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# THE HOLY BIBLE,

CONTAINING

## THE OLD AND NEW TESTAMENTS,

WITH THE APOCRYPHAL BOOKS,

IN THE EARLIEST ENGLISH VERSIONS

MADE FROM THE LATIN VULGATE BY

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VOLUME I.

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# PROLOGUE.

*Here bygynneth a prolog for alle the bokis of the Bible of the oolde testament <sup>a</sup>.*

## CAP. I.

FYUE and twenty bookis of the olde testament ben bookis of feith, and fulli bookis of holy writ; the first is Genesis, the ij. is<sup>b</sup> Exodi<sup>c</sup>, the iiij. is<sup>b</sup> Leuitici<sup>d</sup>, the iiij. is<sup>b</sup> Numeri, and<sup>e</sup> the v. is<sup>b</sup> Deutronomye; and these fyue ben the bookis of Moises, whiche<sup>f</sup> ben clepid propurly the lawe; the vj. book<sup>g</sup> is<sup>gg</sup> Josue, the vij. book<sup>h</sup> is Judicum, that enclosith the story of Ruth; the viij. book<sup>h</sup>, ix.<sup>i</sup> x.<sup>k</sup> and<sup>l</sup> xj.<sup>m</sup> and<sup>l</sup> xij.<sup>n</sup> and xiiij.<sup>o</sup> ben the foure bookis of Kyngis and tweyp<sup>p</sup> bookis of Paralipominon; the xiiij. book is Esdre, that comprehendeth Neemye, and al is o bok anentis Ebreyes, as Jerom seith, but anentis Grekis and Latyns these ben twey bookis; and<sup>q</sup> the xv. is Hester, the xvj. is Joob, the xvij. is the Sauter; the xvij. book<sup>r</sup>, xix.<sup>s</sup> and<sup>r</sup> xx.<sup>t</sup> ben the<sup>r</sup> iij.<sup>u</sup> bookis of Salamon; the first is Prouerbis, either Parablis, the ij. is<sup>w</sup> Ecclesiastes, and the iiij. is<sup>x</sup> Songis<sup>y</sup> of Songis; the xxi. book<sup>x</sup>, xxij. xxiiij. and<sup>xx</sup> xxiiij. ben the foure grete prophetis; Isaie is the first, Jeremye is the ij. Ezechiel is the iiij. and Daniel is the fourth; the<sup>z</sup> xxv. book is o<sup>a</sup> book of xij. smale prophetis; Osee 'is the first<sup>b</sup>, Joel 'is the ij.<sup>b</sup> Amos 'is the iiij.<sup>c</sup> Abdie<sup>d</sup> 'is the iiij.<sup>b</sup> Jonas 'is the fyuethe<sup>e</sup>, and<sup>f</sup> Michee 'is the vj.<sup>b</sup> Naun 'is the vij.<sup>b</sup> Abacuk 'is the viij.<sup>b</sup> Sofonye 'is the ix.<sup>b</sup> Aggeye 'is the x.<sup>b</sup> Sacharie 'is the xi.<sup>b</sup> and<sup>g</sup> Malachie 'is the xij. ; and alle these xij. smale prophetis ben o book, and in this ordre. And what euer book in the olde testament is 'out of<sup>i</sup> these fyue and twenty byfore<sup>k</sup> seid, shal be set among apocrifa, that is, with outen autorite of bileue; therefore the book of Wisdom and Ecclesiastici<sup>l</sup> and Judith and Tobie be<sup>m</sup> not of bileue. The first book of Machabeies was founden write<sup>n</sup> in Ebreu, and the ij. book of Machabeyes was writen first in Grek. Jerom seith al this sentence in the prologe on the first book of Kyngis. Also<sup>o</sup> the book of Baruc and the pistle of Jeremye ben not of the<sup>p</sup> autorite of the bible anentis Ebreyes, ne<sup>q</sup> the preyer of Manasses, as<sup>r</sup> Jerom witnessith, and 'how mich of<sup>s</sup> the book of Hester and of<sup>t</sup> Daniel is of autorite anentis Ebreyes, and in Ebreu lettre, it is told in the same bookis by<sup>u</sup> Jerom hym self; netheles Jerom, in suyng<sup>e</sup> Ebreyes, comprehendith alle these<sup>w</sup> bookis in xxij. ; for Ebreyes maken oo book of the first and ij.<sup>x</sup> book of Kyngis, and clepen it Samuel, and thei maken oo book of the iiij. and iiij.<sup>y</sup> book of Kyngis, and clepen it Malachym, and thei comprehend<sup>e</sup>n in oo book the ij. bookis of Paralipominon. But certis, litel charge is of this rikenyng, whether the<sup>z</sup> bookis of Kyngis ben noumbred foure, as Latyns doen, either tweyn, as Ebreyes doen. Also litel charge is, whether Paralipominon be departid in ij. bookis, as Latyns vsen<sup>a</sup>, either<sup>b</sup> be oo book aloone, as Ebreis doen<sup>c</sup>; and so of the first book of Esdras and of<sup>d</sup> Neemye, litel charge is, whether thei ben tweyne, as Latyns and

<sup>a</sup> From ζ. Prolog. γθ. Prologe on the Bible. η. Here bigynneth a reule that tellith of the bookis of the oolde testament, which ben of very feith, and whiche ben not of feith. But alle the bookis of the newe testament ben of feith and of bileue. δ. No title in αβ. <sup>b</sup> Omitted in δει. <sup>c</sup> Exodus γ. <sup>d</sup> Leuiticus γ. <sup>e</sup> Om. δει. <sup>f</sup> the whiche βδει. <sup>g</sup> Om. ι. <sup>gg</sup> Om. δει. <sup>h</sup> Om. ζ. <sup>i</sup> and ix. δ. and the ix. γθ. <sup>k</sup> and the x. γθ. <sup>l</sup> Om. βδεζι. <sup>m</sup> the xj. γθ. <sup>n</sup> the xij. γθ. <sup>o</sup> the xiiij. γθ. <sup>p</sup> the twey βγδεθι. the bookis ζ. <sup>q</sup> Om. δει. <sup>r</sup> Om. ζ.

<sup>s</sup> the xix. θ. <sup>t</sup> the xx. γθ. <sup>u</sup> Om. β. <sup>w</sup> Om. δει. <sup>x</sup> Om. δει. <sup>xx</sup> Om. δ. <sup>y</sup> Song γθ. <sup>z</sup> Om. η. <sup>a</sup> a δει. <sup>b</sup> Om. δει. <sup>c</sup> Om. δει. the iiij. ζ. <sup>d</sup> Abdias γθ. <sup>e</sup> Om. δει. <sup>f</sup> Om. δει. <sup>g</sup> Om. ζ. <sup>h</sup> Om. δει. is xij. β. <sup>i</sup> withowte δει. out β. <sup>k</sup> fore δει. <sup>l</sup> Ecclesiasticus γ. <sup>m</sup> ben γδεζθι. <sup>n</sup> writen βγδεθι. writen first ζ. <sup>o</sup> And so ζ. <sup>p</sup> Om. γζ. <sup>q</sup> ner β. nether γθ. <sup>r</sup> Om. δ. <sup>s</sup> zit netheles ζ super ras. <sup>t</sup> Om. δει. also ζ sup. ras. <sup>u</sup> of θ. <sup>w</sup> this β. <sup>x</sup> the ij. βγδεζθ. <sup>y</sup> the iiij. θ. <sup>z</sup> tho β. <sup>a</sup> Om. δ. <sup>b</sup> or δει. <sup>c</sup> vsen ιι. <sup>d</sup> Om. δει.

Grekis vsen, 'other oon<sup>e</sup> aloone, as Ebreyes vsen. Netheles it semeth, that Latyns and Grekis han more reson in this rikenynge than Ebreyes han, but hou euer these bookis ben nounbrid, alle these ben of autorite of bileue, either of cristen feith. Thanne if the first book of Esdre and the book of Neemye ben nounbrid for tweyne, as Grekis and Latyns vsen, and if men taken Judith for a book of holy Scripture, as the general congregacioun of clergie dide at the<sup>f</sup> Seyne of Nicene, as Jerom witnessith in the prologe on<sup>s</sup> Judith, thanne in the olde testament ben xxvij. bookis of bileue. Also Ecclesiastic<sup>h</sup> was writen in Ebren, and the book of Wisdom is not anentis Ebreyes, but sowneth<sup>i</sup> Grek eloquence, and sunne olde writers affermen, that the Jew Filo made it. Therefore as holy chirche redith Judith and Tobie and the bookis of Machabeies, but resceyueth<sup>k</sup> not tho among holy Scripturis<sup>l</sup>, so the chirche redith<sup>m</sup> these ij.<sup>n</sup> bookis Ecclesiastic<sup>o</sup> and Sapience to edifying of the peple, not<sup>p</sup> to conferme the autorite of techingis of holy<sup>q</sup> chirche; Jerom seith this pleyndly in the prologe on<sup>r</sup> Prouerbis<sup>s</sup>. Also Jerom translatide the first book of Esdre and Neemye, and biddith that no man delite in the<sup>t</sup> dremis of the iij. and iiij.<sup>u</sup> book of Esdre that ben apocrifa, that is, not of autorite of bileue; for anentis Ebreyes the wordis of Esdre and of<sup>w</sup> Neemye ben driuen in to o book; 'and the bookis<sup>x</sup> of the olde testament, that ben not anentis Ebreyes, and ben not of the noubre of holy writ<sup>y</sup>, owen to be cast fer away; Jerom seith this in the prolog of<sup>z</sup> Esdre. And therefore Y translatide not the thridde neither<sup>a</sup> the fourthe book of Esdre, that ben apocrifa; but onely the first, and of Neemye, that ben rikened for twey bookis anentis Grekis and Latyns, and ben of autorite of bileue. Netheles apocrifa 'ben seid in<sup>b</sup> twey maners, as Catholicon seith on this word apocrifa; a book is seid apocrifum<sup>c</sup>, either for the<sup>d</sup> autor is<sup>e</sup> vnknowen, and the treuthe therof is opyn<sup>f</sup>; and hooly chirche resceyueth sich a book not to preuyng of feith, but to lernynge of vertues; and siche ben the bookis of Judith and other, whiche Seynt Jerom nounbrith in the prologe on<sup>g</sup> Regum<sup>h</sup>; either a book is seid apocrifum<sup>i</sup>, for me doutith of<sup>k</sup> the treuthe therof; and holy chirche resceyueth not siche bookis; and siche ben<sup>l</sup> the book of 'the 3ong<sup>m</sup> childhed of the<sup>n</sup> Sauyours, and the book of the takynge up of the body of Seynt Marye to heuen; Catholicon seith this on that word apocrifa. But sothely alle the bookis of the newe testament, that is, foure gospelleris, Matheu, Mark, Luk, and Jon; xij. pistelis of Poul, vij. smale pistils, the Dedis of Apostlis, and the Apocalips ben fulli of autorite of bileue; therefore cristen men and wymmen, olde and 3onge, shulden<sup>o</sup> studie fast in the newe testament, for it is of ful autorite, and opyn to vndirstonding of simple men, as to the poyntis that be<sup>p</sup> moost nedeful to saluacioun; and the same sentence is in the derkiste placis<sup>q</sup> of holy writ, whiche sentence<sup>r</sup> is in the<sup>r</sup> opyn placis; and ech place of holy writ, bothe opyn and derk, techith mekenes and charite; and therefore he that kepith mekenes and charite hath the trewe vndirstondynge and perfectioun of al holi writ, as Austyn preuith in his sermoun of the preysing of charite. Therefore no simple man of wit be aferd vnmesurabli to studie in the text of holy writ, for whi tho ben wordis of euerlastynge lif, as Petir seide to Crist in the vj. chapitre of Jon; and the Holy Gost stired hooly men to speke and write<sup>s</sup> the wordis of hooly writ for the counfort and saluacioun of meke cristen men, as Petir in the ij. pistle in the ende, and Poul in xv.<sup>t</sup> chapitre to Romayns witnessen. And no clerk be proude of the verrey vndirstondynge of holy writ, for whi verrey vndirstonding of hooly writ with outen charite, that kepith<sup>u</sup> Goddis heestis, makith a man depper dampned, as James and Jhesu Crist witnessen; and pride and couetise of clerkis is cause of her blindenes and<sup>v</sup> eresie, and priueth hem fro verrey vndir-

*What is apocrifa.*

*Hou the bookis that ben not in the noubre of holy writ owen to be cast away.*

*Hou men schulden studie the newe lawe with meeknesse and charite.*

<sup>e</sup> either oon  $\epsilon\theta$ . either be oo book  $\zeta$ . <sup>f</sup> Om.  $\gamma$ . <sup>g</sup> of  $\beta\gamma\delta\zeta\theta$ . <sup>h</sup> Ecclesiasticus  $\gamma$ . <sup>i</sup> it sowneth  $\zeta$ . <sup>k</sup> thei resceyuen  $\zeta$ . <sup>l</sup> Scripture  $\beta$ . <sup>m</sup> rede  $a$ . <sup>n</sup> Om.  $\zeta$ . <sup>o</sup> Ecclesiasticus  $\gamma$ . <sup>p</sup> Om.  $\zeta$ . and  $\delta$ . <sup>q</sup> the holy  $\delta$ . <sup>r</sup> of  $\beta$ . <sup>s</sup> Prouerbis in Latyn  $\gamma$ . <sup>t</sup> Om.  $\beta$ . <sup>u</sup> the iiij.  $\gamma\epsilon\zeta\eta$ . <sup>w</sup> Om.  $\delta\epsilon\epsilon$ . <sup>x</sup> Om.  $\gamma\theta$ . <sup>y</sup> church  $\beta$ . <sup>z</sup> on  $\gamma$ . <sup>a</sup> ne  $\epsilon\epsilon$ . <sup>b</sup> is seid on  $\zeta$ . ben seid on  $\iota$ . <sup>c</sup> apocrifa  $\eta$ .

apocrifi  $\zeta$ . <sup>d</sup> that the  $\theta$ . <sup>e</sup> therof is  $\zeta$ . <sup>f</sup> not opyn  $\delta$ . <sup>g</sup> of  $\beta\zeta$ . <sup>h</sup> the book of Kyngis in Latyn  $\gamma$ . <sup>i</sup> apocrifi  $\zeta$ . <sup>k</sup> Om.  $\theta$ . for  $\gamma$ . <sup>l</sup> is  $\zeta$ . <sup>m</sup> Om.  $\beta$ . <sup>n</sup> oure  $\zeta$ . <sup>o</sup> shul  $\zeta$ . <sup>p</sup> ben  $\gamma\delta\epsilon\zeta\eta\theta\iota$ . <sup>q</sup> place  $\delta\zeta$ . <sup>r</sup> Om.  $\zeta$ . <sup>s</sup> to write  $\delta\epsilon\eta$ . <sup>t</sup> the xv.  $\gamma\delta\epsilon\eta\theta\iota$ . <sup>u</sup> and keypyng of  $\zeta$ . that kepith not  $\delta$ . <sup>v</sup> of  $\zeta$ .

standyng of holy writ, and maken<sup>w</sup> hem go<sup>x</sup> quyk in to helle, as Austyn seith on the Sauter, on that word, *Descendant in infernum viventes.*<sup>y</sup>

## CAP. II.

THE old testament is departid in to thre parties, in to moral comaundementis, iudicials, and cerimonyals. Moral comaundementis techen to holde and preise and cherishe vertues, and to fle and repreue vicis, and these comaundementis bynden euer, and han strengthe, for tho ben groundid in charite and reson,<sup>z</sup> and in lawe<sup>a</sup> of kynde. ¶ Judicials techen domes and peynes for horrible synnes, and the iudicials of Moises lawe weren ful iust and profitable for men, for tho weren ordeined<sup>b</sup> of God, that may not erre in his domes, and lawis, and workis. Netheles sithen Crist was maad man, and ordeyned lawe of mercy and of charite, and wole not the deth of a<sup>c</sup> sinful man, but repentaunce and saluacioun, cristen men ben not bounden to kepe the<sup>d</sup> iudicials of Moyses lawe, that was<sup>e</sup> endid in the tyme of Cristis passioun. But 3it cristen lordis that han the swerd, and ben Goddis vikars, in xiiij.<sup>f</sup> c<sup>o</sup>. to Romainys, moun punishe men, that trespassen openly, in catel and bodyly prisoun, and sumtyme bi bodily deth, whanne the synne may not ellis be distried, neither the comyntes may ellis<sup>h</sup> be stablishid in pees, as the<sup>i</sup> foure doctours and other latter preuen opynly by holy writ and resoun; but looke that this be don for charite and comyn profit, with mercy and compassioun of bretheren, not for couetise, nether pride, neither for veniaunce of a mannes owne wrong. ¶ Cerymonials techen figuris and sacramentis of the olde lawe, that figured<sup>k</sup> Crist and his deth, and the misteries of holy chirche in the lawe of grace; and these cerimonials ceessiden outirly, as to obligacioun, in the tyme of Cristis deth, and ben noyful and dampnable to men that kepen tho, and for that the gospel is prechid and knownen generally; for if tho cerymonyes ben kept now, the kepers of tho knowlechen, that Crist is not 3it comen, neither suffrid deth for mankynde; and this knowleching is opyn heresie<sup>l</sup>; for whi the treuthe and fredom of the gospel suffisith to saluacioun with out kepyng of cerymonyes maad of God in the old lawe, and mych more with out cerimonyes of sinful men and vnkunynge, that ben made in the<sup>m</sup> tyme of Antecrist, and of vnbyndyng of Sathanas, in xx.<sup>n</sup> c<sup>o</sup>. of Apocalips. Therfore as it is opyn eresie to seie, that the gospel with his treuthe and fredom suffisith not to cristen mennes saluacioun with outen kepyng of cerimonyes of Goddis lawe 3ouen to Moyses, so it semith opyn heresie to seie, that the gospel with his treuthe and fredom suffisith not to saluacioun of cristen men with out kepyng of cerimonyes and statutis of sinful men and vnkunynge, that ben maad in the tyme of Sathanas and of Antecrist.

## CAP. III.

°SYMPLE men of wit moun be edified mych<sup>p</sup> to heuenly lyuyng bi redyng and knowyng of the olde testament, for in the bigynnyng of Genesis they moun knowe, hou God made heuen and erthe and alle creaturis of nouzt, and made man to his owne ymage and licesse, and to haue blisse in body and soule with outen ende<sup>q</sup>. Also 'men moun<sup>r</sup> knowe, hou sore God punishide Adam and Eue for brekyng of his comaundement; and hou Abel plesid God by feith, mekenesse and charite; and hou Caym displeside hym by synnes, and specialli by enuye, hatrede<sup>rr</sup> and manquellyng<sup>s</sup>. Also hou Noe was loued of God, and al the world, outaken viij. persones, was distried<sup>t</sup> for synne; and hou for pride and other synnes God departid many langagis, that no man vndirstood other in the tour of Babel; and hou feithful and obedient to God Abraham was, that he 3ede out of his lond in to a straunge cuntre, and was redy to sle his owne sone Isaac at the wille of God, and gat therfore mich reward of God; and hou God distried Sodom and Gommor, and other thre cytees, for leccherye and

<sup>w</sup> maketh βζθ. <sup>x</sup> to go δει. <sup>y</sup> Heere endith the prolog on the book of Genesis. γ. <sup>z</sup> in reson δει. <sup>a</sup> the lawe ζ. <sup>b</sup> endid η. <sup>c</sup> Om. δ. <sup>d</sup> Om. β. <sup>e</sup> weren δει. <sup>f</sup> the xiiij. δεζι. <sup>g</sup> comynalte δει. <sup>h</sup> not ellis ζ. <sup>i</sup> Om. β. <sup>k</sup> figuren β. <sup>l</sup> errour ether heresie βζ. ether heresie

a pr. m. <sup>m</sup> Om. η. <sup>n</sup> the xx. δεζη. <sup>o</sup> This is the prolog of Genesis. δ. <sup>p</sup> either holpen myche ζ. <sup>q</sup> ony ende δει. <sup>r</sup> me may δ. men may ι. <sup>rr</sup> and hatrede ι. <sup>s</sup> mansleyng ζ. <sup>t</sup> stryed β.

*Exodus.*

other synnes, that tho weren sunkun doun; and the dede see is now where tho<sup>u</sup> grete cytees weren. Also hou trewe and obedient to God weren Isaac and Jacob and Joseph, and hou God kepte<sup>v</sup> hem in alle perels. Al this proces of Genesis shulde stire<sup>w</sup> cristen men to be feithful, and for to drede and loue God, and in alle thingis do<sup>x</sup> his wille<sup>y</sup>. ¶<sup>z</sup>Also in Exodi men moun<sup>a</sup> knowe, hou God kept his simple peple in Egipt, and encresside hem gretly in that lond, vnder the persecucioun and tirauntrie of Farao<sup>b</sup>, and deliueride hem by many miraculis, and punishid Farao and his peple with ten<sup>c</sup> stronge veniauncis, and fedde<sup>d</sup> hem meruelously in desert xl. 3eris, where no duelling of men was bifore, and made hem to<sup>e</sup> ouercome the strong peple of Amalech. Aftir this God tau3te hem wyis gouernayle, and bitook to<sup>f</sup> hem the<sup>g</sup> ten comaundementis and other iudicials, to punishe gretly opyn grete synnes. Also<sup>h</sup> they<sup>i</sup> weren ful bisy to make a costlew tabernacle to the onour of God, by his bidding and techyng, that figuride holi chirche and vertues in mennes soulis. At the laste God took gret veniaunce on<sup>k</sup> hem for idolatrie, whanne thei forsoken the feith and worshipyng<sup>l</sup> of God, and onoureden 3oten calues bi stiryng<sup>m</sup> of the deucl. And thanne Moyses was a trewe mediatour bitwix God and the<sup>n</sup> sinful peple, and seide thus to God, for gret trist of his mercy and ri3tfulnes<sup>o</sup>, and for<sup>p</sup> gret charite to the peple, “either<sup>pp</sup> for3iue thou this trespas to hem, either do me out of thi book in which thou hast writen me;” and for this deuout preier and greet charite of Moyses God sparede the synful pepil, and distryede not sodeynly al the pepil, but took hem to mercy and grace. And this proces of Exodi shulde make men trysty<sup>q</sup> in Goddis help, and to be trewe in his loue, and

*Leuiticus.*

*Hou sacrificis schulden not be kept now, and of forbeding of weddynges of ny3e kyn.*

*Hou Goddis lawe forbedith wiccheecraftis, sorcerie, etc. [and] rewardith keperis of Goddis lawe.*

eschewe his offence with al her my3tis. ¶<sup>r</sup>The iij. book clepid<sup>s</sup> Leuitici techith men sacrificis due to God, and for synnes of the peple, in the<sup>t</sup> tyme of the olde testament, and that<sup>u</sup> no man vnworthi shulde ney3e to the seruise and sacrifice of God. These sacrificis owen not to be kept now, for tho figureden the passioun and deth<sup>u</sup> of Crist, and remissioun of synnes bi the blood and merit of Crist, in the lawe of grace. Also this book techith men to absteyne fro wedlok of ny3 kyn and affynyte, with ynne the ij. degre<sup>v</sup>, and ordeyneth peyne of deeth for ydolatrie, and weddyng with ynne the ij. degre of consanguynyte and affynite. At the last this book techith men<sup>w</sup> to kepe Goddis heestis, and for to loue her neizboris and to<sup>x</sup> do equyte to hem, and werkis of mercy to nedy men; and comaundith iust wey3tis and mesures, and domes; and forbedith strongly ydolatrie and wicche craftis<sup>y</sup> and false coniuouryngis; and tellith prosperite that shal come to hem that kepen Goddis heestis, and veniaunce and peyne to hem that breken Goddis heestis. And this proces of Leuitici shulde make cristen men aferd to breke Goddis heestis, and ioyful to kepe tho

*Numeri.**Of the sabot.*

*Of Chore, Dathan and Abiron.*

to lyf and deth, for<sup>z</sup> reward of God in euerlastyng blisse. ¶<sup>a</sup>The iiij. book clepid Numeri tellith the nounbre of peple led out of Egipt, bothe of lewid men and of prestis and of dekenys; and how God kept hem longe in the orrible desert, and punisshide hem alle bi deeth, out taken Caleph and Josue, for grucchyng and mystriste to Goddis word, and punisshide Marie, Moyses sistyr, with lepre, for bacbytyng of Moyses, the mylde seruauant of God. Also<sup>b</sup> whanne God wolde haue distryed the peple for grucchyng azens hym, Moyses preyede with al his herte for the peple that wolde stoone<sup>c</sup> hym to deeth. Also God techith there, that he that doth ony synne by pride shal be deed, and that he that brak the sabot, 3he by gaderyng of stickis, shulde be stooned of<sup>d</sup> alle the peple. Also God punisshide soore Chore, Dathan, and Abyron, that weren rebel azens Moyses and Aaron, and made discencioun in the peple, so that the erthe openyde, and deuouride hem with here tabernaclis, and al her catel<sup>e</sup>, and thei 3eden doun quyke in to helle. 3it whanne the

<sup>u</sup> the ζ. <sup>v</sup> kepe ζ. <sup>w</sup> stire meche β. stire mechel ι. <sup>x</sup> to do β. <sup>y</sup> Here endith the prolog of Genesis. δ. <sup>z</sup> Here . . . bigynneth the prolog of Exody. δ. <sup>a</sup> may δι. <sup>b</sup> kyng Farao βι. <sup>c</sup> Om. ζ. <sup>d</sup> thane bronzte his owne peple thoruthe the reede see, and fedde ζ. <sup>e</sup> Om. β. <sup>f</sup> Om. ζ. <sup>g</sup> Om. βζ. <sup>h</sup> And δι. <sup>i</sup> this ζ. <sup>k</sup> of ζ. <sup>l</sup> the worshipyng β. <sup>m</sup> strengthe ζ.

<sup>n</sup> Om. ζ. <sup>o</sup> for ri3tfulness δεηι. <sup>p</sup> Om. δι. <sup>pp</sup> Om. δ. <sup>q</sup> to triste ζ. <sup>r</sup> Heere . . . bigynneth a prolog on Leuitici and this it is. δ. <sup>s</sup> Om. β. <sup>t</sup> Om. ζ. <sup>u</sup> the deth βδει. <sup>v</sup> gree β. <sup>w</sup> Om. β. <sup>x</sup> Om. βη. <sup>y</sup> wicche craft δει. <sup>z</sup> to haue ζ. <sup>a</sup> Prolog. [on Numeri] δ. <sup>b</sup> and ζ. <sup>c</sup> haue stooned ζ. sup. ras. <sup>d</sup> 3ea of ε. <sup>e</sup> catels β.

peple grucchide azeyns Moyses and Aaron, and wolde sle hem vniustly, and God killide mony thousandis of the<sup>f</sup> peple herfore, Moyses bad Aaron preye, and offre encense for the peple; and so he ceesside the veniaunce. Also God techith there, that prestis shulen haue *Hou prestis and dekenis schulden haue tithis.* the firste fruytis and the<sup>ff</sup> first<sup>s</sup> boren thingis, and part of sacrificis and avowis and offringis; and dekenys shulen haue tithis of the peple, and giue her tithis, that is, the tenthe part of tithis whiche thei token of the peple, to the higest prest, and prestis and dekenys shulen holde hem apayed with her spiritual part of tithis and offryngis, and take no possessioun 'in the lond<sup>b</sup> of her britheren, for God hymself shal be the part and eritage<sup>i</sup> of prestis, in the myddys of the sones of Israel. Also for Moyses and Aaron bileueden not fully to Goddis word, but doutiden of his byheest at the water of azenseying, God suffride not hem for<sup>k</sup> to entre in to the lond of byheest, but bothe weren deed in desert. Also in this book ben told the duellyngis of the children of Israel in desert, and the batels whiche thei hadden azeyns hethen men; and of Balaam hou he was huyrid to curse<sup>l</sup> Goddis peple, and hou God compellyd hym to blesse his peple, and to<sup>m</sup> seye profesie of Crist. And for the peple of Israel dide fornicacioun and idolatrie, God bad Moyses hange alle the princis azens the sunne, that the strong veniaunce of God were turned away fro the peple of Israel. And for as *Of Fynees.* myche as Fynees the prest killide a duke of Israel, that dide fornicacioun with an hethen womman, and dide<sup>n</sup> this for feruent loue to God, he gat of God euerlastyng presthod for hym and his<sup>o</sup> seed, and turned away Goddis wraththe fro the children of Israel. Also there is tauzt, who shal be eyr of a man; and of halydayes, and sacrificis, and offryngis maade in tho; and whiche avowis shulen be holden, and whiche not; and of batels; and hou the preyes shulden be departid among the peple, and what shulde falle to the prest; and hou the lond of byheest shulde be departid to xij. lynagis; and dekenys shulden haue citees to enhabite in tho, and the subarbees to here sheep and bestys; and citees of refuyt shulden *Hou citees of refuyt schulden be.* be ordeyned for hem that shedden blood vnwilfully, not of purpos, neithir hatrede byfore goynge; and he that is guilty of mannis deeth shal be slayn with outen ony<sup>p</sup> redempcioun. This proces of Numeri shulde stire cristen men for to loue here enemyes, and do good to<sup>q</sup> hem, as Moyses and Aaron diden, and to kepe Goddis heestis, and shede<sup>r</sup> not mannis blood vniustly. ¶ The fyfthe book clepid Deutronomye is a rehersyng and confernyng of al the *Deutronomy.* lawe biforegoynge<sup>t</sup>, and styryth<sup>u</sup> men gretly to kepe and teche Goddis heestis, and adde no thing to tho, neither drawe away any thing fro tho; and first it techith, that wise men and myzty shulen<sup>uu</sup> be maad iugis, and deme iustly<sup>v</sup> the pore and the riche; aftirward hou the Jewis ouercamen Seon, the<sup>w</sup> kyng of Hesebon, and token his lond and alle the goodis therynne in to her owne possessioun, and dedyn in lyk maner to Og the<sup>x</sup> kyng of Basan, and to his lond and goodis. Furthermore God comaundith men to kepe hise heestis, and adde no *Not to adde to the heestis of God, ne put therfro, and reward with blessingis and cursingis for breking of the comaundementis.* thing therto, neither<sup>y</sup> drawe ony<sup>z</sup> thing ther fro, and that they drede and loue God of<sup>a</sup> al her herte, and al<sup>b</sup> her soule, and al her strengthe, and eschewe ydolatrie, and serue and worshipec hym aloone; and that thei teche Goddis heestis to here sones, and thenke on tho heestis in hous and weye, slepynge and wakyng. Also<sup>c</sup> God comaundith his peple to eschewe weddyngis of hethen men and wymmen to her children, lest they ben drawnen to idolatrye, and bihetith many blessyngis to hem and miche encresyng of goodis, if thei kepen treuly hise comaundementis, and that strong veniaunce and distryyng shal come on the Jewis, if thei doen<sup>d</sup> ydolatrie, and ben<sup>e</sup> vnobedient to God. Also God biddith<sup>f</sup> hem haue<sup>s</sup> mynde, that they weldiden the lond of byheest, not for her owne ryztfulnesse and strengthe, but for the synnes of men that duelliden therynne, and for the ooth of God which<sup>h</sup> he made to Abraham and to other hooly men. And<sup>i</sup> thanne God remeinbrith to hem many grete synnis, to make hem war that thei trespase no more, but that thei drede God

<sup>f</sup> Om. β. <sup>ff</sup> Om. ι. <sup>g</sup> Om. β. <sup>h</sup> Om. δ. <sup>i</sup> the eritage β. <sup>k</sup> Om. δι. <sup>l</sup> cnowe β. <sup>m</sup> Om. ζ. <sup>n</sup> he dide ζ. <sup>o</sup> for his δζ. <sup>p</sup> Om. ζ. <sup>q</sup> for ζ. <sup>r</sup> to schede ζ. <sup>s</sup> Heere . . . bigynneth a prolog on Deutronomy. δ. <sup>t</sup> afore goynge δει. <sup>u</sup> teechith δ. <sup>uu</sup> shulden ι. <sup>v</sup> ryztly δει. <sup>w</sup> Om. δ. <sup>x</sup> Om. ζ. <sup>y</sup> ne ζ. <sup>z</sup> no ει. <sup>a</sup> with ζ. <sup>b</sup> of al ει. <sup>c</sup> and ζ. <sup>d</sup> diden ζ. <sup>e</sup> veren ζ. <sup>f</sup> bad ζ. <sup>g</sup> to have ζ. <sup>h</sup> the which ζ. <sup>i</sup> Om. δει.

*Hou men  
schulden haue  
the wordis of  
God in mynde,  
and teche hire  
sones.*

and loue hym in alle her hert and soule, kepe<sup>k</sup> hise comaundementis, and swere by his name, and loue pilgrymes either comelyngis. Eft God biddith hem haue hise wordis in her hertis and wittis, and haue tho for a singne in the hondis, and bytwyxe her yzen, and that they teche her sones to bithenke<sup>l</sup> on the wordis<sup>ll</sup> of God euere, and that they write the<sup>m</sup> wordis of God on the postis and zatis of her hous; and tellith and ziue<sup>h</sup> his blessing to hem, if thei kepen hise heestis, and ziue<sup>h</sup> his curs to hem, if they breken hise heestis, and worshipen aliene goddis. Also they shulen distrye the placis wherynne hethen men diden ydolatrie, and distrye her auters, ymagis, woodis and ydols; and thei shulen make her sacrifices, and offre her tithis, and the firste fruytis, and ziftis and avowis in the place which the Lord hath chose to his name, and this was the temple of Jerusalem. Also a prophete, either a feynere of dremys, that 'wole styre<sup>n</sup> men to do<sup>o</sup> ydolatrie shal be slayn, and so shal a frend either citee that doth idolatrie, eithir styryth other men therto. Also thou shalt paye tithis of alle fruytis that growen in<sup>p</sup> erthe, of whete, of<sup>a</sup> wyn, and<sup>r</sup> of oyle, and the<sup>s</sup> first boren thingis of neet and sheep; and in the thridde zere thou shalt departe an<sup>t</sup> othir tithe of alle thingis that growen to thee, and kepe it with ynne thine zatis, to susteyne the dekene, pylgrym outhir comelyng, fadirles child either<sup>u</sup> modirles, and wydue, that ben with ynne thy zatis. Also in the vij. zeeer shal be remissioun of dette to citeseynes and kynnesmen, nethes not to a pylgrym and comelyng, for he may be compellid to paye. Outirly a nedy man and begger shal not be among<sup>w</sup> Goddis peple; but pore men shulen not fayle in the lond, therfore ryche men shulen helpe hem with loue, and helpe hem wilfully in here nede. Thanne God techith of thre grete solempnetees, of pask, of the feeste of woukis either pentecost, and of the feeste of tabernaclis<sup>x</sup>; and that maystris and iugis shulen be ordeyned in alle zatis<sup>y</sup> either citees by ech lynage, to deme the peple by iust doom, and take not ziftis nether persones. Ferthermore God techith, that who euer is conuyct by tweyne eithir thre witnessis<sup>z</sup>, that he hath do idolatrie, he shal be stoonyd, first by the<sup>a</sup> witnessis<sup>z</sup>, and thanne by al the pepil. He that is proud and wole not obeye to the comaundement of the hiye prest, and to the doom of the iugis<sup>b</sup>, in that that<sup>c</sup> thei techen Goddis lawe, shal be deed. Thanne God techith, what maner kyng the pepil shal make, and what shal be his office. Aftirward God techith, that prestis and dekenys, and alle that ben of the same lynage, shulen 'not haue<sup>cc</sup> part and eritage with the residue pepil of Israel, for they shulen ete the sacrifices of the Lord, and the offringis of hym, and thei shulen take noon othir thing of the possessioun of her bretheren; for whi God hym self is her eritage. Ferthermore God forbedith idolatrie, and to enquire con-iourers, and to kepe dremys and chiteryng of briddis; and comaundith that no wicche neithir<sup>d</sup> enchanter be, and that men take not<sup>e</sup> counceil at hem that han spiritis in cloos, neithir at false dyuynours, neithir axe of deede men the trouthe. Also God shal reise a profete of her<sup>f</sup> brethir<sup>g</sup>, that is Crist the Sauyours, and he that hath<sup>h</sup> not hise wordis shal be punishid. A profete that wole speke by pride in the name of God that thing that God bad not hym, eithir bi the name<sup>i</sup> of othir goddis, shal be slayn. Also vj. citees of refuyt eithir<sup>k</sup> of fraunchise shulen be, that he<sup>l</sup> that sleeth a man, not by hatrede but azens his wille, be<sup>m</sup> saued, and he that sleeth a man bi hatrede and bifore castyng, shal be slayn with oute mercy, eithir raunsoun. He that is conuict to have seid fals witnessyng azens his brothir, shal haue the same peyne to which his brothir shulde be put, if he hadde be gilty. Also prestis shulen coumforte hem that gon to iust batel, to haue trist in God, and drede not her enemyes, and that ferdful men, and thei that han newly byldyd an hous, eithir<sup>n</sup> newly plauntid a vyne, eithir<sup>o</sup> newly weddid a wyf, and not vsid hir, go not to batel; and first werryours shulen profre pees to a citee, and if the citee zelde it self, men ther

*A nedy man  
and beggere  
shal not be  
among the  
peple.  
Hou riche men  
schulde helpe  
pore men.*

*Hou prestis  
schulde not  
haue posses-  
sioun of the  
peple.*

*Hou men ben  
forfendid con-  
iureris,  
dremis,  
wicchis, nei-  
ther take coun-  
ceil at him  
that hath tho  
in cloos.*

*Hou citees of  
refuyt schulden  
be.*

*Hou ferdful  
men and men  
that han newe  
weddid,  
schulde not go  
to batelle.*

<sup>k</sup> and kepe βγ sec. m. u. sec. m. <sup>l</sup> thenke ζ. <sup>ll</sup> word u. <sup>nes</sup> β. <sup>a</sup> Om. βζ. <sup>b</sup> iuge βζ. <sup>c</sup> Om. βδεi. <sup>cc</sup> haue  
<sup>m</sup> tho δ. <sup>n</sup> sterith δεi. <sup>o</sup> Om. ζ. <sup>p</sup> on β. <sup>q</sup> and ζ. <sup>no</sup> u. <sup>d</sup> ne ζ. <sup>e</sup> no ζ. <sup>f</sup> Om. ζ. <sup>g</sup> brithren δεζi.  
<sup>r</sup> Om. δεi. <sup>s</sup> of the ζ. <sup>t</sup> of ζ. <sup>u</sup> or ζ. <sup>w</sup> among <sup>h</sup> heerith δεi. <sup>i</sup> names ζ. <sup>k</sup> or ζ. <sup>l</sup> oon β. <sup>m</sup> schal  
<sup>zou</sup> δ. <sup>x</sup> the tabernacle β. <sup>y</sup> the zatis ζ. <sup>z</sup> wit- <sup>be</sup> ζ. <sup>n</sup> or ζ. <sup>o</sup> or δεζi.



ynne shulen lyue vnder tribute, ellis alle men ther ynne shulen be slayn; and this is vnderstonden of tho citees that be not ȝouen in to possessioun to the pepil of Israel. And there is teld the departyng of preyes, and what trees<sup>p</sup> shulen<sup>q</sup> be kit down in bisegyng<sup>r</sup>. Also God techith what shal be doon, whanne a man is founden slayn, and the sleer is vnknowun. A child rebel to the fadir and modir, and that<sup>s</sup> ȝiue<sup>t</sup> hym silf to glotenye, leccherye and drunkennesse, shal be stoonyd of al the citee. A man shal kepe the oxe and sheep of his brothir, that is strayed away, and bringe it aȝen to his brothir, and so of other beestis and of ech thing; and if thou knowist not, whose tho<sup>t</sup> ben, thou shalt kepe tho stille, tyl<sup>u</sup> thi brothir seke and resseyue tho. Who euer doth avoutrie, shal be deed; if<sup>v</sup> a man defoulith<sup>w</sup> a virgyne, he shal wedde hir, and ȝiue l. siclis of siluer to her fadir. Thou shalt not take a seruaunt to his lord, which seruaunt fledde to thee, but he shal duelle with thee in a place that plesith hym. Noon hoore shal be of the douȝtris of Israel, neithir a lechour of the soones of Israel. Thou shalt not leene to thi brothir for vsure. If a man hatith his wife, he shal write and ȝiue to hir a libel of forsakyng; but this is forbedun of Crist in the gospel of Mt. v<sup>x</sup> ca<sup>o</sup>. and 'xix ca<sup>o</sup>. Whanne a man hath take late a wyf, he shal not go to batel, neithir ony comyn office shal be put on<sup>z</sup> hym, but oon ȝeer he shal be glad with his wif, and take heede to his hous. He that proloyneth his brothir, which is a fre man, and sillith hym, shal<sup>a</sup> be slayn. Thou shalt ȝelde<sup>aa</sup> at nyȝt to<sup>ab</sup> a pore man his weed, and in the same day thou shalt paye to a nedy traueylour his huyre. Fadris shulen not be slayn for the sones, neithir sones<sup>c</sup> for the fadris<sup>d</sup>. Whanne thou repist corn in the feeld, and forȝetist an handful, thou shalt not turne aȝen to take it, but thou shalt suffre that a comelyng, fadirles<sup>e</sup> child and wydewe take it away; and so of gaderyng of olyues and of gaderyng of grapis. Whanne twey men ben at debatyng, and the wif of oon wole delyuere hir housbond fro the hond of the strenger, and take hym by the preuy membris, sche shall leese her hond withouten eny mercy. And there God forbedith false weȝtis and mesures, a<sup>f</sup> more and a<sup>f</sup> lesse. Also dekenes schulen pronunce and seie with hiȝ vois to alle the men of Israel, he is cursid that doth ydolatrie, eithir<sup>g</sup> brekith eny comaundement of God eithir<sup>g</sup> doth aȝens eny part of the lawe of God; and al the peple schal seie, Amen. Also God biheetith greet prosperite to his peple, if thei kepe his heestis, and thei schulen be blessid in citee and in<sup>h</sup> feeld, and the fruit of her wombe and the fruyt of her lond shal be blessid, and alle thingis that perteynen to hem schulen be blessid, and thei schulen haue victorie of hire enemyes, and manye prosperites<sup>i</sup> of soule and of<sup>k</sup> bodi schulen bifalle to hem; and if thei kepen not Goddis heestis, thei schulen be cursid in cite and feeld<sup>l</sup>, the fruit<sup>m</sup> of her wombe, and alle thingis that perteynen to hem schul be cursid<sup>mm</sup>; God schal sende hem hungir, thirst, pestilence, feuer and coold, brennyng<sup>n</sup> and heete, and corrupt eir, til thei perischen; enemyes schulen haue victorie, and conquere hem, and take hem prisoners; and ȝit God schal punysche hem with huge veniaunce, that alle that heeren ben astonyed. Natheles if whanne alle these veniances ben fallen on hem, thei<sup>o</sup> repenten verily in the<sup>p</sup> herte, and turne aȝen to God, and obeyen to hise heestis in al her herte and al her soule, the Lord shal haue mercy on hem, and bringe hem aȝen to hire lond fro alle folkis, among whiche thei weren scaterid, and God schal blesse hem, and make hem to be of more noubre than her fadris weren, and schal turne alle the<sup>q</sup> cursis on her enemyes<sup>r</sup>; and God schal ȝeue to hem aboundaunce in alle werkis of her hondis, and in alle thingis that perteynen to hem. Moises spac alle these wordis to al the puple of Israel, and bad hem drede not her enemyes, for God schal go bifore<sup>s</sup> his peple, and ouercome her enemyes. And Moises ordeyned Josue to be ledere of the peple bifore al the multitude of the sones

*A child rebel to the fadir and modir.*

*If a man defoulith a virgyne.*

*Noon hoore schulde be among ȝou.*

*Thou schalt leue the relef of thi corn in the feeld.*

*Of false weȝtis and mesures.*

*He is cursid that brekith eny comaundement of the Lord, and greet prosperite in keping of tho.*

*Of comfort for kepinge of the comaundementis of the Lord.*

<sup>p</sup> tree ζ. <sup>q</sup> schal ζ. <sup>r</sup> the bisegyng δελ. bysekyng a. <sup>s</sup> Om. ζ. <sup>t</sup> thei ζ. <sup>u</sup> to β. <sup>v</sup> and if δελ. <sup>w</sup> defoule ζ. <sup>x</sup> the fyuethe ζ. <sup>y</sup> the nynte chapter ζ. <sup>z</sup> vnto ζ. <sup>a</sup> he shal δελ. <sup>aa</sup> a nyȝt ι. <sup>b</sup> the β. <sup>c</sup> the sones ζ. <sup>d</sup> fadir ζ. <sup>e</sup> and fadirles ζ. <sup>f</sup> Om. β. <sup>g</sup> or δελ. <sup>h</sup> blessid in δελ. <sup>i</sup> prosperite β. <sup>k</sup> Om. ζ. <sup>l</sup> in feeld β. <sup>m</sup> fruytes ζ. <sup>mm</sup> acursid ι. <sup>n</sup> and brennyng δελ. <sup>o</sup> and thei ζ. <sup>p</sup> Om. ζ. <sup>q</sup> thes βηsec. m. <sup>r</sup> enemye a. <sup>s</sup> to fore β.



