and sende to the seuen chirchis that ben in asie, to effesus, to Smyrma, and to Pergetunus, and to Tiatira, and to Sardis, and to Philadelphia, and to Laodicia. and I turnyde that schulide se the vois that spak with me and I turnyde and I saig seuen candelstickis of gold, and in the myddyld of seuen golden candelstickis oon lyk to the sone of man *clothid with a long garnement, and gird at the tetis with a goldun girdil. and the heed of him and hise heeris weren white as white wolfe, and as snow. and the ige of hym as fawme of fier, and hise feet lyk to *laton as in a brennyng chymney. and the vois of hym as the vois of manye wafres. and he hadde in his righthond seune sterris, and a sword scharp *on eneure either side wente out of his mouth, and his face as the sunne schyneth in his vertue, and whanne I hadde seyn lim I felde down at hise feet as deed. and he puttid his rightrond on me and seide, nyle thou drede, I am the firste and the laste, and I am aluyce and I was deed and lo I am luyngye into worldis of worldis, and I haue the keys of deeth and of helle. therfore write thou whiche thingis thou hast seyn, and whiche ben, and whiche if bihoueth to be don aftir these thingis the sacrament of the seuen sterris whiche thou sigest in my righthond, and the seuen golden candelstickis: the vi sterris ben angelis of the seuen chirchis, and the seuen candelstickis ben seuen chirchis.

Chap. II.

And to the angel of the chirche of effesus write thou these thingis. seith he that holdith the seuen sterris in his righthond; which walketh in the myddyld of the seuen gol- dun candelstickis. I woot thi werkis and travail and thi pacienc, and that thou maist not suffre yuelde men. and thou hast assaied hem that seien that thei ben apostils and ben not, and thou hast foundun hem lieris, and thou hast pacienc, and thou hast suffrid for my name and failidist not. But I haue agens thee a fewe thingis, that thou hast left thi firste char- rite. therfore be thou myndful fro when thou hast falle, and do penance, and do the firste werkis, either ellis I come soone to thee, and I schal moue thi candelsticke fro his place, but:

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* vestium potere.  
* aurichalco.  
* utraque parte.
thou do penaunce. but thou hast this good thing, that thou hast dist the desis of nycho-
laitis the whiche also I hate. he that hath
eris heere he what the spirit seith to the chir-
chis. to him that overcometh I schal gyue to
ele of the tree of lyf that is in the paradys of
my god. and to the angel of the chirche of
"sonyrina write thou these thingis. seith the
firste and the laste that was deade and lyeth.
I woot thi tribulacioun and thi pouert, but
thou art riche. and thou art blasfemed of hem
that seien that thei ben lewes and ben not, but
ben the synagoge of sathanas. drome thou no-
thing of these thingis which thou schalt suffere.
I to the deuel schal sende summe of you into
prison that ye be temptid, and ye schulen
haue tribulacioun ten daies, be thou fethful
to the deeth, and I schal gyue to thee a crowne
of lyf. be that hath eoris heere he what the
spirit seith to the chirchis, he that overcometh
schal not be birt of the seconde deeth. And
to the aungel of the chirche of pergamus write
thou, these thingis seith he that hath the
swerde scharpe on ech side. I woot where
thou dwellist, where the see of sathanas is,
and thou holdest my name, and deneydist not
my feith. and in the daies was antias my
faithful witenesse that was slain at you where
sathanas dwellith. but I haue agens thee a
fewe thingis, for thou hast there men holdinge
the techyng of balaam which taugte balac for
to sende schaundre before the sonses of israel
to ete of sacrifises of idolis, and to do fornyc-
cacioun; so also thou hast men holdinge the
techynge of nychoyaitis. also do thou pen-
aunce, if ony thing lese I schal come soone
to thee, and I schal fyte with them with the
swerd of my mouth. he that hath eoris heere
he what the spirit seith to chirchis. to hym
that overcometh I schal gyue an aungel mete
hid, and I schal gyue to him a whyt stoon,
and in the stoon a newe name writun, which
no man knowith but he that takith. and to
the aungel of the chirche of tiatira, write thou
these thingis seith the sone of god that hath
igyn as flawe of fier, and hise feet lyk latoun.

I knowe thi werkis and seith and charite, and
thi seruycye and thi pacience, and thi laste
werkis mo than the former. but I have agens
thee a fewe thingis for thou suffrith the wo-
man isabel which seith that sche is a profetessae
to teche and disseyue my seruantis to do lec-
ccherie, and to ete of thingis offenid to idolis.
and I gat to hir tyme that sche schalde do pe-
naunce, and sche wolde not do peneaunce of
hir fornicyacioun. and le I sende hir into a
bed, and thei that doen leccheries with fyr
schulen be in moost tribulacioun but thei do
peneaunce of hir werkis. and I schal sile hir
sones into deeth, and alle chirchis schulen wite,
that I am serchinge reynes and hertis, and I
schal gyue to ech man of you affer hir werkis.
and I seie to you and to othier that ben at tie-
tire, whoeuer han not this techyng, and that
knewen not the bignesse of sathanas, hou thei
seien I schal not sende on you another charge,
netheles bolde ye that that ye han til I come.
and to hym that schal overcom, and that schal
kepe til into the ende my werkis, I schal gyue
power on folkis, and he schal goaverne hem in
an yrun yerd, and thei schulen be brokun to-gidre as a vessyl of a potter, as also I ressey-
uyde of my fadir, and I schal gyue to hym a
morewe sterre. he that hath eoris heere he
what the spirit seith to the chirchis.

III.

And to the aungel of the chirche of sardis
write thou. these thingis seith he that
hath the seenee spiritis of god, and the seenee
sterres. I woot thi werkis, for thou hast a
name that thou lyuest and thou art doed. be
thou wakynge, and conferme thou othere
thingis that weren to dyeing. for I fynde not
thi werkis fulle before my god, therefor haue
thou in mynde hou thou resseyuydist and her-
dist, and kepe and do peneaunce. therefor if
thou wake not, I schal come as a nygt theef
to thee, and thou schalt not wite in what our
I schal come to thee. but thou hast a fewe
APOCALIPS.

names in sardis whiche han not defoulded her clothis, and the schulen walke with me in white clothis for thei ben worthi. he that ouercometh schal be clothid thus with white clothis, and I schal not do awai his name fro the book of lyf, and I schal knowleche his name before my fadir, and before hise angellis. he that hath eers heere he what the spirit seith to the chircis. and to the swngel of the chircis of filadelfie write thou these thingis seith the hooli and trewe that hath the keie of daven, which openeth and no man closith, he closith and no man openeth. I woot thi werkis, and lo I gaf bfore thee a dore openeth which no man mai close. for thou hast a little vertue, and hast kept my word, and denyest not my name. lo I schal gyue to thee of the synagoghe of sathanas whiche seien that thei ben lewis and ben not but lien. lo I schal make hem that thei come and worschipe bfore thi feet, and thei schulen wite that I louse thee, for thou kepest the word of my pacience, and I schal kepe thee fro the our of temptacioun that is to comynge into al the world to tempte men that dwellen in erthe. lo I come soone, holden thou that thou hast, that no man take thi crowne. and hem that schal ouercome I schal make a pilier in the temple of my god and he schal no more go out. and I schal write on him the name of my god, and the name of the cIZE of my god, of the newe jerusalem that cometh down fro heuene of my god, and my newe name. he that hath eers heere he what the spirit seith to the chircis. and to the swngel of the chircis of laodice, write thou these thingis seith amen, the faithful wisdome and trewe which is bignyning of goddis creature. I woot thi werkis, for neither thou art coold, neither thou art hoot, I wolde that thou were coold euer hoot, but for thou art lewe, and neither coold neither hoot, I schal bigyyna to caste thee out of my mouthe. for thou seist that I am riche and ful of goodeis, and I haue rede of nothing, and thou woost not that thou art a wrecche and wrecchful, and pore and bylynde and nakid. I counsele thee to bie of me brent gold and preued, that thou be maad riche, and be clothid with white clothis, that the confusion of thi nakidnesse be not seen, and anoynye thin igen with a col- lerie that thouse. I repreve and chastise whom I loue, threfore sue thou goode men and do penance. lo I stonde at the dore & knoke, if ony man heereth my vois and openeth the gate to me I schal entre to hym and soupe with hym, and he with me. I schal gyue to him that schal ouercome to sitte with me in my trone, as also I ouercam and saat with my fadir in his trone. he that hath eers heere he what the spirit seith to the chircis.

III.

AFTIR these thingis I saigh and lo a dore was opened in heuene, and the first vois that I herde was as of a trumpe spekyng with me. and seide, stie thou up hidir, and I schal schewe to thee whiche thingis it bhoueth to be don soone aftir these thingis. anoone I was in spirit, and lo a seete was sette in heuene, and upon the seete oon sitynge, and he that saat was lyk the sigt of a stoon iaspis and to sardyn, and a reynebowe was in cumpas of the seete lyk the sigt of smaradyn. and in the cumpas of the seete weren xxiii smale seetis, and aboue the trones foure and twenti elde men sittinge hiled aboute with white clothis, and in the heedis of hem goldun crownes, and leites and voices and thundyringis came bout of the trone, and seene laumpis brennyngis bfoire the trone, whiche ben the vij spiritis of god, and bfore the seete as a see of glas lyk a cristal, and in the myddil of the seete, and in the cumpas of the seete foure beestis ful of ighen bfoire and blynde. and the firste beeste lyk a lione, and the seconde beeste lyk a calf, and the thridde beeste hauynge a face as of man, and the fourthe beeste lyk an egle flynge. and the foure beestis hadden ecury of hem sixe wynnys, and al aboute and withynne thei weren ful of ighen. and thei hadden not reste dai and nyght, seiyng, hooli, hooli,

* foure and twenty.

I I
hooli, the lord god almyghti that was and that is, and that is to comynge. and whanne the foure beeasis gaven glorie and onour and bles-
syng to hym that saat on the trone that luyeth into worldis of worldis, the foure and twenti eldre men felden doun before hym that saat on the trone, and worschipiden him that luyeth into worldis of worldis, and thei casten her crowns before the trone and seilden, thou lord oure god art worthi to take glorie and onour and vertue, for thou madist of nought alle thingis, and for thi wille tho weren and ben mead of nought.

Chap. V.

And I saigh in the righthond of the sittir on the trone, a book writun withynne and without, and seelid with seuen seelis. and I sigh a strong angael prechinge with a greet voys, who is worthi to opene the book, and to undo the seelis of it? and noon in he-
vene, neither in erthe, neither undir erthe myghte opene the book neither bithulde it. and I wepte mych, for noon was foundun worthi to opene the book neither to se it. and oon of the eldre men seide to me, wepe thou not, lo a lioun of the lynam of iuda, the roote of daviad hath overcomen to opene the book, and to undo the seuen seelis of it. and I saigh, and lo in the myddil of the trone and of the foure beeasis, and in the myddil of the eldre men, a lombe stondinge as slayn that hadde seuen horns, and seuen ighen whiche ben seuen spiritis of god sento into al the erthe.

and he cam and took of the righthond of the sitter in the trone the book. and whanne he hadde opened the book the foure beeasis and the foure and twenti eldre men felden doun before the lombe, and badden ech of hem har-
pis, and golden violis ful of odours whiche ben the preiers of seintis. and thei sungen a newe song and seilden, lord oure god thou art worthi to take the book, and to opene the seelis of it: for thou were slayn and agen boughtist us to
god in thi blood, of ech lynam and tunge and peple and nacioun, and madist us a kyngdom and prezestis to oure god, and we schulen regne on erthe. and I saigh and herd the voice of manye angelles al aboute the trone, and of the beesitis & of the eldre men. and the nonombre of hem was thouysyndis of thouysyndis seynge with a greet voice, the lombe that was slayn is worthi to take vertue and godhed and wisdom and strengthe and onour and glorie and bles-
syng, and ech creature that is in heuene, and that is on erthe, and undir erthe, and the see, and whiche thingis ben in it, I herde alle seynge to him that sat in the trone, and to the lombe, blessing and onour, and glorie and power into worldis of worldis; and the foure beeasis seilden, amen. and the foure and twenti eldre men felden doun on her faces and wors-
schipiden him that luyeth into worldis of worldis.

Cap. VI.

And I saigh that the lombe hadde opened oon of the seuen seelis, and I herde oon of the foure beeasis seynge as a voice of thundir, come and se. and I saigh, and lo a whyt hors, and he that sat on hym hadde a bouwe, and a crowne was goun to him, and he wente out overcomynge that he schulle overcome. and whanne he hadde opened the second seel, I herde the seconde beeaste seynge, come thou and se. and another redd hors wente out, and it was goun to him that saat on him, that he schulle take pees fro the erthe, and that thei sle togidere hemstiff, and a greet swerd was goun to hym. and whanne he hadde opened the thirde seel, I herde the thirde beeaste seynge, come thou and se. and lo a blak hors, and be that saat on him hadde a balance in his bond. and I herde as a voz in the myddil of the foure beeasis, seynge, a *bilibria of wheete, for co peney, and three bil-
libris of börli for a peney, and hirte thou not wyn ne oile. and whanne he hadde opened

*bilibria.
the fouther seel I herde a voice of the foure
beestis seiyng, com thou and se, and lo a
pole hors, and the name was death to him
that sat on hym, and helte sayde hym, and
power was goun to him on foure parties of
the erthe for to ale with sword and with
hunger and with death and with beestis of the erthe.
and whanne he hadde opened the fiftseel, I
saigh under the anter the souls of men slayn
for the word of god and for the wittnesseyng that
thei badden: and thei cryde with a greet voys
and seidens, hou long thou lورد that art hooli
and trewe deacest not, and vengist not oure
blood of these that dwellen in the erthe? an
white stooles, for ech soule a stoole, weren goun
to hem, and it was seid to hem, that thei
schulen reste ght a liitl tyme, til the noumber
of her felowis and her britheren be fulfield: that
ben to be slayn, as also they. and I saigh
whanne he hadde opened the sixte seel, and
lo a greet erthen that was maad, and the
sunne was maad blak as a saak of heire, and al
the moone was maad as blood: and the sterris
of heuen felden down on the erthe, as a figne
tree: senda hise unripe- fgis, whanne it is
mowed of a greet wynd. and heuenene wente
aweis in a book of itsalf seyn: and alle soucreyns
and ylis weren mowed fro heire places.
and kyngis of the erthe and prynces and tribu-
bunes and riche and strengte, and ech boond
man and fre man hidden hem in demens and
stoonyys of hillis. and thei selen to hillis and
to stoonyys, faile ghe on us and hide ghe us fro
the face of hym that sittith in the trone, and
fro the wrathethe of the lombe: for the greet
dai of her wrathythe cometh, and who schal
mowe stonde?