*Hou Moyses  
had rede the  
lawe of God to  
alle the puple,  
and of his  
deeth.*

of Israel. Moyses wroot this lawe and zaf it to<sup>t</sup> prestis, the sones of Leuy, and to the<sup>u</sup> eldre men of Israel, and bad hem rede the wordis of this lawe bifore al Israel, in the heeringe of alle men and wymmen, litel children, and comelingis, eithir conuersis to the feith of Jewis, that thei heere and lerne and dreede oure Lord God, and kepe and fille<sup>w</sup> alle the wordis of this lawe. Moyses bi Goddis comaundement wroot a greet song, and tauz<sup>te</sup> it the children of Israel, that it schulde be into witnessing azens hem; and Moyses clepide togidere alle the eldre men and techeris, and clepide heuene and erthe into witnessing azens hem; and whanne Moyses hadde fillid alle the wordis of this greet song, he styede into an hil, and was deed there, and God biryede him, and man<sup>x</sup> knew not his sepulcre til<sup>y</sup> into this day. Cristen men schulde myche reede and heere 'and kunne<sup>z</sup> this book of Deutronomye that<sup>a</sup> comprehendith al the lawe of Moyses, and disposith men for to bileeue in Crist, and heere and kepe his wordis.

## CAP. IV.

*Josue.*

<sup>b</sup>The vj. book, which is clepid Josue, tellith in general, that Josue brouz<sup>te</sup> the peple into the lond of biheeste, and departide it bi lott to hem; and first how God bihi<sup>z</sup>te to Josue that noon schulde mowe<sup>c</sup> azenstonde him and his peple in alle the daies of his lijf; and God bihi<sup>z</sup>te that Josue schulde departe bi lot to his peple the lond of biheest; and God comaundide him to kepe al the lawe, and bowe not fro it, but thenke therinne bi<sup>d</sup> daies and nyztis, that he kepe and do tho thingis that ben writen therinne. Afir this Josue sente aspies to bilhoolde the lond and the citee of Jerico; and thei entriden in to the hous of a comun womman Raab, and weren sauid there bi counceil and helpe of the womman. Thanne Josue bad the prestis take the arke of boond<sup>e</sup> of pees of the Lord, and goo bifore the peple, and thei diden so. And whanne the<sup>f</sup> prestis camen with<sup>s</sup> the arke to the brinke

*Hou a man  
schulde thenke  
on Goddis lawe  
day and nyzt.*

*Of Raab.*

*Hou the watir  
of Jordan was  
driye.*

of Jurdan, the greet watir of Jurdan wente away to the deed se, and the hi<sup>z</sup>ere wateris stooden stille as a wal, so that the peple passide bi the drie botme, and the prestis stodin on the drie erthe in the myddis of Jurdan. Also Josue bad xij. men of xij.<sup>h</sup> lynagis of Israel take xij. greete stoonis fro the botme of Jordan, and sette tho in Galgalis, where the peple settide<sup>i</sup> tentis in the nyzt<sup>j</sup> afir the passage<sup>k</sup> of Jurdan, and take xij. stoonis of the lond, and putte in the myddis of Jordan, where the arke hadde stoonde; and bad that fadris schulden<sup>l</sup> teche hire children, hou thei passiden bi the drie botme of Jurdan, for God driede the<sup>m</sup> watris theroffe, as he hadde do before in the reed se, and the prestis and princis and al the peple obeyede to Josue. Thanne<sup>n</sup> Josue circumcide<sup>o</sup> the peple that was vncircumcidid xl. 3eer in desert, and the peple made paask in the xiiij. day of the monthe at euentid; and Josue siz an aungel of the Lord, which aungel was prince of Goddis oost.

*Of the wallis  
of Jerico.*

Also the stronge wallis of Jerico felden down at Goddis ordynaunce, whanne the<sup>p</sup> prestis brayeden with vij. trumpis, and alle the peple criede an hi<sup>z</sup> in the vij. day of cumpassing of the citee. And the peple of Israel distroiede and brente the citee and alle thingis therinne, outaken Raab and tho that weren in her hous, and outtaken gold and syluer, and vessels of bras and yroun<sup>q</sup>, whiche thei haleweden in to the tresorie of the Lord. Also for Achar dide azens Goddis bidding, and took to himself a thing reserued to Goddis vs, he was stoonid and brent, and alle hi<sup>se</sup> goodis weren brent with hym; and til<sup>r</sup> this punysching was doon on hym, 'the peple<sup>s</sup> of Israel myzte not stoonde, but was ouercomen of hire enemyes. After this punysching of Achar Josue took the citee of Hay, and killede the king and al the peple, and distroiede and brente the citee, and hangide the king therof in<sup>ss</sup> a iebat. Thanne Josue bildide an auter to God in the hill of Hebal, and offride theronne brent sacrifice<sup>t</sup> and peesible sacrificis<sup>u</sup>, and wroot the Deutronomye of Moyses lawe on

*Of Achar.*

<sup>t</sup> Om. a. <sup>u</sup> Om. β. <sup>w</sup> fulle β. <sup>x</sup> a man ζ. <sup>y</sup> Om. ζ. <sup>z</sup> Om. δ. <sup>a</sup> and kunne it, that δ. <sup>b</sup> Here . . . . . bigynneth a prolog on Josue. δ. <sup>c</sup> now aζη. <sup>d</sup> bothe ζ. <sup>e</sup> the boond εζι. <sup>f</sup> Om. ει. <sup>g</sup> and brouzten δε. <sup>h</sup> the xij. ζ. <sup>i</sup> sett ζ. <sup>j</sup> nexte nyzt ι. <sup>k</sup> passynge δει. <sup>l</sup> schulen ζ. <sup>m</sup> Om. β. <sup>n</sup> And δ. <sup>o</sup> circumside β. circumcidede δεζι. <sup>p</sup> Om. ει. <sup>q</sup> of iren ζ. <sup>r</sup> al aεηι. om. δ. <sup>s</sup> for afore this the puple δει. <sup>ss</sup> on ι. <sup>t</sup> sacrificis δει. <sup>u</sup> sacrifice βζ.

stonis. And first he blesside the peple of Israel, and aftir these thingis he redde alle<sup>v</sup> the wordis of blessing and of cursing, and alle thingis that weren writen in the book of lawe<sup>w</sup>; he lefte noo thing vntouchid of these thingis whiche Moises hadde comaundid, but he declaride alle thingis bifore al the multitude of Israel, to wymmen and litel<sup>x</sup> children, and to comelyngis that dwelliden<sup>y</sup> among hem. Also men of Gabaon feyneden hem to be of fer cuntre, and bi this fraude thei 'gaten of Josue and other princis pees and lijf<sup>z</sup>; and for this fraude thei and alle hire successouris weren maad boonde, to bringe woode and watir to the seruise of the auter and of<sup>a</sup> al the multitude of Israel for euere<sup>b</sup>. Also Josue by Goddis help ouercam v. greete kingis in oo day, and made hise princis trede<sup>bb</sup> on the neckis of these kingis, and aftirward<sup>c</sup> hangide these kingis in v. iebatis, and he ouercam alle the kingis and her peplis that dwelliden in the<sup>e</sup> lond of biheest, that weren xxxj. kingis, and departide the lond of biheest to xij. lynagis of Israel bi lot, and citees of refuyt, and citees to prestis and dekenes to dwelle inne<sup>f</sup>, as God comaundide. This processe of Josue schulde stire cristene men to haue greet trist in God, and dreede noo man neither<sup>g</sup> peple, as longe as thei seruen<sup>h</sup> treuly Almyzty God. ¶<sup>i</sup> The vij. book clepid<sup>k</sup> Judicum tellith<sup>l</sup> that the puple of Israel was reulid with iugis, either domysmen, aftir the deeth of Josue, and sumtyme bi a womman Delbora. Whanne the peple felde to greete synnes, and specialy to ydolatrie, God sente aduersaries on hem that turmentiden the Jewis ful sore, and killide many thousandis of hem, and heeld othere vndir tribute and greet thraldam. And whanne the peple repentide vereily, and criede to God with al her herte, he sente help to hem, and reiseide a iuge that ouercam her enemyes, and reulide hem wel in pees and in Goddis lawe. This proses of Judicum schulde stire cristene men for to flee synne, and loue God that doith so greet mercy to hem that repentyn<sup>m</sup> verili. ¶<sup>n</sup> This book comprehendith the storie of<sup>o</sup> Ruth, that was an hethene womman, and lefte her nacoun, and ydolatrie, and bileuede in God, and kepte his lawe. Therefore sche was weddid to a noble man of the Jewis, and is set in the genelogie either<sup>p</sup> kynrede of oure Sanyour. This story schulde stire alle men<sup>q</sup> to forsake her synne, and serue God treuly in al hire lijf, for reward of heuenly blisse. ¶<sup>r</sup> The first book of Kingis tellith, how the prest Ely and his sones weren repreued and slayn, for thei gouerneden yuele Goddis peple, and for her synne and necligence the peple dide myche synne, and was ouercomen of hethene men, and the arke of God was taken of hethene men, and thei killeden manye thousindis<sup>s</sup> of the<sup>t</sup> Jewis; and how the trewe chijld Samuel was a feithful prophete of the Lord, and gouernede wel the peple in Goddis seruise and riztfulnesse, and dide noon extorcioun, neither<sup>u</sup> took ziftis of eny man, neither coueitide eny mannys good, but dide alle thingis in his offis iustly bifore God and man. And whanne Samuel was eeld, he settide<sup>v</sup> his sones iuges of<sup>vv</sup> Israel; and for thei bowide aftir auarice, and tooken ziftis, and peruertiden doom, the peple axiden a king on<sup>w</sup> hem, to greet indignacoun of God and harm of<sup>x</sup> himself. Thanne Saul that<sup>y</sup> was pore and meke, and souzte the assis of his fadir, was maad king, and dide wel a lytel while, and aftirward for his pride and coueitise he was repreued of God, and pryued fro the reume, bothe he and his kyn; and pore Dauith was chosen king bi Goddis ordynauce for his meeknesse, mersy, and charite. Dauith sparyde Saul his enemye, that pursuede him to deeth vniustly, and was a traitour and blasfemere<sup>z</sup> of<sup>a</sup> God, and not oonly sparide him twyes bitaken in to his hoondis, whanne he myzte haue slayn him, and zit ascapide<sup>b</sup> harmles, but also lettide hise men to smyte hym, whanne thei myzten haue slayn him, and scapid<sup>bb</sup> harmles. And zit the wickid tyraunt Saul pursuede him for enuye,

*Hou Josue  
blesside the  
puple, and  
redde the lawe  
of God to his  
puple.*

*Hou Josue  
ouercam [v.]  
kinges, and  
partide bi lot  
the lond of  
biheeste.*

*Judicum.*

*Of Delbora.*

*Hou bi very  
repentance  
men gat mercy.*

*Ruth.*

*The firste book  
of Kingis.  
Of Elye and  
his sones.*

*Of Samuel and  
Saul.*

*Of Dauith.*

<sup>v</sup> Om. *δε*. <sup>w</sup> Goddis lawe *ζ*. <sup>x</sup> to litel *δεντ*.  
<sup>y</sup> dwellen *ζη pr.m.* <sup>z</sup> gaten of Josue pees and lijf,  
and other princis *αν*. gatyn of Josue pees and lyf, of  
Josue and othere pryncis *δε*. <sup>a</sup> to *ζ sup. ras.* <sup>b</sup> euer-  
more *ζ*. <sup>bb</sup> to trede *ι*. <sup>c</sup> thanne he *δε*. <sup>d</sup> tho *ει*.  
<sup>e</sup> that *β*. <sup>f</sup> therinne *ζ*. <sup>g</sup> ne *ζ*. <sup>h</sup> serueden *αβδεν*.  
<sup>i</sup> Here . . . . *bigynneth a prolog on Judicum. δ.* <sup>k</sup> is

clepid *ζ*. <sup>l</sup> and tellith *ζ*. <sup>m</sup> repenten hem *ζ*.  
<sup>n</sup> Heere . . . . *bigynneth a prologe on Ruth. δ.* <sup>o</sup> Om. *δ*.  
<sup>p</sup> of *ζ*. <sup>q</sup> cristen men *ζ*. <sup>r</sup> Here . . . . *bigynneth a  
prologe on the firste book of Kyngis. δ.* <sup>s</sup> thousand  
*δε*. <sup>t</sup> Om. *δε*. *pr.m.* <sup>u</sup> ne *ζ*. <sup>v</sup> sett *ζ*. <sup>vv</sup> on *ι*. <sup>w</sup> up  
on *δε*. <sup>x</sup> to *δε*. <sup>y</sup> whil he *δε*. <sup>z</sup> a blasfemere *β*.  
<sup>a</sup> to *ζ*. <sup>b</sup> haue scapid *δε*. <sup>bb</sup> zit haue scapid *ι*.

and souzte his deth in manye maners, and euer God kepte Dauith in alle perrels, and zeldide peyne<sup>c</sup> to Saul for his tyrauntrie and wickidnesse, and made him to be slayn of hethene men. This processe of the firste book of Kingis schulde stire prestis to be not necligent in her offis, neither to be coueytous, and styre seculer lordis to be meke and iust to God and men. ¶<sup>d</sup>The ij. book of Kingis tellith first, hou Dauith biweylide greetly the

*The secunde  
book of Kingis.  
Hou Dauith  
biweylide Saul  
and Jonathas.*

deth of Saul and of<sup>dd</sup> Jonatas, and of Goddis peple; and Dauith killede the man of Amalech that killede<sup>e</sup> Saul outirly, aftir the deeth wounde of Saul, and brouzte to Dauith the coroune and byef<sup>f</sup> of Saul. Aftir this<sup>g</sup> the lynage of Juda corounede either anoyntide Dauith in Ebron, that he schulde reyne on the hous of Juda; and thanne was longe werre bytwixxe<sup>h</sup> Hisboseth, sone<sup>i</sup> of Saul, and bitwixe<sup>k</sup> the hous of Dauith; Dauith encreside euere, and waxe strongere and strongere<sup>l</sup>, and the hous of Saul dicreeside ech day; and Dauith rengnide vij. 3eer in Ebron, and gat vj. sones. Also Dauith made mychel<sup>m</sup> sorewe for the<sup>n</sup> deth of Abner, whanne Joab hadde killid him bi treesoun. Also Dauith killide Baana and Rechab, that killede bi treesoun Hisboseth his enemye. Thanne al Israel cam in to Ebron, and anoyntide Dauith in to king of<sup>o</sup> Israel, and Dauith regnede on Juda in Ebron vij. 3eer and an half, and regnede<sup>p</sup> in Jerusalem xxxij. 3eer on al Israel and Juda, and was<sup>q</sup> xxx. 3er eeld whanne he began to rengne, and rengnede xl. 3eer. Aftir this the noble king Dauith hadde twyes<sup>r</sup> victorie<sup>s</sup> of Filisteis. Thanne Dauith took xxx. thousind chosen<sup>t</sup> men

*Hou Dauith  
meekide him-  
self bfore the  
arke of God,  
and Mycal  
scornide him.*

of Israel to bringe to his place the arke of God, for reuerence and deuocioun. Dauith made greet mynstrelsy, and mekide himself bfore the arke, and suffride rebukinge of Mycol, the douztir of Saul; therfore Dauith thouzte to<sup>u</sup> bylde an hous to the ark of God. Thanne God telde to Dauith that his sone schulde bylde this hous, and the trone of the reume of Dauith schal be stable<sup>v</sup> withouten ende; and this is fillid in Crist. Thanne Dauith hadde victorie of<sup>w</sup> many londis, and made tho tributarie to Israel, and God kepte Dauith in alle thingis, to whiche he 3ed forth. And Dauith dide dom and riztfulnesse to al his peple, and he dide mercy and curtesie to Myfyboseth, sone<sup>x</sup> of Jonatas. Aftir these thingis Dauith

*Of the auoutrie  
that Dauith  
dide.*

dwelldide at home, whanne Joab and the oost wente to bateile, and<sup>y</sup> 'in this tyme Dauith<sup>z</sup> dide auoutrie with Bersabee, the wijf of Vrie, and procuride the deth of Vrie bi tresoun. Thanne God sente Nathan the prophete to repreue Dauith of this synne, and he took meckly his<sup>a</sup> repreuyng, and knoulechide that he synnede azens God; and God for3af the synne, but swerd and persecusioun 3ede<sup>b</sup> neuere away fro his hous, for God killede the sone of Bersabee, and oo sone of Dauith killede another, and Absolon his sone roos azens him, and droof him out of Jerusalem, and souzte with stronge oost to slee him. Thanne Dauith 3ede out of Jerusalem on his feet, and stizide with bare feet into the hiznesse of the hille of Olyuete, and wepte, and al his peple wepte bittirly. And Dauith mekede him to God, and seide, "3if God seith<sup>c</sup> to me, thou plesist not me, I am redy, do he that that<sup>d</sup> is good

*Hou Semey  
curside Dauith.*

"bfore himself." Thanne Semey, that was of the kyn of Saul, dispiside Dauith, and clepide him a manuellere, and a man of Belial, and a rauenour of the rewme, and he curside Dauith, and castide stoonis and erthe azens Dauith, and azens alle the seruauentis of king Dauith; and whanne Abisay wolde slee this cursere, Dauith bad him suffre Semey to curse him, and seide, God comaundide<sup>e</sup> hym 'that he curse<sup>f</sup> Dauith. And<sup>g</sup> the kyng seide to Abysay and to alle his seruauentis, "Loo! my sone that 3ede out of my wombe seekith "my lijf, that is, to slee me, how myche more now this sone of Gemyny; suffre 3e him to "curse bi comaundement of the Lord; if in caas the Lord bihoolde my turment, and 3elde "good to me for this<sup>h</sup> cursing to day." Aftirward Absolon defoulide opynly his fadris wijfes bfore al Ysrael. Thanne Achitofel 3af a fel counceyl, to pursue Dauith in that<sup>i</sup> nyzt with xij. thousandis<sup>k</sup> of men, and sle him bfore that he were war; but this counceyl was

<sup>c</sup> perele β. <sup>d</sup> Here . . . bigynneth a prolog on the ij. book [of Kyngis]. δ. <sup>dd</sup> Om. ι. <sup>e</sup> seyde that he had killide ζ sec.m. <sup>f</sup> Om. η. <sup>g</sup> this thing ζ. <sup>h</sup> bytwene βζ. <sup>i</sup> the sone ζ. <sup>k</sup> bytwene β. <sup>l</sup> Om. δ. <sup>m</sup> myche βδεζι. <sup>n</sup> Om. β. <sup>o</sup> on δει. <sup>p</sup> he regnide δει.

<sup>q</sup> he was ζ. <sup>r</sup> twey δει. <sup>s</sup> victories δεηι. <sup>t</sup> of chosen ζ. <sup>u</sup> Om. β. <sup>v</sup> stablischid ζ. <sup>w</sup> on ζ. <sup>x</sup> the sone ζ. <sup>y</sup> Om. ζ. <sup>z</sup> Om. δει. <sup>a</sup> this ζ. <sup>b</sup> wente δει. <sup>c</sup> seie ζ. <sup>d</sup> Om. δει. <sup>e</sup> comaundith β. <sup>f</sup> to curse δει. <sup>g</sup> Om. δει. <sup>h</sup> Om. ζ. <sup>i</sup> the ζ. <sup>k</sup> thousande ζ.

distroied bi Goddis wille, and bi a wijs counceil of Chusy, the frend of Dauith. Thanne *Hou Absolon roos azens his fadir Dauith.* Absolon gaderide al the power of Israel to make opyn werre azens his fadir; natheles Dauith for pite and charite comaundide<sup>l</sup> thre princis of his oost to kepe Absolon alyue; that he myzte repente, and be sauid. And whanne Dauith knew that Absolon was slayn, he *Hou Dauith made sorewe for Absolon his sone.* made so<sup>m</sup> gret sorewe, that almost he was deed, and al the<sup>n</sup> peple was<sup>o</sup> in poynt to forsake Dauith. Thanne for this perel Dauith lefte his moornyng, and sat opynly in the 3ate, to conforte al his oost. After this the counceil of al<sup>p</sup> Israel cam to Dauith, that thei wolde<sup>q</sup> bryngge him in to his rewme worschipfully; and Dauith for3af the opyn tresoun to hem that thei hadden do bifore<sup>qq</sup>, and stiride swetly<sup>r</sup> men of Juda, that weren specialy his tray-touris, to come and bringe hym in to his rewme, and for3af her tresoun, and he for3af the souereyn tresoun to Amasa, that was of his owne kyn, and was prince of the oost of Absolon to slee Dauith; and Dauith swor to make this Amasa prince next Joab, and for3af the synne and cursing and tresoun<sup>s</sup> to Semey, and swor that he shulde not dyze. 3it bifore that Dauith cam to Jerusalem, a<sup>t</sup> new debate roos bitwixe the<sup>u</sup> men of Israel and the men of Juda, for this bringing azen of the king was not teld first to men<sup>v</sup> of Israel; and bi stiring<sup>Of the debate that roos bitwixe Juda and Israel.</sup> of Syba, a man of Belial, that was of kyn<sup>w</sup> of Saul, al Israel was departid fro Dauith, and suede this Syba; and in this tyme Joab killyde bi tresoun the noble knyzt Amasa. Thanne this Syba passide bi alle the lynagis<sup>x</sup> of Israel til into Habela, and into<sup>y</sup> Bethmaka, and alle chosen men weren gaderid to him. And Joab and his oost bysegeden these citees, and wolde distroie the greet citee Habela, and a wijs woman of the citee sauid it bi hire counceil, and made Syba to be slayn, and al the peple to be sauid on<sup>z</sup> bothe sydis. Also vij. men of the kyn of Saul weren slayn of Gabaonytis, bi suffring of Dauith, and bi counceil of God, for Saul killede wickidly the men of Gabaon; and for this synne of Saul hungir was maad thre 3eer in the daies of Dauith; and aftir this veniaunce don on the hous of Saul, God dide mersy to the lond. Thanne is set a greet song of Dauith, which<sup>a</sup> he spac to God, whanne he hadde delyuered him fro the hond of alle his enemyes; thanne sueth the noumbre of stronge men of Dauith. At the laste Dauith for pride and azens the lawe noumbride the peple of Israel, and<sup>b</sup> therfore lxx. thousind of<sup>c</sup> men weren deed bi pestilence. Thanne Dauith repentide him<sup>d</sup> sore, and mekide him to God, and seide thus, "I it am, that *Hou Dauith dide penance for noumbryng of the peple.* synnede, and I<sup>e</sup> dide wickidly; what<sup>f</sup> han these men don that ben scheep, that is, symple " and innocent in<sup>g</sup> comparisoun of me; I biseche that<sup>h</sup> thin hond be turnid azens me, and " azens the hous of my fadir." Thanne God sente his profete Gad to hym, and bad him make an auter, and offre brent sacrifices and peesible sacrifices; and God dide mercy to the lond, and the veniaunce ceeside of Israel. The<sup>i</sup> proses of this ij. book ouzte to stire kingis and lordis to mersy<sup>k</sup> and rijtfulnesse, and euere to be war of ydilnesse, that brouzte Dauith to auoutrie and othere myscheues, and euere to be meeke to God and hise prestis, and sore<sup>l</sup> repente<sup>m</sup> of<sup>n</sup> hire mysdeedis, and make amendis to God and men, and wilfully for3eue wroongis don to hem, and euere be war of pride and extorcouns, leest God take veniaunce on al the peple, as he dide on Dauith and his peple, and euere to be pacient and mersiful, as Dauith was, to gete remissioun of synnes bifore don, and<sup>o</sup> to gete pees, and prosperite, and heuenly blisse withouten ende.

## CAP. V.

<sup>p</sup>The thridde book of Kingis tellith first, how Adonyas, sone<sup>a</sup> of Dauith, wolde haue *The thridde book of Kyngis. Of Salomon.* regned, and Dauith in his lijf ordeynede Salomon to be king, and he regnede bifore the deeth of Dauith. Thanne Adonyas fledde for dreede to the tabernacle of God, and heeld

<sup>l</sup> counseilide  $\delta$ . <sup>m</sup> a  $\delta$ . <sup>n</sup> his  $\beta$ . Om.  $\zeta$ . <sup>o</sup> Om.  $\beta$ . <sup>c</sup> Om.  $\beta$ . <sup>d</sup> Om.  $\beta\zeta$ . <sup>e</sup> Om.  $\delta\epsilon$ . <sup>f</sup> and what  $\beta$ .  
<sup>p</sup> Om.  $\zeta$ . <sup>q</sup> shulden  $\delta\epsilon$ . <sup>qq</sup> afore  $\iota$ . <sup>r</sup> swittly  $\zeta$ . <sup>g</sup> of  $\zeta$ . <sup>h</sup> thee that  $\delta\epsilon$ . <sup>i</sup> This  $\delta\epsilon\zeta$ . <sup>k</sup> do merci  $\zeta$ .  
<sup>pr.m.</sup> wittly <sup>sec.m.</sup> <sup>s</sup> the tresoun  $\delta$ . <sup>t</sup> and  $\delta$ . <sup>l</sup> soone  $\zeta\eta$  <sup>sec.m.</sup> <sup>m</sup> to repente  $\beta$ . <sup>n</sup> Om.  $\delta\epsilon$ .  
<sup>u</sup> Om.  $\delta\epsilon$ . <sup>v</sup> the men  $\beta$ . <sup>w</sup> the kyn  $\beta\delta\zeta$ . <sup>x</sup> lynage  $\zeta$ . <sup>y</sup> Om.  $\delta\epsilon$ . <sup>p</sup> Here . . . bigynneth a prolog on the  
<sup>y</sup> Om.  $\delta\epsilon$ . <sup>z</sup> in  $\beta$ . <sup>a</sup> the which  $\beta\delta$ . <sup>b</sup> Om.  $\delta\epsilon\eta$ . <sup>ijj.</sup> book of Kyngis.  $\delta$ . <sup>q</sup> the sone  $\zeta$ .

*Hou Dauith  
tauhte his sone  
at his passing.*

the corneer of the auter, tyl Salamon seide, that if he were a good man, he schulde not dye; ellis, if yuel were founden in him, he schulde diȝe. Thanne Dauith, in the tyme of his dyȝinge, chargide Salamon to kepe wel Goddis lawe, and to quyte to the sones of Bersellay the trewthe and kyndnesse of her fadir, and to punysche Joab for his trecherouse manquelling of Abner and of Amasa in the tyme of pees, and to punysche wisely Semey for his wrste cursing, which he dide to Dauith. Aftir these thingis Salamon made Adonyas to be slayn, for he purposide gilefully<sup>s</sup> to be king. And Salamon castide away Abiathar, that he was not the prest of the Lord, and exylide him also, for he assentide to Adonyas, and was traytour to the king. Also<sup>t</sup> Salamon comaundide Joab to be slayn in the tabernacle at the auter, for he hadde slayn gilefully twey princis in pees, withoute wyting of Dauith; and the king ordeynede Sadoch prest for Abiathar. Thanne the king comaundide Semey, that he schulde not go out of Jerusalem, and if he passide the stronde of Cedron, he schulde be deed; and Semey acceptide this; and for he passide these boundis, the king comaundide him to be slayn, and so he was slayn by comaundement of the king. Aftir these thingis the rewme was confermed in to the hondis of Salamon, and he weddide the douȝter of Faroo, king of Egipt. Thanne God bad Salamon axe of him, what hym lykide, and he<sup>u</sup> axide that God schulde ȝeue to him wijs<sup>v</sup> herte, that he myȝte deme his peple, and make discrecyoun eithir departyng bitwixe good and yuel. And this axing pleeside God ful myche, therfore God ȝaf to him a wijs herte and vndirstondinge, in so myche that noon bifore hym was lyk hym<sup>w</sup>, neithir schal rise aftir hym. Also God ȝaf to him richesse and glorie, that noon among kingis was lyk him<sup>w</sup> in alle daies bifore. Thanne for Salamon ȝaf a wijs sentense of dom bitwixe<sup>x</sup> twey comen wymmen, that passide the wit of comun men, thei dredden the king, and seyin that<sup>y</sup> Goddis wisdom was in him to make dom. Thanne

*Hou God ȝaf  
Salamon wit,  
etc.*

*Of the bilding  
of Salamon,  
and hou God  
toold to Sa[lo-  
mon] if he kept  
his comaun[de-  
mentis.]*

is toold the worschipecful meyne and houshoold of Salamon. Aftir these thingis Salamon bildide a noble hous to himself, and a famouse temple to God in Jerusalem. And aftir that<sup>z</sup> the temple was fully maad, alle the eldre men and princis of lynagis and dukis<sup>a</sup> of<sup>b</sup> meynes of the children of Israel weren gaderid to king Salamon in Jerusalem, to bringe the arke of God fro Syon in to his owne place in<sup>c</sup> the temple. Thanne the king axide of God<sup>d</sup> manye preieris, and profitis<sup>e</sup> for hem that preieden deuoutly in the temple, and God grauntide tho. Aftir these thingis God halewide the temple, and certyfiede to Salamon, that if he kepte alle his comaundementis, he shulde sette the trone of Salamons rewme on<sup>f</sup> Israel<sup>g</sup> withouten ende; and if the pepel of Israel and her children kepen not Goddis heestis, but worschipe alyen goddis, he schal do away Israel fro the face of lond<sup>h</sup> which he ȝaf to hem, and God schal caste away fro his sijt the temple which<sup>i</sup> he halewide to his name, and Israel schal be into a prouerbe and<sup>k</sup> fable either tale to alle peplis, and this hous schal be into ensauple. Aftir this the qwene of Saba cam to Salamon, and hadde greet aray of men and of<sup>l</sup> jewelis, and ȝaf manye jewelis to Salamon, and he aȝeen to hire. Also Salamon tauhte hire alle thingis that sche hadde in hire herte, and sche blessid God and Salamon and his seruauntis, and ȝede into hire lond. Thanne Salamon made manye scheeldis and bokelers of gold, and made a greet trone of yuer, and clothide it with fyn gold. Thanne king Salamon was magnified ouer alle kyngis of erthe in richessis<sup>m</sup> and wisdom, and al erthe desyride to see his face, and to heere his wisdom, which his God hadde ȝoue in his herte. Aftir alle these thingis Salamon, whanne he was eeld, louede gretly manye hethene wymmen, and hadde a thousind wijues, principal<sup>n</sup> and secundaries, and thanne his herte was bischrewid and peruertid bi tho wymmen, that he suede alyen goddis, and worschipide hem. Therefore God reise an aduersarie to Salamon in his lijf, and departide

*Of the reward  
that God bi-  
hizte to Sala-  
mon, for keep-  
ing of hise  
heestis, and  
veniaunces for  
breking of hem.*

*Of the quene  
of Saba.*

*Hou Salamon  
was turnid to  
idolatrie.*

<sup>r</sup> do ζ. <sup>s</sup> gylously β. <sup>t</sup> And δει. <sup>u</sup> Om. α. <sup>f</sup> Om. δ. in ζ. <sup>g</sup> Om. δ. <sup>h</sup> the lond δε sec. m. ζ. <sup>i</sup> the  
<sup>v</sup> a wijs βζη. <sup>w</sup> to hym ζ. <sup>x</sup> bitwene ζ. <sup>y</sup> Om. δεη. <sup>z</sup> this β. <sup>a</sup> the dukis βζη sec. m. <sup>b</sup> and of αδεη pr. m. ι. <sup>c</sup> in to ζ. <sup>d</sup> Om. αη. <sup>e</sup> prophetis α. prophecies? η.  
<sup>k</sup> either δει. and α ζ. <sup>l</sup> Om. βζ. <sup>m</sup> richesse βεζη. <sup>n</sup> principals δεζη.

his rewme in the tyme of Roboam his sone, and 3af ten lynagis to Joroboam his seruauant, and kepte oo lynage to his sone for the merit of Dauith his fadir. And this departyng *Of Roboam.* bifelde myche, for Roboam forsook the counceyl of eelde and wijse men, and suede the counceyl of 3unge men<sup>o</sup>, and spac harde wordis to the peple. Thanne Roboam gaderide proudly al the hous of Juda, and the lynage of Beniamyn, an c. thousind and iiij. score thousind of chosen men and werrouis, that thei schulden fize azens the hous of Israel, and bringe azen the rewme to Roboam, the<sup>n</sup> sone of Salamon; but God forbed this werre to Roboam and al his peple, for whi this word of departyng of the rewme was don of God. Thanne Jeroboam *Of Jeroboam.* made ij. golden caluys, and bad Israel worschipe tho, and stize no more to Jerusalem, and seide, "Israel, lo! these ben thi goddis, that ledden thee out of the lond of Egipt;" and he made vnworthi prestis of the laste men of the peple, that were not of the sones of Leuy, and he made templis in hi3e placis. Also whanne Jeroboam stood on the auter and castide encense, a man of God cam fro Juda bi the word of God, and seide, "A sone, Josias bi " name, schal be born to the hous of Dauith, and he schal sle on this auter the prestis of " hi3e placis, that brenne now encense in this autir, and he schal brenne boonys of men on " this auter;" and the prophete 3af this singne<sup>a</sup>, that the auter schal be cleft, and the asche<sup>r</sup> therinne schal be sched out. Thanne Jeroboam heeld forth his hond, and bad take that prophete, and his hond was drie, and hee my3te not drawe it azen, and bi preier of the prophete the hond was heeled. And<sup>s</sup> singne<sup>t</sup> bifelde on the auter, as the prophete seide; and for that prophete eet breed in that place azens Goddis bidding, 3he bi disseit of a fals prophete, the trewe prophete of God was slayn of a lyoun in<sup>n</sup> the wey homward. Aftir these wordis Jeroboam turnede not azen fro his worste weie, but azenward of the laste peples he made prestis of hi3e placis, who euere wolde, fyllede<sup>v</sup> his hond<sup>w</sup>, and<sup>x</sup> was maad prest of hi3e placis; and for this cause the hous of Jeroboam synnede, and was distroied, and doon away fro the face of erthe<sup>y</sup>. Aftir this the prophete Ahia, that was blynd for eelde<sup>z</sup>, knew the wijf of Joroboam, that feynede hire to be anothir womman, and he bifore seide to hire, that hire syk sone schulde dize in hir<sup>a</sup> entryng in to hir hous, and that the hous of Jeroboam schulde be distroied outtirly for his synnes; and Israel schal be dryuen out of his good lond for the synnes of Joroboam, that synnede, and made Israel to do synne. Also the peple of Juda dide ydolatrie; therefore the king of Egipt took away the *Hou the king of Egipt took away al the tresour of Goddis hous.* tresouris of Goddis hous, and of the kingis hous, and the golden scheeldis of Salamon, for whiche Roboam made scheeldis of bras. And batail was bitwixe<sup>aa</sup> Roboam and Jeroboam in alle daies. Thanne Abia regnede thre 3eer on<sup>b</sup> Juda, and 3ede in alle the synnes of his fadir. Aftir<sup>c</sup> him<sup>d</sup> roos king Asa in Juda, and he dide ryzfulness bfore God, and dide *Asa.* away idolatrie and sodomytis fro the lond, and his herte was perfit with God in alle daies. And shortly amonge alle the kingis of Israel was noon feithful to God; summe weren goode amonge the kingis of Juda; and this figurith, that among men of hooly chirche be summe goode, but among eretikis is noon good outtirly, as Jerom seith. Aftir manye *Of king Achab.* yuele kingis of Israel roos Acab, the worste of alle bifore hym<sup>e</sup>, and he weddide Jesabel, an hethene womman, the douztir of Mechaal, king of Sydonyes, and Achab dide manyfoold idolatrie. Thanne roos Elie the prophete, and seide to Acab, that in thre 3eer and an half *Elye the prophete.* neither reyn neither dew schal be. Aftir this the prophete Elye hidde himself in the stronde of Carith, azens Jordan, and drank watir, and was fed of rauenyys there, whiche brou3ten to him breed and flesch in the euentid and morewtid, and aftir that the stronde was dried up, God bad Elye go into Sarepta of Sydoneyes, and there he was fed of a widewe, and the pot of mele and 'the pot<sup>f</sup> of oile failede not to the widewe, til God 3af reyn on the<sup>g</sup> erthe. Thanne Elie reyside to lijf the deed chijld of a womman, at whom he was myche susteyned. And aftir manye daies God bad Elye<sup>h</sup> schewe him<sup>i</sup> to Acab, that God

<sup>o</sup> Om. ζ.    <sup>p</sup> Om. βει.    <sup>q</sup> tokene δει.    <sup>r</sup> aischis δεζι.    <sup>a</sup> the ζ.    <sup>aa</sup> bitwen ι.    <sup>b</sup> in βδει.    <sup>c</sup> And aftir η.  
<sup>s</sup> the ζ.    <sup>t</sup> the tokene δει.    <sup>u</sup> bi δει.    <sup>v</sup> fullede β. fille δεζι.    <sup>d</sup> Om. ζ.    <sup>e</sup> Om. ζ.    <sup>f</sup> Om. ζ.    <sup>g</sup> Om. ζ.    <sup>h</sup> hym β.  
<sup>w</sup> hondis η.    <sup>x</sup> Om. δεζι.    <sup>y</sup> the erthe δει.    <sup>z</sup> age ζ.    <sup>i</sup> Om. β.



schulde ȝeue reyn on the lond; and Elie dide so; and greet hungir was in Samarie. Thanne Elie apperide first to Abdie, that dredde God, and fedde an c. prophetis of God, whanne Jesabel killide the prophetis of God; and Elie swor to Abdie bi the Lord of oostis, that he wolde appere in that day to Achab. Thanne Acab axide Elye, “Wher thou art he, “that distrowblist<sup>k</sup> Israel?” And Elie seide, “Not I distrowblide<sup>l</sup> Israel, but thou and the hous “of thi fadir, that han forsaken Goddis heestis, and han sued Baalym, han<sup>m</sup> distroublid<sup>n</sup> “Israel.” Afir this the prophete Elie conuictid bi an opyn myracle viij. c. and l. prophetis of Baal of opin ydolatrie, and killede hem alle with helpe of the peple, that bileeuede to God for the greet myracle. And<sup>o</sup> afir this God sente greet rayn, and Elye ran bfore Acab to<sup>p</sup> the citee Jesrael<sup>q</sup>. Afir these thingis Elye fledde for dreede of Jesabel, that manaside to slee hym, and whanne he hadde fled into disert. bi the journey of oo<sup>r</sup> day, he axide of God to diȝe; and whanne he slepte, an aungel bad hym rise, and eete breed baken vndir aischis, and drinke watir; and he ȝede in the strengthe of that mete xl. daies and xl. nyȝtis, til to Oreb the hil of God; and whanne he was hid there in a denne, and seide, that he was left aloone a prophete of the Lord, and thei souȝten to slei him, God<sup>s</sup> bad him go to Damask, and anoynte Asahel king on<sup>t</sup> Sirie, and anoynte Hieu king on<sup>t</sup> Israel, and anoynte Elisee a<sup>u</sup> prophete for him, and these thre schulden do veniaunce on trespasouris, and slee hem; and God lefte to<sup>v</sup> himself vij. thousind of men in Israel, whois knees were not bowid bfore<sup>w</sup> Baal. Thanne it sueth how Elisee suede Elie. Afir these thingis king Acab hadde twey greete and merueilous victories aȝens Benadab, king of Sirie, for he blasfemed God of Israel. And for king Acab dide false mersy and killide not this blasfemere<sup>x</sup> Benadab, whom God bitook into hise hondis, God sente a prophete to Acab, and telde thus, “For thou suffredist a man wrthi the deth to go fro thin hond, thi lijf schal be for his lijf, “and thi peple schal be for his peple.” Afirward Jesabel the qwene made Nabath to be stonyd to deth<sup>y</sup> bi false witnesse, and assent of Acab, for he noolde chaunge neither<sup>z</sup> sille his vyner<sup>a</sup> to the king; and whanne Acab ȝede<sup>b</sup> doun to take possessioun of this vyner, God bad Elye meete him, and seie thus, “Thou hast slayn and hast take possessioun; the “Lord seith these thingis, in this place wherinne doggis lickiden<sup>c</sup> the blood of Nabath, thei “schulen licke also thi blood.” And Acab seide to Elye, “Wher thou hast founden me “thin enemy?” And Elye seide, “I haue founde, for thou art seeld to do yuel in Goddis “siȝt, therefore God schal distroie and slee ech man of the house of Acab, and ȝeue his hous “as the hous of Jeroboam, and as the hous of Baasa, for Acab terride God to wraththe, “and made Ysrael to do synne. Also doggis scholen ete Jesabel in the feeld of Jesrael; if “Acab diȝeth<sup>d</sup> in the citee, doggis scholen ete him, if he dieth<sup>d</sup> in the feeld, briddis of the “eir schulen ete him.” Noon othir was such as Acab<sup>e</sup>, that was seeld to do yuel bfore God; forwhi Jesabel his wijf excitide him, and he dide abomynable ydolatrie. Thanne Acab dide ful greet penaunce, and was mekid bfore<sup>f</sup> God; therfore God brouȝte not yn this yuel in his daies, but in the daies of his sone. In the thridde ȝeer afir these thingis, aboute iiij. c. prophetis of Baal counceiled Acab to make werre aȝens the king of Syrie for a citee clepid Ramoth of Galaad, and bihiȝten victorie and prosperite to Acab. But Mychee, oo prophete of God, telde to Acab in Goddis name, that the spirit of leesingis disceyuede him bi his false prophetis, and that Acab schulde be slayn in that bateil; and so it bifelde in deede, but Mychee was dispisid and beten of the false prophetis, and was prisonyd, purposid<sup>g</sup> to be slayn of the king, whanne he cam aȝeen in pees; and king Josophat, a good man, was in this bateile with cursid Acab, but Acab was slayn, and doggis lickeden his blood, and Josophat was sauid bi Goddis help. Thanne roos<sup>h</sup> Ocosias, king of Israel, for Acab his fadir, and Ocosias worschipide Baal, and terride God to ire bi alle thingis which

*Elye.**Hou Elye  
anoyntide Asa-  
hel on Syrie,  
and Hieu king  
on Israel.**Of Jesabel and  
Naboth.**Hou Mychee  
counseilde  
Acab.**Ocosias.*

<sup>k</sup> distorbelethe β. disturblist δεζ. <sup>l</sup> disturbre βδε. <sup>w</sup> tofore β. <sup>x</sup> blasfeme αβζγ. <sup>y</sup> the dethe β. <sup>z</sup> ne ζ.  
disturbed ζ. <sup>m</sup> and han αη. <sup>n</sup> distorblid βδεζ. <sup>a</sup> vynerde ζ. <sup>b</sup> went β. <sup>c</sup> killeden α. <sup>d</sup> dye δεζ.  
<sup>o</sup> Om. ζ. <sup>p</sup> in to η. <sup>q</sup> of Jezrael δεζ. <sup>r</sup> a δε. <sup>e</sup> was Achab δε. <sup>f</sup> tofore β. <sup>g</sup> and purposide ζ.  
<sup>s</sup> and God ζγ. <sup>t</sup> of βζ. <sup>u</sup> Om. δε. <sup>v</sup> Om. β. <sup>h</sup> aroos ζγ.

his fadir hadde do. This proses of the iij. book of Kingis schulde stire kingis and lordis, to be mersyful and pytouse on her sugetis that trespasen azens hem, and in alle thingis eschewe ydilnesse, leccherie, tresoun, ydolatrie, and false counceillouris<sup>hh</sup> and vnwyse, and euere distroie synne, and take counceil at hooly scripture and trewe prophetis, and triste not to false prophetis, be thei neuer so manye, and crie faste azens oon either<sup>i</sup> fewe<sup>k</sup> trewe men.