Chap. VII.

AFTIR these thingis I saigh foure aungelis
stondinge on the foure corneries of the
erthe, holdinge foure wyndis of the erthe that
thei blewyn not on the erthe, neithir on the see,
neither on oak tree. and I saigh anothir aungel
styhng fro the risynge of the sunne, that
hadde a signe of the lyuyng god. and he
cryde with a greet voice to the foure aungels
to whiche it was goun to noye the erthe and
the see and seide, nyle ghe noye the erthe and
see. neithir trees til we marken the seruauntis
of oure god in the forbeedes of hem. and I
herde the noumber of men that weren markid
an hundride thousande and foure and fortii
thousande markid, of eueri lyncage of the sones
of Israel. of the lyncage of Iuda twelue thous-
ande markid. of the lyncage of ruben twelue
thousande markid. of the lyncage of gad
twelue thousande markid. of the lyncage of
aser twelue thousande markid. of the lyncage of
neptalyn twelue thousande markid. of the
lyncage of manasse twelue thousande markid.
of the lyncage of symeon twelue thousande
markid. of the lyncage of leyi twelue thousande
markid. of the lyncage of isaacar twelue thous-
ande markid. of the lyncage of zabulon twelue
thousande markid. of the lyncage of ioseph
twelue thousande markid. of the lyncage of
beniamyn twelue thousande markid. aftir
these thingis I saigh a greet peple whom no man
myghte noumber of alle folke and lyncages and
peoples and langage stondinges biore the trone
in the sight of the lombe. and thei weren
clothid with white stooles and palmyes weren
in the bondis of hem. and thei crieden with greet
voice and seiden, helthe to oure god that sittith
in the trone, and to the lombe, and alle
aungelis stooeden al aboute the trone, and of
the eldre men and of the foure beestis. and
thei felden down in the sight of the trone on her
faces, and worshipped god and seiden, amen,
blessing and clereenesse and wisdom and doing
of thankynges and onour and vertue and
strengthe to oure god into worldis of worldis,
amen. and oon of the senyours anaweride
and seide to me, who ben these that ben
clothid with whyte stooles, and fro whens
came thei? and I seide to him, my lord thou
woost. and he seide to me, these ben thei
that camen fro grett tribulacione, and wais-
schiden her stoole and made hem white in the
blood of the lomb. therfore thei ben before
the trone of god, and serven to him dai and
nayght in his tempyle and he that sittith in the
trone dwelleth on hem, thei schulen no more
hunger ne thriste, neither sunne schal falle on
hem, ne any beast. for the lombe that is in
the myddel of the trone schal gouverne hem, and
schal lede forth hem to the wells of watre of
lyf, and god schal wipe awel ech teer fro the
ighen of hem.

Chap. VIII.

And whanne he hadde opened the se-
seventh seel, a silence was maad in heuene
as half an our. and I saigh seueene angels
estandinge in the sight of god, and seueene
trumpis weren ghouun to hem. and anothere
angels cam and stood before thei aiter, and
hadde a goldun censer. and manye encenas
weren ghouun to him in the trone of god. and
the smoke of encenas of the trone of god stiede up fro
the angels bond before god. and the angels took the censer, and fillide it
of the fier of the aiter, and casteide into erthe.
and thundris and voices and letingis weren
maad, and a grett erthe mouyng. and the
seuen angels that hadde seuen trumps
made hem redi that thei schulden trumpe.
and the firste angell trumpeide, and hail was
maad & sier meynyd togidre in blood, and it
was sent into erthe. and the tridde part of
the erthe was brent. and the tridde part of
trees was brent, and al the grewe gras was
brent, and the secunde angell trumpeide and
as a grett bille breynyngfe with fire was cast
into the see. and the tridde part of the see
was maad blood, and the tridde part of crea-
ture was dead that hadde lyves in the see,
and the tridde part of schippes perischide.
and the tridde angell trumpeide, and a grett

Chap. IX.

And the fift th angell trumpeide, and I
saigh that a sterre hadde tale don out of
heuene into erthe, and the keye of the pitt of
depesne was ghouun to it, and it opeide the
depesne, and a smoke of the pitt stig-
bide up as the smoke of a grett furnes. and
the sunne was derkid and the sier of the smoke
of the pitt, and locustis wenten out of the
smoke of the pitt into erthe, and power was
ghouun to hem as scropiouns of the erthe han
tower. & it was comaundid to hem, that
thei schulden not hirte the gras of the erthe,
neither ony green thing, neither ony tree, but
oonli men that had not the signe of god in her
forhesid. and it was ghouun to hem that thei
schulden not sle hem, but that thei schulden be
turmentid fyue monethis, and the turmente-
ing of hem as the turmentoing of a scropiou
whanne he smitith a man. and in the daises
men schulen seke deeth, and thei schulen not
fynde it, & thei schulen desire to dye, and deeth
schal fee from hem. and the likenesse of locus-
tus ben lyk horsis mad redi into bateil, and
on the heedis of hem as crownes lyk golde, and
the faces of hem as the faces of men. and
thei hadden heeres as heeres of wyvmen, and
the teeth of hem were as teeth of lions, and
thei hadden haburions as ryb haburions, and
the voices of her wings as the voice of charis
of manye horsis rennyge into bateil, and thei
hadden taillis lyk scorpions, and prickis
were in the taillis of hem, and the myght of
hem was to noye men fyse monethis. and thei
hadden on hem a kyng the angel of depesesse
to whom the name bi ethew is laabedon, but
bi greek apollion, and bi latyn he hath a
name externymans that is a destrier. oo woe is
passid, & lo ghit com twei woos. Aftir
these things also the sixte angel trompide;
and I herde a voice fro foure corneris of the
golden suner that is before the ighen of god,
and seide to the sixte angel that hadde a
trumpe, unbynde thou foure angelis that ben
boundun in the great flood eufrates. and the
foure angelis were unboundun whiche were
redi into our and dai and monethe and gheer
to see the thridde part of men. and the
noumbre of the oost of horsmen was twenti
thousynde situhis ten thousynde, and I herde the
noumbre of hem, and so I saygh horsis in
visiou, and thei that saaten on hem hadden
firi haburions, and of incess, and of brymstooon.
and the heedis of the horsis were as
heedis of lions, and fyer and smoke and
brymstoon cometh forth of the mouth of hem.
of these three plages the thridde part of men
was slayn, of the fyer and of the smoke and of
the brymstoon that came out of the mouth
of hem, for the power of the horsis is in
the mouth of hem, and in the tailis of hem, for the
tailis of hem ben lyk to serpentis haunyge
heedis, and in hem thei noen. and the tothir
men that were not slayn in these plagis, nei-
thir diden penaunce of the werkis of her bon-
dis, that thei worschipiden not demaia and sym-
ylacies of goul and of siluer and of bras and
of stoon and of tree whiche neither moun se,
neither beer, neither wande: and diden not
penaunce of her mansleyngis, neither of wic-
checraftis, ne her fornycaious, neither of
her thefis weren slayn.

Chap. X.

A ND I saigh another strong angel com-
ynge down fro heuene clothid with a
clowde. and the reynbouwe on his heed. and
the face of him was as the sunne, and the feet
of him as a piler of fyer, and he hadde in his
hond a litil book openid. and he sette his
right foot on the see, and the lift foot on the
erthe, and he criede with a greet voice as a
lioun whan he sorth. and whanne he hadde
cried the vii thundris spakn her voices. and
whanne the seuen thundris hadden spokun her
voices, I was to writynge. and I herde a voice
fro heuene seynge, marke thou what thingis
the seuen thundris spaken, and nyle thou
write hem. and the angel whom I saigh
stondinghe abowe the see and abowe the erthe
lifte up his honde to heuene and swoor bi hym
that lyethyst into woldis of wordis, that made
of nought heuene and tho thingis which ben in
it, and the erthe and tho thingis that ben in it,
and the see and tho thingis that ben in it, that
tyme schal no more be, but in the daies of the
voice of the seuenthe angel whanne he schal
bigynne to trumpe the mysterie of god schal
be endid as he prechide bi thise seuantaunts pro-
phetis. and I herde a voice fro heuene est-
soone spekinghe with me, and seynge, go thou
and take the book that is opened fro the hond
of the angel that stondid abowe the see and
on the lond. and I wente to the angel and
seide to him that he schulde ghyue me the
book. and he seide to me, take the book and
deuoure it, and it schal make thi wombbe to be
bittir, but in thi mouth it schal be swete as
hony. and I took the book of the angelis
hond and devoureide it, and it was in my mouth
as swete hony, and whanne I hadde devoured
it my wombbe was bittir. and he seide to me,
it liboueth thee estsonne to prophecie to be-
thene men and to peplis and to langagis & to
manye kingis.
Chap. XI.

And a rehed lyk a gherd was ghoun to me, and it was seid to me, rise thou and mete the temple of god and the auter, and men that worshijpen in it, but caste thou out the forgherd that is withoute the temple and mete not it, for it is ghounn to bethene men. and thei schulen desoule the hooli citee bi fourti monethis and twyne, and I schal ghyue to my tweie witnessis, and thei schulen profecie a thousynde daies two hundrude and sixti, and schulen be clothid with sackis. these ben twyne olyves, and twi candelstickis, & thei stonden in the sight of the lord of the erthe. and if ony man wil anoye hem fer schal go out of the mouth of hem and schal deouere her enemies, and if ony wil hirte hem, thus it bihoueth him to be slayn. these han power to close heuene that it reyne not in the daies of her profecie, and thei han power on wattris to turne hem into blood, and to snyte the erthe with eueri plaghe, and as ofte as thei wolen, and whanne thei schulen ende her witnessynge, the beeste that stieth up fro depeness schal make batel aghens hem, and schal overcon heme, and schal sle hem. and the bodies of hem schulen ligge in the streets of the great citee that is clepid goostil sodom and egip where the lord of hem was crucified. and summe of lynnagis and of peplis and of langage and of bethene men schulen se the bodies of hem bi three daies and an halfe, and thei schulen not suffer the bodies of hem to be put in bivels. and men enabitynye the erthe schulen huie ioie on hem, and thei schulen make myrie, and schulen sende ghiis to god, for these twei propheticis turmendien hem that dwellen on the erthe, and aftir three daies and an halfe the spirit of lyf of god entriere into hem, and thei stouden on her feet, and greet drede felde on hem that sigen hem. and thei herden a greet voice fro heuene seijynge to hem come up hidir. and thei stighiden into heuene in a cloude, and the enemies of hem sigen hem. and in that our a greet erthesomynge was maad, and the tenythe part of the citee felde doun, and the names of men seuene thousynde weran slayn in the erthesomynge, and the tothir weran sente into drede and ghauden glorie to god of heuene. the seconde woe is gon, and lo the thirde woe schal come soone. and the seyente angel trupide and greet voices weran maad in heuene & seiden, the riewne of this world is maad of oure lord and of crist his sone, and he schal regne into worldis of worldis amen. and the foure and twenty eldere men that sauten in her sectis in the sight of the lord felden on her faces and worschipiden god and seiden, we doen thankyngis to thee lord god almyghti which art and whiche were and which art to comynge, which hast takun the greet vertue and hast regned, and folkis ben wrooth, and thi wrath the cam, and tyme of deede men to be demed, and to gheide meede to thi seruaunts and prophelis and halweis and dresinge thi name to smale and to greete and to distrib hem that corrumpiden the erthe.

Chap. XII.

And the temple of god in heuene was opened, and the arke of his testament was seyn in this temple. and leitingis weran maad, and voices and thunders and erthesomynge and greet hail, and a greet signe apperide in heuene, a womman clothid with the sunne, and the moone undir bir feet, and in the heed of bire crowne of twelve sterris, and sche hadde in wombe and sehe crieth trauelyynge of child, and is turmentid that sche bere child. and anothir signe was seyn in heuene, and lo a greet reed dragoun that hadde seuene headis and ten hornys, and in the heeedis of him seuen diademis. and the tail of him drough the thridde part of sterris of heuene & sente hem into the erthe. and the dragoun stood before the womman that was to berynge child, that whanne sche hadde borun child he schulde
APOCALIPS.

Chap. XIII.

And I sigh a beeste stiyne up of the see.

hauynge seuen heedis and tre hornys:
and on hise heedis ten diademys, and on hise
heedis the names of blasemyn.

And the beeste

whom I saigh was lyk a c parde, and hise feet
as the feet of a bere, and his mouth as the
mouth of a lioun. and the dragoun hath his
verte and grete power to hym. and I saigh
oon of hise heedis as slayn into deeth, and the
wonde of his deeth was cured, and al erthe.

wondride aftir the beeste. and thei worschip-
iden the dragoun that ghad power to the beeste.

and thei worschipiden the beeste and seiden,
who is lyk to the beeste, and who schal mowe
fights with it? and a mouth spekyng grete
things and blasemyn was ghouyn to it. and
power was ghouyn to it to do two and fourti
monethis. and it openys his mouth into
blasemyns to god, to blasemyn his name and
his tabernacle and hem that dwellen in heune.

and it was ghouyn to him to make bateil with
seynitis and to overcume hem. and power was
ghouyn to him into ech lynage and peple and
langage and folk. and alle men worschipiden
it that dwellen in erthe, whoes names ben not
writan in the book of lyf of the lombe that was
slayn fro the bigynnyng of the world. if any
man hath eeris heere he. he that leideth into
cattifys, schal go into cattifys. he that sleeth
with swerd, it bihoueth him to be slayn with
swerd; this is the pacienne and the feith of
seynitis. and I saigh anothir beeste stiyne up
fro the erthe, and it hadde two hornys lyk the
lombe, and it spak as the dragoun, and died
at the power of the former beeste in his sight.

and it made the erthe & men dwellynge in it
to worschiphe the firste beeste whoes woulde of
deeth was cured. and it idde grete signes
that also it made fier to come douyn fro heune
into erthe in the sight of alle men. and it dis-
seuyeth men that dwellen in erthe for signes
whiche ben ghouyn to it to do in the sight of
the beeste, seynge to men dwellynge in erthe,
that thei make an ymage of the beest that hath the wounde of sword and lyuyde. and it was ghoun to him, that he schulde ghyue spirit to the ymage of the beeste, and that the ymage of the beeste speke, and he schal make that whoouere onoureyn not the ymage of the beeste be slayn. and he schal make al, smale and greete, and riche and pore, and fre men and boonde men to have a caretcer in her right-hond either in her forbeedes, that no man bie either selle but thei han the caretcer either the name of the beeste, either the noumbr of his name. beere he wisdom, be that hath understanding accounte the noumbr of the beeste, for it is the noumbr of men, and his noumbr is sise hundrید sixti and aixe.

Chap. XIII.

And I saigh, and lo a lumb stood on the mount of syn, and with him an hundrید thousynde and foure and fourti thousynde hauynge his name and the name of his fauir wrien in her forbeedes. and I herde a voice fro heuene as the voice of manye watris, and as the voice of a greet thundur. and the voice which I herde was as of many harpis harpinge in her harpis, and thei sung as a newe song before the seete of god, and before the foure beestis and senyouris. and no man myght seie the song but thei an hundrید thousynde, & foure and fourti thousynde that ben bought fro the erthe. these it ben that ben not defouled with wymmen, for thei ben virgynis. these synen the lumb whidir euer he schal go. these ben bought of alle men the firste fruytis to god and to the lomb, and in the mouth of hem leesin is not founyn for thei ben without warm before the trone of god. and I sigh anothir aungel sleying bi the myddil of heuene hauynge an euerlastinge gospel that he schulde preche to men sitynge on erthe, and on ech folk and lynage and langage and peple, and seide with a greete voice, drede ghe the lord, and gyue ghe to hym onour, for the our of his doom cometh, and worshipe ghe him that made heuene and erthe the see, and alle thin-gis that ben in hem and the wells of watris.

and anothir aungel says seiyynge, thike greeft babiloyne felde doune, felde doune which gyf drinke to alle folkis of the wyn of wrathithe of hir formication. and the thridre aungel su-cede hem and seide with a greet voice, if ony man worschiphe the beeste and the ymage of it, and takith the caretcer in his forheed either in his hond, this schal drynke of the wyn of goddis wrathithe that is mengid with cleer wyn in the cuppe of his wrathithe, and schal be turmentid with fier and brimston in the sight of hooli aungelis, and bifoire the sight of the lombe. and the smoke of her turmentis schal stie up into the worldis of worldis, neither thei han reste dai and nyght whiche worschipieth the beeste and his ymage, and if ony man take the caretcer of his name. here is the pacience of seintis whiche kepen the maundements of god and the feith of iheus. & I herde a voice fro heuene seiyynge to me, write thou blesssid ben deede men that dien in the lord, fro hennys forth now the spirit seith, that thei reste of her truels, for the werkis of hem seyn hem. And I saigh and lo a whyt cloude, and aboue the cloude a sitter lyk the sone of man hauynge lit his heed a goldun crowne, and in his hond a scharp siki. and another aungel wente out of the temple and criede with greet voice to hym that sat on the cloude, sende this siki and repe, for the our cometh that it be ropun for the corn of the erthe is rype. and he that saut on the cloude sente his siki into the erthe and reap the erthe. and another aungel wente out of the temple that is in heuene, and also he hadde a scharp siki. and another aungel wente out fro the auter, and hadde power on fier and watir. and he criede with a greet voice to him that hadde the scharp siki, and seide, sende thi scharp siki and kitte awel the elustris of the vineherd of the erthe, for the graspis of it ben rype. & the aungel sente his siki into the erthe and gaderide grapis of the vineherd of the erthe, and sente into the greet lake of goddis wrathithe. and the lake was trodun withoute the cite, and the blood wente out of the lake til to the bridels of horsis bî furlongis a thousynde and sise hundrید.
Chap. XV.

And I sigh another signe in heuene greet and woundeful, seuene anguelis hauynge the seuene laste veniuancis for the wraththe of god is endid in hem. And I saigh as a glasum see meymd with fyer, and hem that overcam the beeste and his ymage and the nombre of his name stondinge aboue the glasum see hauynge the harpis of god and sym Peghe the song of moises the seruaunt of god, and the song of the lombe, and seiden, grette and woundeful ben thi werkis lord god almyghti, thi weyes ben iust & trewe lord kyng of worldis. lord, who schal not dreide thee and maggyfie thi name? for thou alone art merciful. for alle folkes schulen come and worschipe in thi sight, for thi domes ben open. And aftir these thinigs I saigh, and lo the temple of the tabernacle of witnessyng was opened in heuene. and seuene anguelis hauynge seuene plagis wenten out of the temple, and weren clothid with a stoon cleen and whyt, and weren biforn gird with goldun girdils aboute the breestis. and oon of the fourre beestis ghdof to the seuene anguelis seuene goldun violis ful of the wraththe of god that lyueth into worldis of worldis. and the temple was fillid with smoke of the maieestyle of god, and of the vertue of hym. and no man myghte entre into the temple til the seuene plagis of the seuene anguelis weren endid.

Chap. XVI.

And I herde a greet voice fro heuene scienthe to the seuene anguelis, go ghe and schede out the seuene violis of goldis wraththe into the erthe. and the firste anguel wente and schede out his viol into the erthe, and a wounde feers and worste was maad on alle that hadden the carect of the beeste, and on hem that worshipiden the beeste and his ymage. And the second anguel schede out his viol into the see, and the blood was maad as of a deed thing, and ech man lyuynghe was deed in the see. And the thridde anguel schede out his viol on the floodis, and on the wellis of watteris, and seide, just art thou lord that art and that were hooli that demusct these thinigs, for the schedden out the blood of balewys and prophetis and thou hast ghoun to hem blood to drinke, for thei ben worthi. and I herde another scienthe, ghe lord god almyghti, trewe and iust ben thi domes, and the fourthe anguel schede out his viol into the sunne, and it was ghoun to hym to turmente men with beeste and fyer. and men swaiden with greet beeste and blasfemeyden the name of god hauynge power on these plagis, neithir thei diden penaunce that thei schuldren ghuye glorie to hym. and the ffte anguel schede his viol on the seeete of the beeste, and his kyngdom was maad deker, and thei eten tosadre her tungis for sorewe, and thei blasfemeyden god of heuene for sorewis of her woundis, and thei diden not penaunce of her werkis. And the sixte anguel schede out his viol into thilke greet flood eufrates and driede the watyr of it that were maad redi to kyngis fro the sunne riaynge. and I saigh three unclene spirtis bi the maner of froggis go out of the mouth of the dragoun, and of the mouth of the beeste, and of the mouth of the fals prophete. for thei ben spirtis of dewelis makynge signys, and thei goen forth to kyngis of al erthe to gadre hem into batel to the greet daie of almyghti god. lo I come as a nyght theef, blesсид is he that wakith and kepith his clothis that he wandre not nakid, and that thei se not the filthe heed of hym. and he schal gadere hem into a place that is lepid in ebrew hermagedon. and the seuenthe anguel schede out his viol into the eir, and a greet voice wente out of heuene fro the trone and seide it is don. and leytynge weren maad and voices and
thundris and a greet ethemouyng was maad which maner neuer was sithen men weren on erthe such eth me ouyng so greet. and the greet citee was maad into threee partes, and the citees of sithen men felden doon. and greet babiloyyn cam into mynde bifer god to gywue to it the cuppe of wyn of indignacion of his wratheth. and ech yle fey waei, and hillis ben not foundun. and greet hail as a scalt cam doun fro heuene into men, and men blasfemyden god for the plag of hail, for it was maad ful greet.

the seuententhe chap.

AND oon of the seueene angeliis cam that hadde seueene violis, and spak with me and seide, come thou and I schal schew to thee the dampanacioun of the greet bote that sithith on manye watris with whiche kyngis of erthe deyden fornaciacoun, and thei that dwelen in the erthe ben maad drunken of the wyn of hir leccherie. and he took me into desert in spirit and I sigh a womman sitting on a *reed beeste ful of names of blasfemye hauynge seueene heedis and ten hornis. and the womman was *enuirownd with purpur and reed and *ouergild with gold and precious stoon and peerlis hauynge a goldun cuppe in hir hond ful of abomynacioun and unclemess of her fornacioun, and a name writun in the forheed of hir, mysterie, babiloyyn the greet modir of fornaciacoun and of abomynacioun of the erthe. and I sigh a womman drunkun of the blood of seintis, and of the blood of mastris of jhesu, and whanne I seigh hir I wondride with greet wondrine. and the angel seide to me, whi wondrist thou? I schal sey to thee the sacrament of the womman and of the beeste that berith hir, that hath seueene heedis and ten hornes. the beeste which thou sightest was and is not, and sche schal stie fro deppenesse, and sche schal go into persiching, and men dwellinge in erthe schulen wondure whos names ben not writun in the book of lyf fro the makynge of the world, seynge the beeste that was & is not. and this is the witt, wha that haueth wisdom? the seueene heedis ben seueene hillis on whiche the womman sittith, and kyngis seueene ben, fyue han felde doun, oon is, and another cometh not ght, and whanne he schal come it bihoueth him to dwelle a schort tymne. and the beeste that was and is not, and sche is the eighthe and is of the seuen, and schal go into persiching, and the ten hornes whiche thou hast seen ben ten kyngis that ght han not take kyngdom, but thei schulen take power as kyngis oon our affer the beeste. these han a counsel, and schulen bitake her vertue and power to the beeste. these schulen fighthe with the lombe, and the lombe schal overconeme hem, for he is lord of lordis and kyng of kyngis. and thei that ben with him ben cleyd chosun and feithful. and he seide to me, the watris whiche thou hast seyn where the hore sithith ben peplis and foles and langagis. and the ten hornes that thou hast seyn in the beeste, these schulen make hir desolat and nakid, and schulen ete the fleischis of hir, and schulen brene togidre hir with fier. for god ghat in to the hertis of hem that thei do that that is pleasaunt to hym, that thei gywue her kyngdom to the beeste til the wordis of god ben endid. and the womman whom thou hast seyn is the greet citee that hath kyngdom on kyngis of the erthe.

Chap. XVIII.

AND affer these thingis I sigh another aungel comynge doun fro heuene hauynge greet power, and the erthe was lightned of his glorie. and he criede with strong voice and seide, greet babiloyne felde doun, and is maad the abicioun of develis, and the keping of ech uniclenee spirit, and the keping of ech unicenee soule and hateful, for alle fokes drunkun of the wratheth of fornacioun of hir.
and kingis of the erthe and marchauntis of the erthe diden fornycacium with hir, and the ben maind riche of the vertue of delices of hir, and I herde another voice of heuene seiynge, my peple go ghe out of it, and be ghe not parteneris of the trespassis of it, and ghe schulen not resseeue of the woundis of it. for the synnes of it camen til to heuene, and the lord hadde mynde of the wickednesse of it. ghelede ghe to it as sche ghelkide to ghou, and doubled ghe double thingis after hir werkis. in the drynke that sche medlice to gheu meynge ghe double to hir as mych as sche glorifieide hir sliff, and was in delica, so mych turrent ghyve ghe to hir and weiling. for in hir herte sche seith, I sitte as a queene and I am not a widewe, and I schal not se weiling, and therfore in oo daz hir woundis schulen come, deeth and morenyng and hungur, and sche schal be bret in hir, for god is strong the schal deme hir, and the kynge of the erthe schulen bisepe and bisele besaill on hir whiche diden fornycacion with hir and lyueden in delices, whanne thei schulen se the smok of the brennyng of it, stondinge fer for drede of the turnentis of it, and seiynge, woo, woo, woo, thilke gree thingis babiloynge and thilke strong thingis, for in oo daz ben thei doom cometh, and marchauntis of the erthe schulen wepe on hir and mourne, for no man schal bise more the merchantis of hem, the marchaundis of golde and of siluer, and of precious stone, and of pearle and of blyes and of purpur and of silk and ocotyn, and ech treo thymus and alle vessels of yuer, and alle vessels of precious stone and of brass, and of yrum, and of marblis, and camel-and amoyne and of swete smelnyng thingis and oynmentis, and enoem and of wyn and oile and of flour and of wheete, and of werk-beestis, and of sobeep and of hornis and of cartis and of servysuntis and otheris lyues of men. and thin appels of the desire of the liif wenden awel fro thee, and alle fatte thingis and ful cleer perisidian fro thee. and marchauntis of these thingis schulen no more fynde

the thingis. thei that ben maind riche of it schulen stonde fer for drede of turnentis of it weyngye and mournyngye and seiyngye, woo, woo, thilke gree thinge that was clothid with biis and purpur and reed scarlett, and was ouergild with golde and precious stoon and margaritis. for in oo daz many richessis ben destitte. and ech governor & alle that salien bischip into place, and marneris, and that worchen in the see stoden fer and crieden seyngye the place of the brennyng of it seiyngye, what is lyk this gree thinge? and thei casten poudir on hir heedes, and crieden weyngye and mournyngye and seiyngye, woo, woo, thilke gree thinge in which alle that han schippis in the see ben maind riche of priises of it, for in oo daz it is desolat. heuene & hooli apostlis and prophetis make ghe ful out ould on it, for god hath deened ghou dreem of it. and oo strong augel took up a stoon as a gree mylnestoon, and caste into the see and seide, in this *bire thilg gree thinge babiloyn schal be sent, and now it schal no more be foundun, and the voice of harpers and of men, of musik and syngeynye with pipe and trumpe schal no more be herd in it, and ech crafti man and ech craft-schal no more be foundun in it, and the voice of mylnestoon schal no more be herd in thee, and the light of lanterne schal no more seiyne to thee. and the voice of the husbund and of the wyf schal no more gelt ben herd in thee, for thi marchauntis weren prynnees of the erthe, for in thi wiechecraftis alle folkis erriden, and the blood of profetes and seynis is foundun in it, and of alle men that ben alayn in erthe.

Chap. XIX.