## CAP. VI.

<sup>1</sup>The iij. book of Kingis tellith in general, how the rewme of Israel and the rewme of Juda weren conquerid of hethene men, for manye synnes which thei diden azens God and men, and weren obstynat, and dide not fruytfull<sup>m</sup> penance in due tyme. First it tellith in special, hou the wickid king Ocosyas sente to take counceil at Belsabub, wher he myȝte lyue, and rekyuere of his syknesse; therefore God sente Elye, the prophete, to telle to him that he schulde die, and go not doun of his bed. Thanne this king sent to Elye a prince on<sup>n</sup> l. men, and l. men with hym, to clepe Elye to the king; and fjer cam doun fro heuene, and deuouride this prince, and l. men that weren with him, for in scorn thei clepiden Elye<sup>o</sup> the man of God; and in lyk manere fjer deuouride another prince, and l. men with him; the thridde prince and hise l.<sup>p</sup> that mekeden hem to God and to the prophete, weren sauid on lyue. And God bad Elie go doun with hem to the king, and repreue him of his synne, and telle to the king himself, that he schal die and go not doun of his bed. Aftir this the prophete Elie schulde be rauyschid away fro erthe, and Elisee knew this, and suede him in ech place til to rauysching<sup>q</sup>; and Elie smoot with his mantel the watris of Jordon, and tho weren departid therbi, and Elie and Elysee zeden ouere bi the drie botme therof. Thanne Elie was rauyschid in a char of fjer fro Elisee, and stizede bi a whirlwynd in to heuene; and the double spirit of Elye restide on Elisee, and with the mantel of Elye Elysee<sup>r</sup> smoot twies the watris of Jordon, and in the secunde tyme tho weren departid, and Elysee passide ouere. Aftirward<sup>s</sup> Elisee dwellide in Jerico, and heelide the watris fro bitirnesse and bareynesse, bi putting of salt in the watir. Thanne Elysee stizede into Betel, and as he stizede bi the weye, litle children zeden out of the citee, and seiden to him in scorn, "Thou ballard, stiz up!" and he curside hem in the name of God, and twey beeris zeden out<sup>t</sup> of the forest, and to-renten of hem xliij. children. After these thingis Joram, the king of Israel, and Josophat, the king of Juda, and also the thridde king, that was king of Edom, weren in desert, and hadden no watir, and weren in poynt of perisching. These thre kingis camen to Elisee for helpe, and bi spirit<sup>u</sup> of prophecie he bad hem make dychis, and thei sizen neither wynd neither<sup>v</sup> reyn, and the botme of dychis was fillid<sup>w</sup> of<sup>x</sup> watris; and he bfore seide that God schulde bitake Moab in to the hondis of these kingis, and thei schulden distroie citees, and feeldis, and trees; and thus it was don in dede. Also Elysee multiplyede a litil oile, and made a pore widewe fille<sup>y</sup> manye vessels therof, and bad hir paie her dettis bi<sup>z</sup> sum therof, and that sche and her sones schulden lyue bi the residue therof<sup>a</sup>. Aftirward Elysee bforeseide to a good womman, that herbouride him freely and largely, that sche schulde consceyue a sone; and whanne Elisee knew, that this sone was deed, he<sup>b</sup> sente his seruaunt Giesi with his staaf to reise him, and neither vois neither<sup>c</sup> feeling was in the chijld. Thanne Elysee entride in to a closet, where the chijld lay deed, and preiede to God, and lay on the chijld, and leide his mouth to the mouth of the chijld, and hise hondis on the chijldis hondis, and the chijld zoxide<sup>d</sup> vij. sithes, and openede his izen; and Elisee bitook the chijld qwyk to his modir. Also<sup>e</sup> Elysee, whanne hungir was in Galgala, heelyde the pot of noyful mete, bi sendinge in of mele, that no

<sup>hh</sup> counceilis *u.* <sup>i</sup> or *z.* <sup>k</sup> a fewe *z.* <sup>1</sup> Here . . . . <sup>u</sup> the spirit *z.* <sup>v</sup> ne *βz.* <sup>w</sup> fullid *β.* <sup>x</sup> with *εz.*  
<sup>bigynith a prolog on the iij. book [of Kyngis] d.</sup> <sup>y</sup> to multiplie *d.* to fille *εz.* <sup>z</sup> with *δεi.* <sup>a</sup> Om. *z.*  
<sup>m</sup> fruytfulli *η.* <sup>n</sup> of *β.* <sup>o</sup> Om. *d.* <sup>p</sup> l. men *βδz.* <sup>q</sup> the <sup>b</sup> and *β.* <sup>c</sup> ne *εz.* <sup>d</sup> zoxide *β.* <sup>e</sup> And *ei.*  
<sup>rauysching βδεz.</sup> <sup>r</sup> he *δεi.* <sup>s</sup> Aftir this *β.* <sup>t</sup> Om. *d.*

*Hou Naaman  
was clesid.*

more bitternesse was in the mete. Thanne Elisee made a litil breed to suffice to an c. men, and thei leften relijfs. Whanne the king of Sirie sente lettris to the king of Israel, that he schulde cure Naaman of his lepre, and the king of Israel to-rente his clothis for sorewe, Elysee bad, that Naaman schulde be waischen vij. sithes in the water of Jordan, and so he<sup>f</sup> schulde be curid; and thus it was don in deede. Thanne<sup>g</sup> Naaman knouelechide, that noon other God is in al the<sup>h</sup> erthe no<sup>i</sup> but oonly the God of Israel; and Elisee took noo 3ifte, 3he<sup>k</sup> freely profrede and preeside of Naaman. Thanne Giesy ran aftir Naaman, vnwytinge either<sup>l</sup> not consentinge his maistir, and made a lesing, that Elisee sente to him, that he schulde 3eue a talent of syluer and double chaunging clothis to twey 3unge men of the sones of profetis. And Naaman constreynede him to take the double that<sup>m</sup> he axide, and ordeynede twey children to bere bifore<sup>n</sup> him. But herfore Elisee seide, that the lepre of Naaman schulde cleue to Giesi and to<sup>nn</sup> his seede withouten ende; and Giesi 3ede out fro Elisee, and was a mesel as snow. Whanne the sonis of prophetis 3eden to the<sup>o</sup> wode, to hewe down wode to bylde placis to hem to dwellin inne, the irun of an axe felde down in to watir<sup>p</sup>; and Elisee castide<sup>q</sup> down the tree, either<sup>r</sup> helue<sup>s</sup>, and the irun houede<sup>t</sup>, and was taken up therbi. Whanne the king of Sirie sette buschementis preuyly azens the king of Israel, Elisee warned the king of Israel therof; and whanne it was certified to the king of Sirie that Elisee telde his preuytes to the king of Israel, the king of Sirie sente a greet multitude of the<sup>tt</sup> oost to take Elysee, and whanne the oost cumpaside the citee Dotaym,

*Hou God maad  
the oost of Sy-  
rie blind, at the  
preier of Elisee  
the prophete.*

wherinne Elysee was, God made this<sup>u</sup> oost blynd at the preier of Elisee, and so he ledde hem into the myddis of Samarie, and whanne the king of Israel wolde slee hem, Elisee seide nay, but bad<sup>v</sup> make redy a feeste to hem, and late hem go in pees to her lord. And whanne ful strong hungre was in Samarie, that wymmen eetyn her owne children, oo womman axide doom of the king azens another womman, that wolde not bi couenaunt bringe forth hir chijld to be etyn, whanne thei hadden eten the chijld of the first womman. Thanne the king, that weeride the heire nexte his body, to-rente his clothis for sorve, and swoor strongly, that in that day he wolde girde of the heed of Elisee. Elisee biforeknew the comynge of this messanger to do this deede, and bad men close the dore, and suffre not him for to entre, for his lord comith anoon aftir him to reuoke his ooth and sentence.

*Hou the kyng  
wolde haue  
slayn Elisee,  
and bi myracle  
God made pur-  
uyauce.*

Thanne Elise seide in Goddis name, that to morewe in this tyme a buschel of wheete flour schal be for<sup>w</sup> oo stater, that is, a<sup>x</sup> litel quantite of moneye, as it were a peny, and twey buschellis of barly for oo stater, in the 3ate<sup>y</sup> of Samarie. And Elisee seide to a gret duk, that bileenede<sup>z</sup> not this<sup>a</sup> word, "Thou schalt see it with thin 3en, and schal not ete therof;" and thus it was in dede, for whanne the oost of Sirie fledde by nyzt, for drede that God made among hem, thei leften alle her goodis, and fledden nakid, and coueitiden oonly to saue her lynes; and whanne<sup>b</sup> a buschel of wheete flour was seeld on the morewe for oo<sup>c</sup> stater, the king made that noble duk kepere at the 3ate, and the cumpanye trade him to deeth, as Elisee bifore seide. Also Elisee spac to the womman whos sone he made to lyue, and bad hir and hir hous goo<sup>d</sup> a pilgrimage either<sup>e</sup> straunge lond, where euere sche fond couenable, for God schal bringe strong hungir on the lond vij. 3eer and at the vij. 3eeris ende the king restoride to hire alle hir thingis, and alle the rentis of fieldis in the tyme of hir absence. Benadab, king of Sirie, sent Asael to Elisee to enqueere whether<sup>f</sup> this king myzte rekeuere of his syknesse; and God schewide to Elysee, that Benadab schulde di3e; and Elisee wepte ful<sup>g</sup> sore, whanne he si3 Asael, for God schewide to him that Asael schulde be king of Sirie, and do manye yuelis to the children of Israel, brenne of<sup>h</sup> her strong citees, and slee bi swerd the 3unge men of hem, and 'hurle down<sup>i</sup> the litel children of hem, and kerne wymmen with chijlde. Joram, the sone of Josophat, dide yuel in Goddis

f Om. ζ. g And β. And than ζ. h Om. εζι. t woned β. tt his u. u the ζ. v let β. w sold i Om. ζ. k 3it it was ζ sec. m. l Om. ζ. m of for ζ. x oo δ. y 3ates β. z lenyde δ. a to this ζ. that δ. n tofore ε. nn Om. u. o Om. β. p the b thanne ζ. c a ζ. d to go ζ. e into a ζ. f where βδεζι. watir δεζι. q caste ζ. r or ζ. s the helue ζ. g righte β. h Om. βζ. i hurliden αβ. hurle δεα.

sijt, as the hous of Acab dide; for the douȝtir of Acab was his wijf; but God nolde distroie Juda, for Dauith his seruauant, as he bihiȝte to him, to ȝeue a lanterne to him and to hise sones in alle daies. Aftir these thingis Elisee bad oon of the sones of prophetis *Hou Hieu was maad kyng, and stowȝ Jesabel the cursid quene.* anoynte Hyeu in to king on<sup>k</sup> Israel, and sey to him; “Thou schalt distroie the hous of “Acab, and God schal make it as the hous of Jeroboam, and doggis schulen ete Jesabel in “the feeld of Jesrael, and noon shall berie hir.” And Hieu killide Joram, king of Israel, and Ocosias, king of Juda, and Jesabel the cursid quene; and doggis etyn the flesch of Jesabel; and<sup>l</sup> hir flesch was a<sup>m</sup> tord on the face of erthe. Thanne Hieu made lxx. sones *Hou Hieu killide lxx. sones of Acab, and he killide the prestis of Baal.* of Acab to be slayn of hir keperis, and nurschers; and he killide xliij. men britheren of Ocosias; and aftir this doinge Hieu feynede hym to worschipe Baal more than Acab dide, and bi this feyning he gaderid to gidere alle the<sup>a</sup> prophetis, and prestis, and seruauantis of Baal ‘in the temple of Baal<sup>o</sup>, and killide hem alle, and castide<sup>p</sup> out of the temple of Baal his ymage, and brent it, and drof it al to dust; and distroiede the hous of Baal, and made gongis for it; and so Hieu dide away Baal ‘fro Israel<sup>q</sup>. Natheles Hieu ȝede not away fro the synnes of Joroboam, nether<sup>r</sup> forsok golden caluis that weren in Betel and Dan; but for Hieu dide this veniaunce azens the hous of Acab, God seide, that his sones til the<sup>s</sup> iiij. generacoun schulen sitte on the trone of Israel. Thanne Atalia, the modir of Ocosias, whanne hir sone was deed, killede al the blood of the king, and regnide vi. ȝeer. But Joas, *Joas.* the<sup>t</sup> sone of Ocosias king, was kept preuyly vj. ȝeer in the temple of God, and in the vij. ȝeer he was maad king bi help<sup>u</sup> of Joiada, the gret prest, and Atalia was slayn. Therfore *Hou Joas was maad kyng bi help of Joiada, the grete prest.* Joiada made a boond of pees bitwixe God, and the king, and the peple, that hit<sup>v</sup> schulde be the<sup>w</sup> peple of God, and bitwixe the king and the peple<sup>x</sup>; and the peple distroiede the auteris of Baal, and al to-braken his ymagis, and killede Mathan, the prest of Baal, bifore the auter. This Joas bigan to regne whanne he was vij. ȝeer eld, and regnede<sup>y</sup> xl. ȝeer in Jerusalem, and dide riȝtfulnesse bifore<sup>z</sup> God in alle the<sup>a</sup> daies in whiche Joiada the prest tauȝte him. And Joas bad prestis take al the money that was offrid for priys of soulis, and bi free wille, to make reperacoun of the temple; and for prestis weren neclygent in this reparacoun, Joas the king bad the<sup>b</sup> prestis ȝeelde the<sup>c</sup> money to reparacoun, and take it no more. And the chaunceler of the king and the bischop Joiada heelden<sup>d</sup> out of the arke the<sup>e</sup> moneye, and ȝauen it in to hond<sup>f</sup> of maistris<sup>g</sup> of werkmen, and thei spendeden it wel in this offis and necessarie reparacoun; and made noo rekenyng to souereyns, but treeteden this moneye in feith, eithir<sup>h</sup> good conscience. For as myche as Asael, king of Sirie, cam with his oost to werre azens Jerusalem, Joas, king of Juda, took alle thingis which fadris<sup>i</sup> hadden halewid, and whiche he hadde offrid and al the syluer that myȝte be founden in the tresouris of the temple of God, and in the<sup>k</sup> paleys of the king, and sente al to Asael, king of Sirie; and he ȝede away fro Jerusalem. The seruauantis of Joas sworn togidere, and killede him, and Amasias his sone regnede for hym. Joachas the sone *Joachas kyng.* of<sup>l</sup> Hieu regnede on Israel, and dide yuel<sup>m</sup>, as Joroboam dide. Therfore God bitook Israel in to the hondis of Asael, king of Sirie, and of Benadab his sone in alle daies, that there weren not left to Joachas of al the peple of Israel no but v. hundrid horsmen, and x. charis, and x. thousind of footmen. Thanne Joachas bisouȝte God, and he ȝaf a sauour to Israel, and Israel was delyuered fro the hond of the king of Sirie. *Hou Joas, kyng of Israel, cam to Elise.* Thanne Elisee felde in to gret<sup>n</sup> siknesse, bi which he was deed; and whanne Joas<sup>o</sup>, king ‘of Israel<sup>p</sup>, cam to him, and<sup>q</sup> wepte, Elisee bad hym bringe a bowe and arewis, and bad him sette his hond on the bowe; and Elisee settide<sup>r</sup> his hondis on the kingis hondis, and bad him scheete out at the ecst wyndow opened; and Elisee seide, “This is

<sup>k</sup> of  $\epsilon\eta\iota$ . <sup>l</sup> Om.  $\delta\epsilon\iota$ . <sup>m</sup> as a  $\beta\zeta$ . <sup>n</sup> Om.  $\delta\epsilon\iota$ . <sup>o</sup> Om.  $\beta$ . <sup>f</sup> the hond  $\delta\epsilon\zeta\eta\iota$ . <sup>g</sup> the maistris  $\delta$ . <sup>h</sup> or  $\zeta$ . <sup>i</sup> his  
<sup>p</sup> caste  $\zeta$ . <sup>q</sup> Om.  $\delta$ . <sup>r</sup> ne  $\zeta$ . <sup>s</sup> to the  $\beta\zeta$ . <sup>t</sup> Om.  $\delta$ . <sup>fadris</sup>  $\beta$ . <sup>his</sup>  $\delta$ . <sup>k</sup> Om.  $\beta$ . <sup>l</sup> Om.  $a$ . <sup>m</sup> yuelis  $\zeta$ .  
<sup>u</sup> the help  $\zeta$ . <sup>v</sup> Om.  $\alpha\eta$ . <sup>w</sup> Om.  $\delta$ . <sup>x</sup> Om.  $\delta\epsilon\iota$ . <sup>n</sup> a greet  $\zeta$ . <sup>o</sup> Joachas  $\zeta$ . <sup>p</sup> Om.  $\eta$ . <sup>q</sup> he  $\zeta$ .  
<sup>y</sup> regne  $a$ . <sup>he</sup> regneyde  $\delta\epsilon\iota$ . <sup>z</sup> tofore  $\beta$ . <sup>a</sup> Om.  $\delta$ . <sup>r</sup> sette  $\beta\delta\iota$ .  
<sup>b</sup> Om.  $\delta\epsilon\eta\iota$ . <sup>c</sup> this  $\delta\epsilon\iota$ . <sup>d</sup> heeldiden  $\delta\epsilon\iota$ . <sup>e</sup> Om.  $\delta\iota$ .

*Of Joas.**Hou Elise was  
deed and be-  
ried, and deed  
body of another  
was reised bi  
a myracle.**Of Azarie.*

“ the arewe of Goddis helthe<sup>s</sup> azens Sirie, ‘and thou schalt smyte Sirie<sup>t</sup>, in Affech, til thou  
 “ waaste it.” Efte Elisee bad Joas<sup>u</sup> smyte the erthe with a darte; and whanne he had  
 smyte<sup>v</sup> thries, and styntide, and<sup>w</sup> Elisee was wrooth azens him, and seide, “ If thou haddist  
 smyte v. sithes, either<sup>x</sup> vj. sithes, either<sup>y</sup> vij. sithes, thou schuldust haue smyte Sirie til to  
 the ending, but now thou schalt smyte it thries. Elisee dijede, and was beried, and whanne  
 a deed bodi was beried in the sepulcre of Elisee, ‘and hadde touchid the boonys of Elyse<sup>y</sup>,  
 the man lyuede azen, and stood on his feet. Amasias, king of Juda, regnede ix. 3eer, and  
 dide ryzfulnesse in party, but not as Dauith. He killide x. thousind men of Edom, and  
 for pride therof he terride the king of Israel to werre; and Amasias was ouercomen in  
 this bateile, and the king of Israel took him presoner, and brak the wal of Jerusalem bi  
 iiij. c. cubitis; and the king of Israel took away al the gold and syluer, and alle the ves-  
 selis that were founden in Goddis hous, and in the tresouris of the king, and took pleggis,  
 and turnede azen in to Samarie. At the laste the men of Amasias conspireden azens him,  
 and he fledde in to Lachis, and thei sentyn thidir, and killede hym there, and birieden him  
 in Jerusalem with his fadris; and Asarie his sone regnede for hym in Jeruselem l. 3eer  
 He dide ryzfulnesse in party, as Amasias his fadir dide; and God smoot hym with leepre  
 til into the day of his deeth; and Joathas his sone gouernede the paleys, and deemyde the  
 peple of the lond, and euer the kingis of Israel diden yuele, and 3eden in the synnes of  
 Jeroboam. And in the dayes of Manahen, king of Israel, Ful, the king of Assiriens, took  
 greet tribute of him, to make Manahen stronge in the rewme. And in the daies of Facee  
 king of Israel, that dide yuel in Goddis sijt, cam Teglati Falasar, king of Assur, and took  
 manye placis in the lond of Israel, and he took Galaad, and Galilee, and al the lond of  
 Neptalym, and translatide hem into Assiriens. Aftir ward<sup>z</sup> Acas regnede on Juda xvj. 3eer  
 in Jerusalem, and 3ede in the weies of kingis<sup>a</sup> of Israel, and dide foul ydolatrie. And  
 aftir these thingis Osee, the king of Israel, rengnede ix. 3eer, and dide yuel, but not as the  
 kingis of Israel that weren bifore hym. And this Osee was maad tributarie to Salmanasar,  
 king of Assiriens, and whanne this Osee wolde be rebel, and paie not tribute to Salmanasar,  
 he biseegide Osee, and presonyde hym, and bisegide Samarie three 3eer, and took it in the  
 nynthe 3eer of Osee, and translatide Israel into Assyriens. Thanne the scripture rehersith  
 many grete synnes of the peple of Israel, for whiche thei weren conquerid, and dryuen out  
 of her lond. Thanne the king of Assiriens brouzte peple fro Babiloyne, and fro manye  
 othere hethene cuntreis, and settide<sup>b</sup> hem in the citees of Samarie, for the children of  
 Israel; and for this peple dredde not God, he sente in to hem lyouns, that killede hem;  
 therfore the king of Assiriens sente thidir oo<sup>c</sup> prest of Israel, to teche hem the lawe of God  
 of Israel, and so thei worschipiden God of Israel, and hire hethene goddis togidere.

## CAP. VII.

*Of Ezechie.**Hou Ezechie  
rebellide azens  
Senagerib.*

Ezechie, king of Juda, rengnide xxix. 3eer, and dide good bifore God bi alle thingis<sup>d</sup>  
 whiche his fadir Dauith<sup>e</sup> hadde do; he<sup>f</sup> distroiede hi3e placis, and al to-brak ymagis, and  
 hewyde doun wodis, and brak the serpent of brasse; for the children of Israel brente  
 ensense to it; and he hopide in God. Therefore of alle the<sup>g</sup> kingis of Juda was noon lyk  
 him aftir him, but neither among these kingis that weren bifore him. And in the xiiij.  
 3eer of Ezechie, Senagerib, king of Assiriens, stjzede to alle wallide citees of Juda, and took  
 tho. Thanne Ezechie 3af to hym al the syluer that was founden in Goddis hous, and in  
 the tresouris of the king, for he schulde goo away, and distrie not Jerusalem neither<sup>h</sup> Judee;  
 and for Senagerib kepte not couenaunt, Ezechie rebellide azens him, in trist of Goddis  
 help. Thanne Senagerib sente Rapsaces with strong oost<sup>i</sup> to Jerusalem, to<sup>k</sup> blasfeme God,  
 and make the peple 3elde<sup>l</sup> hem to him for dreede. Thanne Ezechie to-rente his clothis for

<sup>s</sup> help δει. <sup>t</sup> Om. δει. <sup>u</sup> Joaches ζ. <sup>v</sup> Om. β. <sup>e</sup> Om. ζη. <sup>f</sup> and β. <sup>g</sup> Om. β. <sup>h</sup> ne ζ. <sup>i</sup> hond β.  
<sup>w</sup> Om. βδεζι. <sup>x</sup> Or δεζι. <sup>y</sup> Om. δει. <sup>z</sup> Aftir that δει. <sup>k</sup> for δ. <sup>l</sup> to 3elde βζ.  
<sup>a</sup> the kyngis ζ. <sup>b</sup> sette ζ. <sup>c</sup> a ζ. <sup>d</sup> this thynges β.

sorwe, and was hilid with a sak, and entride into Goddis hous, and sente 'the hi3e prest<sup>m</sup> and othere eelde men clothid with sakkis to the prophete Isaie, that he schulde preie to God a3ens the blasfemye of Assyriens. And Isaie seide, in Goddis name, that thei schulde not drede of thes wordis of Assiriens, for God schal sende a spirit to<sup>n</sup> Senacharib, and he schal here a messenger, and he schal turne a3en into his lond; and God schal caste hym doun bi swerd in his lond; and whanne Senacherib 3ede<sup>o</sup> hoorn to defende his lond a3ens the king of Ethiopie, he sente blasfeme lettris to Ezechie, and seide, that his God my3te not delyuere hym fro his hondis<sup>p</sup>. Therefore God counfortide Ezechie bi the<sup>q</sup> prophete Isaie, that he schulde not dreede Senacherib, for Senacherib schal not entre into Jerusalem, neither<sup>r</sup> sende arwe into it, neither occupie it, neither<sup>r</sup> biseege it; but God schal defende and saue Jerusalem, for himself, and for Dauith his seruauant. And in that ny3t the auangel of God killede in the tentis of Assiriens an c. thousand and lxxxv. thousand; and<sup>s</sup> in the morewe tyde Senacherib 3ede into his lond, and his owne sones killiden hym in the temple of his God Nestrach, while he worschipide Nestrach<sup>t</sup>. Aftir this<sup>u</sup> whanne Ezechie was syik to the deeth, Isaie seide 'to hym<sup>v</sup> in Goddis name, "Dispose thin hous, for thou schalt "dize and not lyue." And for Ezechie wepte greetly, God curide him, and made him go into the temple on the thridde day, and encreeside xv. 3eer to his lijf; and in singne herof God made the sunne go backward bi ten gres<sup>w</sup>. Aftir this doinge the king of Babiloyne sente lettris, messengeris<sup>x</sup>, and 3iftis to Ezechie, and bi pride he schewide alle hise tre-souris and iewelis to the messengeris. Therfor God seide bi Isaie to him, that daies schulen come, and alle thingis in thin<sup>r</sup> hous schulen be taken away into Babiloyne. And Ezechie seide, "The word of God is good; oonly pees and treuthe be in my daies." Aftir Ezechie Manasses his sone regnede lv. 3eer in Jerusalem, and dide gret yuel in Goddis 3i3t, *Manasses.* and mychel<sup>z</sup> ydolatrie; and the peple of Juda was disceyued of Manasses, that thei diden more yuel than hethene men, whiche God distroiede fro the face of the sones of Israel. And for Manasses dide these worste abomynacouns ouer alle thingis whiche the men of Amereys diden, and he sched ful myche innocent blood, til Jerusalem was fillid til to the mouth, God seide, that<sup>a</sup> he wolde bringe in yuelis on<sup>b</sup> Jerusalem and Juda, that, who euere heerith, bothe hise eeris tyngle; and he schal do away Jerusalem, as tablis on boord ben wont to be don away, but God<sup>c</sup> schal leue remenauntis of his eritage, and bitake hem<sup>d</sup> in the hond of her enemyes. Manasses dide, and was buried in the orchard of his hous; and Amon his sone regnede for hym ij. 3eer, and dide yuel<sup>e</sup> as his fadir dide, and forsook *Of Amon.* God, and seruuede vnclennesses<sup>f</sup> and ydolis, as his fadir dide, and worschipide thoo. And his seruauantis settiden tresoun to him, and killede hym in his hous; and the peple of the lond killiden alle men, that hadden conspyrid a3ens the kyng Amon; and for hym thei ordeyneden Josie his sone king to hem. Josie bygan to rengne whanne he was viij.<sup>g</sup> 3eer *Josie.* eeld, and rengnede xxxj. 3er in Jerusalem; and he dide that that was pleesaunt bifore God, and 3ede bi alle the weies of Dauith his fadir. In the xvij. 3eer of Josie he hadde besynesse that the temple of God were reparailid; and whanne the book of lawe was red bifore<sup>h</sup> the *Hou Josie ioiede [in] Goddis lawe, and comfortede his puple ther- ynne.* king, he to-rente hise clothis, and sente solempne messengeris to take counceil at<sup>i</sup> God for himself and his<sup>j</sup> reume; for he seide, that<sup>k</sup> greet veniaunce of God is<sup>l</sup> kynlid a3ens vs, for oure fadris herden not the wordis of this book, to do al that is writen to vs. And God seide bi the prophetesse Olda, the wijf of Sellum, "I schal bringe yuelis on this place, and "on the dwelleris thereof<sup>m</sup>, alle the wordis of the lawe whiche Josie redde, for they for-sooken me, and maden sacrifice to alyen goddis; and for thou, Josiee, herdist the wordis "of the book, and thin herte was afeerd, and thou were meekid bifore<sup>o</sup> me, and to-rentist "thi clothis, and weptist bifore me, therefore thou schalt dize in pees, that thin 3en se not

<sup>m</sup> the prestis β. <sup>n</sup> in to ζ. <sup>o</sup> wente δει. <sup>p</sup> hond δει. <sup>q</sup> his ζ. <sup>r</sup> ne ζ. <sup>s</sup> Om. δ. <sup>t</sup> his god Nestarath δει. <sup>u</sup> this thing δ. <sup>v</sup> Om. β. <sup>w</sup> degrees δει. <sup>x</sup> by messengeris δει. and messengeris η. <sup>y</sup> this β. <sup>z</sup> myche δει. <sup>a</sup> Om. δ. <sup>b</sup> vp on δει. <sup>c</sup> Om. β. <sup>d</sup> Om. δει. <sup>e</sup> yuelis ζ. <sup>f</sup> vnclennesse δει. <sup>g</sup> of eizte ζ. <sup>h</sup> to fore β. <sup>i</sup> of β. <sup>j</sup> for his ι. <sup>k</sup> Om. δζ. <sup>l</sup> was ζ. <sup>m</sup> theron β. <sup>o</sup> tofore β. afore δει.



“ alle these yuelis, whiche I schal bringe in on this place.” Thanne Josie gaderide to hym alle the olde men of Juda and of Jerusalem, and the king stizede into<sup>p</sup> the temple of God, and alle men of Juda and alle men that dwelliden in Jerusalem, prophetis and prestis, and al the peple styede with hym, and he redde to alle men heeringe alle the wordis of the book of couenaunt<sup>q</sup> of the Lord, that was founden in the hous of the Lord. And the king stood on the grees, and smoot couenaunt<sup>q</sup> bifore the Lord, that thei schulden go aftir the Lord, and kepe alle hise heestis, and witnessingis<sup>r</sup>, and cerymonies, in al the herte and in al the soule, and the peple assentide to the couenaunt<sup>q</sup>. And the king bad the bischop<sup>s</sup> and prestis and porters caste out of Goddis temple alle vessels<sup>t</sup> that weren maad to Baal, and to other ydols; and he brent tho out of Jerusalem, in the valey of Cedron, and bar the dust of tho into Bethel. And he distroide ydolatrours, and the hous<sup>u</sup> of lecchours<sup>v</sup> that weren in the hous of God; and he distroide auteris and hiȝe placis of ydols, and ymagis, and took out boonys fro<sup>w</sup> sepulcris, and brente tho on the autir in Bethel, that seruide to ydolatrie. Also Josie dide away alle templis of hiȝe placis, that weren in the citee of Samarie, whiche the kingis of Israel hadden maad to terre the Lord to wraththe; and he dide to tho as he hadde do in Bethel, and he killide the prestis of hiȝe placis, whiche prestis weren there ouer the auters, and he brente mennis boonys ‘on tho<sup>x</sup> auters. Also<sup>y</sup> Josie made the puple to make a solempne pask, and such pask was not maad fro the daies of iugis, and alle kingis of Israel and Juda, as was this pask maad, in the xvij. ȝeer of Josie. And hee dide away spiritis spekinge in mennis wombis, and false dyuynouris, and<sup>z</sup> figuris of ydols, and vnclennesis, and abomynacyouns, that weren in the lond of Juda and of Jerusalem. No king bifore him<sup>zz</sup> neither aftir him was lyk him, that turned aȝen to God in al his herte, and in al his soule, and in al his vertu, bi al the lawe of Moises. Natheles for the horrible synnes of Juda God turnede not away fro his strong veniaunce, but seide, that he wolde take away Juda fro his face, as he dide away Israel, and that he wolde caste away the citee Jerusalem<sup>a</sup> whiche he chees. Therfor Farao Nechao, king of Egipt, killide Josye in Magedo, and Joachas his sone was maad kyng for his fadir; and he rengnede thre monethis in Jerusalem, and dide yuel bifore God bi alle thingis whiche his fadris hadden do; and this Farao prisonyde him in Reblatha, and took tribute of the lond<sup>b</sup>, an c. talentis of syluer, and oo talent of gold; and this Farao made king Elyachym, the sone of Josie, and turnede his name Joachym; and this Farao ledde Joachas in to Egipt; and Joachym dide yuele bifore God bi alle thingis whiche his fadris hadden do. And this Joachym was maad seruaunt thre ȝeer to Nabugodnosor, king of Babilonie, and eft he rebellyde aȝens Nabugodnosor, and God sente theuis of Caldeys, and theuis of Sirie, and theuis of Moab, and theuis of the sones of Amon into Juda, that he schulde distroie it, as he spac bi his prophetis, and specialy for the synnes of Manasses. This Joachym dizede, and his sone Joakyn rengnide iij. monethis in Jerusalem, and dide<sup>c</sup> yuel bifore God, as hise fadris hadden do. In that tyme the seruauntis<sup>d</sup> of Nabugodnosor stizede to<sup>e</sup> Jerusalem, and biseegeden it. Thanne Nabugodnosor came to Jerusalem to ouercome it, and Joakyn, and his modir, and his seruauntis, and princis, and chaumbirleyns ȝeden out to Nabugodnosor, and he translatide Joakyn and his oost, x. thousind, and many crafty men in to Babiloyne; and took alle the tresouris of Goddis hous, and of the kingis hous, and bet togidere alle the<sup>f</sup> golden vessels, whiche<sup>g</sup> king Salamon hadde maad in the temple. And Nabugodnosor<sup>h</sup> ordeynede Mathanye, the brother of Josie, to be kinge, and clepide hym Sedechie, and he rengnede xj. ȝeer in Jerusalem, and dide yuel bifore God bi alle thingis that Joachym hadde do; for God was wrooth aȝens Jerusalem and Juda, til he castide hem away fro his face. And Sedechie ȝede away fro the king of Babiloyne, and in the ix. ȝeer of Sadechie Nabugodonosor cam with al his oost, and bisegide Jerusalem til to the<sup>i</sup> xi. ȝeer of Sedechie,

*The pask that Josie made.*

*Hou Josie distroiede false dyuynouris, etc.*

*Joachas.*

*Joachym.*

*Hou the children of Israel weren translatid.*

p in a. q couaunt ζ. r wytttenessyng β. s bishopis δ. z Om. β. zz Om. ι. a of Jerusalem δεζι. b Lord α. t the vessels β. u housis δει. v lecherours η. w of δει. c he dide ζ. d seruaunt αη. e in to β. f Om. β. x of tho αη. of the β. of tho on the δει. y And δει. g the weche β. h kyng Nabugodonosor δει. i Om. β.

and thanne the citee was broken, and Sedechie and his warriouris fledden bi nyzt, and the oost of Caldeys pursuede and took him, and brouzte him to Nabugodonosor in Reblatha. And Nabugodonosor spac dom with Sedechie, and killide hise sones bfore him, and puttide out his ijen, and boond him with chaynes, and brouzte hym in to Babiloyne. Thanne Nabusardan, the prince of the oost, brente Goddis hous, and the kingis hous, and the housis of Jerusalem, and distroiede the wallis<sup>k</sup> of Jerusalem in cumpas; and he translatide into Babiloine the residue puple of Juda, outaken a fewe pore men, vyntilieris and erthetilieris; and he brak alle the brasen vessels and of metal in the temple, and bare the metal into Babilone. Thanne Nabugodonosor made Godolye to be souereyn of the peple left in the<sup>l</sup> lond of Juda, and thanne<sup>m</sup> alle the dukis of knyztis camen to Godolie in<sup>n</sup> Maspha, and he made an ooth to hem, that it schulde be wel to hem, if thei wolden serue the king of Babilone. And Ismael, that was of the kingis blood, killide Godolye, and Jewis and Caldeis that weren with him, and al the peple of Juda and the princis of kniȝtis fledden into Egipte, for<sup>p</sup> drede of Caldeys. At the laste, Euymeradach, king of Babilone, reiseide Joachyn fro presoun, and settide his trone aboue the trones<sup>q</sup> of othir kingis that weren with hym in Babilone; and Joachyn eet euere breed in the kingis siȝt of Babilone, in alle the daies of his lijf. This proses of Godolie and that sueth is teld largeliere<sup>r</sup> in the ende of Jeremye than heere in the<sup>s</sup> ende of Kingis. This proses of the iiij. book of Kingis schulde stire alle men, and namely kingis and lordis, for to hate synne, as<sup>t</sup> ydolatrie and coueitise, and brekinge of Goddis heestis, for whiche the peple of Israel and the peple of Juda was thus punschid, and conquerid of hethene men, and for to loue vertues and kepinge of Goddis heestis, and distroyinge of opyn sinnes, for whiche manye goode kingis, as Esechie, Josie, and many othere, hadden grek thank and socour of God in manye<sup>u</sup> greette perels<sup>v</sup>, and blisse of heuene withouten ende. God for his mercy graunte this blisse to vs! Amen.

## CAP. VIII.

<sup>w</sup>The bookis of Paralypomynon ben ful nescessarie to vndirstonde<sup>x</sup> the stories of the elde testament, in so myche, as Jerom seith, that if eny<sup>y</sup> man withouten these bookis wole presume to haue the<sup>z</sup> kunnyng of hooly scripturis, he scorne<sup>a</sup> himself, that is, disseyue<sup>b</sup> eithir<sup>c</sup> make<sup>d</sup> himself<sup>e</sup> worthi to be scorned; for whi the stories left out in the bookis of Kingis be touchid in these bookis, and vnnumberable questiouns of the gospel ben declarid by these bookis. The firste book of Paralypomynon tellith in the bigynnyng the generacyouns<sup>f</sup> fro Adam til to Jacob, and so forth til to Dauith, and touchith schortly manye stories of Saul, and of Dauith, and of Salomon, in the ende therof; and how Dauith ordeynede prestis and dekyngs in her offis, and how and bi<sup>g</sup> what seruise thei schulden serue God. <sup>h</sup>The bigynnyng of the ij. book of Paralipomynon tellith hou Salomon axide of God wisdom to deme his peple, and God ȝaf to him wisdom, and kunnyng, and riches, and glorie, so that noon among kingis neither bfore neither<sup>i</sup> aftir him was lyk him<sup>k</sup>. Thanne is toold how Salomon byldide the temple of Jerusalem, and an hous to himself. Aftir this the queene of Saba cam to Salomon, and brouzte manye precious iewelis to him, and preuede his kunnyng and wisdom in many thingis. And alle the kingis of the<sup>l</sup> erthe desyreden to see the face of Salomon<sup>m</sup>, for<sup>n</sup> to here the wisdom of God, which<sup>o</sup> he hadde ȝoue in his herte. Aftir this it sueth hou Roboam departide the x. lynagis fro the hous of Dauith bi his pride and harde wordis, and bi suyng<sup>n</sup> of the counceil of ȝunge men; and whanne the rewme of Juda was confermyd to him, he forsook the lawe of God, and al

<sup>k</sup> wal δ. <sup>l</sup> Om. β. <sup>m</sup> Om. β. <sup>n</sup> into ζ. <sup>o</sup> and fledden δεη pr. m. u. <sup>p</sup> fro αη. <sup>q</sup> troone δε. <sup>r</sup> largiere β. more largely ζ. <sup>s</sup> Om. η. <sup>t</sup> and β. <sup>u</sup> Om. ζ. <sup>v</sup> perel ζ. <sup>w</sup> Here . . . bigynneth a prolog on the firste bok of Paralipomenon. δ. <sup>x</sup> vnderstondyng β. <sup>y</sup> a δε.

<sup>z</sup> Om. β. <sup>a</sup> scornnythe ζ. <sup>b</sup> disseyneθ ζ. <sup>c</sup> and δε. or ζ. <sup>d</sup> maketh βζ. <sup>e</sup> him δ. <sup>f</sup> generacioun ζ. <sup>g</sup> in ζ. <sup>h</sup> Here . . . biginnith a prolog. δ. <sup>i</sup> ne ζ. <sup>k</sup> to him δε. <sup>l</sup> Om. ζ. <sup>m</sup> kyng Salomon δ. <sup>n</sup> and for ζ. <sup>o</sup> the weche β. <sup>p</sup> the suyng δε.

<sup>Hou</sup> Sedechie was taken, and his ijen put out of Nabugodonosor.

<sup>l</sup> Of Godolye.

<sup>This</sup> veniaunce fel for brekinge of the commandementis of God.

<sup>[To]</sup> vndirstonde the stories of [the] elde testamentis and of the newe.

<sup>I.</sup> Paralipomenon.

<sup>Paralipomenon</sup> the II. Hou Salomon was enduyd with wijsdom, and Roboam, his soñe, wastid for pride and yuel counceil.

Israel dide the same with him. Therefore<sup>a</sup> God sente the king of Egipt with vnnounbrable peple on hem, and took away the tresours of Goddis hous and of the kingis hous, and thei serueden the king of Egipt, to<sup>r</sup> knowe the dyuersite of Goddis seruise, and of the seruise of the rewme of the<sup>s</sup> londis. Aftir<sup>t</sup> him regnede Abia, his sone, and he tretide wijlsely with the peple of Israel, that thei schulde forsake her synne, and werrey<sup>u</sup> not azens Goddis puple and<sup>v</sup> the rewme of Juda; and for thei wolde proudly werreye<sup>u</sup> azens the rewme of Juda, and azens this good<sup>w</sup> counceil of Abia, he killyde of hem bi Goddis help v. hundrid thou- synd of stronge men. Aftir this counceil Abia dižede, and Asa his sone rengnede for him; and in the daies of Asa the lond was in reste x. 3eer; and Asa dide that that was good and plesaunt in the sijt of God, and he distroiede auteris of ydolatrie, and hiže placis, and he brak ymagis, and hewyde doun wodis, and comaundide the peple of Juda to seeke the Lord God of her fadris, and do his lawe, and kepe alle hise heestis. He rengnide in pees, and byldide stronge citees with wallis, and touris, and 3atis, and lockis, and he hadde in his oost thre hundrid thousind of Juda, of<sup>x</sup> men beringe scheeldis and speris, and of Beniamyn ij. hundrid thousind and lxx. thousind of men of armes, and of archeris. And he ouercam the king of Ethiopie, that cam with x. c. thousind men<sup>y</sup> and iij. c. charris; and Asa hadde the victorie, for in trist of Goddis help he cam azens this gret multitude. Thanne the prophete of God seide to Asa and al his peple, “The Lord is with 3ow, for 3e weren with “hym; if 3e seeken hym 3ee schulen fynde<sup>z</sup>; and if 3e forsaken him he schal forsake 3ou; “many daies schulen passe in Israel withoute veri God, and without prest, and techere, and “lawe; and whanne thei turnen azen in her angwische, and crien to God, and seekyn him, “thei schulen fynde him. Be 3e confortid, and 3oure hondis be not maad vnstedfast, for “whi mede schal be to 3oure werk.” And whanne Asa hadde herd these wordis, and pro- fecie, he was coumfortid, and dide away alle ydols fro al the lond of Juda and of<sup>zz</sup> Benia- myn, and fro the citees whiche he hadde take of<sup>a</sup> Effraym. And he<sup>b</sup> gaderide to gidere al the puple vndir him, and he entride into Jerusalem, to make stronge the boond of pees, that thei schulden seeke the Lord God of her fadris in al her herte<sup>c</sup> and al<sup>d</sup> her soule, and he seide, “If eny man<sup>e</sup> seekith<sup>f</sup> not the Lord God of Israel, diže he, fro the leeste til to<sup>g</sup> “the meeste, fro<sup>gg</sup> man til to womman.” And thei sworn with al hire herte and with al hire wille, thei souzten God and founden hym, and God 3af reste to hem bi cumpas. And whanne the king of Israel werride azens Aza, Asa sente mychil<sup>h</sup> gold and syluer to the king of Syrie, to<sup>i</sup> helpe him, and<sup>k</sup> to werreye<sup>l</sup> azens the king of Israel, and he dide so. Thanne God blamyde Asa greetly, for he triste<sup>m</sup> in the king of Sirie, and not in God. “And “therfor the oost of the king of Sirie ascapide fro thin hond,” seide God, “and also bateiles “schulen rise azens thee in present tyme.” And Asa was wrooth azens the prophete, that telde this to hym, and puttide him in the<sup>n</sup> stockis; and God hadde ful gret indingnacoun on this thing, and killide full manye men of the puple in that tyme. And in the ende of his lijf Asa hadde ful greet syknesse of his feet<sup>o</sup>, and in his syknesse he souzte not the Lord, but triste<sup>p</sup> more in the craft of lechis. And Asa dižede, and Josophat his sone regnede for hym<sup>q</sup>, and was<sup>r</sup> strong azens Israel. And king Josophat ordeynede noumbris<sup>s</sup> of knižtis in alle wallid citees of Juda, and ordeynede strong hooldis in the lond of Juda, and in the citees of Effrahym, whiche Asa his fadir hadde take. And the Lord was with Josophat, and he 3ede in the firste weies of Dauith his fadir, and he hopide not in Baalym, but in God Almyzty, and 3ede in his comaundementis, and not bi the synnes of Israel. And God confermyde the rewme in the hond<sup>t</sup> of Josophat, and he hadde ful many richessis and myche glorie; and whanne his herte hadde take trist for the weies of the Lord, he dide awaye also hiže placis and woodis fro Judea, where the puple made offring<sup>u</sup> out of Jerusa-

*Of good Asa  
and Abia.*

*Hou the pro-  
phete coun-  
ceilde Asa and  
his puple.*

*Hou God suf-  
fride Asa fülle  
into myscheef,  
for mystrust of  
him, and hou  
he putte the  
prophete in  
stockis.*

*[Biw]ar fals  
trust in men  
and dispising  
of Goddis lawe,  
be he neuer so  
gret.  
Of Josophat.*

*Hou God con-  
fermede the  
lond [to Josop-  
phat] for he  
louede the lawe  
of God.*

<sup>a</sup> And therefore ζ. <sup>r</sup> for to δ. <sup>s</sup> Om. δεζι. <sup>t</sup> And  
aftir δει. <sup>u</sup> werre βδεζι. <sup>v</sup> in ζ. <sup>w</sup> Om. δει. <sup>x</sup> Om. δει. <sup>f</sup> seke ζ. <sup>g</sup> in to β. <sup>gg</sup> and fro ι. <sup>h</sup> miche δεζι.  
<sup>y</sup> of men β. <sup>z</sup> fynde him δει. <sup>zz</sup> Om. ι. <sup>a</sup> fro δ. <sup>i</sup> for to δει. <sup>k</sup> Om. δει. <sup>l</sup> werre δεζι. <sup>m</sup> tristide βδεζι.  
<sup>b</sup> Om. δει. <sup>c</sup> hertis ζ. <sup>d</sup> in al βδεγι. <sup>e</sup> Om. β. <sup>n</sup> Om. β. <sup>o</sup> foot β. <sup>p</sup> tristide βδεζι. <sup>q</sup> Om. β.  
<sup>r</sup> he was ζ. <sup>s</sup> noumbre ζ. <sup>t</sup> hondis ζ.

lem<sup>u</sup> azens the lawe. And Josophat in the iij. 3eer of his rewme sente fyue of his princis, that thei schulde teche in the citees of Juda; and he<sup>uu</sup> sente ix. deknes with hem, and ij. prestis with hem, and thei hadden the book of Goddis lawe, and tauzten the peple in Juda; and thei cumpassiden alle the citees of Juda, and tauzten al the peple. Therefore<sup>v</sup> the drede of the Lord was maad on<sup>w</sup> alle rewmys<sup>x</sup> of londis that weren bi the<sup>y</sup> cumpas of Juda, and dursten not werreye<sup>z</sup> azens Josophat. And he hadde redy<sup>a</sup> at his hond xj. c. thousind and lx. c. thousind of kniztis, and men of armys, and archers, outaken othere whiche he 'hadde set<sup>c</sup> in wallid citees, and in all Juda. And Filisteyis and Arabeyes brouzten to Josophat 3iftis and tributis, and many thousindis<sup>d</sup> of scheep and buckis of geet. And aftir this [And f] or Josophat trustede in help of man, he hadde he disseyued, ne hadde he the help of God. doinge Josophat was alyed to Acab, and 3ede with hym to bateile into Ramoth of Galaad, and iiij. c. prophetis, that weren disseyued bi a spirit of lesing, excitide Acab to this werre, and bihi3te prosperite and victorie to him; but Mycheas, oo<sup>e</sup> trewe prophete of God, telde to Acab that he schulde di3e in this bataile, and so it was indeede; and Josophat, that was in moost perel of this<sup>f</sup> bateile, was sauid bi Goddis help. Aftir this bateil Josophat turnede a3een<sup>g</sup> in pees to Jerusalem, and a prophete of God mette him<sup>h</sup>, and seide, "Thou helpist " the wickid man, and art ioyned in frenschip to hem<sup>i</sup> that haten<sup>k</sup> God, and therfor thou " disseruedist<sup>l</sup> the wraththe of God, but goode werkis ben founden in thee, for thou didest " away wodis fro the lond of Juda, and madist redy thin herte to seeke the Lord God of " thi fadris." Therefore Josophat dwellide in Jerusalem, and eft he 3ide out to the peple Of Josophat. fro Bersabe til to the hil of Effraym, and clepide hem a3en to the Lord God of her fadris; and he ordeynede iugis of the lond in alle stronge citees of Juda bi ech place; and he comaundide thus to the iugis, " See 3e, what 3e owen to do, for 3e vsen the dom not of man Euere do the god that thou maist, for God can rewarde betere than man; and thanke and loue his lawe. " but of the Lord, and what euer thing that<sup>m</sup> 3e<sup>n</sup> schal<sup>o</sup> deme, schal turne into 3ou; the " dreede of the Lord be with 3ou, and do 3e alle thingis with diligence; for whi neither " wickidnesse, neither<sup>p</sup> taking of persoones, neither coueitise of 3iftis, is anentis 3oure Lord " God." And in Jerusalem Josophat ordeynede dekenes and<sup>q</sup> prestis, and princis of meynes of Israel, that thei schulde deme to the dwelleris therof the doom and cause<sup>r</sup> of God; and he comaundide to hem and seide, " Thus 3e schulen do in the drede of the Lord feithfully, " and in<sup>s</sup> a perfit herte; ech cause that cometh to 3ou of 3oure britheren that dwellen in " her citees, bitwixe kinrede and kynrede, where<sup>t</sup> euere is questioun either<sup>u</sup> doute of the " lawe of comaundement of cerymonies of iustifjngis, schewe 3ee to hem, that thei do not<sup>v</sup> " synne azens the Lord, and wraththe either<sup>w</sup> veniaunce come not on 3ow, and on 3oure " britheren; therefore do 3e thus and 3e schule 'not do<sup>x</sup> synne; and<sup>y</sup> Amarie, 3oure prest See to the holy counceil of Josophat, and comfort shat come to 3ou. " and<sup>z</sup> bischop, schal be souereyn in these thingis that perteynyn to God." Aftir these thingis the sones of Amon, and the sones of Moab, and with men of Ydume, weren gaderid togidere to werrye<sup>a</sup> azens Josophat. Thanne Josophat 3af him al to beseche God, and prechide fasting to al Juda, and al Juda was gaderid to biseeche the Lord; and Josophat knoulechide, that he hadde not<sup>b</sup> power to azenstonde so greet a<sup>c</sup> multitude of enemyes. Thanne God coumfortide him and his peple bi a prophete, that thei schulde not dreede this greet multitude of enemyes, for God himself schulde f3zte and ouercome her enemyes, without strook of his peple; and so it was in dede. At the laste, Josophat made frenschi3e Biwar of fals felawship contrarie [to] Goddis wille. with Ocosie, king of Israel, whois werkis weren ful yuele, and thei weren felowis to make schippis, that schulden go into Tarsis. Therfor God bi his prophete seide to Josophat, " For thou haddist boond of pees with Ocosie, God hath smyte thi werkis," and the<sup>d</sup> schippis ben al to-broken and myzten not go into Tarsis. Thanne dizede Josophat, and Joram his sone rengnyde for hym. This Joram weddide the douztir of Acab, and killide Of Joram.