AFTIR these thingis I herde as a gree voice of manye trumpia in heuene, seiyngye alleluia, hereving and glorie and ertue is to oure god, for trewe and just ben the domes of hym which demyde of the gree hore that
defoulsid the erthe in hir loceherie, and vengide the blood of hise seruauynis of the bondis of hir, and eshe thei seiden, alleluia, and the smoke of it stighede up into the worldis of worldis. and the four and twenti senyories and fourre beestis felden doun & worshipiden god sittynge on the trone und seiden, amen alleluia. and a voice wente oute of the trone und seide, alle the seruauynis of oure god seie ghe beriyngis to oure god, and ghe that dreid en god smale and greete. and I herde a voice of a greet trumpe as the voice of many waris and as the voice of greet thunbridis seynge alleluia, for oure lord god almyghti hath regned. ioie we and make we myrtre and gheu glorie to him, for the wendingis of the lombe camen and the wyf of hym made redi hir silf. and it is ghoun to hir that sche keure hir with whyt biussy schynynge, for whi biussy is iustifiynge of seynsis. and he seid to me, write thou bessid ben thei that ben clepid to the sop er of wendingis of the lombe. and he seide to me, these wordis of god ben trewe. and I felde doun before hise feet to worshipen him, and he seide to me, se thou that thou do not, I am a seruauant with thee and of thi britheren haunynge the witnessynge of ibesu, worship thou god. for the witnessynge of ibesu is spirit of profecie. and I saigh heuene opened, and lo a whyt hors, and he that sat on hime was clepid feithful and soothfast, and with righ twianese he demeth and fighth. and the igben of hime weren as flame of fire, and in his heed manye diademyis, and he had a name writen which no man knew but he, and he was clothid in a clooth spreynyt with blood, and the name of him was clepid the some of god. and the oostis that ben in heuene silden him on white horsis clothid with bissy, whyt and cleen, and a swerd acharp on eche side cam forth of his mouth, that with it he smyte folk is. and he schal reule hem with an yren gherde. and he tredith the pressour of wyyn of strong semiance of the wraththe of almighthi god. and he hath writyn in his clooth and in the hemme, kyng of kyngis and lord o lordis. And I saigh an angel stondinge i the sunne, and he criewe with greet voice and seide to alle briddis that flowen bi the myddil of heuene, come ghe and be ghe gadered to the greet soper of god that ye cte the fleischhe of kyngis, and fleischhe of tribunys, and fleischhe of stronge men, and fleischhe of horsis and of tho that sitten on hem, and the fleischhe of alle fre men and bonde men, and of smale and of greete. and I saigh the beeste and the kyngis of erthe and the oostis of hem gaderid to make batel with hym that saat on the horns and with his oost. and the beeste was caughte, and with hir the fals prophete that made signes before hir in which he disseyue he hem that tooke the * carect of the beeste, and that worshipiden the ymage of it. these teweine weren sente quycke into the pool of fier brenynge with brynastoone. and the *othire weren slayn with the swerd of hym that saat on the horns that cometh forth of the mouth of hym, and alle briddis weren fillid with the fleischhe of hem.

Chap. XX.
AND I saigh an angel comeynge doun fro heuene hauynge the keye of depeose, and a greet chayne in his hond. and he caughte the dragoun the elite serpent that is the doel and sathanas, and he boond hym bi a thousande gheeris. and he sente hym into depeose, and cleside on hym, that he disseyue no more the folkis til a thousande gheeris be fillid. after these things it bhaueth him to be unboundun a lilt tym. and I saigh seeis and thei saten on hem, and doun was ghoun to hem, and the soules of men biheedid for the witnessynge of ibesu and for the word of god, and hem that worshipiden not the beeste nei ther the ymage of it, neither tooke the carect of it in her forheedis, neither in her hondis, and thei lyuyden and regnyden with criest a thousande gheeris, othere of deede men lyuy-
APOCALIPS.

And I saigh newe heuene and newe erthe, for the firste heuene and the firste erthe wenen awei, and the see is not now, and I

#Chap. XXI.

A
d I saigh newe heuene and newe erthe, for the firste heuene and the firste erthe wenen awei, and the see is not now, and I

icon saigh the hooli citee ierusalem newe comynge doun fro heuene maad redi of god as a wyf ouernde to hir husbonde. and therde a greete voice fro the trone seynghe, lo a tabernacle of god is with men, and he schal dwelle with hem, and thei schulen be his peple, and he god with hem, schal be her god, and god schal wipe awei ech teer fro the igan of hem, and deeth schal no more be neihte mournyng neither criyng neither sorowwe schal be ouer whichis firste wesen awei, and he seide that sat in the trone, lo I make alle thingis newe. and he seide to me, write thou, for these wordis ben moost faithfull and trewe. and he seide to me it is don, I am alpha and om the bigynnyng and ende, I schal gyue freli of the welle of quyke water to him that thirsith. he that schal overcomye schal * wele these thingis, and I schal be god to him, and he schal be sone to me. but to ferful mess and ubiuesful, & cursed, and manquelleris, and fornycatoris, and to witchis and worschiperis of ydols and to alle lyeri the part of hem schal be in the pool breynyng with fyer and brymstoone, that is the secounde deeth. And oon cam of the seuene angeli haunynge violis ful of seuene the laste unysuncis, and he spak with me and seide, come thou and I schal schewe to thee the spousees the wyf of the lombe, and he tooke me up in spirit into a greet hill and high, and he schewide to me the hooli cite ierusalem comynge doun fro heuene of god, haunyng the * ecleete of god, and the light of it lyk a precious stoon as the stoon iaspis, as cristal. and it hadde a wall greet and high haunyng twelue ghatis, and in the ghatis of it twelue angeliis and names written in that ben the names of twelue lynamis of the sones of ierusalem. all thee threst in the stoon of the twelve, and fro the west threst ghatis, and fro the north three ghatis, and fro the twelve names of twelue apostlis and of the lombe. and he that spak with me hadde a golden mesere of a reched that
be schulde mete the citee and the ghatis of it
and the wall. and the citee was set in a
square, and the lengthe of it is so mych as
mych as is the brede. and he met the citee
with the rebed bi furlongis twelve thousandis,
and the highthe and the lengthe and breede of
it ben euene. and he maat the wallis of it of
an hundride and foure & fourti cubitis bi me-
sure of man that is of an aungel, and the
biling of the wall thereoff was of the stoon
iapis, and the citee it siff was cleen gold lyk
cleen glas. and the founfamentis of the wal
of the cite were oormed with al precious stoen,
the firste founfament iapis, the secound sa-
phirus, the thridde calcedonyus, the fourthe
amaragdus, the fiftthe sardony, the sixte sar-
dyus, the seuenthe crisolitus, the eighthe beril-
lus, the nynthe topasius, the tenthe crisopassus,
the eleuenthe icinctus, the twelvethe amatis-
tus. and twelve ghatis ben twelue margaritas
bi ech. and ech ghat was of ech margarite,
and the streis of the citee waren cleen gold as
of glas ful schynynge. and I saigh no temple
in it, for the lord god almyghti and the lomb
is temple of it. and the cite hath not nede
of sunne neither moone that thei schine in it,
for the clerite of god sebal lichtne it, and the
lombe is the *lanterne of it and folkis schulen
walke in light of it, and the kyngis of erthe
schulen bringe her glorie and onour into it.
and the ghatis of it schulen not be closid bi dai,
and nyght schal not be there. and thei schu-
len bringe the glorie & onour of folkis into it
neither ony man defouled and doyng abomy-
nacioun and leesynge schal entre into it, but
thei that ben wriu in the book of lyf and of
the lombe.

Chap. XXII.

A ND he schewede to me a flood of quycke
watir schynynge as cristal comyng forth
of the seete of god & of the lombe in the myd-
dil of the street of it, and on ech side of the

flood the tree of lyf bringinge forth twelve
fruytis gheldinge his fruyt bi ech monethe.
and the leuys of the tree ben to heclthe of
folkis, and ech cursid thing schal no more be,
but the seets of god and of the lombe schulen
be in it, and the seraunatis of him schulen
serue to him, and thei schulen se his face and
his name in her forheedis. and nyght schal no
more be, and thei schulen not haue nede to the
light of lanterne, neither to lyght of sunne, for
the lord god schal lichtne hem. and thei schu-
len renge into wordis of wordis. and he seide
to me, these wordis ben moost feithful
and trewe, and the lord god of spiritis of profetis
sente his aungel to schewe his seraunatis what
thingis it bishouith to be done soone, and lo I
come swiftly, bessed is he that kepith the
wordis of profecie of this book. and I am
joon that herde and saygh these thingis, and
afterward that I hadde herd and seyn I felde
doun to worschipe before the feet of the aungel
that schewede to me these thingis. and he
seide to me se thou that thou do not, for I am
seruamst with thee and of thee brothen prophe-
tis and of hem that kepen the wordis of pro-
phecie of this book, worschipe thou god. and
he seide to me signe either seele thou not the
wordis of prophecie of this book, for the tymne
is nygh. he that noyeth noye be ght, and he
that is in filthis were foule ght, and a just man
be justifid ght, and the hooli be halewid ght.
lo. I come soone and my meede with me to
ghelde to ech man ait hase werkis. I am al-
pha and oo, the first and the laste bigynynge
and ende, bessed be thei that waischen her
stoled in the blood of the lambe that the power
of hem ben in the tree of lyf, & entre bi the
gatis into the citee. for withouten forth houndis
and wicchis and unchaiste men and manquels-
eris and seruyng to Idolis, and ech that lou-
ith and makith leessing. I theesus sente myn
aungel to wittese to you these thingis in chir-
chis. I am the rote and lyn of dauith and the
schynynge morewe sterre. and the spirit and
the spousses seyen, come thou. and be that

* lucerna.
heerith seye come thou. and he that thirstith come. and he that wolde take he frely the wa-
tir of lyf. and I witnesse to ech man heerynge the wordis of profecie of this book: if any man
schal putte to these thingis, god schal putte on
him the ueniаunces written in this book. and
if any man do awey of the wordis of the book
of this profecie, god schal take awey the part of
him frow the book of lyf, and frow the holy citie,
and frow these thingis that ben writun in this
book. he seith that berith witnesseyng of these
thingis the amen. i come soone amen, come
thou lord Ihesus. the grace of oure lord Ihesus
crist be with you alle, amen.

Here endith the apocalips of Jon. the
ende of the newe testament.
*the pistlis and the gospels of the newe testamant unto seint Andrews euyn.*

*the firste sundai* Romaynus xiii. f. we knowlechnyge that the tym. ende in highe things.

Matthew xx. a. whanne jesus cam nyght against Jerusaleme.

*of aduent* Mark i. a. the bignyynge of the.

James. v. c. be the pacient to the tym.

Wednesday ——— Matthew iii. a. in the dayes cam Jon.

*) Mark.

Friday ——— Matthew xix. the treuly I seye to ghewe.

Sunday ——— Matthew xi. c. Joon bereth witnessyng.

Romaynus xv. a. what euere thinges ben. ende in the name of the lorde.

ende in the holy gost.

ende knowlechen her synnes.

ende vertu of the holy gost.

ende words shulen not passe.

ende of heryng here he.

ende he hath toold out.

ende to every man of god.

ende thi weye before thee.

ende to me after thi word.

ende in god mny thanke.

ende in his comynge.

ende se the helthe of god.

ende in crist iseu oure lord.

ende jon was baptysyne.

ende is more than he.

ende seye to no man.

ende the clepide of iseu crist.

ende saaf from her synnes.

ende & moneste you.

ende to men of god wille.

ende everlastynge lyf.

ende as it is seid to hem.

ende schulen not fayle.

ende ful of grace and of treuth.

ende heslepeth in the lord & vij. g.

ende in the name of the lord.

ende witnessyng is trewe.

ende bifoire the trone of god.

ende for thei ben not.

ende the ordre of melchisedek.

ende steyninge up to jerusalem.

ende and eyre bi god.

ende grace of god was in him.

ende into the ioye of thi lord.

ende and moneste you.

ende conseydew in wombe.

ende iseu crist oure savour.

ende clepid of nazareth.

* The words printed in Itallis are written with red ink in the MS.
xij day at matyns  luk. iij. e. it is don whanne al the.
  mathew. ii. a. whanne iesus was born.
Sunday in octaues  Joon i. d. Jon saughe iesus comeyng.
  mathew. iii. f. Jesus cam fro galile.
Wednesday  Romayns xii. a. bretheren I biseche you.
  luk. ii. f. whanne iesus was maad.
  mathew. iii. c. whanne iesus hadde herd.
  Romayns x. a. the wille of myn b.
  Romayns xii. c. haunyng ghifit a dyuerse.
  the  seconde  Romayns xii. c. haunyng ghifit a dyuerse.
Sunday  Joon. ii. a. weddingis ben maad.
  l. tymoth. i. f. a trewe word & worthi.
  Mark vi. a. Jesus gon out thennes.
  Romayns xiii. e. I woot & triste in the lord.
  luk. iii. e. & he cam doun to cafarneum.
  Romayns xii. f. nyle ye be prudent anentis.
  Mathew. viiij. a. whanne iesus hadde comen.
  Romayns xv. g. bretheren I biscke ghau.
  Mark iii. a. he entride esbene into.
  I corinthis. iii. e. witen ghe not that ghe ben.
  mathew. iii. f. Jesus envirownyng alge.
  the fourth  Romayns xiii. d. no man owe ghe any thing.
Sunday  mathew viiij. e. Jesus steiyng into a litle schip.
  i. corinth. vii. a. it is good to a man for to.
  luk. ix. g. it is don hem walkynge.
  Mark x. b. thei offrider to him litle ch.
  v. sunday  colosensis. iii. d. cloth e ghe ghau as the cho.
  mathew. xiiii. c. the kyngdom of beuen is.
  wednesd.  I tymoth. ii. a. I biseche first of alle thingis.
  I corinthis. ix. g. witen ghe not that thei that.
  mathew. ix. a. the kyngdom of heuene.
  ij corinthis iv. b. forgif also oure gospel.
  mark. ix. e. thei gon from thenns wente.
  Fryday.  i. corinthis. iiiii. e. haunyng the same spirit.
  mathew. xiiii. d. he that is not with me is.
  Sexagesima.  i. corinthis. xi. c. ghe sufferen gladly unwise.
  luk. viij. a. whanne myche cumpanye.
  ij corinthis. i. g. I xcelpe god witeness.
  mark. iv. a. Jesus bigan for to teche.
  Fryday.  ij corinthis. v. d. witenyng the drede of the.
  luk. xvij. d. he axed of the farteyne.
ende turned aghen fro iordan.
  ende this is the son of god.
  ende I have pensid to me.
  ende oon of another.
  ende anentis god & man.
  ende ech man bileynge.
  ende schal come nygh.
  ende servynghe the same thing.
  ende forth of his mouth.
  ende to make thingis.
  ende bileuyden to him.
  ende into wordis of wordis.
  Ende for the unbielue of hem.
  ende not of feith is symne.
  ende ech place of the cuntre.
  ende yuel thing in good thing.
  ende fro that our.
  ende be with ghow alle amen.
  ende is restorid to him.
  ende crist sothely of god.
  ende him manye cumpanyes.
  ende the plente of lawe.
  ende obehaisiden to him.
  ende for ghoure incontynence.
  ende able to the rewe of god.
  ende dwelle he anentis god.
  ende upon hem bleside hem.
  ende thankyngis to god the fadir.
  ende whete into my berne.
  ende in feith & in treuthe.
  ende ghe bileuyden to hym.
  ende forsothe the stool was crist.
  ende fewe ben chosen.
  ende lyf sothely in ghow.
  ende but him that sette me.
  ende ben cuerlastyng.
  ende thou schal be dampped.
  ende dwelle in me.
  ende fruyt in pacience.
  ende not hise thoughtis.
  ende her he.
  ende & he roos aghen.
  ende togetider & egis.
Here bigynnen the lessons and pistlis of the oolde lawe that ben rad in the chirche bi al the gheer after the Uss of Salisbury.

ADVENT.

The pistle on the firste fryday in advent before cristmasse. Isaie li. c.

THE lord god seith these thingis. heerith me ghe that "suen that that is "just: and saken the lord. take ghe hede to the stoon fro whennes ghe ben "fallen doun: and to the cause of the lake fro whiche ghe ben "kitt doun. take ghe hede to abraham ghoure fadir, and to sare that "childide ghou, for I clepide him oon, and I besside him and multiplieide him. Therfore the lord schal countoforte sion, and he schal countoforte alle the fallingis therof, and he schal "sette the desert therof as delicis and the wildirmese therof as a gardeyn of the lord. Joie and gladnesse shal be founde therinne, the doinge of "thankings and the voice of "herrynge. My peple take ghe hede to me, and my lymage here ghe me, for whi a lawe schal go out fro me. and my dom schal rest into the light of peplis, and my "just man is nygh & my saviour is gon out, and myn armes schulen deme peplis, ilis schulen abide me, and schulen "suffre myn arm. "reisith ghour ighen to heuene, and seeth undir ighen the she of wyne, for whi heuene schulen melte away as smooke, and the ighen schal be "ako broken as a cloth, and the dwelleris therinne schulen "perishe as this things; "but myn helpe schal be "withouten ende, and my rightfulnesse schal not faile. Ye peple that knowen the "just man here me, my lawe is in the herte of hem; nyde ghe drede the "schenship of men, and drede ghe not the blasfemyes of hem, "for whi a worrne schal ete hem so as a cloth, and a moughte schal devoure hem so as wolfe but myn helthe schal be withoute ende, and my rightfulnesse into generacions of generacions.

The pistil on the ii" wednesdy of advent Zacharie viij. c.

THE lord god of oostis seith these thingis, I am turned aghen to syon, and I schal dwelle in the myddyl of Jerusalem, and Jerusalem schal be clepid a citee of treuth, and the hil of the lord schal be clepid an hill halowid, the lord of oostis seith these thingis. ghit oolde men and oolde wynmen schulen dwelle in the stretis of jerusalim, and the staf of man in his hand for the multitude of gheeris, and the stretis of the citee schulen be fillid with infams and maydens pleynge in the stretis of it: the lord of oostis seith these thingis: though it schal be seyn hard before the ighen of the "relis of this peple in the daies seith the lord of oostis, whether before myn yghen it "schal be seyn hard, seith the lord of oostis. the lord of oostis seith these thingis: lo I schal save my peple fro the lord of the eest, and fro the lord of goinge doun of the sunne, and I schal bringe hem, and thei schulen dwelle in the "myddyl of jerusalim, and thei schulen be to me into a peple, and I schal be to hem into a god, and in trewthe and in rightwisness, seith the lord almyghty.
ADVENT.

The ij' friday of advent, the pistle Isaie lxii. c.

The lord seith these thingis. upon thi wallis jerusalem I have ordeyned keperis al day and al nyght, * without ende the schulen not be stille. ghe that thanken on the lord be not stille, and gheve ye not silence to him til he stablishe and til he sette jerusalem praising on erthe, the lord swor in his right hond and in the arm of his strengthe. I schal gheve no more thi whete mete to thin enemyes, and aliens sones schulen not drinke the win in whiche thou hast travellid, for thei that schulen gredre it togider schulen ete it, and schulen herie the lord, and thei that beren it togider schulen drynke in myn holy forgherdis. passe ghe, passe ghe bi the gatis: 'make ghe redy wey to the peple, make ghe a playn path, and chese ghe stoones and reise ghe a signe to the peplis, lo the lord made herd in the last parties of erthe. seie ghe to the doughtir of sion, lo thi saviour cometh, lo his mede is with him, and his werk is bfore him, and thei schulen clepe hem the holy peple aghen bought of the lord. forsothe thou schalt be clepid a citee sought and not for saken.

The iiij wednesaday, * that is the ymber-wednisday, of advent, a lessoun Isaias ii.

In tho daies isaias the profete seide: and there schal be in the laste daies byfore maad redy the mounte of the houes of the lord on the cop of mounteyns, and it schal be rend out upon hillis, and alle 4 heathen men schulen flowe to him; and manye peplis schulen goo and schulen seie, come ghe and stighe we to the bit of the lord, and to the houes of god of jacob, and he schal toche us bise weies, and we schulen go in seie. for whi the lawe schal go out of sion. and the word of the lord fro jerusalem, and he schal deme hethen men. and he schal reprove many peplis, and thei schulen 4 welle togider her swerdiss into scharis, and her speris into sikelis or sithis. folk schulen no more reise swerd aghen folk, and thei schulen no more be hauntid to bateil. come ghe the houes of jacob, and go we in the light of oure lord god.

Upon the same day a pistle. Isaie vii. c.

In tho daies the lord spake to acas seyngye, axe thou to the a signe of thi lord god into the depthe of helle or into the heyghte above. and acas seide, I schal not axe and I schal not tempte the lord. and Isaie seide, therefore the houes of dauith here ghe, whether it is lecttal to ghou for ghou to be * desesful to men? for ghe ben * desesful to also my god. for this thing the lord himself schal geve a signe to ghou: lo a virgyne schal consesyve and schal bere a sone, and his name schal be clepid emanuel. he schal ete botre and hony that he kunne reprove yvel and chese good.

The pistle on ' the thirde friday of advent. Isaye xi. c.

The lord god seith these thingis. a gherd schal go out of the root of isse, and a flour schal stighe on the roote of it, and the spirit of the lord schal reste on him. the spirit of wisdom and unystondinge.

GLOSSARY OR EXPLANATION
OF THE
OLD AND OBSOLETE WORDS
IN THE
NEW TESTAMENT OF DR. WICLIF'S TRANSLATION.

ABAI SCHID, A. S. besceadana, affrighted. Mark xvi.
Abayst. See Abaischid. Mark v.
Abiding, A. S. bidan, tarrying for, expectation. Tyte ii.
Abitacle, Lat. habitation, dwelling. Efecti ii.
Abite, habit. 1 Tim. ii.
Abood. See Abiding. Waiting for, expected.
Dedis x.
Abydinge. See Abiding.
Actoure, Lat. governors, keepers. Gal. iv.
Affir, A. S. eftir, according, in proportion to.
Dedis xi.
Agens, again, against. Prol. to Matt.
Agenerward, A. S. backward, on the contrary.
Aghenbier, redeemer, ransomer.
Aghenbiyng, redemption. Rom. iii.
Aghenboute, redeemed, delivered. Gal. iii.
Aghenbye, A. S. bigen, buy again, redeem.
Aghenbyng. See Aghenbiyng.
Aghens. See Agens.
Alargid, Lat. enlarged.
Algatis, A. S. gate, gates, always. Rom. xi.
Alsmekille, A. S. als and micel, as much.
Amende, emenda, from Lat. emendare, correct, chastise, a multct, fine. Luk. xiii.
Amonest. Lat. admonished.
Amonyne, an ointment wherewith the Egyptians used to embalm their dead bodies. Hence comes the word amony or mummy. Apoc. xviii.

Anentis, with, according to. Matt. xix.
Angwisheden, A. S. angsumbiam, distressed, reduced to straits. 2 Cor. iv.
Anoon, presently, immediately. Prol. to Matt.
MS. Mag.
Apaied, Ital. appagare, content, satisfied.
Apari, Lat. in part. 1 Cor. v.
Aparelled, adorned. Luk. xii.
Apeyrath, Fr. empier, impaireth, corrupteth. 1 Cor. v.
Aperynges, losses. Filipen iii.
Apostilbeed, Gr. and Sax. the state or quality of an Apostle, Apostleship. 1 Cor. ix.
Aroieden, Fr. ar. roy, prepared, set in order, trimmed. Matt. xxv.
Arhythriclyne, Gr. a master of the feast, major domo. Jon. ii. a.
Luk. xi.
Arede, tell, declare. Matt. xxvi.
Areride, A. S. areran, reared, raised, lift up. Marc. i.
Arette, Fr. impute. Phil.
Arow-caas, A. S. arwe, and Fr. casse, a case for arrows, a quiver.
Assaught. See Assailid. Assault. Dedis.
Aseeth, A. S. asethian, content, satisfaction. Marc. xv.
Aspies, Fr. espier, treacherie, lyings in wait.
Dedis ix.
Assailid, Fr. assailir, assaulted, taken hold of. Marc. xvi.
Assay, Fr. essay, tempt, try, prove.

*After dictum is quem tuto vel curato ad agendum quasi pecuniarum, sustineas presumtis, constitutis. Gabriei Lexicon Jurid.*
A GLOSSARY OF OBSCURE WORDS

Asche, ashes. Isa. lxiii.
Astont, circumstantibus, just by. Marc. xv. MS. Mag. and summe of men stonding astont.
Wyclif, stonding about.
Asydis half, aside. Dedic xxiii.
At, that. Jon. iii. Apoc. iii.
Atreet, Fr. distinctely. 2 Estre viii.
Atwine, A. S. twinan, asunder, one another.
Atwynne. See Atwine.
Atwynny. See Atwine.
Averous, Lat. avarus, covetous. 1 Cor. vi.
Avoket, Lat. advocatus, advocate. Dedic xxiv.
Avouteres, adulterers, bastards. Ebrues xii.
Avowtrie, adultery.
Avoyled, Fr. viide, done away. 2 Cor. iii.
Auter. Lat. altare, alter.
Awer. See Atwine.
Axe, A. S. axian, ask.
Aysel, A. S. seced, vinegar. Marc. xv.

B
Ballid, bald, shaven. 1 Cor. xi.
Baptene, Gr. baptism. Matt. iii.
Baptyme, Gr. baptism.
Bar, A. S. beoran, bare, bore. Marc. x c.
Bare, naked. Mark xiv.
Baseneth, Fr. a slight helmet or headpiece.
Wisd. v.
Bayle, Fr. a bailiff, steward. Luc. xvi.
Be, by.
Bekeneden, A. S. becun, beckened, made a sign.
Luc. v.
Berielese, A. S. birian, burying places, tombs.
Matt. viii.
Besauhins, Fr. bezant, talents of gold, so called because coined at Byzantium. Luc. xv.
Besnes, A. S. besan, besomes. Luc. x.
Biclippe, A. S. cleopan, clasped, embraced.
Marc. ix. Dedic xx.
Bid or bede, to pray. Hence bedesman, a petitioner, and bedes, because they are used to number prayers with.

Biheestis, A. S. bihete, promises, vows.
Biholding, considering. Gal. v.
Bihtoyng, A. S. behatan, promising, &c.
Bibire, Lat. two pounds. Apoc. vi.
Bimornid, A. S. bimorman, mourned, lamented. Luc. xxiii.
Bire, Fr. birer, hurry, confusion, force, haste.
Briell, See Berielese.
Birre, See Bire.
Bischedith, A. S. bisedan, Lat. infundit, overfloweth. Isaie iv.
Bisi, A. S. bisgian, busy, careful, solicitous.
1 Cor. vii.
Bispot, spit. Luc. xviii.
Byspreynd. See Spreynd.
Bysynesse. See Bisi. 1 Cor. vii, viii.
Bithenke, bethink, reflect, consider. Ecclesiast.
xiv.
Blisful, A. S. blisse, happy, blessed, joyful.
Blisfulhede, a state of blessedness or happiness.
Blaundishinge, Lat. soothing, flattering, coaxing.
Blouun, A. S. blowan, blown, puffed up, swollen.
1 Cor. v. bown swelled Norf.
Bofed, buffet. Jon. xviii.
Bolis, Belg. bul, bulls, fed or fat beasts. Matt. xxii.
Boined, emboldened. Colost. ii.
Boouun, See Blouan.
Bolyonges, g. blowings, swellings. 2 Cor. xii.
Bonke, watir bonke, A. S. bane, a creeke. De-
dis xxvii.
Booles, See Bolis.
Boothis, A. S. bat, boats. Luc. v.
Borde, A. S. bord, board, table. Luc. xxii.
Brayde. Luc. ix. See Debraiding.

* See Gwillem's Display of Hereditary, p. 83. Id. 1588.
IN DR. WICLI F'S NEW TESTAMENT.

Bregid, A. S. brice, abridged, shortened. Mark xiii.
Brenne, A. S. burn.
Bresid, bruised. Matt. xii.
Bridal, A. S. brid, a wedding. Matt. xii.
Bridis, birds. Matt. viii.
Brit, A. S. britten, brittle. 1 Cor. iv.
Broc, A. S. broc, caballus, a horse, a badger.