<sup>u</sup> Om. δει. <sup>uu</sup> Om. ι. <sup>v</sup> And therefore δεη. <sup>w</sup> in β. <sup>x</sup> the rewmis δει. the rewme ζ. <sup>y</sup> Om. β. <sup>z</sup> werre δεζι. <sup>a</sup> mad redy β. <sup>b</sup> lx.c. αε pr. m. η. pr.m. sixti hundrid ζ. <sup>c</sup> lefte δει. <sup>d</sup> thousand ζ. <sup>e</sup> the ζ. <sup>f</sup> the ζ. <sup>g</sup> Om. β. <sup>h</sup> with him δεη. <sup>i</sup> hym ζ. <sup>k</sup> hatith ζ. <sup>l</sup> dese- <sup>m</sup> Om. βδ. <sup>n</sup> he β. <sup>o</sup> shulen δι. <sup>p</sup> ne ζ. <sup>q</sup> Om. β. <sup>r</sup> the cause ζ. <sup>s</sup> Om. β. <sup>t</sup> that is wher ζ. <sup>u</sup> or βζ. <sup>v</sup> no β. <sup>w</sup> or ζ. <sup>x</sup> do no β. <sup>y</sup> Om. ζ. <sup>z</sup> either δει. <sup>a</sup> werre δεζι. <sup>b</sup> no βζ. <sup>c</sup> Om. β. <sup>d</sup> thyn β.

*For Joram zede  
away fro the  
counceil of  
God, he was  
distroied.*

*Josias [Joas]  
was maad king  
with help of  
Joiada, and  
kepte the lawe  
of God.*

*Hou Joas for-  
sook Goddis  
counceil, and  
was distroied.*

hise owne britheren, and zede in<sup>e</sup> the weies of the kingis<sup>f</sup> of Israel, as the hous of Acab hadde do; and<sup>g</sup> he dide ydolatrie, and made the dwelleris of Jerusalem and also<sup>h</sup> Juda to breke Goddis lawe. Therfor Edom and Lobna zeden away fro his lordschipe, for he hadde forsake the Lord God of his fadris; and therefore God reiseide azens him Filisteys and Arabeyes, that coosteyen with Ethiopiens, and thei distroieden the lond of Juda, and token away al the catel that was founden in the hous of the king, and tooken away his wijf and sones, outaken Joachas the zungeste. And God smoot Joram with vncurable sorewe of wombe twey zer, so that he rotid on erthe, and castide<sup>i</sup> out hise entrailis, and dizede in worst syknesse. And his sone Ocosias rengnyde for him, and dide yuele as the hous of Acab, for whi his modir excitide him to do wickidly; and thei of the hous of Acab weren his councelers into his deth, and he zede in the<sup>k</sup> counceil of hem. And therfore Hieu, whanne he distroyede the hous of Acab, killide Ocosie, and the prince of Juda, and the sones of the britheren of Ocosie. After these thingis Joas waas maad king, bi the helpe of Joiada the prest, and the curside womman Atalia was slayn. The prestis and grete<sup>l</sup> men of the peple brouzten out of Goddis hous the sone of the king, and settiden a coroun on his heed, and zauen in his hond the lawe to be kept, and maden him king. And Joiada made couenaunt bitwixen him and al the peple and the king, that thei schulden be the peple of God, that is, forsake ydolatrie, and kepe treuly Goddis lawe. Therefore al the peple zede into<sup>m</sup> the hous of Baal, and distroyeden it, and braken the auters and symylacris, either ymagis of him, and thei killeden bfore the auteer Mathan, the prest of Baal. This Joas dide wel in the tyme of Joiada, and reparilide the temple of Jerusalem, that was distroyed bi Atalia and<sup>n</sup> hir sones; but aftir the deeth of Joiada he was flaterid bi the princis<sup>o</sup> of Juda, and thei felden to idolatrie, and forsoken the temple of God. And the wraththe of God was maad azens Juda and Jerusalem for his synne, and he sente prophetis to hem, that thei schulden turne azen to God, and thei nolde heere these profetis. And Sacarie, the prest and sone<sup>p</sup> of Joiada, repreuede hem for this synne, and thei stonyden hym to deth<sup>q</sup> in the purseynt of Goddis hous, by comaundement of the king. And whanne the zeer was endid the oost of Syrie stizede azens hym, and cam in to Juda and Jerusalem, and killide alle the princis of the peple, and senten al the prey in to Damask to the king. And certis whanne a<sup>r</sup> ful litil noumbre of men of Sirie was comen, God bitook in<sup>s</sup> her hondis a multitude withouten ende, for thei hadden forsake the Lord God of her fadris, and thei vsiden schameful domes in Joas, and zeden forth, and leftyn him in greet sorewis; and his seruauunts risen azens him for veniaunce of the blood of the sone of Joiada the prest, and killiden him in his bed; and Joas was deed, and Amasie his sone rengnyde for him.

## CAP. IX.

*Amasye.*

Amasie dide good in party, but not in a<sup>t</sup> parfit herte, and he killide hem that hadden slayn the king his fadir, but he killide not her sones, as God bad in the lawe. This Amasie foond in al Juda and Beniamyn fro xx. zeer<sup>u</sup> and aboue, xxx. thousind of zunge men that zeden out to bateile, and heelden spere and scheeld; and he hyride of Israel an c. thousind of ful stronge men for an c. talentis of syluer, to fizte azens the sones of Edom. And a man of God seide to Amasie, "A! thou king, the oost of Israel go not out with thee, "for the Lord is not with Ysrael, and with alle the sones of Effraym; that if thou gessist "that bateilis stonden in the strengthe of oost<sup>v</sup>, the Lord schal make thee to be ouercomen "of thlin enemyes; for it is propir to God for to helpe, and 'for to<sup>w</sup> turne into flizt." Therefore Amasie departyde away the oost of Israel, and tristily ledde forth his puple to bataile; and he hadde the victorie, and killide xl. thousind of his enemyes in this<sup>x</sup> bataile. And aftir this victorie Amasie worschipide the goddis of Edom, and brente encense to hem;

*For Amasie  
tristede in God  
and not in  
man, God sente  
him victorie of  
his enemyes.*

<sup>e</sup> into ζ. <sup>f</sup> king ζ. <sup>g</sup> Om. δεη. <sup>h</sup> of βζ. also deth ζ. <sup>r</sup> Om. δεη. <sup>s</sup> to βζ. <sup>t</sup> Om. βζ. <sup>u</sup> Om. α. of δεη. <sup>i</sup> caste ζ. <sup>k</sup> Om. β. <sup>l</sup> the grete βζ. <sup>m</sup> to ζ. <sup>v</sup> the oost β. <sup>w</sup> Om. ζ. <sup>x</sup> his ζ. <sup>n</sup> the queen and δεη. <sup>o</sup> prince ζ. <sup>p</sup> the sone ζ. <sup>q</sup> the

wherfor God was wrooth azens<sup>y</sup> Amasie, and sente to him a prophete, that schulde seie to him, "Whi hast thou worschapid goddis that delyueriden<sup>z</sup> not her puple fro thin hond?" Whanne the prophete spac these thingis to him, he answeride to the prophete, "Wher thou art a councelor of the king? ceese thou, lest perauenture I slee thee." Therfore the prophete zede away, and seide, "I woot that the Lord thouzte to<sup>zz</sup> slee thee, for thou hast doo this yuel, and ferthermore<sup>a</sup> thou assentidist not to my counceil:" and so it bifelde in deede, for bi<sup>b</sup> pride he terride the king of Israel to werre, and nolde ceese for heleful counceil of the king of Israel. Therefore the king of Israel ouercam the puple of Juda, and took Amasie, and distroiede the wal of Jerusalem bi iiij. c. cubitis, and took away<sup>c</sup> al the tresour and vessels whiche he foond in Goddis hous, and in the kingis hous. And<sup>d</sup> aftir this doing Amasie fledde out of Jerusalem into Lachis, for tresoun doon to him of his men; and thei senten<sup>e</sup>, and killiden him in Lachis. And Osias his sone regnede for him lij. 3eer in Jerusalem, and souzte<sup>f</sup> God in the daies of Sacarie, vndirstondinge and seeinge God, and whanne he souzte God, he<sup>g</sup> lonyde<sup>h</sup> him in alle thingis; and God helpide him azens Filisteys, and azens<sup>i</sup> Arabeyes, and azens Ammonytis. And<sup>k</sup> Ammonitis payeden 3iftis to Osias, and his name was puplischid til to the entring<sup>l</sup> of Egipt, for ofte victories. He<sup>m</sup> bildide manye touris in Jerusalem, and also in wildirnesse, for he hadde many beestis, and vynes, and vyntilieris, for he was a man 3ouen to erthe tilthe. He<sup>n</sup> hadde in his oost ij. thousynd and vj. c. princes of stronge men, and iij. c. thousind and vij. thousind<sup>o</sup> and v. c. that weren able to bateil, and fouzten for the king azens aduersaries; and his name zede out fer, for God helpide him<sup>p</sup>, and made him stronge. But whanne he was maad stronge, his herte was reisid into his deth, and he dispiside his Lord God, for he zede into the temple of God, and wolde brenne encense on the auter of encense, azens the lawe. And whanne the bishop and many noble<sup>pp</sup> prestis azenstodyn him, and teldyn the lawe that was azens him, hee<sup>q</sup> was wrooth, and helde the censer, and manaside hem; and anoon lepre roos in his forheed bfore the prestis in Goddis hous. Thanne ther prestis puttiden him out, and he hastide to go out, for drede, and for he feelide anon the veniaunce of God. Therefore king<sup>s</sup> Osias was leprouse til to the day of his deth, and dwellide<sup>t</sup> in an hous departid. And Joathan his<sup>u</sup> sone gouernede the kingis hous, and deemyde the puple of the lond. And Joathan rengnyde xvj. 3eer<sup>v</sup> in Jerusalem, and dide riztfulnesse bfore God, bi alle thingis whiche Osias his fadir hadde do, outaken this, that he entride not into the temple of God; and 3it the puple trespasside. He<sup>w</sup> byldide manye thingis, and fau3t azens the king of the sones of Amon, and ouercam him; and the sones of Amon 3auen to hym an c. talentis of syluer, and x. thousind corus of barly, and as manye of whete; and a<sup>x</sup> corus conteyneth xxx. buschellis. And Joathan was maad strong, for he hadde dressid his weyes bfore his Lord God, and he was deed, and Achas his sone regnede for hym xvj. 3eer in Jerusalem. This Acas dide not riztfulnesse in Goddis sijt, but zede in the weies<sup>y</sup> of the kingis of Israel, and made ymagis to Baal, and dide manyfold ydolatrie; and God bitook him in to the hond of the king of Sirie, which king smoot Acas, and took a gret prey of his rewme into<sup>z</sup> Damask; and Acas was bitaken to<sup>a</sup> the hondis of the king of Israel, and was smyten with a greet wounde. And Facee, the sone of Romelye, killide of Juda vj. score thousind in oo day, alle the werriouris; for thei hadden forsake the Lord God of her fadris; and the sones of Israel taken of hire britheren of Juda ij. c. thousind of wymmen, and of children<sup>b</sup>, and of damyselis, and prey withouten ende, and baren it in to Samarie. And Obed, the prophete of God, seide to the men of Israel, that thei hadden do greet cruelte, and synned azens God, and bad hem<sup>c</sup> lede azen the prisoneris of Juda, "for whi

*Hou Amasie was distroied, for he wolde not doo bi the counceil of the prophete.*

*Osias was lepre for negligence.*

*Acas was distroied, and his oost for his synne.*

<sup>y</sup> to β. <sup>z</sup> delyueren ζ. <sup>zz</sup> for to ι. <sup>a</sup> for ζ. <sup>b</sup> Om. β. <sup>s</sup> the kyng δεη. <sup>t</sup> he dwellid ζ. <sup>u</sup> the kynges β.  
<sup>c</sup> Om. ζ. <sup>d</sup> Om. δεη. <sup>e</sup> smiten δ. <sup>f</sup> he souzte ζ. <sup>v</sup> Om. α. <sup>w</sup> and he ζ. <sup>x</sup> Om. βδεζη pr. m. ι.  
<sup>g</sup> and δ. <sup>h</sup> bileuede to ζ. <sup>i</sup> Om. δει. <sup>k</sup> Om. ζ. <sup>y</sup> weie ζη pr. m. <sup>z</sup> and broute into βζη sec. m. <sup>a</sup> in  
<sup>l</sup> entre δε. <sup>m</sup> and he ζ. <sup>n</sup> and he ζ. <sup>o</sup> Om. βδει. <sup>to</sup> ζ. <sup>b</sup> litte childeren βζ. <sup>c</sup> Om. β.  
<sup>p</sup> clepid ζ. <sup>pp</sup> othere ι. <sup>q</sup> and he ζ. <sup>r</sup> Om. ζ.



*How the children of Israel  
restoriden azen  
to Juda the  
prey bi coun-  
ceil of Obed the  
prophete, and  
Acas was deed  
in his grete  
anguysh.*

“greet veniaunce of the Lord neiȝeth to ȝou.” Therefore the princes of Israel maden the werriouris to forsake the prey, and alle thingis whiche thei hadden take; and the princis clothiden hem that weren nakid, and refreschiden hem with mete, and drinke, and anoyntyng of oile, for traueile, and senten hem hoom benyngly. Thanne king Acas sente to the king of Assiriens, and axide help; and Ydumeys camen, and killiden manye men of Juda, and taken greet prey; and Filisteys taken many citees of Juda, and dwelliden in tho. And God made low the puple of Juda for Acas the king of Israel, for he hadde maad ‘him nakid of help<sup>d</sup>, and for he hadde dispisid God. And God brouȝte aȝens him<sup>e</sup> Teglati Falsar, the king of Assiriens, that turmentide<sup>f</sup> him, and distroiede, for noon aȝenstood. Therefore Acas spoilide Goddis hous, and the hous of kingis<sup>g</sup> and of<sup>gg</sup> princis, and ȝaf ȝiftis to the king of Assiriens; and natheles it profitide<sup>h</sup> no thing to him; and Acas, in the tyme of his anguysch, encreside dispising aȝens God, and offride sacrifices<sup>hh</sup> to the<sup>i</sup> goddis of Damask, and he seide, “The goddis of Sirie ‘helpen hem<sup>j</sup>, whiche goddis I schal plese<sup>k</sup> with sacrifices, and thei schulen helpe me,” whanne aȝenward thei weren fallyng<sup>l</sup> to him, and to al Israel. Therfor Acas rauschide and brak alle the vessels of Goddis hous, and closide the ȝatis of Goddis temple, and made to him auteris in alle corners<sup>m</sup> of Jerusalem, and in alle the citees of Juda, to brenne encense, and terride God to wraththe. And he diȝede, and

*Ezechie was a  
good man.*

Esechie his sone rengnide for him xxix. ȝeer in Jerusalem; he<sup>n</sup> dide that that<sup>o</sup> was ple-saunt in<sup>p</sup> Goddis siȝt, bi alle thingis which<sup>q</sup> Dauith his fadir hadde do. And he opynede the ȝatis of Goddis hous, in<sup>r</sup> the firste ȝeer of his rewme, and made prestis and dekenes to clense and halewe the<sup>s</sup> temple and auter<sup>t</sup> of God, with al the vessels and purtenaunsis of the temple; and he gaderide togidere alle the princis of the citee, and stizide into<sup>u</sup> Goddis hous; and thei offriden vij. boolis and<sup>uu</sup> vij. rammes, vij. lambren, and<sup>v</sup> vij. buckis of geet, for synne, for the rewme, for the<sup>w</sup> sentuarie, and for Juda. And he seide to the prestis, the<sup>x</sup> sones of Aaron, that thei schulden offre on the auter of God, and thei diden so. And he ordeynede dekenys in the hous of God, with symbals and sautrees and harpis, bi<sup>y</sup> the ordynaunce of Dauith, and of Gad, the prophete of the king, and of Nathan the prophete; for it was the comaundement of God bi the hond of hise prophetis. And dekenys<sup>z</sup> stooden and heelden the orgenys of Dauith, and prestis heldyn trumpis. And Ezechie comaundide that thei schulden offre brent sacrifices<sup>a</sup> on the auter, and whanne brent<sup>b</sup> sacrifices weren offrid, thei bigunnen ‘to singe<sup>c</sup> heryngis<sup>d</sup> to God, and to<sup>e</sup> sounne with trumpis and diuerse orgenys, whiche Dauith the king of Israel hadde maad redy for to sounne. And Ezechie and the princis comaundiden to the dekenys that thei schulden herie God with the wordis of Dauith, and of Asaph the prophete. And Ezechie sente to al Israel and Juda, and

*How Ezechie  
comaundede  
the puple to  
holde pask, and  
comaundide the  
lawe to be kept.*

wroot epistlis to Efraym and Manasses, that thei schulden come to Goddis hous in Jerusalem, and make pask to the Lord God of Israel. And it pleside the<sup>f</sup> king and al the multitude, and thei demeden to sende messengeris into al Israel, fro<sup>g</sup> Bersabee til to Dan, that thei schulden come and make pask to the Lord God ‘of Israel<sup>gg</sup> in Jerusalem. And currowris ȝeden out with epistlis, bi comaundement<sup>h</sup> of the king and of hise princes, ‘in to<sup>i</sup> al Israel and Juda, as the king hadde comaundid, and precheden, “Sones of Israel, turne ȝe<sup>k</sup> “aȝen to the Lord God of Abraham, of Isaac, and of<sup>l</sup> Israel, and he schal turne aȝen to “the remenauntis that ascapiden the hondis of the king of Assiriens; serue ȝe to<sup>m</sup> the<sup>n</sup> “Lord God of youre fadris, and the wraththe of his strong veniaunce schal be turned “a wey<sup>o</sup> fro ȝou; for if ȝe turnen aȝen to the Lord, ȝoure britheren and ȝoure sones schulen “haue mersy bfore hire lordis, that ledden hem prisoners, and thei schulen turne aȝen into

<sup>d</sup> naked the help of hym β. <sup>e</sup> Om. a. <sup>f</sup> tur-  
mende β. <sup>g</sup> the kingis ζ. <sup>gg</sup> Om. i. <sup>h</sup> profite i.  
<sup>hh</sup> sacrifice ζ. <sup>i</sup> Om. i. <sup>j</sup> help me ζ. <sup>k</sup> worshiȝe δ.  
<sup>l</sup> into fallyng δei. <sup>m</sup> the corneris βδεζ. <sup>n</sup> and he ζ.  
<sup>o</sup> Om. β. <sup>p</sup> to ζ. <sup>q</sup> that β. <sup>r</sup> Om. ζ. <sup>s</sup> his ζ.  
<sup>t</sup> the auter δεζ. <sup>u</sup> in a. <sup>uu</sup> Om. i. <sup>v</sup> Om. β.  
<sup>w</sup> Om. βζ. <sup>x</sup> of the β. <sup>y</sup> and bi ζ. <sup>z</sup> the dekenes ζ.  
<sup>a</sup> a sacrifice ζ. <sup>b</sup> the brent η. <sup>c</sup> Om. β. <sup>d</sup> heryng ζ.  
<sup>e</sup> so ζ. <sup>f</sup> to the β. <sup>g</sup> and fro ζ. <sup>gg</sup> Om. i. <sup>h</sup> co-  
maundementis ζ. <sup>i</sup> to ε pr.m. <sup>k</sup> Om. δεi. <sup>l</sup> Om. βζ.  
<sup>m</sup> Om. βζ. <sup>n</sup> youre β. <sup>o</sup> aȝen δεi.

“this lond.” Therfore currouis <sup>p</sup> jeden swiftly<sup>p</sup> fro citee ‘in to<sup>q</sup> citee, by the lond of Effraym and of Manasses ‘til to<sup>r</sup> Sabulon, and thei scorneden and bymowiden the messengeris; natheles summe of Aser and of<sup>s</sup> Manasses and of<sup>t</sup> Sabulon assentiden to the counceil, and camen in to Jerusalem. Goddis hond was maad in Juda, that he <sup>zaf</sup> to hem oon herte, and thei diden the word of God bi comaundement of the king and of princis, and many puplis weren gaderid in Jerusalem, to make the<sup>u</sup> solempnite of pask in the ij. monthe; and thei distroieden the auteris that weren in<sup>v</sup> Jerusalem, and thei distroieden alle thingis in which encense was offrid to ydolis, and castiden forth<sup>w</sup> in to the stronde of Cedron. Whanne these thingis weren halewid rijtly, al Israel <sup>zede</sup> out, that was founden in the citees of Juda, and thei braken symylacris, either<sup>x</sup> ymagis, and hewiden<sup>y</sup> doun<sup>z</sup> wodis, and distroieden hi<sup>ze</sup> placis and auteris, and<sup>a</sup> not oonly of al Juda and Beniamyn, but also of Effraym and Manasses, til thei distroieden thoo outtirly. And Esechie ordeynede cumpanyes of prestis and of dekenis, bi her departingis, ech man in his owne offis, as wel of prestis as of dekenis, to brent sacrifices<sup>b</sup> and peesible<sup>c</sup> sacrifices, that thei schulden mynystre and knouleche and singe in the <sup>zatis</sup> of the castels, eithir<sup>d</sup> oostis, of the Lord. And Esechie comaundide to the puple to <sup>zeue</sup> to prestis and dekenes her partys, that is, the firste fruytis and tithis, that thei myzten <sup>zeue</sup> tent to the lawe of God. And there is told myche of the paying and deeling of tithis and other<sup>e</sup> hooly thingis. Thanne it sueth hou Sennagerib blasfemed God of Israel, and hou Esechie counfortide the puple azens his blasfemye and pride. And<sup>f</sup> Esechie and Ysaie the prophete preieden azens the blasfemye, and crieden til<sup>g</sup> in to heuene; and God sente his aungel, and he<sup>h</sup> killide ech strong man, and werriour, and prince of the oost of ‘the king of<sup>i</sup> Assiriens, and he<sup>k</sup> turnide azen with schenschi<sup>e</sup> into his lond, and hise owne sones killiden him bi swerd. And God sauide Esechie and the dwelleris of Jerusalem fro the hond of Senacherib, king of Assiriens, and fro the hond of alle men, and <sup>zaf</sup> to hem reste bi cumpas. Aftir these thingis Esechie was syk to the deeth, and he preiede to God, and God herde him. And the herte of Esechie was reisid to pride, and wraththe was maad azens him, and azens Juda, and azens Jerusalem. And aftir he was meekid, for his herte was reysid, bothe he and the dwelleris of Jerusalem weren mekid, and therfore the veniaunce of God cam not in the daies of Esechie. And Esechie was ful riche and noble, and in alle hise werkis he dide welsumly, what euer thing he wolde. Natheles in the message of princes<sup>l</sup> of Babilone, that weren sente to him to axe of the grete wondir that bifel on erthe, God forsook him, that he was temptid, and alle thingis weren knownen that weren in his herte. Thanue<sup>m</sup> dizede Esechie, and Manasses his sone rengnide in Jerusalem <sup>Manasses.</sup> lv. <sup>zeer</sup>. And Manasses dide yuele bfore God, bi abomynacioun of hethen men, which God distroiede bfore the sones of Israel, and he byldide hi<sup>ze</sup> placis, and made auteris to<sup>n</sup> Baalym, and dide manyfold ydolatrie, and seruede to wicche craftis, and sette<sup>o</sup> ydolis in the temple of God; and he disseyuede the puple of Juda and the dwelleris of Jerusalem, that thei diden yuel more than hethene men, which the Lord hadde distroied fro the face of the sones of Israel. And God spac to him and to his puple, and thei nolden take heede; therfore he brouzte on hem the princis<sup>p</sup> of the oost of the king of Assiriens; and thei tooken Manasses, and bounden him with chaynes and gyues, and ledde him into Babilone; and aftir that he was angwischid, he preiede his Lord God, and he dide penaunce gretly bfore the God<sup>q</sup> of his fadris, and he preiede hertily, and bisouzte God, and God herde his preier, and brouzte<sup>r</sup> him azen in to Jerusalem, into his rewme. And Manasses knew that the Lord himself is God, and he dide away alien goddis, and symylacris, either<sup>s</sup> idolis fro Goddis hous, and distroiede auteris whiche he hadde maad in the hil of Goddis houst<sup>t</sup> and

*Hou Ezechie  
and Ysaie  
preiede, for the  
blasfeme of  
Senagerib.*

*Manasses.*

*Hou Manasses  
preiede in an-  
gwissh, and God  
herde hym.*

<sup>p</sup> swiftly *a.*    <sup>q</sup> to *δεα.*    <sup>r</sup> and of *δεα.*    <sup>s</sup> Om. *δεα.*    <sup>f</sup> Om. *δεα.*    <sup>g</sup> Om. *β.*    <sup>h</sup> Om. *β.*    <sup>i</sup> Om. *ζ.*    <sup>k</sup> the  
<sup>t</sup> Om. *ζ.*    <sup>u</sup> Om. *δεα.*    <sup>v</sup> maad in *ζ.*    <sup>w</sup> hem    king *ζ.*    <sup>l</sup> the princis *ζ.*    <sup>m</sup> And *β.*    <sup>n</sup> ou *ζ.*  
forth *ζ.*    <sup>x</sup> or *ζ.*    <sup>y</sup> heew *ζ.*    <sup>z</sup> Om. *β.*    <sup>a</sup> Om. *βζ.*    <sup>o</sup> settide *δεα.*    <sup>p</sup> prynee *δεα.*    <sup>q</sup> Lord God *ζ.*    <sup>r</sup> God  
<sup>b</sup> sacrifice *ζ.*    <sup>c</sup> to peesible *δεα.*    <sup>d</sup> or *ζ.*    <sup>e</sup> Om. *ζ.*    brouzte *ζ.*    <sup>s</sup> or *ζ.*    <sup>t</sup> Om. *δεα.*

*Josie the good king.*

*Hou Josie comaunde the grete prest Elchie to preie with othere men, and himself redde the book of Goddis lawe, sittynge in his trone.*

in Jerusalem, and castide alle out of the citee, and he restoride the auteer of God, and offride on it sacrificis<sup>u</sup> and herying<sup>uu</sup>, and comaundide<sup>v</sup> the puple of Juda to serue the Lord God of Israel; and natheles the puple offride zit<sup>w</sup> in hiȝe placis to her Lord God. Manasses diȝede, and Amon his sone regnide for him ij. ȝer in Jerusalem, and he dide yuel in Goddis siȝt, as Manasses his fadir hadde do, and offride and seruēde to alle idolis, which Manasses hadde maad; and he reuerenside not the face of God, as Manasses reuerenside, and he dide many greetere trespasis; and whanne his seruāntis hadden conspirid aȝens him, thei killiden him; and the puple killide hem that hadden slayn Amon, and made Josie his sone king for him, and he regnide xxxj. ȝeer in Jerusalem. Josie<sup>x</sup> dide that that was riȝtful in Goddis siȝt, and ȝede in the weies of Dauith, his fadir, and<sup>y</sup> bowide neither to the riȝt side neither to the lift side. In the viij. ȝeer of his rewne, whanne he was ȝit a chijld, he bigan to seke the God of Dauith, his fadir, and in the xij. ȝeer, aftir that he bigan, he clenside Juda and Jerusalem fro hiȝe placis, and ymagis and ydolis. Thei distroieden bifore him the auters of Baalym, and the symylacris that weren put aboue; he kittide down, and alto-brak wodis and grauen ymagis, and scateride the reliȝfis on the biriels of hem that weren wont to offre. Ferthermore he brente the boonys of prestis in the auteris of idolis, and he<sup>z</sup> clenside Juda and Jerusalem, and distroiede alle ydolis<sup>a</sup> in the citees of Manasses and of<sup>aa</sup> Effrahym and of<sup>aa</sup> Symeon til to Neptalym. In the xvij. ȝeer of his rewne, whanne the lond and the temple of God was clensid, he sente worthi men to reparaile Goddis hous, and so thei diden in deede. And Elchie, the gret prest, ȝaf to Saphan, the scriueyn and solempne messenger<sup>b</sup>, the book of Goddis lawe, and he bar it to the king; and whanne the king hadde herd the wordis of the lawe, he to-rente hise clothis, and he comaundede Elchie and othere grete<sup>c</sup> men to goo, and preie the Lord for the king, and for the resydues of Israel and of Juda, on alle the words of the book of Goddis lawe; “for whi greet “ veniaunce of God hath droppid on vs, for oure fadris kepten not the wordis of God, that “ thei diden alle thingis that ben writen in this book.” Therfore Elchie, and thei that weren sent togidere of the king, ȝeden to Olda, a profetesse, the<sup>d</sup> wijf of Sellum; and God seide bi hir that he schal bringe in on this place and dwelleris<sup>e</sup> therof yuelis, and alle cursinges that ben writen in this book of Goddis lawe; for thei forsoken God and sacrificiden<sup>f</sup> to alyen<sup>g</sup> goddis, to terre him to wrathfulnesse, in alle the werkis of her hondis; “but for “ thou, king of Juda, herdist the wordis of the book, and were meekid in Goddis siȝt, and “ weptist and to-rentist<sup>h</sup> thi clothis, I haue herd thee,” seith God, “and thou schalt be born “ in to thi sepulcre in pees, and thin ȝen schulen<sup>i</sup> not see al the yuel which Y schal bringe “ in on this place, and on the dwelleris therof.” And whanne Josie hadde herd these wordis, he clepide togidere alle the eldre men of Juda and of Jerusalem, and he stiȝide in to Goddis hous, and alle men<sup>j</sup> of Juda and the dwelleris of Jerusalem stiȝiden togidere, prestis and deknis, and al the puple fro the leeste ‘til to<sup>k</sup> the moste, and in audiense of hem the king redde in Goddis hous alle the wordis of the book; and he stood in his trone, eithir<sup>l</sup> seete of doom, and smoot boond of pees bifore God, that he schulde go aftir God, and kepe hise heestis, and witnessingis<sup>m</sup>, and iustifyingis, in al his herte and al<sup>mm</sup> his soule, and do tho thingis that ben writen in that<sup>n</sup> book whiche he hadde red. And he chargide gretly on this thing alle men that weren founden in Jerusalem and Beniamyn; and the dwelleris of Jerusalem diden bi the<sup>o</sup> couenaunt of the<sup>p</sup> Lord God of her fadris. Therfore Josie dide away alle abomynaciouns fro alle the cuntreys of the sones of Israel, and made alle men, that weren residue in Israel<sup>q</sup>, to serue her Lord God; in alle the daies of his lijf thei ȝeden not away fro the Lord God of her fadris. Aftirward<sup>r</sup> Josie made pask in Jerusalem, and

<sup>u</sup> sacrifice ζ.    <sup>uu</sup> heriyngis ι.    <sup>v</sup> comandynge β.    <sup>h</sup> rentist δεηι.    <sup>i</sup> schal ζ.    <sup>j</sup> the men ι.    <sup>k</sup> in to β.  
<sup>w</sup> Om. δει.    <sup>x</sup> And Josie ζ.    <sup>y</sup> he δ.    <sup>z</sup> Om. β.    <sup>a</sup> the    <sup>l</sup> or ζ.    <sup>m</sup> wytnessyng β.    <sup>mm</sup> in al ι.    <sup>n</sup> the β.  
ydolis δ.    <sup>aa</sup> Om. ι.    <sup>b</sup> messangers ζ.    <sup>c</sup> Om. ζ.    this δει.    <sup>o</sup> Om. δει.    <sup>p</sup> here δει.    <sup>q</sup> Jerusalem δ.  
<sup>d</sup> Om. β.    <sup>e</sup> the dwellers ζ.    <sup>f</sup> sacrificiden δει.    <sup>g</sup> other β.    <sup>r</sup> After β.    And afterward ζ.

ordeynede prestis in hire officis<sup>s</sup>, and bad hem mynystre in Goddis hous, and bad dekenis *Of the pask of Josie, and how he was slayn, in his defeate, of the king of Egypt.* serue God and his puple Israel<sup>t</sup>, and make hem redy bi hire housis and kinredis in the departing of ech, as Dauith, king of Israel, comaundide, and bad hem serue in the seyntuarie, bi the meynes and cumpanyes and<sup>u</sup> dekenis, and that thei be halewid, and offre pask, and make redy her britheren therto. And Josie made such a pask, that noon was lyk in<sup>v</sup> Israel, fro the daies of Samuel the prophete, neithir eny of the kingis of Israel made pask, as Josie dide, to prestis, and dekenes, and to al Juda and Israel, and to the dwelleris of Jerusalem; for he gaf to al the puple that was founden in Jerusalem in the solempnite of pask, xxx. thousinde lambrin<sup>w</sup> and kidis<sup>x</sup> and othere scheep, and iij. thousind of oxun. Aftir that Josie hadde reparelid the temple, Necao, king of Egypt, stizide to fize in Cartanys, and Josie zede forth azens him, and the king of Egypt seide to Josie, "I come not to day azens thee, but I fize azens another hous, to whiche God bad and<sup>x</sup> made<sup>y</sup> me go in haste; therfore ceese, thou king of Juda, to day azens God, which is with me, lest he<sup>z</sup> sle thee." Josie nolde turne azen, but made himself redy to bataile azens the king of Egypt, and assentide not to the wordis of the king of Egypt, spoken bi Goddis mouth. Therfore Josie was slayn of the king of Egypt, and the peple of the lond made Joacas his sone king in Jerusalem. He<sup>a</sup> regnide iij. moonthis in Jerusalem, and the king of Egypt puttide<sup>b</sup> him doun, and condempnide the lond of Juda in an c. talentis of syluer, and in a<sup>c</sup> talent of gold, and made Eliachym his brothir kyng<sup>d</sup> for him on Juda and Jerusalem, and turnide his name Joachym. He regnide xj. 3eer in Jerusalem, and dide yuel bifore God. Therfore Nabugodonor took him, and ledde him boundyn with chaynes into Babilone, and baar thidir the vessels of Goddis temple; and Joakin his sone rengnide for him iij. moonthis and x. daies in Jerusalem, and dide yuel in Goddis sizt. Thanne Nabugodonor sente men that ledden hym into Babilone and bare<sup>e</sup> out the<sup>f</sup> precioseste<sup>g</sup> vessels of Goddis hous; and Nabugodonor made Sedechie king on Juda and Jerusalem<sup>h</sup>. He<sup>i</sup> rengnide xj. 3eer in Jerusalem, and dide yuel in Goddis sizt, neithir was<sup>k</sup> aschamyd of the face of Jeremye, the prophete, that spac to him of Goddis mouth. He brak the ooth maad too Nabugodonor; *Sedechie dide yuel, [and] therfore Nabugodonor ledde him into Babiloyne.* therfore Nabugodonor cam and took hym, and ledde him and alle the vessels and the<sup>l</sup> tre-souris of Goddis hous and of the king<sup>m</sup> and princis into Babilone, and killide the puple, and distroiede and brente Jerusalem; and the puple that was left alyue was led into Babilone, and seruede the king and his sonnes, til the king of Perseys rengnide, and til l.<sup>n</sup> 3er weren fillid<sup>o</sup>, bi Goddis word seid<sup>oo</sup> bi the mouth of Jeremye. And Cyrus, king<sup>p</sup> of Perseys, comaundide to be prechid, 3he bi writinge in al his rewine, that Jewis schulden turne azen into Judee.

## CAP. X.

This proces of Paralypomynon in the j. and ij.<sup>q</sup> book schulde stire 'cristene kingis and lordis<sup>r</sup> to distroie synne, and loue vertu, and make Goddis lawe to<sup>s</sup> be knowe and kept of *The coumfort to the loueres of Goddis lawe.* her puple, for heere thei mown se, hou sore God punschide yuele kingis, that lyueden yuele, and drowen the puple to idolatric, either<sup>t</sup> other gret synnes, and hou greetly<sup>u</sup> God preyside, rewardide, and cherischide good kinges, that lyueden wel, and gouernede wel the puple in Goddis lawe, and opin resoun, and good<sup>v</sup> conscience. And thouz kingis and lordis knewen neuere more of hooly scripture<sup>w</sup> than iij.<sup>x</sup> stories of the ij. book<sup>y</sup> of Paralypomynon and of Regum, that is, the storie of king Josophat, the storie of king Ezechie, and the storie of king Josie, thei myzte lerne sufficiently to lyue wel and gouerne wel hire puple bi Goddis lawe, and eschewe al pride, and<sup>z</sup> ydolatrie, and<sup>a</sup> coueitise, and other synnes<sup>b</sup>. But alas! alas! where king Jozophat sente hise princis, and<sup>c</sup> dekenes, and prestis, to ech citee of

<sup>s</sup> office δζ. <sup>t</sup> of Israel ζ. <sup>u</sup> of βζ. <sup>v</sup> it in ζ. <sup>r</sup> kyngis and cristene lordis δει. <sup>s</sup> Om. β. <sup>t</sup> or ζ.  
<sup>w</sup> Om. β. <sup>x</sup> Om. αη. <sup>y</sup> Om. η. <sup>z</sup> I ζ. <sup>a</sup> And he ζ. <sup>u</sup> Om. δ. <sup>v</sup> Om. β. <sup>w</sup> writ δει. <sup>x</sup> the thre ζ.  
<sup>b</sup> putte β. <sup>c</sup> oo δει. <sup>d</sup> Om. αη. <sup>e</sup> baren βζ. <sup>y</sup> bookis ζ. <sup>z</sup> Om. ζ. <sup>a</sup> Om. β. <sup>b</sup> From this paragraph to the beginning of cap. xi. omitted in δι.  
<sup>f</sup> not αη. <sup>g</sup> preciose ζ. <sup>h</sup> on Jerusalem δ. <sup>i</sup> And he ζ. <sup>k</sup> he was ζ. <sup>l</sup> Om. ζ. <sup>m</sup> kingis ζ. <sup>n</sup> seuenti ζ.  
<sup>o</sup> fulled β. <sup>oo</sup> Om. ι. <sup>p</sup> the king β. <sup>q</sup> in the secounde β. <sup>c</sup> Om. βζ.

*Se what good  
kingis and  
lordis diden,  
and do ther-  
after.*

*War pardouns!*

his rewme with the book of Goddis lawe, to techen opynly Goddis lawe to the puple, summe cristene lordis senden general lettris to alle her mynistris, and leegemen eithir tenauntis, that the pardouns of the bisschopis of Rome, that ben opyn leeingis, for thei graunten

*See lordis what  
sorewe is in  
soure defeaute.*

many c. 3eeris of pardoun aftir domes day, be prechid<sup>d</sup> generally in her rewmes and lordschipis, and if eny wijse man azenseith<sup>e</sup> the opyn errouris of anticrist, and teche<sup>f</sup> men to do her almes to pore nedy men, to ascape the peynes of helle, and to winne the blisse of heuene, he be<sup>g</sup> prisoned, as a man out of cristen bileue, and traytour of God, and of<sup>h</sup> cristen kingis and lordis. And<sup>i</sup> where king Ezechie made him ful bisy to clense Goddis hous, and do away al vnclennesse fro the sentuarie, and comaundide prestis to offre brent sacrifice on Goddis auteer, and ordeynede dekenis in Goddis hous to herie God, as Dauith and other

*War freeris let-  
tris!*

prophetis ordeyneden, summe cristene lordis in name, and hethene in condiscouns defoulen the sentuarie of God, and bringin in symonient clerkis, ful of coueitise, eresie, and ypocrisie, and malice, to stoppe Goddis lawe, that it be not knowen and kept, and frely prechid; and 3it summe cristene lordis holden many prelatis and curatis in her courtis and in seculer offis azens Goddis lawe and mannis opynly, and withholden hem fro her goostly offis and helping of cristen soulis; and where king Josie prechide opynly Goddis lawe in the temple to al the puple, and castide away idolis, and brente the boonis of prestis, that diden idola-

*Kyngis and  
lordis cherische  
good prestis, for  
drede of God,  
and veniaunce  
that foloweth  
negligence.*

trie, summe cristen lordis in name not<sup>k</sup> in dede, preisen and magnifien freris lettris, ful of disceit and leeingis, and make hire tenauntis and meyne<sup>l</sup> to swere bi herte<sup>m</sup>, boonis, nayles<sup>n</sup>, and sydes, and other membris of Crist, and pursuen ful cruely hem that wolden teche treuly and freely the lawe of God, and preisen, mayntenen, and cherischen hem, that prechen fablis, lesingis, and synful mennis tradiciouns, either<sup>o</sup> statutis, and letten greetly the gospel to be prechid, and holy writ to be knowen and kept. But wite these vnwyse lordis, that Elye the prophete, oon aloone hadde the treuthe of God, and king Acab with viij.<sup>p</sup> c. and l. prestis and prophetis of Baal hadde the false part; and eft Mycheas, oon aloone prophete of God, hadde the treuthe azens iiij. c. prophetis of Baal, that counceileden Acab go<sup>q</sup> to<sup>r</sup> werre to his owne schenschiipe and deth; so now a fewe pore men and idiotis, in comparisoun of clerkis of scole, mown haue the treuthe of holy scripture azens many thousinde prelatis and religiouse, that ben 3ouen to worldly pride and coueitise, symonie, ypocrisie and other fleschly synnes, moost<sup>s</sup> sithen these pore men desiren oonly the treuthe and fredom of the<sup>t</sup> hooly gospel, and of hooly scripture, and accepten manis lawis<sup>u</sup> and ordynauncis<sup>v</sup>, oonly in as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristen puple; and worldly prelatis and feyned relygious grounden hem on synful mennis statutis, that sounnen<sup>w</sup> pride and coueitise, and letten the treuthe and fredom of Goddis lawe to be knowen and kept, and bringen cristen puple in nedeles<sup>x</sup> tharldam and greet cost. But it is for<sup>y</sup> to drede ful sore lest kingis and lordis ben now in the formere synnes of Manasses; God graunte that thei repenten verily and make amendis to God and men, as he dide, in the ende; for thei setten idolis in Goddis hous, and exciten men to idolatrie, and scheden innocent blood in many maners, as Manasses dide. First thei setten in her herte<sup>z</sup>, that schulde be the temple and special<sup>a</sup> chaumbre of God, the idole of coueitise, either<sup>b</sup> of glotonie, either<sup>b</sup> of pride, either<sup>b</sup> of other greet synnes, for saint Poul seith, that oure bodies ben the temple<sup>c</sup> of the Hooly Goost, and eft he seith, that auarice is the seruise of idolis<sup>d</sup>, and eft he seith, that glotouns maken her bely<sup>e</sup> her God; and God seith bi Job, that the deuil is king ouer alle the sonen<sup>f</sup> of pride, and Jhesu Crist seith, that the deuil is prince of this world, that is, as Austin seith, of false men that dwellen in this world. Thanne thei that setten pride, either<sup>g</sup> coueitise, either<sup>g</sup> glotonie, either<sup>g</sup> rauyn, in her herte, settyn idolis of

*Prelatis beth  
war!*

<sup>d</sup> by prechyng β. <sup>e</sup> azens seye β. azens seith ζ. <sup>u</sup> lawe εν. <sup>v</sup> ordenaunce ζ. <sup>w</sup> sowen β. <sup>x</sup> endeles εν.  
<sup>f</sup> techith η. to teche ζ. <sup>g</sup> schal be εζ. <sup>h</sup> Om. ε. <sup>y</sup> Om. βε. <sup>z</sup> hertis ζ. <sup>a</sup> special ε. the special ζ.  
<sup>i</sup> Om. η. <sup>k</sup> and not ε. <sup>l</sup> meynees ε. many other ζ. <sup>b</sup> or ζ. <sup>c</sup> templis ε. <sup>d</sup> Om. ε. <sup>e</sup> belies ε. <sup>f</sup> chil-  
<sup>m</sup> the herte βζ. <sup>n</sup> and nailis ζη. <sup>o</sup> or ζ. <sup>p</sup> his eyzte β. <sup>q</sup> Om. ε. to go β. <sup>r</sup> Om. βη. <sup>s</sup> and most β. <sup>t</sup> Om. β.

Baal, either<sup>g</sup> of the deuil, in the temple of God. Specialy lordis setten idolis in Goddis *War lordis!* hous, whanne thei maken vnworthi prelatis either<sup>g</sup> curatis in the chirche; for whi such vnable prelatis either<sup>g</sup> curatis ben idolis, as God seith in xj.<sup>h</sup> c. of Zacarie to an vnable prelat, “A! thou schepherde, and idole, forsakinge the floc;” wherfor Erchedekene in Rosarie<sup>i</sup>, *Erchedekene, doctour of the popis lawe,* which is oon of the famouseste<sup>k</sup> doctouris, and<sup>l</sup> of the popis lawe, writith thus, “an yuel *seith thus of prelatis, with Austyn.* prelat is seid a rorynge lyoun, and a wolf rauysching prey;” and in the<sup>m</sup> xxxiiij. c. of Esechiel, he is seid to feede him<sup>n</sup> self and not the<sup>o</sup> scheep; also he is seid to seke his owne profitis temporal, therfore he is<sup>p</sup> not of Goddis children, as Austyn seith in<sup>q</sup> viij.<sup>r</sup> cause, j. questioun, c.<sup>o</sup> *sunt quidam*, and for this thing power schal be taken away fro him, as God seith in the<sup>s</sup> xxxiiij. c. of Ezechiel. Also an yuel prelat is seid a wolf, as the lawe witnessith in lxxxij.<sup>t</sup> distincion c.<sup>o</sup> *nichil*; also for defaute of gouernaile he is seid a vnchaast dogge, as Austyn witnessith in ij.<sup>u</sup> cause vij.<sup>v</sup> questioun, c.<sup>o</sup> *qui nec*; also he is a<sup>w</sup> crowe, either<sup>x</sup> a rauen, for the blacknesse of synnes, as the lawe witnessith there, in c.<sup>o</sup> *non omnis*; also he is seid fonned salt, not prophitable to eny thing, as the lawe witnessith there, in c.<sup>o</sup> *non omnis*; also he is seid an hog, as the lawe witnessith in xliij.<sup>y</sup> distincion, in<sup>z</sup> c.<sup>o</sup> *in mandatis*; also he is seid a cherl of cherlyshed<sup>a</sup> of yuel lijf, as the lawe witnessith in xlvij.<sup>b</sup> distincion, in the bigynnyng; also he is seid a capoun, for he hath the manere of an hen, for as a<sup>c</sup> capoun crowith not, so an yuel prelat crowith not in preching; also an yuel prelat gendrieth not bi preching of Goddis word, neithir he fytith for hise *Of curatis.* sogetis; also as the<sup>d</sup> capoun clepith not hennis, so an yuel prelat clepith not pore men to mete; also as a capoun makith fat himself, so an yuel prelat makith fat himself. Therfore sithen he seekith plenteuousnesse<sup>e</sup>, metis<sup>f</sup>, and richessis, he schal be put into the<sup>g</sup> fjer of helle, as Jerom witnessith on Mychee, and<sup>h</sup> in the<sup>i</sup> xxxv. distincion, c.<sup>o</sup> *ecclesie principes*. Erchedekene writith<sup>k</sup> al this in xliij.<sup>l</sup> distincion, in c.<sup>o</sup> *sit rector*, on the<sup>m</sup> word *nuti*. Also a doumb prelat is an ydol, and<sup>n</sup> not a very prelat; a doumb prelat is not a very prelat, sithen he vsith not the offis of a<sup>o</sup> prelat, but he hath oonly the licnesse of a prelat, as an ydol that vsith not the offis of a man is oonly lik a man, but it is noo man; therefore<sup>p</sup> suche dounbe prelatis moun riztfully be seid<sup>q</sup> symylacris, either<sup>r</sup> ydolis, of whiche<sup>s</sup> it is seid in the vi. c.<sup>o</sup> of Baruk, “the trees of hem ben maad fair of a carpenter, and tho ben araied with “gold and syluer, and moun not speke,” and thei that maken suche prelatis ben lik hem, whiche makeris schulen be dampned with suche prelatis, bi that word of Dauith, “thei that “maken tho ben maad lik tho.” But marke wel, that hethene men hadden symylacris *Of yuel prelatis and negliget.* of vj. kyndis, that is, of cley, of tree, of bras, of stoon, of syluer, and of gold; we moun fynd these vj. kyndis in yuel prelatis; for whi symylacris of cley ben fleschly prelatis, of whiche God seith in the sautir, “I schal do hem away as the cley of streetis;” symylacris of tree ben vnwise prelatis and boistous<sup>t</sup> and without wit, of which it is seid in holy scripture, “a “tree is wlapid in siluer;” and these ben seid to be maad of nouzt in to prelatis, thes ben beestis clepid chymeres, that han a part of ech beest, and suche ben not no but oonly in opynyoun, either speche, and not in dede, neither in kynde; symylacris of bras ben thei, that han oonly worldly eloquence, for whi brasse zeueth greet<sup>u</sup> soun, in i.<sup>v</sup> pistle to Corinth.<sup>w</sup>, xliij. c. “if I speke in the langagis of men and of aungels, and I have not<sup>x</sup> charite, I am “maad as bras sounnyng;” symylacris of stoon ben thei, that ben broken fro riztfulnesse and vertu, for temporal strengthe, these prelatis ben not the stoon which<sup>y</sup> is set into the heed of the corner, but these ben the stoon<sup>z</sup> of hirtyng and of sclaudre; symylacris of syluer ben thei that ben maad bi moneye, eitli<sup>a</sup> richessis<sup>b</sup>, whiche prelatis seyn, what wolen

<sup>g</sup> Or ζ. <sup>h</sup> the xi. βεζ. <sup>i</sup> his rosarie ε. <sup>k</sup> famous ζ. <sup>l</sup> of meetis ε. <sup>g</sup> Om. ε. <sup>h</sup> Om. ε. <sup>i</sup> Om. β. <sup>k</sup> wit-  
<sup>l</sup> Om. εζ. <sup>m</sup> Om. βε. <sup>n</sup> to hym β. <sup>o</sup> his β. <sup>p</sup> nys β. <sup>l</sup> the xliij. εζ. <sup>m</sup> this βεζ. <sup>n</sup> Om. ζ.  
<sup>q</sup> Om. ε. <sup>r</sup> the viij. ζη. <sup>s</sup> Om. βζ. <sup>t</sup> the lxxxij. ε. <sup>o</sup> Om. β. <sup>p</sup> wherfore βζη. <sup>q</sup> clepid ζ. <sup>r</sup> or ζ. <sup>s</sup> the  
<sup>u</sup> the ij. βζη. <sup>v</sup> the vij. εζ. <sup>w</sup> seid a ζε. <sup>x</sup> or βζ. <sup>whiche</sup> ζ. <sup>t</sup> bystowse β. <sup>boostours</sup> ζ. <sup>u</sup> a grete ζ.  
<sup>y</sup> the lxij. ε. the xliij. ζ. <sup>z</sup> Om. ε. <sup>a</sup> a cherlyshed η. <sup>v</sup> Om. ε. the i. βζ. <sup>w</sup> the Corinth. η. <sup>x</sup> no β. <sup>y</sup> the  
<sup>b</sup> the xlvij. εζ. <sup>c</sup> Om. β. <sup>d</sup> a ζ. <sup>e</sup> plenteuous βζ. <sup>weche</sup> β. <sup>z</sup> stoones ζ. <sup>a</sup> or ζ. <sup>b</sup> richesse ε.



*Negligence of  
lordis.  
Erchedekene  
doctour of the  
popis lawe.*

3e<sup>c</sup> 3eue to vs, and we schulen<sup>d</sup> bitraie Crist to 3ou; golden symylacris ben thei<sup>e</sup> that ben maad oonly for worldly nobleie, for whi<sup>f</sup> gold singnefieth nobley, and therfore the heed of the ymage of Nabugodonosor was of gold in ij.<sup>s</sup> c. of Daniel. Erchedekene tellith al this in xliij.<sup>h</sup> distinctioun, c<sup>o</sup>. *sit rector*, on the<sup>i</sup> word *mutus*. Thou3 this doctour of the popis lawe be pley<sup>n</sup> and scharp, he seith treuthe sesonable<sup>k</sup>, for the chirche now acordith<sup>l</sup> with hooly writ, and resoun, and comun doctouris of holy scripture; for in xi.<sup>m</sup> c. of Sacariee, God clepith an yuel prelat an ydol, and in Ezechiel and other prophetis he licneth tyrauntis and raueynouris to lyouns, woluis, beeris, and othere vnresonable beestis, to dispise her synne. Here lordis and other prelatis moun see in party, hou perilous it is to ordeyne yuele prelatis eithir<sup>n</sup> curatis in the chirche, for as seint Gregory seith, in i.<sup>o</sup> part of Pastoralis, ij.<sup>p</sup> c<sup>o</sup>. noo man harmeth more in the chirche, than he that doth weiwardly, and holdith the name of ordre<sup>q</sup>, eithir<sup>r</sup> of<sup>s</sup> holynesse; and the lawe seith *de electionibus*, c<sup>o</sup>. *nichil*, that no thing harmeth more the<sup>t</sup> chirche of God, than that vnworthi men be taken to the gouernaile of soulis; and Grostede seith in his sermoun *Premonitus a venerabili patre*, that to make vnable prelatis eithir<sup>u</sup> curatis in the chirche of God, is to haue come to the hizest degree of trespas<sup>v</sup>; also in his sermoun *Dominus noster Jhesus Cristus*, he writeth thus to the pope, “he that bitakith the cure of soulis to a man vnmy3ti, vnkunynge, either<sup>w</sup> not “wilful to kepe<sup>x</sup> duly the soulis, is guilty of alle the soulis, thou3 eny ascapith<sup>y</sup>, and<sup>z</sup> is sauid “bi Goddis grace, and he that bitakith the cure of soulis to him that is opiny vnable “therto, techith to sette more pris bi vnresonable beestis than by men, and for to loue “more erthly thingis, that passyn schortly, than everlastinge thingis, and<sup>a</sup> more than the “deeth and blood of Goddis sone; and he that 3eue<sup>t</sup> thus the cure of soulis to vnable “men<sup>b</sup>, is werse than Eroude, that pursuede Crist, and worse thanne Jewis and hethene “men, that crucifieden Crist.” Grostede seith this pley<sup>n</sup>ly, and preueth it opiny bifore the pope and al his clergie; and thei that procuren beneficis and<sup>c</sup> richessis to men<sup>d</sup>, haten hem to whiche<sup>e</sup> thei procuren thus, as if thei procured hem to be set in the cop of the chirche, in whirlwijndis and greet tempestis. Grostede seith this<sup>f</sup> in his sermoun *Scriptum est de leuitis*; and he that is negligent to drawe soulis out of the pit of synne, as myche as he may, bi the ordre of lawe, and he that lettith him of his werk, sleeth the soulis; and he that settith more prijs bi a fleschly scheep than a goostly scheep, that is, mannis soule, settith more pris bi a<sup>g</sup> peny than bi the lijf of Goddis sone, which is worth al this world. A recheles curat, and<sup>h</sup> that sleeth sogettis<sup>i</sup> bi<sup>k</sup> yuel ensaumple, and withdrawing of Goddis word, is worse than vnresonable beestis, and he is wrse than the crucifieris of Crist<sup>l</sup>, for he crucifieth him in hise membris. Goode counceillouris thei ben aloone, that ben wijse men, and drede God, for whi alle coueitouse men ben foolis, and vnwijse men, and to be led bi the counceil of hem is to dispose<sup>m</sup> of<sup>n</sup> henne cotis bi the counceil of foxis, and to<sup>o</sup> dispose of foldis of scheep bi the counceil of woluis. Grostede seith this in a sermoun *Premonitus a venerabili patre*. See, 3e lordis and prelatis, that maken vnable curatis, for fleschly affectioun and 3iftis<sup>p</sup>, and specialy for pley<sup>n</sup>ge at the bere, and othere vnleeful iapis, what trespoun 3e doon to God, and what harm to Cristis chirche and 3oure auaunseeis; 3e maken orrible abomynacoun of discourtfort stonde in the hooly place, for 3e make anticrist to stonde at the hi3e auter, in the stede of Crist, and trete the holy sacrament of Cristis flesch and his<sup>q</sup> blood ful vnworthily, and as Parisience seith, whanne 3e maken a coueitouse prest to stonde at the auter, 3e maken a maldworp stonde<sup>r</sup> there, in the stede of Crist; and whanne 3e maken a founned bischop, that can not and<sup>s</sup> loueth not Goddis lawe, stonde my-

*Grostede vpon  
curatis.*

<sup>c</sup> Om. β. <sup>d</sup> schal ζ. <sup>e</sup> tho ε. <sup>f</sup> Om. ζ. <sup>g</sup> the ij. εζ. <sup>h</sup> the xliij. ζ. <sup>i</sup> this ε. <sup>k</sup> and resonable β. resonable η. <sup>l</sup> and acordith ζ. <sup>m</sup> the xj. εζη. <sup>n</sup> or ζ. <sup>o</sup> the i. εζη. <sup>p</sup> the secunde ζ. <sup>q</sup> the ordre β. <sup>r</sup> or ζ. <sup>s</sup> Om. ζ. <sup>t</sup> in the εζ. <sup>u</sup> or ζ. <sup>v</sup> trespas ζ. <sup>w</sup> or ζ. <sup>x</sup> helpe εη. <sup>y</sup> ascape ζ. <sup>z</sup> either ε. <sup>a</sup> 3he and β.

<sup>b</sup> a vnable man β. <sup>c</sup> either ε. <sup>d</sup> sich men ζ. <sup>e</sup> whom ε. <sup>f</sup> alle these ζ. <sup>g</sup> the β. <sup>h</sup> Om. ε. <sup>i</sup> the sogetis ζ. <sup>k</sup> vndir hym by ζ. <sup>l</sup> Jhesu Crist ζ. <sup>m</sup> dispise η *pr.m.* <sup>n</sup> Om. β. <sup>o</sup> Om. ζ. <sup>p</sup> lustes β. <sup>q</sup> Om. εζη *pr.m.* <sup>r</sup> to stonde ζ. <sup>s</sup> ne ζ.

trid at the auter, 3e make an horned asse stonde at the auter, in the<sup>t</sup> stede of Crist; and so of othere vnresonable beestis, as lyouns, wluis, beeris, apis, dragouns, hoggis, horsis, doggis; and othere viciouse prestis, proude, coucitous, raneynouris, wrathful, ypocritis, trecherouse, glotenouse, lecherouse, enuyouse, and bacbiteris; and<sup>u</sup> 3e transfiguren Satanas into an<sup>v</sup> aungel of lizt, whanne<sup>w</sup> 3e maken curatis either<sup>x</sup> prelatis, that ben contrarie to Crist, to ocupie the offis of bischop, abbot, either<sup>x</sup> of<sup>y</sup> prest. Lordis and prelatis, that han sett suche idolis in Goddis hous, as Manasses dide, sue 3e Manasses in very repentaunce, and making of<sup>z</sup> amendis to God and men. Also lordis and prelatis exciten strongly men to<sup>a</sup> *Vpon prelatis and lordis, of swering.* ydolatrie, for thei sweren custumably nedelesly, and ofte vnavisily and fals, bi the membris of God, of<sup>b</sup> Crist, and bi seintis, in so myche that ech lord and greet<sup>c</sup> prelat comynly makith to<sup>d</sup> him an ydole of sum seint, whom he worschipith more than God; for comunly thei sweren bi oure Lady of Walsingham, seint Joon Baptist<sup>e</sup>, seint Edward, seint Thomas of Caunterbury, and such othere seintis, and chargen more this ooth than thou3 thei sweren by the Hooly Trinite; and in al this thei onoren more these seintis than thei onouren the Hooly Trinite. Thou3 it were leeuful to swere bi seintis, this is ydolatrie, to charge more an ooth maad bi suche seintis than bi God Almy3ty, either<sup>f</sup> bi the Hooly Trinite; natheles Crisostom witnessith on the v. c<sup>o</sup>. of Matheu, that to swere bi eny creature, is to do idolatrie; for as Jerom there<sup>g</sup>, and Decrees<sup>h</sup>, in xxij. cause, j<sup>a</sup>. questione, c<sup>o</sup>. *si quis per capillum*, and c<sup>o</sup>.<sup>i</sup> next bifore, and Decretals *de jure jurando*, c<sup>o</sup>. *et<sup>k</sup> si Christus*, witnessen pleylnly, to swere bi a creature is azens Goddis comaundement; and therfore Crist in the v. c<sup>o</sup>. of Math., comaundith to swere<sup>l</sup>, not bi heuene, neither<sup>m</sup> bi erthe<sup>n</sup>, and vndirstondith bi heuene and erthe creaturis of heuene and creaturis of erthe; and in al the old lawe it is not founden, where God grauntith to swere bi eny creature, but oonly bi his owne name, either<sup>o</sup> bi himself; and therfore the wise man seith in the<sup>p</sup> xxij. c<sup>o</sup>. of<sup>q</sup> Ecclesiastici “a man that swerith mychil<sup>r</sup> schal be fillid with wickidnesse, and veniaunce schal not go “away fro his hous;” and eft he seith, “thi mouth be not customable to swering, for whi “myche fallyng is in it; the nemyng of God be not customable in thi mouth,” that is, to swere bi his name in veyn, either<sup>s</sup> fals, either<sup>t</sup> for an yuel ende; “and be thou not medlid “with the names of seintis,” that is, to swere bi seintis, “for thou schalt not be gitlees of “hem.” Here lordis and prelatis moun see how thei don opyn ydolatrie, whanne<sup>u</sup> thei *Vpon prelatis.* gessen to onoure seintis, and hire opyn deedis of ydolatrie and blasfemye ben opyn bookis of ydolatrie and blasfemye<sup>v</sup> to hire sugetis; therfore, as Gregory seith in ij.<sup>w</sup> bok of Pastrals *Gregorie in his pastrals.* v.<sup>x</sup> c<sup>o</sup>., prelatis ben worthi so many dethis, hou manye ensaumplis<sup>y</sup> of perdiscoun thei senden to sogettis, and in xxv.<sup>z</sup> c<sup>o</sup>. of<sup>a</sup> Numery, God bad Moises hange alle the princis in iebatis azens the sunne, for the peple of Israel dide lecherie and idolatrie<sup>b</sup> bi ensauple<sup>c</sup> and suf- fraunce of hem. Now in Engeland it<sup>d</sup> is a comyn proteccioun azens persecucioun<sup>e</sup> of pre- latis and of<sup>f</sup> summe lordis, if a man is customable to swere nedeles, and<sup>g</sup> fals, and vnausid, bi the boonys, nailes, and sidis, and other membris of Crist, and<sup>h</sup> to be proud and lecher- ous, and speke<sup>i</sup> not of Goddis lawe, and repreue not synne aboute him; and to<sup>k</sup> absteyne fro oothis nedeles and vnleueful, and to eschewe pride, and speke<sup>l</sup> onour of God and of his lawe, and repreue synne bi weie of charite, is<sup>m</sup> matir and cause now whi prelatis and summe lordis sclaudren men, and clepen hem lollardis, eretikis<sup>n</sup>, and<sup>o</sup> riseris of debate and of tresoun azens the king; now Manasses settith idolis opynly in the temple of God, and sterith men gretly to do idolatrie, and cherischen hem that breken opynly Goddis heestis, and punysche hem soore, as hethene men either<sup>p</sup> eretikis, that bisien hem to lerne, kepe, and

<sup>t</sup> Om. ζ. <sup>u</sup> Om. ε. <sup>v</sup> Om. ζ. <sup>w</sup> and whanne ζ. <sup>x</sup> or ζ. <sup>y</sup> Om. βεη. <sup>z</sup> Om. ζ. <sup>a</sup> to do βε. <sup>b</sup> and of ζ. bi ε. <sup>c</sup> Om. ε. <sup>d</sup> Om. ζ. <sup>e</sup> of Baptist a. <sup>f</sup> or ζ. <sup>g</sup> seith there ζ. <sup>h</sup> in the Decrees ζ. <sup>i</sup> the chapter ζ. <sup>k</sup> Om. ζ. <sup>l</sup> not swere η. <sup>m</sup> Om. ζ. <sup>n</sup> the erthe ζ. <sup>o</sup> or εζ. <sup>p</sup> Om. βεη. <sup>q</sup> Om. εη. <sup>r</sup> myche εζ. <sup>s</sup> or ζ. <sup>t</sup> Om. ζ. <sup>u</sup> and blasfemye

whanne ζ. <sup>v</sup> Om. ζ. <sup>w</sup> the ij. βεζη. <sup>x</sup> the fynethe ζ. <sup>y</sup> saumples βζ. <sup>z</sup> the xxv. εζ. <sup>a</sup> Om. η. <sup>b</sup> therto idolatrie ζ. <sup>c</sup> yuel ensauple ζ. <sup>d</sup> Om. ζ. <sup>e</sup> per- secuciouns η. <sup>f</sup> Om. ε. <sup>g</sup> Om. ε. <sup>h</sup> Om. ζ. <sup>i</sup> to speke β. <sup>k</sup> for to β. <sup>l</sup> to speke ζ. <sup>m</sup> this is ζ. <sup>n</sup> eretikis a. <sup>o</sup> Om. ε. <sup>p</sup> or ζ.

*Grostede on  
Mychee the  
prophete.*

*Of ymagis, and  
war false wor-  
schipperis and  
dispenderis of  
Goddis good!*

*Hou men rob-  
byn Jhesu Crist  
in his membris.*

teche Goddis heestis; the iij. tyme lordis and prelatis bothe schedden innocent blood, as Manasses dide, for thei waastyn folily hire goodis in wakingis and pleyingis<sup>a</sup> bi niȝt<sup>r</sup>, and in rere-soperis and othere<sup>s</sup> vanites, and taken grete and vnmesurable taxis of the comyns; and lesse<sup>t</sup> lordis and prelatis doon greet extorciouns to pore men, and taken pore mennis goodis, and paien litil either nouȝt and out of tyme for tho. Thêrfore, as<sup>u</sup> Mychee the prophete seith in iij.<sup>v</sup> c̃., thei hyilden pore men, and eten her flesch; and Grostede declarith wel this<sup>w</sup> in his dicte 'that bygynneth thus<sup>x</sup>, *sint lumbi vestri precinti*, and in the<sup>y</sup> xiiij.<sup>z</sup> dicte; and God seith in the<sup>a</sup> Sautir of suche tirauntis, "thei deuouren my puple as the mete "of breed." How myche blood lordis scheden in werris, for pride and coueitise, by counceil of false prelatis, confessouris, and prechouris, it passith mannis wit to telle fully in this lijf; but of scheduling of blood and sleeing of pore men, bi withdrawing of almes, and in ȝeuynge it to<sup>b</sup> dede stockis, either<sup>c</sup> stoonis, either<sup>c</sup> to riche clerkis and feyned religiouse, were to speke now, if a man hadde the spirit of goostly strengthe. Now men knelyn, and preien, and offren faste to dede ymagis, that han neither hungir neither<sup>d</sup> could; and dispisen, beten, and sleen Cristen men, maad to the ymage and lycnesse of the Holy Trynite. What onour of God is this to knele and offre to an ymage, maad of synful mannis hondis, and to dispise and robbe the ymage<sup>e</sup> maad of Goddis hondis, that is, a cristen man, either<sup>f</sup> a cristen woman. Whanne men ȝeue not almes to pore nedy men, but to dede ymagis, either<sup>f</sup> riche clerkis, thei robbyn pore men of her due<sup>g</sup> porcoun, and needful sustenaunce<sup>h</sup> assingned to hem of God himself; and whanne suche offereris to dede ymagis robben pore men, thei robben Jhesu Crist, as he seith in xxv.<sup>i</sup> c<sup>o</sup>. of Math., "that, that ȝe diden to oon of these<sup>k</sup> leeste "of myne, ȝe diden to me," and if thei schulen be dampned that ȝeuen not mete and drinke, and othere nescenaries to pore men, as Crist seith, where schulen thei become that robben pore men, and so Jhesu Crist himself; and if these tweyne, that ȝeuen not lyflode, and that robben pore men, schulen be dampned so depe in helle, where schulen false techeris, stireris<sup>l</sup>, and confessouris bcome, that stiren lordis and riche men to robbe thus pore men, and to<sup>m</sup> do this<sup>n</sup> vndir the<sup>o</sup> colour of excellent almes and holynesse? But<sup>p</sup> morne we sore for this cursidnesse, and preie we to God with al oure herte, that sithen lordis and prelatis suen Manasses in these opyn synnes, God stire hem to sue Manasses in very penaunce, and make amendis to God and men, lest oure reume be conquerid of aliens, either<sup>q</sup> hethen men, for these opyn synnes and many moo.

## CAP. XI.

*Esdras.  
Hou the king  
of Babilonye  
delyu[er]ede  
the puple of  
God.*

*ij. Esdras.  
Neemye. 1.*

<sup>r</sup>The firste book of Esdras tellith, how Cirus, king of Perseys, ȝaf lycence to Jewis to turne aȝen in<sup>s</sup> to Jerusalem and Judee<sup>t</sup>, and bylde<sup>u</sup> the temple of God in Jerusalem, and bad that other men in his rewme schulden helpe to this bylding; and he ȝaf the<sup>v</sup> vessels herto<sup>w</sup> whiche Nabugodnosor hadde take away fro Jerusalem. Thanne is teld the noubre of hem that turnede aȝen into Judee, vndir Josue the prest, the sone of Josedeche, and vndir Sorobabel, the duyk; and hou thei bygunnen to bylde the auter and temple<sup>ww</sup>; and what letting thei hadden of enemyes, and what coumfort of God, and of hise prophetis. Thanne it is teld, what sorwe Esdras made, for the princis and prestis and comyns token hethene wommen to wyues aȝens the lawe; and how the princis and the puple repentiden mekely and verily, and maden amendis to God and men. <sup>x</sup>In the book of Neemye, which is clepid the ij. book of Esdras, is teld, how Neemye gat graunt of the king to bylde the wallis of Jerusalem, and how he and othere men, bothe prestis and othere, princis and comyns, bildiden the wallis, and ȝatis, and lockis, and touris aboue, for defense aȝens

<sup>a</sup> pleies βζ. <sup>r</sup> niȝtis ε. <sup>s</sup> in othere ε. <sup>t</sup> lete β. <sup>u</sup> Om. ζ. <sup>v</sup> the thridde ζγ. <sup>w</sup> Om. ζ. <sup>x</sup> Om. β. <sup>y</sup> Om. β. <sup>z</sup> iij. ε. <sup>a</sup> his β. <sup>b</sup> of ζ. <sup>c</sup> or ζ. <sup>d</sup> no ζ. <sup>e</sup> quyk ymage ζ. <sup>f</sup> or ζ. <sup>g</sup> Om. β. <sup>h</sup> substaunce or susteynaunce ζ. <sup>i</sup> the xxv. εζγ. <sup>k</sup> the ζ. <sup>l</sup> Om. ζ. <sup>m</sup> Om. ζ. <sup>n</sup> thus ζ. <sup>o</sup> Om. ζ. <sup>p</sup> Om. ζ. <sup>q</sup> either

of ε. and of ζ. <sup>r</sup> Here . . . bigynnith a prolog on Esdras the j. δ. <sup>s</sup> Om. δει. <sup>t</sup> in Judee β. in to Judee ζ. <sup>u</sup> byldede β. <sup>v</sup> thes β. these a *pr.m.* <sup>w</sup> ther to βζ. <sup>ww</sup> the temple ι. <sup>x</sup> Here . . . bigynneth a prolog on the ij. book. δ.

enemyes; and how the enemyes of Jewis purposiden<sup>y</sup> with strong hond to slee Jewis preuely, and distroie<sup>z</sup> hire werk. Thanne half the part of zunge men made the werk, and half the part was redy to bateyle; with oon hond thei maden the werk, and with the other<sup>a</sup> thei helden the swerd; and eche of hem that bildide was gird with his swerd. Thanne it sueth how Neemye, duk of the puple, dide freely his offis, and took noo costis assingned to the duk, and he dide thus for the<sup>b</sup> pouert of the puple. Aftir this doinge Esdras redde in the book of Goddis lawe, fro the morewitide til to noon bfore the<sup>c</sup> multitude of men and wymmen, and dekenes made silence in the puple to here the lawe; and Esdras redde in the book of Goddis lawe fro the firste day 'til to<sup>d</sup> the laste. Thanne the children of Israel camyn togidere in fasting and in sackis, either<sup>e</sup> heiris, and erthe was on hem, and the seed of the sones of Israel was departid fro ech alyen sone, and thei stoden bfore the Lord, and knoulechiden her synnes, and the wickidnessis<sup>ee</sup> of hire fadris, and thei risiden<sup>f</sup> togidere to stonde, and thei redden in the book of lawe<sup>g</sup> of hire God fouresithis in the day, and fouresithis in the nyzt thei<sup>h</sup> knoulechiden and heryeden hire Lord God; and dekenes cryeden with gret vois to hire Lord God, and baddin the puple rise and blesse God. Thanne<sup>i</sup> sueth the solempne confessioun of Esdras, how he knoulechide first the glorious werkis of God, and aftirward the orrible synnes of al<sup>k</sup> the puple, and of hire fadris; and thanne al the peple made couenaunt, and swor to kepe Goddis lawe, and to<sup>l</sup> bie not in the sabat and hali-day of hem that brouzten viteilis to selle; and<sup>m</sup> thei bihizten to paie the firste fruitis to prestis, and tithis to the<sup>n</sup> dekenes, and to bringe al this to the temple of God. At the laste Neemye suffride neither Jewis neither<sup>o</sup> straungeris sille neither<sup>o</sup> bie in the sabotis, not oonly in Jerusalem, but neither in placis nyz the wallis; and he rebuykede, and curside, and beet men, and made hem ballid, that token alien wommen to be<sup>p</sup> hire wyues, as of Asotus, of Amon, and of Moab; and chargide<sup>q</sup> hem greetly in the Lord, that thei schulden<sup>r</sup> not zene hire douztris to the sones of hethen men, and take nouzt<sup>s</sup> of the douztris of hethen men to hire owne sones, and to hem self. This proces of Esdras and of Neemye schulde styre vs to be bisy to biylde vertues in oure soule<sup>t</sup>, aftir turnyng azen fro caitifte of synne<sup>u</sup>, and to fize azens temptaciouns, and byilde faste vertues, as thei fouzten with oon<sup>v</sup> hond azens enemyes, and biyldeden with the tothir<sup>w</sup> hond; and we schulden be ful bisy to kepe the gostely sabot in goode werkis and herying of God, sithen thei were so besy to kepe the figuratif sabot. \*Thou<sup>z</sup> the book of Tobie is<sup>z</sup> not of bileene, it is<sup>a</sup> ful<sup>b</sup> deuout storie, and profitable to the symple puple, to maken hem to<sup>c</sup> kepe patience and Goddis heestis, to do werkis<sup>d</sup> of mercy, and teche<sup>e</sup> wel hire children, and to take wyues in the drede of God, for loue of children, and not al for foul lust off body, neither<sup>f</sup> for coueitise<sup>g</sup> of 'goodis of<sup>gg</sup> this<sup>h</sup> world; and also children moun lerne heere<sup>i</sup> bi zunge Tobie to be meke and obedient, and redy to serue fadir and modir in her nede. Therefore amonge alle the bookis of the elde testament symple men of wit schulden rede and here ofte this book of Tobie, to be trewe to God in prosperite and aduersite, and eschewe idolatrie, glotony<sup>k</sup> and coueitise, and to be pacient in tribulacoun, and go neuere a way fro the<sup>l</sup> dreede and loue of God. mThou<sup>z</sup> the<sup>n</sup> seene of clerkis, either<sup>o</sup> general gadering of clergie, hath take the book of Judith among the noumbre of hooly scripturis, natheles it is not of the canoun eithir feith of the bible<sup>p</sup> anentis Ebreis, for thei resseyuen not the autoritie of this book; natheles it was written in Caldee langage, and is<sup>q</sup> noumbred among stories, as Jerom witnessith on the prolog. But natheles this book comendith<sup>r</sup> chastite and<sup>s</sup> abstinence, penaunce<sup>t</sup> and widenhood of Judith, and her loue

*Hou Esdras redde the book of Goddis lawe, and the children of Israel diden penaunce.*

*Nota, of trewe confessioun!*

*Of the haly day.*

*Tobie.*

*Hou a man schulde take a wyf, and teche his children.*

*Judith techith patience, penaunce and widenhood.*

<sup>y</sup> pursuodon β. <sup>z</sup> to distrie β. <sup>a</sup> tother βδζ. <sup>b</sup> a ful ζ. <sup>c</sup> Om. ζ. <sup>d</sup> the werkis ζ. <sup>e</sup> to teche δει. <sup>b</sup> Om. δει. <sup>c</sup> Om. β. <sup>d</sup> in to β. <sup>e</sup> or ζ. <sup>ee</sup> wickidnesse ι. <sup>f</sup> risen ζ. <sup>g</sup> the lawe ζ. <sup>h</sup> and thei ζ. <sup>i</sup> And β. <sup>k</sup> Om. ζ. <sup>l</sup> Om. ζ. <sup>m</sup> Om. δ. <sup>n</sup> Om. δι. <sup>o</sup> ne ζ. <sup>p</sup> Om. δει. <sup>q</sup> chargiden α. <sup>r</sup> schulen ζ. <sup>s</sup> not ζ. <sup>t</sup> soulis δ. <sup>u</sup> oure synne ζ. <sup>v</sup> the toon δει. <sup>w</sup> other β. <sup>x</sup> Here . . . bigynneth a prolog on the book of Thobie. δ. <sup>y</sup> Om. δ. <sup>z</sup> be ζη. <sup>a</sup> Om. δι. <sup>b</sup> ne ζ. <sup>c</sup> the coueitise δι. <sup>gg</sup> Om. ι. <sup>h</sup> the δει. <sup>i</sup> Om. β. <sup>k</sup> and glotony β. <sup>l</sup> Om. ζ. <sup>m</sup> Here . . . bigynneth a prolog on Judith. <sup>n</sup> Om. η. <sup>o</sup> or ζ. <sup>p</sup> bileue ζ. <sup>q</sup> it is ζι. <sup>r</sup> In δ. the preceding words from Thouz the scene are omitted, and it reads instead The book of Judith comendith. <sup>s</sup> Om. β. <sup>t</sup> and penaunce βζ.

*Hou Judith comfortede the prestis and the puple, and blamede hem of hir vnfeithfulnesse.*

*Judith and Olofernes.*

which sche hadde to deliuere<sup>u</sup> Goddis puple fro her enemyes, and to kepe the feith and<sup>v</sup> worschipping of God among his peple. Also this book comendith the feith and treuthe of Achior, that was conuertid to Goddis lawe bi myracle of<sup>w</sup> sleeing of<sup>x</sup> Olofernes, bi the hondis of the widewe Judith. Thanne Judith repreuede prestis for thei temtide God, and consentiden to deliuere<sup>u</sup> the citee to enemyes, if God sente not helpe to hem withinne v. daies, and goode prestis tooke meekly this repreuyng of a womman; and sche tauzte hem hou thei schulden do penaunce for this trespas, and counforte<sup>y</sup> the puple to<sup>yy</sup> triste in God, and abyde his mercy and help, at his owne wille. Vs nedith not to excuse Judith fro lesingis and tresoun to Olofernes, but we moun fauorably excuse hire fro deedly synne in this doinge, for the greet loue that sche hadde to Goddis peple, and to slee Olofernes, a blasfemyere of God, and distroiere<sup>z</sup> of his lawe and peple; and iustly God took this<sup>a</sup> veniaunce on Olofernes, for his synnes and harmes don to Goddis peple, and whiche he purposide to<sup>b</sup> do, if he myzte lyue longe. Of this proces proude werriouris schulden drede God, that made proud Olofernes to be slayn of a womman, and al his greet oost to be<sup>c</sup> scaterid and distroied; and cristen men schulden be counfortid greetly, for to haue ful trist in<sup>d</sup> God, and in his helpe, that so myztily delyuerede his puple fro so greet an enemy and strong oost, withouten perisching of his peple. And sithen Judith hadde so greet<sup>e</sup> preising for hire doinge, that was medelid with manye synnes, myche more preising schulen thei haue in heuene, withouten ende, that putten forth hem silf to be martirid for Goddis cause, with trewe meenes of pacience and of charite. <sup>f</sup>The book of Ester tellith first<sup>ff</sup>, how the<sup>g</sup> qwene

*Ester.*

*Hou the queene Fasty was distroied for pride, and Ester maad queene with help of God.*

Vasti was forsaken for hire pride, and was departid fro mariage<sup>h</sup> of king Assuerus, and hou Ester, for hire meekenesse, bewte, and Goddis grace was maad qwene in the stide of Vasty. Also the trewe Mardoche, the fadir in lawe of adopcioun of this womman Ester, tauzte hire to loue God, and kepe his lawe, and sche was full meke and obedient to Mardochee, zhe, whanne sche was qwene, as to hire fadir in lawe. Thanne Aaman, of the kinrede of Agag, conspyride bi sotil malice to distroie al the peple of Jewis, in the lond of Assuerus<sup>i</sup>, and hadde graunt of the king, at his owne wille, and the day of distroiyng and of sleeing of the<sup>k</sup> Jewis was pupplischid thourz al the rewme. Thanne Mardochee and the Jewis diden greet penaunce, and maden gret sorwe, and preieden God to<sup>l</sup> helpe in that gret nede. And Mardochee sente to Ester, that sche schulde do the same, and goo to the king, in perel of hire lijf, to axe grace of him, and reuoking of<sup>m</sup> lettris and power grauntid to Aman, the enemy of Jewis. And aftir myche fasting, penaunce, and preier, Ester bitook himself to Goddis disposicioun, and to perel of her deth, and entride to the king, zhe, azens the lawe of the lond, whanne sche was not clepid, to axe mercy and help of the king, for hirsilf and al hire puple. And God turnede the feersnesse and cruelte<sup>n</sup> of the king to mekenesse, mersy, and benyngnite azens Ester, and the peple of Jewis. And thanne he reuokide the power grauntid to Aaman, and leet hange him, as he purposide<sup>o</sup> to haue hangid the trewe Mardochee, and zaf general power to Jewis to slee alle hire enemyes in his empire. Aftir these thingis the king enhaunsid Mardochee, and made him grettist next the king, and zaf greet fraunchise and onour to the Jewis. This story of Ester schulde stire men to be trewe to God and his<sup>p</sup> lawe, and putte away pride and enuye, and euere triste in God in alle perrels; and tirauntis schulden be aferd to conspire azens Goddis seruautis, leest God take veniaunce on hem, as he dide on this man<sup>q</sup> Aaman, that conspiride<sup>r</sup> the deeth and general distroiyng of Jewis. <sup>s</sup>The book of Job is ful sotil in vnderstanding, for Job argueth azens hise<sup>t</sup> enemyes, that wolden bringe hym out of cristen feith, and concludith many errouris that suen of<sup>u</sup> hire false bileene and opynyng; and Job affermit not that al is soth that he spekieth azens hise aduersaries, but concludith hem in hire fals

*Hou Aaman was hangid for his sotil conspiracoun.*

*Mardochee was counfortid for his treuthe.*

*Job.*

<sup>u</sup> diluere a. <sup>v</sup> in β. <sup>w</sup> and δει. <sup>x</sup> Om. a. <sup>y</sup> counfortid δει. <sup>yy</sup> for to δει. <sup>z</sup> a distroier ζ. <sup>a</sup> Om. β. <sup>b</sup> for to δει. <sup>c</sup> Om. βδε. <sup>d</sup> to δει. <sup>e</sup> meche β. <sup>f</sup> Here . . . bigynnith the prolog of Hester. δ. <sup>ff</sup> Om. ι. <sup>g</sup> Om. ζ. <sup>h</sup> the mariage ζ. <sup>i</sup> Assirius ζ. <sup>k</sup> Om. ζ.

<sup>l</sup> of δει. <sup>m</sup> the ζ. <sup>n</sup> the cruelte δει. <sup>o</sup> hadde purposid δει. <sup>p</sup> to his δει. <sup>q</sup> Om. βζ. <sup>r</sup> hadde conspirid δει. <sup>s</sup> Here . . . bigynneth a prolog on the book of Job. δ. <sup>t</sup> Om. ζ. <sup>u</sup> on ζ.

bileeue, that many errouris suen therof; and for I haue declarid in party in the glos hou the harde sentensis<sup>v</sup> of Job schulen be vndirstonden, therfore I passe ouer liztly now. First this book tellith the kyn of Job, and hise<sup>w</sup> richessis, and holy lijf of him and hise<sup>x</sup> children; and<sup>y</sup> aftirward it tellith what tribulacoun bifelde to Joob in his catel, in hise children, and in his owne bodi, and hou paciently he suffride this, and thankide God in alle hise dissesis<sup>z</sup>. Thanne his wijf, whom the deuel reseruade as a special instrument to him, to disseyue Joob by his wijf, as he disseyuede Adam bi Eue, counceled him to blasfeme God, and therbi di3e; and Joob repreuede hire foly, and seide, if we han resseyued goodis of Goddis hond, whi suffre we not yuels, that is, peynes. In<sup>a</sup> alle these thingis Joob synned not in hise lippis. Thanne sueth the disputing bitwixe Joob and hise freendis, almost til to the ende of the book. Job heeld strongly the treuthe of cristen<sup>b</sup> feith, and specialy of the rising a3en of bodies at domis day; and hise freendis seiden many treuthis, and medleden falsnesse, and euere purposiden an yuel ende and falsed, for thei helden that meede is 3ouen oonly in this lijf for goode werkis, and that no man is punyschid here, no but for synnes passid, and as a<sup>c</sup> man is punyschid more than an other in this lijf, so he hath synned more than another man lesse punschid; but al this is fals, as Joob preuith, and God confermith in the ende. For whi reward of goode deedis is myche more in the lijf to comynge, thanne in present lijf, and a vertuose man is punyschid here for to haue mede in heuene; and comunly a iust man hath more tribulacoun in this lijf thanne a wickid man, as it is opin of Crist, that suffride heere myche<sup>d</sup> dissesse, and<sup>e</sup> of tyrauntis that han prosperite<sup>f</sup> in this lijf. And therfore Joob telde<sup>g</sup> opinly hise goode dedis to coumforte him<sup>h</sup> a3ens dispeir, to whiche hise frendis wolden bringe him; but Joob dide this ouer myche, and with sum pride, and iustifiede himself ouer myche, that hise freendis conseyueden that he blasfemyde God, and preuede God vnri3tful; and of thes twey poyntis Joob repentide<sup>i</sup> in the ende. Thanne God for3af to him this litil synne, and appreued his trewe sentence, and dampnede the errour of hise aduersaries. Thanne Job preiede, and made sacrifice for hise aduersaries, and God herde him, and dide mercy to hem; and God addide alle thingis double, that Joob hadde; and he hadde xiiij. thousind of<sup>j</sup> scheep, and<sup>k</sup> vj. thousind of camelis, and a thousind 3ockis of oxen, and a thousind femal<sup>l</sup> assis, and vij. sones, and iij. dou3tris; and Joob lyuede <sup>vij.</sup> score<sup>k</sup> 3eer aftir his turment, and si3 hise sones and the sones of his sones til to<sup>kk</sup> the fourthe generacoun. This proces of Job schulde stire men to be iust of lyuyng, and to be pacient in aduersitees, as Joob was, and to be stedfast in cristen feith, and answeere wijself and meekly to cretikis and aduersaries of oure feith, as Petir and Poul techen, and euere be meke and ful of charite, and preie for oure enemyes, and looke<sup>l</sup> aftir meede in heuene, and not in erthe, for oure good deedis<sup>m</sup>. The Sautir\* com-<sup>Sauter.</sup>prehendith al the elde and newe testament, and techith pleylnly the mysteries of the Trinite, and of Cristis incarnacoun, passioun, rising a3en, styng<sup>n</sup> in to heuene, and sending down of the Holy Gost, and preching of the gospel, and the<sup>o</sup> coming of Antecrist, and the general

*War tirauntis  
that han hire  
coumfort in this  
lijf!*

*Hou Job re-  
pentide of  
comendacoun  
of himself, and  
we ben tau3t to  
answeere meeke-  
ly to aduersa-  
ries.*

<sup>v</sup> sentence ζ. <sup>w</sup> of his ζ. <sup>x</sup> of hise δζ. <sup>y</sup> Om. ζ. <sup>z</sup> disese δ. <sup>a</sup> and in δε. <sup>b</sup> Cristes β. <sup>c</sup> oo δζ. <sup>d</sup> Om. β. <sup>e</sup> Om. ζ. <sup>f</sup> myche prosperite δε. <sup>g</sup> telleth β. <sup>h</sup> him-  
silf δε. <sup>i</sup> Om. ι. <sup>j</sup> Om. β. <sup>kk</sup> of femal ι. <sup>k</sup> cxl. β.