Sommer.
Brochis, Fr. necklaces, or bracelets of gold set with precious stones of a pyramidal form.

Isae lxi.
Trevela renders Caster by Broc.

Brondis, A. S. brod, a brand, firebrand, torch. Jon. xviii.

Broond, Beo.

Buffets, See Bofatis.
Bure. See Bire. Marc. v.

Burgesys, A. S. burg, burgesses, freemen. Luc. xv.

Burionwync, Fr. springing, budding. Ebrews xii.

Buyach, Belg. bosch, bush.

See Biclipped.
Byes. See Byasine.
Byggede, A. S. byggen, built.
Byheter. See Bheking. A surety, security.
Ebr. vii.

Byhetins, promising, professing. 1 Timo ii.
Byhghte, See Bihthte. Matt. xv.
Byliber. See Bilibre.
Byliss, boils, sores, ulcers. Luc. xvi.
Byrden, A. S. birton, buried. Demis viii.
Byssinesse. See Bisynesse.

C

Cacche-poles, baiiffs, heroes. Demis xvi.
From catch and pole, because these officers in executing their office lay hold of the man's neck.

Cailrif, Fr. captive, wretch. Ysi ixi.
Caitif, Fr. captivity. Apoc. xiii.
Canel, Fr. cinnammon. Apoc. xviii.
Capitile, Lat. a summary, heads, recapitulation. Ebr. viii.
Caret. Lat. mark, sign. Apoc. xiii.
Careynes, Fr. carriions, dead carcasses. Ebr. iii.
Caste, advented, thought, contrived. Demis xii.
Castell, Lat. castle, a town. Matt. x. Luk. ix.
Castells, Lat. camps. Exod. xiv.
Casting, vomiting. 1 Pet. ii.
Catel, Fr. chatel, goods. Luc. viii. 1 Jon. iii.
Caucioun, Lat. bond. Luc. xvi.
Celer, Fr. celler, storhouse. Luc. xii.
Chaffaring, q. chepe-faring, going to market, trading, trafficking, bargaining. 1 Tes-salo. iv.
Chalange, Fr. claim, accusation. Luc. iii.
Chare, Fr. a chariot. Exod. xiv.
Charge, Fr. weight, burden, care. Gal. vi.
Apoc. ii. 1 Cor. ix.
Charged, Fr. burdened, heavy laden. Matt. xi.
Chawcers, Fr. shoes.
Chs, look, countenance. 2 Cor. iii.
Cheestis, Fr. stifes, contentions. Jam. iv.
Chepyng, A. S. cepyng, a market-place. Matt. xi.

Chere, See Cheer.

Cheysayng, A. S. cesean, choosing.
Chimney, Lat. send them into the chimney of fire. Matt. xiii. in canimum ignis.
Clariife, Lat. make glorious or famous. Jon. xvi.

Clarioun, Fr. a trumpet, a kind of small mouth'd and shrill-sounding trumpet, used commonly as a treble to the ordinary one. Exod. xx.
Cleere, sincer, pure. 2 Pet. iii.
Cleere, Fr. fine, gailant. James ii.
Clenil, sincerely. Filip. i.
Clening, straining. Matt. xxiii.

Clepe, A. S. cleopian, call.
Clerenesse, Fr. glory. Jon. xvii.
A GLOSSARY OF OBSOLETE WORDS

Coctyn, scarlet or crimson. Apoc. xviii.
Coddia, A. S. codde, pods, pods, shells. Luc. xv.
Cofynes, Fr. from, Gr. σπορος, baskets. Matt. xiv, xv.
Corderie, Lat. collarium, eye-salve, or ointment for the eyes. Apoc. iii.
Comeling, A. S. conan, a stranger. Deedis vi.
1 Pet. ii.
Comyn, Lat. common.
Comynere, Lat. communicator, partaker. 1 Pet. v.
Conde, A. S. cuanan, comned, perused, known. 2 Cor. iii.
Confounded, Lat. ashamed. Ebr. ii.
Contrairement, Lat. opposed.
Cords, Fr. cords, ropes.
Copp, A. S. coppe, cop, brow, edge of a hill.
Luc. iv.
Coris, coris, a Jewish measure of 30 bushels, or as much as a camel can carry. Luk. xvi.
Coryour, Lat. corium, a currier, or tawer.
Dedix ix.
Cosyns, Fr. kinsmen. Rom. xvi.
Covenable, Fr. conveniant, suitable. Mark vi.
Covenablete, Fr. conveniency, opportunity.
Matt. xxvi.
Cowche, Fr. a bed-chamber. Matt. vi.
Crafti-man, A. S. artificer. Ebr. xi.
Crathe, Fr. creceche, from Lat. cruciaca, manger.
Luc. ii, xiii.
Cresancer, Fr. creditor. 4 Kings, iv.
* Cristendom, baptism. Rom. vi. MS. Mag.
Croude, Welch cruth, or A. S. cruth, a violin.
Luc. xv.
Culvere, A. S. culfere, a culver pigeon, a dove.
Cant. iv. Matt. iii, xxi.
Cythe, Fr. strong drink, cider. Luc. i. Vox Egypt. potus inebrians.

D
Dai, A. S. dag, judgment. 1 Cor. iv.
Dar, A. S. dstraun, darez, is bold. Rom. x.
Debonere, Fr. courteous, affable, gentle. Isai lixi.
Debreyinge, Belg. breyden, tearing. Marc. i.
Dedeyne, disdain. Matt. xxvi.
Defoleth, A. S. afylan, disgraceth, defyleth, treadeth on. 1 Cor. xi. Ezek. xxxvi.
Defowling. See Defoyleth. Luc. x.
Delide, distributed. Luc. ix.
Delue, A. S. dig. Luc. xvi.
Dennis, holes. Luc. ix.
Demyden. See Deme. Matt. x.
Depare, divide, separate. Matt. x.
Departid, Fr. departis, departed. Matt. xii.
Diffameden, Lat. spread abroad his fame.
Matt. ix.
Diffying, digesting, diffying fro the day of transmigration annoon into criste. Pro. to Matt. MS. Magd.
Dight, A. S. diht, dressed, prepared. Levit. xviii.
Discreeth, describeth. Luc. ii.
Discryued, described.
Disese, Fr. desaise, pressure, anxiety, trouble.
Joon xvi.
Disesaid, disquited, made uneasy. Dedis xv.
Disparplid, see Disparplid.
Disparployd, see Disparplid.
Dispenders, Lat. stewards, spenditers. 1 Cor. iv.
Disperplid, see Disparplid, scattered abroad.
Disperplid, see Disparplid.
Dispisid, neglected. Ebr. viii.
Dissayt, Fr. deceit. Luk. xx.
Dite, Fr. dictum, ditty, song. Exod. xiv.
Diuersorly, Lat. an inn. Luc. xx.

* Quantum substantive excert in deo vel deo quisque, primo manu & officio donatus, cum dictione & signis. Hiscetqu Grammat. A. S.

Judges, in the hole of Man, are called Demeters.
IN DR. WICLIIF'S NEW TESTAMENT.

Down-fallande, falling down, swooping.
Drague, Gr. δρακών, a dragon. Luc. xv.
Dreastis, A. S. drosne, drags, draw. Isa. xii.
Drawith, tearoth. Luc. ix.
Drawynge, dilamina, tearing, rending. Luc. ix.
Dredgful, A. S. dread, full of dread, dreadful.
Luc. ii.
Dredful, devout. Dedis viii.
Drench. See Drenyt.
Dresse, Fr. dresser, direct, rule. 2 Thess. iii.
2 Thess. iv. prepare, make ready. Jon. i.
Dressed, directed, straitened. Luc. iii.
Dressing, going directly.
Drown. See Draw. Close to, side with.
Dediss. Gal. i.
Drunklew, A. S. drinpan, drunken, sotish.
Cor. vi.
Dryyng, A. S. dripan, driving, turning. 2 Pet. ii.
Dyke. 3
Dwyk. Ech. A. S. eac, each, every.
Eckeris, adders, vipers. Matt. xiii.
Eerring, A. S. erian, eating, ploughing. Luc. xviii.
Eris, cars. Matt. xii.
Eurnys, A. S. earne, earnest, pledge. Effes. i.
Jon. xiii.
Egal, equal.
Ege, edge. Ebr. xi.
Ellis, else, otherwise. Mark iii.
Enchesun, Fr. enchesone, occasion, cause, reason.

Enchesun was of all his who suffered all for my mysedyde. Cant. Amoris MS. See Murray's expositi. of difficile words, &c.

Endere, finisher. Ebr. xii.
Endured, Lat. made hard. Dedis xiv.

Enforced, Fr. attempted by force. Dedis xiv.
Enhaunse, Fr. enhauser, raised, advanced. Jon. xii.
Enjoye, enjoe, Fr. jouir, raised, exult. Luc. x.
Enke, Fr. encre, Belg. ink, ink. 2 Jon.
Ering. See Ering. Luc. xii.
Erthemouinge, earthquake. Apoc. vi.
Eschewynge, Fr. eschever, avoiding. 2 Cor. viii.
Evanglie, Gr. gospel. Gal. ii.
Even, even, A. S. efan, fellow. Matt. xv.
Euerother, both. Dedis viii.
Eye, ey, A. S. og, an egg. Luc. xi.

F

Falateries, Gr. phylacteries, bandages on which was inscribed some memorable sentence. Matt. xxiii.
Fallace, Lat. deceitfulness. Matt. vi.
Feel, feelen, A. S. fealan, apprehend. Phil. iv.
Feeldye, A. S. fedly, grassy. Luc. vi.
Feer, A. S. feran, fright. 2 Cor. x.
Feer, A. S. serra, a companion. Dedis xiiii. seeking fear.
Felden, A. S. felan. See feel, understood.
Fellough, follow.
Felly, A. S. felle, cruelty.
Fel-wisdomie, craftiness, cunning. 1 Cor. iii.
Fend, A. S. feond, enemy, fiend, devil. Apoc. xii.
Femna, A. S. fene, dirt, mire. 2 Pet. ii.
Ferdful, fearful, terrible. Jerem. xvii.
Ferries, Lat. fossis, holidays, fairs. Lev. xiii.
Festu, Lat. festuca, a little mote. Matt. vii.
Fischid, fixed, fastened, stuck fast. Dedis xxvii.
Gal. ii.
Flegh, fled. Dedis xx.
Flouriden, flourished.
Flum, Lat. flumen, a flood, river. Marc. i.
Folly, foolishly. Dedis xix.
Folewiden, followed. Mark iii.
Folewris, followers.
Foltisch, Fr. fol, foolish. Dan. xiii.
A GLOSSARY OF OBSOLETE WORDS

Forned, foolish. For, A. S. that. Luk. xxiii.
Forguysing, A. S. forgian, forgiving. Effes. vi.
Forgo, A. S. forgan, lost, undone.
Forneghens, over-against. Marc. xv.
Forthought, repented.
Forthi, therefore.
Frendesse, a she-friend, sweetheart.
Frotyng, A. S. freothan, fretting, rubbing.
Luc. vi.
Fuchid. See Ficchid.
Fugh, Lat. vah. Fr. fi, fogh, a term of abhorrence. Matt. v.
Fullokest, fulllest.

G

Gan, go. Matt. xiii.
Geest, Belg. ghisse, guessest, thinkest. Luc. xii.
Geet, goot. Ebr. xi.
Gendred, Fr. gendre, begot. Matt. i.
Gessid. See Geest. Valuest.
Gessist. See Geest. Valuest.
Ghalde, yielded. 1 Tim. vi.
Ghe, ye, yea. Matt. v.
Ghede, A. S. gang, gadded, walked, wondered about.

Gheden, went, returned. Dedis viii.
Gheeris, years. Apoc. xx.
Ghichinge, itching. 2 Tim. iv.
Ghok, yoke. Ded. xv.
Ghou, you. Matt. iii.
Ghoulyng, Test. heulen, howling. James v.
Gihours, Fr. guile, beguilers, deceivers. Jude.
A. S. galdan, to enchant or charm.
Gladed, A. S. gald, were glad, rejoiced. Dedis vii.
Glosyng, flattering. 1 Thess. ii.
Gnastide, gnastiden, gnashed their teeth. Dedis vii.
Go, walk. Effes. ii.
Gogil-ughed, lucue, Fr. gogu, blind of one eye. Marc. ix. beer-cy’d.
Gotun, A. S. gotun, molten, cast.
Governeyles, Fr. governments. 1 Cor. xii.
Goxide, A. S. geoxa, yawned, gapsed, sighed.
Graces, Lat. thanks. Mark xiv.
Gifts. 1 Cor. xii. 1 Pet. iii.
Gravel of the sea, Fr. sea-beach or sand. Matt. xiii. Apoc. xii.
Gre, Fr. gré, Lat. gradus, degree, step.
Gree or grieve, Fr. gre, Norfolk grissens, degrees, steps, stairs. Dedis xxi.
Gretan, grete, A. S. gretan, salute, greet. Marc. xv. Tite iii.
Grocheden, Fr. gruger, grudged. Luc. xv.
Grofe, A. S. gróf, digged. Marc. xii.
Groyneden. See Grenneden. Marc. xiv.
Grynne, A. S. grin, a snare. Rom. xi.
Gryntyng, Luk. xiii.

H

Haberion, haburioun, a breastplate. Effes. viii.
Hapocr. ix. Fr. haubergeon, A. S. half-beorg.
Halde, A. S. haldean, held, kept.
Halewys, A. S. halga, holy ones, saints. Apoc. xvi.
Haly, A. S. halig, holy.
Han, have. Matt. xxvii.
Haunt, use, frequent, accustom. 1 Tym. iv.
Hauphiden, harboured, took shelter. Dedis xx.
Haylseyde, A. S. hel, haled, saluted. Marc. xii.
Heald, to pour out.
IN DR. WICLIFFE'S NEW TESTAMENT.

Hecide, isl. poured. shed. Dedix ii.
Healed, A. S. healan, healed, cured.
Heggis, A. S. hegge, hedges.
Heched, A. S. heah, highed, raised, advanced.
Luc. i.
Heil, A. S. hel, a form of salutation, q. d. I wish you health. Marc. xv.
Hele, A. S. hel, health, salvation. Luc. i.
Heled, covered. 1 Cor. ix. Hence helter, a tiler or coverer of a house.
Helle, A. S. helan, abyss, bottomless pit. Luc. xiii.
Helme-hoop, A. S. helmet. 1 Tessa. v.
Hem, them.
Hemmes, borders. Matt. xxiii.
Her, their.
Herberigerie, Fr. lodging, dwelling. Luc. xvi.
A. S. here and bearing, hospitium castrense.
Herbored, dwelt, lodged. Dedix x.
Herboroles. See Herbarweles.
Herboroules, Belg. Fr. harbourless, having neither house nor home.
Herbour, Fr. harbour, house, lodging. Dedix x.
Herfest, A. S. herfest, harvest. Jude. Her-
vest-trees, i. e. trees whose leaves and fruit is dropping off, as in autumn.
Heyl. See Heil.
Highe, highe. A. S. hiean, hasten, make haste.
2 Tymo. iv.
Higennes, top. Ebr. xi.
Hille. See Heeld. Cover.
Hired, A. S. hyran, let out, rented. Marc. xii.
Hirtelden, hit, dash, knock, run aground. Dedix xxvii.
Hogis, exalteth, magnifieth. Luc. i. Histo.
Holde, take hold. Matt. xii.
Hole, whole. James i.
Honeste, Lat. comeliness. See Unhonest.
Hoo, who.
Hool. See Hole. Mark v.
Hooly, holy. Phil.
Hoomly, A. S. ham, homely, familiar.
Hoomlynesse, gentleness, familiarity. 2 Cor. ix.
Hoorias, whores. Matt. xxi.
Hosis, A. S. hosa, hosen, stockings. Dedix xii.
Hournyg, overnyng, Lat. orno, adorning. 1 Pet. iii.
Hude, hide.
Hyghingli, hastily, speedily. Dedix xvii.
Hyne, A. S. hine, a hind, ploughman, servant. Jon. x. c.

I
Iche. See Eche. Matt. xv.
Idel, A. S. idel, vain, void, empty. Gen. i.
Jac. ii.
Ighen, eyes. Effes. i.
In, on, upon. Apost. xiv.
Inclepe. See Clepe. Call upon. Rom. x.
Instorid, included, contained. Rom. xiii.
Of Inwitte, inwardly, from the heart or conscience. Effes. vi.
Mind, soul. James v.
Wicliiffe commonly uses it for heart, mind, of inwitte, heartily.

K
Kele, A. S. celan, cool. Luc. xvi.
Kemmes, A. S. cemen, new-born, rising.
Kesten. See Kast.
Keueriden, recovered. Ebr. xi.
Keuering, Fr. covering, cloak. 1 Petir ii.
Kime for kune, know.
Kit, kitted, Fr. cut. Matt. iii.
A GLOSSARY OF OBSOLETE WORDS

*Knavi-child, A. S. cnaf, a boy or manchild.

Apost. xii.

Knawe, know.

Knowleche, acquaintance. Luc. ii, xxiiii.

Knowyn, A. S. cnittan, bundles, skeaves.

Matt. xiiii.

Knights, knyghts, A. S. cnib, souldiers.

Matt. viii.

Knighthode, state or condition of a soldier.

Luc. ii. 1 Tymo. i.

Kunne, A. S. cuman, know. 1 Theesa. iv.

Kyn, kind, generation. 1 Pet. ii.

Kynde, nature.

Kynkeles, generations, offspring. Matt. iii.

Kyndeli, naturally. Jude.


Leesyngh-mongers, deniers in living. 1 Tim. i.

Leet, let, suffered. Matt. iii.

Leeve, A. S. lyeayn, liberty. 1 Cor. viii. Deliuer, set at liberty. Mark xvi.

Leeven, forsake. Mark vii.


Legginge, A. S. liggan, laying. Ebrewes vi.

Leghe, A. S. leghe, laugh, sing. Luc. xi.

Leitings, lightnings. Apoc. xi.

Lesenueth, A. S. graseth, feedeth. 1 Cor. ix.


Leseways, leeses, pasture. Jon. x.

Les-yuel, destroy, wretchedly. Matt. xxi, g.

Letteres, Lat. writings. Jon. v.

Leue. See Leeve. Luc. ix.

Leuful. See Leefal.


Leuyden, attended to. Dedis viii.

Lewde, A. S. laud, ignorant. Dedis iv. From hence the word lay-man, q. d. an ignorant man.

Lewe, A. S. wiace, lukewarm. Apoc. iii. Traveisa wrote it lueck.

Liberd, leopard. Apoc. xiii.

Lichi, like. Jon. viii.

Lightere, easier. Mar. ii.


Likenes, A. S. gelic, proced, parable. Luk. iv.

Little master, schoolmaster. Gal. iii.

Lofys, A. S. lofan, laudeth, praiseith. Luk. i.

Lomberen. See Lambren.

Lordscherper, one who has lordship. Jude.


Loth, nauseate. deder. H. to both christen men from reading.

Lowed, made low, humbled. Luc. xiv.

Lynwey, conversation. Effes. ii.

M.

Maad, mad. Jon. x.

Mant, mected, measured.

* For tells us, that King John said of one Peter Waffield of Pont, who prophesied, that he should reign no longer than Ascension Day, 1851, Theye is no more thynke, or a foolish boy. Acts, p. 64. Rd. 1349.

In an old English History, which came down to the 6th of Edward III. A.D. 1349, and is written on Yeoman in a hand of that Time, the writer tells us, that 'King Edward II. let bring Sir Wode of Longeway in prizon in the tour of London for he was wrest with him, and with him two termes,' or pages.

* Nonnulla sunt, terminantur in orp. vel orpus. Hick's Gram. A. S.
IN DR. WICLIIF’S NEW TESTAMENT.

Maddith, is mad. Jon. x.
Magnysen, enlarge. Matt. xxiii.
Mai, am able, con. Phil. iv.
Male ece, sick, diseased. Marc. i.
Manasas, menaces, threatenings. Dedis ix.
Manassed, menaced. Marc. iii.
Manehode, manhood, the state or condition of a man. Tit. iii.
Mannus, man’s. Matt. xvi.
Mansquellor, man-slayer, executioner. Marc. vi.
Margaritis, Gr. μαργαρίται, pearls. Matt. xiii.
Mat. See Matt.
Mawmetis, idols. 1 Pet. iv.
Mayer, Lat. mayor, justice. Luc. xx.
Maysterful, a collector of taxes, officer. Luc. xii.
Mede, A. S. mede, reeward.
Meeet, most, greatest. Dedis viii.
Mekid, humbled. Matt. xxiii.
Mengyn, A. S. mengean, mingling, mixing. Luk. v.
Menie, Fr. servants, Family. Matt. x.
Merevis, merroce. Ebr. iv.
Mesaleis, meselis, Belg. maselen, kapers. Matt. x.
Message, Fr. embassy. Ebr. vi.
Metretis, measures. Jon. ii.
Meynal. See Menie. Domestic, family. Rom. xvi.
Meynd, meyne. See Menging. Mingled.
Apoc. viii. Ebr. iv.
Meyne. See Menie.
Meyned, mingled, familiar. 1 Cor. v.
Misysete, diseased. Marc. iv. 2 Cor. xi.
Misty, A. S. mist, cloudy, dark. 2 Petir i.
Mras, mains, about 37s. sterling.
Monesterd, Lat. aulmonished, exhorted. Matt. ii.
Monger, A. S. mangere, a merchant, trader.
Mooste. See Most.
Moot-hall, A. S. mot, court-hall, the hall where a counsel is hold. Dedis xxiii. A town-hall.
Hence burgmot, a borough-mot, or council of the borough or town or city.

More, A. S. ma, greater. Matt. xi. rather
Ebr. xi.
More-tree, acamone-tree. Luc. xviii.
Most, greatest. Matt. xiii.
Mossel, Fr. morcel, morsel. Jon. xiii.
Moun, A. S. may. Matt. vi.
Mowe, be able. James ii. Luc. xiii.
Must, Lat. new wine. Dedis ii.
Musayng, murmuring. Jon. vi.
Myght, prevail. Matt. xvi.
Mylbustoon of assis, a mistone of asses, or a heavy mistone. Mat. ix. See Asys.
Mynd, A. S. memory. remembrance.
Myned, Lat. minare, undermined, broke thro’. Matt. xxv. Luc. xii.
Myrie, merry. Apoc. xi.
Myst. See Misty.
Myrower, Fr. miroir, mirror, a looking-glass. James i.
Mysese, mysciste. See Miscythe. Wont, poverty. 2 Cor. viii. Phil. iv.
Mysturne, alter, pervert, change for the worse. Gal. i.

N
Narde, A. S. narde, from Gr. νεφέω, a fine oil or ointment. Jon. xii.
Ne, A. S. ne, neither. Gal. i. nor. Matt. xii.
Neighe, draw nigh. Matt. iii.
Neische, A. S. nesc, delicate, effeminate. 1 Cor. vi.
Nemptede, named.
Neomeanye, Gr. See Newmenie. Coloss. ii.
Netheles, nevertheless. Matt. xi.
Newmenie, new moon. Coloss. ii.
Nil, will not.
Nete, not. Jon. xii.
No but, except. Matt. v.
Noght, not.
Neither, neither. Mark v.
A GLOSSARY OF OBSOLETE WORDS

*Noon, A. S. non, or mid-day, high-noon, three
a clock in the afternoon, the nones, the hour of prayer from two to three. *Bona de Div. Offi.
Noot, know not. 2 Cor. xii.
Noyed, annoyed, hurt. *Luk. iv.
Noyouse, Fr. hurtful. 2 *Thees. iii.
Nygarde, neh, niggarde, covetous. 1 *Cor. vi.

Parchemyn, Fr. parchemin, parchement. 2 *Jon.
Pardis, Lat. leopards.  *Cant. iv.
Passyng, exceedingly, excessively, above measure. *Gal. i.
Peiror. See Payring. Impairer, damager.
Pennes, Lat. wings, feather. *Luc. xiii.
Perceyuer, Lat. partaker, partner. *Apec. i.
Perischde, Lat. perished, lost. *Luc. xv.
Pesiblete, Fr. a calm. *Luc. viii.
Peyremont, lost, detriment, damage. *Filip. iii.
Pite, pitee, Lat. piety, godliness. 1 *Tymo. ii.
Piteously, Lat. godlyly. *Tye ii.
Ptighted, Fr. pierced, struck. *Jon. xix.
Plaint, Fr. complaint, blame, fault. 1 *Tessal. v.
Ple, plea, controversy. *Ebr. vi.
Plente, fulness. *Ebr. x.
Pointel, Fr. pencil. *Luc. i.
Poudir, dust. *Luc. x.
xxvii.
Prepucie, Lat. uncircumcision. *Gal. ii.
Pricebed, A. S. hod, Fr. prince, state or condition of a prince. *Jude.
Priyng. See *Prie.
Procurator, Lat. proctor, attorney, steward.
Profrith, Lat. aftereth. *Ebr. xii.
Prye. See *Prie.
Pulpischa, Lat. publish.
Purveien, provide. 2 *Cor.

O

Onest, Lat. honourable. *Dedis xvii.
Onethe, A. S. uneathe, scarcely.
Oo, one, omega. *Ded. i.
Oonhede, unity, oneness.
Oonlepy, A. S. anlic, anlie, only. *Luc. viii.
Oost, Fr. guest, host. *Filemon.
Oost, Lat. hostia, host, army. *Dedis xxiii.
Oostes, oast, Lat. hostia, hosts, sacrifices. *Ebr.
Oppresse, Lat. stop, catch, lay hold of. *Luc. xi.
Ostrye, an inn. *Luc. x.
Other, A. S. other, either, or. *Matt. xii.
Overpluys, A. S. ofer, and Lat. plus, overmuch.
Overthwart, heady, forward, cross, fromward.
2 *Tymo. iii.
Oueth, a verbo owe, ought. 1 *Cor. ix.
Overtrowyne, A. S. overtrowian, over confident.
1 *Cor. iv.
Oyse, Lat. usus, use.  *Rom. i.

P

Panyer, Fr. a tray, pannier.
Parceneris, partakers.  *Heb. iii.

* The bygone trenches that into all the cothes were yde
  In the siste yd of the day that me eloped *Neen
  Hitt lyken at *Neen and for to the mynde ye thate
  That wolde boe *Mysdeverese: tho were the *Gype astonn.

The hour of prayer called the *Neene began at twelde and ended at three in our afternoons, which was called hig *Neen.

*Pertical Mar. ii.
IN DR. WICLIF'S NEW TESTAMENT.

Purveyed, Fr. foresaw. Dedis ii.
Putte, Belg. putte. pit. well. Cant. iv. Hence
pulchre, in Kent a puddle.

Q
Quemeful. A. S. cweaman, appeased, pacified.
Erod. xxxii.
Quijk, A. S. cucu, quick, living, alive. 1 Pet.
ii.
Quyte, Fr. quitt, quit, requite, reward. 2
Tessa. i.

R
Raveyn, Lat. rapine. Matt. xxiii.
Raunyschide, Fr. ravished, snatched away. De-
dis vii.
Raunysching of spirit, ecstasy. Dedis x.
Rufute, Lat. refuge, help.
Reched, A. S. rebod, reed.
Repreued, rejected. Ebr. xiii.
Repromysion, Lat. promise. Ebr. xi.
Resolucion, Lat. dissolution. 2 Tymo. iv.
Rettet, A. S. rete, rated, counted, reckoned. 
Rom. x.
Rewe, A. S. rowssian, rue, repent, grieve.
Ebr. vii.
Rewe, Lat. regula, Scoti scribunt reule, rule,
order. Dedis xi.
Rewmes, Fr. royaume, realms, kingdoms. Matt.
iv.
Riddel, ridle, A. S. hridel, winnow, sift. Luc.
xxii.
Rood, A. S. rode, a.cross or crucifix.
Roos, arose. Matt. viii.
Roouys, A. S. hrof, roofs. Luc. xii.
Rop, reap.
Route, sleep.
Ryueling, shrivelling, wrinkle. Effes. v.