<sup>kk</sup> Om. ι. <sup>l</sup> to looke β. <sup>m</sup> This portion of the Pro-  
logue relative to the Psalter is wanting in δ. from a  
deficiency in the ms. <sup>n</sup> and sty3ynge βζγ. <sup>o</sup> Om. ζ.

\* Whanne it is knowen alle the profetis to haue spoken bi reuelacioun of the Hooli Goost, it is knowen Dauith, moost of profetis, to haue spoken sumwise in worthier and ouerpassynge maner thanne other profetis, as the trumpe of the Hooli Goost. Forsothe other profetis proficieden bi sum maner ymagis of thingis and withinne coueryngis of wordis, that is, bi sweuenis, and visiouns, and sawis, and dedis; forsothe Dauith made out his profecie thoruz stiryng of the Holi Goost aloone withouten vttermore help. Wherefore couenabli this book is seid the book of solitarie spechis; it is also seid a sauter, the whiche it tooke of a musik instrument that Ebreuli is clepid noblun; Greekly a sauter of this Greek word psallym, that is, touchynge; Latynly it is seid an orgoun that is of ten coordis, and fro the ouer part 3eueuth soun bi the touch of hondis. Forsothe of that instrument at the lettre therfore it is nemned this



dom of Crist, and the glorie of chosen<sup>p</sup> men to blisse, and the peynes of hem that schulen be dampned in helle; and ofte rehearsith the stories of the elde testament, and bringith in the keping of Goddis heestis, and loue of enemyes. Noo book in the eld testament is hardere to vndirstonding<sup>q</sup> to vs Latyns, for oure lettre discordith myche fro the Ebreu, and many doctouris taken litel heede to the lettre, but al to the<sup>r</sup> goostly vndirstonding. Wel

<sup>p</sup> the chosen ζ.

<sup>q</sup> vndirstond ζ.

<sup>r</sup> Om. ζ.

book, for at the vois of that instrument Dauith songe psalmes bifore the arke in the tabernacle of the Lord, and as alle the swete songis of that instrument weren clepid psalmes, so and alle the partiellis or clausis of this book. Also aftir the spiritual vndirstondynge it takith wel name of that instrument; for as that instrument is of ten coordis, so this book techith thee al aboute the kepinge of the ten heestis; and as that instrument 3eueth soun fro the ouer part bi the touche of hondis, so this book techith welle to worche, not for erthely thingis, but for heuently thingis that ben abouen. This book stoonidith in an hundrid and fifti psalmes, not biside the resoun of hizere signyfyng. Forsothe this noumbre is notid to moost solempne mysteries; it stondith forsothe of eizti and seuenti; and eizte aloone signyfieth the same that eizti dooth, and seuenti the same that seuen dooth. Eizte forsothe signyfieth the eiztith age of azenrisynge; for sithen ther ben sixe agis of men lyuynge, and the seuenthe of men diynge, the eizte age schal be of men azen risynge. Bi seuen forsothe is bitokened the tyme of this lif, that is passid bi the ofte sithes comynge of seuen daies. Ryztly thanne this book is maad in siche a noumbre of psalmes, whos parties signyfieth the biforseid mysteries; for it techith so vs in the seuenthe age of this lif to worche and to lyue, that in the eizthe age of azenrisynge we ben not clothid with the double foold cloth of confucioun, but with the stoole of double glorifyng. Or therfor it is maad in that noumbre of psalmes, for, as we han seid, this noumbre stoonidith of eizti and seuenti, that aloone bitokenen the same that eizte and seuen doth. Forsothe eizti bitokeneth the newe testament; forsothe the fadris of the newe testament toke to o day, that is, disseruen to eizti; thei kepen forsothe the eizte day of the resurreccioun of Crist, that is, the sunday, and the vras of seintis, and abiden the eizte of azenrisynge. Bi seuen<sup>e</sup> is bitokened the olde testament therfore, for the fadris of the olde testament serueden to ebroady, that is, to seuen; forsothe thei kepten the seuenthe day, and the seuenthe woke, the seuenthe moonthe, the seuenthe 3eer, and the seuenthe 3eer of the seuenthe, that is, the fiftithe, that is seid iubile. Wherfor Salamon seith, 3eue parties seuen and also eizte. And as myche as we schulen rere vp to hym seuen scheepherdis and eizte primatis, therfor this book is wel maad in that noumbre of psalmes, whos parties bitokenen the doctryne of euer either testament, that bi that he schewide the heestis of either testament to be conteined in this book. This book forsothe is dyuydid bi thre fifties, bi which the thre staatis of cristen religioun ben bitokened; of which the firste is in penaunce, the secunde in ryztfulnes, the thridde in preisyng of euer lastynge lif. Wherfore the firste fifty is endid in penaunce, that is, the salm that biginneth thus, "Haue merci of me, God;" the secunde in ryztfulnes, that is, this salm, "Merci and doom I schal syng to thee;" the thridde in preisyng of euer lastynge lif, that is, the word, "Ech spirit preise the Lord." And for Dauith techith these thre thingis in this book, this threfoold distinccioun of salmes is maad. Also it is to be notid this scripture to be ofte vsid in the chirche seruyse more than other; that therefore is doon, for in this book is the ful endynge of the hooli book of Goddis word. Forsothe here ben discryued the meedis of good men, the tourmentis of yuel men, the playn techinge of biginnyng men, the forth goynge of profityng men, the persecucioun of ful kunnyng men, the lif of actijf men, and the spiritual biholdynge of contemplatijf men; here also is tauzt, what doht awei synne, what penaunce restorith, what the gilty of synne forthenkyng seith, that is, "Lord, in thi woodnes vndernyme thou not me," and in another place, "Haue merci of me, God, aftir thi mychil merci;" and what ben purchasid bi penaunce, whanne he vndirioyneth, "I schal teche wickide men thi weies, and vnпитыous men schulen be conuerted to thee," bi which is schewid, that no man taken to the mekenesse of forthinkyng mystriste of forzeuenes and of merci of God, hou myche euere be his trespas. Whanne forsothe we biholden Dauith a mansleer and avouterer, maad bi penaunce a doctour and a profete, place of wanhope is left to no man doynge penaunce; as [bi] the conuertinge of Poul and his auaunsynge in to apostle we ben plenly certified of the merci of God. Wherfore the chirche vsith in office, as the profecie of Dauith, the pistle of him more thanne other. And therefore this profecie is hadde often in vsse, for amonge othere profecies it passith in openyng of sawis. Forsothe tho thingis that other profetis seiden derkly, and as bi figure, of the passioun and the resurreccioun of Crist, and of euerlastynge getynge, and of other mysteries, Dauith, moost excellent of profetis, openyde so enydently, that he be seen more to euangelisen thanne to profecien.

were him that koude wel vndirstonde the Sautir, and kepe it in his lyuyng, and seie it deuoutly, and conuicte Jewis therbi; for manye men<sup>s</sup> that seyn it vndeououtly, and lyuen out of charite, lyen foule on himself to God, and blasfemen hym, whanne thei crien it ful loude to mennis eeris in the chirche. Therefore God 3eue grace to vs to lyue wel in charite,

<sup>s</sup> Om. β.

Dauith, the sone of Gesse, whanne he was in his rewme, he chees foure, that schulden make salmes, that is, Asaph, Eman, Ethan, and Edithym. Forsothe the eizti and eizte seiden the salmes, and ij. hundrid the vndirsyngyng; and Abyuth\* smoot the harpe. Whanne Dauith, smoot the harpe, hadde brougt azen \* Dauith? the arke azen clepid fro Azotis in to Jerusalem, aftir twenti zeer and† abood in the hous of Amynadab, † that it? this he putte on in a new 3ockid carte, and brouzten in to Jerusalem men chosen of alle the kynrede of the sones of Israel seuenti thousand, of the lynage of Leuy forsothe two hundrid 'seuenti and eizte thousand† men; of which he ordeynede foure princis to be biforn to the songis, Asaph, Eman, Ethan and ‡ eizti and eizte? Edithym, dyuydyng to ech of hem two and seuenti men vndercriyng preisyng of the songis to the Lord. And oon forsothe of hem smoot the symbal, another the harpe, another enhaunsing the hornen trumpe; forsothe Dauith him silf stood in the myddil of hem holdyng a sautre. And sotheli thei wenten bfore the arke in seue ne queeris, and the sacrifice was a calf; forsothe al the peple folowide aftir the arke. Thanne alle the psalmes of Dauith ben in noumbre an hundrid and fifti, of the which al forsothe Dauith him silf maad nyne; two and thritti han not superscripcioun; fifti and two and twenti in to Dauith; twelue in to Asaph; twelue in to Ydithim; nyne to the sones of Chore; oon to Moises; two in to Salamon; two in to Aggie and Zacharie; and so alle the psalmes of Dauith ben maad in noumbre of an hundrid and fifti. The dyuysiouns of psalmes that ben clepid deapsalmes ben in the noumbre of seuenti and fyue; the canticlis of grece ben in noumbre of fiftene. The firste psalme to no man is assigned, for it is of alle, therfore what other man is vndirstonden in the firste but the firste geten, that inscripcioun worthili schuld not be necessarie. Ferthermore for that psalme makith mencion of Crist, as azen Crist expownyng the persone transcriued, vttrli thei han not withinne chaungid the ordre of storie. We reden in the titlis of psalmes, but the psalmes not aftir the storie but ben rede aftir the profecie, so the ordre of titlis may not disturbe the ordre of psalmes. And alle the psalmes that ben inscryued to him Dauith, perteynen to the sacrament of Crist, for Dauith is seid Crist.

This book comprehendith al the eeld and newe testament, and techith pleyntli the mysteries of the Trinite, and of Cristis incarnacioun, passioun, risyng azen, and stiyng in to heuene, and sendyng doone of the Holi Goost, and preching of the gospel, and the comyng of Antecrist, and the general doom of Crist, and the glorie of chosen men to blisse, and the peynes of hem that schulen be dampned in helle; and ofte rehersith the stories of the olde testament, and bringgith in the kepyng of Goddis heestis, and loue of enemyes.

Greet aboundaunce of goostli comfort and ioie in God cometh in the hertis of hem, that seien or syngen deuoutly these psalmes in preisyng of Jhesus Crist; thei droppen swetnes in mannes soule, and holden delite in her thouztis, and tenden her willis with the fier of loue, makyng hem hoot in charite, and brennyng withinne of loue, and faire and semeli to Cristis yzen. And these that lasten in deuocioun, thoru the psalmes thei may be reysid in to contemplatif lif, and myrthe of heuene. The songe of psalmes putteth awei feendis, excitith aungels to oure help, it doth awei synne, it quemeth God, it enformeth partfinesse, it doth awei and distrieth alle noies and angris of the soule, it bringith to man desiris of heuene, and dispit of ertheli thingis. Sotheli this schynyng book, seid of hem deuoutly that ben in clene lijf, is a chosun songe bfore God, as a launpe liznyng oure lif, hele of a sik herte that coueitith to be helid, hony to a bittir soule that langwischith in verey penaunce, dignyte of goostli persounes, tunge of pryuy vertues, the which ledith the proud to mekenes, and kingis to pore men it makith vndirloutyng; it ledith the enuious to partfizt loue, the wrathful to pacience and suffraunce, the coueitous and the avarous to largenes for heuenli reward, the slouthful to deuocioun and bisi traueile for desijr of heuenli ioie, the glotoun to abstynence and mesure of mete and drink, the lecherous to chastite and clene leuyng, nurischinge children with holynes. In these psalmes is myche fairnes of vndirstondinge of medycynal wordis, that this book is clepid gardyne enclosid, wel enceeded, paradys ful of alle good applis. Now it is with holsum lore and techinge of vertues thoru out ful sett, troublid and stonied soulis it bryngith to cleer and peesful lif; now amonestyng to fordo synnes with teeris of izen wepyng, and sorewe of hert of forthenkyng; now bihotyng to riytwis men ioie; now manassinge helle peyne to wickid men. The song is this that delitith the ceris of Goddis louteris, techinge her soulis to haue delite

and sey it deuoutly, and vndirstonde it treuly, and to teche it opynly to Cristen men and  
*The Prouerbis.* Jewis, and bringe hem therby to oure Cristen feith, and brennyng charite<sup>t</sup>. The Prouerbis  
*Ecclesiastes.* ζ either<sup>u</sup> Parablis of Salamon teche men to lyue iustly to God and man. Ecclesiastes techith  
*The Song of* men to forsake and sette at nouzt alle goodis<sup>v</sup> in the<sup>w</sup> world, and to drede God, and kepe  
*Songis.* ζ hise heestis. The Songis<sup>x</sup> of Songis techen<sup>y</sup> men<sup>z</sup> to sette al hire<sup>zz</sup> herte in the loue of  
*Prouerbis.* εζ be. <sup>a</sup> Prouerbis speken myche of wijsedom and keping of Goddis heestis, in comendinge  
trewe teching, and in repreuyng fals teching, and Prouerbis treten<sup>b</sup> mychel<sup>c</sup> of<sup>d</sup> rijtfulnesse,  
and iust<sup>e</sup> domes and gouernaunce, and of punysching of auoutrie and othere falsenessis<sup>f</sup>;

<sup>t</sup> From this passage to the words *Prouerbis speken* <sup>a</sup> Here . . . . bigynneth a prolog on *Prouerbis* δ.  
is omitted in δ. <sup>u</sup> or ζ. <sup>v</sup> the goodis ζ. <sup>w</sup> of this ζ. <sup>b</sup> techen δει. <sup>c</sup> myche βδεζι. <sup>d</sup> Om. δ. <sup>e</sup> of iust δ.  
<sup>x</sup> song ζ. <sup>y</sup> techith ζ. <sup>z</sup> myche men ζ. <sup>zz</sup> Om. β. <sup>f</sup> falsenes β.

in God; for it kyndelith therinne deuout deuocioun of aungels song, whom we may not here slepinge  
in synne; and he that hath not delite in seiynge of these psalmes may suppose that he is an alien fro  
verrey lif. O wondirful swetnes! the which wexith not sour thoruz the corrupcioun of this wrecchid  
world, but euermore lastinge and wexynge in grace. Alle gladnes and delite of this erthely vanyte  
vanschith, and at the last worthith to nouzt, but the lenger tyme this swetnes lastith, the more it wexith,  
and althir moost ajenst good mennes diyng, whanne loue of Crist is moost parfyt. This book is clepid  
the sauter, the which name it hath of an instrument of mysik, that in Ebreu is clepid noblum, in Greek  
sautrie, of psalme, that in Englisch is of tunge<sup>a</sup>; and it is of ten coordis, and zeueth the soun fro ouere  
thoruz touchinge of hond. Also this book techith to kepe the x. comaundementis, and to worche, not for  
ertheli thingis, but oneli for heuenli ioie that is aboue, and so zeuen soun fro heuene where oure loue  
schuld be, at the touchinge of oure hond, that is, in trewe worchinge aftir Cristis biddynge, whanne alle  
that we don, we do it for Cristis loue. Also this book is departid in thries fifti psalmes, in the which the  
thre statis of cristen mennes religioun ben signyfyed; the firste in verrey penaunce, that other in rijt-  
fulnes, the thridde in preisinge of endeles lif. The firste fifti ben endid in *Miserere mei, Deus*; the  
tother in *Misericordiam et iudicium*; the thridde in *Omnis spiritus laudet Dominum*. This book of alle  
holy writt is moost vsid in hooli chirche seruice, for cause that in it is perfectionn or duayne paygne,  
for it conteyneth schortly that that other bookis drawn longly, that is to seie, of the old testament and  
of the newe. Therinne ben discryued the meedis of good men, the peynes of yuel men, the techinge of  
verrey penaunce, the wexinge in rijtwise lif of actif trewe men, the which passen to heuene, the perfec-  
tioun of holi men, the meditacioun of hem that ben contemplatif, and the greet ioie of contemplacioun,  
the hijest that may be in man leuyng in bodi and felynge. Also this book schewith what synne takith  
fro a mannes soule, and what penaunce restorith, it is no need to telle echoon here, for thorou Goddis  
grace thei schulen be open inow withinne in the book. This scripture is clepid book of ympnes of Crist;  
ympne is preisinge of God with devowte preiynge. To an ympne fallen thre thingis, preisinge of God,  
ioiynge of hertly thouzt, enterli thenkyng of Goddis loue. Deuoute preier is a greet gladnes of mennes  
thouzt of lastinge thing in endeles ioie, berstynge out in vois of preisinge. It is wel clepid book of  
ympnes, for it techith vs to loue God with glade chere, and makynge myrthe, thorou softynge oure soule  
thoru hope, not oonli in hert but also with vois plesynge Crist, and techinge hem that ben vnkunynge.  
The mater of this book is Crist and his spouse, that is, holi chirche, or ech rijtwise mannes soule; the  
entent is to conferme men, that ben defoulid with synne of old Adam, to cristen mennes lif thoruz grace  
of newe Adam, that is, Jhesus Crist. The mater of this boke or this lore is sich, that sumtyme it  
spekith of Crist in his godheed, sumtyme in his manheed, in that that he vsith the vois of his seruauntis.  
Also of hooly chirche he spekith in thre maneris, sumtyme in the persooone of cristen men, sumtyme of  
yuel men, sumtyme of cursid men, the which ben in holi chirche bi bodi not bi clene thouzt, bi name  
not bi good dede, in noumbre not bi merite. In this werk I seke no straunge Engliche, but that that  
is esiest and moost comyn, and sich that is moost like to the Latyn, so that thei that knowen not the  
Latyn, bi the Englisch may come to many Latyn wordis. In the translacioun I folowe the lettre as myche  
as I may, and ther I fynd no propre Englisch, I folowe the witt of the wordis, so that thei that schulen  
rede it, dar not drede errynge. *MS. Trin. Coll. Dubl. A. 1. 10. at the end of the General Prologue.*  
*The last portion of these remarks on the Psalter, is borrowed, with some variations, from Hampole's*  
*Preface to his Commentary on the Psalms.*

<sup>a</sup> of two touche, *MS. Reg.*

and comenden<sup>g</sup> myche iust lordis and sogetis, and<sup>h</sup> repreuen<sup>i</sup> strongly wrongful lordis and rebel sogettis. Also Prouerbis techen derkly the mysteries<sup>k</sup> of Crist, and of hooly chirche, and techen<sup>l</sup> myche wijsdom and prudence, for the soule and the<sup>m</sup> body. Therefore lordis, and<sup>n</sup> 'iugis, and<sup>o</sup> comuneris also, and namely prestis, schulden stodie wel this book, and rule himself therbi, to saluacoun of body and of<sup>p</sup> soule. <sup>q</sup>Ecclesiastes is a ful sotil book, for Salamon spekith in many persones, and concludith her entent and sentence, not in appreyng the sentence of fleschly men, that preisen more bodily goodis and lustis of the body than heuenly goodis and lyking of vertues, and dampneth many errours of worldly men, and schewith that al is vanite, til me come to the drede of God, and keeping of hise heestis. Therefore men 'moten bee wel<sup>r</sup> war hou thei vndirstonden Salamon in this<sup>s</sup> book, that thei apprene noon errour, and dampne noo treuthe, for mysconseuyng of Salamonys wordis, and the Hooly Goostis wordis in this book. <sup>t</sup>The Songis<sup>u</sup> of Songis touchen<sup>w</sup> derkly the staat of the synagoge, fro the goeing out of Egipt til to Cristis incarnacoun and passioun; and thanne tho<sup>x</sup> Songis touchen the staat of Cristis chirche, and 'of the<sup>y</sup> synagoge in the ende of the world, and treetyn hizly of loue<sup>z</sup> to<sup>a</sup> God and neizebore also; and this book is so sotil to vndirstonde, that Jewis ordeyneden, that no man schulde stodie it, no but he were of xxx. 3eer, and hadde able wit to vndirstonde the goostly preuytees of this book, for sum of the<sup>b</sup> book seemith to fleschly men to sounne<sup>c</sup> vnclene loue of leccherie, where it tellith hiz goostly loue, and greet preuytees of Crist and of his chirche. Therefore men moten be ful<sup>d</sup> wel war to conseye wel<sup>e</sup> the wordis of the Holy Goost in this book, and knowe whanne Crist spekith to the chirche, either<sup>f</sup> to the synagoge, and whanne the synagoge spekith to God, and whanne the chirche spekith to Crist, and whanne God spekith to aungels, patriarkis, and prophetis, and apostlis, and whanne these persones speken to the synagoge either<sup>f</sup> to the chirche, either<sup>f</sup> azenward. <sup>g</sup>The book of Wijsedom, 'thou<sup>z</sup> it be not a book of bileeue<sup>h</sup>, techith<sup>i</sup> myche rijtfulnesse, and preisith wysdom, and repreuith fleschly men for hire false bileeue and yuel lyuyng, and comendith myche iust men, sad<sup>j</sup> in bileeue and vertuose lyuyng, and touchith<sup>k</sup> myche of Cristis incarnacoun, his manheed and godheed togidere, and dampneth gretly idolatrie, and fals worschiping of idolis, and false goddis. <sup>l</sup>Thou<sup>z</sup> Ecclesiastici be no<sup>m</sup> book of bileeue, it<sup>n</sup> techith myche wisdom and prudence 'for soule and body, and hath myche the sentence<sup>o</sup> of Prouerbis, and comaundith men to thenke and speke of Goddis heestis<sup>p</sup>, and for<sup>q</sup> to dreede God, and loue him, and euere haue mynde of deth, and of<sup>r</sup> the greet dom, to kepe men out of synne, and in parfit loue to God and man. Also it preisith myche almes and good preier, and repreuith gretly extorcouns, and wrong<sup>s</sup>, and false oothis, and false mesuris, and false weyztis, and al fraude, preuy and apert; at the laste it comendith goode men, and herieth God, that delyuereth fro alle perrelis. If this book be wel vndirstonden, it is profitable bothe to goostly gouernours and bodily lordis, and iustisis<sup>t</sup> and comyns also. <sup>u</sup>The Prophetis han a general prologe for alle, and for I declaride sumdel the grete profetis, and in party the lilit<sup>v</sup> prophetis, and<sup>w</sup> thenke soone to make an ende, with Goddis help, of the glos on<sup>x</sup> the smale prophetis, I thenke now to passe ouer withouten eny taryng. <sup>y</sup>The firste book of Macabeis tellith hou gret distruccioun and cruelte Antioke the noble<sup>z</sup> dide azens the Jewis, and hou many thousandis he killide of hem, that wolden holde Goddis lawe, and brente the bookis of Goddis lawe, and defoulide the temple of Jerusalem, and compellide men, for drede of deth,

*Hou euery man schulde reule him bi these bookis, of what degree that he be.*

*Ecclesiastes. c.*

*Cantica.*

*The book of Wijsdom [Songis] is ful sotil to vndirstonde.*

*The book of Wijsdom. c.*

*Ecclesiastici and Prophetis. Ecclesiastici techith men to thenke and speke of Goddis heestis.*

*This book zeueth good counceill to alle degrees. Profetis.*

*Macabeis. j.*

*The cursid Antioke compellide to do idolatrie.*

<sup>g</sup> comendith  $\zeta$ . <sup>h</sup> that ben goode, and  $\zeta$ . <sup>i</sup> repreueth  $\beta$ . <sup>k</sup> mysterie  $\zeta$ . <sup>l</sup> techith  $\zeta$ . <sup>m</sup> Om.  $\zeta$ . <sup>n</sup> Om.  $\zeta$ . <sup>o</sup> Om.  $\delta\epsilon$ . <sup>p</sup> Om.  $\zeta$ . <sup>q</sup> Here . . . bigyn-  
neth a prolog on Ecclesiastes.  $\delta$ . <sup>r</sup> must be ful  $\zeta$ .  
<sup>s</sup> his  $\beta$ . <sup>t</sup> Here . . . bygyneth the prolog on Song  
of Songis.  $\delta$ . <sup>u</sup> Song  $\zeta$ . <sup>w</sup> touchithe  $\zeta$ . <sup>x</sup> the  $\beta\delta$ .  
<sup>y</sup> Om.  $\delta$ . <sup>z</sup> the loue  $\beta\zeta$ . <sup>a</sup> of  $\beta\zeta$ . <sup>b</sup> this  $\beta\zeta$ .  
<sup>c</sup> shewe  $\beta$ . <sup>d</sup> Om.  $\delta$ . <sup>e</sup> Om.  $\zeta$ . <sup>f</sup> or  $\zeta$ . <sup>g</sup> Here  
. . . bigyneth a prolog on the book of Wijsdom.  $\delta$ .

<sup>h</sup> Om.  $\delta$ . <sup>i</sup> it techith  $\zeta$ . <sup>j</sup> and sadde  $\epsilon$ . <sup>k</sup> it touch-  
ith  $\beta\delta\epsilon$ . <sup>l</sup> Here . . . bigyneth a prolog on Eccle-  
siastici.  $\delta$ . <sup>m</sup> not  $\zeta$ . <sup>n</sup> The book of Ecclesiastici  $\delta$ .  
<sup>o</sup> Om.  $\delta$ . <sup>p</sup> comandementis  $\zeta$ . <sup>q</sup> Om.  $\beta$ . <sup>r</sup> on  $\beta$ .  
<sup>s</sup> wrongis  $\zeta$ . <sup>t</sup> to iustisis  $\delta$ . <sup>u</sup> From this place to  
The firste book of Macabeis omitted in  $\delta$ . <sup>v</sup> smale  $\epsilon$ .  
<sup>w</sup> I  $\zeta$ . <sup>x</sup> of  $\epsilon$ . <sup>y</sup> Here . . . bigyneth a prolog on  
the firste book of Machabeis.  $\delta$ . <sup>z</sup> wykked  $\zeta$  sup.ras.

*Of distroying  
of Jerusalem.*

to do idolatrie, and forsake God and his lawe; and he took vessels and tresouris in the temple, and bar into his lond, and he brente the citee of Jerusalem, and distroiede the housis therof and the wallis therof in cumpas; and he took the hiȝe tour of Dauidh, and sette men of armes therinne to lette men come<sup>a</sup> to Jerusalem. And thei diden mychel<sup>b</sup> harm to the puple of Israel, and who euere heeld the bookis of Goddis testament and kepte his lawe, was slayn bi comaundement of Antiok the king, and wymmen that circumciden<sup>c</sup> her children weren slayn, bi comaundement of Antioke the king, and thei hangiden children bi the neckis, bi alle the housis of men of Israel, and killiden hem that circumciden<sup>c</sup> chil-

*Nota, of blessid  
Mathatias.*

dren<sup>d</sup>. Thanne roos<sup>e</sup> Matatias, the prest, and fledde fro Jerusalem into Modyn, and biweylide gretly this distroying of the puple, of<sup>f</sup> the temple and citee, and of al the lond; and he aȝenstood the king and hise mynistris, and killide the kingis mynistris, that compellide men to do idolatrie, and he killide a man, that dide ydolatrie, and<sup>g</sup> distroiede the auter wheronne idolatrie<sup>h</sup> was don. Thanne<sup>i</sup> Matatias and hise sones fledden into hillis, and leften alle thingis whiche thei hadden in the citee, and manye men<sup>k</sup> that souȝten doom and riȝtfulnesse, and wolden kepe Goddis lawe, camen to hem in<sup>l</sup> desert. And<sup>m</sup> hethen men maden werre on hem in<sup>n</sup> sabatis, and manye dizeden in her sympilnesse, for thei nolden make bateil in sabatis. Thanne manye Jewis were gaderid to him, and<sup>nn</sup> maden a greet oost, and weren redy to fiȝte in sabotis, and thei killeden synners in greet wraththe. And Matatias and hise freendis cumpassiden and distroieden auteris, and circumcididen<sup>o</sup> alle<sup>p</sup> children, whiche thei founden in the<sup>q</sup> coostis of Israel, and thei pursueden the children of pride; and the werk hadde prosperite in her hondis, and thei gaten the lawe fro the hondis of hethen men and of kingis<sup>r</sup>, and ȝaue not<sup>s</sup> strengthe to the synful man. And whanne Matatias was in point of deeth, he coumfortide hise sones to putte hire lyues for the lawe of God, bi ensauple of Abraham and othere hooly men bifore goyng; and he ordeynede Judas Macabeus to be duk of bateil, and ordeynede<sup>t</sup> Symount his sone to be fadir and prest to<sup>u</sup> hem, for he was a man of counceil. Thanne ben teld many batels of Judas Macabeus aȝens hethene men, and of grete victories bi Goddis help. Thanne Judas Maca-

*Hou martris  
of the oolde  
lawe di[c]den  
in sympilnesse  
for the loue of  
God.*

*Of the gouern-  
aile of Macha-  
beus sonis.*

beus made frenschipe with Romayns, for hire prudence, riȝtfulnesse and power. And whanne Judas was deed in bateile, the peple ordeynede Jonathas, his brother, prince and duyck, for to holde werre aȝens hethen men. Thanne ben teld many bateiles of Jonathas, and victories whiche he hadde aȝens hethen men. Thanne Jonatas, aftir manye victories, sente<sup>v</sup> to renule frenschipe<sup>w</sup> with Romayns, and with<sup>x</sup> Sparciatis, that weren of the kyn of Jewis; and Jonathas and hise sones weren slayn at the laste, bi tresoun of Trifon, that was an hethene man, and myȝty<sup>y</sup> duyck. Thanne Symount was maad duyck of the peple, and in the<sup>z</sup> stede of Judas Macabeus and of Jonatas; and he dide manye bateiles and stronge, and hadde<sup>a</sup> greet victories aȝens hethene men; and Jewis hadden myche reste vndir hym; and he made stronge hooldis and citees in Juda; and he renulide frenschipe with Romayns and Sparciatis, and hadde myche glorie of his folc, and of hethene kingis. At the laste Symount and his twey<sup>b</sup> sones weren slayn bi tresoun, and Jon, his sone, was prince of prestis, aftir his fadir day, and dide many bateiles aȝens hethene men. The ij. book of Macabeis tellith myche the same sentence of the first book, and hath a fewe special poyntis, of Elyodorus, of<sup>d</sup> Eleasarus, and of the noble wydue and hire vij. sones. Eliodorus was sent of the hethen king to take awey the tresouris of the temple of Jerusalem, and bere tho to the king, and thouȝ the tresouris weren kept for the lijflode of widewis and fadirles children, and summe weren another<sup>e</sup> mannis<sup>f</sup> goodis, Elyodorus wolde algate<sup>g</sup> bere

*ij. Macabeis.*

<sup>a</sup> to come βδζ. <sup>b</sup> myche βδεζ. <sup>c</sup> circumciden β. <sup>d</sup> her children ζη. <sup>e</sup> aroos δει. <sup>f</sup> and of ζ sec. m. i. <sup>g</sup> on the auter, and δει. <sup>h</sup> the idolatrie ζ. <sup>i</sup> And thanne ζ. <sup>k</sup> Om. βζ. <sup>l</sup> in to βδε. <sup>m</sup> Om. ει. <sup>n</sup> Om. a. <sup>nn</sup> Om. i. <sup>o</sup> circumciden β. <sup>p</sup> Om. βδε. <sup>q</sup> alle the βδε.

<sup>r</sup> the kingis ζ. <sup>s</sup> no ζ. <sup>t</sup> he ordeyned ζ. <sup>u</sup> of β. <sup>v</sup> he sente ζ. <sup>w</sup> frenschips δ. <sup>x</sup> Om. δει. <sup>y</sup> a myȝty ζ. <sup>z</sup> Om. ζ. <sup>a</sup> he hadde ζ. <sup>b</sup> Om. δει. <sup>c</sup> Here . . . bi- gynth a prolog on the seconde book of Machabeis. δ. <sup>d</sup> and of δει. <sup>e</sup> other ζ. <sup>f</sup> mennus ζ. <sup>g</sup> algatis ζ.

al to the king; but God made hym and his felowis soore aferd, and Eliodorus was beten almost to the deth, of a ferdful oon sittenge on a hors, that hadde twey junge men aboute him; and Eliodorus was cast down to the grounde, and was born out on a bere, and lay domb. And whanne the hijest prest offrde sacrifice, and preiede for the helthe of Eliodorus, God grauntide lijf to him, and he thankide God, and the hijest prest, and<sup>h</sup> zede to the king and tolde to<sup>i</sup> him<sup>k</sup> hou it stood; and he witnesside to alle men the grete werkis of God, whiche he hadde seyn with hise ijen. Thanne is toold of<sup>l</sup> the curside deedis of Jason the prest, that cam in by symonye, and wolde bringe Jewis<sup>n</sup> to idolatrie and sodomye, and to forsake God and his lawe. Thanne is teld of greet<sup>o</sup> cruelte of Antioke, whiche he dide azens the Jewis and the hooly place of Jerusalem; and God suffride this for the synnes of the peple, for whi God chees not the<sup>p</sup> folc for the place, but the place for the folc. Thanne<sup>q</sup> Eleasarus ches to dize a scharp deeth, rathere than he wolde breke Goddis lawe in a litil poynt, to ete pork, zhe, to feyne to ete pork. Aftir this it sueth hou the<sup>r</sup> blissid widewe and hire vij. sones were martiride, for thei nolden breke Goddis lawe, and<sup>s</sup> hou gloriously the blissid modir counfortid hem to take deeth with ioie for the lawe of God. This storie and proces of Macabeis schulde stire cristen men to holde Goddis lawe to lijf and deth<sup>r</sup>, and if kni3tis schulden vse the swerd azens eny curside men, thei schulden vse it azens lordis and prestis principaly, that wolen compelle men, for drede of prisoun and deth, to forsake the treuthe and fredom of<sup>s</sup> Cristis gospel; but God for his greet mercy zeue very repentance to hem, that thus pursuen trewe men, and graunte pacience, meekenesse, and charite<sup>t</sup> to hem that ben thus pursued! Amen<sup>u</sup>.

*The widewe  
with hire vij.  
sonis.*

## CAP. XII.

But it is to wite, that holy scripture hath iiij. vndirstondingis; literal, allegorik, moral, and anagogik. The literal vndirstonding techith the thing don in deede; and literal vndirstonding is ground and fundament of thre<sup>v</sup> goostly vndirstondingis, in<sup>w</sup> so myche as Austyn, in his pistle to Vincent, and othere doctouris seyn, oonly bi the literal vndirstonding a man may argue azens an aduersarie. Allegorik is a goostly vndirstonding, that techith what thing<sup>x</sup> men owen for<sup>y</sup> to bileue of Crist either<sup>z</sup> of hooly chirche. Moral is a goostly vndirstonding, that techith men, what vertues thei owen to sue, and what vices thei owen to flee. Anagogik is a goostly vndirstonding, that techith men, what blisse thei<sup>a</sup> schal<sup>b</sup> haue in heuene. And these foure vndirstondingis moun be taken in this word *Jerusalem*; for whi to the<sup>c</sup> literal vndirstonding it singnefieth an erthly citee, as Loundoun, either<sup>d</sup> such another; to allegorie it singnefieth hooly chirche in erthe, that fi3tith azens synnes and fendis; to<sup>e</sup> moral vndirstondinge it singnefieth a cristen soule; to anagogik it singnefieth hooly chirche regnynge in blisse either<sup>f</sup> in<sup>g</sup> heuene, and tho that ben therinne. And these thre goostly vndirstondingis ben not autentik either<sup>h</sup> of beleue, no but<sup>i</sup> tho ben groundid opynly in the text of holy scripture, in oo place other<sup>k</sup> other<sup>l</sup>, either in opin resoun that may not be distroied, either<sup>m</sup> whanne the gospelris either<sup>m</sup> other apostlis taken allegorie of the eelde testament, and confeerinyt it, as Poul in the pistle to Galat. in<sup>n</sup> iiij.<sup>o</sup> c<sup>o</sup>. preueth, that Sara, the free wijf and principal of Abraham, with Isaac hir sone, singnefieth bi allegorie the newe testament and the sones of biheeste; and Agar, the hand mayde, with hir sone Ismael, signefieth bi allegorie the elde testament, and fleshly men that schulen not be resseyued in to the eritage of God with the sones of biheeste, that holden the<sup>p</sup> treuthe and freedom of Cristis gospel with endeles charite. Also holy scripture hath

<sup>h</sup> Om. *αη*.    <sup>i</sup> Om. *βδεζι*.    <sup>k</sup> Om. *β*.    <sup>l</sup> Om. *ζ*.    <sup>y</sup> Om. *βεζι*.    <sup>z</sup> and *ζ*.    <sup>a</sup> men *η*.    <sup>b</sup> schulen *βεζι*.  
<sup>n</sup> the Jewis *δει*.    <sup>o</sup> the greet *ζη sec. m.*    <sup>p</sup> Om. *δει*.    <sup>c</sup> Om. *ζ*.    <sup>d</sup> or *εζι*.    <sup>e</sup> and to *ζ*.    <sup>f</sup> or *ζ*.    <sup>g</sup> Om. *β*.  
<sup>q</sup> And thanne *ζ*.    <sup>r</sup> to deth *βδε*.    <sup>s</sup> and *δει*.    <sup>t</sup> Om. *δ*.    <sup>h</sup> or *ζ*.    <sup>i</sup> but if *ζ*.    <sup>k</sup> or *ζ*.    <sup>l</sup> in other *εζι*.    <sup>m</sup> or *ζ*.  
<sup>u</sup> Om. *β*.    <sup>v</sup> the thre *ζ*.    <sup>w</sup> and *β*.    <sup>x</sup> Om. *β*.    <sup>n</sup> Om. *ει*.    <sup>o</sup> the fourth *ζη*.    <sup>p</sup> Om. *ζ*.



*Of figuratif  
spechis.*

many figuratif spechis, and as Austyn<sup>a</sup> seith in the iij. book of Cristen Teching, that autouris of hooly scripture vsiden moo figuris, that is, mo fyguratif spechis, than gramariens moun gesse, that reden not tho<sup>r</sup> figuris in holy scripture. It is to be war in the bigynnyng, that we take not to the lettre a figuratif speche, for thanne, as Poul seith, the lettre sleeth, but the spirit, that is, goostly vndirstonding, qwykeneth; for whanne a thing which is seid figuratifly is taken so as if it be<sup>s</sup> seid propirly, 'me vndirstondith<sup>t</sup> fleshly; and noon is clepid more couenably the deth of soule, than<sup>u</sup> whanne vndirstonding, that passith beestis, is maad soget to the fleisch in suyng the lettre. What euer thing in Goddis word may not be referrid propirly to oneste of vertues neither<sup>v</sup> to the treuthe of feith, it<sup>w</sup> is figuratyf speche. Onestee of vertues perteyneth to loue<sup>x</sup> God<sup>y</sup> and the<sup>z</sup> neizbore; treuthe of feith perteyneth to knowe God and the<sup>a</sup> neizbore. Hooly scripture<sup>b</sup> comaundith no thing no<sup>c</sup> but charite, it<sup>d</sup> blamith no thing no<sup>e</sup> but coueitse; and in that manere it enfoormeth the vertues either<sup>f</sup> goode<sup>g</sup> condiscouns of men. Holy scripture affermith no thing no<sup>h</sup> but cristen feith bi thingis passid, present, and to comynge, and<sup>i</sup> alle these thingis perteynen to nursche charite, and make it strong, and to ouercome and quenche coueitse. Also it is figuratijf speche, where<sup>k</sup> the wordis maken allegorie, ether<sup>l</sup> a derk lycnesse, ether<sup>l</sup> parable<sup>m</sup>, and it is fyguratyf<sup>n</sup> speche in i.<sup>o</sup> c. of Jeremye, "to day I have ordeyned thee on folkis<sup>p</sup> " and rewmys, that thou draw up bi the roote, and distroie, and bylde, and plaunte;" that is, that thou drawe out elde synnes, and distroie circumstaunces<sup>q</sup> either<sup>r</sup> causis of thoo, and bylde vertues, and plaunte goode werkis and customys. Alle thingis in holy scripture, that seemyn to vnwijsse men to be ful of wickidnesse azens a man himself, ether<sup>r</sup> azens his neizbore, ben figuratyf spechis, and the preuytees, ether<sup>r</sup> goostly vndirstondinges, schulden be soujt out of vs, to the feeding ether<sup>r</sup> keping of charite. Such<sup>s</sup> a reule schal be kept in figuratif spechis, that so longe it be turned in mynde bi diligent consideracoun, til the expownyng ether<sup>t</sup> vndirstonding<sup>u</sup> be broujt to the rewme of charite; if<sup>v</sup> eny speche of scripture sounneth propirly charite, it owith not to be gessid a figuratijf speche; and forbedith<sup>w</sup> wickidnesse, ether<sup>x</sup> comaundith profyt ether<sup>x</sup> good doynge, it is no figuratyf speche; if it seemith<sup>y</sup> to comaunde cruelte, ether<sup>z</sup> wickidnesse, ether<sup>z</sup> to forbede prophit,

<sup>a</sup> saint Austyn *ζη sec. m.* <sup>r</sup> the β. <sup>s</sup> is ζ. <sup>t</sup> men vndirstonden ζ. <sup>u</sup> that αβζι. <sup>v</sup> ne ζ. <sup>w</sup> that ζ. <sup>x</sup> the loue ζ. <sup>y</sup> of God εζη. <sup>z</sup> Om. εηι. <sup>a</sup> thi ει. <sup>b</sup> wrytte β. <sup>c</sup> Om. εζι. <sup>d</sup> and ζ. <sup>e</sup> Om. ζ. <sup>f</sup> or ζ. <sup>g</sup> the goode ε. <sup>h</sup> Om. ζ. <sup>i</sup> Om. ε. <sup>k</sup> whether β. <sup>l</sup> or ζ. <sup>m</sup> a parable εζι. <sup>n</sup> a figuratyf β. <sup>o</sup> the first εζι. <sup>p</sup> alle folkis ζ. <sup>q</sup> the circumstauncis ζ. <sup>r</sup> or ζ. <sup>s</sup> And sich ζ. <sup>t</sup> or ζ. <sup>u</sup> the vndirstonding ε. <sup>v</sup> and if ε. <sup>w</sup> if it forbedith ζ. <sup>x</sup> or ζ. <sup>y</sup> seme ζ. <sup>z</sup> or ζ.

*'Here bigynneth a prolog upon the gospel of Mathew<sup>a</sup>.*

Seynt Austyn seith, in the secunde book of Cristen Doctrine, in the ende, what euer thing eny man fyndith in eny science out of holy writ, if the thing founden is veyn, it is dampned in holi writ; and whanne the thing founden is profitable, it is founden in holi writ. And whanne eny man schal fynde alle thingis in holi writ, whiche he leerned profitabli in eny other sciencis, miche plenteuouslier he schal fynde there tho thingis profitable, that ben not lerned in eny maner othere sciencis, not but oonli in the wondirful hiznes and wondirful mekenesse of holi scriptures. Also in the thridde book of Cristen Doctrine Austyn seith thus, "Be thou ware, that thou take not figuratyf speche to the lettre, for herto perteyneth the Apostlis word, seiying, 'the lettre sleeth, truli the Spirit,' that is, goostli vndirstondyng, "makith it<sup>b</sup> to lyue;" for whanne thing seid bi figure is taken as seid propirli to the lettre, it is vndirstonden fleischli; no deth of soule is seid more couenabli, than whanne vndirstondyng, that is excellent in the soule thanne beestis, is suget to the fleisch in suyng the lettre, that is, turnyng to fleischli lustis." Also a propir speche in holi writ schal not be taken as figuratijf; what euer thing in Goddis word, that is, holi writ, may not be referrid propirli to honest thingis or vertues, neither to the truthe of feith, knowe thou that hou<sup>c</sup> it is figuratijf speche. Honest of thewis parteyneth to<sup>d</sup> loue God and thi neizbore; truthe of feith parteyneth to knowe God and thi neizbore. Truli to ech man is his hope, and his owne con-

<sup>a</sup> Om. λ.

<sup>b</sup> Om. λ.

<sup>c</sup> Om. λ.

<sup>d</sup> for to λ.

either<sup>a</sup> good doinge, it is a figuratijf speche. Crist seith, "if 3e eten not the flesh of *Hou men schulden ete Cristis flesh and his blood.* "mannis sone and drinke not his blood, 3e schulen not have lijf in 3ou." This speche semith to comaunde wickidnesse either<sup>a</sup> cruelte, therfore it is a figuratif speche; and comaundith men to comune with Cristis passioun, and to kepe in mynde sweetly and profitably, that Cristis flesh was woundid and crucified for vs. Also whanne hooly scripture seith, "if thin enemy hungrith, feede thou hym, if he thurstith, 3eue thou drinke to hym," it comaundith benefice, either<sup>a</sup> good doinge; whanne it seith, "thou schalt gadere togidere "coolis on his heed," it seemith that wickidnesse of yuel wille is comaundid. This is seid bi figuratijf speche, that thou vndirstonde, that the coolys of fijer ben brennyng weylyngis, either<sup>a</sup> moornyngis of penaunce, bi whiche the pride of hym is mad hool, which sorwith, that he was enemy of a<sup>b</sup> man that helpith and releuith<sup>c</sup> his wrecchidnesse<sup>d</sup>. Also the same word either<sup>e</sup> the same thing in scripture is taken sumtyme in good, and sumtyme in yuel, as a lyoun singnefieth sumtyme Crist, and in another place it singnefieth the deny. Also sour dou3 is set sumtyme in yuel, where Crist seith, "be 3e war of the<sup>f</sup> sour dou3 of Fari- "sees, which is ypocrisie;" sour dou3 is sett also in good, whanne Crist seith, "the rewme "of heuenes is lyk sour dou3," etc. And whanne not oo thing aloone but tweyne, either<sup>g</sup> mo, ben feelid, either<sup>g</sup> vndirstonden, bi the same wordis of scripture, thou3 that it<sup>h</sup> is<sup>i</sup> hid, that he vndirstond<sup>k</sup> that<sup>l</sup> wroot, it is<sup>m</sup> no perel, if it may be preuyd bi other placis<sup>n</sup> of hooly scripture<sup>o</sup>, that ech of tho thingis acordith with treuthe. And in hap the autour of scripture seith thilk<sup>p</sup> sentence in the same wordis which we<sup>q</sup> wolen vndirstonde; and certys the Spirit of God, that wrou3te these thingis bi the autour of scripture, bfore si3 withoute doute, that thilke<sup>r</sup> sentence schulde come to the redere, either<sup>s</sup> to the herere, 3he, the Holy Goost purueyde, that thilke sentence, for it is groundid on treuthe, schulde come to the redere, either<sup>s</sup> to the herere, for whi<sup>t</sup> what my3te be purueyed of God largiliere and plentyuousliere in Goddis spechis, than that the same wordis be vndirstonden in manye maners, whiche maners, either<sup>u</sup> wordis of God, that ben not of lesse autorite, maken<sup>v</sup> to be preued. Austin *Austyn.* in iij.<sup>w</sup> book of Cristen Teching seith al this and myche more, in the bigynnyng therof. Also he whos herte is ful of charite comprehendith; withouten eny errour, the manyfoold abundaunce and largest teching of Goddis scripturis<sup>x</sup>, for whi Poul seith, "the fulnesse of "lawe is charite," and in another place, "the ende of lawe," that is, the<sup>z</sup> perfeccioun, either<sup>a</sup>

a or ζ. b Om. ε. c rekenith a. d wickidnes ζ. o writte ζ. p that βζ. q Om. a. r ilke β. s or ζ.  
e or ζ. f Om. β. g or ζ. h Om. βζ. i be εν. t Om. ε. u are ζ. v made ζ *sup. ras.* w the iij. εζ.  
k vndurstode ε. l not that ζ. m that is ζ. n place β. x scripture ε. y the lawe ζ. z Om. βε. a or ζ.

science, as he feelith him silf to profite to the knowyng and louyng of God, and of thi neizbore. Holi writ comaundith no thing but charite, neither blameth eny thing no but coueitise; and bi this maner holi writ enformeth the condicions of men. Holi writ affermeth not no but general feith bi thingis passid, present, and to comyng; bfore tellyng of thingis to comyng, schewyng is of thingis present; but alle these thingis parteynen for to norische the same charite, and to strenkthe it, and to ouercome and quenche coueitise. Also figuratijf speche is, where euer the wordis maken allegorie, that is goostli vndirstondyng parteynyng to feith, or whanne wordis maken derkenes or parable. In al figuratijf speche such a rule schal be kept, that so long that that is red be ofte turned bi diligent consideracioun or studie, til interpreting or expownyng be brou3t to the rewme of charite, truli if it now sowneth propirli charite, it is no figuratijf speche. If the speche is comaunding, forbeding either corrupcion of soule or resoun, either forbeding trespas agens neizbore, either comaundyng profizt, either good doying, it is not figuratijf speche, but propre to the lettre; forsothe if the speche of holi writ seme to comaunde peruersion of soule, or trespas agens neizbore, either to forbede profizt, either good doying, it is figuratijf speche. Crist seith, "no but 3e schullen ete the fleisch of mannes sone, and schulen drinke his blood, 3e schulen not have lijf "in 3ou;" it semeth to comaunde trespas<sup>e</sup> or noyng of neizbore, either peruertyng of soule; therfore it is figuratijf speche, comaunding us for to comyne to Cristis passion, and swetli and profitable to haue in

<sup>e</sup> trespasses λ.

*Of charite,  
with vij. reulis  
of Tyconie and  
Austyn in de-  
claring of  
scripture.*

*Of the vij.  
reulis; of the  
very body and  
feyned.*

filling<sup>b</sup>, of the<sup>c</sup> lawe, “is charite of clene herte, and of good conscience, and of feith not “feyned,” and Jhesu Crist seith, “thou schalt loue thi Lord God of al thin herte, and of al “thi soule, and of al thi mynde, and thi neizebore as thi self, for in these twey comaunde- “mentis hangith al the lawe and prophetis<sup>d</sup>.” And as the roote of alle yuels is coueitis, so the roote of alle goodis is charitee. Charite, bi which we louen God and the neizebore, holdith sykirly al the greetnesse and largnesse<sup>e</sup> of Goddis spechis. Therefore if it is not leisir to seeke alle holy scriptures, to expounne alle the wlappingis<sup>f</sup> of wordis, to perse alle the preuytes of scripturis, holde thou charite, where<sup>g</sup> alle thingis hangen, so thou schalt holde that that thou<sup>h</sup> lernydist<sup>i</sup> there; also thou schalt holde that that thou lernedist not, for if thou knowist<sup>k</sup> charite, thou knowist sum thing wheronne also that hangith that in hap thou knowist not; and in that that thou vndirstondist in scripturis<sup>l</sup>, charite is opin, and in that that thou vndirstondist not, charite is hid, therefore he that hooldith charite in vertues, either<sup>m</sup> in goode condiscouns, hooldith bothe that that is opyn and that that<sup>n</sup> is hid in Goddis wordis. Austyn seith al this and myche more in a sermoun of the preysing of charite. Also vij. reulis of Tyconye and of Austyn declaren many derke<sup>o</sup> thingis of hooly scripturis. The first reule is of Jhesu Crist, and of his holy spirit<sup>p</sup>; oo persone of the heed and<sup>q</sup> of the body, that is, of Crist and of<sup>r</sup> holy chirche, is schewid to vs in this reule, for it is not seid in veyn to feithful men, “ze ben the seed of Abraham,” whanne ther is oo seed of Abraham, which seed<sup>s</sup> is Crist<sup>t</sup>. Doute we not, whanne scripture goith fro the<sup>u</sup> hed to the body, either<sup>v</sup> fro the body to the heed, and natheles it goith not away fro oon and the same persone, for whi oo persone spekith in Isaie, “he<sup>w</sup> settide a myter to me as “to<sup>x</sup> a spouse, and he onouride<sup>y</sup> me as a spousesse with an<sup>z</sup> ournement.” And natheles it is to vndirstonde what of these tweyne acoordith<sup>a</sup> to the heed, that is, Crist, and what acordith to the body, that is, hooly chirche, for whi a myter acordith to Crist, which is the spouse, and an<sup>b</sup> ournement acordith to hooly chirche, which is the spouse<sup>c</sup> of Crist. The secunde reule, as Tyconye seith, is of the bodi of Crist, which bodi is departid into tweyne, but ceertis this bodi of Crist ouzte not be<sup>d</sup> clepid so, for treuly it is not the bodi of Crist, which shal not be with him withouten ende, but it schal be seid of the veri bodi and of the medlid body of Crist, either<sup>e</sup> of the veri bodi and feyned<sup>f</sup> body of Crist; for whi ypocritis schulen be seid to be not with Crist, not oonly withouten ende, but also now, thou<sup>g</sup> thei seemyn to be in the chirche of Crist. Wherfor this reule myzt be clepid thus,

<sup>b</sup> fullyng β. <sup>c</sup> Om. βζ. <sup>d</sup> the profetis ε. <sup>e</sup> large- <sup>u</sup> Om. ε. <sup>v</sup> or ζ. <sup>w</sup> the profete he ζ. <sup>x</sup> Om. ζ.  
nessis ζ. <sup>f</sup> wlappinge ζ. <sup>g</sup> wheron ζ. <sup>h</sup> Om. a. <sup>y</sup> ournede ζ. <sup>z</sup> Om. η. <sup>a</sup> acorden ζ. <sup>b</sup> Om. β.  
<sup>i</sup> lernest β. <sup>k</sup> knewist β. <sup>l</sup> scripture ε. <sup>m</sup> or ζ. <sup>c</sup> spousesse ζ. <sup>d</sup> to be a pr.m. εζ. <sup>e</sup> or ζ. <sup>f</sup> of the  
<sup>n</sup> Om. a. <sup>o</sup> Om. ε. <sup>p</sup> spouse β. bodi or spousesse ζ. <sup>g</sup> feynid ε.  
<sup>q</sup> Om. ε. <sup>r</sup> Om. β. <sup>s</sup> Om. ζ. <sup>t</sup> seid Crist ζ.

† the first is?

mynde, that his fleisch was woundid and crueified for us. For whanne manye sentencis ben vndirstonden of the same wordis of holi writ, thou<sup>g</sup> thilk sentence be hid, which he that wroot vndirstood, no perel is, if ech of sentencis may be preued bi the othere placis of holi scripturis for to aorde to treuthe; for withouten doute the Spirit of God, that spak bi writ of that scripture, bifore si<sup>g</sup> and purueiede, that this trewe sentene schulde come to mynde of the redere or herere. For what myzte be proued of God largelier or plenteuouslier in Goddis spechis, than that the same wordis ben vndirstonden in manye maners, whiche othere scripturis of God, of as greet auctorite, preuen<sup>f</sup>? Austyn there in the thridde book. Auetouris of holi writ vsen mo figuris thanne gramariens moun gesse, whiche reden not the figuris of holi writ. Seuene rulis ben sett to vnderstonde holi writt azens aduersaries; ‘is first<sup>†</sup> of oure Lord Jesus Crist and of his bodi, that is, veri cristen man. Bi this rule oo persone of the heed and bodi, that is, of Crist and of holi chirehe, is schewid to vs; for it is not seid veynli for feithful men, “ze ben the “seed of Abraham,” sithen oon holi seed is of Abraham, that is, Crist. Doute we not, whanne speche of scripture passith fro the heed to the bodi, or fro the body to the heed, and netheles it passith not from oon to<sup>g</sup> the same persoones, for oo persone spekith, sei yng, “God sette on me, as on a spouse, and he

<sup>f</sup> of prouen λ.

<sup>g</sup> of λ.

that it were seid of the medlid chirche, that<sup>g</sup> is, that comprehendith chosen men to blisse, and also ipocritis, that schulen be dampned. And this reule axith a waking either<sup>h</sup> diligent redere; whanne it spekith of other men, it semith to speke now as to the same men to whiche it spac bifore, either<sup>k</sup> it seemith to speke of<sup>l</sup> the same men, whanne it spekith of othere men; as if oo body be of euer either, for temporal medlyng, and for comynnyng of sacramentis. To this reule it<sup>m</sup> perteyneth, that the chirche seith in Songis, "I am blac" and fair as the tabernaclis of Cedar, as<sup>n</sup> the skynnes of Salomon;" the chirche seide that sche is euer either, for temporal vnite withinne oo net of goode fischis and of yuel fischis<sup>o</sup>; for whi the tabernaclis of Cedar parteynen to Ismael, that schal not be eir with the sone of the free wijf. The thridde reule is of byheestis and of<sup>p</sup> lawe; this reule may be seid also of the spirit and lettre; it<sup>q</sup> may be seid also of grace and of comaundement; and Tyconie erride in seyinge, that werkis ben 3ouen of God to vs for meryt of feith, but feith it silf is so of vs, that it is not of God to vs. The iiij. reule is of al and of party, whanne summ of a thing is set for al, eithir<sup>r</sup> azenward al is set for a party. The v. reule is of tymes, and this is bi a figure clepid synodoches, whanne a<sup>s</sup> part is set for al, either<sup>t</sup> al is set for oo<sup>u</sup> part. Oon euangelist seith, that it was don aftir viij.<sup>v</sup> daies, whanne the face of Crist schynede as the sunne, and another gospeler seide<sup>w</sup>, that it was don aftir vj. daies; euer either my3te not be soth, that is seid of the noumbre of daies, no but he that seide aftir viij. daies be vndirstonden to haue sett for the hool day the last part of the day, sithen Crist bifore seide it to come, and to haue set for the hool day the first part of the day, in whiche<sup>x</sup> he schewith, that the appering of Cristis face was fully don; and<sup>y</sup> that he that seide aftir vj. daies, rekynede<sup>yy</sup> alle the hool daies and the myddil daies, and noon other. Bi this kynde of speche, bi which kinde al is singnified by a part, thilk questioun of Cristis rising azen is asoiled; the laste part of the day, wherinne Crist suffride deth, is taken for al the day with the ny3t passid bifore, and the first part of Sunday<sup>z</sup>, in whos morewitide he roos azen, is taken for al Sunday<sup>z</sup> and the ny3t bifore goynge; and the Sabot with the<sup>a</sup> hool ny3t bifore goynge is al hool<sup>b</sup> day and ny3t. If these ny3tis and daies be not taken thus, ther moun not be iij. daies and iij. ny3tis, in whiche he bifore seide, that he schulde be in the herte of erthe<sup>c</sup>. Also this reule of tymes is taken for lawful noumbis, as ben vij. x. and<sup>d</sup> xij. and suche moo, for ofte suche noumbis ben sett for al tyme, as this that Dauith seith, "seuen sithis in the day I seide preysing, either<sup>e</sup> herying, to thee," is noon<sup>f</sup> othir thing

<sup>g</sup> or bodi that ζ. <sup>h</sup> or ζ. <sup>i</sup> or diligent ε. <sup>j</sup> Om. ε. which ε. <sup>y</sup> Om. ζ. <sup>yy</sup> rekenynge ε. <sup>z</sup> the sun-  
<sup>k</sup> or ζ. <sup>l</sup> now as to β. <sup>m</sup> Om. ζ. <sup>n</sup> and as ζ. day ζ. <sup>a</sup> alle the ζ. <sup>b</sup> an hool ε. the hool ζ. <sup>c</sup> the  
<sup>o</sup> Om. β. <sup>p</sup> Om. ε. <sup>q</sup> and ε. <sup>r</sup> or ζ. <sup>s</sup> o ζ. erthe βεζ. <sup>d</sup> Om. ε. <sup>e</sup> or ζ. <sup>f</sup> no ζ.  
<sup>t</sup> or ζ. <sup>u</sup> a εζ. <sup>v</sup> vj. an pr. m. <sup>w</sup> sieth εζ. <sup>x</sup> the

"ournede me as a spouse with ournement;" And netheles it is to vndirstonde, whiche of these accordith to the heed, that is, Crist, and whiche to the bodi, that is, holi chirche. The secunde rule is of Cristis bodi, partide in tweye parties, as Tyconye seith, which truli ou3t not be clepid so, for truli the ilke is not the bodi of the Lord, whiche schal not be in to withouten eende in blis, but it is to be seid of the veri bodi of the Lord and of the medlid bodi, or veri bodi and feyned; for not oonli withouten eende, but now also ypocritis schulen not be seid to be with the Lord withouten ende, thou3 thei seme to be in his chirche. Therefore this rule my3t be seid of the medlid chirche. This rule askith a wakyng redere, whanne holi writt spekith to othere men as to the same to which it spekith bifore, or whanne it semeth to speke of the same men, and netheles spekith of othere, as oo bodi be of hem boothe for temporal medling and comunyng of sacramentis. The thridde rule is of bibeestis and lawe, which may be of spiritis and of lettre, or of grace and of maundementis. The fourthe rule is of spice and of kynde, that is of part and of al the hool thing, of the which<sup>h</sup> the part is. The fifthe reule is of tymes, that is bi figure synadochie, whanne al is vndirstonden bi part, or part vndirstonden bi al. In this maner Crist is seide to haue leie deed in the sepulcre thre daies and thre ny3tis; the laste part of Good Friday is set for al the<sup>i</sup> day, and the firste part of Sunday, and the Saturday al ful. Or this reule of tymes is vndirstonden of noumbis,

<sup>h</sup> fleisch κ.<sup>i</sup> that λ.

*The vij. reule  
of recapitula-  
coun.*

than this, "his herying be euere in my mouth." Also bi an c. and xliii.<sup>g</sup> in Apoç. is singnefied the vniuersite, either<sup>h</sup> al the multitude, of seintis. The vi. reule is of recapitulacoun, either<sup>h</sup> rehersing a thing don bifore, not in ordre, as it is sett; for whi summe thingis ben seid so, as if 'tho suen<sup>i</sup> in the ordre of tyme, either<sup>k</sup> ben teld bi contynnyng of thingis, that is, that ben ioyned next togidere, whanne the<sup>l</sup> telling is clepid aȝen preuyly to the formere thingis, that weren left out; and if men vndirstonden not such seying bi this reule, thei erren; as in Genesis it is seid, "God plauntide paradys in Eden, at the eest, and settide "there the man that he foormyde, and God brouȝte forth<sup>m</sup> ȝit of erthe<sup>n</sup> ech fair tre," etc.; this is seid bi recapitulacoun. In lyk maner there "the lond was of oo lippe," that is,

*The vij. reul is  
of the deuil  
and of his body.*

speche, it is seid bi recapitulacoun. The vij. reule is of the deuil and of his bodi, for he is heed of alle wickide men, that ben his body in a manere, and schulen go with him in to the<sup>o</sup> turment of euerlasting fije, as Crist is the<sup>p</sup> heed of hooly chirche, which<sup>q</sup> is his body, and schal be with hym in rewme<sup>r</sup> and glorie<sup>s</sup> euerlastinge. Also thei that haue<sup>t</sup> lykinge for<sup>u</sup> to studie in holy writ, schulen<sup>v</sup> be chargid, that thei kunne the kyndis and maners<sup>w</sup> of spekingis in holy scriptures; and thei that perseyue diligently and holde wel in mynde, hou a thing is wont to be seid in holy scripturis. Also that is souereyn help<sup>ww</sup> and moost nedful, preie<sup>x</sup> thei, that God ȝeue to hem the veri vndirstonding<sup>y</sup> of holy scripture, for thei reden in the scripturis, aboute whiche thei ben studious, that God ȝeue<sup>z</sup> wisdom, and kunnyng, and vndirstonding of his face, that is, ȝifte and grace. Also if her stodie is don with meeknesse, and loue of cristen lore, it is of God. Austyn writith al this in the iij. book of Cristen Teching, aboute the myddil, and in the ende. Isidre, in the j. book of Souereyn Good, touchith these reulis schortliere, but I haue hym not now, and Lyre, in the bigynnyng of the bible, touchith more opynly these reulis, but I haue him not now, and Ardmacan, in the bigynnyng of his book *de Questionibus Armenorum*, ȝeue<sup>z</sup> many goode groundis to vndirstonde holy scripture to the lettre, and goostly vndirstonding also, but I haue him not now. Also no thing may seme to<sup>a</sup> be wijsere, no thing of more eloquence, than is

*Austyn and  
Ysidre.*

*Of comenda-  
coun of scrip-  
ture bi Austyn.*

hooly<sup>b</sup> scripture, and the autours therof, that weren enspijrid of God. And thei ouȝten not to<sup>c</sup> speke in other manere than thei diden, and the prophetis, and moost Amos, weren ful eloquent, and seint<sup>d</sup> Poul waas ful eloquent in his pistlis. Also<sup>e</sup> the autours of hooly scripture spaken derkly<sup>f</sup>, that the preuyteis therof ben hid fro<sup>g</sup> vnfeithful men, and goode men ben exercisid, either<sup>h</sup> ocupied, and that in expounnyng hooly<sup>i</sup> scripture thei haue a newe

<sup>g</sup> xliiiij. ζ. <sup>h</sup> or ζ. <sup>i</sup> thei sieden ζ. <sup>k</sup> or ζ. <sup>l</sup> Om. ζ. <sup>m</sup> Om. ζ. <sup>n</sup> the erthe ηη. <sup>o</sup> Om. ελ. <sup>p</sup> Om. ζ. <sup>q</sup> the weche β. <sup>r</sup> the rewme ζ. <sup>s</sup> in glorie β. <sup>t</sup> han ζ. <sup>u</sup> Om. εζ. <sup>v</sup> schulde ζ. <sup>w</sup> the maners ζ. <sup>ww</sup> helthe ε. <sup>x</sup> and prei ζ. <sup>y</sup> wisdom and vndirstondyng ζ. <sup>z</sup> ȝeue ηη. <sup>a</sup> to me to βζη sec.m. <sup>b</sup> hooly writt or hooly ζ. <sup>c</sup> Om. β. <sup>d</sup> Om. ζ. <sup>e</sup> And ζ. <sup>f</sup> ful derkli ε. <sup>g</sup> to ελ. <sup>h</sup> or ζ. <sup>i</sup> of holy ζ.

as vij. x. or xij. and suche othere, whiche noumbis ben sett sumtyme for al tyme, as "seuene sithis in "the day Lord I seide preisyng to thee," is no thing ellis than this, "Goddis preisyng is euer<sup>k</sup> in my "mouth;" also in the Apocalipis, bi an hundrid fourty and foure is signifiede al the vniuersite of seyntis. The sixte reule is of recapitulacion; summe thingis doon bifore ben seide, as if thei suen in ordre of tyme, or ben teld in next suyng of thingis, whanne the tellyng is pryuyli clepid aȝen to the formere thingis that weren left. If scripture be not vndirstonden bi this reule, errour is gendrid, as in Genesis, "God plauntid paradise in Eden at the eest, and sette there man whom he foormede; and ȝit God "brouȝt forth ech faire tre of the erthe;" that is seid bi recapitulacion or rehersing of thing doon bifore. Also there, "in the lond was oo langage," is recapitulacion. The seuenthe reule is this, of the deuil and his bodi, for he is heed of al vnpytous, that ben his bodi in sum maner, that schulen go with him in to turment of euerlastyng fire; as Crist is heed of holy chirche, that is his bodi, that schal be with him in the rewme and glorie euerlastyng. Also in the eende of that book Austyn seith, "studiers of holi scripture schulden kunne the kynde of spekyngis in holi scripturis, and take heed, and holde in mynde in "what maner a thing is wont to be seide in hem, and also, that is souereyn and moost nedeful, preie thei "that thei vndirstonde, for the Lord ȝeue<sup>z</sup> wisdom<sup>l</sup>, and vndirstondyng and kunnyng is of him." Al

<sup>k</sup> euer more λ.

<sup>l</sup> ȝeue<sup>z</sup> vs λ.

grace, diuerse fro the first autouris. Austin, in the bigynnyng of the iiij. book of Cristen Teching. Also, as the litle richessis of Jewis, whiche thei baren away fro Egipt, weren in<sup>k</sup> comparisoun of richessis<sup>l</sup> which thei hadden aftirward in Jerusalem, in the tyme of Salomon, so greet is the prophitable kunnyng of filosoferis bookis, if it is comparisouned to the kunnyng of hooly scripturis<sup>m</sup>; for whi what euer thing a man lernith withouten hooly writ, if the thing lerned<sup>n</sup> is veyn, it is dampned in holy writ, if it is prophitable, it is foundid there. And whanne a man fyndith theere alle thingis whiche he lernyde profitably in other place<sup>nn</sup>, he schal fynde myche more plenteuously tho thingis in hooly scripture, whiche he lernede neuere in other place, but ben<sup>o</sup> lerned oonly in the wondirful hiznesse and in the wondirful meeknesse of hooly scripturis. Austin seith this in the ende of ij<sup>p</sup>. book of Cristen Teching. Also hooly scripture<sup>q</sup> conteyneth al prophitable treuthe, and alle othere sciencis preuyly in the vertu of wittis, either<sup>r</sup> vndirstondingis, as wyne<sup>s</sup> ben conteyned in grapis, as ripe corn is conteyned in the seed<sup>t</sup>, as bowis ben conteyned in the rootis, and as trees ben conteyned in the kernels. Grostede, in a sermoun *Premonitus a Grostede. venerabili patre*. Also hooly scripture wlatith sofymys, and seith, he that spekith sofistically, either<sup>u</sup> bi sofymys, schal be hatful, and he schal be defraudid in ech<sup>v</sup> thing, as the wijse man seith in xxxvij.<sup>w</sup> c. of Ecclesiastici. If filosoferis, and moost the disciplis of Plato, seiden eny treuthis, and prophitable to oure feith, not<sup>x</sup> oonly tho treuthis owen not to be dred, but also tho schulen be calengid into<sup>y</sup> oure vs, eithir<sup>z</sup> profijt, fro hem, as fro vniust possessouris. And as Jewis token, bi autorite of God, the gold, and syluer<sup>a</sup>, and clothis of Egipcyans, so cristene men owen to take the trewe seyingis of filosoueris, for to worschippe oo God, and of techingis of vertues, whiche treuthis the filosoueris founden not, but diggeden out of the metals of Goddis puryaunce, which is sched euery where. So dide Ciprian, the swettest doctour and moost blessid martir, so diden Lactancius, Victorinus, and Illarie, and Greekis withoute noubre. Austin in ij.<sup>b</sup> book of Cristen Teching. Bi these reulis of Austin and bi iiij.<sup>c</sup> vndirstondingis of<sup>d</sup> hooly scripture, and bi wijs knowing of figuratijf spechis, with good lyuyng and meeknesse, and stodyng of the bible, symple men moun sumdel vndirstonde the text of holy writ, and edefie myche hemself and other men; but for Goddis loue, 3e symple men, be<sup>e</sup> war of pride, and veyn iangling and chyding in wordis azens proude clerkis of scole and veyn religions, and answee 3ee mekely and prudently to enemyes of Goddis lawe, and preie 3e hertly for hem, that God of his greet mercy 3eue to hem very knowing of scripturis, and meeknesse, and charite, and eue be 3e redy, what euer<sup>f</sup> man techith eny treuthe of God, to take that meekely, and with greet thankingis to God; and if eny man in erthe, either<sup>g</sup> aungel of heuene, techith<sup>h</sup> 3ou the contrarie of holy writ, either<sup>i</sup> eny thing azens resoun and charite, fle<sup>k</sup> fro him in that, as fro the foul deuell<sup>l</sup> of helle, and holde 3e stedfastly to lijf and deeth the treuthe and freedom of the hooly<sup>m</sup> gospel of Jhesu Crist, and take 3e mekely mennis seyingis and lawis, onely<sup>n</sup> in as myche as thei acorden with holy writ and good conscience, and noo ferther, for lijf neither<sup>o</sup> for deth.

To vndirstonde  
holy writ, and  
of derk spechis  
in holy scrip-  
ture.

<sup>k</sup> litil in ζ. <sup>l</sup> riches ε. <sup>m</sup> scripture β. <sup>n</sup> lered β. <sup>z</sup> or ζ. <sup>a</sup> Om. ε. <sup>b</sup> the secunde ζ. <sup>c</sup> the iiij. ζ.  
<sup>nn</sup> placis ι. <sup>o</sup> thei ben ζ. <sup>p</sup> the ij. εζ. <sup>q</sup> writ ζ. <sup>d</sup> in ζ. <sup>e</sup> be 3e β. <sup>f</sup> Om. εζ. <sup>g</sup> or ζ.  
<sup>r</sup> or ζ. <sup>s</sup> vynes ζ. <sup>t</sup> eeris ζ. <sup>u</sup> or ζ. <sup>v</sup> euery β. <sup>h</sup> teche ζ. <sup>i</sup> or ζ. <sup>k</sup> fleeth ζ. <sup>l</sup> fend ε. <sup>m</sup> Om. ζ.  
<sup>w</sup> xxvij. β. the xxxvij. εζ. <sup>x</sup> and not ζ. <sup>y</sup> to ζ. <sup>n</sup> Om. ζ. <sup>o</sup> ne ζ.

this seith Austyn in the thridde book of Cristen Doctryne. Auctouris of holi scripture speken derkli, that prudentli mysteries ben hid fro vnpiteuous men, and good men ben excercisid, and in expounnyng it haue grace vnlijk to the firste auctouris of holi writt. Austyn in the firste book of Cristen Doctryne. Therefore seynt Gregori seith in the xxix. book of Morals, the vij. chapter, that wordis<sup>m</sup> ben as piement and precious spiceris; hou myche spicerie is more powned, bi so myche vertu is encreesid in piement, so hou myche we pownen more Goddis spechis in expownyng, bi that we heeryng, as drinkyng, ben more holpen. MS. Harl. 6333. *Prefixed to the New Testament.*

<sup>m</sup> Goddes wordes λ.



## CAP. XIII.

*Of vii. reulis  
of Austyn.*

Also holy scripture is betere knowen bi licnesses<sup>p</sup> and bi derknessis<sup>q</sup>; it doth away anyes, and we owe to<sup>r</sup> thenke and bileue, that the thing that is writen in holy scripture, þhe, thouȝ it be hid, either<sup>s</sup> not knowen, is betere and trewere than that<sup>t</sup> we moun vndirstonde bi vsself<sup>u</sup>; and worschipfully and heelfully the Holy Goost mesuride so holy scripturis, that in opyn placis he settide remedie to oure hungir, and in derk placis he wipte away anoies; for almost no thing is seyn in tho derknessis, which<sup>v</sup> thing is not founden seid<sup>w</sup> ful pleyly in other placis. Therefore bifore<sup>x</sup> alle thingis it is nedeful, that a man be conuertid bi Goddis drede, and be mylde bi pite, either<sup>y</sup> cristen religioun; and that he azensie not hooly scripture, wher it be vnderstonden, thouȝ it smyte eny synnes of oure, whether it be not vndirstonden, as if we moun vndirstonde betere<sup>z</sup>, either<sup>a</sup> comaunde, either<sup>a</sup> teche betere. Be the ȝifte of drede and of pitee, me comith to degre<sup>b</sup> of kunnyng, for whi ech fructuous man of hooly scripturis exercisith himself in this thing, and to fynde noon<sup>c</sup> other thing in tho, than for to loue God for God himself, and for to loue his neizebore for God. Thanne thilke drede, bi which he thenkith on Goddis dom, and thilke pite, bi which he must nedis bileene and ȝeue stide to autorite of holy bookis, compellith hym to beweyle hymself, for whi this kunnyng of good hope makith a man not to<sup>d</sup> auaunce<sup>e</sup> himself, but biweile himself; and bi this affeccoun, either<sup>ee</sup> good wille, he geetith with besy preieris the coumfort of Goddis help, that he be not broken bi dispeir; and<sup>f</sup> he bigynneth to be in the fourthe degre of goostly strengthe, in whiche he hungrih and thirstith riȝtfulnesse; thanne in the v. degre, that is, in the counceyl of mercy, he purgith the soule, that makith noise and vnrestfulnesse of coueitise of erthly thingis; and thanne he dispisith filthis of soule, and louith God and neizeboris, ȝhe enemyes; bi this he stizith to<sup>g</sup> the vj. degre, where he purgith<sup>h</sup> the iȝe of soule<sup>i</sup>, bi which iȝe God may be seyn, as myche as he may be seyn of hem that diȝen to this world, as myche as thei mowen; for in so myche thei seen God in her soule, thourȝ feith and loue, hou myche thei diȝen to this world; and in<sup>k</sup> as myche as thei leuyn to<sup>l</sup> this world, thei seen not God; and in this degre, wherinne a man diȝith to the world, he neither preferrith, neither makith euene himself, neither<sup>m</sup> his neizebore, with the treuthe of hooly writ; therefore this hooly man schal be so symple and clene of herte, that neither for plesaunce of men he be drawe away fro treuthe, nether<sup>n</sup> bi cause to eschewe eny harmys of<sup>n</sup> himself, that ben contrarie to this lijf<sup>o</sup>, such a child stizith to verey wisdom, which is the laste and the vij., which he vsith in pees and in<sup>oo</sup> reste. Seint Austyn seith al this in the bygynnyng of the ij. book of Cristen Tching. Heere is a blissid entring bi these vij. vertues to the kunnyng of holy scripture in this lijf, to haue here<sup>p</sup> reste of soule, and aftirward ful reste of bodi and soule in heuene, withouten ende. Alas! what don proude and coueitouse wrecchis at hooly scripture, that seeken the world and fleschly eese, and wolen not conuerten hem fro these cursidnessis<sup>q</sup>; thei disseyuen hemself, and the puple that gessen hem wijse men, whanne thei ben opyn foolis; and maken hemself deppere dampned, and other men also that suen her folye, and blasfemyn God. Thes worldly foolis schulden wite, that hooly lijf is a<sup>r</sup> launterne to bringe a man to very kunnyng, as Crisostom seith, and the drede and loue of God is the<sup>s</sup> bigynning and perfeccioun of kunnyng and wijsdom; and whanne these fleschly apis and worldly moldewerpis han neither the bigynnyng of wijsdom, neither<sup>t</sup> desyren it, what doon thei at hooly scripture, to schenschiþe of hemself and of othere men? As longe as pride and coueitise of<sup>u</sup> worldly goodis and<sup>v</sup> onouris<sup>w</sup> is rootid in her herte, thei maken omage to Satanas, and offren to him bothe bodi and soule, and al her witt and fynding. Such foolis schulden thenke, that

*In the ii. book  
of Cristen Tching.  
The comendacoun  
of good  
lijf.*

<sup>p</sup> licnes βζ. <sup>q</sup> derknes β. <sup>r</sup> Om. βη sec. m. <sup>s</sup> or ζ. <sup>g</sup> in to ζ. <sup>h</sup> purgid ζ. <sup>i</sup> the soule ζ. <sup>k</sup> Om. β.  
<sup>t</sup> that that β. <sup>u</sup> ouresilf ζ. <sup>v</sup> the weche β. <sup>w</sup> Om. ζ. <sup>l</sup> in βει. <sup>m</sup> ne ζ. <sup>n</sup> to ει. <sup>o</sup> Om. ζ. <sup>oo</sup> Om. ι.  
<sup>x</sup> bi ζ. <sup>y</sup> of ζ. <sup>z</sup> Om. ζ. <sup>a</sup> or ζ. <sup>b</sup> the degre βεζι. <sup>p</sup> Om. ζ. <sup>q</sup> this cursednes β. <sup>r</sup> as a β. <sup>s</sup> Om. β.  
<sup>c</sup> no ζ. <sup>d</sup> Om. ζ. <sup>e</sup> auaunte εηι. <sup>ee</sup> or ζ. <sup>f</sup> Om. ει. <sup>t</sup> ne ζ. <sup>u</sup> Om. ζ. <sup>v</sup> and coueitise and ζ. <sup>w</sup> onour ει.

wijsedom schal not entre into an yuel willid soule, neither schal dwelle in a body soget to synnes; and Jhesu Crist seith, that the fadir of heuene hijdith the preuytees of hooly scripture fro wijse men and prudent, 'that is wijse men and prudent<sup>x</sup> to the world, and<sup>y</sup> in her owne sijt, and schewith tho to meke men; therfore worldly foolis, do 3e first penaunce for 3oure synnes, and forsake<sup>z</sup> pride and coueitise, and be 3e meke, and drede 3e God in alle thingis, and loue<sup>a</sup> him ouer alle other thingis, and 3oure neizboris<sup>c</sup> as '3oure self<sup>d</sup>; and *Hou bi good lijf men cometh to vnderstand- ing of scrip- ture.* thanne 3e schulen profite in stodie of hooly writ. But alas! 'alas! alas<sup>e</sup>! the moost abomynacoun that euer was herd among cristen clerkis is now purposid in Yngelond, bi worldly clerkis and feyned religiouse, and in the cheef vniuersitee of oure<sup>f</sup> reume, as manye trewe men tellen with greet weyleng. This horrible and deuellis cursednesse is purposid of Cristis enemyes and traytouris of alle cristen puple, that no man schal lerne dyuynite, neither<sup>g</sup> hooly writ, no but he that hath doon his fourme in art, that is, that hath<sup>h</sup> comensid in art, and hath ben regent tweyne 3eer aftir; this wolde be ix. 3eer either<sup>i</sup> ten bifore that he lerne hooly writ, aftir that he can comunly wel his gramer, thou3 he haue a good witt, and traueile ful soore, and haue good fynding ix. either<sup>k</sup> x. 3eer aftir his gramer. This semith vtirly the deuellis purpos, that fewe men either<sup>k</sup> noon schulen<sup>l</sup> lerne and kunne Goddis lawe; but God seith bi Amos, on thre greete trespasis of Damask and<sup>m</sup> on the iiij., "I schal not conuerte him;" where Jerom seith, the firste synne is to thenke yuelis, the ij. synne is to consente<sup>n</sup> to weyward thou3tis, the iij. synne is to fille in werk, the iiij. synne is to do not penaunce aftir the synne, and to plese himself in his synne; but Damask is interpretid drinkynge blood<sup>o</sup>, either<sup>p</sup> birling blood. Lord! whether<sup>q</sup> Oxunford drinke<sup>r</sup> blood *War Oxunforde of sodomie, with other synnes!* and birlith<sup>s</sup> blood, bi sleeinge of quyke men, and bi doinge of sodomye, in leesinge a part of mannis blood, wherbi a chijld myte be fourmed, deme thei that knowen; and wher Oxunforde drinke blood of synne, and stirith othere men of the lond to do synne, bi booldnesse off clerkis, deme thei iustly, that seen it at ize<sup>t</sup>, and knowen bi experiens. Loke now<sup>v</sup> wher<sup>v</sup> Oxunford is in thre horrible synnes and in the fourthe, on which God restith not til he punsche it. Sumtyme children and 3unge men arsisitris<sup>w</sup> weren deuout and clene as aungels, in comparisoun of othere, now men seyn thei ben ful of pride and leccherie, with dispitouse oothis, needles and false, and dispising of Goddis heestis; sumtyme cyuylians and canonistis<sup>x</sup> weren deuout, and so bisy on her lernyng, that they tooken ful litil reste of<sup>y</sup> bed, now men seyn that thei ben ful of pride and nyce aray, enuye, and coueitise, with leccherie, glotonie<sup>yy</sup> and ydilnesse; sumtyme dyuynys<sup>z</sup> weren ful hooly and deuout, and dispisiden outtirly the world, and lyueden as aungels in meeknesse, clenness<sup>zz</sup>, souereyn<sup>a</sup> chastite, and charite, and tau3ten treuly Goddis lawe in werk and word; now men seyn, thei ben as deligat of hir mouth<sup>aa</sup> and wombe, and as coueitouse as othere worldly men, and<sup>b</sup> flateren, and maaken leesingis in preching, to eschewe bodyly persecuscoun, and to gete benefices. The firste grete synne is generally in the vniuersite, as men dreden and seen at ize; the ij. horrible synne is sodomye and strong mayntenaunce thereof, as it is known to many persones of the reume, and at the laste parlement. Alas! dyuynys<sup>bb</sup>, that schulden passe othere men in clenness and hoolynesse, as aungels of heuene passen freel men in 'vertues, ben<sup>c</sup> moost sclaudrid of this cursid synne azens kynde. The iij. horrible synne is symonie, and forswering in the semble hous, that schulde be an hous of rijtfulnesse and hoolynesse<sup>d</sup>, where yuelis schulde<sup>e</sup> be redressid; this symonie with portenauncis<sup>f</sup> thereof is myche worse and more abomynable than bodily sodomye. 3it on these thre abomynacouns God wolde graciously conuerte clerkis, if thei wolden do very penaunce, and 3eue hem hooliche

<sup>x</sup> Om. βε. <sup>y</sup> Om. βζ. <sup>z</sup> forsaketh ζ. <sup>a</sup> loue 3e β. <sup>v</sup> wether β. <sup>w</sup> arsitris β. artitars ε. arsetris ζη sec.m.  
<sup>loueth</sup> ζ. <sup>c</sup> neizbore ζ. <sup>d</sup> 3ou self ε. <sup>e</sup> Om. β. <sup>x</sup> canonisteis βε. <sup>y</sup> on ε. in ι. <sup>yy</sup> and glotonie ι.  
<sup>f</sup> this β. <sup>g</sup> ne ζ. <sup>h</sup> he hath ζ. <sup>i</sup> 3ee ethir β. or εζ. <sup>z</sup> diuinours βζ. <sup>zz</sup> and clenness ι. <sup>a</sup> and souereyn ι.  
<sup>k</sup> or ζη sec.m. <sup>l</sup> schuldou β. schuld ζ. <sup>m</sup> but ζ. <sup>aa</sup> mouthis ζ. <sup>b</sup> Om. ζ. <sup>bb</sup> that dyuynis ι. <sup>c</sup> werkis  
<sup>n</sup> asente ζ. <sup>o</sup> Om. ε. <sup>p</sup> or ζ. <sup>q</sup> where εζη. <sup>d</sup> of holynes β. <sup>e</sup> shulen ε.  
<sup>r</sup> drinkith εζ. <sup>s</sup> birle β. <sup>t</sup> the ize ζ. <sup>u</sup> thou β. <sup>f</sup> the portenaunce β. the portenauncis ζ.

to vertues; but on the iiij. most<sup>s</sup> abomynacoun purposid now to letten Cristen men, 3he prestis and curatis, to lerne freely Goddis lawe, til thei han<sup>h</sup> spendid ix. 3eer either<sup>i</sup> x. at<sup>k</sup> art, that conprehendith many strong<sup>l</sup> errouris of hethene men azens Cristen bileeue, it seemith wel that God wole not<sup>m</sup> ceese of veniaunce, til it and othere ben punschid soore; for it seemith that worldly clerkis and feyned relygiouse don this, that symple men of wit and of fynding knowe not Goddis lawe, to preche it generaly azens synnes in the reume. But wite 3e, worldly clerkis and feyned relygiouse, that God bothe can and may, if it lykith hym, speede symple men out of the vniuersitee, as myche to kunne hooly writ, as maistris in the vniuersite; and therefore no gret charge, thou3 neuer man of good wille be poisend with hethen mennis errouris ix. 3eer either<sup>n</sup> ten, but euere lyue wel and stodie hooly writ, bi elde doctouris and newe, and preche treuly and freely azens opin synnes, to his deth. See therfore what Jerom seith on Amos, God bifore seith<sup>nn</sup> yuels to<sup>o</sup> comynge, that men heere, and<sup>p</sup> amende himself, and be delyuered fro the perel nei3inge, either<sup>q</sup> if that thei dispisen, thei ben punschid iustiliere; and God, that bifore seith peynes, wole not punsche men that synnen, but that thei be amendid. Jerom seith this in the 'ende of the<sup>qq</sup> j. book of Amos. God, for his gret mercy, graunte, that clerkis here the greet veniaunce manasid of God, and amende himself treuly, that God punsche not hein; for if thei amenden not himself, thei ben eretikis maad hard in her synnes; but see what Jerom seith azens eretikis, and in comendinge of hooly scripture; he seith thus on Amos, "Eretikis that seruen " the wombe and glotonye, ben clepid riztfully fattest kyin, either<sup>r</sup> kyin ful of schenschipec." " We owen to<sup>s</sup> take hooly scripture on<sup>t</sup> thre maneris; first, we owen vndirstonde<sup>u</sup> it bi the " lettre, and do alle thingis that ben comaundid to vs therinne; the ij. tyme bi allegorie, " that is, goostly vndirstonding; and in the iiij. tyme bi blisse<sup>v</sup> 'of thingis<sup>w</sup> to<sup>x</sup> comynge." Jerom seith this in the ij. book on Amos, and in iiij.<sup>y</sup> c. of Amos. Natheles for Lyre cam late to me, see what he seith of<sup>z</sup> the vndirstonding of holy scripture; he writith thus on<sup>a</sup> the ij. prologe on the bible, "Joon seith in v.<sup>b</sup> c. 'of Apoc.<sup>c</sup> 'I sy3 a book written withinne " and withouteforth in the hond of the sittere on the trone; this book is holy scripture, " which is seid written without forth, as<sup>d</sup> to the literal vndirstonding, and withinne, as to " the<sup>e</sup> preuy and goostly vndirstonding;" and in the j. prologe he declarith iiij. vndirstond- ings of hooly writ<sup>f</sup> in this manere, "Holy writ hath this specialte, that vndir oo lettre it " conteyneth many vndirstondings, for the principal autour of hooly writ is God himself, " in whos power it is, not oonly to vse wordis to singnifie a thing as men don, but also he " vsith thingis singnefied bi wordis to singnefie other thingis; therefore bi the singnyfying " bi wordis is taken the literal vndirstonding, either<sup>g</sup> historial, of holy scripture, and bi the " singnefying which is maad bi thingis is taken the preuy, either<sup>h</sup> goostly vndirstonding, " which is thre maneres<sup>h</sup>, allegorik, moral, either<sup>i</sup> tropologik, and anagogik. If thingis " singnefied bi wordis ben referrid to singnefie tho thingis that owen to be bileeued in the " newe testament, so it is taken the sense of<sup>k</sup> allegorik; if thingis ben referrid to singnefie " tho thingis whiche we owen to do, so it is moral sense, either<sup>l</sup> tropologik; if thingis ben " referrid to singnefie tho thingis that scholen be hopid in blisse to comynge, so it is ana- " gogik sense. The lettre techith what is doon; allegorie<sup>m</sup> techith what thou owist for<sup>n</sup> to " bileeue; moral techith what thou owist for<sup>n</sup> to do; anagogic techith whedir thou owist " to go; and of these iiij. sensis, either<sup>o</sup> vndirstondings, may be set ensauple<sup>p</sup> in this " word Jerusalem; for<sup>q</sup> bi the literal vndirstonding Jerusalem singnefieth a cyte, that was " sumityme the cheef citee in the rewme of Jude, and Jerusalem was foundid first of Mel-

To lette not  
lernynge of  
Goddis lawe,  
for bi good liyf  
men comen to  
the very vndir-  
standing.

Liue declarith  
iiij. vndirstond-  
ings of scrip-  
ture.