S
Sabotia, sabbath. Matt. xii.
Sad, solid, strong, steady. Ebrews v. Luc.
vii. Ebr. iii.
Sadder, saddere, surer, stronger, firmer. 2 
Pet. i. Rom. xv.
Sadnesse, gravity, sobriety, firmness. Tyte ii.
Colos. ii.
Saumpleris, Fr. exemplaire, samplers, patterns.
Ebr. ix.
Say, saw.
Savand, saying.
Saygh, saw: 1 Joon. iv.
Scheame, A. S. scame, shame, fear. Dedis ix.
Schipide, A. S. sceapan, shaped, framed. Ebr.
xi.
Schaply, A. S. sceapan, well-shaped, beautiful.
Isai. lxiii.
Scheltrum, troops, a garrison, A. S. sceot-tru-
ma.
Schenschip, A. S. scendan, shame, reproach.
Luc. i.
Schent, ashamed, confounded. Dan. iii.
Schine, A. S. scinan, shine, dawn. Luc. xxiii.
Schippe, Belg. ship, ark. Matt. xxiv.
Schipbreche, shipbreck. 2 Cor. xi.
Schitt, A. S. shut, closed. Matt. xxv.
Schoggid, Belg. shocked, tossed. Matt. xiv.
Schome, A. S. scome, be ashamed.
Schoon, A. S. ascurian, shun, avoid. Tyte iii.
Schrewed, Teut. beschreyen, shrewd, evil, naught,
Schulen, plural of schul.
Schuldren, A. S. sculdier, shoulders.
Scita, Scythian.
Scattis, slates, titles. Luc. v.
Sclaudre, Fr. slander, offend. Matt. v.
Scrire, A. S. scarne, mock, despise.
Scrowes, scroiles. Matt. xiii.
Se, mark, beware. Filip. iii.
Seesed, ceased. Marc. iv.
Sege, Fr. seat. Matt. xxv.
Semelaunt, Fr. semblaunt, resemblance, face.
A GLOSSARY OF OBSCURE words

Sendel, Gr. σεδέλ, a fine linen cloth. Matt. xxvii.
Senneth, senney, serene, Lat. sinapis, mustard-seed. Matt. xiii.
Sennaughe, Lat. servicius.
Senophigea, Gr. feast of tabernacles. Jon. vii.
Setel, A. S. setel, a settle or seat. Luc. i.
Sew, potage, broth, soup. See, saying, what is said. Tyte iii.
Shone, Belg. schoen, shoes. Matt. iii.
Sigh. See Seigh.
Sijkenesse, A. S. seoc, sickness, weakness. 1 Cor. ii.
Siker, sure, secure. Matt. xxv.
Sikirisesse, security.
Silleres, sellers. 1 Tim. i.
Sithen, since, seeing that.
Sithis, A. S. sithon, times, turns.
Skile, reason. Ebr. prol.
Slake, A. S. slake, slack, let down. Luc. v.
Sleerin, slayers. 1 Tim. i.
Snare, a noose. Matt. xxvi.
Snabbinge, Belg. sobben, sobbinge, sighinge. Lament. iii.
Snobbin, snobbing, snobbingage. Teut. kneubel, snuffing, reproving.
Soler, Lat. solarium, a chamber, garret, loft.
Sopun, A. S. supan, supped, wallowed. 1 Cor. xv.
Sort, Lat. sors, lot. Dedic. xiii.
Sothfastness, A. S. truth. Lond.
Soudes, soudia, Fr. wages, presents. Luc. iii.
Hence soouldier, from Brit. souldier.
Soukyngfe feer, A. S. succean feora, a sucking-mate or companion, foster brother. Dedic. xvii.
Soun, Soound. Luc. xxi.
Sowrdough, A. S. sur-dah, leaven. Luc. xiii.
Sowuel, potage.
Spargarblé. See Disparbléd.

Spenae, Lat. expendo, expense, charge, cost. 1 Cor. ix.
Spise, Lat. species, appearance. 1 Thess. v.
Spousullis, Fr. espousals, weddings. Matt. ii.
Spousesse, Fr. a bride, the spouse.
Spreyned, Teut. sprinkled. Ebr. ix.
Stalworte, stalwart, q. steel-worthy, A. S. steel-worth, brave, stout, mighty. Merc. i.
Steene, A. S. steane, a pot.
Sterne, A. S. sterne, austere. Luk. xix.
Stide, A. S. sithe, side, place; elsewhere, A. S. other, sithan; stead, A. S. sted.
Stighyng, sted up, A. S. stigan, going up, ascending. Matt. ix.
Stockes, A. S. stocce, stocks. Mark v.
Stol, stoole, Lat. tola, stoles, long white garments. Merc. xii. Apoc. vi.
Stouden, Fr. estomper, wondering, astonishment. Mark v.
Stool A. S. stole, a seat, throne, the stool of my feet, James ii. the stool of wickedness, Psal. xciv.

Stoonys, rocks. Apoc. vi.
Strangle, tire, weary. Luk. xviii.
Strangliden, choked. Matt. xviii.
Strought, stretched. Matt. xii.
Streighten, stretch. Luc. xxii.
Suld, should.
Sue, follow. Matt. viii.
Sugett, subject. 1 Tim. i.
Sutely stiringe, persuasive, enticing. 1 Cor. ii.
Swagiden, A. S. aswesed, assuaged, appeased, quieted, Dedic xiv.
Swaleden, swaliden, A. S. sweltan, sweated, scorched, singed. Apoc. xvi. Like a swelted cat, better than he looks for. Proverb.
Sweuenes. A. S. swufen, dreams. Dedis ii.

Gen. xxvii.

Swikke, A. S. swilde, such.


Sydias bondias, aside, alone.

Sydhes, sythes. See Sithic.


Symfonie, Gr. musick. Luk. xv.

T.

Take. See Bitake.

Take ye kepe, mind, observe. Mark xiii.

Gal. iv.

Tawer, A. S. tawain, a currier of leather.

Dedis.


Tente, attention, heed. Dedis v.

Terminate, Lat. fix, appoint, bound. Ebrews iv.

Terre, stir, provoke. Ephes. vi.

That, but. Gal. v. Phil. i.

Thennis, thence. Dedis xix.


Theues, thewis, A. S. theaw, manners, qualities, 1 Cor. xv.

Thilk, that. Apoc. xvi.


Tho, when used as a pronoun, signifies those, as an adverb, then.

Thor, where.

Thowmg, thwong, A. S. thwang, thong, strap. Luk. iii. Jon. i.

Threischefooldis, thresholds. Highere threischefooldis, A. S. thyscels, lintells. Exod. ii. x

Thrunum, A. S. thrang, thronged. Luk. viii.

Fideful, A. S. tid, timely, seasonable, early.

James v.

Til. to. Matt. i.

To, to, as, for, in, by, one, of, too. When in composition it is augmentative. See Tabarst, Torent.

Tobarst, burst suddenly. Dedis i.

Tobreydinge. See Debreydinge. Marc. ix.

Tofore, before. Rom. i.

Tol-bothe, from A. S. toll and bode, a booth

where they paid the Emperor's duties or toll, a custom-house, an exchange. Matt. ix.

Tolgaderer, targatherer. Matt. xvi.


Tome, toom, tume, Danish, A. S. tom empty.

Luc. i. A toom purse makes a blest merchant.

Yorksh. prov.

Toon, the one. Matt. vi.

Torent, rent with violence. Matt. xxvii.

Toukeres, Tuet. tuck or trucken, or Fr. thrucken, tuckers, fullers. Malachi iii.


Towrbled, Fr. troubled. Matt. ii.

Trarke, Gr. tetarch.

Trauaiyld, Fr. troubled, vexed. Marc. v.

Dedis xxviii.

Tree, wood. 2 Tim. ii.

Trete with hands, handle. Coloss. ii.

Trist, Dan. troster, trust, confidence, courage.

Dedis xxviii.

Tristenying, trusting, confidence. 2 Cor. i.

Tristilly, trustilly, faithfully. Dedis ix.

Trowed, trusted. Jon. iii.

Twey, A. S. twa, two.

Tything, A. S. teotha, tidings, tale, report.

Marc. i. Isl. tidinde, rumors.

V. U.

Vagaunt, Lat. vagrant, wanderer. Jerem. xiv.

Vanished, made vain. Rom. i.

Varieu, barjesus. Dedis xiii.

Vertue, Lat. power, strength. 1 Cor. ii.

Vertues, powers. Matt. xxi.


Vituled, victualled. Dedis xii.

Unbylapped, enveloped, encompassed about. Ebr. v.

Umthoughte, betought, remembered. Luc. i.

A. S. ymtheitian, deliberans.

Unceli, A. S. celing or unselig, unhappy, wretched, without any comfort or refreshment. Rom. vii.

Uncharged, disburthem. Dedis xxi.

Uncovenable. See Covenable. Useless, disagreeable, unreasonable. 2 Tessal. iii.

Undedelli, immortal. 1 Tim. i.

Undeedynesse, immortality. Wisd. iii.
A GLOSSARY OF OBSOLETE WORDS

Underbering, labouring, giving diligence. 2
   Pet. i.
Undern, A. S. undern, nine in the morning.
   Marc. xv.
Undernym, A. S. reprove, accuse. Levit. xix.
   1 Jon. iii.
Understondest, swarest. Matt. xvi.
Undicrifieden, cried out, hurried. Luc. xxiii.
Undifongen, A. S. fang, received.
   ii.
Unhonest, Lat. dishonourable, uncomely. 1
   Cor. xii.
Unhonourid, Lat. dishonoured. Jon. viii.
University, Lat. universite, world. James iii.
Unknowing, not knowing, being ignorant of.
   Rom. x.
Unkunningnesse, ignorance. 1 Pet. i.
Dedis xiv.
Unnobley, Lat. ignominy, dishonour. 2 Cor. iv.
Unpeasible. See Pesible. Unquiet, disturbing.
   James iii.
Unpiteous, Lat. ungodly. 1 Petir iv.
Unpity. See Pity. Ungodliness Tyte ii.
Unsightable, invisible. 1 Tymo. i.
Unstidieagdel, not firmly, inconstantly.
   1 Pet. v.
   i. Ebr. ix. James i.
Unwisdome, folly. Bar. iii.
Unwit. See Wit. Ignorant, indiscretion, foolish.
   Gal. iii.
Unwitting, ignorance. Dedis iii.
Unworchiped. See Worship. Dishonoured.
Upbyaste eyes. See Biseas. Heirs according to promise. Gal. iii.

Uspadoun, upside-down, topsy-turvy. Luc. xv
Umift, our seloves. Rom. viii. 1 Joni.
Uta, Lat. octavo, octave, or the eighth day after a feast or holy-day.
Utmered, water. Matt. xxv.
Waast, destroy. Luc. ix.
Wait, Fr. guet, observe, mark. Filip. iii.
Waiward, Fr. gaver, cross, evil, pernicious.
   Matt. vi. Filip. ii.
Wan, A. S. wan, pale, black and blew. 1 Pet.
   ii.
Wandred, A. S. wandrian, walked about.
   Dedis iii.
War, A. S. were, wary prudent. Luc. x.
Water-bouke, A. S. water-bec, a beck, creek
   or rivulet. Dedis xxviii.
Wawen, A. S. wagian, waved, shaken. Mark
   xi.
Wedde, A. S. wodd, a pledge, league, covenant.
   2 Cor. i.
Weildeth, possesseth. Luc. xii.
Welding, owning, possessing. 2 Cor. vi.
Welefuli, A. S. welis, prosperously, happily.
Weled, A. S. wolde, yellowed, withered.
   Marc. iv.
Welled, melted. Apoc. i.
Welling, A. S. wellan, melting. Mala. iii.
Weloweth. See Welwed. Fadeth away.
   Jam. i.
Welousely, prosperously. 3 Jon. Gen. xxviii.
Wem, memen, A. S. wem, a spot, spots.
   Exod. xii. 2 Pet. ii.
Wench, A. S. wenche, a little girl or maid.
Wende, A. S. wene, thought, imagined.
Wene, think. 1 Cor. viii.
Wermode, wormwood. Apoc. viii. A. S. worm-
   wort, a warm or hot herb.
Weyward, A. S. perowe, liking his own way.
   Matt. vi.
Wexen, A. S. woven, wassen, grown, increased.
   Pro. xiiii. Luc. xii.
Wher, whether. Matt. xiiii.
IN DR. WICLIF'S NEW TESTAMENT.

Whileness, A. S. hweol, whirling, turning about. James i.
Wiche, A. S. wicce, a witch. Dedis viii.
Wile, will, desire. 2 Cor. xii.
Wite, witen, know. 1 Joon.
With, A. S. wele, willow. See zalewis.
Withoutforthe, without, outward. 2 Cor. vii.
1 Pet. iii.
Withinforthe, within.
Witsontide, whitsonside, pentecost. 1 Cor. xvi. From A. S. witigun or witigdom, prophecy, and tid, time or season, q. d. time or season of prophecy.
Witt, A. S. witan. See Wite. Sense, knowledge.
Wlathest, abhorrest. Rom.
Wode, wood. Matt. iii.
Wode, wood, A. S. mad. Dedis xii.
Wolen, will.
Wonyges, A. S. wunian, dwelling. Isai. ix.
Woost. See Wite. Knowest. 1 Cor. vii.
Woot. See woost.
Woo-worthe, wo be. Matt. xxiii.
Worschip, A. S. honour, respect. 1 Cor. xii.
Worschipful, honourable, respectful.
Rom. xiv.
Worthi, noble. Luk. xix.
Wot, know. Matt. vi.
Writhun, A. S. wreethun, wreathed, braided. 1 Timo. ii.
Wynung, A. S. winnan, gain. Philip. i.
Y.
Ydel, ydil. See Idel.
Yede. See Ghede. Isai. ix.
Yelden, yolden, A. S. yildan, yield, pay, perform.
Yellyng, Belg. ghilen, howling. Jam. v.
Yerde. See Gherd. Ebr. ix.
Ylis, isles. Apoc. vi.
Ympne, Gr. hymn. Matt. xxiv.
Ynglys, English.
Ynwardnesse, inwards, bowels. 2 Cor. vi.
Yongling, A. S. yeong, younker, youth, stripping. Marc. xvi.
Yongthe, youth. James ii.
Yotide, A. S. yoten, poured.
Young waxing man, young man. Matt. xix.
Youslef, your seloves. James iii.
Yrun, A. S. iren, iron.
Z.
Zalewis. Fr. saule, Lat. salix. See Willows.
Within.