<sup>g</sup> Om. *et.* and moost *ζη sec. m.* <sup>n</sup> haue *β.* <sup>i</sup> or *εζ.* the iiij. *ε.* on the fourthe *ζ.* <sup>z</sup> on *ε.* <sup>a</sup> in a *pr. m. ε.*  
<sup>k</sup> 3er at *βη.* <sup>l</sup> Om. *β.* <sup>m</sup> no *ζ.* <sup>n</sup> or *ζ.* <sup>nn</sup> bi- fore seeth *α.* <sup>o</sup> in *β.* <sup>p</sup> Om. *ζ.* <sup>q</sup> or *ζ.* <sup>qq</sup> Om. *α.*  
<sup>r</sup> or *εζ.* <sup>s</sup> Om. *β.* <sup>t</sup> of *β.* <sup>u</sup> to vndirstonde *βζη.* <sup>v</sup> anagogik, of blis *ζ.* <sup>w</sup> Om. *ζ.* <sup>x</sup> Om. *β.* <sup>y</sup> in b the v. *εζ.* <sup>c</sup> on the Apocalips *ζ.* <sup>d</sup> Om. *ζ.* <sup>e</sup> Om. *ζ.*  
<sup>f</sup> scripture *ζ.* <sup>g</sup> or *ζ.* <sup>h</sup> manere *βζ.* <sup>i</sup> or *ζ.* <sup>k</sup> Om. *ζη sec. m.* <sup>l</sup> or *ζ.* <sup>m</sup> allegorik *ζ.* <sup>n</sup> Om. *ε.*  
<sup>o</sup> or *ζ.* <sup>p</sup> in ensauple *β.* <sup>q</sup> Om. *ζ.*

“chisedech, and aftirward it was alargid, and maad strong bi Salomon; bi moral sense it singnefieth a feithful soule, bi which sense it is<sup>r</sup> seid in lij.<sup>rr</sup> c. of Isaie, ‘rise thou, rise thou, sette thou Jerusalem;’ bi sense allegorik it singnefieth the chirche fiztinge ajens synnes and feendis, bi which sense it is seid in xxj.<sup>s</sup> c. of Apoc., ‘I sij the hooly citee newe Jerusalem comynge doun fro heuene, as a spouse ourned to hire housbonde;’ bi sence anagogik it singnefieth<sup>t</sup> the chirche rengninge in blisse, bi this sence it is seid in iiij.<sup>u</sup> c. to<sup>v</sup> Galat. ‘thilke Jerusalem which is aboue, which is oure modir, is free; and as ensaumple<sup>w</sup> is set in oo word, so it might be set in oo resoun, and as in oon, so and<sup>x</sup> in othere<sup>y</sup>.” Lire seith al this in the firste prologe on the bible.

## CAP. XIV.

Natheles alle goostly vndirstondinges setten bifore, eithir<sup>z</sup> requyren, the literal vndir-  
standing, as the foundement; wherfore<sup>a</sup> as a bylding bowing away fro the foundement is  
disposid to falling, so a goostly expociscoun, that discordith fro the literal sense, owith to  
be arettid vnseemely and vncouenable, either<sup>b</sup> lesse seemely, and lesse couenable; and ther-  
fore it is nedful to hem, that wolen profite in the stodie of holy scripture, to bigynne at the  
vndirstanding of literal sence, moost sithen<sup>c</sup> bi the literal sense aloone, and not bi goostly  
sencis<sup>d</sup> may be maad an argument, either<sup>e</sup> preef, to the<sup>f</sup> prenyng, either<sup>g</sup> declaring, of a  
doute, as Austin seith in his Pistle to Vincent Donatiste. Seint Isidre, in the firste book  
of Souereyn Good xx.<sup>h</sup> c. settith vij. reulis to expounne hooly scripture, and summe clepen  
these reulis the keies of scripture<sup>i</sup>, for bi these reulis the vndirstanding of scripture is openid  
in many thingis<sup>j</sup>. The firste reule is of oure Lord Jhesu Crist, and of his goostly body,  
which is holy chirche, for whi for<sup>k</sup> the<sup>l</sup> knytting togidere of the heed to the body hooly  
scripture spekith sumtyme of euer either vndir oo resoun, as vndir oo persone, and passith  
fro oon to anothir, in ensaumple in lxj.<sup>m</sup> c. of Isaie it is seid, “He clothide me with clothis  
of helthe, and he compasside me with clothing<sup>n</sup> of rijtfulnesse, as a spouse maad fair with  
a coroune, and as a spousesse ourned with hire brochis;” for whi this that is seid “as a  
spouse,” etc.<sup>p</sup> is vndirstonden of Crist, and this that sueth “as a<sup>q</sup> spousesse” etc.<sup>r</sup> is vndir-  
stonden of holy chirche. Also in the j. c. of Songis it is seid, “Kisse he me with the  
cosse of his mouth, for thi tetis ben betere than wyn;” for whanne it is seid, “kisse  
he me” etc., it is the word of the spousesse desiringe to haue the spouse; and this that  
sueth, “for thi tetis,” etc. is the word of the spouse, preising the spousesse; wherfore in  
such thingis, knyt so togidere bi resoun biforeseid, a prudent redere owith to perseyue what  
accordith to the heed, and what to the body. The ij. reule is of the very body and of the  
feyned body of oure Lord Jhesu Crist, for whi hooly chirche, which<sup>s</sup> is the goostly body of  
Crist, is a nett which is not drawen jit to the brinke; therfor<sup>t</sup> it hath yuele men meddlid  
with goode men til<sup>u</sup> to the doom, in whiche these schulen be departid fro hem, and ther-  
fore in holy scripture yuele men ben preisid sumtyme with goode men, with whiche<sup>v</sup> thei  
ben medlid; as in the<sup>w</sup> xj. c. of Osee God seith thus, “Israel is a chijld, and I louede  
him;” and ajenward sumtyme goode men ben blamed with yuel men, as in j.<sup>x</sup> c. of Isaie,  
“An oxe knew his lord and an asse knew the cracche of his lord, but Israel knew not me  
and my puple vndirstood not<sup>y</sup>;” and sumtyme in the same resoun it is expressid what  
perteyneth to goode men and what to yuele men, as in j.<sup>z</sup> c. of Songis it is seid, “I am  
blac but fair, 3e doujtris of Jerusalem, as the tabernaclis of Cedar, as the skynnes of  
Salamon;” these ben the wordis of the spousesse, which for resoun of yuel men conteyned  
in the chirche, seith, “I am blac,” but for resoun of goode men it addith, “but fair;” and

*Hou the literal  
vndirstanding  
is grounde and  
foundement.*

*Isidre tellith  
vij. reulis to  
vndirstonde  
scripturis.*

<sup>r</sup> Om. a. <sup>rr</sup> the lij. <sup>u</sup> <sup>s</sup> the xxj. <sup>cc</sup> <sup>t</sup> is sygni-  
fied <sup>β</sup>. <sup>u</sup> the fourth <sup>ζ</sup>. <sup>v</sup> Om. <sup>η</sup>. <sup>w</sup> an ensaumple <sup>ζ</sup>.  
<sup>x</sup> Om. <sup>β</sup>. <sup>y</sup> another <sup>ζ</sup>. <sup>z</sup> or <sup>ζ</sup>. <sup>a</sup> for whi <sup>cc</sup>. <sup>b</sup> or <sup>ζ</sup>.  
<sup>c</sup> Om. <sup>ζ</sup>. <sup>d</sup> sence <sup>βcc</sup>. <sup>e</sup> or <sup>ζ</sup>. <sup>f</sup> Om. <sup>cc</sup>. <sup>g</sup> or <sup>ζ</sup>.  
<sup>h</sup> the xx. <sup>ζ</sup>. <sup>i</sup> scripturis <sup>cc</sup>. <sup>j</sup> maneres <sup>ζ</sup>. <sup>k</sup> Om. <sup>β</sup>.

<sup>l</sup> Om. <sup>cc</sup>. <sup>m</sup> the lxj. <sup>ζ</sup>. <sup>n</sup> clothinges <sup>cc</sup>. <sup>o</sup> of <sup>cc</sup>.  
<sup>p</sup> Om. <sup>cc</sup>. <sup>q</sup> Om. <sup>βcc</sup>. <sup>r</sup> Om. <sup>βcc</sup>. <sup>s</sup> the weche <sup>β</sup>.  
<sup>t</sup> and therfore <sup>βζη</sup>. <sup>u</sup> Om. <sup>ζ</sup>. <sup>v</sup> the whiche <sup>cc</sup>. <sup>w</sup> Om. <sup>β</sup>.  
<sup>x</sup> the j. <sup>cc</sup>. <sup>y</sup> not me <sup>β</sup>. <sup>z</sup> the j. <sup>cc</sup>.

*The same of  
Isidre.*

this that sueth, as for ensauple, “as the tabernaclis<sup>a</sup> of Cedar,” is referrid to yuele men; for whi Cedar was the sone of Ysmael, as it is seid in xxv.<sup>b</sup> c<sup>o</sup>. of Genesis, of whom Saracenus<sup>c</sup> camen forth, and this that is addid, “as the skynnes of Salamon,” is referrid to goode men. Therfore bi Salamon here is vndirstonden God himself, bi cristen expocitouris and Ebreies; and therfore the skynnes of Salamon ben seid tho with which the tabernacle<sup>d</sup> was heelid, in which tabernacle goode men worschipiden God. The iij. reule is of the spirit and of the lettre; this reule is expounned thus comunly, that the historial, either<sup>e</sup> literal sense, and the mystik, either<sup>e</sup> goostly sense, is taken vndir the same lettre, for whi the treuthe of the storie schal be holden, and natheles it schal be referrid to the goostly vndirstonding. This reule may be expounned<sup>f</sup> also in another<sup>g</sup> manere, that it be referrid oonly<sup>gg</sup> to the literal sense, as othere reulis ben; aboute which thing it is to see, that the same lettere hath sum tyme double literal sense, in ensauple<sup>h</sup> in j.<sup>i</sup> book of Paralympomyon, xvij.<sup>k</sup> c<sup>o</sup>., God seith to<sup>l</sup> Salamon, “I schal be to him in to<sup>m</sup> a fadir, and he schal be to “me into a sone;” and this to<sup>n</sup> the lettere is vndirstonden of Salomon, in as myche as he was the sone of God, bi grace in zungthe, wherfore<sup>o</sup> Nathan the prophete clepide hym, “amyable to the Lord” in ij.<sup>p</sup> book of Kingis, xij. c. Also the forseid autorite, “I schal “be to hym in to a fadir,” etc. is brouzt in of Poul in j.<sup>q</sup> c<sup>o</sup>. to Ebreis, as<sup>r</sup> seid to the lettre of Crist himself, and this is opyn bi this, that Poul bringith it<sup>s</sup> in to preue, that Crist is more than aungels; but such preuyngge may not be maad bi goostly sense, as Austin seith azens Vincent Donatiste; forsothe the forseid autorite was fillid to the lettre in Salomon, natheles lesse parfitly, for he was the sone of God oonly bi grace, but it was fillid parfitlier in Crist, that was the sone of God bi kinde; but natheles euer either expociscoun is literal outtirly. Natheles the ij. expociscoun, which is of Crist, is goostly and preuy<sup>ss</sup> in sum maner, in as myche as Salamon was the figure of Crist. The iiij. reule is of al and of part, for whi scripture passith fro oon to the tothere<sup>t</sup>, and azenward, as in xij.<sup>u</sup> c<sup>o</sup>. of Isaie, the scripture spekith first azens Babilone specially, whanne it is seid, “the birthen of Babilone,” and thanne the scripture passith to vndirstonde the word generally of al the world<sup>v</sup>, bi this that sueth, “the Lord cometh fro the hyznesse of heuene, and the vessels of his “stronge veniaunce comen, that he distroie all erthe;” aftirward the scripture turneth azen to speke azens Babilone specially, whanne it is seid, “Lo! I schal rise on zou Medeys, that “schul not seeke syluer;” for whi Darius Medey, with Cirus, his cosyn, took Babilone, and killide Baltasar, the king of Babilone, as it is seid in the<sup>w</sup> v. c<sup>o</sup>. of Daniel. The v. reule is of tymes, which reule bifallith<sup>x</sup> in iiij. maners; in oo manere bi a figure clepid synodoches, whanne a part of tyme is set for al the tyme, as it is seid in the gospel, that Crist lay thre daies in the sepulcre, and natheles the firste day and the thridde weren not hool daies. In another maner this reule bifallith for smale partys of tyme, that ben noumbred sumtyme in scripture, and sumtyme ben left out, and bi this the scripture that spekith of sum noumbre of 3eris, in manye placis, settith sumtyme moo 3eris, rekenyngge the foreseid smale partys, in another place it settith fewere 3eris, in leuyng out the smale partys. In iij.<sup>y</sup> maner<sup>z</sup> this reule bifallith<sup>a</sup>, for that the rekenyng of 3eris bigynneth in oo place at the formere terme, and<sup>b</sup> in another place at the latter teerne, as in xv.<sup>c</sup> c<sup>o</sup>. of Genesis, it was said to Abraham, that his seed schal be a pilgrym bi iiij. c. 3eer, and in xij.<sup>d</sup> c<sup>o</sup>. of Exodi it is seid of this<sup>e</sup> pilgrimage, that the dwelling of the sones of Israel in the lond of Egipt was off<sup>f</sup> iiij. c. 3eer and xxx., for the rekenyng of this more noumbre bigynneth at the tyme, in which it was seid to Abraham in xij.<sup>g</sup> c<sup>o</sup>. of Genesis, “go out of thi lond,” etc., and the rekenyng of the lesse noumbre bigynneth at the natyuite of Isaac, that was xxx. 3eer aftir the goinge out

<sup>a</sup> tabernacle β. <sup>b</sup> the xxv. εζι. <sup>c</sup> the Seracenes ζ. <sup>d</sup> tabernaclis ζ. <sup>e</sup> or ζ. <sup>f</sup> vndirstonden or expowned ζ. <sup>g</sup> other βζ. <sup>gg</sup> also α. <sup>h</sup> the ensample β. <sup>i</sup> the firste εζι. <sup>k</sup> the xvij. ζ. <sup>l</sup> of βζ. <sup>m</sup> into hym β. <sup>n</sup> into β. <sup>o</sup> therfore βα. herfore η. <sup>p</sup> the ij. εζι.

<sup>q</sup> the j. εζι. <sup>r</sup> and ζ. <sup>s</sup> Om. ηι. <sup>ss</sup> preue αβζ. <sup>t</sup> another α. <sup>u</sup> the xij. εζι. <sup>v</sup> word αα. <sup>w</sup> Om. η. <sup>x</sup> bisaweth αβ. <sup>y</sup> the thridde εζι. <sup>z</sup> maneres β. <sup>a</sup> fallith ζ. <sup>b</sup> Om. β. <sup>c</sup> the xv. εζι. <sup>d</sup> the xij. εζι. <sup>e</sup> the ζ. <sup>f</sup> Om. βζ. <sup>g</sup> the xij. εζι.

of Abraham fro Aran. The iiij. tyme this reule bifallith, for that hooly scripture spekith *The vij. reulis of Isidre to vnderstonde scriptures.* of thing<sup>h</sup> to comynge bi the maner of thing passid, as in the ix. c<sup>o</sup>. of Isaie, “a litil child “ was born to vs,” etc.; and this is to singnefe the certeynte of profecie, whos bifalling of tyme to comynge is so certeyn, as if it were passid now; and this is for certeynte of Goddis bifore knowing, bi whiche the reuelacoun is maad to the prophete. Natheles such maner of speche hath noo place, no but in profecie of predestynacoun, either<sup>i</sup> ful determynynge of God; which prophecie is, whanne a thing to comynge in noun certeyn to mannis knowing, is schewid to the prophete in that maner, bi which it is in the bifore knowing of God, which bifore knowing of<sup>k</sup> God bihooldith so without fayling thingis to comynge, as thingis present and passid. But in profecie<sup>l</sup> of manaasinge, such maner of<sup>m</sup> speech hath noo place, which profecie of manaas is, whanne eny<sup>mm</sup> peyne worthi to be brouzt in on a<sup>n</sup> puple, either<sup>o</sup> on a persooone, is schewid to the prophete, not bi that that it<sup>p</sup> is in the bifore knowing of God, but bi the ordre of secunde causis, as bi the yuel disseruynge of men; as is thilke<sup>q</sup> prophecie of Jonas iiij.<sup>r</sup> c<sup>o</sup>., “3it xl. daies, and Nynyue schal be distroied;” for whi the synnes of that citee hadden disseruyd this distroying; natheles for such a cause is chaungable, therfore sumtyme the effect, that is, peyne manaasid, sueth not, as heere, for ‘Nynyuytis diden<sup>s</sup> penaunce, and so the Lord brouzte not in the peyne manassid. The vj. reule is of recapitulacoun, that is, rehersing<sup>t</sup> of thing<sup>u</sup> don bifore, and of anticipacoun, either<sup>v</sup> bifore takinge, that is, setting in of thing bifore that it<sup>w</sup> is don; for in hooly scripture not euere stories and deedis ben writen in the same ordre in whiche thoo ben don, and therfore whanne lattere<sup>ww</sup> thingis ben sett bifore, it is seid anticipacioun, either<sup>x</sup> byfore taking, and whanne the formere thingis ben set byhynde, it<sup>y</sup> is seid recapitulacoun, either<sup>z</sup> rehersing of thing<sup>a</sup> doon bifore, as in x.<sup>b</sup> c<sup>o</sup>. of Genesis it is seid of the sones of Noe, “the ilis of hethene “ folkis in her cuntrees weren departid of these sones of Noe, ech man bi his langage<sup>bb</sup>,” and withinne in<sup>c</sup> the<sup>d</sup> same x. c<sup>o</sup>. it is seid, “these ben the sones of Cham, in kynredis and “ langagis,” and aftirward it is seid in xj.<sup>e</sup> c<sup>o</sup>., “the lond was of oo langage and of the same “ wordis;” wherof it is opin, that this that is bifore seid of the departyng of langagis, is seid bi anticipacoun; in lyk maner in ij.<sup>f</sup> c<sup>o</sup>. of Genesis, aftir that Moises in j.<sup>g</sup> c<sup>o</sup>. hadde discriued the creacoun, either<sup>h</sup> making of nouzt of heuene and of erthe, and the departing and ournyng<sup>i</sup> of the world, he seide, “these ben the generacouns of heuene and of erthe, in the day in whiche<sup>k</sup> tho weren mad;” wherof it is opin that this<sup>kk</sup> is seid bi recapitulacoun, either<sup>l</sup> rehersing of thing<sup>m</sup> don bifore. The vij. reule is of the deuil and of his body, for as Gregori seith in the x. Omelie, “Certys the deuil is heed of alle wickid men, and alle *Hou the deuil is heed of wickid men.* “ wickide men ben membris of this heed,” and therfore for the knyitting togidere of the heed to the membris, the scripture that spekith of oon, passith in the same knyitting togidere of resoun to speke of the tother, as in xiiij.<sup>n</sup> c<sup>o</sup>. of Isaie, where the scripture spekith of the king of Babilone, that was a membre of the deuil, it passith to speke of the prince of fendis, whanne it is<sup>o</sup> seid there, “Lucifer, that rysidist eerly, hou feldist thou down fro “ heuene;” and in the<sup>p</sup> xxvij. c<sup>o</sup>. of Ezechiel, where the scripture spekith of the prince of Tire, it passith to speke of the deuil, whanne it is addid, “thou, a<sup>q</sup> singnet, either<sup>r</sup> a prente, “ of the licsesse of God, were ful of wisdom, and parfit in fairnesse, in the<sup>s</sup> delices of “ paradys of God.” Lyre seith al<sup>t</sup> this in the ij. prologe of<sup>u</sup> Genesis. Heere<sup>uu</sup> Lire re- *Lire rehersith the sentence of Austyn and Isidre in these reulis, and addith more.* hersith the sentence of seint Austyn, and of Isidre in these reulis, and declarith hem opinly bi holy scripture<sup>v</sup> and resoun, and countrith not Austin, but declareth him ful mychel<sup>w</sup> to symple mennis witt<sup>x</sup>; and addith more bi scripture and resoun, that Austin touchith not.

<sup>b</sup> thingis ζ. <sup>i</sup> or ζ. <sup>k</sup> as ε. <sup>l</sup> the profecie ζ. <sup>m</sup> Om. ζ. <sup>mm</sup> Om. u. <sup>n</sup> ony ε. <sup>o</sup> or εζ. <sup>p</sup> Om. βζ. <sup>q</sup> that ε. <sup>r</sup> the iiij. ζγ. <sup>s</sup> Nynyue dide ζ. <sup>t</sup> of rehersing βε. <sup>u</sup> thingis βεζ. <sup>v</sup> or ζ. <sup>w</sup> Om. ζ. <sup>ww</sup> the lattere u. <sup>x</sup> or ζ. <sup>y</sup> that ζ. <sup>z</sup> or ζ. <sup>a</sup> thingis ζ. <sup>b</sup> the x. εζ. <sup>bb</sup> lynage u. <sup>c</sup> Om. βε. <sup>d</sup> this ζ. <sup>e</sup> the

xj. εζ. <sup>f</sup> the secunde ζ. <sup>g</sup> the firste ζ. <sup>h</sup> or ζ. <sup>i</sup> honournynge ζ. <sup>k</sup> the whiche ζ. <sup>kk</sup> it u. <sup>l</sup> or ζ. <sup>m</sup> thingis ζ. <sup>n</sup> the xiiij. εζ. <sup>o</sup> Om. a. <sup>p</sup> Om. βεγ. <sup>q</sup> as ζ. <sup>r</sup> or ζ. <sup>s</sup> Om. ζ. <sup>t</sup> Om. β. <sup>u</sup> on ζ. <sup>uu</sup> where u. <sup>v</sup> writ ζ. <sup>w</sup> mych εζ. <sup>x</sup> wittis ζ.



*Hou God dizede  
on the crosse.*

*Live in declar-  
ing of scrip-  
tures; and be  
war of foly  
doom!*

Thouȝ these reulis either<sup>y</sup> keies of scripture bringen men to greet vndirstonding therof, ȝit men moten taken heede, what is seid of Crist bi his godheed, and what bi his manheed, for Crist bi his manheed, is seid lesse than the<sup>z</sup> fadir, and bi the godheed he is seid euene with the fadir; and for as myche as Crist is bothe God and man, we graunten that God is<sup>a</sup> deedly, and dizede on the crosse, not bi his godheed, but bi the manheed of Crist, that was ioyned in oonhed of persone with the godheed, and we graunte, as the gospel doith, that man<sup>b</sup>, while he was deedly on<sup>c</sup> erthe, was in heuene, for his godheed was there, and he also bi resoun therof. Also we moun graunte wel, that a man made heuene and erthe, for Crist bi his godheed, which Crist is and was man, dide<sup>d</sup> thus. Also<sup>e</sup> hooly scripture tellith ofte the thouȝtis of men, and ofte the wordis and deedis; and whanne the thouȝtis, and wordis, and deedis of men ben contrarie, oo gospeller<sup>f</sup> tellith the thouȝtis, and<sup>g</sup> another tellith the wrdis; and bi this equiuocacoun, either<sup>h</sup> diuerse speking, thei ben acordid, ȝhe, whanne thei seemen contrarie in wordis; also ofte in storial mateer scripture rehersith the comune opynyoun of men, and affirmeth not, that it was so in dede. In this maner the gospel seith, that Joseph was the fadir of Crist, thouȝ he neuere gendride Crist; for Marie, Cristis modir, was euere clene virgyne. Thus the gospel seith, that at the biheeding of Joon Baptist, Eroude was soory, and ȝit, as doctouris seyn, he was ful glad therof; but he feynede him sory for the puple, and the puple gessid him sory. Also thouȝ scripture<sup>i</sup> rehersith, hou hooly men lyueden, and comendith hem greetly, it appreueth not alle hire deedis, for many greete seyntis erriden foule in manye poyntis; and thouȝ scripture tellith the stories of yuel men and dampned, it repreuith not herfore alle thingis whiche thei diden, for thouȝ thei weren hemsilf ful cursid, thei diden many goode deedis of kynde, and sumtyme perauenture goode<sup>k</sup> dedis of vertu, if thei weren in grace for a tyme. At the laste take ȝe<sup>l</sup> good heede, whanne scripture spekith bi comaundement to all men, and whanne it ȝeueth comaundement to certeyn persones of diuerse statis. In the first poynt, alle men moten<sup>m</sup> do, as it seith; in the<sup>n</sup> ij. tyme, the persoones of staatis specified moten<sup>o</sup> nedis obeye; whanne<sup>p</sup> scripture speketh oonly bi counceil, men moun be sauid, thouȝ thei do not the counceil, as ful many men and wymmen moun be sauid, thouȝ thei take not virginite, neither<sup>q</sup> contynence, neither<sup>q</sup> ȝeuen alle her goodis to pore men, and ȝit these ben heere<sup>r</sup> counceils of Jhesu Crist in the gospel.

## CAP. XV.

*Hou euery man  
schulde kunne  
and kepe the  
scripture, and  
hooly writ is  
the scripture  
of puplis, as  
Jerom seith.*

For as myche as Crist seith that the gospel shal be prechid in al the world, and Dauith seith of the postlis and her preching, “the soun of hem ȝede out into ech lond, and the “wordis of hem ȝeden out into the endis of the world,” and eft Dauith seith, “the Lord “schal telle in the scripturis of puplis, and of these princis that weren in it,” that is, in holi chirche, and as Jerom seith on that vers, “hooly writ is the scripture of puplis, for it is “maad, that alle puples schulden<sup>s</sup> knowe it,” and the princis of the chirche, that weren therinne, ben the postlis, that hadden autorite to writen hooly writ, for bi that same that the postlis writiden her scripturis bi autorite, and confermynge of the Hooly Goost, it is hooly scripture, and feith of cristen men, and this dignite hath noo man aftir hem, be he neuere so hooly, neuer<sup>t</sup> so kunnyng, as Jerom witnessith on that vers. Also Crist seith<sup>u</sup> of the Jewis that crieden Osanna to him in the temple, that thouȝ thei weren stille stoonis schulen<sup>v</sup> crie, and bi stoonis he vndirstondith hethen men, that worshipiden stoonis for her goddis. And we Engliche men ben comen of hethen men, therefore we ben vndirstonden bi thes stonis, that schulden<sup>w</sup> crie hooly writ, and as Jewis, interpretid<sup>x</sup> knowlecheinge, singnefen<sup>y</sup> clerkis, that schulden<sup>z</sup> knouleche to God, bi repentaunce of synnes, and bi vois

<sup>y</sup> and *eu.* or *ȝ.* <sup>z</sup> his *β.* <sup>a</sup> was *eu.* <sup>b</sup> mannes sone *ȝ.* <sup>c</sup> upon *eu.* <sup>d</sup> and *en. pr. m. eu.* <sup>e</sup> and *ȝ.* <sup>f</sup> goespelle *β.* <sup>g</sup> Om. *eu.* <sup>h</sup> or *ȝ.* <sup>i</sup> hooli scripture *ȝ.* <sup>k</sup> manie good *eu.* <sup>l</sup> Om. *β.ȝ.* <sup>m</sup> musten *ȝ.* <sup>n</sup> Om. *ȝ.* <sup>o</sup> musten *ȝ.* <sup>p</sup> and whanne *ȝ.* <sup>q</sup> ne *ȝ.* <sup>r</sup> ȝit heere *a.* <sup>hize</sup> *β.ȝ.* <sup>s</sup> shullon *β.* <sup>t</sup> ne neuer *ȝ.* <sup>u</sup> seid *ȝ.* <sup>v</sup> shul *β.* <sup>w</sup> shullone *β.* <sup>x</sup> that is interpretid *ȝ.* <sup>y</sup> sig-nyfying *β.* <sup>z</sup> shulon *β.*

of Goddis heriynge<sup>a</sup>, so oure lewde men, suyng the corner ston Crist, mowen be singnefied bi stonis, that ben harde and abydinge in the foundement; for thouȝ couetouse clerkis ben woode by simonie, eresie, and manye othere synnes, and<sup>aa</sup> dispisen and stoppen holi writ, as myche as thei moun, ȝit the lewid puple crieth aftir holi writ, to kunne it, and kepe it, with greet cost and peril of here lif. For these resons and othere<sup>b</sup>, with comune charite to saue alle men in oure rewme, whiche God wole haue sauید, a symple creature hath translaid the bible out of Latyn into English. First, this symple creature hadde myche trauaile, with diuerse felawis and helperis<sup>c</sup>, to gedere manie elde biblis, and othere doctouris, and comune glosis, and to make oo<sup>d</sup> Latyn bible sumdel trewe; and thanne to studie it of the newe, the text with the glose, and othere doctouris, as he miȝte gete, and speciali Lire on the elde testament, that helpide ful myche in this werk; the thridde tyme to counseile with elde gramariens, and elde dyuynis, of harde wordis, and harde sentencis, hou tho<sup>e</sup> miȝten best be vndurstoniden and translaid; the iiij. tyme to translate as cleerli<sup>ee</sup> as he coude to the sentence, and to haue manie gode felawis and kunnynges at the correctyng of the translacioun. First it is to<sup>f</sup> knowe, that the best translating<sup>g</sup> is out of Latyn into English, to translate aftir the sentence, and not oneli aftir the wordis, so that the sentence be as opin, either<sup>h</sup> openere, in English as in Latyn, and go not fer fro the lettre; and if the lettre mai not be suید in the translating, let the sentence euere be hool and open, for the wordis owen to serue to the entent and sentence, and ellis the wordis ben superflu either<sup>i</sup> false. In translating into English, manie resolucions moun make the sentence open, as an<sup>k</sup> ablatif case absolute may be resoluid into these thre wordis, with couenable<sup>l</sup> verbe, *the while, for, if*, as gramariens seyn; as thus, *the maistir redinge, I stonde*, mai be resoluid thus, *while the maistir redith, I stonde*, either<sup>m</sup> *if the maistir redith<sup>n</sup>*, etc. either<sup>o</sup> *for the maistir*, etc.; and sumtyme it wolde acorde wel with the<sup>p</sup> sentence to be resoluid into *whanne*, either<sup>q</sup> into *aftirward*, thus, *whanne the maistir red, I stood*, 'either<sup>q</sup> *aftir the maistir red, I stood<sup>r</sup>*; and sumtyme it mai wel be resoluid into a verbe of the same tens, as othere ben in the same resoun, and into this word *et*, that is, *and* in English, as thus, *arescentibus hominibus præ timore*, that is, *and men shulen wexe drie for drede*. Also a participle of a<sup>s</sup> present tens, either<sup>t</sup> preterit, of actif vois, eithir<sup>t</sup> passif, mai be resoluid into a verbe of the same tens, and a coniunccioun copulatif<sup>ss</sup>, as thus, *dicens*, that is, *seiyng*, mai be resoluid thus, *and seith*, eithir<sup>t</sup> *that seith*; and this wole, in manie placis, make the sentence open, where to<sup>u</sup> Englishe it<sup>v</sup> aftir the word, wolde<sup>w</sup> be derk and douteful. Also a relatif, which mai be resoluid into his antecedent with a coniunccioun copulatif, as thus, *which renneth, and he renneth*. Also whanne oo word is oonis set in a reesoun, it mai be set forth as ofte as it is vndurstoniden, either<sup>x</sup> as ofte as reesoun and nede axen; and this word *autem*, either<sup>x</sup> *vero*, mai stonde for *forsothe*, either<sup>x</sup> for *but*, and thus I vse comounli; and sumtyme it mai stonde for *and*, as elde gramariens seyn. Also whanne riȝtful construccion is lettid bi relacion, I resolue it<sup>y</sup> openli, thus, where this reesoun, *Dominum formidabunt aduersarij ejus*, shulde be Englisshid thus bi the<sup>z</sup> lettre, *the Lord hise aduersaries shulen<sup>a</sup> drede*, I Englishe<sup>b</sup> it thus bi resolucion, *the aduersaries of the Lord shulen drede him*; and so of othere resons that ben like. At the bigynnyng I purposide, with Goddis helpe, to make the sentence as trewe and open<sup>c</sup> in English as it is in Latyn, either<sup>d</sup> more trewe and more open than it is in Latyn; and I preie, for charite and for comoun profyt of cristene soulis, that if any wiys man fynde any defeaute of the truthe of<sup>e</sup> translacioun, let him sette in the trewe sentence and opin of holi writ, but loke that he

<sup>a</sup> heeringe a. <sup>aa</sup> MS. a is defective from this place to the end of the Prologue. <sup>b</sup> other mo ζ. <sup>c</sup> helps βζ. <sup>d</sup> a ζ. <sup>e</sup> they βζ. <sup>ee</sup> clerkli u. <sup>f</sup> Om. ζη. <sup>g</sup> translacioun ζ. <sup>h</sup> or ζ. <sup>i</sup> and ζ. <sup>k</sup> Om. βζ. <sup>l</sup> the couenable βζ. <sup>m</sup> or ζ. <sup>n</sup> Om. βζη. <sup>o</sup> or ζ. <sup>p</sup> this βη.

<sup>q</sup> or ζ. <sup>r</sup> Om. β. <sup>s</sup> Om. βζη. <sup>ss</sup> Om. u. <sup>t</sup> or ζ. <sup>u</sup> for to ζ. <sup>v</sup> Om. β. <sup>w</sup> it wolde βζ. <sup>x</sup> or ζ. <sup>y</sup> Om. u. <sup>z</sup> Om. β. <sup>a</sup> schulden ζ. <sup>b</sup> Englisshid ζ. <sup>c</sup> as open ζ. <sup>d</sup> or ζ. <sup>e</sup> in β.

examyne truli his Latyn bible, for no doute he shal fynde ful<sup>f</sup> manye 'biblis in Latyn<sup>g</sup> ful<sup>h</sup> false, if he loke manie, nameli<sup>i</sup> newe; and the comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, than hath the English bible late translatid; and where the Ebru, bi witesse of Jerom, of<sup>k</sup> Lire, and othere expositouris discordith fro oure<sup>l</sup> Latyn biblis, I haue set in the margyn, bi maner<sup>m</sup> of a glose, what the<sup>n</sup> Ebru hath, and hou it is vnderstondun in sum place; and I dide this most in the Sauter, that of alle oure<sup>o</sup> bokis discordith most fro Ebru<sup>p</sup>; for the chirche redith not the Sauter bi the laste translacioun of Jerom out of Ebru into Latyn, but another translacioun of othere men, that hadden myche lasse kunnyng and holynesse<sup>q</sup> than Jerom hadde; and in ful fewe bokis the chirche redith the translacioun of Jerom, as it mai be preuid bi the propre origynals of Jerom, whiche he gloside. And where I haue translatid as opinli or<sup>r</sup> opinliere in English as in<sup>s</sup> Latyn, late wise men deme, that knowen wel bothe langagis<sup>t</sup>, and knowen wel the sentence of holi scripture. And wher<sup>u</sup> I haue do thus, or<sup>v</sup> nay, ne<sup>vv</sup> doute, thei that kunne wel the sentence of holi writ and English togidere, and wolen<sup>w</sup> trauaile, with Goddis grace, therabout, moun make the bible as trewe and as opin, 3ea<sup>ww</sup>, and opinliere<sup>x</sup> in English than it is in Latyn. And no doute to<sup>y</sup> a symple man, with Goddis grace and greet trauail, men<sup>z</sup> mi3ten<sup>a</sup> expoune myche openliere and shortliere the bible in English, than the elde greete<sup>b</sup> doctouris han expounid it<sup>c</sup> in Latyn, and myche sharpliere and groundliere than manie late postillatouris, eithir<sup>d</sup> expositouris, han don. But God, of his grete merci, 3eue to vs grace to lyue wel, and to seie the truthe in couenable manere, and acceptable to God and his puple, and to spille not oure tyme, be it short be it long at Goddis ordyn-  
aunce. But summe, that semen wise and holi, seyn thus, if men now weren as holi as Jerom was, thei mi3ten translate out of Latyn into English, as he dide out of Ebru and out of Greek into Latyn, and ellis thei shulden not translate<sup>e</sup> now, as hem thinkith, for defaute of holynesse and of kunnyng. Thou3 this replicacioun seme colourable, it<sup>f</sup> hath no good ground, neither<sup>g</sup> resoun, neithir<sup>g</sup> charite, for whi this replicacioun is more azens seynt Jerom, and azens the firste lxx. translatouris, and azens holi<sup>h</sup> chirche, than azens symple men, that translaten now into English; for seynt Jerom was not so holi as the apostlis and euangelistis, whos bokis he translatide into Latyn, neither he hadde so hi3e 3iftis of the Holi Gost as thei hadden; and myche more the lxx. translatouris weren not so holi as Moises and the<sup>i</sup> profetis, and speciali Dauith, neither thei hadden so greete 3iftis of God, as Moises and the prophetis hadden. Ferthermore holi chirche appreueth, not oneli the trewe translacioun of meene cristene men, stidefast in cristene feith, but also of open eretikis, that diden awei manie mysteries of Jhesu Crist bi gileful translacioun, as Jerom witnessith in oo<sup>k</sup> prolog on Job, and in the prolog<sup>l</sup> of<sup>ll</sup> Daniel. Myche more late the chirche of Engelond appreueth the trewe and hool translacioun of symple men, that wolden for no good in erthe, bi here witing and power, putte awei the leste truthe, 3ea, the leste lettre, either<sup>m</sup> title, of holi writ, that berith substaunce, either<sup>m</sup> charge. And dispute thei not of the holynesse of men now lyuynge in this deadli lif, for thei kunnen not theron, and it is reseruid oneli to<sup>n</sup> Goddis doom. If thei knowen ony notable defaute bi the translatouris, either<sup>o</sup> helpis of hem, lete hem blame the defaute bi charite and merci, and lete hem neuere dampne a thing that mai be don lefulli bi Goddis lawe, as weeryng of a<sup>p</sup> good cloth for a tyme, either<sup>q</sup> riding on<sup>r</sup> an hors for a greet iourney, whanne thei witen not wherfore it is don; for suche thingis moun be don of symple men<sup>s</sup>, with as greet charite and vertu, as

<sup>f</sup> Om. βζη. <sup>g</sup> Latyn bybles β. <sup>h</sup> Om. ζ. <sup>i</sup> and nameli ζ. <sup>k</sup> and βζη. <sup>l</sup> othere β. <sup>m</sup> the maner βζη. <sup>n</sup> Om. ζ. <sup>o</sup> other β. <sup>p</sup> the Ebreu ζ. <sup>q</sup> lesse holynes ζ. <sup>r</sup> ether βη. <sup>s</sup> it is in βζ. <sup>t</sup> the langagis ζ. <sup>u</sup> whether β. <sup>v</sup> ether βη. <sup>vv</sup> no ζ. <sup>w</sup> wel ζ. <sup>ww</sup> Om. ι. <sup>x</sup> opine  
nere βζ. <sup>y</sup> Om. βζη. *sec. m.* <sup>z</sup> Om. βζη. <sup>a</sup> mi3te βζη. <sup>b</sup> Om. β. <sup>c</sup> Om. ζ. <sup>d</sup> or ζ. <sup>e</sup> haue translatid ζ. <sup>f</sup> 3it it ζ. <sup>g</sup> ne ζ. <sup>h</sup> al holy βζη. <sup>i</sup> Om. ζ. <sup>k</sup> the firste ζ. <sup>l</sup> firste prologe ζ. <sup>ll</sup> on ι. <sup>m</sup> or ζ. <sup>n</sup> in to β. <sup>o</sup> or ζ. <sup>p</sup> Om. ζ. <sup>q</sup> or ζ. <sup>r</sup> Om. β. <sup>s</sup> folk β.

summe, that holden hem<sup>qq</sup> greete and wise, kunnen ride in<sup>rr</sup> a gilt<sup>ss</sup> sadil, either<sup>t</sup> vse cuysyns and beddis and clothis of gold and of silk, with othere vanitees of the world. God graunte pite, merci<sup>u</sup>, and charite, and loue of comoun profyt, and putte awei such foli domis, that ben azens resoun and charite. 3it worldli clerkis axen gretli what spiryt makith idiotis hardi to translate now the bible into English, sithen the foure greete doctouris dursten neuere do this? This replicacioun is so lewid, that it nedith noon answer, no<sup>v</sup> but 'stillnesse, eithir curteys<sup>w</sup> scorn; for these greete doctouris weren noon English men, neither<sup>x</sup> thei<sup>y</sup> weren conuersaunt among English men, neithir<sup>z</sup> in caas thei kouden the<sup>a</sup> langage of English, bnt thei ceessiden neuere til thei hadden holi writ in here<sup>b</sup> modir tunge, of here owne puple. For Jerom, that was a Latyn man of birthe, translatide the bible, bothe out of Ebru and out of Greek, into Latyn, and expounide ful myche therto; and Austyn, and manie mo Latyns expouniden the bible, for manie partis, in<sup>c</sup> Latyn, to Latyn men, among whiche thei dwelliden<sup>d</sup>, and Latyn was a comoun langage to here puple aboute Rome, and bizondis, and on this half, as Englishe is comoun<sup>e</sup> langage to oure puple, and 3it this day the comoun puple in Italie spekith Latyn corrupt<sup>ee</sup>, as trewe men seyn, that han ben in Italie; and the noumbre of translatouris out of Greek into Latyn passith mannis knowing, as Austyn witnessith in the ij. book of Cristene Teching, and seith thus, "the translatouris " out of Ebru into Greek moun be noumbrid, but Latyn translatouris, either<sup>f</sup> thei that " translatiden into Latyn, moun not be noumbrid in ony manere." For in the firste tymes<sup>g</sup> of feith, ech man, as a Greek book came to him, and he semyde to<sup>h</sup> him silf to haue sum kunnyng of Greek and of Latyn, was hardi to translate; and this thing helpide more than lettide vndurstonding, if rederis ben not necligent, forwhi the biholding of manie bokis hath shewid ofte, eithir<sup>i</sup> declarid, summe 'derkere sentencis<sup>k</sup>. This seith Austyn there. Therefore Grosted seith, that it was Goddis wille, that diuerse men translatiden, and that diuerse translacions<sup>l</sup> be in the chirche, for where oon seide derkli, oon either<sup>m</sup> mo seiden openli. Lord God! sithen at the bigynnyng of feith so manie men translatiden into Latyn, and to greet profyt of Latyn men, lat oo symple creature of God translate into English, for profyt<sup>n</sup> of English men; for if worldli clerkis loken wel here croniclis and bokis, thei shulden fynde, that Bede translatide the bible, and expounide myche in<sup>o</sup> Saxon, that was English, either<sup>p</sup> comoun langage of this lond, in his tyme; and not oneli Bede, but also king Alured, that foundide Oxenford, translatide in hise laste daies the bigynning of the Sauter into Saxon, and wolde more, if he hadde lyued lengere. Also Frenshe men, Beemers, and Britons han the bible, and othere bokis of deuocioun<sup>q</sup> and of exposicioun<sup>r</sup>, translatid in here modir langage; whi shulden not English men haue the same in here modir langage, I can not wite, no<sup>s</sup> but for falsnesse and necligence of clerkis, either<sup>t</sup> for oure puple is not worthi to haue so greet grace and 3ifte of God, in peyne of here olde synnes. God for his merci amende these euele causis, and make oure puple to haue, and kunne, and kepe truli holi writ, to lijf and deth! But in translating<sup>u</sup> of wordis equiuok, that is, that hath<sup>v</sup> manie significacions vndur oo lettre, mai liztli be pereil, for Austyn seith in the<sup>w</sup> ij. book of Cristene Teching, that if equiuok wordis be not translatid into<sup>x</sup> the sense, either<sup>y</sup> vndurstonding, of the autour, it is errour; as in that place of the<sup>z</sup> Salme, *the feet of hem ben swifte to shede out blood*, the Greek word is equiuok to *sharp* and *swift*, and he that translatide<sup>a</sup> *sharpe feet*, 'erride, and a book that hath *sharpe feet<sup>b</sup>*, is fals, and mut be<sup>c</sup> amendid; as that sentence *vkynnde zonge trees shulen not 3eue depe rootis*, owith to be thus, *plauntingis of auoutrie shulen not 3eue depe rootis*. Austyn seith this there. Ther-

qq hemsilf ζ. rr on β. ss golden ζη. t or ζ. u and merci ζ. v Om. ζ. w a stille or a curteis ζ. x ne ζ. y Om. βζη. z ne ζ. a not the ζ. b the βζη. c into αε. d weren ζ. e a comyn ζ. ee corript ε. f or ζ. g tyme β. h Om. ζ. i or ζ. k derk sentence β. l translatours ζ.

m or ζ. n the profit βζη. o into βη. p or ζ. q deuociouns ζ. r exposiciouns ζ. s Om. βζ. t or ζ. u the translatyng β. v han βζ. w Om. η. x to βζ. y or ζ. z that β. a for *swift* translatid ζ. b Om. βι. c nedis be ζ.

fore a translatour hath greet nede to studie wel the sentence, both bifore and aftir, and loke that suche equiuok wordis acorde with<sup>d</sup> the sentence, and he hath nede<sup>e</sup> to lyue a clene lif, and be ful deuout in preiers, and haue not his wit ocupied about worldli thingis, that the Holi Spiryte, autour of wisdom, and kunnyng, and truthe, dresse him in his werk, and suffre him not for to erre. Also this word *ex* signifieth sumtyme *of*, and sumtyme it signifieth *bi*, as Jerom seith; and this word *enim* signifieth comynli *forsothe*, and<sup>ee</sup>, as Jerom seith, it signifieth *cause thus, forwhi*; and this word *secundum* is taken for *aftir*, as manie men<sup>f</sup> seyn, and<sup>g</sup> comynli, but it signifieth wel *bi*, eithir<sup>h</sup> *vp*, thus *bi zoure word*, eithir<sup>h</sup> *vp zoure word*. Manie such aduerbis, coniuncciouns, and preposiciouns ben set ofte oon for another, and at fre choys of autouris sumtyme; and now tho shulen be taken as it acordith best to the sentence. Bi this maner, with good lyuyng and greet trauel, men moun come to trewe<sup>i</sup> and cleer translating, and trewe vndurstonding of holi writ, seme it neuere so hard at the bigynnyng. God graunte to us alle grace<sup>k</sup> to kunne wel, and kepe wel holi writ, and suffre<sup>l</sup> ioiefulli sum payne for it at the laste<sup>m</sup>! Amen.

<sup>d</sup> wel with βζγ.    <sup>e</sup> gret nede βζ.    <sup>ee</sup> Om. ι.    <sup>l</sup> to suffre βζ.    <sup>m</sup> laste, to the plesaunce and wille of  
<sup>f</sup> Om. β.    <sup>g</sup> Om. ζγ.    <sup>h</sup> or ζ.    <sup>i</sup> truthe ει.    <sup>k</sup> Om. ει.    God. ζ.